

The Southern Baptist EDUCATOR

News Journal of the Association of Southern Baptist Colleges and Schools

Volume LXVII, No. 3

Second Quarter-2003

Annual Meeting and Workshops to Provide Continuing Education for Eight Chief Administrative Disciplines June 2-4 in Branson, Mo.

by Tim Fields

Workshops and plenary sessions designed to provide continuing education opportunities for eight chief administrative disciplines will be offered at the annual meeting of the Association of Southern Baptist Colleges and Schools June 2-4, 2003 at the Chateau on the Lake Hotel in Branson, Missouri.

In addition to presidents and chief academic officers, additional administrators of the 54 member schools are invited to attend the conference each year.

The six additional administrative groups invited to the 2003 conference include chief financial officers, chief development officers, chief public relations officers, chief alumni officers, chief

student affairs officers and denominational relations officers.

Mark Noll, McManis Professor of Christian Thought and professor of history at Wheaton College (Wheaton, IL), and author of the book *The Scandal of the Evangelical Mind*, will deliver the H.I. Hester Lectures at the meeting.

(Continued on page 2)

Meeting Explores Possible Baptist Education Insurance Consortium

by Bob Agee

Facing mounting costs of insurance within institutional budgets, the Association of Southern Baptist Colleges and Schools (ASBCS) has launched an effort to explore the possibility of member schools forming a consortium for joint purchase of insurance coverage at substantial savings. On March 13, 23 persons representing 20 ASBCS member institutions met in Nashville to hear presentations from three entities which have expressed an interest in a potential consortium.

Among the group were six presidents, fourteen CFOs, one director of risk management, and two human resources officers. Representatives from the Annuity Board of the Southern Baptist Convention; McGriff Co.; and Educational Institution Insurance Administrators (EIIA), the group that administers insurance consortia for Methodist, Presbyterian and Lutheran colleges and universities. Presentations included use of the consortium approach in purchasing property/casualty/liability insurance and employee benefit health insurance coverages.

After hearing the presentations, the group discussed what they had heard and what should be done next. The experience of the Methodist, Presbyterian and Lutheran colleges and universities working with EIIA indicates that a consortial approach to purchasing insurance can save the schools considerable money in premium costs. The

presentations highlighted the value of spreading risk over a wide range of institutions and pooling premiums to create a volume high enough to attract the interest of major carriers. Following the discussion the group voted to proceed with the effort to form a consortium and to gather information that will help in determining the level of savings that could be experienced through such a group purchasing approach.

Since the meeting ASBCS has taken several steps:

- A committee of seven has been formed out of the group which met on March 13. The committee consists of two presidents, four CFOs, and one director of risk Management. Serving on the committee are: Tom Corts (Samford), Woody Burt (Hannibal-LaGrange), Al Hopkins (Brewton-Parker), Richard Parker (Houston Baptist), Harold Preston (Hardin-Simmons), Lloyd Roberts (Mississippi College), and Warren Ricks (Baylor). The committee will meet with the companies expressing interest in working with the consortium and develop a recommendation which will be presented at the June meeting in Branson.

- A survey form has been sent to the CFO of each member institution asking for infor-

mation which will help in determining the level of coverage and premium volume from ASBCS schools. That information will help in developing some idea of cost savings if the same coverage is purchased through a consortium approach to buying.

The survey form is being sent to McGriff Co. who has volunteered to tabulate the results and explore the marketplace's response to the consortium. According to McGriff Co. executives, the more surveys they receive, the better the possible consortium's

position with prospective carriers.

Follow-up conversations with all three entities continue as well as efforts to gather information that the March 13 group requested as we evaluate the possibilities.

From the presentations and discussions that have followed it appears that ASBCS member schools can save a great deal of money in premium costs in all areas of insurance coverage by forming an insurance purchasing consortium. As the committee takes the exploration to the next steps, presidents and CFOs will be kept informed. A progress report and possible recommendation will be presented at the annual meeting of the ASBCS in Branson, June 2-4. ■

...it appears that ASBCS member schools can save a great deal of money in premium costs in all areas of insurance coverage by forming an insurance purchasing consortium.

CONTENTS

- 1 Annual Meeting and Workshops Provide Continuing Education for Eight Administrative Disciplines
- 1 Meeting Explores Insurance Consortium
- 3 A Common Spirit, A Shared Purpose
- 9 Names and Faces
- 9 People
- 9 Transitions
- 9 Campus Report
- 10 Annual Meeting Agenda
- 12 Annual Meeting Hotel Reservation Form
- 13 Annual Meeting Registration, Conference and Activity Reservation Form
- 14 Gifts and Grants
- 14 Development
- 14 Legal Notes
- 15 Comment
- 16 Schools Directory Order Form

Vol. LXVII, No. 3

Second Quarter 2003

Publisher: Bob R. Agee, executive director/treasurer

Managing Editor: Tim Fields, director of communications, ASBCS

Editorial Assistant: Tammy Drolsum, administrative assistant, ASBCS

The Southern Baptist Educator (ISSN 0038-3848) is a news magazine published quarterly for administrators, faculty, staff, trustees and friends of member schools by the Association of Southern Baptist Colleges and Schools.

POSTMASTER: Send address changes to:

Association of Southern Baptist Colleges and Schools
917 Harpeth Valley Place
Nashville, TN 37221-1141

To contact the publisher write:
Bob Agee, executive director ASBCS
P. O. Box 11655 Jackson, TN 38308-0127
E-mail: bob_agee@baptistschools.org

Send news items to:
The Educator
E-mail: tim_fields@baptistschools.org
917 Harpeth Valley Place
Nashville, TN 37221-1141
Fax: (615) 662-1396 • Phone: (615) 673-1896

"Legal Notes" is designed to provide accurate and authoritative information on legal issues facing Southern Baptist-related higher education. It is provided with the understanding that the publisher and editors are not engaged in rendering legal counsel. "Legal Notes" is not intended as a substitute for the services of a legal professional. If your institution needs legal counsel, a competent attorney should be consulted.

Annual subscription is \$8.00.

Annual Meeting...

(Continued from page 1)

Noll will deliver the three lectures during plenary sessions on Monday afternoon and on Tuesday and Wednesday mornings. His lectures will address themes related to faith and learning that he developed in his book.

Southwest Baptist University, Bolivar, Missouri, led by Pat Taylor, president, will host the meeting. The meeting will begin on Monday and conclude on Wednesday. A golf tournament for participants is planned for Wednesday afternoon after the meeting.

For participants who arrive on Sunday evening June 1, Southwest Baptist University will lead a worship service from 7-9 p.m. in the hotel.

The 15-member board of directors for the association will meet at 9:30 Monday morning June 2 and will conclude the meeting with lunch.

Three workshop sessions will provide help in the eight specific areas of discipline (See program schedule on pages 10-11 of this issue).

Southwest Baptist University will host a reception at 6:30 p.m. Monday followed by a dinner cruise on the "Branson Belle" paddle wheel boat.

No meeting sessions are scheduled for Tuesday afternoon and evening to enable participants to take advantage of the family recreational activities at the hotel and in the Branson area, including live performances at Branson's many theaters.

Deadline for hotel reservations is May 10. (See hotel reservation form on page 12 of this issue.)



Chateau on the Lake, Branson, Missouri, is the site of the 2003 ASBCS annual meeting.

Conference registration fee is \$50 per conference participant plus the cost of meals and additional activities. Spouses do not have to pay a registration fee unless they attend plenary sessions and workshops. Conference participants should complete and mail the conference registration, meal and activity reservation form for participants and spouses found on page 13 of this issue.

Hotel reservation and conference registration, meal and activity reservation forms for the meeting also can be downloaded from the ASBCS web site at <www.baptistschools.org>.

For further information on the hotel or meeting contact Tim Fields, ASBCS Director of Communications, via phone at 615-673-1896 or via e-mail at tim_fields@baptistschools.org. ■

Southwest Baptist University to Provide Transportation Between Springfield/Branson Airport and Conference Hotel

Host school Southwest Baptist University will provide transportation for conference participants flying to the annual ASBCS meeting and arriving and departing from the Springfield/Branson Regional Airport.

Registrants who need transportation should mark the appropriate box on the conference registration form (see page 13) and include their arrival and departure times. Travel time from airport to hotel is approximately one hour.

Shuttle vans will pick up passengers at the baggage level on Sunday and Monday according to passenger arrival times and will depart the Chateau on the Lake Hotel for the airport on Wednesday June 4, depending on registrants' airline departure times. For more information contact Sarah Nichols at Southwest Baptist University: phone 417-328-1500. ■

A Common Spirit, A Shared Purpose

Editor's Note: David S. Dockery, president of Union University, Jackson, Tennessee, delivered the following Convocation address August 30, 2002. Convocation addresses at the 54 member schools of the Association of Southern Baptist Colleges and Schools set the tone each fall for the new school year and provide an opportunity for challenge, inspiration and Christian witness to the total college community.

