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43 ASBCS Schools Listed in *U.S. News and World Report's* Rankings of America's Best Colleges

By Bob Agee

Of the 56 colleges, universities and academies which are members of the Association of Southern Baptist Colleges and Schools, 43 are listed in the *U.S. News and World Report's* 2001 Edition of *America's Best Colleges*. Ten ASBCS schools were named in the top tier of institutions in their respective categories, 12 schools were listed in the second tier, 12 schools were listed in the third tier, and 9 schools were listed in the fourth tier.

U.S. News and World Report evaluates schools according to their identification in the categories developed by the Carnegie Foundation for the Advancement of Teaching. There are four major categories: National Universities, National Liberal Arts Colleges, Regional Universities, and Regional Liberal Arts Colleges. The Regional Universities and Regional Liberal Arts Colleges are ranked within the four geographic regions: North, Midwest, South, and West.

The national news magazine gave major attention to its rankings of schools in two issues of the magazine in addition to its complete book. The September 11, 2000 issue focused attention on the ranking of America's best colleges. In that issue, the four tiers of schools in the National Universities and National Liberal Arts Colleges categories were identified. In their ranking of Regional Universities and Regional Liberal Arts Colleges, the magazine only listed the top tier of schools. The prestigious top tier ranking includes ten ASBCS member schools, five of the schools were ranked among the Regional Universities and five were ranked among the top Regional Liberal Arts Colleges. Four of the ASBCS top tier institutions were ranked in the elite top ten in their respective categories.

In the September 18, 2000 issue, the magazine identified those schools which were considered to be the "Best Values" in education. To determine which colleges and universities offer the best value, they used a formula that related a school's academic quality, as indicated by its *U.S. News* ranking, to the net cost of attending the institution. "The higher the quality of the

school's academic program and the lower the cost to the student, the better the deal," stated the magazine's introduction to the listing. Four ASBCS member institutions were listed among the "Best Values": **Samford University** and **Mercer University** were listed as best values among Regional Universities; **Ouachita Baptist University** and **Oklahoma Baptist University** were listed as best values among Regional Liberal Arts Colleges.

The Carnegie Foundation for the Advancement of Teaching and *U.S. News and World Report* define their categories as follows:

- **National Universities:** These universities offer a full range of undergraduate majors along with master's and doctoral degrees in most major disciplines. Many of them place a

strong emphasis on research. There are 228 univer-

sities in the United States which fall into this category. Of these, 147 are public institutions and

the remaining 81 are private institutions. The only ASBCS institution which is classified as a National University is **Baylor University**.

Baylor is listed in the second tier in the *U.S. News* ranking of National

Universities. Baylor had two programs listed among the best in the nation;

the "Entrepreneurship Program" in the School of Business was

ranked fourth and the School of Engineering was ranked 21st

among schools whose highest degree

is a bachelor's or master's.

- **National Liberal Arts Colleges:** These colleges are identified as those which emphasize undergraduate education and award at least 40 percent of their degrees in liberal arts disciplines. There are 162 institutions nationwide which the Carnegie Foundation lists as National Liberal Arts Colleges. Three ASBCS schools were listed in the fourth tier in the *U.S. News* ranking of these institutions: **Georgetown College**, **Judson College** (Alabama), and **William Jewell College**.

- **Regional Universities:** "The regional universities, like the national universities, offer a full range of undergraduate and master's level programs but offer few, if any, doctoral programs." There are 504 colleges and universities listed by the Carnegie Foundation in this category. These schools are ranked within



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four geographic regions: North, South, Midwest, and West.

Five ASBCS institutions are ranked in the top tier of schools in the South: **Samford** (5th), **Mercer** (9th), **Meredith** (17th), **Belmont** (18th), and **Mississippi College** (20th). **Mercer University's** engineering program was ranked 33rd in the "Best Undergraduate Engineering Programs" report.

Three ASBCS schools were listed in the second tier of best Regional Universities; **Campbell University** in the South region, **Hardin Simmons** and **Houston Baptist University** in the West region.

Seven ASBCS member institutions were listed in the third tier of best Regional Universities: In the South; **Averett**, **Charleston Southern**, **Cumberland College**, and **Gardner-Webb College**. In the Midwest, **Southwest Baptist University** (Missouri), and in the West, **Dallas Baptist University** and the **University of Mary Hardin-Baylor**.

Two ASBCS schools were listed in the fourth tier of best Regional Universities; **William Carey College** and the **University of Mobile** were listed in the South region.

• **Regional Liberal Arts Colleges:** These institutions are different from National Liberal Arts Colleges in that they grant fewer than 40 percent of their degrees in liberal arts disciplines and they tend to be less selective in admitting students.

There are 429 of these schools which are ranked by *U.S. News* within four regions: North, South, Midwest and West.

Five ASBCS institutions are ranked in the top tier of schools in this category, four in the South region and one in the West region. In the South ASBCS member schools were ranked as follows: **Union University** (9th), **Ouachita Baptist University** (11th), **Carson-Newman College** (13th), and **Louisiana College** (29th). **Oklahoma Baptist University** ranked 3rd in the West.

Eight ASBCS member institutions were listed in the second tier of best Regional Liberal Arts Colleges: in the South, **Brewton Parker College**, **Palm Beach Atlantic College**, and **Shorter College**; in the Midwest, **Judson College** (Illinois); in the West, **California Baptist University**, **East Texas Baptist University**, **Grand Canyon University**, and **Howard Payne University**.

Five member schools were listed in the third tier of best Regional Liberal Arts Colleges: in the South, **Bluefield College**, **Blue Mountain College**, **Campbellville University** and **Virginia Intermont**; in the West, **Wayland Baptist University**.

Four ASBCS schools were listed in the fourth tier of best Regional Liberal Arts Colleges: in the South, **Anderson College** and **Williams Baptist College**; in the Midwest, **Hannibal-LaGrange College** and **Missouri Baptist College**. ■

H. I. Hester Lectures

The H. I. Hester Lectures were first delivered in 1972, after being endowed the preceding year by Dr. and Mrs. H. I. Hester of Liberty, Missouri.

Dr. Hester, a long-time faculty member, author, and administrator at William Jewell College and Midwestern Baptist Theological Seminary, was active in Southern Baptist education for more than sixty years. He was instrumental in the founding of the Association of Southern Baptist Colleges and Schools in 1948 and served as the only secretary-treasurer of the Association from the founding until his death in 1983.

The purpose of the Hester Lectures is to bring outstanding Christian scholars to the annual meeting who, through the lectures, will contribute to an under-

standing of the role of church-related higher education and to the mission of the Baptist-related institutions.

This issue of *The Educator* features two articles based on H. I. Hester Lectures delivered at the National Education Colloquium, June 4-7, 2000 in Williamsburg, Virginia, sponsored by the Association of Southern Baptist Colleges and Schools. Joel Carpenter presented the address, "The Mission of Christian Scholarship in the New Millennium." Carpenter is provost at Calvin College in Grand Rapids, Michigan. Stan Gaede's presentation is entitled, "Too Little, Too Much: Challenges Facing the Christian Professor in the 21st Century." Gaede is provost at Westmont College in Santa Barbara, California. ■

The Mission of Christian Scholarship in the New Millennium

Editor's Note: This article is the first in a series of five adapted from the H. I. Hester Lectures delivered at the National Education Colloquium, June 4-7, 2000 in Williamsburg, Virginia, sponsored by the Association of Southern Baptist Colleges and Schools. Joel A. Carpenter is provost at Calvin College in Grand Rapids, Michigan.

by Joel A. Carpenter

What a pleasure it is to address you on the challenges facing Christian scholarship in the new millennium. I do not think I have spoken before so many Baptists since my wedding, which was at the University Baptist Church in Baltimore, Maryland. It was there, in a Southern Baptist congregation, that I met my wife. I too was brought up Baptist, and while I have taken up the Reformed persuasion, my heart still melts when I hear a gospel piano.

Having presented my credentials, we can now get down to business. There are indeed many challenges facing Christian scholarship, and I was tempted to give a survey of the front. I am going to resist that urge, however, in order to focus on one of the greatest challenges that Christian scholars face going forward: keeping a clear vision of what we are trying to accomplish. What is the mission of Christian scholarship? What are we trying to do? Without clarity of purpose, this enterprise will founder. If our mission is not compelling, the churches, upon which we rely for spiritual strength, institutional support and accountability, will cut us loose. Without a singular vision, we will become distracted by the myriad issues swirling about the academy and be fully assimilated into its governing values and outlook. I want to focus on our mission. Before diving right into that subject, however, I do want to lay out a bit of context, speaking first about the current status of Christian scholarship, then second about the the current ideological atmosphere in the academy, and then third about our mission, and how it relates to the great mission of the church of Jesus Christ.

A Time to be Encouraged

It is an exciting time to be engaged in scholarly work as a Christian, even though the American academy is not much more favorable to the integration of faith and scholarship than it was a decade ago. Most academics, who are secular in outlook and allegiance, find the very idea of integrally Christian scholarship to be something like weird science. Bringing one's religious faith to bear on the assumptions, methodologies and structures that govern academic work is rather risky, especially if one's faith is traditional Christianity. Nevertheless, I detect a growing interest among Christians in academe in pursuing their calling in integrally Christian ways. It is encouraging to see study centers springing up to foster such work, such as the Erasmus Institute at the University of Notre Dame, the Center for Law and Religion at Emory University, and the Institute for Faith and Learning at Baylor University.

There is also at least a modicum of interest on the American intellectual scene in what these Christian scholars are up to. Recently I gave a telephone interview to Alan Wolfe of Boston

University, who is writing an article in *The Atlantic* on this very subject. Wolfe, you may recall, reviewed both of George Marsden's recent books on Christianity's role in the American academy. In his review of *The Soul of the American University*, Wolfe argued against giving a welcome to religious ideas in scholarly discourse. Religion was too disruptive, he thought, to add anything positive to the conversation. A year later, when he reviewed Marsden's next book, *The Outrageous Idea of Christian Scholarship*, for the *Chronicle of Higher Education*, Wolfe relented a bit. Perhaps religious thought could enrich the nation's learned discourse after all.¹ I'm not sure how aware of Christian scholarship the academic



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world is just now, but at least Professor Wolfe is continuing to track its movements.

Whether or not the academic mainstream remains interested, Christian scholarly production is showing up in the main channels of intellectual discourse. A case in point is the body of work produced by the Pew Evangelical Scholars Program. The Pew Scholars web site lists four dozen titles, ranging from anthropology in the Philippines to the philosophy of mathematics to communication ethics to moral psychology to religion's role in the French Revolution, the American Civil War, and the American Civil Rights movement. The Pew Scholars publish with mainline academic and trade presses: Cambridge, Oxford, Princeton, Yale, Doubleday, Johns Hopkins, California and MacMillan, to name a few. Skeptics might ask what makes these works Christian. Yet these books reflect assumptions, worldviews, choices of methods and topics that are deeply influenced by their authors' Christian faith. These works are part of a broader phenomenon, Christian scholarship is undergoing a modest renaissance just now, which is a cause for rejoicing.

