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ASBCS Member Institutions Prominent in National News Magazine Rankings

By Bob R. Agee

In September each year both *Time* magazine and *U.S. News and World Report* publish rankings of four year colleges and universities which they have determined to be the best in their respective categories.

Using the Carnegie Classification of Institutions of Higher Education, the *U.S. News and World Report* conducts research based on criteria they deem to be significant which helps them rank institutions in four categories: (1) Best National Universities – Doctoral; (2) Best Liberal Arts Colleges – Bachelors; (3) Best Universities – Masters; and (4) Best Comprehensive Colleges – Bachelors. In the September 17 issue of the magazine, the top tier rankings of institutions are reported.

Time magazine, on the other hand, uses one major focus of concern and reports on institutions which they deem to be leaders in the area of interest for the year. In the September 10 issue of *Time* they identified four “Colleges of the Year” which have developed and conduct outstanding freshman orientation programs. ASBCS schools are prominent in both journals’ focus on helping parents and prospective students identify outstanding institutions.

Among *Time* magazine’s four “Colleges of the Year”, William Jewell College in Missouri was featured for its outstanding program of helping freshmen acclimate themselves into college life.

The article featured a photograph of the campus during a procession of freshmen students led by faculty and administrators in full academic regalia. The issue also included an impressive

description of William Jewell’s freshman orientation program.

In the *U.S. News and World Report*’s September 17 issue entitled “America’s Best Colleges,” nine ASBCS schools are listed in the top tier in their respective categories.

In the category “Best Universities – Master’s,” five member institutions are listed. In previous years the magazine identified these institutions as “regional universities” because they tended to draw students heavily from the surrounding states.

These schools are noted for “providing a full range of undergraduate- and master’s-level programs, and few, if any, doctoral programs.” The Carnegie

Classification lists 573 institutions in this category listed by region.

Thirty-eight institutions are listed in the top tier in the South region. ASBCS schools listed include Samford University (5th), Mercer University (8th), Belmont University (16th), Mississippi College (31st), and Union University (33rd).

In the category “Best Comprehensive

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First-year students at William Jewell College participate in team-building exercises as part of their orientation program. TIME Magazine recently recognized William Jewell as its “Liberal Arts College of the Year” in recognition of the college’s transitional programs for first-year students. (William Jewell Photo)

ASBCS Annual Meeting Set for June 2-4, 2002

The annual meeting of the Association of Southern Baptist Colleges and Schools is set for June 1-4, 2002 at the Marriott Bay Point Resort, Panama City Beach, Florida.

Host school for the meeting is The Baptist College of Florida. Tom Kinchen is president of the school which is located in Graceville, Florida.

The meeting which has traditionally included presidents and chief academic officers of the 55 member schools has been expanded in recent years to include additional administrative disciplines.

The 2002 meeting is being expanded to

include chief admissions officers, chief student development officers and chief marketing and public relations officers.

Workshops will focus on student recruitment and student retention issues.

Chief financial officers and chief development officers met during the annual meeting last year to formally organize and plan to attend the 2002 meeting as well.

Specialized workshops will be offered for financial officers and development officers.

Hotel reservations can be made using the form posted on the ASBCS website <www.baptistschools.org> or on page 14 of this issue. ■

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

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ASBCS Institutions...

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Colleges – Bachelor's," four ASBCS member institutions are listed in the top tier. According to the Carnegie Classification, "these institutions focus on undergraduate education and offer a range of degree programs – in the liberal arts . . . and in professional fields such as business, nursing, and education." The classification includes 322 schools which were compared for ranking purposes. ASBCS schools were ranked in the top tier in two regions. In the South region, Ouachita Baptist University (5th), Louisiana College and Shorter College (tied for 17th) were listed among the top institutions. In the West, Oklahoma Baptist University (2nd) was the only ASBCS school listed in the top tier.

U.S. News and World Report also publishes an undated volume entitled *America's Best Colleges* which has become the magazine's number one best seller in recent years. That volume expands the rankings beyond the top tier institutions listed in the September 17 issue to include second, third, and fourth tier listings of the schools based on the Carnegie Classification. The undated volume also includes additional ratings for schools the magazine deems to be "Best Values," "Most

Debt Load" for students when they graduate, "Least Debt Load" for students when they graduate, "Best Business Programs" and "Best Engineering Programs."