By David S. Dockery

Romans 15; Philippians 2:1-2

Union: A Christian Academic Community¹

At the heart of this community are learners, educators and scholars—students, staff, and faculty. Moreover, Union is a Christian community—a Christian academic community. This is our defining characteristic.

In previous addresses to the Union community, I have attempted to articulate the importance of rigorous Christian thinking, the distinctives of a Christian worldview, the centrality of the liberal arts, the significant role of both professional and pre-professional programs, the importance of serious scholarship, and the meaning of carrying out the Union mission in a grace-filled context. This morning we want to touch upon some of these points, using them as building blocks in our ongoing attempt to clarify our common identity and shared purpose at this institution. If I can borrow the words of Dietrich Bonhoeffer, today's address is a vision for "Life Together" at Union University.

Based on our biblical text for this academic year found in Philippians 2:1-2 and insights gained from a parallel passage in Romans 15, I want to ask you to think with me in our time together this morning about the meaning of community at Union University. Union is not a church, yet it is a faith-informed, faith-affirming, and faith-shaping community—a distinctive community. Though this address is not an exegesis of Philippians 2 nor Romans 15, we nevertheless will seek to find principles there that shape our calling as learners, educators, and scholars who seek to carry out our shared purpose with a common spirit.

Seeking guidance from Scripture

In Romans 15:4 we find guidance for our turning to Scripture in the first place to think about these important and formative principles. Paul writes, "For everything written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope." From Paul's reflection, we are reminded that the books of Scripture were primarily intended for those to and for whom they were written in the past. Yet the apostle is persuaded that they were also written to teach us. Scripture is able to make us wise for salvation, which

is found only in Christ Jesus. In addition, it also brings us encouragement so that we might have hope, looking beyond time to eternity, beyond present challenges to an eschatological vision and hope. Romans 15:5 suggests that it is God himself who encourages us through the living voice of Scripture. For God continues to speak through what has been written.

Seeking truth, goodness and beauty in common grace

As a Christian community then, we look first and foremost to Scripture for guidance, but we recognize that in God's common grace and general revelation we find guidance from history, nature, and experience, as we pursue truth in every discipline across this campus. We can affirm this grand reality because we recognize God as the source of all that is true and good and beautiful. Building on this foundation I would like to ask you to think with me about several distinguishing marks of community for those of us who live and serve at Union University.

Distinctive Marks of a Christian Academic Community

At the heart of Christian Community is a call to *unity* (Romans 15:5).

Verses 5-6 of Romans 15 express the hope that the God who gives encouragement (verse 4) will likewise grant a spirit of unity in the community in order that we might engage in the worship and service of God. Thus to live in unity in community is to enjoy the life provided by and in the one, true, all-wise God.

We must ask, "What is this unity about which the Apostle speaks?" It is a unity of spirit and way of thinking that is "according to Christ Jesus."

But unity is not the ultimate goal.

Unity is simply one stage on the way to the higher purpose of worshipping and serving God (verse 6).

How is unity possible

in such a diverse place as an academic community? That is the obvious question for us.

We are students, we are faculty; we are staff, we are administrators; we are female; we are male; we are Caucasians, we are people of color; we are from West Tennessee, we are from other sections of this country; we are Americans, we are literally from around the world.

While we are largely all Christ-followers, some are seekers. We are Baptists, we are non-Baptists; some have Reformed leanings, and some share more Wesleyan perspectives. We are scientists, we are artists; we are liberal arts proponents, we are professional educators.

We are pre-modern, we are post-enlightenment. We are local, (continued on page 4)



David S. Dockery

How is unity possible in such a diverse place as an academic community? That is the obvious question for us.

A Common Spirit...

(continued from page 3)

we are global. We are Democrats, we are Republicans (we are most independents)—and the list goes on and on, and that is just inside our community. In the larger academy—of which we are a part, and I would urge an important voice—there exists a veritable Babel of voices clamoring for attention and allegiance in the marketplace where knowledge, beliefs, and opinions are traded. Moreover, in any particular field—whether economics, ethics, political science, history, art, healthcare, music, philosophy, literature, the social sciences—there is an absence of a basic consensus regarding either method or conclusions. In the midst of this cacophony of sounds we stand to offer our bid for a coherent picture of things.

Our opportunities to have influence in such a context are hampered less by our lack of rigorous thinking or our coherent worldview proposals than by the bickering, distrust, and dissensions in the broader Christian community. With the Apostle Paul we would call for the Union University community to be agents of reconciliation both in a broken world and for a hurting church, evidencing a unity of mind, of spirit, and of purpose. To be sure, there are fights that need to be fought. Paul himself used such imagery saying he had fought the good fight and kept the faith. Fighting the good fight means fighting the right fight, being in the right ring at the right time. Christians are often too focused on the wrong intramural squabbles to have any impact in the society or culture in which we live. It seems to me that the ultimate danger to the Christian message for this time in which we live lies not in the nuances of our differences, but in the rising tides of liberalism, paganism, secularism, and post-modernism that threaten to swamp the Christian message in cultural accommodation.

Yet, I am convinced that we can have Christian unity only where the essentials of what it means to be Christian are believed and lived. This does not mean that we cannot and should not have convictions on a wide variety of matters—those which are essential and those that are not. But we need to keep perspective. We need wisdom from Scripture and an informed understanding of history to know which issues are essential to the life of the Christian community and which are on the periphery.

I am certainly not suggesting that people give up their convictions nor am I suggesting that we not discuss these various viewpoints with one another. Quite the contrary! I want to encourage these kinds of conversations to take place—but with a Christian spirit in the context of a Christian academic community.

With Oxford University's Alister McGrath, I would suggest that these conversations and our shared work cannot move forward without confessional boundaries. This, however, does not mean we should expect or demand uniformity of belief or conviction. Inherent in an historically informed understanding of unity is the need for some flexibility and variety lest we place straight-jackets around our community and literally around Scripture itself. The world in which we live with its emphasis on diversity and plurality may well be a creative setting for us to look to what Thomas Oden refers to as a "paleo-orthodoxy for the 21st Century." Here we can ground our unity not only in the biblical confession that "Jesus is Lord," but in the Great Tradition flowing from the Apostles' Creed to the confessions of Nicea (325) and Chalcedon (451). I am ready to join several who are suggesting

that the so-called postmodern world could indeed become a rich context for the recovering of a classical view of the Christian tradition. The current scientific emphasis on the inter-relationship of all things allows us to speak intelligently of the inter-dependence of the Christian message historically and globally.

Such historical confessions, though neither infallible nor completely sufficient for all contemporary challenges, can provide guidance when seeking to balance the mandates for right Christian thinking, right Christian believing, and right Christian living. Such historically grounded confessions can also help us think rightly about faith and love in a grace-filled community, pointing out for us the important differences between essentials and non-essentials in Christian doctrine and practice. Although it is not always clear in distinguishing these, a useful guide is that those truths on which Scripture and the consensus of the Christian tradition speak with a clear voice are to be considered essentials, whereas whenever biblical Christians equally anxious to interpret and follow Scripture reach different conclusions, these are most likely non-essentials (and of course this may differ from tradition to tradition, from denomination to denomination and thus our Baptist context is informative).

Thus, for example how we speak about the Christian God is an essential; how we speak about the conventions of human language are not. To confess following the early creeds that we believe in God the Father Almighty discourages us from using inclusive language in reference to God. We recognize such language as outside the pattern of Scripture and the consensus of the Christian tradition. To use inclusive language, however, in reference to humans seems to me to be both the good and sensitive thing to do, as well as consistent with the understanding of male and female being created in God's image. The Great Confessional tradition, though not the final authoritative word, helps us distinguish primary issues from secondary issues. While our confession and language about God is an essential we must acknowledge that the second issue, while certainly important, does not rise to the level of an essential matter of faith.

Another example comes from the second affirmation of the creed: we believe in God the Father Almighty, Maker of Heaven and Earth. To confess God as Almighty has implications for rejecting openness or process views of God. The affirmation of God as maker of heaven and earth serves as the beginning confession for a Christian world and life view. To affirm God as Creator says nothing about the age of the earth or whether the days of creation were 24 hour periods. Some in our midst can hold to a very old and ancient earth and others can maintain a young earth created in 6 24-hour days and both viewpoints can be understood to rest within the bounds of the historic Christian tradition. To deny that God the Father is the maker of heaven and earth with appeals to naturalism or materialism, however, would clearly fall outside the affirmation not only of Genesis but the beginning statements of the historical confessions. This, of course, does not mean any of these issues cannot be explored. Academic freedom would encourage such exploration. But academic freedom within a Christian academic community means that while all areas—except those clearly improper or immoral—can be explored, not all things can be advocated or affirmed.

