

# The Southern Baptist EDUCATOR

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## MARTIN MARTY KEYNOTE SPEAKER

# ASBCS National Colloquium June 4-7 in Williamsburg to Focus on Baptist Schools' Contributions to Education

The National Colloquium on Baptist Contributions to Education, sponsored by the Association of Southern Baptist Colleges and Schools (ASBCS), is expected to draw 500 educators and supporters of Baptist-related education June 4-7 in historic Williamsburg, Virginia.

Theme for the meeting to be held at the Williamsburg Marriott is "The Shining of the Light: A Celebration of the History and Contributions of Baptist Educational Institutions."

Keynote speaker will be Distinguished Professor (ret.) Martin Marty of the University of Chicago. Marty who is recently retired continues to lecture throughout the world and is a renowned authority on American Christianity.

Bob Agee, ASBCS executive director, said that in addition to the presidents and chief academic officers who represent their schools each year at the ASBCS annual meeting, the special colloquium will include members of constituent groups from ASBCS schools that normally meet separately throughout the year, as well as faculty and staff at the 54 ASBCS member schools.

The constituent groups include personnel who are responsible for alumni relations, public relations, in-service guidance, development, admissions, church relations, student development, campus ministry and other areas of campus life.

Many of those groups, including in-service guidance, admissions, alumni personnel and the Consortium for Global Education, will have their annual meetings

during the colloquium and participate in joint sessions with all registrants.

Agee said this year's Hester Lectures, traditionally delivered by one individual, will feature three distinguished educators.

The Hester lecturers will include Joel Carpenter, Calvin College provost, author or editor of seventeen books on evangelicalism; Stan Gaede, Westmont College provost, author of numerous articles and books on higher education; and Jud Carlberg, Gordon College president and chairman of the Christian University Globalnet.

Activities related to the colloquium will begin Saturday with a golf outing at Kingsmill Country Club and family activities at historic sites in Williamsburg and the surrounding area.

The ASBCS Board of Directors will meet at 12:30 p.m. on Sunday.

The opening session of the colloquium is set for 7:30 p.m. Sunday (see program agenda on page 16 of this issue).

Marty will speak during the opening session on "The American Church and Her Educational Institutions in the New Millennium."

The Monday morning agenda will begin with a presidents' breakfast and breakfasts for affiliated groups followed by a plenary session featuring the first Hester Lecture.

The colloquium will continue with workshops by affiliated groups on such topics as legal affairs, distance education, global education, ministerial education, student recruiting and retention, public relations and development.

The ASBCS annual luncheon and business session for presidents and deans and the affil-

iated group luncheons will be scheduled from 12:30-2:00 p.m.

Affiliated group plenary sessions and workshops will begin at 2:00 p.m. and conclude at 4:30 p.m. on Monday.

A Monday evening banquet for all participants will feature a presentation by the Williamsburg Players entitled "The Struggle for Religious Liberty."

Tuesday morning sessions will include the annual deans' breakfast from 7:30-8:45 a.m. and a plenary session celebrating the global outreach of Baptist educational institutions, featuring an address by Jerry Rankin, president of the Southern Baptist International Mission Board. Affiliated group workshops will follow.

Tuesday afternoon's schedule will include affiliated group workshops followed by a plenary session. "A Celebration of the Christian Professor," is the theme for the Tuesday evening plenary session. Tuesday's session will close with the second Hester Lecture.

Wednesday morning sessions will begin with affiliated group workshops. The colloquium's closing plenary session will feature the third Hester Lecture.

According to Agee, colloquium registration forms will be mailed to presidents and deans in mid February. Additional information on the meeting can be secured after February 15 by checking the ASBCS website at <[www.baptistschools.org](http://www.baptistschools.org)>, the April issue of *The Southern Baptist Educator*.

May 19 is the deadline for hotel registration at the Williamsburg Marriott (\$129 for a single or double room—see reservation form on page 15 of this issue) or the Marriott Courtyard next door (\$112 per night). ■



Art courtesy of Colonial Williamsburg. For more information on attractions at Colonial Williamsburg, visit their website at <[www.history.org](http://www.history.org)>.

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## Grand Canyon University 'Redefines' Ties with Arizona Southern Baptist Convention

By Art Toalston

PHOENIX (BP)--Grand Canyon University trustees removed the institution from a formal relationship with the Arizona Southern Baptist Convention during a trustee meeting January 13.

The convention's executive board, which is scheduled to hold its regular quarterly meeting January 31-February 1, "will explore all options open to us," said the Convention Executive Director-Treasurer Steve Bass, and "will formulate a response" to the GCU trustee action, which he described as having been taken "unilaterally."

Bass said January 18 the convention executive board sessions likely will result in a call for a special session of the state convention, during which messengers can consider and vote on a proposed response.

Bass, an ex officio member of the GCU trustee board, was unable to attend the January 13 trustee meeting, but said he was not advised of the possibility of a vote to end the university's ties to the state convention.

According to a four-paragraph statement issued by GCU's 28-member trustee board and the university's new president, Gil Stafford, the trustees "voted to reorganize the University's corporate ownership and control so as to redefine its relationship with the Arizona Southern Baptist Convention."

The action counters the state convention's constitution, which lists Grand Canyon University as among the institutions which the convention "shall own and operate." Amendments to the university's charter can be "made only by action of the Convention in session," the convention constitution stipulates.

The Arizona convention founded the university 50 years ago and elects its trustees. Now with 2,000-plus students, it is the state's only private Christian liberal arts university.

The university trustees' statement said GCU will now be in "voluntary cooperation" with the state convention, which last year faced the shock of the Arizona Baptist Foundation's collapse, with investors owed nearly \$600 million from estimated assets of \$160 million to \$200 million of the 50-year-old agency.

"Grand Canyon University has a rich history of Southern Baptist tradition and is committed to providing our students a Christian higher education. This reorganization will not change our daily operations. The Board resolved to continue its close, cooperative relationship with the Arizona

Southern Baptist Convention and our voluntary cooperation with the Arizona Southern Baptist Convention," the statement said.

The trustee statement does not set forth specifics about its new governance, nor whether any trustees voted against the action.

Stafford told Baptist Press January 18, "The board of trustees took the action upon advice from its auditors and legal counsel in order to guarantee its ongoing accreditation and the ability of its students to receive federal financial aid. This action was taken after considerable prayer and thought and was taken only to guarantee that Grand Canyon University will be able to operate in the best way that God wants it to."

Stafford said trustees have not yet decided on a process for electing trustees to a self-perpetuating board.

Bass recounted, "My understanding is that [Grand Canyon University trustees] voted to create a new 501c(3) entity and transferred the assets of the university to the new entity. The action served to sever their formal ties as an agency of the Arizona Southern Baptist Convention. And, as a part of this action, they also declared themselves to be a self-perpetuating board that is no longer related to the convention."

Bass continued, "I was surprised and shocked to learn of their decision." Bass said he had understood the January 13 trustee session would be a "working meeting," the results of which GCU's Stafford and the university's attorney and auditor were to relay to the Arizona Baptist Convention's executive board "for full consideration," Bass said, citing an agreement with Stafford.

"I was further surprised," Bass said, "for the following reasons: 1. Because the agreement was to work in partnership with the convention's executive board. 2. Because we were very willing to fully consider all options. 3. Because the Grand Canyon board moved from a working meeting to a business session and unilaterally decided to take this action."

Bass, in his comments to Baptist Press, also stated, "Regardless of their decision, I still consider the members of the board and leadership team at Grand Canyon University to be brothers and sisters in Christ.

"We must pray for God's leadership as we meet to discern a convention response. My hope and prayer is that our response will honor God and be the best both for Grand Canyon and the churches of the Arizona Southern Baptist Convention." ■

## H.I. HESTER LECTURE 3

# The Voice of the Christian Scholar in the Postmodern Academic Conversation

*Editor's Note: This article was adapted from the third of three H. I. Hester Lectures delivered at the annual meeting of the Association of Southern Baptist Colleges and Schools, Baylor University, Waco, Texas, June 5-8, 1999, by C. Stephen Evans, Professor of Philosophy and Dean for Research and Scholarship at Calvin College in Grand Rapids, Michigan.*

by C. Stephen Evans

In my first lecture, I spoke about the calling of the Christian scholar—called to be of service both to the world and the church, by bringing to both the gifts of a mind shaped by the great biblical narrative that has been developed and enriched by dedicated and conscientious work. In the second lecture I tried to develop this theme by talking in a concrete fashion about the ways that biblical faith might actually have an impact on scholarly work in the academy. The Christian scholar's authentic Christian commitment necessarily expresses itself in work that stems from a Christian mind, even though that work may of course not be different in any obvious way from the work of non-Christians. In this lecture I wish to say a bit more about the nature of the work of the Christian scholar, and in particular about the opportunities and dangers afforded by our current cultural situation.