A Time of Intellectual Conflict

We are deluding ourselves, however, if we assume that the road ahead for Christian scholarship will be an easy straightaway. There is a great intellectual and cultural contest going on today, what some might call a crisis of knowledge. Scientific naturalism, which for so many generations has ruled academe, proclaiming the certainty and bias-free nature of scientific study and its promise to order and liberate all of life, is under a severe attack. Most prominent of the assailants are the postmodern antirealists, who claim that there is no fundamental structure to be found in the universe itself; rather, humans create all of the categories; they construe knowledge. Both parties seek a way of living without reference to a divine Creator and Lawgiver—the naturalists by saying that Nature is self-creating and self-regulating, and the anti-realists by saying that humanly created order is the only order there is.

According to the Christian philosopher, Alvin Plantinga, both parties misplace the role of humanity. Scientific naturalism reduces human beings to the status of complicated machines, with no real creativity. The postmodern anti-realists, by contrast, substitute human beings for God by making human conscious-

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ness the source of all reality. Christian scholars may be tempted to cheer for one side or the other: for the naturalists for defending the existence of a real world that exists outside of ourselves; or for the anti-realists, who point out the failures of science to bring a consensus about how to order our lives. Christian thought, however, points to a third way. With the naturalists, it points to a real world that exists independently of our ordering of it. With the anti-realists, it has long insisted that there are no such things as purely objective facts and theories. But against both, Christian thought insists that our world only makes sense when we acknowledge the Almighty, the God of the Bible.²

The twin forces of scientific naturalism and postmodern anti-realism will continue to dominate our intellectual life, and Christian scholars will need to contend earnestly with them in the public arena and in university life. These debates are not merely intellectual war games. They matter out on the street. They shape the directions that societies take, the ways that people behave.

Both naturalism and anti-realism feed the moral relativism that plagues our civilization today. Naturalists do not believe that life can have a transcendent purpose or norms. We are driven by the blind forces of nature. Anti-realists insist that everyone structures reality differently, so it is my reckoning versus yours. They see no higher court to which one can appeal. Both points of view are abundantly present in today's worlds of business, law, politics, psychology and popular culture. The contending parties have confused, perplexed and paralyzed those who teach the values and patrol the boundaries of our civilization: parents, teachers, lawyers, judges, legislators, and social workers. Increasingly, it seems, we are discovering that we cannot live without moral absolutes. We see the results of moral relativism all around, and many leaders in our universities, public schools, courts of law and businesses are saying that we need to teach values.

These two intellectual parties offer little help: "What values?" the naturalist cries. "Whose values?" responds the postmodernist. Here is an open door for Christian scholars and the Christian citizens they educate. We believe that there is a moral law; it is graven in its largest letters on the hearts of all of humanity, and societies ignore it at their peril. Christian academics have a major opportunity to contribute this wisdom to our present age. There is a hunger in our land for right relationships. People yearn for peace, good order and human flourishing of every kind, for what the Bible calls *shalom*. We are called to seek the *shalom* of the civilization where we have been planted. May we seize the opportunity and put our scholarly talents to work, for Jesus' sake.

This, in the very largest and simplest strokes, is the challenge before us as Christian scholars. But behind it is a basic understanding of our mission that we need to grasp and hold, and by which to be held accountable to the Christian community. At the edge of a new era, it is a fitting occasion for us to ask some basic questions about Christian scholarship. Why are we doing this, anyway? What is our mission as Christian scholars? Why should it matter to the Christian community? How is it related to the church's mission? What do academics do to advance the church's mission? Aren't colleges optional to the life of the church, especially when compared, for example, to the foreign missions board? What do professors have to do with the advance of the Gospel, anyway?

Agents of the Great Commission

Let us look for a moment at the mission of the church, and then we can see our role in it as scholars. The Bible is rich with stories, precepts and metaphors pointing to our chief end as children and agents of the living God. For Baptists, like many other American evangelicals, one of the most lively biblical mandates is what we call the Great Commission. You all know Jesus' command in the Gospel of Matthew, 28:18-20:

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Christ's great commission to his church is to "go and make disciples of all nations, ...teaching them all that I have commanded you...." Typically when we read this text we see the command to proclaim personal salvation in Jesus Christ, baptize people into God's family, and teach them the Christian way. But what is this discipling of nations? It seems like an odd thought. Often, God's plan of redemption seems as though it involves only saving individuals. Yet our Savior, who claims "all authority in heaven and on earth," wants to transform a people's whole way of life. Not just individuals, but entire nations. His desire is to see

the "kingdoms of this world... become the kingdoms of our Lord and of his Christ" (Rev. 1 1:15). What is God's kingdom, in which we become citizens when we profess faith in Christ and enter the fellowship of believers? The Kingdom is God's full plan of redemption, the Old Testament prophets' vision of *shalom*, of that day when our world will enjoy the full reign of justice, peace and plenty, when all of nature and society will be restored to right relationships. "Seek ye first the Kingdom of God," Jesus commands us. That is the main task of the Christian, to be a witness to, an agent for, the Kingdom of God. That is the work of discipleship in its fullest dimension: learning to give witness in thought, word and deed, to God's grand plan of personal, societal, global, and even cosmic redemption.

Discipleship, at its grandest scope, as in discipling the nations, is a daunting task. "If a nation is to be discipled," says Andrew Walls, the renowned missions historian, "the commanding heights of a nation's life have to be opened to the influence of Christ; for Christ has redeemed human life in its entirety.... Discipling a nation," Walls continues, "involves Christ's entry into the nation's thought, the patterns of relationship within that nation, the way the society hangs together, the way decisions are made." There is no one cultural blueprint for how Jesus' salvation and his lordly demands will be played out in the world's incredible variety of cultures. Every generation, too, will present fresh challenges to the working out of the reign of God. The task of the Gospel taking root and producing a deep and transforming expression in a culture, is never over, until the Lord comes to establish his Kingdom fully.³

Clearly, then, the church of Jesus Christ has a very broad and grand teaching task, and this task is central to its mission. We need to ask, however, what roles our churches are playing, as

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institutions, in fulfilling the Great Commission of discipling the nations. They ground people in the Scriptures and the spiritual disciplines, and introduce them to the issues pertaining to witness in the world. Compared to what someone does to prepare for his or her profession, however, the education that the average congregation provides is rather general and introductory. If Christians are to fulfill their mandate to “teach the nations,” the church must go deeper and broader in this immense task. Here, my friends, is where we come in. We as Christian scholars are to be agents of cultural discipleship.

A Brief History of the Christian Academic Mission

These are not new thoughts, or new patterns of witness for our churches. Through the centuries, the church in the West has looked to educational institutions for help in fulfilling the Great Commission. At the turn of the last millennium, the advance of Christianity in Northern Europe was driven by the advance of learning. For the missionary monks on the northern pagan frontiers, teaching the nations meant, first of all, teaching people to read and write. Northern Europe became progressively Christianized as it came under the influence of Christian education.

Eventually, groups of learning-minded graduates from the monastery schools began to form guilds to pursue learning as a community and to teach young graduates who came to them for instruction. These guilds evolved into universities, and they became a virtual third force in society, alongside church and state. Their graduates were the scholars, lawyers, pastors and gentlemen of medieval and early modern Europe. According to historian John Van Engen, their influence on society for the sake of Christian beliefs and norms was enormous. The Reformation, you may recall, began as a disputation among university theology professors, and it produced a commitment to having well-educated pastors who could teach the Scriptures to their parishioners.⁴ The missionary task of “teaching the nations” in Northern Europe took a major leap forward during the Reformation when university scholars translated the Scriptures into the vernacular languages and developed Psalters. The Gospel was taking deeper root in the culture and becoming more truly the faith of the people.

Likewise in North America, Protestant settlers quickly sought to replicate this European Christian educational mission. By 1636 the Puritan leaders of the Massachusetts Bay Colony had formed Harvard College, to educate pastors and to develop leaders for society. As American denominational missionaries sought to win the West for Christ two hundred years later, they founded colleges as strategic instruments for discipling the nation, for seeing the beliefs and values of Scripture make their way into the West’s thought patterns, social structures, and modes of decision making in public affairs. In southwestern Michigan, for example, the Baptists founded Kalamazoo College in 1833, four years before Michigan became a state. These territories rapidly became civilized, largely because of the settlers’ use of academies and colleges for preparing able and committed leaders.⁵

When American and European missionaries went elsewhere in the world, one of their earliest strategies was to use higher education to plant Christianity more deeply into the culture. Hence the

founding of Serampore College in southeastern India, in 1819 by the Baptist missionary, William Carey. The college’s purpose, Carey said, was the “forming of our native brethren..., fostering every kind of genius, and cherishing every gift and grace in them.”⁶ That was the beginning of a great outpouring of Protestant missionary investment in higher education. By 1935, there were more than one hundred mission-founded colleges and universities outside the North Atlantic world.⁷ For the past millennium, Christians in the Western tradition have used higher education as one of their most strategic tools for fulfilling the Great Commission. We Christian scholars do not often think of ourselves as missionaries, but that is indeed our heritage. We are involved in an “intellectual apostolate,” as Catholic educators put it.

This strategic partnership between church and college is not now what it once was. We are sitting on the other side of a massive secularization of higher education. From the days of the medieval universities to the early twentieth century, Christian

scholars assumed that science, philosophy and other humane studies supported the Christian faith and advanced the Gospel’s mission to the nations. They also assumed that a broadly Christian approach to learning would suit the needs of the entire society. Those assumptions did not hold, for over the past century, the world of high-level inquiry and advanced education has become increasingly unwilling to support the worldview and values of Christianity.

This story is a long and complex one, and I am guessing that many of you have read George Marsden’s masterful telling of it, titled *The Soul*

of the American University: From Protestant Establishment to Established Nonbelief (Oxford, 1994). Marsden shows that two things in particular happened. The first was that the United States became more plural culturally and religiously. As the nation became more diverse, it became more difficult for educational leaders to assume that a broad Protestant consensus could drive the purposes and content of American higher education.

The second development was in modern science. Scientific inquiry had long been considered an ally of the Christian faith, but as its influence grew as a source of knowledge and technological power, it also began to exclude other sources of knowledge. By the mid-twentieth century, scientific naturalism became the dominant view in the scholarly world. Professors with a naturalistic worldview began to argue that Christian beliefs, values and views of the world were both intellectually outmoded and morally suspect. Beginning in earnest perhaps at the time of the Scopes Trial in the 1920s, American Protestants have encountered some major tensions between traditional Christian beliefs and views of reality and those driven by scientific naturalism.