These examples perhaps help us understand that in essentials, faith and truth are primary and we may not appeal to love or grace as an excuse to deny any essential aspects of Christian teaching. In non-essentials then, love is primary, and we may not

appeal to personal conviction or zeal as an excuse for failure to exercise grace or demonstrate love. Faith instructs our conscience. Love respects the conscience of others. Faith shapes our liberty; love in a grace-filled context limits its exercise. No one has put it better than Rupert Meldenius (which may be a pseudonym for Richard Baxter):

In Essentials Unity:

In Non-Essentials Liberty:

In all things charity.

Douglas Moo has insightfully noted that God is not necessarily displeased when we hold different views and issues in the Christian community today. When honestly expressed and calmly debated, arguments about various issues can teach us all a great deal. God does not want a bland uniformity in the community of faith, nor is he pleased with believers who do not use their minds to defend their ideas. Dialogue and on-going conversation about matters over which there is disagreement can help to move the conversation forward and guide us in our common pursuit of truth.

But the key is that all of this takes place under the umbrella of a unified spirit (v. 5). When everyone seeks the good of others and the good of the community as a whole, disagreements can strengthen rather than weaken the community. Ultimately, those who live and serve in a Christian academic community must live in tension, holding together two traits that do not always go together: tenacity in holding to the essentials of the faith and infinite patience and tolerance with people who hold different ideas on the non-essentials.

Out of a spirit of unity, we praise and serve our great God (Romans 15:5).

The Apostle Paul asked God to grant the gift of unity to the entire community. As we have seen, this unity is grounded in Jesus Christ himself. The spirit of unity results in a unity of praise so that “with one mind and one mouth we glorify God” (verse 6). One translation suggests “that we may unite in a chorus of praise and glory to God.” Here we find our second mark. When this one common aspiration reigns in the Christian community, secondary diversities no longer separate hearts and minds. From the internal communion there results common adoration like pure harmony from a concert of well tuned instruments. Not only does our unity result in worship, but I believe that our shared worship promotes a common unity. In the ancient church it was affirmed by some that the *lex ordani* is the *lex credendi* or the law of praying and worship is the law of believing. What this means is that those who can worship our God together through Jesus Christ our Lord can indeed find a common ground for shared service. The background of Romans 14 and 15 obviously indicates that there was a fragmenting diversity in that ancient faith community—diversity represented between Jew and Gentile; between slave and free; between weak and strong. That diversity was probably no greater than what surrounds us each and every day here in this place. But what is important for our community is that even with the hierarchal differences that exist within the academic tradition coupled with the cultural and geographical diversity represented on our campus, we can come together regularly to offer praise, adoration, and worship to our great and gracious God. In worship the diversity can be enriching and the hierarchies tend to dissipate at the foot

of the cross. Thus we all come to worship as fallen men and women in need of grace.

We believe that worship is a central aspect for defining our shared purpose as a Christian academic community. We believe that the ultimate purpose for believers in every age and every context is the worship and praise of the One who called us unto Himself. To worship God is to ascribe to Him the supreme worth which He alone is worthy to receive. Worship is desired by God and made possible by His grace. To worship God includes reverence and adoration. It also involves a corporate confession of faith as well as spirit-enabled service expressed in prayer and singing.

We believe that worship is a central aspect for defining our shared purpose as a Christian academic community.

Worship in the community produces a total way of life that is pleasing to God (Romans 12:1-2). There is thus an obvious and indissoluble relationship between worship and a life of service to God.

There are two key distinctive elements of Christian worship. The first of these is that Christian worship

is in its very core and essence the worship of God the Father through the Son. Thus we recognize that all of us here as fallen creatures can come to worship God the Father only through Jesus Christ the Son. The Christological orientation is an important aspect of Christian worship. The worshipping community stands in a personal relation to God on the basis of adoption in Jesus Christ. Prayer is made in the name of Jesus Christ. The works of God in the Son are the theme of our praise. Our confession is the confession that Jesus Christ is Lord. The preaching and proclamation that goes forth from this pulpit sets forth the work of Jesus Christ. The focus of the church's worship upon the exalted Christ gives depth and content to the worshipping community.

We must also understand that worship is influenced and energized by the Holy Spirit. The church's worship of God the Father is through the Son in and by God the Holy Spirit. Prayer comes with the divine aid of the Spirit. Praise is rejoicing in the Spirit. Confession of sin is under the conviction of the Spirit, and the confession of Jesus as Lord is by the Holy Spirit. Holy Scripture that is proclaimed in this context is Spirit inspired Scripture and Spirit illuminated Scripture. Preaching is in the power of the Spirit and our fellowship with one another is in the Spirit. A life of worship that results in the service of God is energized and enabled by walking in the Spirit. Fitting and acceptable worship can only be offered by and through the Holy Spirit. Thus a Christian academic community, though not a church, nevertheless can make the worship and praise of almighty God a high priority. We all come together in worship in need of God's grace. As we come together we will seek to provide opportunities where tradition, creativity, and intercultural expression can all be appreciated. We believe that the chapel program at Union University is foundational for our university-wide commitment to integrate faith, learning, and living across the campus. It is our desire for chapel to be carefully designed, clearly communicated, and dynamically led. Students, today I want you to know that we believe in the importance of worship on this campus and under-

(continued on page 6)

A Common Spirit...

(continued from page 5)

stand the need for encouragement, without legalism, within a context of relationship, regarding chapel attendance.

Our shared service of learning and teaching involves the whole University as an educating agent (Romans 15:14).

This third observation recognizes that Union University as a whole is an educating agent. Certainly what takes place in the classroom each and every day at the hands of this outstanding teaching faculty seated in front of me is what is primary. Indeed, we offer thanksgiving that Union is blessed with brilliant and capable scholar-teachers and teacher-scholars in every discipline across this campus. I pray that students are grateful for the privilege they have to study with such outstanding and effective professors.

Yet I am also coming to think it is myopic to think of the faculty alone as the sole agents of education on this campus. If our education goals include not only the delivery of content, but also showing the overarching impact of a Christian world and life view and the importance of influencing character development as well, then the out of classroom activities on this campus are more than merely supplemental. Certainly this University, like any education institution, exists for the sake of instruction that primarily takes place in the classroom—or perhaps in some cases in virtual classrooms through technological means. It is also important to take notice of the various other activities and services (what educators sometimes call the hidden curriculum) that function on this campus to support such instruction. But we need to recognize that those who serve in Student Services, in Campus Ministries, in Computing Services, in the Library, in Business Services, Academic Services, College Services, in Facilities, in Advancement, Enrollment, and University Relations—literally across this campus, are also educators or enablers of education. I believe this is a necessary and decisive way to think about a community such as ours—which can be described as a learning community.

Indeed, Union University is a community of learners and educators. Not every educator has the same role. Union would not exist if instruction and teaching were not at the forefront of what we do, but the formal classroom curricular instruction, though primary, is only the first of other ways in which education is accomplished on this campus. This means the practice of the institution as a whole is significantly important for all we do.

Yale University philosopher Nicholas Wolterstorff has suggested that education must also involve a focus on tendencies. This means that an emphasis on how we live is coupled with the primary emphasis on how and what we think. While we recognize that there is some truth to be found in various educational theories, whether in a maturationist or student-centered approach to learning, or a socialization or society-centered approach to education, a God-centered model is what Wolterstorff maintains must be at the heart of a Christian institution.

The ultimate goal of Christian higher education then is not simply the maturation of the student, though it is important that maturation takes place. It is not simply the socialization of the student, though that likewise is important. The goal of Christian higher education involves students, staff, and faculty, who learn and teach together keeping faith with God whom we remember

and in whom we hope. This learning community in which we live and serve helps us understand the Christian way of being in the world—a way of responsible, worshipful, and appreciative gratitude. For in this way we learn to see God as the giver of every good and perfect gift and the source of all that is true and beautiful in this world. Such an understanding of education certainly calls for rigorous academics but also an unapologetic Christian commitment. This means that all teaching and learning is to be grounded in a Christian world and life view. But this Christian world and life view which stresses “thinking Christianly” must be extended to involve “living Christianly.”