Stephen Evans

Let me begin by recalling my definition of Christian scholarship: "Christian scholarship is scholarship that is done to further the kingdom of God, carried out as a part of their calling by citizens of that kingdom, whose character, attitudes, emotions, and beliefs reflect their citizenship, and whose work as scholars is shaped by those characteristics." We have seen that Christian scholarship does not have to be or even appear to be uniquely or distinctively Christian. Some Christians are called to engage in what I called purely vocational Christian scholarship. However, I argued that in every field there are some questions, and in some fields many questions, where Christian faith might make a real difference, either implicitly or explicitly, to the scholarly work being done.

This kind of Christian scholarship raises real questions in the minds of many. Can scholarship be committed and engaged while remaining scholarship? If Christians do their scholarly work as Christians, motivated by what I called the transformative vision, will their scholarship be reduced to partisanship, ideology, or even propaganda? To answer these questions, we must think hard about what has come to be known as the postmodern academic situation and the place of Christians in today's academic world.

### 1. The Modern and the Postmodern

Christian scholars have debated the relation of Christianity to the "modern" and the "postmodern." Some have argued

that modernity led to the adoption of Enlightenment assumptions about meaning, truth, and rationality that led to the decline of Christian faith. The Enlightenment philosophies of Hume and Kant led to the rejection of miracles and the supernatural world, and undermined the foundations of faith by making the idea of a special revelation appear irrational. In this story, modernity is the villain that Christians must critically engage and deconstruct.

Other Christians take a more positive view of modernity. They have argued that modernity has Christian roots. Those of us who benefit from the technological developments of modern medicine and science, who value the freedom and democracy of the modern liberal state, may wish to argue that modernity is actually founded on the basis of Christian conceptions. It was Christianity, they argued, that helped make modern science possible by seeing nature as having its own autonomy. It was Christianity that led to the development of the liberal state by arguing that the sovereignty of God relativized all human authorities, and that all citizens must be seen as equal because all are created in God's image.

This debate is engaged at many places. One such place centers around such key elements of modernity as the concepts of "autonomy" and "rights." Some have argued that it is the Christian conception of human beings that are created in God's image that gives birth to the concept of human rights. Others see talk of rights as part of the individualism and egoism of a world that has lost a sense of what it means to be part of a true community.

A second arena where the debate rages centers around modern science. Some have argued that science and technology have become a threat to our humanness. They believe that science has been infected by philosophical naturalism, while others argue that theology itself must become scientific and engage science in a productive dialogue.

Some Christian thinkers, notably including George Marsden, author of *The Outrageous Idea of Christian Scholarship*, have argued that the postmodern rejection of "classical foundationalism" and recognition of the situated character of human reason opens the door for greater Christian participation in the academy. On this view, the modernist view that arose at the time of the Enlightenment is one that tried to shut religious perspectives out of the academy and other public human endeavors. Reacting to the religious wars of the post-Reformation era, they thought that the way to reach truth was to seek for knowledge in a neutral, detached way. We might say that they wanted to raise over the gates of the university a large inscription: "All who wish to enter here must shed their human particularities, especially religious particularities, and seek to become generically rational beings." Those who want to enter the scholarly path must then put aside religious and moral convictions and try to see the world from a godlike point of view.

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## Hester Lecture...

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Postmodernism can be seen, in part, as the recognition that we do not and cannot occupy such a point of view. The postmodernist says that it can and sometimes does make a difference to our thinking if we are male or female, white or black, gay or straight, European or Asian. George Marsden, in his book *The Outrageous Idea of Christian Scholarship*, argues that this new situation is favorable to a Christian presence in the academy. It makes it possible for the engaged Christian scholar, as well as the Jewish, Islamic, Hindu and Buddhist scholar, to claim a seat at the academic table and seek to be part of a pluralistic conversation, without having to shed one's religious identity.

Other Christian scholars see more threat than opportunity to Christian faith in a postmodern academic world. As they see things, many postmodernists embrace a relativistic view of the world that undermines a concern for objective truth and leads only to the politicizing of the academy. On this view a postmodern academy has given up on truth altogether and focuses only on questions of oppression and victimization. Another problem with the postmodernist, as this critic sees the situation, is that postmodernism rejects the possibility of what is called a "meta-story," an overarching narrative regarded as truth that is supposed to give meaning and structure to the whole of human experience. Surely, the great biblical drama that I discussed in my second lecture is supposed to function as such a meta-story for Christians.

### 2. Adjudicating the Dispute

So who is right? Is modernity a villain or part of our Christian heritage? Is postmodernism our salvation or does it lead to perdition? The answer, I think, is a prosaic and unexciting one: "Both modernity and postmodernity have insights that the Christian can appropriate. Neither can be wholeheartedly accepted." The above issues provide a dramatic example of the importance of nuance for the Christian scholar, who must not give in to the temptation to uncritically embrace or uncritically reject either the "modern" or the "postmodern." There are elements in modernity that Christianity must criticize; to the degree that postmodernism opens up the possibility of such a critique it is a welcome development.

However, the Christian must not throw the baby out with the bath water. In questioning the supposed godlike objectivity of the human mind, we must not throw out the possibility that there is a truth that we can approximate and should seek to approximate. In recognizing that we are concerned and committed beings, that our ideas have implications, including social and political ones, we must not give up on the values of honesty and concern for truth. We have a meta-story, and are committed to the claim that this story, the story of creation, fall, redemption, and final victory, is not merely a private story, but the story of the God of the entire universe. However, we must always remember that this grand story is

indeed grand; it is God's story and it is always grander than any particular human version of the story.

It is, in fact, to this story that we must turn to lighten our path. When we do, I think we will find that the great biblical drama, the grand Christian narrative, contains resources for navigating these tricky waters.

Our challenge is to understand and accept our historical situation without despairing over the possibility of progress towards truth. Our task here is mirrored by our responsibility to help students acquire both humility and conviction. It is not easy to teach our students to be modest and cautious, to help them see the complexity of many issues and the possibility of mistakes, and at the same time to develop passionate commitments. Yet I think that is what we want to accomplish. We want them to see and understand the problems and difficulties; to be able to see the world through the ideas of those who disagree with them. Yet we also want them to have the courage of their convictions; to combine intellectual humility with the courage and passion of the martyr.

I think the doctrine of creation gives us some help in thinking about how this might be possible. For the Christian, an understanding that we are finite and fallible does not lead to a rejection of the idea that there is an objective truth, since truth can be defined in terms of God's point of

view. We are not God and we must not claim to see the world *sub specie aeternitatis*.

To use the language of my favorite philosopher, Kierkegaard, we humans can construct logical systems, but a system of existence is impossible for anyone but God. By a "system" Kierkegaard means the final, complete truth. We can construct various accounts, but Kierkegaard says that when our accounts are applied to reality they become approximations, hypotheses. Nevertheless, there is a final truth; for God, reality is a system. One might wonder how that helps us, since we are not God. One way it helps us is it prevents despair about truth. There is an objective truth to aim at and approximate.

However, the doctrine of creation provides yet more help. Since we are made in God's image and sustained by God's common grace, we do not have to despair over the possibility that we humans can make progress towards truth. Our finitude does not necessarily block us from apprehending the truth, since we are designed by the One who has the Truth in full and we have reasons to trust that the equipment he has given us is not perverse. You might say that the doctrine of creation gives Christians the courage to accept their finitude.

Of course, this confidence based on the doctrine of creation is tempered by our awareness of sin and fallenness. Here is where the Christian can recognize the insights of the postmodernist. It should not be a shock for those who believe in original sin that we humans often perversely use our cognitive equipment for selfish reasons. We do not have to go to Freud, Marx, and Nietzsche, those modern masters of suspicion, to realize that sex, money, and power are often our real gods, and that the search for knowledge and truth can be a disguise for our idolatrous religion. The Bible is full of exam-

***"Our task here is mirrored by our responsibility to help students acquire both humility and conviction."***

ples of how sinful humans can even pervert and misuse religious faith for sinful ends, and it is not hard to find examples of religion being used that way in the twentieth century. So we do not find it surprising that what appears to be the disinterested search for truth can be a mask for power-seeking and domination, and we do not find it surprising that this occurs among religious people too. We have reasons therefore to be sympathetic to postmodernist masters of suspicion who insist, in the words of the country and western group Diamond Rio, that “to get the truth you have to read between the lines.”

Suspicion, however, does not have the final word. Sin is not the last word in the biblical drama. If we believe in redemption, and we think that God’s redemptive power extends to the realm of knowledge as well, then we should look for the renewal of the mind as part of God’s coming victory, a victory that we cannot fully enjoy at present. We must avoid the temptation to be triumphalist. Now we know in part, as through a glass darkly. But we nevertheless can enjoy the first fruits of God’s victory over sin and death, because we are united to Jesus Christ, who is not only the Divine Word, the One through whom all things were created, but the Divine Redeemer, in whom are hidden all the treasures of wisdom and knowledge.