Mainline Protestants looked for ways to approve of the new learning and to continue to make science compatible with Christian faith. Failing that, many conceded the world of research to secular science but saved the realm of faith and values for more “spiritual” ways of knowing. This strategy carved out a niche for faith, but compared to empirical science, faith seemed less real and less relevant, and its place in intellectual life became increasingly marginal. Mainline Protestants tried to sustain a presence on university campuses with groups like the Student Christian Movement and the Faculty Christian Fellowship, university chapels and chaplaincies, and divinity schools in a number of private universities. All of these efforts, however, were able to

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give Christian faith only a back room in the house of intellect. By the end of the 1960s, many of these efforts either ceased or had become mere shadows of their former strength.⁸

Conservative evangelical Protestants, especially of the holiness, fundamentalist, and pentecostal movements, led a general retreat from the main corridors of academic life. These groups began to favor Bible institutes, where learning the Scriptures was the focus, and without any of the more troubling forms of biblical criticism. Many of today's evangelical colleges and universities were founded as Bible schools, whose first task may have been to train evangelists and missionaries, but then began to provide spiritual inoculations for those headed to the jungles of godless higher education.⁹

These schools were fortified by a certain kind of evangelical theology that was destroying the concept of cultural discipleship. This kind of evangelical thinking narrowed God's salvation down to the personal level only, reduced the ideas of one's calling or vocation to "religious" jobs such as preaching or foreign missionary work; and devalued the Christian purpose of education except that which was Biblical Studies, Theology or Practical Ministry. This change in evangelical theology is what historian Mark Noll rightly called "the intellectual disaster of fundamentalism."¹⁰

Through the years, however, there have been Christian colleges and Christian scholars at secular universities who have insisted that all truth is God's truth. There have been Christian professors who have argued that one's basic commitments concerning the nature and destiny of the human race and the origins and direction of the material universe shape the questions, methods and conclusions that one brings to any field of study. There have been colleges that have insisted that all of the arts and sciences are relevant for preparing women and men to serve God's kingdom. These scholars and institutions may have been marginal to the greater higher education industry in America, and most of the time they have been less salient in evangelical circles than seminaries and parachurch ministries. Yet they have kept alive the idea that the kingdom of God will grow through the teaching of the nations, through the deeper conversion of cultures as well as individuals. Today the work of these few has begun to bear fruit.¹¹ The idea of the integration of faith and learning has become widely accepted among the nation's evangelical colleges and universities, and I am encouraged to see how many Southern Baptist colleges and universities are making this Christian intellectual task salient among their faculty and students. The "outrageous idea of Christian scholarship," is catching on with hundreds and thousands of Christian professors. It is an exciting time to be a Christian scholar and I hope you are feeling encouraged in that task.

Conclusion: Christian Scholarship is Missionary Work

To sum up this long excursion, one of the greatest challenges for the Christian scholar in the coming century will be to recover this idea that what we are called to do as intellectuals is indeed missionary work. We are called to bring the Gospel to bear on every realm of nature and human experience. The Apostle Paul says we are to "take captive every thought to make it obedient to Christ" (II Cor. 10:5). The mission model is crucial to what we do as Christian scholars, and this matter of cultural discipling is central

to the church's mission. This we need to accept as our own calling. We also need to impress upon the church at every turn that the Great Commission is broader than it has been commonly thought of and used in the recent past. The church's mission of discipling nations is never finished, either. The assumption that the West was Christianized and that missions were to be done elsewhere, in the so-called pagan lands, deeply injured the ongoing missionary task of Western universities and their professors. Within the North Atlantic world, Christianity's influence has weakened. Our own nation is becoming increasingly crude, cruel and pagan and can scarcely be called a Christian nation today. Christian scholars can make a difference in this setting, but they need to see themselves as missionaries, as Kingdom agents in a lost world. They need to give witness, as intellectuals, to the Kingdom in its fullness, as

...the kingdom of God will grow through the teaching of the nations, through the deeper conversion of cultures as well as individuals.

God's vision of *shalom*. We must keep this sense of purpose and mission clear and keen. Otherwise, the secular knowledge industry will eventually assimilate and overwhelm the Christian scholars' movement of today. We cannot go it alone. We need great institutional support behind our efforts and we will find this only in a sustained and lively connection to the church, the main source of God's grace in the world today. Then as agents of the Great Commission, Christian scholars can help the church fulfill its mandate to make disciples of all nations. ■

1. Alan Wolfe, "Higher Learning," *Lingua Franca*, March/April 1996, 70-77; Wolfe, "A Welcome Revival of Religion in the Academy," *The Chronicle of Higher Education*, 19 September 1997, B4-5.
2. I am indebted to Alvin Plantinga for the characterizations of the two preceding paragraphs. He has laid out this argument in more detail in a number of papers and articles, but the one which I followed most closely is *The Twin Pillars of Christian Scholarship*, The Stob Lectures of Calvin College and Seminary, 1989-1990 (Grand Rapids: Calvin College and Seminary, 1990), 9-28.
3. Andrew F. Walls, *The Missionary Movement in Christian History* (Maryknoll, NY: Orbis Books 1996), 51.
4. John Van Engen, "Christianity and the University: The Medieval and Reformation Legacies," in *Making Higher Education Christian: The History and Mission of Evangelical Colleges in America*, ed. Joel A. Carpenter and Kenneth W. Shipp (Grand Rapids: Eerdmans, 1987), 14-37.
5. Timothy Smith, *Uncommon Schools: Christian Colleges and Social Idealism in Midwestern America, 1920-1950* (Indianapolis: Indiana Historical Society, 1978).
6. Quoted in Stephen Neill, *A History of Christian Missions* (London: Penguin Books, 1964), 265.
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Too Little, Too Much: Challenges Facing the Christian Professor in the 21st Century

Editor's Note: This article is adapted from the Hester Lecture delivered at the National Education Colloquium, June 4-7, 2000 in Williamsburg, Virginia, sponsored by the Association of Southern Baptist Colleges and Schools. Stan D. Gaede is provost at Westmont College in Santa Barbara, California.

by Stan D. Gaede

This topic has forced me to rethink some of my own assumptions about the college classroom: about what we have, what we need, and where we are headed as we plunge into the 21st century. The “we” I am referring to, of course, is the Christian professor – that person who is a follower of Jesus Christ and has given him or herself to the noble tradition of the professorate.

For your information, I have been at this thing for a quarter of century now. The bulk of those years have been spent in the classroom, in the trenches of student learning. For the last seven years, however, I have been in college administration, serving as provost. One of the things that inevitably occurs in such positions is that one is overwhelmed, on pretty much a daily basis, with what one doesn't have: the courses that aren't being offered; the services that aren't being provided; the faculty and staff that one needs but aren't available, or hireable, or budgetable; the smart classrooms that aren't online; the endowment that isn't growing, or isn't adequate, or just isn't period!

I could go on and on. Every president, provost or dean could add a hundredfold to the list in the twinkling of an eye. This is what we think about in the shower in the morning, over lunch at noon and in our dreams at night, isn't it? We ponder what it is we could accomplish “if only” – if only we had just a bit more of whatever.

Given that reality, then, and that daily disposition, I was somewhat amazed to discover – perhaps even flabbergasted – that when I asked myself the question, What are the challenges facing the Christian professor in the days ahead?, the answer bore almost no relationship at all with my daily worries and struggles. In fact, nine times out of ten, what I wanted more of we already have in abundance (comparatively speaking). What we need most is already available to us but increasingly not used, or not pursued, or not even understood. My guess is, looking at our culture and trying to peek into the future, the disparity will get worse not better. Let me give you a few examples, seven to be precise: seven challenges facing the Christian professor in the 21st Century.

Challenge #1: Too much guild, and too little truth.

Think about the classroom over the last century – not how it looks, but what goes on there – and you will be struck by two simultaneous trends. On the one hand, one can see the growth and the influence of the guild to determine course content. On the other, and at the same time, one notes a decreasing interest in how such content is based upon, contributes to, or even relates to the question of truth. By guild, of course, I mean those associations which are designed to carry on conversations about partic-

ular areas of inquiry. Every discipline has a number, and they are a highly valuable means of organizing sustained dialogue on a subject matter. Nevertheless, for a whole variety of reasons, the guild has become increasingly specialized and political, and decreasingly interested in broader questions about knowledge, or ultimate questions about the truth of things.

The paradox in this, of course, is that many of these guilds were originally created to insure the freedom to pursue the truth over and against perceived political or religious pressures to restrict such inquiry. That was a different day, and a different culture, however. For one thing, at the time, most scholars within the guild thought there probably was something like truth which one could pursue and gain a glimpse of. For another, the church and state really did have significant power within the academy.



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Today, however, few within the guild actually believe that one can know anything about the truth (we call this the post-modern condition), and fewer still think that such issues are relevant to the advance of their respective disciplines. Moreover, the passport to success within the guild is specialization: one makes one's name by taking a very specialized topic and pursuing it in abstraction from larger questions of meaning or interdisciplinary inquiry.

As a result, there is neither incentive nor context for those who wish to pursue the bigger picture. Rather, the guild provides the modern professor with specialized knowledge in a meaningless framework. Yet, it is the tools of the guild that our new faculty come to us with, ready to chisel and craft the hearts and minds of students who are only four years beyond eighth grade. It is a frightening thought.

Again, I am not decrying the existence of scholarly guilds. It isn't the organization that is at fault; it is the metaphysical conditions within which the guild operates. For that, we must all take blame. It is also the case that, for the Christian professor, the guild is not well suited to drive the conversation in any particular classroom. One of the most significant challenges facing the Christian scholar is how to be in the guild, but not of it; a part of the conversation, but not trapped by the parameters of the dialogue.

This means, I think, that professors who are rooted in the truth of Jesus Christ, and who believe all things cohere and have meaning in Him, will have to routinely and regularly ask themselves the revolutionary question, So what? So what does that truth have to do with the conversation in the guild? So what are the implications of that truth for the application of my discipline to the overall learning of my students?

Let there be no misunderstanding, I am not suggesting that there is a single answer to these questions, nor that Christians in the guild will necessarily agree on the implications of these questions. They won't. Christians are as impacted by finitude as everyone else. My plea is not for conformity but the simple recognition that, fundamentally, higher learning is about the truth. Those

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who care about the truth can neither give up on that aspiration, nor ignore the truths they embrace in the pursuit of their disciplines. One of the challenges of the Christian professor in the days ahead is to keep that priority in its place, and thereby keep the guild in its place as well.

Challenge #2: Too much self-esteem, too little self-worth.

When we turn from the question *what* is learned, to the question *who* is learning, we face another challenge. For we have students coming to us who increasingly feel good about themselves, with less and less reason for their good opinion. Let me rephrase that: increasingly, our students come to us with a certain amount of self-confidence and even self-entitlement. Minimally they are entitled to a good grade. But more than that, they are entitled to the best technology, the best educational techniques, and the best social conditions to bring out their best qualities. I am over exaggerating just a bit, but we do seem to be encountering quite a number of students with large quantities of self-esteem.

At the same time, the data would suggest that they are less sure of what they believe, and more capable of engaging in profoundly inconsistent behavior. They are, to put it kindly, morally versatile. This combination of versatility and confidence is an interesting one. It means that their self-confidence is not based on a truth external to themselves, but a dogged determination to believe the unbelievable: that one can

ascribe self-worth to oneself and believe it to be adequate. There are all kinds of problems with this, not the least of which being its incredulity. But from the perspective of the classroom, it leads to too many demands on faculty to prop up egos, and too little interest in building a foundation for true human flourishing, which is what college students desperately need in this age. Let me explain.

The issue of our time, I believe, is the problem of integrity: the difficulty we have in living our lives as whole people, wholly loving God (with heart, mind, strength and soul, to use Jesus' language), and wholly living out the implications of that love in our daily experiences. We are, in fact, a fragmented people who find it difficult to live consistently from one hour to the next, much less on a daily basis.

To get some sense of what this means in the lives of the average college student, I would merely ask you to think about a typical day, of a typical college student, at a typical university. Bottom line, it is a potpourri of stimulation; from three or four classes where disparate information is taught from disparate world views; to conversations and friendships that bear no relationship at all to anything going on in any of those four classes; to various forms of entertainment that are as coherent as 30 minutes of Seinfeld; to a round of engagement on the net, with chat rooms on everything from surfing to sex to suds; to an hour of exercise and aerobics, so one can over indulge oneself in food and frivolity and not pay the price. I am over exaggerating just a bit. The point is not that our students are different from us; they are precisely the same. They have learned this life from us. It is a life which is long on multiple forms of stimulation and short on integrity and coherence.

