

The Southern Baptist EDUCATOR

News Journal of the Association of Southern Baptist Colleges and Schools

Volume LXIV, No. 4

Third Quarter-2000

Baptist Educators Celebrate History and Legacy of Baptist Higher Education at ASBCS Colloquium

By Marc C. Whitt and Tim Fields

Approximately 500 leaders and supporters of Baptist higher education representing 50 of the 56 member institutions of the Association of Southern Baptist Colleges and Schools convened in historic Williamsburg, Virginia, June 3-7, to celebrate the history and legacy of Baptist educational institutions.

A total of 477 people registered for sessions with numerous spouses and others attending who did not formally register. The meeting was the largest gathering of Southern Baptist educators since the 1976 colloquium in Williamsburg.

Nationally recognized leaders in Christian higher education challenged participants to celebrate their Baptist heritage, be committed to serious Christian scholarship, be engaged in global missions endeavors, and affirm quality teaching in the classroom. The four-

day conference concluded with a challenge to face the future with a firm commitment to remain faithful to the task of offering education that is distinctively Christian. Participants at the meeting included presidents, chief academic officers, faculty, admissions directors, advancement officers, alumni directors, campus ministers, chief business officers, in-service guidance directors, and leaders of international missions/study programs.

"This was an outstanding gathering of key leaders from Southern Baptist educational institutions," said Bob Agee, executive director of the ASBCS and president emeritus of Oklahoma Baptist University.

"I believe everyone left Williamsburg and this colloquium feeling invigorated and refocused on the cause and mission of Christian

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ASBCS Board Elects Officers, Honors C-N's Cordell Maddox

By Tim Fields

During their semi-annual business session June 4 in Williamsburg, Virginia, the 15-member board of the Association of Southern Baptist Colleges and Schools elected officers, named Cordell Maddox, president emeritus of Carson-Newman College as the recipient of the Charles D Johnson Outstanding Educator Award (see page 16) and broadened membership parameters for schools wishing to join the Association.

The board, chaired by Larry McSwain who retired as president of Shorter College in June, elected Doug Hodo, president of Houston Baptist University, as chair for 2000-2001; Stan Lott, president of Chowan College in Murfreesboro, North Carolina, as vice-chair and Joe Early, vice-president for academic affairs at Cumberland College in Williamsburg, Kentucky, as recording secretary.

In other action the Board changed the membership requirement from "affiliation with a Baptist association or convention" to "affiliation or cooperation with a Baptist association." They also changed the requirement of "commitment to the principles historically held by Southern Baptists," to "commitment to the principles historically held by Baptists."

The change was in response to requests for membership from Judson College of

Elgin, Illinois (affiliated with American Baptists) and Baptist College of Health Sciences, Memphis.

The Board's recommendation of the two schools for membership was approved by the full ASBCS membership in annual session June 5 (one president and one chief academic officer from each member school can vote).

Board members approved an ASBCS budget for 2000-2001 of \$214,000. Items funded in the budget include personnel, publication and distribution of *The Southern Baptist Educator*, the ASBCS website <www.baptistschools.org>, the annual ASBCS meeting and mid-year reception at SACS, publication of a directory of schools and other promotional materials, the placement registry, and other support programs.

The budget is funded through dues income from the 56 member schools, gifts from Baptist state conventions, corporate sponsorships, interest from reserve funds, and other miscellaneous sources.

In other action the Board recommended to the full ASBCS membership the election of five new board members to three year terms



Pictured from left to right are new ASBCS officers: Stan Lott, vice-chair; Joe Early, recording secretary and Doug Hodo, chair. (Colloquium photos by Gene Lovelace)

and one member to a one-year unexpired term left vacant by McSwain's retirement.

The following board members were elected by ASBCS members:

Terms expiring 2003: Stan Lott, president, Chowan College; Alton Lacey, president, Missouri Baptist College, Tom Kinchen, president, Baptist College of Florida; Carla Sanderson, provost, Union University. Term expiring 2001: Frank Campbell, president, Averett College. One at-large Board position was left unfilled. ■

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Vol. LXIV, No. 4

Third Quarter 2000

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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.

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Annual subscription is \$8.00.

Colloquium. . .

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education, particularly as it relates to Southern Baptists.

"A few of the groups that met here, such as the advancement officers and the business officers, anticipate organizing auxiliary groups of ASBCS," Agee said.

"These auxiliary groups will only make our Baptist educational association more viable as we all seek to do a better and more effective job in intertwining faith and discipline on our Baptist campuses."

Auxiliary groups already exist for alumni and admissions officers as well as the Baptist Collegiate Ministers Consortium and the Consortium for Global Education.

During the colloquium, attendees heard from a wide variety of noted Christian scholars including Martin Marty, distinguished professor (retired), University of Chicago (see Hester Lecture One, page 3); Joel Carpenter, provost, Calvin College; Robert Benne, professor of religion, Roanoke College (See story page 9); Jan Carlberg, first lady of Gordon College; Jerry Rankin, president, and Avery Willis, vice president, International Mission Board; Frederick J. Anderson, executive director, Virginia Baptist Historical Society and University of Richmond Center for Baptist Heritage; E. Bruce Heilman, chancellor, University of Richmond; Fawaz Gerges, chair of international affairs and Middle East studies, Sarah Lawrence College; Stan Gaede, provost, Westmont College; Jud Carlberg, president, Gordon College; and a host of Baptist college and school educators and administrators who were featured as panelists and session speakers.

Marty presented the first of five H. I. Hester Lectures. He addressed the topic, "The Church and Christian Higher Education in the New Millennium."

"The turn of the millennium gives us a chance to look ahead and to become refreshed. Church-related, private institutions are poised between the material and the spiritual. Baptist institutions lack material resources, similar to Lutheran institutions. We're all broke!" he laughingly said.

"The stewardship of our resources is vital and we must look at it in fresh ways," Marty said. "Our people will have

more resources in the future, but have not figured out what to do with them yet. Take a look at our church parking lots. They are filled with BMWs, Jaguars and other expensive cars. Four-fifths of the people in the U.S. have sustained economic wealth never before realized in our nation's history.

"We, in Christian education, simply have not done a great job in communicating and challenging our churches about our needs and how the (laity) can become involved."

Carpenter presented the second Hester Lecture titled, "The Mission of Christian Scholarship in the New Millennium."

"It is an exciting time to be engaged in scholarly work as a Christian, even though the academy is not much more favorable to the integration of faith and scholarship than it was a decade ago. Most academics," he said, "who are secular in outlook and allegiance, find the very idea of integrally Christian scholarship to be something like 'weird science.'"

"Nevertheless, I detect a growing interest among Christians in academe in pursuing their calling in integrally Christian ways."

Carpenter concluded by stating that "one of the greatest challenges for the Christian scholar in the coming century will be to recover this idea that what we are called to do as intellectuals is indeed missionary work. We are called to bring the Gospel to bear on every realm of nature and human experience."

Rankin presented the third Hester Lecture. "We (as Christians) cannot keep on doing the same things the same way if we

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COLONIAL WILLIAMSBURG – During a Monday evening banquet, colloquium participants were entertained in Colonial Williamsburg style by local musicians (pictured above) who performed early American tunes, and by Frederick J. Anderson, executive director of Virginia Baptist Historical Society and University of Richmond Center for Baptist Heritage, who portrayed early Baptist leader John Leland and the struggle for religious liberty.

H. I. HESTER LECTURE ONE

The Church and Christian Higher Education In the New Millennium

Editor's Note: This article is the first in a series of five adapted from the H. I. Hester Lectures delivered at the National Education Colloquium, June 4-7, 2000 in Williamsburg, Virginia, sponsored by the Association of Southern Baptist Colleges and Schools. Martin E. Marty is the Fairfax M. Cone Distinguished Service Professor Emeritus at the University of Chicago.

by Martin E. Marty

Question: *Exactly, precisely* what do I hope to achieve on these pages?

Answer: I hope that this article, born as a lecture, can contribute to a conversation among educators in the Southern Baptist Convention—with, perhaps, non-Baptists also looking on—that will help provide part of the framework for their common work in the years ahead.

Phrasing it thus makes it possible for us to rule out several topics that form a penumbra or have tentacular relations to this. Thus, we will not go into questions of Baptist or other ministries in higher education, for example through worshipping communities at state universities or non-Baptist colleges. This is not the place to explore “religious studies.” At the same time, I hope what is written here will be of interest both to the colleges and universities that are structurally related to the Baptist State Conventions as well as those that have loose ties or no formal ties at all, but want to affirm their Baptist heritage.

There may be some glancing remarks tilted toward Baptist academies, even if they consider themselves to be half-higher education. I hope that something said here might interest people in theological schools, but the main concern here is not with the formal preparation of people for professional ministry. (Except, that is, in cases where colleges and universities prepare graduates for youth, education, music, and other ministries for which theological school preparation is not required or a *desideratum*.)

Finally, there is no burden here for us to engage the question of religious studies, as undertaken by people of Baptist heritage and commitment, at non-Southern Baptist schools.

There is a bit more delimiting to do. The word “millennium” appeared in the title because it was part of the assignment. But I know that the assigners were not preoccupied with the years 2000 or 2001 for intrinsic, eschatological, or apocalyptic reasons. I picture them using the calendar-page turn as the occasion to live out the meaning of the biblical text, “Teach us to number our days and so apply our hearts unto wisdom.”