Five ASBCS schools were listed among those institutions considered to be "Best Values." Mississippi College, Carson-Newman College, and Grand Canyon University were listed among those from the category "Best Universities – Master's" as schools with high quality academic programs which are available at lower cost to the student. In the category "Best Comprehensive College – Bachelor's," Shorter College and East Texas Baptist University were listed as "Best Values."

Two ASBCS institutions were listed among those institutions whose graduates accumulated the "Least Debt Load" to pay for their college experience. Union University and Dallas Baptist

University were included in this list.

Baylor University and Mercer

University were included in the ranking of "Best Undergraduate Engineering Programs."

In the Second Tier of institutions, 13 ASBCS schools were ranked. Baylor University was ranked among the "Best National Universities – Doctoral" in the second tier. Among the "Best Universities – Master's," Campbell University, Carson-Newman, California Baptist University, Dallas Baptist University, Grand Canyon University, Hardin-Simmons University, and University of Mary Hardin Baylor were listed. Among the "Best Comprehensive Colleges – Bachelor's," Blue Mountain College, Virginia Intermont, and Judson College in Illinois were ranked in the second tier.

Listed in the Third Tier of institutions were 17 ASBCS schools. Among the "Best Liberal Arts Colleges – Bachelor's," Georgetown College and William Jewell College were listed from among the 218 liberal arts colleges compared. From the ranking of "Best Universities – Master's," Averett University, Campbellsville University, Charleston Southern University, Cumberland College, Gardner-Webb University, Palm Beach Atlantic College, University of Mobile, Southwest Baptist University and Houston Baptist University were ranked in the third tier. In the category "Best Comprehensive Colleges

– Bachelor's" Anderson College, Bluefield College, Brewton Parker College, Chowan College, North Greenville College, and Hannibal-LaGrange College were included in the third tier listing.

The Fourth Tier rankings included six ASBCS schools. Judson College in Alabama, William Carey College, Wayland Baptist University, Mid-Continent College, Williams Baptist College, and Missouri Baptist College were mentioned in their respective categories.

A total of 45 ASBCS institutions were included in the rankings of institutions. The prominence of these institutions in the listings verify that ASBCS member institutions are doing an outstanding job of being academically strong while they continue to live out their faith heritage with deep conviction. ■

The Opportunity and the Need for Academic Leadership

Editor's note: This article is adapted from the second Hester Lecture delivered by George Marsden, professor of philosophy, Notre Dame University, South Bend, Indiana, at the annual meeting of the Association of Southern Baptist Colleges and Schools in Lexington, Ky., June 4, 2001.

by George Marsden

One of the jobs of an historian is to help us notice things in the present that are peculiar. By looking at ourselves in the perspective of past societies, we notice things that we take for granted about ourselves but which a visitor from another age would find very peculiar.

The subject of this lecture is one of those peculiarities. Almost all Americans claim to believe in God. Two-thirds believe in traditional Christian doctrines. (One wonders how deep it goes. As someone has said, the most fundamental question for most Americans is "Where's the Mall?") But let's concede that much of American religious profession is of low voltage—still, even if only half of those who made such professions were somewhat serious about it that would still be an awful lot of people—maybe a third of Americans—making the immense claim that there is a being great enough to create this unbelievably vast universe who cares for us. Think of that.

One should expect this belief in God to have huge intellectual implications for a lot of other things Americans believe. Yet in our educational system—when it comes to passing our ideas from one generation to the next—we have almost no room at all for God. Not only do Americans seldom mention God in their classrooms; they act as though he does not exist. In our places of worship they say that their religion is not just for one day a week, but for all that we do, yet in most of their education they send the message that when it comes to the really important things in life—what one should think about other people, society, politics, economics, careers, the environment, ourselves, our moral values, our nature and our destiny—Americans teach their young people to think about them as though God did not exist.

In his widely-read *The Culture of Disbelief*, Yale law professor Stephen Carter has some helpful observations regarding our current situation. Carter observes that the problem is not so much discrimination against religion in American public life, but its trivialization. Americans express their religious sentiments in public about as freely as in any modern society ("I just want to thank the Lord that my curve ball was breaking real



George Marsden

good tonight.") But the religious rhetoric seldom amounts to anything. Religious belief, says Carter, is most often treated as though it were a harmless hobby, like building model airplanes or sailboarding.