So, for those of you who are Christian professors, the challenge of the classroom is to remember – in the midst of this environment – why you are there. You are not there to provide your students

with a little more stimulation to get them through the hour; nor are you there to entertain them; nor are you there to make them feel good about themselves. You are there to help them get a glimpse of the truth – whether it is the truth about beauty, or justice, or creation, or practices of various kinds – and to enable them to begin building a life on that basis. That will require paying a little more attention to their self-worth, and a little less attention to their self-esteem; helping them to see that they are people created in the image of God, fallen and in need of redemption, gifted and capable of reflecting God's image in a world dimly lit.

Challenge #3: Too much technology, too little art.

It will be of no surprise to anyone sitting here that we are in the midst of a technological revolution – in our culture and in our colleges and universities. As a result we have much in the way of technology to help us teach more effectively. Aside from the horrendous cost of the thing, and the fact that it almost never leads to the efficiencies promised, I will say, without apology, that for the Christian professor this is a good thing. The new technology has the potential to provide us with the instruments to teach more students, and to teach them better than ever before, but there is a hitch.

That hitch was driven home to me last semester by two events that occurred back to back, in a matter of days. On one day, I was told by an economics professors that his grades had gone up in one of his classes by between 10-20 percent. The only difference that he made in the class from last year to this, was that he put a significant chunk of the

course on PowerPoint and now had visuals to explain the economic data he was working with. He was convinced, in other words, that the new technology had significantly improved student learning.

In a matter of days, however, I was looking at the student evaluations of another professor, in another department, who was trying desperately to improve a class that was not going well. He did it by converting to new technology and making this a high tech course without equal. The problem was, the students saw it as technology without purpose, technique for the sake of technique. They were not only critical of the class, they didn't much like its content either.

I am expecting to encounter a great number of disjunctures like that in the days ahead. For the fact of the matter is, the new technology is very much like a new and improved paintbrush. In the hands of an artist, it will enable better art. For the rest of us, it may provide the illusion that we are doing something important and are equipped for the project, when in fact we are lacking the most important tool. The question in the days ahead is, "Are we developing artists in the classroom with the heart and talent to use the new technology, or are we just assuming that the new technology will make better artists?" I can guarantee if the answer is the latter, we are in deep and serious trouble. We are awash today in discussions of hardware and software, and all for the good. But we are hard pressed to find an equal number of discussions about headware and heartware, those two components of the good professor. Unless we are willing to spend at least as much money developing the heads and hearts of the artists, the end result will be as ugly as ever.

Challenge #4: Too much quantity, too little quality.

This is a hard one for me, as a provost. What I'm going to say here really flies in the face of those daily, haunting concerns that

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...we are hard pressed to find an equal number of discussions about headware and heartware, those two components of the good professor.

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I have about too few resources to do the job. Nevertheless, I have to tell you, I think it is likely that Christians with resources are going to give to Christian colleges and universities in staggering amounts in the days ahead. That's my prediction. In part, that is a sociological prediction. Evangelicals are moving up the food chain. We have in our midst an increasing number of people with significant means. Moreover, this is happening at precisely the time when the value of a Christian education is increasingly obvious. I would be surprised, and deeply disappointed, if that didn't move people of means to give generously to the cause of Christian higher education.

The bigger question is, If this occurs, what will we do with these resources? More specifically, will it enable both professor and student to become better learners, more deeply committed to the truth and the pursuit of the truth, and better equipped to do so? There is some reason for optimism, I think, based on the growing interest of Christian scholars in pursuing faithful scholarship, the growing number of evangelicals who are infiltrating the best secular universities in the nation, and the growing number of Christian colleges and universities that are in genuine pursuit of educational excellence.

I worry, nevertheless, and I think the challenge remains. The problem is that we evangelicals are enamored with growth. We think we get this from the great commission, but I worry that we get it from the great American dream:

not the good one about freedom to love God and neighbor, but the other one regarding success, and the tendency to define success in terms of growth and other tangibles.

In our hearts, we know that growth does not equal success. We know that in our families, we know that in our churches, and we know that it in our colleges and universities as well. But we also know that the most obvious signs of success in this culture relate to expansion, whether it is expansion of business, or empire, or influence, or wealth.

Jesus was frustrated and annoyed by the crowds because he knew that they were often coming for the wrong reason. That annoyed him. He often sought to get away, sometimes with the twelve, sometimes by himself. We are not so annoyed, however. We rather like them, in fact. As a result, when we have the means, our tendency is to get bigger.

One likely consequence, therefore, is that the Christian professor in the 21st Century will find himself or herself in institutions that use their new-found wealth to add new programs and new people instead of adding to the quality of current programs and seeking to develop faculty and students alike into the quality human beings they ought to be.

In saying this, I don't want you to be misled into thinking that I don't believe there are times for growth. We will need large Christian universities that are comparable in size and resources to the largest public and private universities in the nation. But if we expand first by size, and only tangentially by quality, we will not only miss a great opportunity, we will send the wrong message to the world we seek to serve. I think Jesus had a better model, with a more significant impact on the world that came his way. It was to pick twelve and pour his life into them; knowing that one would fall away, but eleven would eventually understand.

My heart aches for the day when Christian colleges and universities would be known for their 12 to 1 faculty/student ratios, and for faculty who are content (and indeed find their joy) in pouring themselves into just a few.

Challenge #5: Too much assessment, too little self-understanding.

While there is no doubt that we are in the middle of a technological revolution, it is also possible that we are on the cusp of another revolution as well, one which will require colleges and universities to demonstrate that they are accomplishing what they say they are accomplishing.

The mantra of this movement is the word *assessment*, and one can find it infiltrating not only accreditation organizations, but also the catalogs of colleges and universities across the nation. To some extent, this is simply a "truth in advertising" effort, something higher education has never had to worry about to any great extent. Given the cost of a college degree these days, it is also a matter of stewardship. Students and parents want to know what will be the fruit of their investment.

On the surface at least, it is hard to imagine a trend more favorable to Christian higher education. That's because Christian colleges and universities have been undervalued in the past, while delivering some of the most personal, virtue-based, life-changing education in the nation. It would be a grand thing indeed if all colleges and universities had to provide solid evidence of what was transpiring in the lives of their students, and we could compare apples to apples and see who is really delivering the goods.

For that reason, I am in favor of the trend towards assessment. I worry, at the same time, because of the limits and tendencies within the assessment movement, and its potential downside for the Christian professor. To state it bluntly, I don't want my faculty teaching with an eye towards an assessment technique, but with a heart bent towards the student.

What is already evident in the assessment movement is a tendency to rely upon certain techniques, and certain evidences, to demonstrate educational effectiveness. These techniques rely on quantifiable data and sometimes forget that education is foundationally about a relationship: a relationship between an older and younger learner, with both learners continuing to grow, and neither finding the relationship entirely predictable.

For that reason, while assessment techniques are helpful, they are not a substitute for a disposition towards self-understanding: professors who constantly and regularly ask the questions, *How is it going?* and *Are we moving in the right direction?* More than anything else, we need to engender a culture of self-understanding among the Christian professorate: teachers with their antennae up, their hearts engaged, and their objectives set towards the growth and development of their students. If that attitude is in place, the assessment movement will be a bonus. If it is not, it will be a deep plunge into mindless bureaucracy.

Challenge #6: Too much information, too little wisdom.

It is no surprise that the modern professor has at his or her disposal a panoply of information literally too vast to comprehend. That is no surprise, because the rest of us are in precisely the same condition. The technological revolution has produced a revolution in information access as well, and we all enjoy its benefits. One

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thing that does come as a surprise, however, is that this information bonanza makes theoretical thinking more important, not less.

The single most important question in the modern condition is, “Which information do you select, and what data do you give credibility?” The more choices you have, the more important are the parameters for making the choice. Never in the history of humankind have we been so reliant on metaphysical assumptions for our conclusions; and yet, never in the history of humanity have we been so oblivious to that fact.

Without a worldview grounding, information is nothing more than self-serving utility. We pick and choose those facts which conform to our self-interest. Indeed, many post-modern thinkers, who assume there is no external reality outside of one’s self, assume as well that that is all we can ever do. All knowledge is reduced to ideology, and all ideology serves certain political interests. Actually, almost no one really lives as if that were true, since it would undermine the entire academy and render all of our pronouncements absurd, including those who purport of such notions. It is the classic self-referential fallacy.

But for those who do believe there is something like truth that one can gain glimpses of, and move closer to, then this business of choosing one’s metaphysical or worldview assumptions becomes critical. It has always been so; but it is more so when the information is so vast. One of the obvious consequences of information overload in conjunction with metaphysical dearth is poor judgement; that is, the inability to use information to accomplish good purposes. Wisdom is another word for it, and I think one of the challenges for the Christian professor in the next few years is to be a source of wisdom in a world without.

Again, we come back to the integrity issue. Wisdom assumes there is no knowledge without responsibility; no responsible action without knowledge. Wisdom sees life whole and assumes that knowing and doing are all a part of the same cloth. The modern professor, however, is awash in a sea of information for which one rarely assumes any responsibility at all. It is simply something to be manipulated for one’s own ends.

If the arena were sex, we would call it prostitution. In the academy, we call it higher order scholarship. That is not to say that Christian professors will shun such scholarship; it too needs redeeming. But in the Kingdom of God such scholarship is never without consequences, nor without responsibility. The Christian professor in the 21st Century will need to be reminded of that on almost a daily basis.

Challenge #7: Too much tolerance, too little love.

A few years back I published a book entitled *When Tolerance Is No Virtue*. It was a modest attempt to think in biblical categories about current debates concerning diversity and multiculturalism. The title was somewhat unfortunate, since it led some to believe that I was a spokesperson for one side of the political debate. Nevertheless, the point still stands. Tolerance is a meaningless term when employed on its own, and a patently non-Christian value on which to make relational judgments. We are seekers of truth and justice, and those realities encourage us to be tolerant of some things, and profoundly opposed to others.

Unless the concept of tolerance is rooted in a deep desire for

justice, it becomes nothing more than apathy – an apathy that will not promote racial bigotry, to be sure, but will at the same time do nothing to defend those who are unjustly treated, nor be about the task of forming the good society.

Yet, tolerance remains the driving philosophy behind the modern classroom, and the assumed noble approach to the issue of differences when dealing with our students. Of course, at one level tolerance is a patently good thing. No professor worth her salt will prejudge her students, nor fail to appreciate the God-given diversity represented in each one.

Appreciation is a positive action; it says that your student is a worthy being, and worth being appreciated; and encouraged; and confronted when need be; and pushed out of the nest on occasion. The mother hen is a good analogy, because professors are engaged in a fundamentally parental role (albeit, at the end of the cycle), and we forget that fact at our peril.

I have on more than one occasion had professors tell me that, the day they sent their own children off to college, they were transformed as college professors. Why? Because they suddenly, and existentially, understood the precious trust represented in the faces of their students. When your son or daughter is away at another college, you pray daily that their professors will care for them as much as you do.

Those prayers deserve to be answered, my friends. Because those students in front of us are every parent’s pride and joy, and every one a product of their Heavenly Father’s handiwork. We are not in the business of tolerating them; we are in the business of loving them – regardless of their flaws, regardless of their origins, regardless of their sins, regardless of the sins of their fathers.