There is no reason for me to predict, to foresee the future. (I recall Yogi Berra’s word, “It is very difficult to predict—especially if it’s about the future!” Instead, the historian in me tells me to use the approach of Abraham Lincoln to the past: “If we could first know where we are, and whither we are tending, we might know what to do and how to do it.” So I shall describe some “where and whither” themes for others to develop on “what to do and how to do it.”

My vantage? I share concern from within for church, Christianity, education, and the times in which we live. Before I forget, here “education” means “schooling;” I am aware that

lower, higher, and other education goes on in homes, congregations, study groups, and the like, but we have an institutional concern.

Secondly, I inhabit the same pluralist, diverse society in which Baptist higher education makes its way. No doubt my own vocation has led me to cultures where there is less privileging of the faith or a particular faith than has the vocation of many Baptists to do their education in cultures where Baptist influence is very strong. (At the same time: I am chair of the Board of Regents of St. Olaf College, an Evangelical Lutheran Church of America-related college, located in a part of the nation where there are many Lutherans, so I can have some cog-nate experiences.)



Martin Marty

I am also aware that different parts of the Church have different understandings of the intellectual life, character formation, community, biblical interpretation, doctrine, and church-relation. Thus we Lutherans stand somewhere between the writings on Catholicism by Father James Burtchaell and those out of a Reformed influence by George Marsden and the like. I am aware that Southern Baptist cultural understandings differ in many of these respects, though these differences will not be my main theme here.

All Things Hold Together in Christ

Before I launch into the substantive parts of this theme, I must do something very Baptist, very Lutheran—that is, begin with a biblical text “for our meditation.” It is my fundamental charter for church-related higher education, Colossians 1:15 ff:

Christ is the image of the invisible God; his is the primacy over all created things. In him everything in heaven and on earth was created, not only things visible but also the invisible orders of thrones, sovereignties, authorities, and powers; the whole universe has been created through him and for him. And he exists before everything, and all things are held together in him. He is, moreover, the head of the body, the church... For in him the complete being of God, by God’s own choice, came to dwell. Through him God chose to reconcile the whole universe to himself, making peace through the shedding of his blood upon the cross—to reconcile all things, whether on earth or in heaven, through him alone.

There are strong temptations to exegete this passage and to study its context—and then go home. Had the Colossians planned a church-related university, they would have had many of the issues we have two millennia later. There were doctrinal disputes, factionalisms, fusions of Christian with pagan and maverick Jewish forces. In the face of all this it was important for Paul to stress that Jesus was prime and supreme. Picture a modern megabookstore being at home there, with its wall marked: “Religion,

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Spirituality, Wholistic, Holistic, Alternative Medicine, New Age, Ancient, Occult, Metaphysical, Astrology, Self-Help, Inspiration.”

Where does this text fit into my long interest in our subject? Here is a story. Around 1970, when the hippie and dissent era were beginning to end and the New Religions were emerging, there were cultural heirs of all of the above who were “Jesus People,” ready to make a mark. They chose to make one of their splats on my personal windshield, as follows:

The Earl Lectures of the Pacific School of Religion are given in the large sanctuary of First Congregational Church in Berkeley, which can host a larger audience than can the nearby theological schools. I shared the platform for three-plus-three talks with Professor Robert McAfee Brown. After our evening duo we found that stage filling with what looked like a group of Hell’s Angels, except they had short hair, were clean shaven, and relatively courteous. What did they want?

While Brown and I twiddled thumbs and shifted foot-to-foot our hosts did the discerning and the negotiating. It turns out that our visitors were “Jesus People,” ex- of Campus Crusade, I believe. They had some name—the World Christian Liberation Front comes to mind, and a banner with that year’s Jesus People slogan—an arrow with the words “One Way” on it. They asked for equal time, which turned out to be fifteen minutes. While they spaced themselves precisely on the stage, one of the twelve, I believe a science professor, made a little speech.

The gist: Brown and I had spoken as professors. Guilty, as charged; professors we were, and professors tend to talk like professors. Guilty of what? Of quoting all kinds of living, nonbiblical authors and books. They said that they were people of *The One Book*, and for the present cultural crisis Christian intellectuals should forego encounter with any other books or ideas not clearly contained in their *Military Manual*, the Bible. I asked them on what grounds they came to this parsimonious and spare Christian interpretation of the intellectual and moral life? The Bible. Who was their favorite author in it? Paul the apostle, said the spokesperson.

Out came my Ivy League-svelte thin New Testament, to Colossians 1. I had them read this passage. Now, *if* it is true that “everything in heaven and earth was created” and “all things are held together in him,” was it not important to understand something about that to which he was and is related? Yes.

“Everything?” That included:

- a) the curricula of the Graduate Theological Union and our host, the Pacific School of Religion;
- b) the libraries of the neighborhood, all books in them, all that is in all the books;
- c) the San Francisco area phone book and the rosters of student housing and faculty members;
- d) the ideas generated by all the above.

Being interested and understanding, of course, did not mean affirming all that was in all. That would have been impossible, because there might be six inner contradictions per paragraph, and we must assume that all the people implied were sinners. But Christians could not not be engaged with what all this represented. Neither we nor the group “won” that night, though I think we all listened to each other, and the audience found reason to affirm

our continuing in the third day of lectures. I do not know what became of the WCLF (or whatever), though I am told some of them are now communicants and leaders in branches of the Eastern Orthodox Church, which also affirms Paul’s Christ and relates to “everything,” and the notion of discerning what it means that all things “hold together” in Christ.

If you find anything to affirm in that encounter, its aftermath, and my proposal about what that means for today, we are poised to charter Christian higher education, with all its complications. We do so in an environment somewhat similar to that at Colossae in Paul’s days. This means that it is: secular; pluralist; spiritual; religious; partly Christian.

Let me propose a thesis that is beginning to grow out of the scene just described. This work of Christian higher education in church-related institutions occurs at the juncture of several sets of entities or descripts that we used to think of as opposites, antagonisms—but today, for good reasons and bad, and with both promise and threat, these zones tend to blur, fuse, overlap, and lose their distinctiveness.

The Material and the Spiritual

We all know to think of the “invisible orders of thrones, sovereignties, authorities, and powers” of which Paul writes as being “spiritual,” usually in their negative potency. Similarly, many Christians think that the positive counterparts to each of

these, the “spiritual,” make up the agenda and zone of concern for Christians. This would mean the winning and care of souls; keeping the eye on eternity; spreading the works of consolation; in general, doing the very, very, but not exclusively important things the church does and should do. There is no reason to pull back from commitment to any of that, but you do not need higher education to promote such concentrations.

Instead, it is important to notice and, with caution, to affirm the material order in which higher educators and their students and supporters find themselves. We do that all the time, but sometimes grudgingly, guiltily, subvertly. It is important to arrange every aspect of higher education in ways that show a concern for the material order.

For one instance, this means not to be afraid of money. The college and university presidents and development officers know that, because they know that survival is at stake. Some faculty members and supporters shuffle and mumble when material things (=Mammon) gets brought up, except at times of tenure and salary decisions. No, we are all in this together. Survival may not be the noblest things we do, but a friend reminds me “if we don’t survive, we don’t do anything else, either.”

What you are hearing is a plug for bold, unabashed, promotion of stewardship, for the sake of the hearts and minds of the stewards. We have moved into a whole new cultural stage, and many of our church members share dimensions of affluence undreamed of years ago. Their support of Christian education, not necessarily through their congregations but as individuals, alumni and alumnae groups, support clubs, and representation to fiscal elites, has not increased proportionately with their giving potential. Support for the academy is on the short end of things. A whole new generation has come to a place where it can give a high priority to colleges and universities, and we have to train them to build for the longer future.

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We can do all the evangelizing and converting we would like—never enough, to be sure—but if we “land” people on shores where they meet unchallenged secular lures they will not build on the reality of Christ “in whom all things hold together.”

Beyond working for better resources that will assure futures well into the new millennium, there are other aspects of the material beyond stewardship where spiritual concerns meet them. I assume that Baptist students are like all others: while many of them pursue vocations and professions that will not assure a rich material future, most of them are en route to places in our market economy. This economy assures that four-fifths of our citizens will share abundance undreamed of in previous cultures, including our own antecedency.

If our schools are “secularizing,” they are doing so not because a secular humanist conspiracy or a Supreme Court or Baptist subversives are leading in that direction. They are doing so unthinkingly, by adopting the material norms of a market economy. They enter a world of consumerism. I see no Christian reason to wish our way out of abundance into want, though I am aware that participation in our “way” leads many to lose empathy for the dispossessed, whose way of life most of our grandparents shared. It may lead to unresponsiveness, judgmentalism, pride, and selfishness—but *it does not have to*.

Christian higher education exists in part not to get students out of the material world. Someone has said that Christianity itself is a very material religion: you can’t even get it started without material things like a loaf of bread, a bottle of wine, and a river. Jesus was incarnate in our material world; he was hanged on a material cross, preached against storing our treasures only among material things that rust; but he also enjoyed banquets and did not turn his back on all the wealthy.