This is the way religion is typically treated in most of our educational system. At best it is treated as an OK private hobby—perhaps like the chess club. Something students might be encouraged to pursue on their own. Perhaps a college or university may even encourage voluntary religious organizations on campus. But it still is not regarded as something that relates to the more important things of life that we learn about. This is the case, I believe, even at many church-related colleges.

This trivialization of religion in education has a deeper implication. The deeper implication is that in large areas of life Americans are taught to act—despite our religious professions—as though God did not exist. That is at least the message that most Americans are willing to send to the next generation in our educational system.

A visitor from another era would think that—given our degree of religious profession—our culture was simply crazy. Suppose, let us say that a scholar such as Socrates, Erasmus, or an Isaac Newton were to show up and we had to explain that although much of our population believes now we do not talk about God in the classrooms. Such a visitor would think we were crazy.

How did we get that way? That's the historical question which I won't deal with here. I'll just say that by early in this century America's leading educators had concluded that the best education would reverence a combination of scientific and democratic ideals. These two ideas could be brought together under the rubric of "freedom." Science would involve free-inquiry, democratic ideals would involve learning to live freely, to think and choose for oneself.

Freedom is, of course, a wonderful ideal—and we should value both these kinds of freedom—free scientific inquiry and freedom to choose one's own beliefs. But like lots of good things these good ideals were so valued to the exclusion of everything else that they led to distortions. One of those distortions, in my view, was that America's educators declared that the only first-rate education be education free from all religious direction or constraint.

Such opposition to religious outlooks is institutionalized and often directed toward religious schools.

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Academic Leadership...

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Just one example: the American Association of University Professors (AAUP) has long held a policy which one of its committees has recently summarized this way: (1) institutions of higher learning have the prerogative or the right to require doctrinal fidelity of their professors and (2) institutions who exercise that prerogative necessarily "forfeit the moral right to proclaim themselves as authentic seats of higher learning." In other words American institutions are free to define themselves, including religiously, but if they do have some religious requirements of their faculty they are automatically regarded as second class institutions.

The best education, such educators have presumed, is that of wholly secular universities that revere science and personal freedom. If religious colleges aspire to be regarded as truly first class they should drop their religious requirements or expectations and adopt educational standards like the universities. We are not talking just about strict fundamentalist creeds here, but about any requirement that faculty affirm the religious tradition of the school.

As some in this association have pointed out to me, Phi Beta Kappa discriminates against schools on similar grounds.

This is a complicated issue which I will make too simple, but I think even if we went through the complications one simple point would emerge. It is this: the time has come to rethink the premise that the best education is secular and that religiously based education is automatically inferior. Religious colleges, instead of feeling that they are under pressure to become more like their secular counterparts, should take pride in the religious character of their education, attempting to strengthen it rather than weaken it.

One of the beliefs of the progressive educators who designed the secular ideals for American education was that free scientific and democratic education would lead to moral progress. That has happened in certain respects. Most of all there has been moral progress in the area of tolerance—but tolerance, as wonderful a value as it is can only take us so far. Let me explain.

Tolerance is one of a larger triad of values that are widely touted as the supreme virtues in our public culture, whether it be the media or education. This triad consists of tolerance, free choice, and self-fulfillment. These are not, of course, the only virtues touted but I think these three are the leading ones that tend to trump or subvert the others. Perhaps the most basic is self-fulfillment, which is, of course, the driving ideological engine of our materialist and hedonistic consumer capitalist culture. Self-fulfillment typically is seen as intimately related to free choice—the core message of advertising. Tolerance is the principle of respecting other people, not only if they come from another group or community, but also respecting their choices. These closely related ideals are likely to be near the core of moral outlooks of young people who are shaped largely by the

values of TV, public education, and eventually by the universities. In courses in the humanities, as much as on MTV, they are likely to be shaped by the dominating principle of choice, that we should be guided by the ideal of maximizing individual freedom so long as it does not infringe on the freedom of others. Yet the ethic that emerges from this consumer culture of choice is incoherent. It has led to moral progress up to a point, but it also seems to be producing a nation of moral midgets.