In my opinion, one of the great tragedies of evangelical higher education, is that it is so uniformly white, even though there are evangelical believers (in growing numbers) in almost every ethnic community in America. There is a greater tragedy still. It is the professors in our public and private universities, with God’s rich tapestry of diversity in many classrooms, who assume their most noble aspiration is simply tolerance. I pray for the day when that tapestry is the norm at Christian colleges and universities across the nation, and when the guiding motif is nothing less than a parent’s love for their children.

Conclusion

Well, I’m done. I didn’t say much, but I took a long time doing it. Let me close with a story – a confession really. I did not become a student until my junior year in college. Prior to that time, I received mixed grades, good enough to get into a decent college, but not good enough according to almost everyone who knew me, including myself. I was pretty much a slug in the learning arena with a bent towards athletics, music, and the opposite sex. As you can see, today I am neither an athlete, nor a musician, nor a member of the opposite sex. Which means that I pretty much failed in all of my youthful ambitions.

My approach to learning, however, changed during the summer after my sophomore year in college. At that time I was involved in an automobile accident which took from me almost everything that I had come to view as precious: My car, a brand new Pontiac GTO, with a four-speed stick, and tuck-and-roll interior, was totaled. My body, on which I relied for athletic skill and relational prowess, was almost completely disabled. My face was

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crushed. My leg, incapacitated. I was in a hospital for two months and a hospital bed for five. Much more significant than any of that, the passenger of the car I was driving – my cousin and my good friend Paul – was dead. Upon finding that out a few days after the accident, I thought my life was over as well.

Then something happened which radically changed my life. My aunt and uncle, my cousin's parents, came to see me in the hospital. Feeling responsible for the accident, I couldn't imagine why they would want to see me, and I worried about what they would say.

I still remember them walking into my hospital room, walking around beside my bed, coming over by my side, grabbing my hand and smiling and saying these words: "Stan, you are our son now too, you know." I have told this story often, and it always brings tears to my eyes. Because, on that day, I learned the meaning of grace. I discovered in the actions of my aunt and uncle what it was that Christ had done for me, a sinner, on the cross. It changed my life.

One of the most significant changes was that I became, finally – after two decades of education, a student: an eager learner, who could not wait to plunge into the wonders of God's good but sacred creation.

What was the reason for the change? It was simply this: I became, for the first time in my life, a student with a grateful heart. I understood the privilege of learning, and it became my joy. I tell you this story because what strikes me is that I grew up singularly privileged. I had every imaginable advantage: a wonderful home, plenty of food on the table, a series of teachers too good to be true, and an environment which nurtured good thinking. Yet, with all of these advantages, I was not a student.

The challenge of the 21st Century for the Christian professor is precisely the predicament I faced prior to my accident. We have everything, and we have nothing. We have strong professional associations, we have high self-esteem, we have technology coming out our ears, we have resources like no one has ever known in history, we have assessment tools, information access, and the realization that our diversity should be a strength.

But none of that will make our students *students*. That takes a grateful heart. A heart that loves truth, that understands one's worth, that inspires the artist, that settles for nothing but the best, that seeks understanding, that produces wisdom, to the end that we might love the Lord our God with all of our heart, mind, soul and strength, and our students as our selves.

That is the challenge for the Christian professor in the 21st Century; and could be our joy, as well, if we will only take it. ■

A Call to Serious Christian Scholarship

Editor's Note: The following article was adapted from a devotional given by David Dockery on June 5, 2000, during the National Education Colloquium in Williamsburg, Virginia, sponsored by the Association of Southern Baptist Colleges and Schools. David S. Dockery is president of Union University in Jackson, Tennessee.

by David S. Dockery

We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ." (2 Cor. 10:5)

A call to serious Christian scholarship is a call to "take captive every thought to make it obedient to Christ." Paul's words call us toward a wholehearted devotion to Christ—not just with our hearts but with our minds as well—it is a call to think Christianly. As we enter this new century we need more than just novel ideas and new delivery systems; we need distinctively Christian thinking or as T. S. Eliot puts it: "to think in Christian categories." This means being able to see life and learning from a Christian vantage point; it means thinking with the mind of Christ.

The beginning place for a call to serious Christian scholarship points us to a unity of knowledge, a seamless whole because "in Him all things hold together" (Col. 1:15-18) for all true knowledge flows from the One Creator to His one creation. Thus specific bodies of knowledge relate to each other not just because scholars work together in community, not just because interdisciplinary work broadens our knowledge, but because all truth is God's truth, composing a single universe of knowledge.

Christian scholarship does not mean that we will blur disciplinary boundaries. It means we will take our varying, and at times seemingly conflicting approaches, subjects, and traditions, and seek to interpret and explain our subject matter under the Lordship of Jesus Christ, the revealer of all Truth.

Christian scholarship calls for us to integrate faith thoroughly with our research within our various disciplines. Drawing on the long Christian tradition to do so, we can restore coherence to learning. This will help move us toward the development and construction of a convictional world and life view by which we can see, learn, and interpret the world from the perspective of God's revelation to us.

Serious scholarship often described as the search for knowledge, the quest for truth—phrases so familiar as to be clichés in higher education—must not be described carelessly or flippantly. When we speak of scholarship from a Christian perspective we speak of more than scholarship done by Christians. Rather we speak of a passion for learning based on the supposition that all truth is God's truth. Thus, as Christian scholars related together in a learning community, we are to seek to take every thought captive to Christ.

It is not just the apostle Paul who gives us guidance on the subject of Christian scholarship. Justin and Irenaeus were probably the first in post-apostolic times to articulate the need for faith-informed scholarship. In Alexandria in the third century both Clement and Origen instructed their converts not only in doctrine but in science, literature and philosophy. Augustine in the fifth century, in *On Christian Doctrine*, penned the thoughts that every true and good Christian should understand that wherever we may find truth it is the Lord's.

This legacy may be traced across the centuries and in almost every culture, for wherever the Gospel has been received, the academy and Christian scholarship have followed. This legacy can be traced through Bernard, Erasmus, Luther, Calvin, Knox, Melancthon, Edwards, Kuyper, and in this century with C. S. Lewis, and Dorothy Sayers and to us as Baptists through Isaac Backus, Alvah Hovey, Francis Wayland, John Broadus and many others.

A call to serious Christian scholarship simultaneously affirms our love for God and our love for study, the place of devotion and (continued on page 12)

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the place of research, the priority of affirming and passing on the great Christian traditions and the significance of honest exploration, reflection, and intellectual inquiry. These matters are in tension, but not in contradiction and are framed by a faith-informed commitment.

Some of our friends in the academy may regard such a notion as a medieval remnant at best or in the words of Kris Kristofferson, “a walking contradiction, partly truth and partly fiction.” Yet, among an increasing large number of intellectuals there has arisen a deep suspicion of today’s thoroughly secularized academy, so that there is indeed a renewed appreciation for and openness to what George Marsden calls “the outrageous idea of Christian scholarship.” As Mark Schwenn of Valparaiso University has suggested, it is time to acknowledge that the thorough secularization of the academy is at the least unfruitful. There is even a renewed interest in many places in the relationship of the church to serious scholarship. John J. Piderit, president of Loyola University in Chicago, has called for “the university to be at the heart of the church.” Though that call was issued within the Roman Catholic tradition it should nevertheless resound within the congregationally focused heart of every Baptist. Thus the time seems right, even ripe, to join this conversation to think afresh about the significance and the seriousness, of authentic Christian scholarship.

Christian scholarship is not just piety added to secular thinking, nor is it merely research that takes place in a Christian environment. Thus being a faithful Christian scholar involves much more than mere piety. As Chuck Colson says, “True Christianity goes beyond John 3: 16—beyond private faith and personal salvation.” History shows that a commitment to piety alone will not sustain the ideal of a Christian university. The Christian intellectual tradition calls for rigorous thinking, careful research, and thoughtful publication. Christian scholarship is far broader than biblical and theological studies, though they help provide the framework for serious intellectual wrestling with literary, philosophical, scientific, historical, technological, and social issues.

Such a Christian worldview provides the framework for Christian scholarship in any and every field. This worldview, which grows out of the exhortation to take every thought captive to Christ, begins with the affirmation of God as Creator and Redeemer, for the dominating principle of Christian scholarship is not merely soteriological but is cosmological as well. We thus recognize the sovereignty of the triune God over the whole cosmos, in all spheres and kingdoms, visible and invisible.

Such an initial reference point avoids the error of a spiritualized gnosticism on the one hand and a pure materialistic metaphysics on the other. This premise forms the foundation for our affirmation that all truth is God’s truth—truth that is both revealed and discovered. Thus we respond on the one hand with grateful wonder at what has been made known to us and on the other with exerted effort to discover what has not been clearly manifested. In such exploration we dare not misconstrue our previously stated premise so as to wrongly deduce that all scholarship or all research even if carried out by Christians is necessarily God’s truth. No! We want to affirm the Christian intellectual tradition that recognizes that all scholarship, all invention, all discovery, all exploration which is truth—is God’s truth.

In the large majority of our institutions it is teaching that is rightly prized and prioritized, but we also need a complemen-

tary place for Christian scholarship. Rightly understood Christian scholarship is not contrary to either faithful teaching or Christian piety. Christian scholarship provides a foundation for new discovery and creative teaching, as well as the framework for passing on the unified truth essential to the advancement of Christianity.

Can we then describe this serious Christian scholarship for which we are calling? I believe we can and I would like to suggest six overarching characteristics:

1. It is derived from the unifying principle that God is creator and redeemer.
2. It seeks answers through curious exploration and serious wrestling with the fundamental questions of human existence.
3. It aspires to be internally consistent and flows from a comprehensive worldview.
4. It recognizes the need to be aware of contemporary cultural, social, and religious trends.
5. Serious Christian scholarship lives in tension, by reflecting a



David S. Dockery

(worldview) outlook while simultaneously having a particular discipline-specific focus—which means it will at times reflect an engagement mindset and while at other times it needs to take on an antithetical, perspective from the avenues of thought pursued by others in the academy. This approach will not entirely please those who see truth as a battle in which it is perfectly clear who stands with the forces of light or darkness. Sometimes the issues with which we wrestle are filled with ambiguities. For at this time, even with the help of Scripture and Christian tradition, we are finite humans who still see as through a glass darkly.

6. Ultimately, Christian scholarship grows out of a commitment to “sphere-sovereignty,” whether in the arts, sciences, humanities, education, business, healthcare or social areas.

Thus Christian scholarship must surely subordinate all other endeavors to the improvement of the mind in pursuit of truth, taking every thought captive to Jesus Christ. At three places in the Book of 2 Corinthians Paul reminds us that we cannot presume that our thinking is Christ-centered. For in 2 Cor. 3:14 we learn that the minds of the Israelites were hardened. In 4:4 Paul says that the unregenerate mind is blinded by the god of this world. In 11:3 the apostle says that Satan has ensnared the Corinthians’ thoughts. So in 10:5 he calls for all of our thinking to be liberated by coming under the Lordship of Christ. So today like in the days of the Corinthian correspondence our minds and our scholarship are ensnared by the many challenges and opposing worldviews in today’s academy. Like Paul and Bernard of Clairvaux several centuries after him we must combine the intellectual with the moral and spiritual expounded in Bernard’s famous statement:

Some seek knowledge for the sake of knowledge:

That is curiosity;

Others seek knowledge so that they themselves may be known:

That is vanity;

But there are still others who seek knowledge in order to serve and edify others;

And that is charity.