What we lack, says a University of Chicago colleague of mine who celebrates the market triumph, is even the beginning of personal and social philosophies through which to interpret and “redeem” and transform the material world of abundance. I do not think that the state university has in its charter much of a concern to help formulate instruments for interpretation. (I do not want to make that claim too exclusive or emphatic; some philosophers, economists, and ethicists not of faith communities are serious contributors, but...) Christians have special, transcendental, eye-on-eternal reasons for going deeper and coming up with skeins of coherence in Christ.

To survive we often convert out schools from liberal arts with professional outreach to almost nothing-but-professional (e.g., business skills) reach. What are the terms on which we reason and frame alternatives within the material order? We should see Baptist church-related higher educators making a difference here, at least in the lives we touch. Do we? The Southern Baptist move from being “the religion of the dispossessed” to the church of the possessors has not been complete, but it has been sudden, and rarely comes accompanied by rationales. Higher education enterprises are the milieux where something new should be forthcoming.

As for the “spiritual” side, this fuses too easily with the material; hence the old spiritual/material dialectic does not hold well. The Christian faith has spiritual dimensions, but it celebrates the

living God, the divine Person or Being incarnate in the man Christ Jesus. It has religious dimensions, and finds abodes in institutions, organizations, academies. But today it makes its claims in a world in which different “spiritualities” make their claim and produce times and places that make us look like first century Colossae, where “all things hold together” in Christ—though it does not look that way.

Spirituality today often refers to something that is innate in the human soul, not interrupted by divine intervention; a belief in “the god within you,” and in “connections” and “energy” more than in the Connector and Creator of the energy. Christian educators cannot simply sit back and enjoy the moments when the megabookstore, the celebrity, the therapist, the generalizers and universalizers say something “spiritual” and then consider our job half done. Today’s spirituality needs judgment, for too much a part of it are invisible thrones, sovereignties, authorities, and powers.

In our time Christians such as Martin Luther King, Jr., Mother Teresa, Dag Hammarskjold, Dietrich Bonhoeffer, and others have shown that the way of spirituality is also the way of action, of agency, of making a difference in God’s world, while drawing on and contributing to the rich spiritual trove of the church. Students are not going to learn that from television, MTV, or most uses of the Internet, any more than they will get it in chapel at most tax-supported institutions. Do they “learn that” in church-related centers of education? I see another charter here.

The Secular and the Religious

With good reason the Burtchaells and Marsdens and the lesser folk who mainly are whiners, decry secularism and secularization in higher education. But today the secular order does not come in a neat and self-enclosed package on its side of walls of separation. The secular refers to “the present age.” It need not be a sphere of militant anti-religion, anti-Christian. But wittingly or unwittingly, explicitly or implicitly, it leads to habits of mind and hand that suggest that the human project can be brought off and the human prospect fulfilled without any reference to any “beyond,” anything not merely pragmatic and empirical, anything transcendental or revelational, or, in our context, where all things cohere in Christ.

Today the secular is more of an open system, more ready to be seen as overlapping the sphere of the religious. Certainly we inherit the legacy of secularizing forces: the Renaissance, the Enlightenment, Modernity. We have come to recognize the mixed blessings from these: for example, increases in freedom, autonomy, liberating criticism, celebration of human creativity and construction. But when “autonomy” gets grounded in the autonomous, as in “I’ll do it my way” and becomes divorced from its rootage in divine Being, the secular drift makes its way without needing to be dependent on anything militant.

Secularization comes less from the heirs of Darwin, Nietzsche, Marx, and Freud or the other bearded God-killers or clean shaven federal bureaucrats than from “everydayishness” of sorts students will not recognize unless our religious institutions provide means for teaching discernment.

There is also, however, a positive secularity that the stage-storming Liberation Front did not yet have room for. Another Pauline text says that “all things are yours, and you are Christ’s

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...students will be dealing with the world in which coherence in Christ is not apparent, and must be ascertained, striven for, and then accepted as a gospel gift.

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and Christ is God,” another charter for awareness of “all things.” Don’t we include chemistry and physical education, French and philosophy in that? Are our schools helping prepare Christian young people to penetrate the words of politics, of entertainment? The question does not answer itself: no doubt some are. But if we want to know “whither we are tending” we will learn to include these in our scope as never before.

As for the religious side of this polarity where the poles are brought together, this distinction has become smudged—there too are negative and positive dimensions. I sometimes watch Baptists and others plugging for “religion in the public square,” meaning in public schools, on court house lawns, or court house walls, in the form of prayer and devotion and carved images of commandments, as if religion as such is better than non-religion as such. Not necessarily, as a generation or two of theologians reminded us. Karl Barth had a chapter *Religion als Unglaube*, religion as un-faith. He was aware that people can use private and public religious constructs to kid themselves that they do not need the Gospel. Things can “hold together” in religion apart from Christ; but our search is for the coherence Christ brings, in the religious dimensions of higher education.

There is also a positive side: no matter what the whiners say about the decline of religion in the public sphere, we can document an increasing interest in religion—and not only in ‘spirituality’—in artistic, entertainment, political, educational, and many other spheres. This presence creates openings in which Christians can bring up subjects and stress emphases that they could not in a “merely” and “unblurred” secular environment. A slogan of our Public Religion Project was “No Whining!” No one changes positively because whining goes on. (Peter Berger used to talk about how Christians bewailed secularity and told everyone to avoid the secular, and then bemoaned the reality of a secular society. That is like blond parents blaming their daughter for being blond: they produced her!) People change because someone offers them instruments and rationales for change. Higher education that coheres in Christ can help bring about change.

The Privileged and the Exposed

A third zone in which blurring is occurring where there had been sharp opposition or drastic polarity in higher education has to do with what I call “privileged” and “privileging” contexts, readings, and proposals.

Time was when the Christian institution of higher education was conceived as a kind of green house. Within, “privileged” people, that is who “read together privately”—which is partly what “privileged” means, did all that they could to keep out the winds of change, the breezes of the exotic, the climates of “out there.” All they were supposed to do was to shelter against hurricanes and sudden freezes. Which means: while fearing unsheltered exposure to atheist assumptions in arts and sciences, Christian educators warded off all expressions of the very cultures in which their graduates must live and move and have their being. They did them a disservice.

Meanwhile at the other extreme, another set of Christian educators knocked out all the panes, broke the thermostats, and let all the winds of modernity and secularity blow through, until nothing was left about which to be distinctive. They “gave the game away,” as Burtchaell, Marsden, and Co. have eloquently shown.

Instead, picture church-related higher education as still somewhat sheltered, privileging some “readings,” but if it can be represented as a greenhouse, be aware that the door does not always close, the panes are not all thermally sealed, the thermostat is not completely sure—and that’s all right. For that means that students will be dealing with the world in which coherence in Christ is not apparent, and must be ascertained, striven for, and then accepted as a gospel gift.

In such a setting students will read other-than-Christian and often anti-Christian texts, but will read them with a difference as they learn what to affirm and what to negate in them. They will not get these mingled with audacious Christian texts such as the Bible and the great Christian literature or scientific proposals, at State U. I overheard a friend who was asked why she chose to teach literature at an evangelical school when other kinds were open to a person of her accomplishment.

“Because in such a school, we do not have to stop when we get to the deep things. We can plunge into them.” Deep things: the World Christian Liberation Front’s Bible and the forbidding Berkeley curriculum *both, and at the same time*.

That is what I mean by a new understanding of what “privileging” means in church-related higher education.

“vocation” and “Vocation”

I choose to add one more juncture at which Christian higher education occurs. I think that church-related higher educational institutions have to be *vocational* schools while they are *Vocational* schools.

That is, while we must prepare students for vocations—more urgently than we prepare them for professions, careers, or jobs—we do not disdain the practical skills that go with vocations as usually understood. Anyone with a few funds and teachers can do the latter kind of practical vocational training. Only Christian higher education is committed to what Christians mean by *Vocation*. They mean lives that find their coherence in Christ, “in whom everything holds together.” They learn that each of them is distinctively marked, irreplaceable, in God’s scheme of things. That they are not merely integers among the thrones and principalities and authorities.

For this task we seek to build community in church-related higher education. To develop character with the special Christian stamp. No one has to come to church-related schools to get vocational training. They can probably get it as well or better elsewhere. But everyone who becomes part of Christian higher education should be confronted with, challenged by, and lured to Vocational training, a calling under God, in Christ.

How each school and each part of each school should contribute to this distinctive task will be up to each school, which has its own genius; to each portion of the church—for example, Baptists—which has its own understanding of vocation. If they undertake this in the world of lessened polarities and greater blurs between spheres and among zones, they will have located something truly distinctive, and worth pursuing, millennium long. ■

No one has to come to church-related schools to get vocational training. They can probably get it as well or better elsewhere. But everyone who becomes part of Christian higher education should be confronted with, challenged by, and lured to Vocational training, a calling under God, in Christ.

A Call to Celebrate History and Heritage

Editor's Note: This article is adapted from a devotional delivered at the National Education Colloquium, June 4-7, 2000 in Williamsburg, Virginia, sponsored by the Association of Southern Baptist Colleges and Schools. Thomas E. Corts is the president of Samford University.

by Thomas E. Corts

Then was Daniel brought before the king. And the king spake and said unto Daniel, Art thou that Daniel which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. Daniel 5:13-14

When first contacted about this assignment, the tentative title assigned was "A Call to Celebrate A Heritage of Excellence." I have no trouble with sounding a "call." A "celebration" has rambunctious overtones but is probably permissible for Baptists. As to "heritage," the older I get the more of it I have witnessed, and I do appreciate it, and fear I am becoming it! The only argument I might have had with my assigned topic was the term "excellence." I have avoided the abused, misused and overused e-word.