In no way does this downplay our commitment to the liberal arts tradition. Nor does it take away from our serious commitment to professional preparation. Neither should we see this holistic God-centered approach in conflict with helping our students become critical

thinkers. Learning within the framework of a Christian world and life view helps open our eyes to the astonishing pattern of creation when we study science. Our study of music moves us to the

The goal of Christian higher education involves students, staff, and faculty, who learn and teach together keeping faith with God whom we remember and in whom we hope.

depths of our being. Our understanding of art opens our eyes to appreciate the awesome work of the creator God. We recognize that art and literature and music are all gifts of God for humanity. This does not necessarily place us over against culture, but helps us to engage culture from a particular vantage point from a particular perspective. Knowledge must itself reflect the Christian way of being in the world. It must be knowledge of the world from a Christian perspective.

We acknowledge that is not customary in today's academy to think along these lines. It would be so easy for us to follow the path where knowledge is divided and fragmented along disciplinary lines, which leads to a situation where fact and values are separated with facts assigned to the scientists or mathematicians or philosophers without regard to values.

The other path to be avoided is a pietistic form of Christianity that de-emphasizes the Christian intellectual tradition. Observing the pietistic emphasis among many Christians, C. S. Lewis said God would have to first educate people and then convert them before they could have a “Christian mind.” But both the fragmented academic model and the pietistic model seem to me to be short-sighted. What we need is a holistic vision of learning that not only impacts Christian thinking, but influences Christian living. I believe this is especially important for recognizing that what we learn is learned in the context of community and in shared relationships with one another. Thus we live and learn in relationship.

Christian higher education does not educate only for that which serves some practical end. We should truly delight in learning which leads to the worship and gratitude of God, who is the source of all truth. We also delight in the building up of community and since, for those engaged in this approach to education, this engagement is itself a component of the

Christian way of being in the world, Christian higher education must be characterized by delight in learning and teaching, which leads to worship and service.

In this approach to education, educators not only offer discipline-specific content, they provide models, they give reasons, and they influence tendencies. This holistic approach can help us more fully become a Christian academic community on this campus, but it can also extend our efforts to be the community of Christ in the world. As we extend the Christian academic community on campus to that of becoming the Christian community in the world, we will be faithful to our calling to engage culture. This helps us to resist the pull toward isolationism. Yet the call to be in the world must likewise strongly resist accommodation. Successfully steering between isolation and accommodation is one of the great challenges for authentic Christian higher education. It always has been a great challenge, but today the temptation to go for isolation is stronger than in the past and the lure of accommodation is more powerful than ever. Being “in the world” but not “of the world” reflects the longstanding tension between Jerusalem and Athens. Against Tertullian we believe Jerusalem does have something to do with Athens. On the other hand, in contrast to Clement and the Alexandrians we do not think Jerusalem should be cloaked by Athens. We rather recognize the Augustinian tension and live in Jerusalem and Athens as a Christian Academic Community representing Christ to and in the world.

Living in this tension has caused me in my own thinking about the nature of truth and the mission of Christian higher education to recognize that we not only need serious Christian thinking, but we need to encourage modeling of service in the world. This means that if we want to be a grace-filled community we must model grace. If we want to produce love we must model love. If we want to emphasize justice we must model justice.

Such love, such justice is ready for service and sacrifice, for forgiveness and consideration, for help and sympathy, for lifting up the fallen and restoring the broken. This kind of life seeks justice and opportunities for showing mercy. Our understanding of community must somehow include both the celebrative delight in all that is good and the struggle against injustice. We are to delight in the love we experience and share in God’s cause of advancing its presence. Thus we delight in all relationships: with God, neighbor, nature, and self, bringing together God’s love and justice. Life in community then is an interaction of love.

The Christian academic community focuses on shared relationships (Romans 15: 1-2, 7, 30-32).

The final principle that we find in Romans chapter 15 focuses on this interaction in shared relationships—relationships that bear burdens, strengthen weaknesses, and joyfully help one another. In community we have opportunity to share the burdens of others. Verse 2 calls such burden-bearing “neighbor pleasing” or “edifying our neighbors.” The usual antithesis in Scripture is between pleasing God and pleasing humans. Obviously in such a context we please God and never bow to being mere pleasers of men and women. Yet in this context the contrast is between pleasing self and pleasing others. The challenge for us as we live in community with one another is always to seek the good of others.

This means we choose to believe the best in one another. We focus on what unites us rather than the trivia that could divide us. We seek to manifest a spirit of unity. We seek to disagree agreeably. When we find ourselves in personal conflict our aim will be to speak in a grown up manner. We will not turn our disagreement into slander. Instead, we will seek for a God-glorifying resolution. For in verse 7 we are told to accept one another just as Christ has accepted us in order to bring praise to God. In a community with a common spirit and shared purpose we will seek to accept one another. That’s what it means to be brothers, to be sisters, to be community.

We recognize that we are all sinners—we’re all dependent on God’s amazing and justifying grace. Those who are trusting in Christ have all been adopted into the same family. We have all been placed in this community at this time. We have all been gifted for service. In such a context, it is not enough just to declare that we are all accepted, but we must show acceptance so that we all will feel acceptance. I know I have work to do in this area and you probably do as well. We can all likely understand and agree with Martin Luther when he said the greatest reasons to be a Christian are other Christians. Simultaneously he said, the greatest reasons not to be a Christian are other Christians. It is because of this realistic assessment of humanity—even redeemed humanity—that we need to promote an atmosphere of acceptance across the board—faculty accepting staff, staff accepting faculty, faculty and staff working hand in hand in conjunction with administration as together we serve and invest our lives in students.

Such an acceptance results in supporting those around us who are struggling, praying for others when they need it (v. 30), refreshing one another in the way (31-32), seeing those who are growing weary and offering rest and words of encouragement. These are qualities of genuine community. It seems to me if I understand the Apostle Paul rightly in Romans 15, he longed to see these characteristics at the church of Rome. Likewise, today, I long to see these qualities in my own life. I long to see these qualities in our shared life together. We all long to see these qualities in the life of the Union University community.

Giving thanks for the Union community’s common spirit and shared purpose

But unless you should think that I believe we are absent these qualities, nothing could be further from the truth. It is my privilege on a regular basis to speak, to consult, and to visit other institutions with similar missions around the country. There are a handful that have greater resources than Union. Most, however, live in a day to day dependence on God in much the same way that we do. Many others have far less than we. But while there are different levels of resources from campus to campus there is also an observable difference in the quality and ethos of people. As I travel from campus to campus I don’t know of a place that has the sense of spirit, the wonderful people-focused sense of community, the willingness of people to serve for the good of others that is found here in this place. I do not think I have been to another campus where someone hasn’t taken me aside to say, “If only I could serve at Union University, I’d gladly be a part of it.” My friends, I think we take for granted the great work of grace that God is doing here on

(continued on page 8)

A Common Spirit...

(continued from page 7)

our own campus. Certainly we have challenges and obstacles but we often fail to appreciate the marvelous things that are happening here among us: the gift of these incredibly qualified students, the giving heart of this talented staff, the exceptional teaching faculty whole-heartedly devoted to Jesus Christ. This is indeed a wonderful community. The principles that we have laid out today are those things which can help us take the next step to enhance our understanding of community, to fulfill God's calling in and on our life, to help us be all that he wants us to be, to display excellence across this campus for we believe that excellence honors God in all things. I believe there are great things in store for us at this institution as we continue to move forward and grow together. May indeed the God who gives endurance and encouragement give us a spirit of unity among ourselves as we follow Christ Jesus so that with one heart and mouth we may glorify the God and Father of our Lord Jesus Christ. May God indeed give to us a common spirit, a shared purpose here in this place, this day, this semester, this academic year.

In conclusion would you please hear a final exhortation from a paraphrase of this year's theme verse (Philippians 2:1-2): "Where indeed there is encouragement from being united with Christ, where His love has made a difference in the lives of men and women, where being in a community of the Spirit is something to be valued, where people display tenderness and compassion, then joyfully evidence these things: be like minded, manifest the same love, live with a common spirit, and serve together with a *common purpose* for the glory of God!

Soli Deo Gloria

Footnote

1. This work draws on many sources which are found in the list that follows. I have been greatly helped by many. In many ways it is a synthesis of their influence on my thinking. The work reflects a heavy dependence on Wolterstorff, McGrath, Moo, Mouw, Oden, and Stott. My reading of Romans 15 is greatly shaped by Cranfield, Barrett, Stott, and Moo. I am deeply indebted to each of these in addition to the helpful comments from colleagues who read the address in earlier draft stages.