### 3. Postmodernism as the Child of Modernism

In reality I believe the postmodernist who gives up on Truth should be viewed as a kind of disappointed modernist. Modernism is grounded in what philosophers call the epistemology of classical foundationalism, a theory of knowledge that claims we must have objectively certain foundations to know anything. The modernist who accepted this epistemology held to the following kind of principle: “If there is genuine knowledge, then there must be an objective method that guarantees us access to the truth.” The great classical philosophers of modernity, beginning with Descartes and Locke, all believed in this and modern philosophy can usefully be taught as the quest for this method. The great modern philosophers from Descartes and Locke through Spinoza, Leibniz, Kant, Hegel, and Husserl disagreed about what this method is, but they all agreed that real knowledge required that we have such a method that guarantees us access to objective foundations. I believe at the heart of modernist philosophy lies the image of the godlike knower, who critically inspects all knowledge claims and only accepts those that can gain his critical approval. The problem of course was that little seemed to be able to pass such a daunting test, and skepticism looms as a continual threat. Modern philosophy has exerted enormous effort to prove such simple things as the existence of the external world or of other minds, but there is little agreement that either can be successfully done.

Now it seems to me that the postmodernist who despairs of objective truth starts from the same premise as the modernist: “If there is genuine knowledge, then there must be an objective method that guarantees us access to that truth.” The difference is that the postmodernist, seeing the failure of the

methods proposed by the modernist, concludes that there is no genuine knowledge. To quote Diamond Rio again, “It’s all interpretation.” We all have our stories and there is no final story.

The Christian, I would argue, should challenge the premise modernism and postmodernism share in common. There is Truth—truth is God’s view of things. It is rich and complex and we see it in fragments and often in distorted forms, both because of our finitude and our fallenness. But if we believe in God’s goodness and His redemptive power, we may still hope that we can make progress towards the truth, even if we have no guarantees, no method that offers us an escape from our situation as finite, historically situated and sinful creatures. We do not have to deny our creaturely status and claim to be as gods, precisely because of our trust in the God who created us and is in the business of redeeming a fallen creation. We believe that God has acted decisively to do that in Jesus Christ, who is himself the Truth, the Way, and the Life.



Stephen Evans

***“Christian faith must always be expressed in and through human culture, but it must never be identified with any particular human culture.”***

### 4. The Christian Scholar as a Principled Pluralist

What does this mean, practically, for the Christian academic today? Should we seek to follow the tide of postmodernism and argue, as George Marsden has done, that if feminist scholarship, gay and lesbian scholarship, and Marxist scholarship is legitimate, then Christian scholarship is legitimate as well? I think, that we can cautiously embrace Marsden’s proposal and hold the academic community to its word when it says it wants a pluralistic conversation. We can rightly ask for a seat at the table. Nevertheless, we should not have to accept assumptions of methodological atheism or relativism to be part of a conversation that is genuinely open to the other. My proposal means Christians must be serious about pluralism. We must not seek to recreate medieval Europe or seek to recreate a mythical Christian America that never really existed. The age of Constantine and Constantinian Christianity is over.

However, on balance I think that the end of Constantinian Christianity is a good thing. Christianity always gets into trouble when it becomes too closely identified with a particular human culture. This is one insight that I think Baptist distinctives have helped to safeguard. The defense of believer’s baptism is in part a defense of the important truth that one does not become a Christian simply by virtue of being born into a Christian culture or a Christian family. To be a Christian one must be born again. But if a person confuses becoming a Christian with being born the first time, it is hard to see the necessity for a second birth. The temptation in such a case is always to confuse Christian nurture with acculturation. Christian faith must always be expressed in and through human culture, but it must never be identified with any particular human culture.

It is, I think, in many ways a blessing and perhaps part of the providence of God that the center of dynamic Christian

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## Hester Lecture...

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faith seems to be shifting from Europe and North America to Africa and Asia. This should make it clear that Christianity is not simply a western religion, even if it has left its mark on various dimensions of western culture. Christianity is, more than ever, a world religion, and its ability to adapt itself to and express itself in very different cultures is amazing and powerful. But it can only do so by refusing to identify itself with any of its particular cultural expressions.

The Christian, I am suggesting, is not merely a grudging pluralist, who settles for a weak voice since Christianity can no longer control the culture. Rather, the Christian is a principled pluralist, who recognizes that to be a Christian is always to stand in tension with what the Bible calls the world. We are content to rest in the power of words and the Word; we are most successful when we rely on the power of loving example. We are content to be one voice in a larger conversation, not because we think all voices are equally right, but because we have confidence in the power of God's Spirit. We are convinced that God has spoken and we want to be witnesses to God's word. However, we know we have an obligation to hear as well as speak, and that the God who can speak through Balaam's ass can speak through the voices of all his created children, can speak to us as well as through us.

The Christian must be a pluralist, therefore, not because that is all we can manage in a fractured, postmodern world, but because that is what our faith itself demands from us. We

follow the crucified one, who, though himself innocent, conquered evil through a willingness to suffer at the hands of injustice. Those who follow Jesus should not seek to achieve their aims though any kind of coercion or violence. A stance of tolerance and respect is well-suited to a faith that holds that not even God was willing to coerce true faith, but attempts to woo a rebellious world by an act of loving sacrifice.

Kierkegaard in one of his books compares the story of the incarnation to a fairy tale in which a powerful king falls in love with a simple peasant maid. How can he woo his love? He could simply order her to be his wife and threaten her with the dungeon if she refuses. But such a forced response could never satisfy a loving heart. He could dazzle her with the splendors of his palace and his riches, but then he might worry that she cared for these things more than himself. No, the king must woo his love by coming to her in a disguise, by presenting himself

as a peasant himself.

And so with the incarnation, though in this case God does not adopt a mere disguise. He does not merely present himself as human, but actually enters our world and assumes our condition. For only in this way could we understand how deep and powerful is his love for us, and respond with love of our own that is free and uncoerced. As followers of this incarnate God, we can be no less respectful of the freedom and integrity of those we seek to win.

In a pluralistic community then, Christians must model respect and tolerance, even while they show that intellectual humility can coexist with committed conviction and action. The church can seek to transform the world without seeking to use worldly means that rely on power and manipulation. ■

***"In a pluralistic community then, Christians must model respect and tolerance, even while they show that intellectual humility can coexist with committed conviction and action."***

## Tuition and Fees 1998-99 and 1999-2000 at ASBCS Member Schools

	1998-99	1999-00		1998-99	1999-00		1998-99	1999-00
<b>Alabama</b>			Georgetown College . . . . .	10,800	11,590	Charleston Southern Univ. . . . .	9,821	10,410
Judson College . . . . .	6,980	7,250	Mid-Continent College . . . . .	2,590	2,900	North Greenville College . . . . .	7,400	7,750
Samford University . . . . .	9,904	10,300	<b>Louisiana</b>			<b>Tennessee</b>		
Univ. of Mobile . . . . .	7,420	7,830	Louisiana College . . . . .	6,750	7,020	Belmont University . . . . .	11,050	11,550
<b>Arizona</b>			<b>Mississippi</b>			Carson-Newman College . . . . .	10,610	11,640
Grand Canyon Univ. . . . .	9,260	10,300	Blue Mountain College . . . . .	5,040	5,340	Union University . . . . .	9,430	10,490
<b>Arkansas</b>			Mississippi College . . . . .	8,364	9,148	<b>Texas</b>		
Ouachita Baptist Univ. . . . .	8,550	9,010	William Carey College . . . . .	6,210	6,570	Baylor University . . . . .	10,366	11,082
Williams Baptist College . . . . .	5,690	6,270	<b>Missouri</b>			Dallas Baptist University . . . . .	8,450	8,800
<b>California</b>			Hannibal-LaGrange College . . . . .	8,030	8,420	East Texas Baptist University . . . . .	7,550	8,000
California Baptist Univ. . . . .	9,151	9,942	Missouri Baptist College . . . . .	8,820	9,900	Hardin-Simmons University . . . . .	8,750	9,330
<b>Florida</b>			Southwest Baptist University . . . . .	8,656	9,290	Houston Baptist University . . . . .	9,120	9,660
Florida Baptist Theo. College . . . . .	3,309	3,650	William Jewell College . . . . .	12,240	13,020	Howard Payne University . . . . .	8,460	9,000
Palm Beach Atlantic College . . . . .	10,580	11,120	<b>North Carolina</b>			Mary Hardin Baylor, Univ. of . . . . .	*7,650	*8,430
<b>Georgia</b>			Campbell University . . . . .	10,398	10,999	Wayland Baptist University . . . . .	6,890	7,400
Brewton-Parker College . . . . .	5,790	6,385	Chowan College . . . . .	11,520	11,520	<b>Virginia</b>		
Mercer University . . . . .	15,465	16,290	Gardner-Webb University . . . . .	10,190	10,780	Averett College . . . . .	12,985	13,595
Shorter College . . . . .	8,770	9,170	Mars Hill College . . . . .	10,000	11,600	Bluefield College . . . . .	7,030	7,280
Truett-McConnell College . . . . .	5,880	6,150	Meredith College . . . . .	8,840	9,290	Virginia Intermont College . . . . .	10,975	11,420
<b>Kentucky</b>			<b>Oklahoma</b>			<b>Average Tuition &amp; Fees . . . . .</b>	<b>\$8,578 . . \$9,146</b>	
Campbellsville University . . . . .	7,720	8,120	Oklahoma Baptist University . . . . .	8,286	8,956			
Clear Creek Bible College . . . . .	2,960	3,770	<b>South Carolina</b>					
Cumberland College . . . . .	8,980	9,662	Anderson College . . . . .	9,735	10,050			

Sources: *Chronicle of Higher Education* October 15, 1999, pp. A52 ff. \*U of MHB Admissions Office.