But, I wondered, can our Southern Baptist colleges and universities, in fact, lay claim to a heritage of excelling? I speak not of today, when many Baptist institutions are cited by *U.S. News & World Reports* and other surveys; nor of the future, fraught with shifting tectonic plates of culture and belief, as the internet turns the world into a flea market of information, as Peter Drucker predicts the end of the university as we have known it, and the laughing gas inside the economic bubble of the past six to eight years has us all projecting perpetual prosperity—or at least prosperity until each of us retires, dies, or leaves office.

In search of excellence in our heritage, let us be candid: the world has not judged Southern Baptist colleges in the vanguard of higher education. In 1872, The Smithsonian set out to identify libraries and colleges-with-libraries in the entire U. S. While it did not take much of a library to be listed, the roster ran to 237 pages. Still, our only recognizable Baptist institutions, listed then and still operating today, are: Howard (Samford), Judson, Mercer, Georgetown, Mississippi, William Jewell, Wake Forest, Chowan, Furman, Baylor and Richmond. That totals 11 institutions.¹

In terms of enrollment, our colleges and universities have never been among the largest. Even after World War II, no Baptist college or university had enrollment numbers comparable to regional state universities, with the exception of Baylor. So for the many who believe big is best, we have never been convincing.

How about historical ratings? For some time, I have been wondering where the ranking of colleges and universities originated, and in the Dartmouth College library some time ago, I discovered clues to the earliest rating I have yet found. In 1911, the Bureau of Education appointed K.C. Babcock, the Bureau's first specialist in higher education, to develop a "classified list of colleges."

Institutions were ranked in classes, Roman numerals I to IV, "depending on the records made by their graduates in graduate schools." Class I named institutions "whose graduates would ordinarily be able to take the master's degree at any of the large graduate schools in one year after receiving the bachelor's degree."² Not a single one of our Southern Baptist institutions is in that number. We have to admit that as of 1911, we were not First Class.

Class II includes those institutions whose graduates would "probably require more than one year's regular graduate work for the master's degree in one of the strong graduate schools."³

Among the strong institutions in Class II were: Richmond and William Jewell. Not asterisked as "strong," but making it into Class II were: Baylor, Georgetown, Stetson and Wake Forest.

Ranked Class III were Mercer, Meredith and Ouachita. They were institutions "whose standards of admission and graduation are so low, or so uncertain, or so loosely administered," as likely to require two years for the master's degree.⁴

Class IV institutions were those "whose *bachelor's* degree would be approximately two years short of equivalency with the standard bachelor's degree of a standard college..."⁵ [Italics



Thomas Corts

mine] In other words, no prediction was made about master's level work among Class IV institutions' graduates, the efficacy of their baccalaureate degrees being so thoroughly doubted. In Class IV were: Campbell, Carson-Newman, and Mississippi. Notice that our institution, Samford University—Howard College, at the time—was not ranked at any level, so I thought I might be permitted to name names.

So, in summary, while Dartmouth was congratulating itself on being in the top-tier, none of our Baptist colleges now operating was there, as recently as 1911. Only 10 of our institutions were even worthy of ranking by the U.S. Bureau of Education.

True, Baptist schools were all in the South, all fostered by state conventions. That naturally tended to make them local, their influence confined to state boundaries. Many of the best-known, most-respected institutions came to attention because of athletics, back in a day when it was easier to be prominent in athletics than it is today. Witness the fact that probably even today the two best known institutions with Southern Baptist connections are Wake Forest and Baylor, the only two which were early identified with major athletic conferences, the Atlantic Coast Conference and the old Southwest Athletic Conference.

The respected institutions have almost always been those with resources. More blunt than that, Professor Charles Talbert of Baylor said a couple of years ago at this meeting, that our Baptist institutions have not had wealth—even wealth enough to award sabbaticals, pay respectable salaries, have comparable teaching loads, provide professional development money, etc.

You see, candidly, using the stock criteria of ranking, reputation, enrollment, wealth, our heritage is not illustrious. So, if we want to claim excellence, let us consider other criteria—always good advice if the present criteria are not working in your favor.

We could claim to excel in the preparation of clergy. If we are honest, our numbers of ministerial students are dwindling today. In 1902, out of 142 students enrolled in our institutions, 25 were ministerial students, about 16 percent, and today that percentage is about 10 percent. The definition of "minister" is being revised, and I have grave doubts about the steadfastness of the resolve of ministerial students in recent years. If you want to be discouraged, do a survey of the ministerial students your school has produced in the past 25 years, and see what they are doing now. It

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will appear that the Lord has started issuing mostly short-term calls. But over the years, our Baptist colleges have been producers of ministers and many other helping, public service professionals.

We have done a good job of faith development among major numbers of young people who have provided outstanding leadership for our denomination. We have managed to keep our churches and our beliefs in the visage of young people and we have kept young people in the visage of the churches. In most states, our colleges and universities and their graduates have had a high profile, affording tangible evidence of Baptists at work in the culture, the milieu of our world. I suspect a large percentage of the leaders of Baptist institutions would claim that a Baptist college was significant in their lives.

The consecration of our Baptist people, people of faith with passionate belief in the potential and prospect of higher education, is as excellent as anything about our Baptist colleges has been. Read the annals of your state convention, and you will see that Southern Baptists, not traditionally a highly educated nor intellectual group, for more than a hundred years have been keenly concerned to provide college level learning from a Christian perspective. Though never enough, they invested mightily in the cause and, alternately, discussed it and got disgusted with it, on a regular basis. Their loyalty and devotion to the cause excelled that of most other denominations, and in most of our states, does to this day.

Clearly, we have excelled in some areas in the past—most of our excelling being in categories not measured by secular educationists, the raters and rankers and guidebook writers. We seem to be doing well in the present. We have the potential to excel in the future and we may be on the brink of our greatest recognition. Truthfully, we have not always excelled. We have not been at our best when we were straining to be “all things to all men” in order to get a foundation grant, or to get some complaining parent or preacher off our backs, or to be included in someone’s will. Our great strength has not been in trying to imitate Harvard. In the attempt to gain prestige among our peers some have on occasion out-Petered the apostle with their denials of church relationship or Christ-relationship. We frequently focused on the wrong issue—issues which almost seem quaint now, as we look back upon them—for example, shall we allow women students to walk across campus in physical education attire with their bare legs exposed, uncovered by a rain coat? Could we permit men and women to swim in the same pool at the same time? Dare I ask, could students dance on the campus? Despite our good intent, I doubt that time spent on those issues qualify as our highest moments.

Accreditation, diversity, money, personnel, church conventions, denominational struggle—we have much to distract us. But I believe that when we have been most committed to our goal of seriously striving to be strong academically while simultaneously emphasizing and encouraging students about what it means to be a follower of Christ in our time, responding to our caring constituency—that is when we, as special purpose institutions, have been at our best. When we have taken seriously our duty to help form and shape faith, without shrinking an iota from providing sound academics, we truly excel.

What may happen in the future, who can predict? But our heritage has—no denomination has done it better—built strong

institutions, come closer to inculcating responsible belief, integrating faith and learning, at different venues and over a sustained period of time. Our institutions do not get much credit for that from conventions that have had difficulty understanding the difference between a university and a university of the church. Our state conventions have generally failed to see colleges and universities as a credit to themselves. There is not much credit from a denomination that decided a few hundred thousand dollars a year to coordinate colleges and universities was an extravagance to be cut out. There is not much credit from lifelong Baptist parents who do not hesitate to buy their student the latest trendy automobile, complete with cell phone, and then send off their child to the local state university to save money, naively failing to consider that faith development might be impacted by the college years.

We should not be surprised that many of our efforts have not been wildly appreciated by the media and the public. If Larry King, *USA Today* and “20/20” pay us little mind, should we be concerned? Media are uncomfortable writing about God, the Bible, religious issues, and would prefer to relish any sign of weakness, confusion, or moral lapse by any self-identified Christian person or group. So, should we be surprised that we have not been heralded as widely as we would like, if reputation and status did not come to us long ago?

Our task as individuals and as institutions is to do the right thing, to be true to the distinctive mission that is ours. Then, perhaps, like Daniel, the world may see that the “spirit of God is in us, and that light and understanding and excellent wisdom are found” in our Baptist colleges and universities.

Is our heritage now being made even more excellent by what we are today, and by what we are becoming? Join me in prayer:

O Lord, we thank You for those great and small who have kept our institutions progressing, for their often quiet loyalty, their dollars and effort to prosper the noble enterprises now in our hands. May we be found faithful in our time, knowing that “...they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and ever.”⁷⁶ Amen. ■

Notes

1. List of the Institutions, Libraries, Colleges and Other Establishments in the United States, *Smithsonian Miscellaneous Collections*, Publication #238, Washington, July, 1872.
2. K. C. Babcock, *A Classification of Universities and Colleges With Reference to Bachelor’s Degrees*, Washington, Government Printing Office, 1911, p. 5.
3. Ibid.
4. Ibid.
5. Ibid.
6. Daniel 12:3.