Sources

Augustine. *On Christine Doctrine*.
Banks, Robert. *Paul's Idea of Community*. Grand Rapids: Eerdmans, 1980.
Barrett, C. K. *A Commentary on the Epistle to the Romans*. San Francisco: Harper and Row, 1957.
Bloesch, Donald D. *God the Almighty*. Downers Grove: InterVarsity, 1996.
Bock, Darrell L. *Purpose-Directed Theology: Getting Our Priorities Right in Evangelical Controversies*. Downers Grove: InterVarsity, 2002.
Bonhoeffer, Dietrich. *Life Together*. San Francisco: Harper, 1954.
Clement of Alexandria. *Miscellanies*.
Corley, Bruce, and Curtis Vaughan. *Romans*. Grand Rapids: Zondervan, 1976.
Cranfield, C.E.B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. 2 vols. Edinburgh: T&T Clark, 1975-79.
Dockery, David S. *Biblical Interpretation Then and Now: Contemporary Hermeneutics in the Light of the Early Church*. Grand Rapids: Baker, 1992.

_____, editor. *New Dimensions in Evangelical Theology*. Downers Grove: InterVarsity, 1998.
_____, editor. *The Challenge of Postmodernism*. Grand Rapids: Baker, 2001.
_____, and Gregory A. Thornbury, editors. *Shaping a Christian Worldview*. Nashville: Broadman & Holman, 2002.
_____, and David P. Gushee, editors. *The Future of Christian Higher Education*. Nashville: Broadman & Holman, 1999.
Gilcrest, K. G. "Escaping Fundagelicalism." *Mars Hill Review* 20 (2002):137-40.
Hart, Jeffrey. *Smiling Through the Cultural Catastrophe: Toward the Revival of Higher Education*. New Haven: Yale University Press, 2001.
Hart, Trevor. *Faith Thinking*. Downers Grove: InterVarsity, 1985.
Hawthorne, Gerald. *Philippians*. Word: Waco, 1983.
Holmes, Arthur. *Fact, Value, and God*. Grand Rapids: Eerdmans, 1997.
Holmes, Robert Leslie. *The Creed: Life Principles for Today*. Greenville, SC: Ambassador, 2002.
Kelly, J.N.D. *Early Christian Creeds*. New York: Harper, 1976.
Kimmel, Alvin F., Jr., editor. *Speaking the Christian God: The Holy Trinity and the Challenge of Feminism*. Grand Rapids: Eerdmans, 1992.
McGrath, Alister. *A Passion for Truth: The Intellectual Coherence of Evangelicalism*. Downers Grove: InterVarsity, 1996.
_____. *Evangelicalism and the Future of Christianity*. Downers Grove: InterVarsity, 1995.
_____. *I Believe: Exploring the Apostles' Creed*. Downers Grove: InterVarsity, 1997.
Moo, Douglas J. *The NIV Application Commentary: Romans*. Grand Rapids: Zondervan, 2000.
Mouw, Richard J. *He Shines in All That's Fair: Culture and Common Grace*. Grand Rapids: Eerdmans, 2001.
Oden, Thomas. *After Modernity...What?* Grand Rapids: Zondervan, 1990.
Padgett, Alan G. *Science and the Study of God*. Grand Rapids: Eerdmans, 2002.
Peterson, Eugene H. *The Message: The New Testament in Contemporary Language*. Colorado Springs: NavPress, 1993.
Schreiner, Thomas. *Romans*. Grand Rapids: Baker, 1998.
Snyder, Howard A. *The Community of the King*. Downers Grove: InterVarsity, 1977.
Stott, John R.W. *Evangelical Truth*. Downers Grove: InterVarsity, 1999.
_____. *Romans: God's Good News for the World*. Downers Grove: InterVarsity, 1994.
Tanner, Kenneth and Christopher A. Hall, editors. *Ancient and Postmodern Christianity: Paleo-Orthodoxy in the 21st Century*. Downers Grove: InterVarsity, 2002.
Tertullian. *On Prescription Against Heretics*.
Volf, Miroslav. *After Our Likeness*. Grand Rapids: Eerdmans, 1988.
_____. *Practicing Theology*. Grand Rapids: Eerdmans, 2001.
Webber, Robert E. *Ancient-Future Faith. Rethinking Evangelicalism for a Postmodern World*. Grand Rapids: Baker, 1999.
Wolterstorff, Nicholas P. "Christian Higher Education in Reformed Perspective." *Lutheran Education* 134:3 (1999):129-40.
_____. *Educating for Responsible Action*. Grand Rapids: Eerdmans, 1980.
_____. *The Project of a Christian University in a Post-Modern Society*. Amsterdam: VU Boekhande, 1988. ■

September 15 Deadline for Doctoral Loan Program

September 15 is the next deadline for the scholarship/loan program for faculty and administrators of Southern Baptist-related colleges and seminaries. Contact Margaret Cammuse, Southern Baptist Foundation, 901 Commerce, Nashville, TN 37203 for an application form. ■

Names & Faces



People

Dallas Baptist University: **Jim Underwood**, professor of management, published a best-selling book, *More Than a Pink Cadillac*, that reveals how extraordinary leadership and faith-based decisions made Mary Kay, Inc., one of the most acclaimed companies in the world. Underwood features nine management principles that propelled Mary Kay, Inc. onto the global stage.

Georgetown College: **Janice Shelton**, president of the college's Board of Trustees, **William H. Crouch Jr.**, president and **Keon Chi**, were invited to join the new chapter of Phi Kappa Phi.

Hannibal-Lagrange College: **David Erskine**, head men's soccer coach, was named the 2002 American Midwest Conference Coach of the year. **John Katsion**, assistant professor of communication arts, presented a paper at the National Communication Association entitled "Music as Communication in Action: Equipment for Living the Hymn Amazing Grace." **Robert J. Willoghby**, assistant professor of history, had his book entitled, *The Great Western Migration to the Gold Fields of California, 1849-1850*, published by McFarland and Company, Inc. **Karry Richardson**, adjunct instructor of psychology and dean of women, taught at Harlaxton College in Grantham, England, for a semester. **Robert Bergen**, professor of Old Testament and Biblical languages, wrote a piece entitled "Potiphar in Egyptian Society," for the summer 2003 issue of the *Biblical Illustrator*. **Martha Bergen**, associate professor of Christian education, had her piece, "Infants and Children: A Contrast of Ephesians 4:14 and 5:1," published in the

summer 2003 issue of *Biblical Illustrator*. **Mary Beth Breland**, Assistant Professor of English, presented a paper entitled "In the Name of the Father, the Student, and the Instructor: Exploring Student and Teacher Ethos in Composition Classes at a Small Baptist College," at the Conference on College Composition and Communication in New York.

Hardin-Simmons University: **David Stuckey**, assistant professor of physical education and director of athletic training education and services, presented "Developing an Emergency Plan" at the North American Athletic Training Conference. He also presented "Injury Concerns for Recreational Sports Programs" at the National Intramural and Recreational Sports Association's Regional Lead-On Conference. **D.J. Gilliland**, assistant athletic trainer and adjunct instructor of physical education, also presented "Lightning and Recreational Activities" at the NIRSA conference. **Peter Isaacson**, instructor of music (violin) has been named the new music director and conductor of the Abilene Philharmonic Youth Orchestra. **Dorothy Barnes**, professor of counseling and human development and physical education, was presented the first Outstanding Educator Award at spring induction ceremonies of the Xi Sigma Chapter of Kappa Delta Pi, an international honor society in education. **Larry Wolz**, professor of music history and head of the department of music history and literature, presented a paper titled "Frank van der Stucken and American Music Boosterism in the Late Nineteenth Century" at the national conference of the Society for American Music. **North Greenville College:** **Dee Bielecki**, professor of English, defeated three male opponents in the election to School Board District One in Oconee County.

Samford University: **Thomas W. Woolley**, professor of statistics in the school of business, has been selected to participate in the John Templeton Oxford Seminars on Science and Christianity at Oxford University in England, beginning this summer. The seminars will span three consecutive summers, enabling faculty members to engage in scholarly research in science and religion and to have dialogue with each other about their scholarship. Thirty-five scholars from around the world were chosen. Nursing professor **Janet Alexander** was named recipient of the George Macon Memorial Award. Alexander, a clinical nurse specialist in community health, received the award for her outstanding performance as a teacher, counselor and friend to students, and for demonstrating the ability to inspire students to greatness. **Dennis R. Jones** was named the Outstanding Journalism Educator in the South by the Southeast Journalism Conference.