# Why Should Baptist Colleges Be Concerned With Teaching Values?

By David W. Forman

*Editor's Note: This article is a reprint from The Southern Baptist Educator of November-December 1982. Forman was director of student financial aid at Georgetown College, Georgetown, Ky, when this article was first published.*

Are the catalog self-descriptions and mention of "whole person," character and moral development mere holdovers from the past in higher education, or are there reasons for a new and closer look at moral education today? This article examines three reasons why Southern Baptist liberal arts colleges must begin anew to affirm the centrality of the goal of developing morally responsible citizens.

Early curricula in America's institutions of higher learning gave equal weight to "virtue" and "knowledge" as partners in the educational enterprise. Though even state universities not so long ago had a concern for morality and social conscience at the heart of their stated purposes, the denominational college in which most students were educated through the nineteenth century was without reserve concerned with the "whole being" and with character building. As the model of the German university became more widely adopted, however, so was the concentration on intellectual "objectivity" and emphasis on *wertfreiheit* or value-free conclusions.<sup>1</sup> As the German model of inquiry gained dominance, value-centered education declined. It is only in recent years that educators have again begun to recognize the very basic problems with a concept of "value-free" education.

For the avowedly Christian institution of higher education today, it is especially appropriate to consider the importance of discussion of moral values, ethics and character development in our educational enterprise. Even a secular school defining "moral education" as a process of challenging students to use the maximum amount of information possible in making basic decisions could justify attention to moral values. For Southern Baptist higher education, however, the opportunity should become an imperative.

Still, some are reluctant to commit themselves to a concept which was thoroughly disparaged by the people who taught them during graduate school and perhaps even during undergraduate education. It is appropriate to consider three reasons why Southern Baptist higher education should be concerned with moral values.

## Concern for Values is Missed

Perhaps the strongest argument for attention to moral values in higher education today are the increasing signs that a specific concern for positive values in education is missed.

The Carnegie Commission report, *Missions of the College Curriculum*, recounts a Gallup poll taken in 1976 which showed 84 percent of the parents of public school children favoring instruction that "would deal with morals and moral behavior" and called for colleges to play a more active role in helping undergraduates shape their values.<sup>2</sup> A 1976 Carnegie Council Survey, cited in the same work, reported that 62 percent of college undergraduates participating in the survey said, "formulating values and goals of my

life" were essential outcomes of education. In a similar survey, 83 percent of faculty members said "firm moral values" are essential or very important.<sup>3</sup>

The decline of a Judeo-Christian "value consensus" in America does not relieve institutions of responsibility in matters of moral values. Derek Bok, president of Harvard University, points out that nearly all of the leading businessmen, lawyers, public servants and doctors pass through institutions of higher education. "If other sources of ethical values have declined in influence, educators have a responsibility to contribute in any way they can to the moral development of their students," he said.<sup>4</sup>

Many educators today recognize treatment of moral values within higher education as both an opportunity and an imperative.

Lawrence Kohlberg says much of a person's moral development takes place from the midteens through the midtwenties, and more importantly, this development does not come about simply as a process of maturation but as a process of interaction with others in which the individual realizes the logical and social inadequacies of his or her present "moral stage" and consequently moves on to a higher stage of moral thought.<sup>5</sup>

The function of education, according to the long-established American view, is to "prepare for life." Gerald Else says, "Life in this sense has to be some practical rather than narrowly intellectual or technical activity; and the practical activity that particularly characterizes man is that of moral and political choice."<sup>6</sup>

As students tend to study narrower and narrower specialties, the real preparation for a life of making and defending choices must be introduced through separate means of alerting one to questions of value. Higher education must turn out leaders who, as former President John F. Kennedy said, are "willing to take the long look, undisturbed by the prejudices and slogans of the moment, who attempt to make an honest judgement on difficult events."<sup>7</sup>

## Values are Central to Education

As the sheer bulk of knowledge and information has become so great, we have come to the realization that we really do not have a choice in the matter of moral education. There is no such thing as a "values neutral" stance in higher education. Robert Wolff attests that "as a prescription for institutional behavior, the doctrine of value neutrality suffers from the worst disability which can afflict a norm: what it prescribes is not wrong, it is impossible."<sup>8</sup>

Teaching is almost by definition a value-oriented enterprise. The teaching of values of one kind or another is unavoidable. As teachers present ideas and materials they consider to be important, they must make decisions on what is best, what should be considered and why. When they do not take positive positions as value questions are raised in the material, they are not avoiding the questions of value, but rather imply and therefore impart nihilistic and negative values to students.

Many hold strongly that the most compelling reason for specifically addressing ethical and moral questions is that values are *central* to education and to any process that would produce truly "edu-

***"For the avowedly Christian institution of higher education today, it is especially appropriate to consider the importance of discussion of moral values, ethics and character development in our education enterprise."***

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# Teaching Values...

(continued from page 7)

cated” men and women. In an American Council on Education study of college influence on character, one faculty member said, “Unless and until students are forced to reason out and to express the implications of their thoughts, they do not actually learn.”<sup>9</sup> The study also said “an important test of the substance of education should lie in the deepest convictions, the actual conduct and the attitude exhibited in the life of the college graduate.”<sup>10</sup>

Those who argue for this view say that it is in valuing aspects that knowledge takes on meaning for the person who learns. Others contend that it is the effects on students’ values which are the only real lasting effects of higher education.

On the former, Jersild suggests that “much of what is taught in our schools is without meaning because we have assumed that knowledge has value apart from its meaning for the one who acquires it.... Too often the pupil is asked what he learned, rather than how he feels about what he learned or what meaning it has to him.”<sup>11</sup>

Concerning the latter argument, we should consider Heath’s study of distinguished alumni at Haverford College, an institution which consciously sought to develop the values of its students. Heath contends that on the basis of his research, the enduring effects of Haverford College were the “stabilization and integration” of the individuals’ self-concepts and values, and that it is those values which made the difference in the later lives of the college’s alumni.<sup>12</sup>

## Concern for Moral Values Links Institutions to Society

In the article “When Institutions Ponder” Irving Kristol states that when institutions abdicate their moral responsibility, they lose legitimacy in society. Many popular movements or changes in education, Kristol says, have caused schools to “uproot themselves from that solid ground or moral legitimacy from which all institutions receive their long-term nourishment.”<sup>13</sup>

Some have suggested this could have been at the root of the tremendous turmoil during the 1960s in higher education. Michael Winston said in a 1974 *Daedalus* volume:

It is reasonably clear that one source of student dissatisfaction with college and university intellectual life in the 1960s was its failure to address problems of value. The extraordinary flourishing of a kind of religious “underground” at many institutions may be dismissed by some skeptics as a passing fad, but it seems to me to be a manifestation of genuine need...to formulate an ordered sense of humane values amid positivistic and materialistic chaos.<sup>14</sup>

Taken strictly from the standpoint of institutional survival, treatment of moral and ethical values within higher education is an important question. Perceived moral neutrality may lead to serious problems even for secular institutions. For Christian higher education, fear to take a stand on moral questions could well lead to the demise of an institution.

## Conclusion

What then, with respect to moral education, would we have higher education to do? The first thing is that we must stop being a

part of the problem. As Kenneth Clark says, “We must not abdicate our responsibilities for moral leadership lest we contribute to, if not help to create, the profound tragedy of the moral erosion and emptiness of those who have the intellectual gifts that might make human advancement and survival possible.”<sup>15</sup>

Colleges and universities must begin to make advances and in some cases turnabouts in their stances toward moral education, taking into account the broader picture of total human development. We must ask ourselves what kind of persons we are seeking to develop and what outcomes or characteristics they will need as a part of life. Then we must structure our institutions and programs simply and promote them through recruitment materials.

Faculty members should be encouraged to make their personal value systems known to students as they relate to the subject matter. Encouraging faculty to abandon the “neutral” stance will allow conscious attention to values as value-laden issues are raised and will give a freshness and vitality to the subject matter as we allow probing of significant moral and ethical dimensions of

the “knowledge” we present.