**Check out the ASBCS website at:
www.baptistschools.org or www.baptistcolleges.org**

Information on 54 member schools including links to admissions officers and school websites; placement registry forms; job openings at member schools; and the *Southern Baptist Educator*
Send *Educator* news and website changes to:
Tim Fields, ASBCS Director of Communications
email: tim_fields@baptistschools.org
Phone 615-673-1896 Fax 615-662-1396

...our colleges and universities and their graduates have had a high profile, affording tangible evidence of Baptists at work in the culture, the milieu of our world.

Thriving Ventures in Christian Education

Editor's Note: The following article was adapted from an address given by Robert Benne at the Presidents' Breakfast on June 5, 2000, during the National Education Colloquium in Williamsburg, Virginia, sponsored by the Association of Southern Baptist Colleges and Schools. Robert Benne is a professor of religion at Roanoke College in Salem Virginia.

by Robert Benne

Quality With Soul: Thriving Ventures in Christian Higher Education is a book I have written as a counterpoint to Burtchaell's *The Dying of the Light: The Disengagement of Colleges and Universities from Their Christian Churches*. There have been a significant number of schools who have "kept the faith"—maintained a public relevance for the Christian vision and ethos in all the facets of their lives. In the book I tell the story of six, as well as the whys and hows of their "keeping the faith."

There is a crucial difference between those schools who "kept the faith" and those who were secularized. For those which kept the faith, the Christian account of life and reality was held to be the organizing paradigm or principle for the life of the college. This sounds banal but it is far from that, because what indeed happened was that the vast majority of mainstream Protestant and Catholic schools allowed other accounts of life and reality—usually the Enlightenment account—to replace the Christian. Their secularization occurred as those schools gave up the Christian account.

It is easy to point fingers of blame, but the leadership of those colleges faced a daunting challenge. They wanted to be respectable intellectually so they accommodated to what the great research universities were promoting...the Enlightenment approach in which the only reliable knowledge is produced by autonomous reason harnessed to the scientific method. (Religious "knowledge" is unreliable and arbitrary and should be kept in the private sphere.) Liberal Protestants gave up more and more ground to the Enlightenment paradigm until there was scarcely any Christian moral or intellectual substance left. There was then little reason to hire Christians of their tradition to teach in their colleges. "Atmosphere" and "values" were left, with little real Christian substance. For example, my son's Methodist education.

Conservative Baptist colleges and universities were different. They maintained the conviction that Christian belief was crucial for their schools' lives. They hired believers in order to maintain the ethos—Christian way of life—at their schools. Wheaton and Baylor are examples of this approach.

Their problem, however, was that the main intellectual life of the college was pretty much left untouched by this "add-on" approach. Wheaton was always a good liberal arts college with a strong Christian atmosphere. Baylor "did what other schools did in the classroom" but "added on" a strong Christian environment, including prayer, Godly faculty, revivals, strong Christian groups, missions, Bible study in dorms, worship, outreach, and evangelism. Bible departments taught the "religious" part of the curriculum.

But oddly, these Baptist and/or evangelical schools implicitly accepted the Enlightenment paradigm when it came to intellectual matters. It was not so much that they were intimidated by

the "world" since they were willing to swim against the stream in other matters. Rather, *their own religious traditions did not have much intellectual content*. They had few resources to nurture a faith/learning engagement or integration.

Evangelicalism (what others have called pietism) either relied solely on the Bible or it kept doctrinal elaboration to a minimum. Evangelicalism was skeptical of systematic theologies, especially if accompanied by philosophical "baggage." Thus, these traditions did not have much of a Christian intellectual tradition to tap into. So, these schools punted... emphasized ethos for want of strong alternatives.

This put them in a weak position intellectually (Noll's *The Scandal of the Evangelical Mind*), since there was not much intellectual content to the "faith" pole in the faith/learning interaction. The Christian account with which they were operating did not fulfill what Paul Griffiths (Religious Reading) calls the "comprehensiveness" and "centrality" criteria of an adequate account. The Baptists did observe the third criterion of an adequate Christian account: "unsurpassability." (Comprehensiveness—addresses all dimensions of life and reality, public and historical as well as private and intimate; centrality—address the key issues of intellectual inquiry; unsurpassability—is held to be the true account over all other accounts.)

Into this vacuum, for a number of Baptist colleges, comes the Reformed model of faith/learning integration. It does have comprehensiveness, unsurpassability and centrality. It employs a philosophical approach to do "worldview analysis," i.e., getting at the underlying assumptions implicit in secular claims to understanding and truth. For example, in the debate over design, worldview analysis would uncover philosophical materialism as the dogmatic assumption under-girding doctrinaire Darwinism. (Milbank and the social sciences as anti-theologies.)

The Reformed approach also includes a theology that is systematic—it has luxuriant reflection on the origin and destiny of the world, on nature and history, on human nature and its predicament, on human salvation and on human conduct in the world. It has an intellectual tradition that is comprehensive and central. In the Reformed approach the theological account of the biblical revelation then is integrated with secular approaches to learning... after secular approaches have been subjected to worldview analysis and critique. This is a powerful model now working its way into the intellectual life of Wheaton and Baylor.

But there are other approaches, the Catholic one being paramount. The ultimate convergence of reason and faith is assumed after the claims of reason are "subject to critical refinement," as Notre Dame puts it. The great advantage of Catholics is the 2000 years of Christian reflection that make up an enormous and rich intellectual tradition. Also, Catholicism is led by a magisterium that continues to articulate sophisticated, authoritative Catholic Christian perspectives on central issues. (Comprehensive, central, unsurpassable!!!) The prestigious Catholic schools do not "force" the faith/learning process, which is both a bane and a blessing. Rather, Notre Dame, for example, is so wealthy it can "prime the pump" in many areas by establishing Catholic centers, institutes, chairs, while maintaining a powerful Catholic ethos with its rector system in the residence halls.

The Lutheran model offers a paradoxical relation of faith and learning. This approach is done well in a number of colleges but

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is subject to many distortions in which the intellectual world is given over completely to “worldly sources.”—the splitting of the “two kingdoms.” (Lutheran quietism in politics and education!) Nevertheless, when it done well, I believe it is the most compelling model.

In view of all this, my advice to you is:

- Do everything you can to hire people who are genuine Christian intellectuals. In other words, those people who have learned enough Christian theology to employ it as a conversation partner in their own field of “secular” inquiry.
- Hire theologians for the religion or Bible department who tap into the great Christian intellectual tradition and can publicly articulate it. (There are now many evangelical systematic theologians and theologians.)
- Provide occasions for the faculty to learn about faith/learning engagement; do not assume that they understand or approve of it. (Many Christian believers in your schools will have bought

the Enlightenment model. Talk about faith/learning integration will sound to them like “Bible-thumping.”)

- Nurture genuine, high-level intellectual engagement between faith and learning in your curricula, conferences, public lectures. Show the students, faculty and the world that the term “Christian intellectual” is not an oxymoron.
- Employ the faith/learning rhetoric in your own speeches, your admissions material and the public presentation of your school, but make sure there is some reality behind your advertisements.
- Join the Lilly Fellows Program or the Rhodes Consultation. Keep conversations intense in Baptist groups like this.
- Hold the Christian account as the organizing paradigm for your school’s life and mission; make that account more comprehensive and central.
- Explore these different Christian models of faith/learning engagement and savor the capacious store of Christian learning in the Great Tradition without losing your Baptist particularity.
- Become more intellectually ecumenical while you become more religiously Baptist.
- Pray for strength, guidance and patience. ■

Litany: A Celebration of Our Baptist Heritage

Editor’s Note: This litany is one of five which were written for and used at the National Educational Colloquium sponsored by the Association of Southern Baptist Colleges and Schools, Williamsburg, Virginia, June 4-7, 2000. Bill Pinson is the executive director emeritus of the Baptist General Convention of Texas.

led by Bill Pinson

AS MEMBERS OF THE BAPTIST ACADEMIC COMMUNITY OF FAITH AND LEARNING,

WE CELEBRATE our Baptist heritage—the vision, courage, convictions, and sacrifices of those who preceded us in the Baptist journey of faith.

WE REMEMBER that the Baptist pilgrimage began with a tiny band of persecuted followers of Jesus Christ, devoid of institutional expression of any kind.

WE PRAISE God who has enabled us to become a worldwide Baptist fellowship with scores of outstanding academic institutions.

WE FOCUS on our heritage to explore more effective ways to fulfill our mission in Baptist higher education.

WE EXPRESS gratitude for our Baptist ancestors’ persistent struggle for religious freedom based on the Biblical concepts of the priesthood of believers and soul competency.

WE HONOR those who suffered persecution at the hands of ecclesiastical and governmental authorities who viewed Baptist convictions about religious liberty and the separation of church and state as both heretical and seditious.

WE ACKNOWLEDGE that the possibility for the existence of Baptist schools results from the sacrifice of Baptists and others who endured ridicule, imprisonment, torture, and death in order to provide religious liberty and academic freedom.

WE REJOICE in the deep commitment of our Baptist ancestors to the Bible as the sole written authority for faith and practice and their corollary rejection of all creeds.

WE CONFESS that absolute truth is in God alone and that our understanding of that truth is subject to shortcomings which result from our sinfulness and finiteness.

WE PURSUE truth, therefore, with the humility mandated by our human condition.

WE SEEK the direction and empowerment of the Holy Spirit in the apprehension and application of truth.