Southwest Baptist University: **Robert Glasgow**, assistant professor of mathematics, gave a presentation at the annual Joint Mathematics Meetings of the American Mathematical Society and the Mathematical Association of America in Baltimore, Md. The presentation was titled "Doctorates in Mathematics Education: Why the Shortage? Where Do They Go? What Do They Do?" ■

Transitions

Cumberland College: **Barry Poynter**, named as vice president for business affairs, follows in the position upon **George Ramey's** retirement in summer 2003. Poynter presently serves as assistant vice president for finance and business at Berea College,

Samford University: **Philip Poole**, Executive Director and Chief Operating Officer of Associated Baptist Press and a veteran Southern Baptist communicator, has been named executive director of communications. As a member of Samford's Division of University Relations, he will have executive responsibility for marketing, publications, public relations and denominational relations.

Southwest Baptist University: **Robert McGlasson** has been named vice president for information and technology services. He previously served as director of instructional technology at SBU.

Yellowstone Baptist College: **Renee Sullivan** has been named Director of Student Services. ■

Campus Report



North Greenville College: Board members of NGC recently approved three new degree programs to be offered beginning fall 2003. The addition of psychology, outdoor leadership and theatre will bring the total four-year degree programs offered at NGC to 24. **Oklahoma Baptist University:** Seven OBU alumni are among a handful of instructors teaching and sharing the gospel at the understaffed Moscow Economic School in

Russia. OBU is working now to fill positions for the next school year. Those interested in teaching in the school can visit the OBU website, <<http://www.okbu.edu/academics/mes.html>>.

University of Mary Hardin-Baylor: The school's marketing campaign for 2002-03 received four awards in the 18th Annual Admissions Advertising Awards competition, including three bronze and one gold. ■

Tentative Program Agenda—ASBCS Annual Meeting

June 2-4, 2003 • Chateau on the Lake Hotel • Branson, Missouri

ATTENDEES

- Presidents
- Chief Academic Officers
- Chief Financial/Business Officers
- Chief Development Officers
- Public Relations Directors
- Alumni Directors
- Chief Student Affairs Officers
- Denominational Relations Officers

PRE-MEETING ACTIVITY JUNE 1:

SUNDAY EVENING

7:30-8:30 p.m. Worship Service

Led by Southwest Baptist University

Monday Morning • June 2

9:00 a.m.-6:00 p.m. Registration

9:00-12:00 ASBCS Board of Directors Meeting

MONDAY AFTERNOON • JUNE 2

12:00-1:00 ASBCS Board Luncheon

2:00 p.m. FIRST PLENARY SESSION

Alton Lacey presiding, ASBCS Board chair

Welcome: Alton Lacey, president,
Missouri Baptist University

Welcome to Branson: Pat Taylor, president
Southwest Baptist University

Devotional: Pat Taylor

Announcements & Review of Schedule: Bob Agee,
executive director, ASBCS

Introduction of the Hester Lecturer: Alton Lacey

First Hester Lecture: Mark Noll, author of *The Scandal of
the Evangelical Mind*

Benediction

3:30-4:50 WORKSHOPS

Spouses Meeting: “Where to Go and What to See in Branson”

Presidents and Chief Academic Officers: Legal Affairs Briefing
Jason Rogers, university counsel, Belmont University, et. al.

**CFOs: “Saving Money Through an Effective Insurance
Consortium”** CFO Panel

**Institutional Advancement: “How to Determine if you Need
Outside Counsel.”**

Penny Scarpucci, Sr. Counsel, Marts and Lundy

Student Affairs: “New and Continuing Legal Issues Affecting Student Life”

Bill Matthews, v.p. and general counsel, Samford Univ.

Denominational Relations: “What is the Purpose of Church/Denominational Relations?”

Facilitator: Mack Hannah, v.p. for spiritual development,
Belmont Univ.

Alumni Directors: “Servant Leadership”

Steve Morrow, v.p. for student life, Southwest Baptist Univ.

Public Relations: “Crisis Communications: What to Do When A Disaster Hits Your Campus”

Carla Sanderson, provost, Union University

MONDAY EVENING • JUNE 2

6:30 RECEPTION

Sponsored by Southwest Baptist University

8:00 DINNER CRUISE

TUESDAY MORNING • JUNE 3

7:30-8:45 Breakfast Meetings

Presidents' Breakfast

Public Relations Directors Breakfast/Business Meeting

Denominational Relations Breakfast: “What are the Real
Issues Separating Colleges and Churches,” Dan McMillan,
president Bluefield College

Breakfast Roundtables for

- Chief Academic Officers
- Chief Financial/Business Officers
- Chief Development Officers
- Alumni Directors
- Chief Student Affairs Officers

9:00-10:20 WORKSHOPS

Presidents: Presidents' Roundtable

led by Alton Lacey, et.al.

Chief Academic Officers: Roundtable Discussion Groups

Facilitator: Carla Sanderson, provost, Union University
Topics:

- Integration of Faith and Learning
- Developing Effective Learning Communities
- International Students/SEVIS

TUESDAY MORNING • JUNE 3 CONTINUED

CFOs: “Packaging Effective Employee Benefit Programs”
Annuity Board Rep.

Institutional Advancement: “Utilizing Volunteer Leadership Effectively”

Penny Scarpucci, counsel, Marts & Lundy

Student Affairs: “The Co-Curriculum: What is it?”

Renee Leake, v.p. for student affairs, Carson-Newman

Denominational Relations: “What is the Current Status of Church/College Relations?”

Jim Bruner, v.p. for church relations, Mercer University

Alumni Directors: “Serving, Leading, and Learning”

Jennifer Rothchild, Christian author, speaker and entertainer

Public Relations: “Brand in a Box: Tools Tactics and Techniques, Session 1”

Eric Sickler, principal consultant, Stamats

10:30-11:45 SECOND PLENARY SESSION

Presiding: Alton Lacey, president, Missouri Baptist University

Devotional: Evans Whitaker, president, Anderson College

Announcements: Bob Agee

Second Hester Lecture: Mark Noll, author of *The Scandal of the Evangelical Mind*

Benediction

12:15-1:45 ASBCS Business Luncheon (Presidents & CAOs)

PR Luncheon Workshop: “Brand in a Box: Tools, Tactics, and Techniques, Session 2”

Eric Sickler, principal consultant, Stamats

Luncheon Roundtables:

- Chief Financial Officers
- Chief Development Officers
- Student Affairs Officers
- Institutional Advancement Officers

TUESDAY AFTERNOON & EVENING • JUNE 3

Free Time: No Conference Sessions

WEDNESDAY MORNING • JUNE 4

7:30-8:45 Chief Academic Officers’ Breakfast: “Developing Academic Leaders on Campus”

Speaker: Karen Longman, v.p. for academic affairs, Greenville College

Alumni Directors Breakfast

Bob Agee, “Our Alumni, Your Mission”

Public Relations Breakfast: “The President and Public Relations,”

Ron Ellis, president, California Baptist University

Breakfast Roundtable Discussions:

- Student Affairs
- Institutional Advancement

9:00-10:15 Workshops

Presidents: “Planning Effective Executive Benefit Programs”

Led by Annuity Board representatives

Chief Academic Officers: “CAOs Talk: Prioritizing Personal and Professional Roles”

Facilitators: panel of CAOs

CFOs: “Paying Attention to Risk Management Issues”

Led by panel of experts in the field

Institutional Advancement: “What I Expect from My Advancement V.P.”

Led by panel of presidents

Student Affairs: “A Values Based Approach to Student Behavioral Expectations”

Led by Richard Franklin, v.p. for student affairs, Samford University

Denominational Relations: “How Will a National Fraternal Organization Help Me with Church Relations?”

Led by Walter Crouch, v.p. for church relations, Carson-Newman College

Alumni Directors: “A Time of Inspiration”

Led by Brian Arnold, Christian entertainer with “The Chosen Few”

Public Relations: “Capturing Your Institution’s Spirit: Best Examples of Public Relations Programs”

(registrants are requested to submit in advance —videos, TV commercials, print ads, etc)

Facilitators: Brett Cooper and Mark Brown

10:15-10:30 Break

10:30-11:45 THIRD PLENARY SESSION

Presiding: Alton Lacey

Devotional: Larry Kennedy, President, William Carey College

Presentation of New Officers: Alton Lacey

Announcements: Bob Agee

Introduction of Speaker: Alton Lacey

Third Hester Lecture: Mark Noll, author of *The Scandal of the Evangelical Mind*

Benediction

2:00 Golf Outing: Tee-Time 2 p.m., Stonebridge Village. ■

Chateau on the Lake Resort Hotel and Convention Center

ASBCS - Reservation Request Form 2003

To guarantee your group reservation, we require that you either:

1. Fill out the credit card number and expiration date, then sign below. All major credit cards accepted. **OR**
2. Enclose a check or money order in the amount of the first night's stay.