A second thing we must do is realize that the answer to our dilemma is not more knowledge alone. Arthur Combs points out that generally not knowing what we ought to do is not our problem. We don’t eat what we know we should, he says, and don’t drive the way we know we ought. We know we shouldn’t be prejudiced, but we are. “Yet whenever we want to improve education, we go right back to the thing we already know so well how to do. We provide still more information in the hope that a little is good, surely a whole lot more would be better.”<sup>16</sup>

Some have labeled the tendency of those in earlier times to give equal weight to virtue and knowledge as “anti-intellectualism.” Yet today there are many thoughtful, conscientious educators who call for education to lead to “wisdom” rather than simply to knowledge, and beyond making students literate, motivating them to “question, to reason, to think and to care.”<sup>17</sup>

Higher education must not fear to provide occasions in which people can develop as responsible moral actors if it would claim to be in any way “higher.” We must heed and respond to words such as these from Earl McGrath’s study on *Values, Liberal Education and National Destiny*:

If the colleges of liberal arts have the nerve to retrieve their independence and reestablish their traditional functions of preparing youth to live an informed life committed to personal and civic fulfillment, they can restore values to a central position in undergraduate education and at the same time elevate the quality of our national life. No mission... could have so profound an influence on the well being and destiny of Western culture.<sup>18</sup> ■

## FOOTNOTES

<sup>1</sup>John S. Brubacher and Willis Rudy, *Higher Education in Transition: A History of American Colleges and Universities 1636-1976*, New York: Harper and Row, 1976.

<sup>2</sup>Carnegie Foundation for the Advancement of Teaching, *Missions of the College Curriculum*, San Francisco: Jossey-Bass, 1977, p. 24.

<sup>3</sup>Ibid., p. 241.

<sup>4</sup>Derek C. Bok, “Can Ethics Be Taught?” *Change*, 8:9, October, 1976, pp. 26-30.

(continued on page 9)

**“The teaching of values of one kind or another is unavoidable. As teachers present ideas and materials they consider to be important, they must make decisions on what is best, what should be considered and why.”**



# Legal Notes

By Jim Guenther



## Trustee Development and Evaluation

Every institution of higher education has a board responsible for its governance. These boards are composed of uncompensated men and women who serve out of commitment to the institution's mission.

The boards of trustees of most of the institutions which are members of the Association of Southern Baptist Colleges and Schools are appointed or approved by the state Baptist convention which fosters the institution.

Traditionally the convention respects the institution's recommendations and appoints or approves those persons the institution has identified.

However trustees come on board, they bring with them a variety of experiences and skills which will serve them well in this volunteer role. Few trustees are educators, and few will have had experience in governing a college or university. They will have a lot to learn if they are to be better than merely good trustees.

Helping good trustees become better trustees is an important task. A great deal is riding on how well the institution's board does its work. So boards and administrations work hard to develop individual trustees and to improve the structure and performance of the board of trustees.

Presumably before the trustee has agreed to accept the office, he or she has

understood the mission of the institution and is willing to wholeheartedly pursue it.

But the trustee will need to learn the institution's policies and procedures, the goals and strategies, the programs and structures. The trustee will need to learn the institution's history as well as its hopes and hazards. The trustee will need to find a place in the ongoing task of the board to provide the necessary financial resources to support the school's work.

Trustee development can occur in many ways: The administration, faculty, and individual trustees can take the new trustee "to school." They can make sure the new trustee has the fundamental documents and publications of the school. They can introduce the trustee to accreditation, academic freedom, and other facets unique to governing an institution of higher education. They can help the trustee understand the divisions of responsibility between the board and the administration. They can explain the board's structure.

As they go, new and old trustees need to know how they are doing. Collectively the board needs to know how well it is per-

forming. It was the Campbell Soup Board's attention to self-evaluation that helped it win *Business Week's* Best Board Award last year.

Studies confirm what C. Alderfer said in *Harvard Business Review*: a mark of a successful board is the presence of "an active mechanism for the board to review its own structure and perfor-

mance." Individual trustees need to ask, in the style of former New York Mayor Koch, "How am I doing?"

Evaluation begins with agreement on the board's (and the trustees') duties.

That exercise alone is well worth the effort. Question. "How well is the board doing?" Answer. "Compared to what?"

Among the board and trustee assessment tools which are extant are those developed by the American Management Association, the National Center for Nonprofit Boards, and, especially for schools, the Association of Governing Boards of Universities and Colleges.

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***Few trustees are educators, and few will have had experience in governing a college or university. They will have a lot to learn if they are to be better than merely good trustees.***

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<sup>5</sup>Lawrence Kohlberg, "Stage and Sequence: The Cognitive Developmental Approach to Socialization" in *Handbook of Socialization Theory and Research*, New York: Rand McNally and Co., 1969.

<sup>6</sup>Gerald Else, "Some Ill-tempered Reflections on the Present State of Higher Education in the United States" *Daedalus*, 103:4, Fall, 1974, pp. 138-142.

<sup>7</sup>Arthur F. Holmes, *The Idea of a Christian College*. Grand Rapids, Michigan: William B. Eerdmans, 1975, p. 110.

<sup>8</sup>Robert Wolff, "The Myth of Value Neutrality" in the *Ideal of the University*. Boston: Beacon Press, 1969, p. 70.

<sup>9</sup>Edward D. Eddy, Jr., *The College Influence on Student Character*. Washington, D.C.: American Council on Education, 1959, p. 29.

<sup>10</sup>Ibid., p. 3.

<sup>11</sup>Michael McGrath, *An Examination of Erich Fromm's Ethics With Implications for Philosophy of Education*. Doctoral dissertation,

University of Kentucky, 1968, p. 99.

<sup>12</sup>Douglas H. Heath, "What the Enduring Effects of Higher Education Tell Us About A Liberal Education" *Journal of Higher Education*, 67:2, March/April 1976, pp. 173-190.

<sup>13</sup>Irving Kristol, "When Institutions Ponder" *The Courier Journal and Times Magazine*. Louisville, Kentucky; Sunday, December 8, 1974, pp. 14-18.

<sup>14</sup>Michael Winston, "Reflections on Student Unrest, Institutional Response and Curricular Change" *Daedalus*, 103:4, Fall, 1974, p. 215.

<sup>15</sup>Kenneth B. Clark, "Intelligence, the University and Society" *The American Scholar*, 1967, p. 28.

<sup>16</sup>M. McGrath, p. 85

<sup>17</sup>Susan R. Parr, "All's Not Well Aboard the 'Indomitable'" *The Chronicle of Higher Education*, October 3, 1977, p. 40.

<sup>18</sup>Earl J. McGrath, *Values, Liberal Education and National Destiny*. Nashville, Tennessee: Education Commission of the Southern Baptist Convention, 1978, p. 30. ■

# Names & Faces



## James Netherton Named Carson-Newman President

Mississippian, James. S. Netherton, has been named the 21st president of Carson-Newman College in Jefferson City, Tenn.

The action closes a ten-month search to find a successor to Cordell Maddox, who has led the institution since 1977.

Netherton was most recently provost at Samford University.



James Netherton

A 1969 summa cum laude graduate in mathematics with a minor in physics at the University of Mississippi, Netherton earned a Ph.D. in mathematics from the University of Virginia in 1973. The 52-year old served as associate professor in mathematics and computer science at Armstrong State College (now Armstrong Atlantic State University) in Savannah, Georgia, before moving to Baylor University in 1981. He became the chief academic officer at Samford University in 1996.

As provost at Samford, Netherton directed the academic programs of the university, as well as facilitated the work of the faculty through a system of deans who oversee the Howard College of Arts and Sciences and seven other schools.

In Cort's absence, Netherton has served as Samford's chief executive and has chaired the president's cabinet. He has also directed the work of all academic support areas and is a tenured professor in mathematics and computer science.

Netherton and his wife, Patricia, have been married 30 years and are the parents of two adult sons.

## Gil Stafford, New President At Grand Canyon University

Gil Stafford, 46, was elected GCU president, effective January 1, in an October 23 vote by trustees, after having served as the university's executive vice president since 1996. Stafford succeeds Bill Williams, 59, who led the university for 22 years and is now its chancellor.



Gil Stafford

Stafford joined GCU's staff in 1980, serving 13 years as athletic director and two years as dean of students.

He holds a doctor of philosophy degree in Christian education from Trinity Theological Seminary, Newburgh, Ind., which was awarded in 1998.

## Shorter Trustees Begin Presidential Search

To aid in the selection of the 17th president of Shorter College, members of the Board of Trustees recently employed John McRae and Associates of Atlanta to coordinate the search.

Former president of both The Georgia Foundation for Independent Colleges and the Association of Private Colleges and Universities in Georgia, William W. Kelly will be lead consultant working with the trustees and search committee.

The trustees initiated the search process after Larry McSwain announced plans to retire as current president effective June, 2000. McSwain, chairman of the board of the Association of Southern Baptist Colleges and Schools will retain that post until a new chair is elected during the June board meeting in Williamsburg.

McSwain took on the role of president seven years ago and moved quickly to articulate the mission of the institution, to develop its goals, and to recruit talented faculty, staff and administration. Shorter's Trustees recently approved a ten-year capital campaign designed to yield \$34 million in campus upgrades.

"Retirement is a decision my wife Sue and I made together after very careful thought, prayer, and analysis," McSwain said. "We think it is in our best interest as healthy human beings and in Shorter College's best interest in terms of longer leadership contributions.

"The College is healthy financially; it is healthy in terms of its size; it is healthy in terms of morale," McSwain noted. "I like the place, and that says to me that this college will be an attractive opportunity for a talented, energetic new president."