That is the essence of serious Christian scholarship—bringing every thought captive to the Lordship of Jesus Christ in order to serve and edify others. That is a high calling indeed as we move forward and faithfully into the 21st Century. ■

Litanies: Celebrations of the Call to Teach and Christian Scholarship

Editor's Note: These litanies are two of five which were written for and used at the National Educational Colloquium sponsored by the Association of Southern Baptist Colleges and Schools, Williamsburg, Virginia, June 4-7, 2000. Robert Shippey is vice president for academic affairs at Truett-McConnell College in Cleveland, Georgia. Mike Arrington is vice president for academic affairs at Ouachita Baptist University in Arkadelphia, Arkansas.

A Celebration of the Call to Teach

led by Robert Shippey

Leader: In the Spirit of our Lord Christ, in a spirit of worship and prayer, we celebrate the call to teach with fresh commitment. What will you pledge to the disciplines of education?

Educators: To the disciplines of education we pledge our minds, open, searching, reaching. We set ourselves to the search for truth with energy and honesty, and to the pursuit of that Truth behind all truths.

Leader: What will you pledge to your students?

Educators: To our students we pledge

- respect, for their rights are as important as ours;
- acceptance, for each is made in the image of God;
- and prayer, for they will be in constant need, as will we.

Leader: What will you pledge to your God?

Educators: To God our Father we pledge

- our faith in His promises and purposes,
- our wills subservient to His,
- our praise for His grace and mercy.

Leader and Educators:

Believing that the call to teach is one of the noblest of all callings, we express gratitude to God for the joy of serving in a Christian institution of learning. We hereby renew our passion for our calling and renew our heartfelt commitment to serve and honor God through the teaching profession.

With the firm conviction that the worthwhile is always and only achieved through personal determination, we make these pledges freely and joyfully. ■

A Celebration of Christian Scholarship

led by Mike Arrington

Leader: All truth is God's truth. Christian higher education incorporates and harmonizes all academic disciplines. Our task as Christian scholars is to uphold the noble heritage of our institutions to discover the unity inherent in all aspects of God's creation.

Educators: We affirm our past and confess our failure to achieve such a noble ideal.

Leader: What is the basic purpose of Christian scholarship?

Educators: As Christian scholars we believe that intellectual inquiry is not optional, but is an inevitable response to the mandate of Christ to know, to teach, and to model the unity of truth.

Leader: What values shall guide our work as Christian scholars?

Educators: We affirm that the pursuit of knowledge is a continuing process, demanding both intellectual integrity and a continuing commitment to the highest academic standards.

Leader: As we affirm our commitment to Christian scholarship, how shall we relate to our students?

Educators: We pledge to maintain our traditional covenant relationship with our students, to instill in them a thirst for knowledge, to guide them in the development of wisdom, to help them formulate a Christian world view, to teach them to place service above wealth, and to value usefulness above social position.

Leader: As we affirm our commitment to Christian scholarship, how shall we proceed?

Educators: Acknowledging the inexhaustible resources of the human spirit, we pledge to elevate ourselves above our past and to renew our pursuit of truth with energy, humility, and integrity. We affirm that in obedience to the teachings of Christ, we dedicate our minds and our lives to our students, our colleagues, our academic disciplines, our institutions, and to the pursuit of truth through Christian higher education.

Leader: May God bless us as we celebrate and affirm our commitment to excellence in Christian scholarship. ■

Scheduled Meetings of the Association of Southern Baptist Colleges and Schools

Sunday, December 3, 2000, 7:30 p.m. – Hyatt Regency Hotel, Atlanta, Georgia, ASBCS Board meeting
Monday, December 4, 2000, 7:30 p.m. – Reception for all ASBCS personnel attending the annual meeting of SACS

ANNUAL ASBCS MEETINGS:

June 2-5, 2001 • Marriott's Griffin Gate • Lexington, Kentucky

Theme: *Raising and Managing Resources* • Host: Georgetown College

June 1-4, 2002 • Panama City, Florida • Host: The Baptist College of Florida



by Carolyn Bishop
International
Director



Expertise of CGE Faculty Can Facilitate Network Collaboration

Universities around the globe have formed close ties to their local and national leadership groups. Consistently as we travel, we are asked to consider assisting with educational expertise in increasingly specific fields and with auxiliary partners of the universities or schools. There is a potential for partnering with two strategic universities, one in Morocco and one in Tunisia. In Morocco, their interests for educational partnerships include a challenge to find specialists in training students for working in the oil industry. Oil has been discovered near their campus!

In Tunisia, the university dean wants summer programs and partners for a new archeological find which includes catacombs and a Christian church sealed for centuries at one end of the site. Are we ready for network collaboration?

Does CGE need to look at expanding our expertise to utilize quality faculty and networks? Can these networks multiply effective experiences for our member schools?

We have experienced this multiplication factor and requests for professional experts linked to education in CGE's recent delegation visits to universities in Thailand, China, Jordan, Israel, Morocco, and Tunisia. Each location has created within their educational system either a private college or university associated with the traditional school or an institute for specific training.

These overseas educational institutions are tied closely into the top layers of leadership in their countries. They are asking for consultants in many professional areas to partner in the schools' educational missions and enhance their impact in society.

Recently, one CGE faculty member participated in a radio program in Tunisia on the merits of private education. The partnership opportunities were good, and that university had a chance to promote its expertise in the arena of American private schools with an entire mega-city! Multiplying their presence for a university visit has now provided the potential for future partnership projects to train city leaders in an array of technical skills and the request to be partners for master's level business projects.

Are you interested in participating in some of these innovative educational opportunities? Do you want to multiply the success and influence of your school?

Other examples include the need for quality management in new areas of study at the private university for gradu-

ate study in Tunis. Both this university and the national university in Jordan are constructing their graduate business departments to address topics and methods of learning which prepare their students and faculty for global partnerships.

Would your teacher-training program benefit from student teaching experiences in Thailand, Morocco, China, Russia or other countries? Private universities and International Schools in Bangkok, Casablanca and Moscow recently requested American student teachers to come and share their teaching skills while learning about a new culture. As global competition increases, global experience will increase the marketability of graduates and the opportunities for collaborative research on teacher training components.

Would you consider setting up a team of expert advisors who could recommend contacts in a specialized field or assist in the building of a partnership project that might link several schools together? Or can you recommend fellow faculty from other CGE member schools or CGE-like-minded faculty from other universities?

If you want to multiply your teaching or research in the exciting new web of network collaboration of expertise in international education, please contact either Bob Agee at bagee@cgedu.org or Carolyn G. Bishop at cbishop@cgedu.org. ■

Carolyn Bishop, International Director of the Consortium of Global Education, works in Marietta, Ga., Telephone: (770) 321-4897.



CGE Presence at the National Colloquium Significant

The Consortium for Global Education (CGE) combined their annual meeting with the ASBCS Colloquium in Williamsburg, Kentucky, this past summer. Fawaz Gerges (r), chair of international affairs and Middle East studies at Sarah Lawrence University in Canton, New York, delivered the CGE luncheon address. Pictured at left is the new CGE portable display for program promotion. The display is shown among Colloquium participants in the exhibit room. The CGE sessions highlighted 151 international partnerships that include 62 countries.



Campus Report



Anderson College: According to *The Best College for You, 2001*, Anderson has the highest selectivity rating of any college or university in South Carolina. Time Magazine/Princeton Review published the rating of institutions of higher learning.

Baylor University: The Association of Social Work Boards announced that 100 percent of

Baylor University social work students who took the 1999 American Social Work Boards passed the licensing exam. Thirteen students took the exam as part of their requirements for graduating with a bachelor of arts degree in social work from Baylor.

The *Kaplan/Newsweek College Catalog 2001* recognized Baylor as a top choice

among schools that guidance counselors would attend if they could repeat their college years.

The Louise Herrington School of Nursing is benefitting from the completion of a \$5 million facility expansion and renovation of the Harry W. Bass Memorial

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Legal Notes

By James D. Jordan



Employment Decisions on Religious Criteria May Be in Peril

Background

Baptist schools of higher education claim both an educational mission and a religious one. These institutions want students to grow intellectually and spiritually as they prepare for academic degrees and for life after school.

To help in fulfilling the religious part of its mission, a school may wish to apply religious criteria in deciding whom it will employ. Must the chair of the biology department be a professing Christian? Can the dean of students be fired for failing to attend church? Must the president of the university be a Baptist?

State schools and most private employers cannot take religion into account when making employment decisions. However, an "institution of learning... in whole or in substantial part, owned, supported, controlled, or managed by a particular religion..." can make employment decisions on religious criteria.

This federal exemption remains a useful tool to help schools maintain a Baptist identity. Yet, legal developments may be chiseling away at a school's right to discriminate for religious reasons. The issue of religious discrimination has recently come to the forefront in cases where an employer has made a hiring or firing decision on the basis of an employee's homosexuality.

State and local laws

Some state, county, or city governments have statutes which prohibit

employment discrimination on the basis of religion and contain no exemption for religiously-affiliated schools. Some statutes include an exemption, but one which is more limited than the federal exemption. Under a

limited exemption the employer may be able to discriminate only with respect to employees engaged in carrying out the organization's religious mission. In such a jurisdiction a school would not be able to fire a homosexual chemistry instructor, for example, unless

the school could prove that the chemistry instructor is charged with the responsibility to assist the school in carrying out its religious mission.

Federal or state contracts and grants

Many governmental contracts, including grant applications, contain "boilerplate" language which prohibits employment discrimination on the basis of religion. At this time, government contracts typically do not prohibit schools from discriminating on the basis of sexual preference. However, if the school by contract agrees not to discriminate on the basis of religion, it may lose the right to terminate a homosexual employee for religious reasons.

Sexual discrimination

To date the courts have overwhelmingly rejected the argument that firing an employee because he or she is homosexual constitutes illegal discrimination on the

basis of gender. Nevertheless, plaintiffs are continuing their efforts to state a claim under sex discrimination laws. The U.S. Second Circuit Court recently suggested that a homosexual male employee might be able to claim gender discrimination if he were fired for failing to meet prevailing

gender "norms" by, for example, acting effeminate instead of being "manly."

New legislation

From time to time federal legislation is proposed which would curtail an employer's right to discriminate in hiring on the basis of sexual preference. So far these statutes have included an exemption for religious organizations. Church-related schools will want to pay careful attention to whether new proposals contain exemptions for educational institutions with religious affiliations. ■

James D. Jordan is a partner in the law firm of Guenther, Jordan & Price, P.C. in Nashville, Tennessee. (615) 329-2100

...an "institution of learning...in whole or in substantial part, owned, supported, controlled, or managed by a particular religion..." can make employment decisions on religious criteria.

Campus Report. . .

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Educational Center. Phyllis Karns, dean of the School of Nursing said, "The new facility and renovation means better classrooms, better teaching and better study and socializing opportunities for students."

Bluefield College: What started as a simple solicitation call during a student phonathon at Bluefield turned into a significantly valuable gift for the school. Haskins Coleman, Bluefield alumnus and great-grandson of James Barbour (gover-

nor of Virginia during the war of 1812), responded by saying he was interested in giving away an assortment of historical books. Coleman donated a 300 piece collection of books, owned by the former Virginia governor, to Bluefield.