Tolerance, for instance, will not bear anything like the moral weight that is put on it in our culture. In combination with other ethical principles it is invaluable and it certainly should be a prominent Christian virtue. Yet as one of the supreme virtues, essentially on its own, it is nearly useless for dealing with any hard cases. What are the limits of tolerance? There is no court of appeal. Self-fulfillment is no help, since when detached from higher virtues, it begs the question of what aspects of the self ought to be fulfilled and what parts controlled

or suppressed. Free choice as a supreme virtue is equally vacuous. What are good choices? As former university president George Dennis O'Brien comments regarding this phenomenon in his insightful *All the Essential Half-Truths about Higher Education*, "while choice is a condition of moral worth, it is not itself the con-

tent of moral worth." The universities' emphasis on maximizing freedom of choice only reinforces problems of students who are shaped by a public media culture that has already learned that half-truth all too well.

One instance of the moral rootlessness of much of contemporary culture is what we might call the "culture of 'whatever.'" Many young people are detached, sometimes cynical, and unwilling to make commitments and moral judgements. For example, in an essay in *The Chronicle of Higher Education* in 1997, a literature teacher at a public college lamented that she could not get her students to condemn human sacrifice, which was the subject of a story they were reading. The students' attitude seemed to be "whatever." "Who's to say?" "What right do we have to criticize another person's choice?"

Such moral rootlessness, of course, grows out of our larger national culture, government, business, and the media, rather than primarily out of higher education itself, but the problem is: What basis do the secular universities and colleges have to counter it? The old progressive ideal of the first half of the 20th century, that scientifically modeled education emphasizing individual freedom would provide new foundations for moral consensus, has not worked out. Post-modern critiques undermine such consensus models, but also make it nearly impossible to agree on any alternative. The same methodologies that are used to dismantle traditional moral claims can be turned on the moral claims that are asserted in their place.

In the light of such developments, I would suggest that the time has come for our culture to be rethinking the role of religiously based colleges. Given the morally fragmented, technically oriented, careerist state of our major universities and their undergraduate colleges, why in the world should we think that

they should be setting the standard for the best education and that religious colleges should be trying to catch up? True, most secular universities still have vastly more resources. But what else do they have? In these days of a perpetual buyers' market for faculty, many religious colleges, even of modest means, can have excellent faculties—at least if they are willing to commit resources to providing conditions to attract and keep the best Christian scholars. Building a vision around a particular religious tradition often contributes to such colleges being better places to help produce morally responsible citizens than are giant universities.

Sociologist Alan Wolfe, a secularist himself, has become sympathetic to encouraging more faith-based perspectives, by considering the issue in relation to university students. Few of them, he observes have any basis for their opinions. He writes: "It is not that I long for students to appear in my classroom who can cite chapter and verse from the Bible in defense of positions on which they will never reflect. But I would not mind an occasional argument, backed up by familiarity with at least one historical tradition, in support of a passionately held viewpoint on something—anything." George Dennis O'Brien makes a similar point, remarking that the "delirious diversity" of the Harvard curriculum would be persons already formed by some dogmatic tradition, such as from the Jesuits or in an orthodox Yeshiva.

If this is the case—(1) that our public culture, of which the major universities are a part, are failing to produce the sorts of morally and intellectually rooted citizens that our nation needs—and (2) that particular religious communities and their educational institutions may be in better positions to cultivate such citizens—perhaps it is time to rethink some of the premises that have dominated mainstream higher education for a century.

Perhaps the time has come when it is the secular universities that should be thought of as second class and urged to find some way to try to catch up qualitatively to what some of the religious colleges are doing.

Religious colleges, in the meantime, should not feel that they should have to apologize for their religious character. Rather they should be building themselves up as models of an alternative higher education that others might want to emulate.

Now the question I want to leave with you is whether Southern Baptist higher education can meet that challenge. Can it achieve first rate standards academically while maintaining its distinct Christian identity?

This challenge is particularly strong for Southern Baptist institutions today in the wake of the recent efforts for fundamentalist or conservative takeovers. Let me explain why.

The central theme in the secularization of American colleges and universities is the rise of the ideal of "freedom" as their primary organizing principle. I mentioned how the AAUP has interpreted this ideal.

Here's the problem: Today many Southern Baptist educators and professors are deathly afraid of a fundamentalist take-over. In reaction, Southern Baptist moderates have emphasized the ideal of freedom in the Baptist heritage. That ideal is surely there to some extent, but to hear some moderates tell it, one would think that freedom was the number one doctrine of Southern Baptists. They speak almost as though the essence of

being a Baptist is that one is free to believe any doctrine he or she wants. One wonders how if that were the case Baptists might agree on anything, including the saving work of Jesus Christ or that baptism is properly reserved for believers and not infants.