WE TESTIFY that Baptist schools were established on Baptist principles and on a commitment to the teachings of Jesus Christ as Lord and Savior.

WE DELIGHT in the close and mutually beneficial relationship of Baptist schools with Baptist churches, associations of churches, and conventions in our heritage.

WE AFFIRM the common priorities of churches and schools, such as missions, evangelism, and ministry in Christ’s name.

WE APPRECIATE the prayer, encouragement, and financial support of Baptist individuals and organizations which helped Baptist schools to survive depressions, wars, and denominational controversies.

WE RECOGNIZE that such support often came at great sacrifice, financial and otherwise.

WE APPLAUD our Baptist heritage of freedom as expressed in voluntarism—voluntary response by faith to the gospel of grace, voluntary commitment to believer’s baptism and regenerate church membership, voluntary financial support of church and church-related causes, voluntary participation in theo-democratic church governance, and voluntary cooperation of autonomous churches for the advancement of the Kingdom of God.

WE HOLD tenaciously to academic freedom rooted in devotion to the Lordship of Christ.

WE DECLARE that freedom, whether political, religious, or academic, ought to be exercised carefully, lovingly, and responsibly.

WE COMMIT ourselves to academic excellence, Christian mission, and Baptist values.

WE DEDICATE ourselves to developing leaders for church and society who combine fervent faith and vigorous reason based on Biblical truth and scholarly pursuit.

WE PLEDGE to pass to future generations the Baptist heritage which we celebrate—to the glory of God and the advancement of His Kingdom. ■

Legal Notes

By James D. Jordan



New Regulations Ease Restrictions on Notice of Drug/Alcohol Violations

Once upon a time, Baptist colleges and universities were engaged in a partnership with the parents of each student. The goal of the partnership was to educate the mind and build the character of the student. If the student suffered from sagging grades or morals, then the institution actively engaged the parents' help in the work of admonishing the child and returning her to the fold.

Some institutions (and certainly some parents) still see this "fairy tale" as an appropriate educational model. However, our fairy tale was fractured by no less a villain than Congress. Schools and parents may still be partners, but the school is largely a silent partner, gagged by the Family Educational Rights and Privacy Act (FERPA).

Since 1974, with a few exceptions a school cannot disclose any information about a student's behavior or academic performance to his parents. (One important exception permits disclosures to parents if the school has "a reasonable assurance" that the student was claimed as a dependent on the parent's most recent federal income tax return.) A school which violates FERPA risks loss of funding under all federal education programs.

However, in 1998, Congress gave back to schools the ability to tell parents when a child has violated campus policies regarding drug or alcohol use. New regulations

issued by the Department of Education have cast greater light on when and how an institution can share this very important information with parents.

Four conditions must be met before FERPA permits the school to disclose drug/alcohol violations to a student's parent:

(1) The institution must make a determination (2) that the student violated the law or a school disciplinary policy (3) regarding the sale or use of alcohol or a controlled substance and (4) the student is under the age of twenty-one at the time of the disclosure to the parent. (It should be noted this exception for disclosing drug/alcohol violations applies only to FERPA. An institution may be prohibited from making the disclosure by state privacy laws or its own promise to students not to disclose such information.)

The new regulations make it clear the school can inform parents of violations quickly, before conducting any disciplinary proceeding (much less an appeals process). All that is required is for a school official to make a preliminary determination that the student violated disciplinary policy with respect to the drug/alcohol use or possession. The school may establish and follow its own procedures for making this determination. (The school should still follow its

disciplinary procedures through to the end before imposing discipline on a student arising out of the drug/alcohol violation.)

Drug/alcohol disclosures do not hinge on "dependent" status. The school does not have to establish that the student was claimed as a tax dependent by his parent.

The school's right to make drug/alcohol disclosures is permissive, not mandatory. The student does not have to be told that her parents were notified, but the notice must be made a

part of the student's educational records, which are subject to review by the student upon request. In most cases, schools which choose to notify parents of alcohol/drug violations will want the student to know that his parents have been, or will be, notified. The school cannot disclose determinations of disciplinary violations reached before October 7, 1998 (the effective date of the amendments).

FERPA does not prevent schools and parents from sharing the same goals. When sharing information, however, the school must track FERPA restrictions carefully. ■

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

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Campus Report



Baptist College of Florida: The name of the Florida Baptist Theological College has been changed to The Baptist College of Florida by action of the Florida Baptist Convention's board of missions. The name change, requested by the college's board of trustees, does not mean that the institution is moving away from its heritage or original purpose. A key reason for the name change, according to Thomas A. Kinchen, president, involves impressions stemming from the word "theological." The name change will more accurately reflect the broader line of degrees now

available at the college. The name change also will allow for expanded funding sources since many will not provide assistance to "theological" institutions.

Campbell University: The CU Divinity School was officially voted into Associate Member status of the Association of Theological Schools. This is the first step to full accreditation which the Divinity School hopes to achieve by 2002.

Campbellville University: Campbellville University has been approved by the Southern Association of Colleges and Schools

to offer the master of business administration degree with classes to begin in the fall.

Chowan College: The Baptist Theological Seminary at Richmond will partner with Chowan College to launch a new distance education program to combine on-line technology with interactive learning between faculty and students.

Dallas Baptist University: DBU is making quality higher education available from any location and at any time with four complete online programs, including bachelor's

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Names & Faces



David L. Sallee Chosen as President of William Jewell

David L. Sallee has been selected as the 14th president of William Jewell College in Liberty, Missouri.

Currently responsible for all aspects of student recruitment and student financial planning at Luther College (Decorah, Iowa), Sallee is expected to assume the presidency at William Jewell by the beginning of the fall term in late August.



David L. Sallee

Sallee succeeds W. Christian Sizemore, president at William Jewell since 1994. Sizemore is moving into the role of chancellor of the college.

Sallee received a doctorate in philosophy in adult and higher education from the University of Oklahoma in 1993; a master of science in physical education from Pittsburgh State University in 1976; and a bachelor of arts in physical education from Oklahoma Baptist University in 1973. His 24-year career in higher education includes extensive work in student recruitment and retention, financial aid, teaching academic administration, planning and marketing.

People

Baylor University: **Diana Garland**, professor of social work and director of the Center for Family and Community Ministries, authored a book which has been named the 2000 Book of the Year by the Academy of Parish Clergy. Her book, *Family Ministry: A Comprehensive Guide*, earned the award which is given annually to the best book published for parish ministry in the previous year.

Belmont University: **Robert C. Fisher** will be inaugurated as Belmont president on Friday, September, 29, 2000 at 10:00 a.m.

Evans P. Whitaker, vice president for university relations, received the H. S. Warick Dissertation of the Year Award from the Council for Advancement and Support of Education. Whitaker's dissertation was written for his Ph.D. degree awarded last year by Vanderbilt University. The study examined organizational commitment of students in American higher education and surveyed almost 3,000 college seniors from

22 institutions. The research focused on the effects of the college environment on student cognition and behavior, and produced findings that will aid college administrators in developing programs to improve student affairs and the life-long engagement of students in the advancement of their college or university.

Campbell University: **Roy Cordato**, Lundy Professor of Business Philosophy at the Lundy-Fetterman School of Business, has been elected to the Executive Board of Directors of the Association of Private Enterprise Education. Cordato also received the national Leavey Award for Excellence in Private Enterprise Education in recognition of his success in teaching free enterprise at Campbell. **Lloyd Johnson**, professor of government and history, presented "Welsh Ethnicity on the South Carolina Frontier, 1736-1800," to the annual conference of the British Association for American Studies held in Swansea, Wales. The presentation was taken from his book, *The Frontier in the Colonial South: South Carolina Backcountry: 1736-1800*.

Campbellville University: **J. Alvin Hardy**, director of the Center for Educational Enhancement, wrote a syllabus chosen for inclusion in the new 9th edition course for *Becoming a Master Student*. The syllabus is for a course designed to focus on developing study skills to enhance academic success.

East Texas Baptist University: **Robert Ellison**, assistant professor of English, wrote "John Cummings and His Critics: Some Victorian Perspectives on the End Times," which was published in *Platform, Pulpit, Rhetoric. Leeds Working Papers in Victorian Studies*. **Rose Mary Magrill**, professor and director of the library, wrote *Family of Faith: Cumberland Presbyterians in Harrison County* and received an honorable mention award from the Presbyterian Historical Society.

Hardin-Simmons University: **Gregg Cantrell**, Rupert N. Richardson professor of history, authored *Stephen F. Austin, Empresario of Texas*, which has been selected as a winner of the Texas Historical Commission's 1999 T. R. Fehrenback Book Award as nominated by the Yale University Press. **Linda Fawcett**, professor of art, presented a paper entitled, "The TASA Visual Art Core Curriculum: 30 Years of Networking," during the annual College Art Association Conference. **John Peslak**, professor of chemistry and physics, wrote "Face to Face" (an article dealing with how to get excellent

wildlife photographs of reptiles and amphibians), which was published in the March issue of *Texas Parks and Wildlife Magazine*.

Dan McAlexander, associate vice president for planning and dean of graduate studies and special programs, was selected to participate in the 22nd annual Harvard Institute for Management and Leadership in Education.