Nominations and applications should be addressed to William Kelly, Jon McRae and Associates, Suite 200, 1930 North Druid Hills Road, NE, Atlanta GA 30319. Kelly may also be reached by phone at 404-325-3252, or e-mail at <jma@mindspring.com>. ■



Larry McSwain

## People

**Averett College:** **Al Bolton**, professor of business administration, authored "The Hawthorne Studies: Searching for the Japanese Professor from Tokyo," which has been accepted for presentation by and for the Academy of Management's sixth international conference. **Bobby Carlsen**, assistant professor of psychology, co-authored the study "Augmented Prenatal Vestibular Stimulation Alters Postnatal Perception of Bobwhite Quail Chicks," which was published in *Developmental Psychobiology*. **John Laughlin**, professor of religion, wrote "Remarkable Discoveries At Tel Dan," which was reprinted to be included in a Biblical Archeology Society's special monograph publication. **Sue Rogers**, professor of education, and **Al Bolton**, professor of business administration, were both nominated by the Averett faculty for the 1999 Commonwealth of Virginia Outstanding Faculty Award. **Bill Trimyer**, assistant professor of religion, has been awarded fellow status in the American Association of Pastoral Counselors.

**Baylor University:** **Daniel McGee**, professor of religion, co-authored "Ethical Considerations in Synthesizing a Minimal Genome," published in *Science* magazine.

**Belmont University:** **Debra Gibbs**, assistant professor of occupational therapy, **Anne Brown**, occupational therapy fieldwork coordinator, and **Yvette Hachtel**, associate professor of occupational therapy, each received achievement awards from the Tennessee Occupational Therapy Association.

**Campbell University:** **John Carvalho**, associate professor of mass communication, received his doctorate degree from the University of North Carolina at Chapel Hill.

**Harriet Enzor**, assistant professor of education, won the Division "A" singles tournament and the Sportsmanship Award from the United States Professional Tennis Registry Wheelchair Championships. **Steven Harmon**, assistant professor of Christian theology in the divinity school has been appointed to the Baptist World Alliance Doctrine and Interchurch Cooperation Commission for 2000-2005.

**Campbellsville University:** **John Mark Carter**, professor and chair of the department of health promotion, human performance and leisure studies, is editor for a new on-line internet journal entitled, *Academic Aquatics On-Line-Worldwide Electronic Journal*.

**John Chowning**, executive assistant to the president, was one of four individuals receiving the Governor's Economic Development Leadership Award in Ky. **Victor Jeffrey Shires**, assistant professor of communications, presented a paper at the Annual Meeting of the National Communication Association.

**Hardin-Simmons University: Joe Alcorta**, professor of Spanish and coordinator of minority relations, has written "Essential Spanish for Doctors and Nurses," a booklet published by Hermenegildo Press and printed by HSU. **Lynnette Borman**, assistant professor of voice, has been named "Singer of the Year" for the National Association of Teachers for Singing, Texoma Region. She received a cash award as well as a partial scholarship to the American Institute of Musical Studies summer program in Graz, Austria. **Larry Brunner**, senior professor of English, served as a session chair for the annual meeting of the Southwest Conference on Christianity and Literature. **Allyn Byars**, assistant professor of physical education, presented the work of two research projects at the Measurement and Evaluation Conference of the American Association for Active Lifestyles and Fitness: "The Accuracy of a One-Half Mile Steady-State Walk Test in Predicting Aerobic Performance of College Students Using the Rockport Fitness Walk Test Equations" and "The Effect of Alternating Steady-State Walking Technique on the Reliability of the Rockport Fitness Walking Test in College Students." **Gregg Cantrell**, Rupert N. Richardson Professor of History, has been named winner of the 1999 Presidio La Bahia Award, presented each year by the Sons of the Republic of Texas for the year's best book on early Texas history. **Robert Fink**, Bond Professor of English, has written a poem published in the summer 1999 issue of *Gulf Coast*, the literary journal of the University of Houston's creative writing program. Fink's poem, "Out Tracking The Morning After An Unexpected Snow," was published in the 1999 issue of *Quirk*, the literary journal of the University of the Incarnate Word. **Dan Stiver**, professor of theology, is writing a book to be published by Westminster John Knox Press entitled *Theology After Ricoeur: The Contribution of Hermeneutical Philosophy to Theology*. Also, he is writing the chapter on theological method in the *Cambridge Companion to Postmodern Theology*, published by Cambridge University Press. Stiver gave a paper at a conference on Dostoevsky on Religion and Ethics at Baylor University, entitled "Still Too High a Price: Ivan's Question in Light of Contemporary Theodicy." **Howard Payne University: Donna Burney**, professor of English, presented a paper for the meeting of the Western Literature Association. The title of the paper was

"Growing Up on the Frontier: Agnes Morley Cleveland in New Mexico and Elspeth Huxley in Kenya." **Isaac Gusukuma**, associate professor of social work, was elected to the board of directors of the Texas Chapter of the National Association of Social Workers. **Don Newbury**, chancellor, has been named for inclusion among initial honorees of the American Southwest Conference's Hall of Honor. This is a new program intended to honor outstanding former student-athletes, coaches and administrators who have brought pride and honor to the conference.

**Mississippi College: Gene Fant**, assistant professor of English, co-authored *Expectant Moments* with his wife, Lisa. The book was written in anticipation of and in the initial months of the birth of their twins.

**Missouri Baptist College: Gary Beall**, associate professor of chemistry, presented a paper on the use of thermoplastic polyolefins in the auto industry entitled, "Polyolefin Nanocomposites: State of the Art and Potential Applications. Beall has also received two new patents: "Intercalates and exfoliates formed with organic pesticide compounds and compositions containing the same," and; "Intercalates and exfoliates formed with long chain monomeric organic intercalant compounds and composite materials containing the same." **Jerry Deese**, assistant professor of physics and mathematics, spent summer 1999 in Huntington Beach, California as a contractor with the Boeing Company Space and Communications analysis and design group on Delta II and Delta III rocket launch vehicles. Deese developed predictions of vehicle aerodynamic characteristics using computational fluid dynamics, a method to predict the area dynamic forces on a launch vehicle as it leaves the launch pad. **Harvey Solganick**, professor of English and philosophy, presented a paper entitled, "The Search for the Soul: Goethe's Influence of Freud's Literary Approach to the Problem of Naturalism versus Organicism," to the German literary studies Conference.

**Virginia Interment College: Deborah Barr**, chaplain, will travel to Southeast Asia on a "Discovery Trip" headed by the International Mission Board of the Southern Baptist Convention.

**William Carey College: Allison Chestnut**, associate professor of language and literature, and **John Stewart**, assistant professor of English, are editing the *Journal of the Mississippi Council of Teachers of English*. Chestnut will publish an article in the next issue of the Florida Council of Teachers of English publication, *Music Resources for Teachers of Poetry*. She will also present a paper, "American Eve in Contemporary Literature," at the Philological Association of Louisiana meeting. ■

## Transitions

**Baylor University: Ray Burchette, Jr.**, executive vice president of the Baylor Alumni Association, has announced his retirement, effective May 31, 2000. A Sherman native and a 1957 Baylor graduate, Burchette has led the organization since June of 1991.

**Bluefield College: Jennifer Johns Wilkes** will be the new director of alumni relations and annual funds.

**Brewton-Parker College: Bob Sanford** has assumed duties as the college's director of alumni services. **Dean Williamson** is the new director of public relations.

**Campbell University: Lawrence Buffaloe** has been named assistant vice president of corporate and foundation relations. **Jennifer Danielson** has joined the faculty of the school of pharmacy as director of experiential programs and assistant professor of pharmacy practice. **Elaine David** has been promoted to chair of the division of social science.

**Dallas Baptist University: Harold Norris** will retire from his position as senior vice president for financial affairs, effective January 31, 2000. He will continue to provide financial consultation on a part-time basis as a senior advisor to the president.

**East Texas Baptist University: Sam Fogle** has been named as vice president for administration and finance. **David Jones**, former alumni director, has been appointed director of development. **Pat Wilson** has been named director of financial aid.

**Meredith College: Rosalind Reichard** has been appointed as the college's vice president for academic affairs.

**Missouri Baptist College: Ken Revenaugh** has been named chief financial officer. He previously served as business manager. **Keith Ross** has been named vice president for institutional advancement. Ross previously served as executive director of institutional advancement. **Clark Triplett** has been named associate academic dean. Triplett previously served as assistant academic dean.

**Shorter College: Anne Hamilton**, associate vice president for development and alumni relations, was recently promoted to this new position. **Charlotte Davis** has been formally installed as the vice president for student development.

**Southwest Baptist University: Kelly Martin** has joined the department of behavioral sciences as coordinator of the criminal justice program. **Tamera Heitz-Peek** was named director of public relations and marketing after serving a year as acting director of public relations and marketing.

**Wayland Baptist University: Stan DeMerritt** has assumed the responsibilities of registrar on campus. **Glenn Saul** has been named vice president of academic services. ■



## Brewton-Parker College Celebrates Successes

A celebration at Brewton-Parker College marks the beginning of future successes at the school according to David Smith, president.