This inordinate emphasis on freedom is clearly a reaction to fundamentalism or the threat of conservative takeovers. The same pattern has recurred again and again in the history of American higher education. Fundamentalist or conservative efforts in various traditions to move in a more conservative direction and to enforce a strict set of guidelines have repeatedly had an unintended consequence. The unintended consequence is that the moderates in the tradition will renounce any guidelines altogether and declare that freedom from all control is the essence of higher education. I could give you many examples of this same outcome.

It seems to me clear also that the problem can not be solved by simply having more conservative takeovers. That may work for a few institutions, but it will probably also drive more and more people into the moderate camp of those who champion freedom above all else.

The challenge, it seems to me, is how will it be possible for moderates and conservatives voluntarily to institute programs for encouraging first-rate integration of faith and learning.

Or will the conservatives simply come to monopolize the agenda of relating faith and learning, and in reaction moderate schools will abandon that agenda?

In assessing such prospects we must take into account that once schools begin to move in a more moderate direction there are immense pressures to continue to do so and to marginalize the religious mission of the school. Historically that is the direction the vast majority of religious schools have gone, so there are pressures for other schools to follow. Pressures come from accrediting agencies, potential constituents, potential donors, faculty ideals about professionalism, changing student mores, pressures for diversity, ideas about separation of church and state, ideas of academic freedom. I see these operating together as a sort of gravitational pull for conformity in American higher education—so that with respect to religion, at least, every school will resemble every other school—that is religion will be relegated to being a private option that has almost nothing to do with the actual education that is being offered.

In order to counter this gravitational pull, it seems to me that it is necessary to have strong leadership to push in the opposite direction. Integrating religion into the curriculum is not just something that is going to happen. Neither is it going

Perhaps the time has come when it is the secular universities that should be thought of as second class and urged to find some way to try to catch up qualitatively to what some of the religious colleges are doing.

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to happen by imposing heavy-handed measures. Rather it is something that needs to be cultivated and to grow.

Finally, I need to say a little about what I have in mind when I talk about integrating religion into the curriculum. What I have in mind has largely to do with consciousness raising among faculty and students. It involves cultivating certain habits of thought—most basically the habit of simply asking the question of “how should I relate my religious beliefs to the rest of what I believe?” How will my outlook differ if I keep God in the intellectual picture? The answers for that will not always be easy—and there is always a danger of turning to superficial pieties and too simple answers. Too many Christian professors have a Ph.D. in their discipline but only a Sunday-school level understanding of Christianity. That is one reason why I say we need scholarship or hard thinking as part of this task. But with consciousness raising about the importance of this project, and as more people are given the time to engage in such hard thinking, the answers we will have available will become more less superficial and in the long run more satisfying.

As I said at the outset, we are all products of a culture in which we have learned to make sharp separation of religious and secular activities into different compartments. We often treat our Christian belief as though they were added options which some people may want and others will not. Even in the curricula of our church-related schools we often treat Christianity as though it were strictly a private matter—so that when it comes to the practical things of life we just learn what everyone else learns. Business is business after all—so we say. Well business is not just business. We should be thinking about the Christian implications for all the business of our lives and learning. Such perspectives won’t change everything—lot’s of technical skills and procedures will remain the same. The overwhelming majority of the content of many technical and scientific course will remain the same. Yet whenever those courses touch on the big issues or whenever students take courses that deal largely with the bigger picture, putting God in the picture will change some things.

In building Christian perspectives on learning I think we can learn from the example of the feminists. Forty years ago there were few people thinking about the implications of gender for teaching, learning, and scholarship. Nonetheless, there were many such implications and after some decades of consciousness -raising most people recognize many of these. We might also see many of the claims as too overblown and strident and that should be a warning to Christians not to do the same.

Christian perspectives, I would argue, can make far more difference in far more areas of learning than does gender. Christian perspectives will not change everything, but it will change some things. It will not change how we calculate an equation in economics, but it may change what equations we choose to calculate or why we are calculating them in the first place. Are they for concern for the poor or concern for our own advantage?