Scott Miller, instructor of philosophy and department head of philosophy, presented his paper, "The Phenomenal Nature of Space and Time and Its Contents" at the Ninth Annual International Kant Congress in Berlin, Germany. Miller's paper, "Aristotle's God, Thinking, and Friendship," was published in the peer-reviewed journal, *Southwest Philosophical Studies*, in the spring of 1999. The April 2000 issue of the *Roper Review: A Journal on Gifted Education*, contains an article co-written by **Patricia Rash**, assistant professor of education, entitled, "A Survey of Practices of Teachers of the Gifted." **Byron Russell**, assistant professor of physical therapy, presented a talk entitled,

"Pathomechanics of the Foot and Ankle in the Athlete: Prevention and Treatment," at the Workshop of the Application and Vision of Sports Biomechanics in the 21st Century at the National Yang Ming University in Taipei, Taiwan. **Charles White**, professor of marketing, presented a paper entitled, "Social Values Affect Market Practices between the United States and China," to the annual meeting of the Midwest Business Administration.

Houston Baptist University: **Leslie Kennedy Adams**, languages faculty, has been appointed editor of the conference proceedings from "War in Memory, Popular Culture and Folklore" to be published by *The National Archives-Central Plains Region*. **Gardo Blado**, math/physics faculty, had his paper, "The MCAT Physics Test" accepted for publication by *The Physics Teacher*, a refereed international journal for physics teaching. **Chris Hammons**, political science faculty, has published an article titled, "Was James Madison Wrong?" in the *American Political Science Review*. **Louis Markos**, English faculty, had a 24-lecture series on literary theory produced and published by the Tachim Company in both video and audio format. **Alice J. Rowlands**, associate professor in mass media, was selected by the American Society of Newspaper Editors as a national ASNE Institute for Journalism Excellence Fellow.

Oklahoma Baptist University: **Doug Swanson**, Patterson Assistant Professor of Journalism, had an article published in the

Winter, 1999, issue of the *Southwestern Mass Communication Journal*. The article is entitled, "Journalism/Mass Communication Program World Wide Web Sites: Content, Functionality, and Promotional Value."

Ouachita Baptist University: **Wayne Bowen**, assistant professor of history, received notification that his book, *Spaniards and Nazi Germany: Collaboration in the New Order*, has been accepted for publication by the University of Missouri Press. **James Philpot**, Regions Bank Chair of Economics and Finance, has been named a Sam M. Walton Free Enterprise Fellow for the Students in Free Enterprise (SIFE). **Wendy Richter**, assistant professor and archivist, wrote four biographies published in *Arkansas Biographies: A Collection of Notable Lives*.

Amy Sonheim, assistant professor of English, will present her paper, "The Gardener: Virtue Rewarded," to the International Symposium in Cambridge, England.

Palm Beach Atlantic College: **Paul R. Cortis**, president, is the new chair of the Independent Colleges and Universities in Florida. **Michael Popejoy**, professor of business and public administration, has been named a Sam M. Walton Free Enterprise Fellow for the college's Students in Free Enterprise (SIFE) Team.

Samford University: **Ginger Frost**, professor of history, has been awarded a \$4,000 research stipend by the National Endowment for the Humanities. **Dennis L. Sansom**, chair of religion and philosophy, has been named to a five-year appointment on the ethics commission of the Baptist World Alliance.

Southwest Baptist University: **Richard Brewer**, professor of psychology, wrote, "The Role of Employee Assistance Programs in the Era of Rapid Change in the Health Care Delivery System," published in the December, 1999, issue of *International Journal of Emergency Mental Health*.

Steven Lesh, assistant professor of physical therapy, wrote two books published. *Clinical Orthopedics for the Physical Therapist Assistant* and an accompanying instructor's guide were written as orthopedic foundation textbooks for the physical therapist assistant. **Shawn R. Ritenour**, assistant professor of business administration and the Ruby Letsch-Roderique Chair of Economics, has been named a Sam M. Walton Free Enterprise Fellow for the Students in Free Enterprise (SIFE) Team at SBU. **Kevin Schriver**, chair of the department of behavioral science, was recently published in *Christian Ethics Today*. "The New Dualism: Public vs. Private Life," emphasizes the integration of the total person.

William Carey College: **Jenna Graves**, public relations assistant, was elected president of the College Public Relations Association of Mississippi. ■

Transitions

Baylor University: **Brad Creed**, the dean of Baylor University's George W. Truett Seminary and one of its founding professors, will take a six-month sabbatical and return to teach Christian history in January of 2001. **Randall O'Brien**, executive assistant to the president and a faculty member in the religion department, will serve as the seminary's interim dean in Creed's absence.

Michael Korpi, professor of communication studies, has been appointed as chair of the communication studies department.

William "Will" Vernon May, Jr., has been appointed dean of the School of Music.

Belmont University: **Randy Raggio** is the new director of the MBA and Master's of Accountancy programs for the Massey Graduate School of Business.

Campbellsville University: **Paul Dameron** is the new director of institutional research.

Sylvia Morris, dean of student services, has moved into a new position as dean of career services and counseling. **Christi (Chris) Tolson** has been employed as the director of financial aid. **Dave Walters** has been named the dean of students.

East Texas Baptist University: **Juan Castro** has been named as dean of the Fred M. Hale School of Business. **Lynn Getsay** has been named as dean of students. **Paul Sorrels** has joined the administration staff as the vice president of academic affairs. **Mark Warren** has been named as vice president for student services.

Gardner-Webb University: **Philip Williams** has been named the assistant vice president for academic affairs.

Hardin-Simmons University: **Darrel Baergen**, head of the department of communication, retired at the end of spring semester this year.

Paul E. Potter will join the HSU faculty as professor of communication and head of the department. **Donathan Taylor** is the new head of the HSU department of history.

Houston Baptist University: **Steven Snyder**, assistant professor in mass media, has been named chair of the department of communications. **Phyllis Thompson** has been named an associate dean in the College of Arts and Humanities.

Howard Payne University: **Vivian Castleberry** has been appointed as director of alumni and career services. **Louise Sharp** has been appointed as executive director of development.

Louisiana College: **Sheila Thompson Johnson** has been named Athletic Director.

Mississippi College: **Lloyd E. Roberts** has been appointed the vice president for business affairs. ■

Palm Beach Atlantic College: **Lloyd Mims** has been appointed dean of the School of Music and Fine Arts.

Southwest Baptist University: **Brad Gamble** has been named director of financial assistance. **Paula Garner** has been named department chair of nursing.

William Jewell College: **Don Gilker**, professor of physics and noted astronomer, has been named to The Wallace A. Hilton Chair in Physics. ■

Campus Report

(continued from page 11)

degree completion programs with concentration in business and management and an MBA program with concentrations in eCommerce and management.

Hardin-Simmons University: The Gilman Center for Education Technology has been dedicated in honor of Peter Gilman, retired dean of the Irvin School of Education.

The Logsdon School of Theology has been accepted into the membership of the Association of Theological Schools. The school anticipates becoming a candidate for full accreditation during the 2000-2001 academic year.

Houston Baptist University: The Board of Trustees voted to modify HBU's by-laws as well as its original charter, maintaining HBU's cooperative relationship with the Baptist General Convention of Texas, and allowing for enhanced autonomy in trustee selection. E. D. Hodo, president, said the change would protect its trustees and assure a broad-based representation among current and future board members. The board acted after being informed that the state convention would no longer appoint trustees from churches that did not comply with financial contribution requirements to the state body.

Howard Payne University: HPU has joined efforts with Brownwood Regional Medical Center and Tarleton State University to begin offering a bachelor's degree in nursing in the fall of 2000. Under the agreement, HPU will teach the non-nursing courses of the degree, Tarleton State will teach the nursing courses and the medical center will provide the setting for clinical activities.

Ouachita Baptist University: OBU has opened the Wetherington Teaching-Learning Center, created through a major gift from the estate of A. B. (former director of teacher education) and Gertrude Wetherington.

Samford University: The Ida V. Moffett School of Nursing has received accreditation from the Commission on Collegiate Nursing Education for its baccalaureate and master's degree programs. ■

Gifts & Grants



Campbellsville Awarded \$2 Million For Technology Training

Campbellsville University is a partner with the Taylor County and Campbellsville Independent school systems for the future of technology training with funding from a \$2 million grant recently received from the U.S. Department of Housing and Urban Development. "This funding provided by the grant will allow the local school systems to offer students cutting-edge technology training, thereby creating a new climate for industry and business in the community," said Michael Carter, president. Virginia Flanagan, director of the new Technology Training Center said, "This money. . . will enable our high school graduates to obtain additional and more advanced training at Campbellsville."

\$3 Million Gift to Fund School of Christian Studies at Ouachita

Andrew Westmoreland, president of Ouachita Baptist University, concluded the institution's 113th commencement with the surprise announcement of a \$3 million pledge and the establishment of the Chesley and Elizabeth Pruet School of Christian Studies. The Board of Trustees voted to name the School of Christian Studies for the Pruets.

Officials of the Roy and Christine Sturgis Charitable and Educational Trust of Dallas, Texas, have announced a \$500,000 pledge to OBU. These funds will be used to endow scholarships for students enrolled in Ouachita's Frank D. Hickingbotham School of Business. The Sturgis pledge is the latest addition to a \$10 million campaign for the business school.