We regret that we will be unable to hold your reservation without one of the above methods of payment. Deposits will be refunded **only** if cancellation notice is given **72 hours prior to arrival**. There is a \$50 early departure fee.

To make a reservation with the The Chateau on the Lake Resort, please fax or mail the information below.

FAX: 417-339 5566

MAILING ADDRESS: Attn: Reservations

PHONE: 888-333-5253

Chateau on the Lake Resort Hotel & Conf. Ctr.

415 North State Highway 265

Branson, MO 65616

QUESTIONS? Call 888-333-5253 (ask for reservations)
(Mon-Fri 8am -5pm - Central Time)

Name: _____

Address: _____

City/State/Zip: _____

Phone Number: _____

Number of Rooms: _____

Number of Guests: _____

Arrival Date: _____

Departure Date: _____

BED TYPE REQUEST: 2 Double Beds King

ROOM TYPE: Traditional Deluxe
 Chateau King Ambassador Suite
(see side block for descriptions)

All non-smoking rooms have been requested for ASBCS.

Every effort will be made to accommodate requests

Association of Southern Baptist Colleges and Schools (ASBCS)

Cutoff Date for Hotel Reservations: May 10, 2003

\$134 - Traditional- two double beds or one king-sized bed, elegantly decorated, with French-country furnishings

\$134 - Deluxe - two double beds or a king-size bed, comfortable chair or sleeper sofa, lake or mountain view

\$154 - Chateau King - oversized guest rooms include a spacious sitting area for work or entertaining, w/sleep sofa, coffee table, over-stuffed chair, larger balcony with a breathtaking view of Table Rock Lake

\$194 - Ambassador Suite - separate private living and sleeping areas. The parlor area is complete with a double-sleeper sofa, wet bar, mini-refrigerator and microwave (Available with one king or two double beds.)

Meeting Dates: June 2 - June 4, 2003

Children under 18 stay free in room with parents.
Additional adults \$20.00 per person per day.

Credit Card Number: _____ Expiration Date: _____

I authorize Chateau on the Lake Resort Hotel & Convention Center to charge a deposit to my account for one night's room plus 11.225% tax. **Card will not be charged until check-in.** However, I understand this is a non-refundable deposit, **unless cancellation occurs prior to 72 hours prior to arrival.**

Signature: _____ Date: _____

- Please note check-in time is 3:00 p.m. and check-out time is 11:00 a.m.
- Reservations requested after the cutoff date are subject to availability.

Attention Chateau on the Lake Reservations:

Please fax my confirmation number (# _____) to: _____

**Association of Southern Baptist Colleges and Schools Annual Meeting and Workshops
June 2-4, 2003 • Chateau on the Lake Hotel & Conference Center • Branson, Missouri**

*for member Presidents, Chief Academic Officers, Chief Student Affairs Officers,
Chief Admissions Officers, Chief Marketing and Public Relations Officers, Chief Financial Officers,
Chief Development Officers, Denominational Relations Officers and spouses of all participants*

**CONFERENCE REGISTRATION,
MEAL AND ACTIVITY RESERVATION FORM**

Please use separate form for each participant plus spouse

Name for Badge: _____

First Name: _____

Last Name: _____

Title/Position: _____

Spouse Name for Badge: _____

Institution/Agency: _____

Mailing Address: _____

City _____

State: _____ Zip: _____

Telephone: _____

Fax: _____

E-mail _____

Arrival and Departure Information:

Airline Driving

I/We need transportation from Branson/Springfield
Regional Airport to conference hotel

Arrival Date and Time: _____

Departure Date and Time: _____

Instructions to registrants:

- All fees are per person.
- ONLY ONE (1) PARTICIPANT (PLUS SPOUSE) MAY REGISTER PER FORM. Please photocopy this form for additional registrants – or download this and hotel reservation form at ASBCS web site <www.baptistschools.org>
- This form must be accompanied by payment (Check or money order.) Make check payable to ASBCS. Refunds will be given only if ASBCS is notified by May 23, 2003.
- Hotel reservation cut-off is May 10, 2003**

Questions? Contact Tim Fields,
ASBCS Director of Communications 615-673-1896
Fax 615-662-1396 • E-Mail tim_fields@baptistschools.org

Conference registration fee is \$50 for each participant.
Spouses do not pay a registration fee unless attending plenary and workshop sessions.

A. Registration Fee June 2-4	Cost	Qty	Total \$
	\$50.00	_____	\$_____

I am a: Chief Public Relations Officer
 Chief Student Affairs Officer
Check all that apply:
 President Chief Alumni Officer
 Chief Academic Officer Denominational Relations Officer
 Chief Financial Officer Exhibitor or Corporate Sponsor
 Chief Development Officer Other _____

B. Dinner & Cruise–Monday 6/2	Cost	Qty	Total \$
(All Participants & Spouses)	\$37.00	_____	\$_____

C. Breakfasts–Tuesday 6/3	Cost	Qty	Total \$
Presidents	\$16.00	_____	\$_____
Auxiliary Groups Buffet	\$16.00	_____	\$_____

D. Spouses Breakfast– Tuesday 6/3 8 a.m.	Cost	Qty	Total \$
	\$16.00	_____	\$_____

E. Luncheons–Tuesday 6/3	Cost	Qty	Total \$
ASBCS Business Meeting (for Presidents/CAOs)	\$16.00	_____	\$_____
Auxiliary Groups Buffet	\$16.00	_____	\$_____

F. Breakfasts–Wednesday 6/4	Cost	Qty	Total \$
Chief Academic Officers	\$16.00	_____	\$_____
Auxiliary Groups Buffet	\$16.00	_____	\$_____

G. Golf Outing–Wednesday 6/4	Cost	Qty	Total \$
Tee-Time 2:00 p.m. Stonebridge Village	\$90.00	_____	\$_____

Please total \$ amount from each section (A-G)
and insert on line H. below:

H. TOTAL AMOUNT ENCLOSED \$ _____

MAIL COMPLETED FORM AND PAYMENT BY MAY 20 TO:

**Association of Southern Baptist Colleges and Schools
917 Harpeth Valley Place
Nashville, TN 37221-1141**

Please indicate any special dietary or other special needs you might have during the conference:

Gifts & Grants



Georgetown College Receives \$1 Million Scholarship Grant

The James Graham Brown Foundation of Louisville has awarded a \$1-million grant to the James Graham Brown Scholarship endowment at Georgetown College. Established with previous grants from the Foundation in the early 1980s, this is Georgetown's largest named scholarship fund, currently providing awards to approximately 40 students per year.

Shorter Receives \$325,000 for Roebuck Chair of Ministry

Shorter College has received an anonymous \$325,000 gift toward the endowment of the Floyd F. Roebuck Chair of Christian Ministry. "This gift demonstrates our alumni and friends' support of Shorter's efforts to provide trained, quality ministers for our communities through the educational program of the Davis Center for Ministry," said Ed Schrader, president. ■

Campbell has received approximately \$1.1 million from the Foundation. First Citizens Bank of North Carolina has announced a contribution of \$100,000 to fund the Robert P. Holding Chair of Finance at Campbell University's Lundy-Fetterman School of Business. The Holding Chair of Finance was established in 2002 by the Robert P. Holding Foundation to honor the memory of Robert P. Holding, former president and chairman of the board of First Citizens Bank.

Hannibal-LaGrange College: The Andersen Foundation presented Hannibal-LaGrange with a gift of \$250,000 toward the general operating fund. Kenny Carroll gifted land and cash valued at \$100,000 to the Carroll Mission Center campaign. The center will be designed to house all campus ministries, providing resources for student groups serving in local churches, on-campus Bible studies, and mission work around the world. ■

Development

Bluefield College: The Lettie Pate Whitehead Foundation has approved a \$60,000 grant to be used for general scholarships for female students who attend BC

during the 2003-2004 academic year. **Campbell University:** The Lettie Pate Whitehead Foundation, Inc., a charitable organization that provides scholarship money based on need, has approved a grant of \$93,000 to Campbell University. The grant is to be used for general scholarships during the 2003-2004 academic year. Since 1954,

Legal Notes:

Fulfilling Job Protection Obligations for Employees on U.S. Military Leave



by James Jordan

Job protection for men and women who serve in the United States armed forces is nothing new. However, current events have caused employers to take a fresh look at their obligations under The Uniformed Services Employment and Reemployment Rights Act ("USERRA"), which became law on October 13, 1994.

USERRA applies to public and private employers. There is no exemption for non-profit or religious employers (although it is questionable whether USERRA could be constitutionally enforced with respect to certain religious employees, *e.g.*, ordained ministers).