Christianity involves immense claims about reality and some of these should make a vast difference about how we think about some things. For instance, if we believe that all reality is

created by a God who cares for us and reveals himself to us, then we can’t view human moral ideals simply functionally, as nothing more than arbitrary constructions of the powerful or as survival mechanisms of the oppressed. Rather we would see that—whatever else they are—the most important things about human constructions of moralities is how well they conform to divinely instituted standards. Or the belief that God has created us provides us with a place to stand in evaluating the cult of self in modern and post-modern culture. With God the creator out of the way as a serious component of our thought, views of human capacities have become immensely inflated. Much of the history of modern and post-modern Western thought could be written as the elimination of the Creator and the consequent inflation of human ego and achievement.

These are just a few illustrations. I could give many others—and I refer you to *The Outrageous Idea of Christian Scholarship*. There are many different Christian traditions and so great varieties among Christians as to how they address any issue. The point is that with God in the picture we have a very different picture. For one thing, if we remain keenly aware that God is in our intellectual picture the dimensions of the rest of the picture will shrink drastically. For another, if God is in the picture, God will be at the center of the picture. Rather than seeing ourselves, or our own kind, as we normally do, as at the center of reality, we will see that we are on the periphery no more significant than anyone else.

These are the sorts of attitudes that should distinguish Christian higher education from the alternatives in American culture that trivialize and privatize religious belief. If Christian academic outlooks are to flourish, however, I think it will take strong leadership. Administrators will have to seek for faculty who cherish such ideals (there are many young people in graduate school today who are excited about them.) They will also have to see to the organization of faculty seminars to discuss such issues and they will have to encourage faculty to attend such seminars as already exist. They will require providing released time from teaching, perhaps on a competitive basis, so that leading faculty can cultivate development of such ideals in their own scholarship. This will require commitment of resources such as opportunity hires for faculty who would be especially suited to leading your college in such directions.

If one is willing to commit the resources and to think creatively about how this mission may be accomplished, I think the opportunity is there. American higher education is languishing and is hollow at its core. Religious colleges, including Southern Baptist colleges are in a position to provide a vital alternative—but to do so colleges will need leadership with the vision necessary to take advantage of this opportunity.

Endnotes

1. George Dennis O’Brien comments in *All the Essential Half-Truths about Higher Education*, (Chicago: University of Chicago Press, 1998), 69. Cf. his valuable discussion, 61-73.
2. Kay Haugaard, “Suspending Moral Judgment: Students Who Refuse to Condemn the Unthinkable?” *Chronicle of Higher Education*, June 27, 1997, B4-5.
3. Alan Wolfe, “A Welcome Revival of Religion in the Academy,” *The Chronicle of Higher Education*, September 19, 1997, B4-5. ■

CHRISTIAN COLLEGES AND UNIVERSITIES PROVIDE VALUES-BASED APPROACH TO HIGHER EDUCATION

by Michael V. Carter

Some would tell us that it is not possible to have quality higher education from a "biased" faith-based perspective. I profess I believe that honest and rigorous education can and does take place on faith-based campuses.

Having served as a chief academic officer for 11 years prior to becoming president of Campbellsville University, my observation is based from an academic as well as a faith-based perspective.

The quest for truth has never been hindered by the underlying Christian values such as honesty, truthfulness, compassion, care, serving and love. For it is these very attributes that provide the basis of human character, moral order and the ability to conduct society by varying degrees of consensus. Christian higher education is about service. It is about understanding others and allowing others to understand the world around them.

Those of us who proudly proclaim and adhere to our church heritage must not only continue the legacy of providing a faith-based, strong educational experience, but we must ensure that our mission and our ability to be effective are enhanced so that we might meet the future challenges with vision, energy and love.

For the vast majority of our Christian colleges and universities, our mission is to provide students with a quality education where Christian leadership and service are emphasized. We are helping students to learn how to "make a difference" one student at a time. At Campbellsville University, like other such institutions, we seek to develop students academically, spiritually, and socially within a caring, Christian atmosphere.

Those of us associated with Christian education are committed to leadership development, but leadership of a different kind: "servant leadership." Students attending a Christian college or university are not only challenged by a rigorous academic program, but are offered numerous opportunities to extend their role of service, many times, to those less fortunate or to the many across our state, nation and world.

For example at Campbellsville University, we provide an opportunity for our students to rebuild houses in need of repair through



Michael V. Carter

our Kentucky Heartland Outreach program. In its two years of existence, Kentucky Heartland Outreach has replaced roofs, windows, doors, and porches, as well as painted numerous homes throughout several parts of Central Kentucky. Through the servant leadership of these students, not only are houses repaired, but so are the lives of many with whom our students come into contact.