\$5 Million Committed to Baylor

The Frank W. and Anyse Sue Mayborn Foundation has committed \$5 million to Baylor University's museum complex which will be named The Sue and Frank Mayborn Natural Science and Cultural History Museum Complex. The complex will provide a state-of-the-art natural science and cultural history experience for children and families. Baylor has received gifts and pledges totaling \$14.1 million toward the \$18.1 million goal in the building campaign. Baylor officials project that the Mayborn Museum Complex will attract several hundred thousand visitors annually.

\$1.8 Million Gift to Fund Howard Payne Power Plant

Howard Payne University has received a gift and pledge totaling more than \$1.8 million from the Scarborough-Linebery Foundation of Midland, which includes a challenge gift for partial funding of a central power plant and total construction cost for an Old Main Tower. Construction of these projects is scheduled to begin this summer. The Scarborough-Linebery Foundation was established by Tom and Evelyn Linebery, longtime West Texas ranchers.

\$1 Million Gift Honors HSU's President Emeritus

A \$1 million gift commitment to help fund a new \$3 million Social Sciences Building at Hardin--Simmons University (HSU) has been announced, honoring Elwin L. Skiles, HSU president emeritus, on his 88th birthday. The building will bear his name. Family members of Skiles are making the funds available to the university.

Gift to Endow Southwest Baptist Learning and Performance Center

Southwest Baptist University graduates, Bill Jester, and his wife, Nancy Hebbert Jester, have pledged \$1 million to endow The Jester Learning and Performance Center and to complete the unfinished portion of the building. When completed, The Center will include the Harriett K. Hutchens Library and an additional 36,655 sq. ft. in new classrooms, theatre, forensics lab and faculty offices for the art, communication arts and language and literature departments.

Samford Receives \$750,000 Grant

A \$750,000 grant from The Pew Charitable Trusts has been awarded to Samford to develop reliable ways to document the scholarship that goes into creating certain college courses and to measure their effectiveness. The study will look at what goes into designing and teaching courses that use the Problem-Based Learning technique where teams of students dig out information that helps them find the best solution to given problems.

Chowan Receives \$358,000 From Teagle Foundation

The Teagle Foundation of New York city has awarded Chowan College \$358,000 to fund a comprehensive academic support program over the next three years. The award is the largest direct assistance program grant in Chowan's 152-year history. The Foundation's major interest is strengthening private higher education, with a principal emphasis on small liberal arts colleges and a secondary emphasis on nursing education and theological education.

Development

East Texas Baptist University has received a gift of \$250,000 from the Anderson Foundation and \$133,859 from Welby Edwards.

Houston Baptist University has received a \$200,000 grant from the Andersen Foundation, a pledge of \$125,000 to the Legacy of Excellence Campaign from The Don and Colletta McMillian Foundation, and a gift of \$115,000 from the Dolores Welder Mitchell Charitable Annuity Trust.

Howard Payne University has received a grant from the Andersen Foundation for \$250,000 and a \$600,000 grant from the Hatton W. Summers Foundation of Dallas for the Douglas MacArthur Academy of Freedom.

The University of Mobile received a gift of \$258,400 from the estate of Edna Evelyn Olson. The gift established the Olson-Barnes Endowed Scholarship Fund in honor of Miss Olson and her sister, Helen Barnes. Students planning to enter the education field will qualify as eligible recipients.

William Carey College utilized donations from the McWethy Family Foundation and matching funds from local patrons and students of

the Winters School of Music at William Carey College's Hattiesburg campus to renovate an area to house an art music computer lab and outfit it with six state-of-the-art computers and software. Donations totaled over \$60,000.

Homer L. Jordan endowed a \$50,000 scholarship at William Carey College to assist deserving students who plan to major in music. Recipients of the scholarship will be from his home church, the First Baptist Church of Columbia.

Randolph Delk gave \$54,590 to William Carey College to supplement the previously established Buford E. and Ella Morgan Delk Memorial Scholarship Fund. ■

COMMENT: The Importance of Staying at the Table

Bob R. Agee, Executive Director, ASBCS



The colloquium in Williamsburg was a smashing success. It was the largest gathering of Baptist educators since 1976 when we held our last meeting in Williamsburg. All but five of our member schools had at least one person registered, and one college brought 30 representatives and one brought 28 from their institution. Almost 500 people registered their attendance, and we are aware of many spouses and children who did not register. The feedback on the program has indicated that it was the best meeting we have sponsored in participants' memory. Thanks to all of you for your support of the endeavor.



Bob R. Agee

At the last plenary session, Jud Carlberg, president of Gordon College, made the point that if we are going to succeed as Christian institutions in the new millennium, we need to determine to "stay at the table." Among the many valuable insights shared by the speakers and workshop presenters, no advice was more pertinent to us as Baptist educational institutions.

There is always the temptation to be so disturbed by things that happen within a family that people decide to "leave the table." Sometimes the decision is made to leave one family and join another family at a different table. More often, however, people leave the table and make the deci-

sion to stand alone. The history of such decisions indicates that those institutions find themselves alone in the arena with no real support group to turn to keep them in touch with their heritage or their founding mission.

Those who are leading institutions which have been a part of the Association of Southern Baptist Colleges and Schools should heed Dr. Carlberg's admonition. There is great value to "staying at the table" with schools which share a common heritage and sense of mission. It is possible for us to differ in the way we relate to our various state conventions but stay focused on trying to be true to our faith heritage.

It is difficult to cultivate a close working relationship with Southern Baptist churches, associations, or state conventions when you have no point of contact with the family of schools which has shared your mission and heritage.

When I served as a president, I determined that the best way to lead the university to be a force for Christian principles and ideals was to make a place at several tables and stay there. I wanted to "stay at the table" with the Baptist family. Oklahoma Baptist University needed them, and they needed us.

I wanted to "stay at the table" with the academic world. We made the effort to

maintain the highest possible standard of educational excellence for students and faculty. The academy needed schools where academics were addressed with a strong emphasis on Christian values and ideals, and we needed the tension provided by the academy to think and learn and grow intellectually.

We wanted to "stay at the table" with our faith heritage. We tried to talk openly and often about the significance of the Christian faith to the various academic disciplines. How to go about helping our students grow spiritually while they were growing intellectually and professionally was a primary focus.

There were other tables where we needed to be to keep the dialogue flowing and to be strong, vibrant, and relevant.

My appeal to all our member institutions is that you determine to "stay at the table" with the family of schools which share your faith heritage. You will be the stronger for it, and the long term future and strength of your school will be well served.

Jud Carlberg, president of Gordon College, made the point that if we are going to succeed as Christian institutions in the new millennium, we need to determine to "stay at the table."

Welcome to the two new member institutions who joined us at the June meeting in Williamsburg: Judson College in Elgin, Illinois, and The Baptist Memorial College of Health Sciences in Memphis, Tennessee. ■

Mark your calendar for these events!

Biennial meeting of the **Baptist Association of Philosophy Teachers**
September 22-24, 2000—Waco, Texas, Host: Baylor University

Association of Southern Baptist Colleges and Schools
Monday, December 4, 2000

ASBCS Board meeting and reception for all ASBCS personnel attending the annual meeting of SACS in Atlanta, Georgia

Annual meetings are scheduled for:

June 2-5, 2001—Lexington, Kentucky, Host: Georgetown College

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

Association of Southern Baptist Alumni Directors

Annual workshop, Friday, June 8, 2001, New Orleans, Louisiana



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Colloquium. . .

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intend to impact the world and the future for Christ,” Rankin said.

Addressing the topic, “A Celebration of Global Impact,” Rankin said, “Your students will not be up to the challenge if they do not learn to give of themselves. They must come out of your institutions to know that they must give of themselves to a lost world.”

Gaede delivered the fourth lecture entitled “Too Little, Too Much: Challenges Facing the Christian Professor in the 21st Century.”

Gaede addressed seven challenges he said professors of the 21st Century will face. He outlined the challenges as:

- Too much guild and too little truth
- Too much self esteem, too little self-worth
- Too much technology, too little art
- Too much quantity, too little quality
- Too much assessment, too little understanding
- Too much information, too little wisdom, and
- Too much tolerance, too little love.

Carlberg delivered the fifth lecture entitled “What Will it Take to Succeed as Christian Universities in the New Millennium?”

“If we are to weather the storms in higher education,” Gaede said, “we must stay at the table. Our Christian communities brim with opportunities to run from the table—or to stay in communication, gathering strength for the storms that will inevitably come.”

“If we are to move from success to significance, the Other One (Christ) must walk beside our students, our faculty and our leaders. There will be obstacles, testing our will to endure. There will be



OUTSTANDING EDUCATOR AWARD – Bob Agee, left, executive director of the Association of Southern Baptist Colleges and Schools, presents the Charles D Johnson Outstanding Educator Award to Cordell Maddox, president emeritus of Carson-Newman College.

struggles tempting us to leave the table. There will be foggy confusion causing us to question our direction. When the Other One, the Christ, walks with us, we persevere with joy for the journey.”

The H.I Hester Lectures were first delivered in 1972, after being endowed the preceding year by Dr. and Mrs. H. I. Hester of Liberty, Missouri. Hester, a long-time faculty member, author and administrator at William Jewell College and Midwestern Baptist Theological Seminary, was active in Southern Baptist education for more than 60 years. He was instrumental in the founding of the Association of Southern Baptist Colleges and Schools in 1948. ■



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