In his annual report to more than a hundred members of the Brewton-Parker College family, Smith announced that the college has been restored to full status with the Department of Education.

"All DOE sanctions have been removed," Smith said. "The college's financial aid operations are again being conducted on an advanced payment basis."

This renewed status with the federal government allows the college to more rapidly serve its students' financial aid needs. "In spite of all the obstacles that have presented themselves to Brewton-Parker College," said Smith, "the one rock-solid absolute has been the college's academic program. The faculty never wavered from its commitment of providing a solid Christ-centered academic program."

The president's annual report celebrated other recent accomplishments:

- Full NAAIA reinstatement of the college's athletic programs.
- Complete administrative reorganization.

- Acceptance of the \$1.6 million funding gift from Dr. and Mrs. Dennis Sikes, which is the largest gift in the college's history.
- The Centennial Campaign success with more than \$4 million of the \$8.35 million dollar goal being pledged or donated.
- Completion of the \$1.5 million Roberson-Rozier Building in Flemington, which provides a home for Brewton-Parker College's Liberty County campus.
- Design development of a new student activities center, with construction groundbreaking planned for November 2000.
- Completed campus renovations to cafeteria, McAllister Hall, President's Dining Room, Parker Gymnasium and at the college's baseball complex.
- Technological advancements including computer laboratories on the Mount Vernon and Liberty County campuses, upgraded computer systems and connections, and the implementation of a campus networking project.
- Ranking second among Georgia colleges for retaining Hope Scholars.
- Enhanced scholastic performance with this year's freshmen ranking more than a hundred points higher on average SAT scores.
- Completed fiscal years 1997-98 and 1998-99 in the black. ■

**Belmont University:** *The Templeton Guide: Colleges that Encourage Character Development*, honored Belmont for its commitment to student character development - encouraging students to lead ethical and civic-minded lives.

**Campbell University:** School of Pharmacy students won first place in the American Society of Health-System Pharmacists Clinical Skills Competition.

**Cumberland College:** *Newsweek's* "How to Get Into College," edition listed the school as a "hidden treasure." Out of sixty-seven institutions of higher learning in Kentucky, Cumberland was one of only two listed as a "terrific college" that isn't as well known as it should be. Also, recently Cumberland has added virtual classes to the curriculum.

**Dallas Baptist University:** DBU was one of 100 colleges and universities in 43 states named to the Templeton Honor Roll published in *The Templeton Guide: Colleges that Encourage Character Development*.

**Hardin-Simmons University:** Students in a

graduate course in counseling and human development at Hardin-Simmons University, taught by Dr. Curtis Garner, are assisting Abilene's Meals on Wheels Plus Inc. The HSU students delivered meals on a predetermined route approximately one day a week for an entire semester.

**Howard Payne University:** "The Servant Centered Leadership Program" will utilize individual and group activities to equip students with effective leadership skills.

**Mississippi College:** The Forensics team received a first place award for debate at the "Bicker Debates" at University of Louisiana.

**Missouri Baptist College:** Institutional Research & Evaluation, Inc., an independent research organization specializing in higher education, recognized MBC as one of America's Best Christian Colleges on the basis of a 1999 survey of the nation's colleges and universities.

**Samford University:** Samford ranks 18th nationally among master's degree institutions in the number of students studying

abroad, according to the most recent annual study by the Institute of International Education reported in *The Chronicle of Higher Education*.

**Shorter College:** Shorter College Press has received the 1999 Benjamin Franklin Award in poetry/literary criticism for its book, *Sunlight and Stones*, by Thelma R. Hall. The Awards are sponsored by the Publishers Marketing Association.

**Southwest Baptist University:** The speech and debate team won the first place overall sweepstakes award at the Gateway Tournament of the University of Missouri.

**Virginia Intermont College:** Students and faculty spent a recent weekend in service to the community, participating in a volunteer construction project and working for the Haven of Rest Rescue Mission.

**William Carey College:** The speech and debate team placed first overall at the Louisiana Lagniappe Speech Tournament and first in Individual Events Sweepstakes. ■

## ASBCS Website Averages 14,000 'Hits' Each Month

The Association of Southern Baptist Colleges and Schools website registered 180,560 hits or online visits from persons viewing website pages each month from January 1, 1999 through January 31, 2000, according to Tim Fields, director of communications.

Nearly 14,000 hits per month were registered on the site found at <[www.baptistschools.org](http://www.baptistschools.org)> and at <[www.baptistcolleges.org](http://www.baptistcolleges.org)> which provides a separate page for each of the 54 member schools including links to each school's admissions officers and website.

The ASBCS website also features a job placement registry and registration form, a listing of job openings for faculty and administrative positions at member schools and the *Southern Baptist Educator*. Information on the National Colloquium, June 4-7 in Williamsburg will be posted on the website in mid-February.

According to Fields the website is updated weekly if personnel from schools request changes in their information or have additions or deletions to the position openings.

Send website changes or news items for the *Southern Baptist Educator* to: Tim Fields, Director of Communications email: <[tim\\_fields@baptistschools.org](mailto:tim_fields@baptistschools.org)>, phone: 615-673-1896, fax: 615-662-1396. ■

# Gifts & Grants



## **\$1.2 Million Challenge Grant to Aid Students at HBU**

The Cullen Trust for Higher Education extended a \$1.2 million challenge grant to benefit student life at Houston Baptist University. The HBU has raised \$900,000 towards the dollar-for-dollar match.

## **\$2.5 Million in Gifts Help Fund William Jewell 2000 Campaign**

The following gifts totaling more than \$2.5 million has been received for the William Jewell College New Century Campaign.

- \$1.4 million from the Mabee Foundation of Tulsa, Okla., for the renovation and expansion of Jewell Hall and John Gano Memorial Chapel
- \$1.04 million from the Hall Family Foundation of Kansas City, Mo., for building renovations and academic programs.
- \$500,000 from the William T. Kemper Foundation of Kansas City, Mo., for the renovation and expansion of Jewell Hall and John Gano Memorial Chapel.

## **Baylor School of Nursing Receives \$13 Million Endowment Gift**

Louise Herrington Ornelas, co-founder of TCA Cable Inc. of Tyler, Texas, has made a \$13 million endowment gift to the Baylor School of Nursing. This grant represents the third-largest gift from an individual in Baylor's 154-year history. In recognition of her long and generous support of the nursing program, the school will be named the Louise Herrington School of Nursing.

## **Brewton-Parker College Receives \$1.64 Million Gift for Professorships**

Educational opportunities at Brewton-Parker are being enhanced through a \$1.64-million funding gift being provided by two of its graduates. Dennis "Chock" Sikes and his wife Quinelle, who died February 18, 1999, are providing the funding gift to their alma mater.

The estate funds will create seven endowed professorships at the college. The gift is established as a challenge for the college's alumni and friends in the college's current capital campaign.

## **North Greenville College Receives \$1 Million in Two Gifts**

Nesbitt and Martha Martin Cline have given a \$535,900 gift for the purchase and installation of a pipe organ in Turner Auditorium. The organ will be used by the fine arts division, the twice weekly chapel services, and other special events on campus.

The children of James Preston and Maude Stewart Coleman have contributed and pledged a total of more than \$500,000 to be paid to the James Preston Coleman and Maude Stewart Coleman Endowment Fund at North Greenville.

The endowment was established in 1985 and continues to provide money to assist needy, worthy students who attend the College.

## **Averett College Gets \$600,000**

The E. Stuart James Grant Charitable Trust has granted \$600,000 to improve technology on the college's main campus and to expand Averett's convocation and athletic center complex. ■

## *Development*

**Campbellsville University** has been awarded an extensive Civil War library by Merlin Sumner of Petersburg, Va. The books, valued at about \$35,000, represent a "most extensive and valuable collection." The collection was awarded, in part, thanks to the efforts of John Simon who serves on the Campbellsville University American Civil War Institute National Advisory Council.

**Georgetown College** has received a \$50,000 grant from The William Randolph Hearst Foundation, completing the endowment goal of \$100,000 for the Hearst Foundation Minority Scholarship. The scholarship fund was established in 1998 with an initial grant from the Foundation.

**Houston Baptist University** received the following gifts and donations:

- The Gordon and Mary Cain Foundation recently granted \$100,000 to the University for academic enrichment in the College of Science and Mathematics.
- The John S. Dunn Research Foundation awarded a \$100,000 grant to support the John S. Dunn Sr. Associate Degree in Nursing Scholarship.

• Lee Heinen-Seidel made a \$50,000 commitment toward The Center for American Culture.

**Missouri Baptist College's** "Spirit of Excellence Campaign" reached a new high with a gift of \$107,000 from an anonymous donor. The gift pushed the College over the \$10 million mark, surpassing the total campaign goal.

**Wayland Baptist University** received a \$200,000 challenge grant from The James and Eva Mayer Foundation. Wayland will receive the funds once \$300,000 has been raised in the "Plainview 2000 Campaign." Plans are to renovate the rear entrance of Herral Memorial Auditorium and add a covered portico circle drive.