During the 2001 annual meeting of the Association of Southern Baptist Colleges and Schools in Lexington, Ky., this past June, Dr. George Marsden, noted Christian scholar and professor of philosophy at Notre Dame University, challenged college and university presidents and academic deans to proudly proclaim and adhere to our institutions' Christian distinctiveness. "The time has come," he said, "to rethink the premise that the best education is secular and that religiously based education is automatically inferior. Religious colleges, instead of feeling that they are under pressure to become more like their secular counterparts, should take pride in the religious character of their education, attempting to strengthen it rather than weaken it."

As higher education in Kentucky has recently entered into a new century, many of the essential ingredients, which prepare students for tomorrow, have not changed since our founding. The larger issues we will face call for a renewed understanding of the intrinsic value of education, beyond the preparation of job skills.

The reality of war and terrorist attacks, hunger, poverty and inequity, racism, the new economy, environmental concerns, information management, the need for greater appreciation of the arts, cultural differences, and educational issues and reform are all issues that students must be exposed to in order to become effective citizens in 2001 and beyond. Kentucky, like other parts of the nation, faces serious social and economic challenges.

Our educational approach is intended to assist many, not just the best and brightest, as we integrate the Christian faith with academic discipline. The integration of faith and learning is our distinctiveness as institutions of higher learning.

How well are our graduates doing? In a recent study (2001) conducted by Dr. Ernest P. Pascarella of the University of Iowa and Dr. Patrick T. Terenzini of Pennsylvania State University and conducted by the Appalachian College Association, 23 private colleges and universities, most of whom are church-related, participated in a sweeping

survey of its graduates as compared to five surveyed public institutions in Kentucky, Tennessee and West Virginia.

The study, in conjunction with American College Testing (ACT), found that graduates from the small, private institutions take a greater interest in social and ethical issues and report an unusually higher degree of satisfaction with their undergraduate education. The overall satisfaction with the undergraduate education received was nearly 11 percent higher for the graduates of these private colleges and universities than the public institutions surveyed.

Graduates showed clear advantages when asked about the perceived value of their undergraduate experience. Furthermore, graduates of these institutions, according to the survey, demonstrated strong advantages in the areas of developing ethical standards and values, appreciating literature and fine arts, developing self-confidence, actively participating in volunteer work to support worthwhile causes, interacting well with people from racial groups or cultures different from their own, and learning how to be more responsible family members.

Certainly, the future of American education will bring many changes. But education is a system of continuity, built on values and history. Why should someone appreciate a Campbellsville University if we don't appreciate the heritage of why this and several hundred other church-related colleges and universities were born?

There is room for the church-related colleges and universities as there is for the large, state research institutions. However, as Christian colleges and universities engage in greater competition for recruiting students and seeking private sources of funds, we must challenge ourselves to "keep the course" our founders would want for us to maintain. We must remember that Christian institutions have and will continue to provide students with a values based approach to learning—inside and outside of the classroom.

With headlines screaming daily at us of hopelessness and despair, I cannot recall a better time when our nation can use the influence of our Christian-educated men and women who can provide the solutions to our nation's and world's social problems. ■

Michael V. Carter is the 10th president of Campbellsville University.

This editorial originally appeared in the September 2001 issue of Kentucky Monthly magazine.

Legal Notes

by James Guenther



Campus Crime and Fences

Recently, I watched a university fence its campus. By rancher's standards it was half-hearted; there were breaks in the barrier where gates or cattle guards should have been. On the other hand, the fence was as high as one might build to guard against jumping deer attracted by the flowers and green lawn. Mainly, the fence was elegant.

I asked about its purpose. "It's an effort to hold down crime," I was told. I wondered on which side of the fence this crime reduction was expected to occur.

Sadly, most crime on campus is committed by students. One survey indicated about 70 percent of assaults that take place on campuses are committed by students. So was the university trying to fence crime *in* or fence it *out*?

The university's administration probably hoped the fence would deter wrongdoers from coming onto the campus and harming students and others in the campus community. The university would employ other strategies to hold down its home-grown criminals.

The administration knew that when students are the victims of crime, especially crime on campus, they sometimes sue the school. So maybe the fence would reduce crime and thus reduce suits.

Student crime victims began to sue their schools in the late 1970s. After students won a few suits in the mid-1980s, such litigation became routine. While students are still more likely to lose than win, the suits keep coming.