Campbellsville University: Michael V. Carter has been inaugurated as the 10th president of Campbellsville University.

Carson-Newman College: James Netherton will be inaugurated as Carson-Newman's 21st president November 10.

The college's Mortar Board chapter, Panathenees, was one of 30 chapters to

receive the Project Excellence Award from the Mortar Board's National Office. The project focused on service and literacy.

Chowan College: The Music Education program received approval by the North Carolina Department of Public Instruction to begin a three-year authorization process.

Hardin-Simmons University: The Carleton Student Organizations Center, named for Robert and Linda Carleton, has been dedicated. Robert Carleton is a certified occupational therapy assistant for Hendrick Health Systems, and Linda Carleton serves as the

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People

Baylor University: **Derek Davis**, director of the J. M. Dawson Institute of Church-State Studies, examines the role of religion in the proceedings, ideas and goals of the Continental Congress in his new book, *Religion and The Continental congress 1774-1789: Contributions to Original Intent*. **Diana Garland**, professor of social work and director of the social work graduate program and the Center for Community and Family Ministries, has been elected to serve as Texas' Region 9 representative to the National Association of Social Workers Delegate Assembly.

Nikolas Gvosdev, associate director of the J. M. Dawson Institute of Church-State Studies, examines the tradition of Orthodox Christianity and its role in contemporary political society in his new book, *Emperors and Elections: Reconciling the Orthodox Tradition with Modern Politics. The Story of Christian Theology: Twenty Centuries of Tradition and Reform*, by

Robert E. Olson, professor of theology at Baylor University's George W. Truett Theological Seminary, was awarded the 2000 Gold Medallion for best theology/dctrine book from the Evangelical Christian Publishers Association.

Belmont University: **Robert C. Fisher** has been inaugurated as Belmont University's fourth president. Fisher's inaugural speech outlined five points of his vision for Belmont: an increase in student enrollment, the construction of new buildings and facilities, the addition of selective graduate studies and niche specialty programs, growth in the University's core liberal arts curriculum, and an increase in Belmont's vital role in serving the Middle Tennessee community.

Campbell University: **Pauline Calloway**, associate professor of education, was elected president of the North Carolina Council of Vocational Teacher Educators.

Campbellsville University: **Michael V. Carter** was inaugurated as the 10th president of Campbellsville on September 15. **Nevalyn Price Moore**, assistant professor of music, has been named "College/University Teacher of the Year" by the Kentucky Music Educators Association Fourth District.

Carson-Newman College: **Brian Austin**,

associate professor of philosophy, has authored *The End of Certainty and the Beginning of Faith*. **Kitty Coffey**, dean of family and consumer sciences, was named an outstanding Dietetic Educator by the American Dietetic Association. *Death and Closure in Biblical Narrative*, by **Walter Crouch**, assistant professor of religion, has been published. **Mary Hodges**, an instructor of English, wrote *Tough Customers and Other Stories*, which has been published.

Ann Jones, associate professor of music, was re-elected to an unprecedented third term as International President of Delta Omicron International Music Fraternity.

Jeff Daniel Marion, distinguished poet-in-residence, authored *The Chinese Poet Awakens*. **William McDonald**, vice president for student affairs, was the recipient of the Bob E. Leach Award presented by the National Association of Student Personnel Administrators. *Onward Christian Soldiers; Mossy Creek Baptist College Students in the War Between the States*, written by

Doug Taylor, assistant professor of education, has been published. **Gerald Wood**, English department chair, authored *Horton Foote and the Theatre of Intimacy*.

East Texas Baptist University: **James Moore**, assistant professor of music and ETBU choir director, will travel to Moscow and Ekaterinburg, Russia, to present choir workshops and lectures. **John Vaughn**, professor of English, has been re-elected as secretary of the National Federation of State Poetry Societies for the third consecutive year.

Hardin-Simmons University: Professor of Spanish, **Joe Alcorta**, has written a booklet entitled, "Essential Spanish for Policemen, Lawyers and Judges," published by Hermenegildo Press. **Randy Armstrong**, associate professor of mass communication, has co-authored a chapter on the management of consortia in higher education for a textbook entitled *Managing Colleges and Universities: Issues for Leadership*. **Lawrence Clayton**, dean of the College of Liberal Arts, was awarded the prize for Writing and Publishing about the West by the National Cowboy Symposium. *The Texas Observer* has published two poems, "Of Age" and "Experts," written by **Robert Fink**, Bond

Professor of English. **Robert Hamner**, senior professor of English, presented papers at two professional conferences. At the Caribbean Studies Association he delivered a paper entitled "Creolizing Homer for the Stage: Derek

Walcott's 'The Odyssey'." Hamner's contribution to the International Conference of Joseph Conrad Scholars was entitled, "The Enigma of Arrival and the Outpost of Progress." **Ricky Menking**, assistant professor of computer science, has been certified as a networking instructor and a National Association of Communications Systems Engineers Senior Networking Specialist Engineer. **Dan Stiver**, professor of theology, presented a paper entitled, "Ricoeur, Speech Act Theory, and the Gospels as History," at the 3rd International Consultation of the Scripture and Hermeneutics Seminar. All conference papers are slated to be published.

Kyle Usrey, visiting professor in the School of Business, reviewed and provided drafting suggestions and analysis of an Economic Conciliation Statute at the request of the Bulgarian national government and the Central and Eastern European Law Initiative.

Howard Payne University: **Ann Sheffield**, associate professor of early childhood education, led a team of educators from around the world in a tour of schools and universities in South Africa. The group was sponsored by the People to People Ambassador Program of People to People International.

Mississippi College: **James Sclater**, music professor, received the American Society of Composers, Authors, and Publishers (ASCAP) Award for the tenth consecutive year. The cash award made by ASCAP

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A CALL FOR NOMINATIONS for the 2001 Charles D Johnson Outstanding Educator Award

QUALIFICATIONS: The award must be given to a person as opposed to a corporate entity, foundation, etc. There is no restriction of the rank, title, or position of the person—only that the awardee must be a person who has made a significant contribution to Southern Baptist Higher Education. The Board encourages nominations other than presidents and vice presidents of member schools and encourages nominations of those who have made a significant impact or contribution beyond a single institution.

Please send name of nominee
together with supporting materials to:
Bob Agee, Executive Director, ASBACS
P.O. Box 11655, Jackson, TN 38308-0127

People . . .

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reflects a continuing commitment to assist and encourage writers of serious music.

Oklahoma Baptist University: **Gloria Duncan**, lecturer in art, was awarded a two-month artist residency in Herzliya, Israel in conjunction with Vanessa Duncan. The pair will create a multi-media performance (Vanessa singing and acting—Gloria doing the staging), that will be presented in Jerusalem, Tel Aviv, Herzliya, and other sites in Israel. **Ron Duncan**, professor of anthropology, had his book *Crafts, Capitalism, and Women*, published by the University Press of Florida.

Palm Beach Atlantic College: **Paul R. Corts**, president, is the new chair of the Independent Colleges and Universities of Florida.

Union University: President **David Dockery's** book, *Biblical Interpretation Then and Now: Contemporary Hermeneutics in the Light of the Early Church*, has been re-released after original publication in 1992. **George Guthrie**, chair of the Department of Christian Studies, has been named to the editorial board for the *Journal for the Study of the New Testament Supplement Series* by Sheffield Academic Press in England. **Dwayne Jennings**, associate professor of mathematics and computer science, has been awarded a second grant from the Sattler Foundation for software valued at \$7,160 to be used in mathematics classes.

University of Mobile: **Jane Byrd**, professor of management, co-authored several college textbooks, most recently *Small Business Management: An Entrepreneur's Guide to Success*. **Cecil Taylor**, dean of the School of Religion, had an article entitled "Emperor Domitian," published in the *Biblical Illustrator* magazine.

University of Mary Hardin-Baylor: **Nancy Schoenrock**, dean of the Scott & White School of Nursing at UMHB, died October 3.

Wayland Baptist University: **Virginia Myers**, associate professor of speech communications, was one of three authors who co-wrote *Communication Applications*, a textbook for high school students. ■

Transitions

Baylor University: David R. Brooks has been named vice president for finance and administration at Baylor.

Campbell University: **Tom Collins** is now dean of students. **Irma Duke** will become

director of student services and church relations. **Kheresa Harmon** has been named director of admissions for the Campbell University Divinity School. **Stan Williamson** has been named director of athletics.

Campbellsville University: **Otto Tennant Jr.** has been named vice president for finance and administration.

Carson-Newman College: **Gary Young** has been named dean of Carson-Newman's business division.

Missouri Baptist College: **Andy Chambers**, assistant professor of religion, has been appointed as the acting dean of students.

Jo Ann Miller has been named as executive director of constituent relations, assuming responsibilities in alumni relations and development. **Cordell Schulten**, professor of administration of justice, has been appointed division chair for the School of Social and Behavioral Science.

Palm Beach Atlantic College: **Scott Swigart** has been appointed as the first dean of the college's School of Pharmacy.

Samford University: **Carol Ann Vaughn** has been named the first director for the Christian Women's Leadership Center being developed jointly with the Southern Baptist Convention's Woman's Missionary Union.

Shorter College: **Ed Schrader**, newly elected president, will officially assume his duties in January of 2001.

University of Mary Hardin-Baylor: **Jim King** has been named the new dean of the School of Business. ■

Campus Report . . .

(continued from page 15)

University's associate vice president for student development and dean of students.

East Texas Baptist University: An international delegation from Guangdong Foreign Language Normal School in Guangzhou, China, was hosted by ETBU for a two-day visit. The group visited as part of an ongoing exchange program.

Houston Baptist University: The Council for Christian Colleges and Universities has granted membership to Houston Baptist University.

Mississippi College: As Mississippi's oldest institution of higher education, Mississippi College celebrates its 175th year throughout the 2000-01 academic year. "Faithful to Our Legacy" has been identified as the title for the year-long focus and celebration of the milestone.

North Greenville College: For the third consecutive year, North Greenville has lead the country for student summer missions appointments. This number one distinction is based on reports from the 335 colleges

and universities participating in the 2000 Summer Missions Program through the North American Mission Board of the Southern Baptist Convention.

Palm Beach Atlantic College: The Board of Trustees has authorized the development of a School of Pharmacy. Contingent upon success with fundraising, accreditation and other planning processes, the first class of students will enroll in the fall of 2001.

Palm Beach Atlantic has broken ground on the site of the future Vera Lea Rinker Hall Music Building. The total cost of the project is estimated at \$8.5-9 million, and the 40,000 square-foot building is projected to be completed by fall 2001.

Samford University: A \$23 million Science Building—the largest and most expensive project undertaken by the school—is under construction. The 90,000-square-foot comprehensive science facility will house the chemistry and physics departments upon completion in the fall of 2001. The building will contain classrooms, research labs, lab support space, administrative offices and other related areas necessary to support 35 labs.

University of Mary Hardin-Baylor: UMHB began fall 2000 with a new masters program called Master of Theological Studies. The program is designed to provide graduate theological education for individuals who are engaged in Christian ministry and for persons who seek a graduate theological degree.

University of Mobile: To celebrate the 10th year of its University Missions program, 10 foreign mission trips will be planned this year.