Congress adopted USERRA to encourage service in the uniformed services by individuals who also have civilian careers. USERRA was designed to assure an employee who leaves a civilian job to serve in the U.S. uniformed services the right to return to his or her job without loss of employment benefits or status. The service may be as brief as weekend service in the National Guard or may be as long as a five year tour of duty. The obligation to reemploy the soldier applies whether the call to service is voluntary (e.g. a non-soldier employee enlists in the Navy) or involuntary (e.g. the employee's National Guard unit is activated for service in Kuwait).

A soldier returning from active duty must

be reemployed "promptly," which can be as soon as the next workday after service ends but can never be more than two weeks after the employee asks to return. The soldier is not only entitled to his or her old job, but may be entitled to a promotion. If the soldier would have been promoted but for the military absence, then the returning soldier is entitled to be placed in that higher position if he or she can be qualified to perform the job with reasonable training from the employer.

There is no obligation to pay a soldier wages during a military absence. However, the employer must fund and provide those benefits which are available to non-military employees under the most favorable form of leave of absence offered by the employer. The soldier continues to build seniority during the military leave, and the leave is not considered a "break in service" under the employer's pension plan for purposes of vesting and benefit computations. Upon returning to employment, the soldier must be given an opportunity to make any voluntary retirement plan contributions that were missed during the military leave.

The soldier also has responsibilities under USERRA. If possible, he or she must give the employer "advance written or verbal notice" of the military service. When the term of service has been completed, the soldier must

notify the employer of his or her intent to return to work. The soldier can wait up to 90 days to return to work after a military absence longer than 180 days.

Only a few circumstances excuse an employer from the duty to reemploy a returning soldier. The employer is excused if a return to work would be impossible or unreasonable. Examples include layoffs that would have included the soldier or plant closings. An employer also has no duty to reemploy a soldier who can no longer perform the job without undue hardship or expense to the employer due to a service-related disability. Also, the employer is excused from any reemployment obligations if the soldier "knowingly provides written notice of intent not to return" to the job.

Employers should see that any military leave provisions in employee handbooks comply with USERRA. The text of the statute is at www.dol.gov/elaws/userra0.htm (U.S. Department of Labor), and a layman's guide to USERRA is online at www.esgr.org (Employer Support of the Guard and Reserve). If rights under USERRA become an issue, legal counsel should be consulted. ■

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

COMMENT: K-12 Christian School Movement Experiencing Dramatic Growth

Bob R. Agee, Executive Director, ASBCS



Church-based schools that focus on K-12 education have been around for a long time. Denominations like the Roman Catholic Church, Lutherans, Episcopalians, as well as evangelical bodies like the Assembly of God have operated schools for years.

Southern Baptists tended to work extremely hard at supporting the public school systems in their neighborhoods.

Over the past decade, however, we have witnessed increasing numbers of schools being established by Southern Baptist churches or groups of churches. According to the Southern Baptist Association of Christian Schools, there are more than 600 schools across the U.S. that are either located in or sponsored by a local Southern Baptist church, and the number is growing rapidly.

The rationale for this rising tide of involvement in K-12 education includes concerns for the safety and security of the children, concern about the moral climate, and concerns over the lack of emphasis on moral and ethical instruction in the public schools. Parents are more and more concerned about the worldview that tends to pervade a secular value-neutral approach to education, and parents within our churches seem to have a growing conviction that children should be exposed to instruction in Bible beyond what they get in Sunday School. Many parents have become convinced that public schools are not providing the quality of educational experience they want their children to have. The feeling that parents have little to say about what happens in the schools merely compounds the effort to seek alternative education for their children.

Of course, some public schools address many of these issues, and through parental involvement with administrators and teachers, the students receive quality education. The issues that are giving birth to the rising tide of church-based or church sponsored schools, however, will not diminish and we can expect to see the numbers of church-related K-12 schools increasing significantly.

The colleges and universities that are members of the Association of Southern Baptist Colleges and Schools have a great opportunity to affirm, assist, and nurture



Bob R. Agee

the Christian school movement among Southern Baptist churches. Several years ago, the administrators and pastors of churches with K-12 schools formed the Southern Baptist Association of Christian Schools.

They have an executive director and have had their offices in Nashville for most of their existence. In recent days the association has elected its first full-time executive director and has moved headquarters to Orlando, Florida. For the past couple of years I have been meeting with the executive director of that association and we have been discussing ways that our schools could help. A couple of our ASBCS member schools have even joined their association to be able to offer some help to them.

It seems to me that our schools could be offering a variety of efforts that would encourage and enhance the movement. Let me suggest a few for you to consider:

Through collaboration among several of our teacher education departments we could work with the K-12 administrators to develop a certificate or diploma in Christian education as an add-on to the normal teacher certification programs we offer. I would not recommend that we do a substitute teacher certification program. Teachers in these schools do not need less preparation than teachers in public schools. We need to be able to point to our commitment to provide more preparation than is customarily offered to public school teachers.

Also, through that same collaboration, we could develop a certificate or diploma program in administration for headmasters or principals of the Christian schools. Nothing in the master's programs or in a principal's experience in the public school adequately prepares a headmaster for the demands and challenges of leading a pri-

vate church-related school. That's especially true in the area of budget planning and management and in other areas of concern. With the possibility of short-term summer courses, correspondence courses, and online-delivered courses we could offer these two programs in ways that would help working professionals upgrade their preparation significantly.

Some of our schools could develop academic enhancement programs much like the Duke program for seventh graders as well as resurrect the "rising senior" program that many of our schools had for years for students between their junior and senior year. Short-term summer experiences that combine academic experience with career decision-making emphasis

could help students as well.

We could develop scholarship programs that would focus on the graduates of the schools that are related to a Southern

The issues that are giving birth to the rising tide of church-based or church sponsored schools...will not go away and we can expect to see the numbers of church-related K-12 schools increasing significantly.

Baptist church or group of churches that would further enhance the relationship between the two groups of schools.

In my opinion, the time has come for us as Southern Baptists to become more serious players in offering quality Christ-centered education at the K-12 level. We should not assume the social and educational climate is going to change for the better in the public school arena. Our schools need to be encouragers and offer the assistance to this growing community of schools to be sure that what we do in the name of Christian education is done with substance and quality.

The new Executive Director of the Southern Baptist Association of Christian Schools will be attending our meeting in Branson. I will introduce him at our plenary session, and I have invited them to set up a display to provide more information about the movement. He is an experienced educator who would be pleased to meet with a group of our presidents and CAOs to talk about some of the collaborative efforts I've mentioned. We can help them, and in doing so, help our schools. ■

If the address on this label is wrong, please send it along with your correct address to:
Association of Southern Baptist Colleges and Schools
Attn: Southern Baptist Educator
917 Harpeth Valley Place
Nashville, TN 37221-1141

**NonProfit
Organization
US POSTAGE
PAID
Permit No. 768
Nashville, TN**

2003 ASBCS DIRECTORIES ORDER FORM

Please enter my order for:

_____ copy(ies) of the **2003 Directory of Southern Baptist-Related Colleges and Schools** (Lists information on 54 Schools)
_____ copy(ies) of the **2003 Administrative Directory of ASBCS Member Schools**
(Lists name, title, phone numbers and e-mails for ten key administrators in 54 schools)

Total Amount Enclosed \$ _____ (Price of \$3.00 ea. includes postage and handling.)

Make check payable to:

Association of Southern Baptist Colleges and Schools

Ship to _____

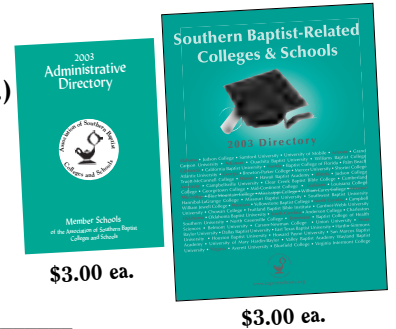
Address _____ City _____ State _____ Zip _____

Printed name of person placing order _____ Phone No. (____) _____

Mail this order form with your check to:

Baptist Colleges and Schools, 917 Harpeth Valley Place, Nashville, TN 37221-1141

For faster service, phone or fax your order: Phone 615-673-1896 • Fax 615-662-1396



*Providing professional
food management products
and services tailored to our
customers' growing needs.*

Proud Sponsor of Association of
Southern Baptist Colleges and Schools.
For more information, call 601-664-3100 or 800-541-3805.



Valley Services, Inc. P.O. Box 5454 Jackson, MS 39288-5454
www.valleyservices.com