**William Jewell College** announces grants totalling \$300,000.

- The Goppert Foundation contributed \$150,000 for the renovation of Jewell Hall.
- A \$50,000 gift from the Sosland Foundation will also fund the Jewell Hall renovation.
- The Gary Dickinson Endowed Lectureship in Business Enterprise was established with a \$100,000 from the Gary Dickinson Family Charitable Foundation. ■

## **A CALL FOR NOMINATIONS for the 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,**  
**ASBCS**  
**P.O. Box 11655,**  
**Jackson, TN 38308-0127**

# COMMENT: A Perspective on the Past and the Future of Southern Baptists and Their Schools

Bob R. Agee, Executive Director, ASBCS



The story of the growth and development of Southern Baptists as a denomination cannot be told without the spotlight being placed regularly on its colleges, universities, seminaries, and academies. The state conventions that make up the historic core of our beginnings saw the vital importance of establishing relationships with those schools which had been established by Baptist individuals, churches or associations to educate men and women for church vocations and prepare laypersons for all the professions in distinctively Christian settings.



Bob R. Agee

Early in the history of Southern Baptist involvement in education, it was determined that the best approach was to entrust the development of educational institutions at the academy (K-12), college and university levels to the state conventions. The SBC would limit its focus to the preparation of ministers at the graduate professional level through the seminaries. The schools from the state conventions worked in close harmony with the seminaries in a mutually supportive and encouraging role and until recent years the majority of the students attending Southern Baptist seminaries were graduates of the network of state convention supported colleges and universities.

Southern Baptist attitudes toward our educational institutions have been strange at times. Southern Baptists want good schools providing quality education for all the professions and yet some have historically been suspicious of the educated person, particularly the educated minister. They have struggled at times with the way to define education. Many want to define education as indoctrination and are uncomfortable with the exploration or examination of diverse views. Others want a totally open academic process with little if any emphasis on spiritual growth and development as part of the educational process.

Our schools have tried to steer a course that does not give way to either of these extremes. They try to instill in students high standards of moral and spiritual integrity and seek to help students know how to apply Christian truth to all areas of life. They try to teach students to revere Holy Scripture and seek to help them know how to study and understand the Bible in context. Our schools seek to offer the best quality instruction possible in all the disciplines so our graduates can compete effectively in whatever profession they choose or whatever graduate education they pursue.

The latter half of the twentieth century has seen phenomenal progress among those colleges, universities, seminaries and academies which are part of the Southern Baptist family of schools. Some of the most impressive educational facilities in the United States can be found on Baptist college campuses. The educational programs are second to none and faculty and students continue to capture regional and national attention for the quality of their work. Our schools are respected around the world and continue to educate men and women for all the professions with a Christian worldview and a heart for impacting the world for Christ. Southern Baptist educational institutions face the future with a tremendous hope and promise of continuing to grow and make a difference in their world.

As we come to the close of the twentieth century we find ourselves in a period in which we are searching for ways to strengthen the ties to our faith heritage in the midst of occasional tension and misunderstanding between schools and their state conventions. Most of the schools continue to maintain strong positive working relationship with their conventions. A few of the schools and their respective state conventions have developed new covenants that redefine new terms of their historic relationship. Others continue to work on ways to strengthen and clarify their relationship.

As we face the beginning of the new millennium, what will be the shape of Southern Baptist involvement in education? The following are some of my predictions for the future:

1. There will be a new thrust and emphasis to get Baptist churches, or groups of churches, to start K-12 schools. At the time of this writing there are reported to be over 600 schools meeting in or sponsored by Southern Baptist churches at the elementary and secondary level. There is a Southern Baptist Association of Christian Schools which has been formed to work with and

provide support services to the schools. Lifeway (formerly the Baptist Sunday School Board) has created a department and hired staff to develop materials and provide assistance to this sector.

2. There will be renewed emphasis on the part of the colleges and universities to find ways to be more distinctively Christian in campus atmosphere and academic programs. At the same time, we will continue to emphasize education of the highest quality in all academic disciplines and we will see even more of our schools showing up in national rankings of academic programs. I predict that the faith and disciplines dialogue on our campuses will become increasingly important and will be incorporated in a more meaningful way into our faculty development emphases.

3. There will be an even stronger emphasis on the globalization of education with our schools becoming an even more significant force in impacting the world for Christ through international study, faculty exchange and missions involvement.

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4. There will be an even greater need for schools to stay in touch with and be part of the Baptist family, listen to their concerns, and find ways to address their concerns and needs. Baptists will want schools that graduate men and women who have received a high quality education and whose faith and spiritual commitments have been strengthened. The schools will expect a relationship of mutual respect and appreciation for what the schools exist to do that expresses itself in responsible trustee selection/election and strong financial support.

We have a rich heritage and should be proud of our schools. They have made a far more positive impact on their students than they are often given credit for. Baptists would be much poorer and less effective in their efforts if they did not have the family of colleges, universities, academies and seminaries. ■

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**ASBCS**  
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**June 3-7, 2000**

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# National Colloquium on Baptist Contributions to Education

June 4-7, 2000 • Williamsburg Marriott • Williamsburg, Virginia

## PROGRAM OUTLINE

### SATURDAY AFTERNOON

**GOLF OUTING & FAMILY RECREATION**  
Golf at Kingsmill Country Club in Williamsburg

### SUNDAY AFTERNOON

**ASBCS BOARD LUNCHEON AND MEETING (12:30–3:00p.m.)**

**COLLOQUIUM REGISTRATION (1:30–5:30 p.m.)**

Dinner on your own

### SUNDAY EVENING

**OPENING PLENARY SESSION (7:30 p.m.)**  
Devotional "A Call to Celebrate History and Heritage"  
Testimony "What my experience at a Baptist university meant to me."  
Plenary address: "The American Church and her Educational Institutions in the New Millennium," Dr. Martin Marty, (ret.) University of Chicago

### MONDAY MORNING

**PRESIDENTS' BREAKFAST (7:30–8:45 a.m.)**

**AFFILIATED GROUPS' BREAKFASTS (7:30–8:45a.m.)**

**PLENARY SESSION (9:00–10:30 a.m.)**

Devotional

Testimony

Hester Lecture "The Challenges Facing Evangelical Scholarship in the 21st Century," Dr. Joel Carpenter, Provost, Calvin College

**WORKSHOPS (10:45–12:00 noon)**

Legal Affairs Briefing, Jason Rogers, Belmont University  
Distance Education: The Mercer Model, David Dyer, Mercer University  
Affiliated Groups' sponsored workshops:  
CGE–Global Education, ISG –Ministerial Education, Student Development, Student Recruiting/Retention, PR/Development

### MONDAY AFTERNOON

**ASBCS BUSINESS LUNCHEON (12:30–2:00 p.m.)**

Presidents and Chief Academic Officers

**AFFILIATED GROUPS' LUNCHEONS (12:30–1:45p.m.)**

**AFFILIATED GROUPS' PLENARY SESSIONS  
& WORKSHOPS (2:00 - 4:30 p.m.)**

### MONDAY EVENING

**BANQUET FOR ALL PARTICIPANTS (6:30-8:30 p.m.)**  
Program: Williamsburg Players present "The Struggle for Religious Liberty"

### TUESDAY MORNING

**DEANS' BREAKFAST (7:30–8:45 a.m.)**

**PLENARY SESSION (9:00–10:30 a.m.)**

(Emphasis on Global Involvement in the 21st Century)

Devotional

Testimony "What my experience in global education has meant to me and my college/university"

Keynote Address "The Call and Challenge of Global Involvement in the New Millennium," Dr. Jerry Rankin, President, International Mission Board, SBC

**WORKSHOPS (10:45–12:00 noon)**

Legislative and Legal Issues Facing Christian Colleges  
Distance Education: The CUGN Model, President of CUGN and a President of an ASBCS school  
Affiliated Groups' Workshops: CGE–Global Education Opportunities, ISG–Ministerial Education, Student Development, Student Recruiting/ Retention, PR/Development

### TUESDAY AFTERNOON

**AFFILIATED GROUPS' PLENARY SESSIONS  
& WORKSHOPS (2:00 - 4:30 p.m.)**

### TUESDAY EVENING

**A CELEBRATION OF THE CHRISTIAN PROFESSOR (7:00 p.m.)**

Devotional

Panel / Testimony

Second Hester Lecture: "The Call to Academic Excellence in the Christian University Classroom," Dr. Stan Gaede, Provost, Westmont College in California

### WEDNESDAY MORNING

**WORKSHOPS (9:00–10:15 a.m.)**

The Changing Face of Institutional Advancement  
Distance Education: Where Do We Go From Here  
Affiliated Groups' Workshops

**CLOSING PLENARY SESSION (10:30–12:00 noon)**

Devotional

Panel "Strategies for Success as Christian Universities in the 21st Century"

Final Hester Lecture: "What will it take to succeed as Christian universities in the new millennium?" – Dr. Jud Carlberg, President, Gordon College, Massachusetts