Virginia Interment: The first structured venture of Virginia Interment's new service learning program had freshmen students participating in six community service projects this fall. The initiative was developed through a grant by the Teagle Foundation of New York. The goal of the program is to expand the educational program into the areas of values clarification, service learning and leadership development.

Wayland University: The Board of Trustees adopted an administrative reorganization plan that creates the Wayland University System under the direction of a chancellor. Wallace Davis assumed the chancellor's position in the reorganization.

In conjunction with Texas Baptist Partnerships (a program of the Baptist General Convention of Texas that links foreign countries with American Groups), Wayland Baptist University's theater group visited East Germany on a mission trip this past summer. The visit was planned for opening doors for Americans in East Germany, especially Christians, for future visits. ■

Gifts & Grants



Trustee Contributes

\$1 Million to Union University

Union trustee Roy L. White contributed \$1 million to the university's Germantown campus facility. With this gift, White has donated more than \$3.1 million to Union, making him the largest monetary donor in Union history.

Permanent Endowment Benefits Carson-Newman College

Carson-Newman's Louis and Mary Charlotte Ball Institute for Church Music will receive permanent endowment from a \$1,007,000 trust fund provided by the late James and Dorothy Penn. This news comes a decade after the Institute was established at the College.

Baylor Center Receives a \$702,000 Grant From Lilly Endowment

Baylor University's Center for Family and Community Ministries in the School of Social Work has received a \$702,000 grant from Lilly Endowment Inc. to study the impact of community service on the faith of congregations. The three-year project will examine the impact of "organized community caring" on the faith-life of individuals, families and congregations. Calvin College and the University of South Carolina will partner with Baylor for the project.

Ouachita Receives \$500,000 Pledge

The Roy and Christine Sturgis Charitable and Educational Trust of Dallas, Texas announced a \$500,000 pledge to Ouachita Baptist University. The funds will be used to endow scholarships for students enrolled in Ouachita's Frank D. Hickingbotham School of Business.

North Greenville College Receives Gift of Land Valued at \$343,000

North Greenville College has received a gift of land which was sold at an appraised value of \$343,000. The couple who donated the land to the school wished to remain anonymous.

Anderson College Receives \$1.67 Million Gift

Mrs. Eunice Evans Prevost Brownlee posthumously donated \$1.67 million dollars to Anderson College. The donation will be used to establish the Frank Brownlee Endowed Chair of Mathematics and to fund scholarships and other programs in the department of mathematics.

Samford Athletics Department Receives \$500,000 Gift

Eugene W. (Gene) Bluemly, Jr., who played football at Samford University under Coach Bobby Bowden, has given Samford's Athletic Department its largest gift in history. The gift is being used to restore and upgrade the Samford track in Seibert Stadium and expand weight training and other facilities for athletics in Seibert Stadium at Samford.

Palm Beach Atlantic College Receives \$350,000 in Grants

The Palm Beach Atlantic College School of Pharmacy has received grants from two organizations totaling \$350,000 to assist the college with the start-up of this new program. The Institute for the Advancement of Community Pharmacy announced a grant of \$300,000, and the National Association of Chain Drug Stores Education Foundation added \$50,000 to the gift.

Houston Baptist University Announces Gifts of \$1.2 Million

The Gordon and Mary Cain Foundation provided a \$500,000 pledge to support scholarships in the College of Science and Mathematics at Houston Baptist University.

The Estate of Henry and Catherine Mest gave \$450,000 to HBU for the endowment of the Mest Wing of the Rebecca Bates Philips Residential College for Women.

The LeRoy and Merle Weir Charitable Trust will provide unrestricted funds in a range of \$240,000 to \$300,000 to HBU over a four-year period. ■

Development

Averett College: The college received a \$40,000 payment towards a grant from the Lettie Pate Whitehead Foundation, Inc. for the 2000-2001 academic year. This additional gift brings the total amount of the grant for the academic year to \$80,000. The grant, as specified by the foundation, provides need-based scholarships to Christian women enrolling in Averett's wellness/sports medicine, special education or medical technology programs.

Houston Baptist University: Mrs. Beverly V. Smith established a gift annuity valued at more than \$106,000. The Delores Welder Mitchell Charitable Annuity Trust provided the University with an annual gift of more than \$86,000. Mrs. Thelma Maresh donated a gift of stock to establish a \$50,000 endowed scholarship in honor and appreciation of her friend Norma Lowder.

Union University: The University's Center for Faculty Development secured a grant for \$216,000 from the Teagle Foundation to support faculty in their growth as teachers, scholars and Christians.

University of Mary Hardin-Baylor: The University received \$50,000 from the Grogan Lord Foundation for the Ida Myrtle Roberts Manning Tomorrow's Leaders Scholarship. Sharon Lord Caskey established this scholarship in 1996 in memory of her grandmother who attended Baylor College for Women (now UMHB) in 1905. ■

CHECK OUT OUR ASBCS WEBSITE

www.baptistschools.org or
www.baptistcolleges.org

Information on 56 member schools, including links to admissions officers and school websites, placement registry forms, job openings at member schools, and the *Southern Baptist Educator*.

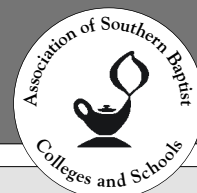
Send *Educator* news and website changes to:

Tim Fields, ASBCS Director of Communications

email: tim_fields@baptistschools.org
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COMMENT: What Really Makes Us Great Institutions? Celebrating Christian Scholars / Teachers

Bob R. Agee, Executive Director, ASBCS



At the meeting in Williamsburg in June, we devoted two plenary sessions to celebrating the call to Christian scholarship and to recognizing those who have responded to the call to be Christian scholar/teachers. This issue of *The Educator* contains the devotionals, Hester lectures, and litanies that were used in those two plenary sessions.



Bob R. Agee

While most of the people in attendance were administrators, we hope this volume will send the signal to all of our constituents that we recognize the value and strategic importance of those colleagues who have devoted themselves to the classroom.

Our schools are so blessed to have been able to identify and attract men and women who are excellent scholars in their disciplines and outstanding teachers in the classroom. It's the work done by the professor in his or her daily contact with students that earns our schools the reputation for exceptional quality. The lead article of this issue reports that 43 of our 56 schools were listed by *U.S. News and World Report* in its annual volume entitled *America's Best Colleges*. Among the 43 listed, 9 ranked in the top tier of

their respective categories. *U.S. News* relies heavily on the academic reputation of the schools as a major component of its evaluation. They assess the academic reputation in several ways, one of which is to poll the presidents and deans of institutions in the various regions and ask them to list the top schools in their region by academic reputation.

When I became a president of a university it didn't take me long to recognize that we would be great or less than great depending upon the quality of faculty we kept or employed. There were no more important decisions than the decisions I made about people we hired for the faculty positions as they came open.

I also determined that one of the most important programs we needed to develop was a strong, positive, systematic, funded faculty development program. Hiring good people and investing in their continued growth and development ranks as one of our most important tasks and investments. In the final analysis, it is what happens in the classroom that determines our effectiveness.

Finding people who possess that healthy balance between commitment to quality scholarship in their disciplines and

devotion to quality classroom instruction is a challenge for the decision-makers in our schools. When you add to that the determination to hire only men and women who give evidence of having a personal faith in Jesus Christ and who are active in their local church, it makes the task even more difficult. If we are going to be Christian institutions that are serious about our faith heritage, we cannot compromise at this point. Having excellent presidents and deans who are both academically qualified and possess appropriate spiritual commitment is important, but it is not enough. Maintaining high standards for academic qualifications, classroom teaching expertise, and Christian commitment are essential if we are going to be all we are supposed to be.

To all those who teach in our institutions we say a huge "thank you." We know you could be earning more and perhaps working fewer hours at

some other institution. All of us are grateful for your dedication to the cause of Christian education and your willingness to serve in our member institutions. This issue of *The Educator* is dedicated to you as one small way of saying "Thanks." ■

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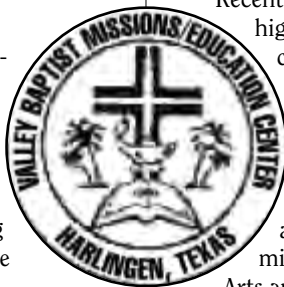
Valley Baptist Changes Name and Expands Programs

Editor's note: Robert M. Manley is president of Valley Baptist Mission/Education Center.

by Robert M. Manley

With fifty-three-years of heritage as a private boarding school, Valley Baptist Academy has changed its name and expanded its ministry outreach to meet local church needs and the emerging cultural projections for the state of Texas.

Valley Baptist Missions/Education Center (VBMEC), as it is known today, maintains an international student academy



and has expanded its secondary classes to include local day high school students.

Recent partnerships with Texas Baptist higher education institutions and convention affiliates have enabled VBMEC to provide post-secondary education learning opportunities.

VBMEC now offers adult continuing education classes, an Associate Degree in Christian ministry and a Bachelor of Applied Arts and Sciences degree.

The center is also complementing the local Baptist association of churches with hospitality services to volunteer mission

groups coming for Christian ministry along both sides of the Rio Grande River border between the United States and Mexico.

Hispanics represent the fastest growing people group in Texas and are considered to be an emerging majority. The Hispanic population is concentrated along the river, from El Paso through the lower Rio Grande Valley and Harlingen to the Gulf of Mexico. Hispanics are seeking broader educational and economic choices. They are also looking for answers to life's questions about faith, work, family, and community. VBMEC seeks to provide answers to these questions with Christian leadership education for all of its students. ■

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Baptist Press to Expand Sports Ministry Coverage of Athletes and Baptist Colleges and Schools

NASHVILLE, Tenn. (BP)--A nationwide search is underway to recruit a fulltime sportswriter for ministry through BP Sports, the Southern Baptist Convention's daily sports internet news service, according to Will Hall, vice president for convention news.

The sports newswriter will assist in gathering game summaries, covering college beats and writing feature stories on Christian athletes, Hall said. The major outlet for sports coverage is the BP Sports internet website at www.bpsports.net.

The BP Sports coverage which was launched this year provides coverage for Baptist Schools including the 56 member schools of the Association of Southern Baptist Colleges and Schools.

"The website is designed to not only provide scores and information, but also reach out to the young people of the Southern Baptist Convention," Hall said. "That's why we feature testimonies from professional athletes and Christian Olympians.

"The response we have received from our BP Sports readers has been outstanding," Hall said. "We want to provide additional staffing to cover this expanding ministry. We have some incredibly talented athletes who have a deep love for the Lord."

Officially launched on Sept. 5, the BP Sports website is about to undergo an upgrade, BP Sports Coordinator Todd Starnes noted. A

live sports ticker, interactive sports opinion poll and scoreboards are being added to the site, he said.

The site has been well received by the sports information directors at the nation's Baptist colleges and universities, Starnes said.

"I think it's great that even the small schools get as much coverage as some of our bigger ones," said Gail Stewart, sports information director at William Jewell College in Missouri.

"This is a very impressive site," said Ken Graham, a graduate of Georgetown College. "I played football at Georgetown College and it was nice to see the articles about my alma mater."

BP Sports will be visiting Baptist college campuses to promote the new ministry.

For information on the new staff writing position or to learn how schools can be included in BP Sports coverage, contact Baptist Press at (615) 244-2355. Resumes can be faxed to (615) 782-8736. ■



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