What do these student crime victims turned plaintiffs claim the school did or failed to do that would make the school legally obliged to pay them money for their injuries? What duty did the school owe the student, and fail to perform?

Some students have sued their schools claiming the school breached a contract with the student. In those cases, students have claimed such things as: "The school promised me I would be safe on campus, that there would be more security, that doors always would be locked?"

In contract cases the courts usually want to see a promise in plain language, not some language from which the plaintiff argues a promise should be implied. Catalogs and stu-

dent handbooks are most likely places where a promise can be found. But schools generally know not to make explicit promises they can't keep, and know that when it comes to security little can be guaranteed. The risk here is that the school's recruiting efforts will lead it to overstate its security system and imply that "This is one campus you can come to and know that you will be safe."

But usually students use negligence theories on which to base their suits. The duty which was violated, they will argue, is a duty the common law recognizes because of a special relationship between the College and its student. When the student is the victim of an assault in a residence hall, the student may argue common law duties owed by landlords to their tenants, or innkeepers to their guests. If the assault occurs elsewhere on campus the student may argue that the school owed the student the same duties a department store owes a customer—the duties owed to a "business invitee."

A school that undertakes to play a heavy role as guardian of its students, may assume responsibilities it might not otherwise have had. For example, a state university might not be liable for injuries resulting to a student from an assault at a dormitory party when everyone knew the college did not supervise those parties. But a Baptist school with policies calling for such supervision may be liable for the injuries if it negligently supervises the party.

Foreseeability is a critical issue in these cases. Was the criminal act reasonably foreseeable and was it within the school's ability to control? The school is more likely to be liable when the student can show that the school had specific knowledge of the very threat of harm which befell the student and the college did not act with appropriate care. For example, if the school knew a student to have violent propensities, the school may be liable when he attacks again.

A school may be liable when a student is attacked after telling the school that an attack has been threatened, or when a student is the latest in a series of victims of the same kind of crime or of crime in the same area.

When it comes to what a school "ought to have foreseen," some courts have said every

institution of higher education ought to foresee that students are prime criminal targets.

Students are often young, and perhaps away from home for the first time. They may be inexperienced and overly trusting. Courts have indicated that attacks on women students are especially to be foreseen and guarded against.

Schools can help themselves by not hiding campus crime. If a school can show that it promptly tells its students about crimes on or about the campus, encourages and helps

When it comes to what a school "ought to have foreseen," some courts have said every institution of higher education ought to foresee that students are prime criminal targets.

the students exercise care for their own safety, enforces its security rules, and is quick to expel the student who evidences violence, the school will be in a better position if a student crime-victim sues.

So what's the bottom line? One legal authority has summarized it this way: "When an institution has foreseen or ought to have foreseen that criminal activity will likely occur on campus, it must take reasonable, appropriate steps to safeguard its students and other persons whom it has expressly or implicitly invited onto its premises. In determining whether this duty has been met in a specific case, courts will consider the foreseeability of violent criminal activity on the particular campus and the reasonableness and appropriateness of the institution's response to that particular threat." (Kaplin and Lee, *The Law of Higher Education*)

The university that built the fence may have taken a reasonable step toward safeguarding its students from a foreseen criminal threat. ■

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



A View from the Inside of a Crisis

by Carolyn Bishop, *International Director*

During the past few weeks, CGE member school administrators and faculty have received numerous responses regarding the dramatic events of September 11, 2001. From that communication, it has become clear that the position of CGE is seen around the globe as one of an insider. Recent speakers at the 14th CGE Meeting hosted by Louisiana College addressed well the position from the inside as "a place to stand" and "a respected voice." CGE member schools committed to work even more closely together for the good of students in this generation and for the future.

Relationships built over years of faithful friendship place CGE educational partners in a trusted position as heartfelt friends, not simply professional colleagues. Friends from the Middle East, Asia, North Africa and South Asia sent condolences, statements of grief at the horrific acts of terrorism, and words of support.

Comments included a statement out of the Middle East stating that CGE friends are like "a pillar of stone to do good in the world and in education," while another statement expressed "deepest regret and sympathy for the tragedy suffered yesterday which has affected us all." A political official wrote that the "atrocities make the need for our mission that much greater." A

government worker from East Asia wrote, "Please accept our sincere sympathy and solicitude. Though I am not a Christian, I will pray for your people."

*...the "atrocities
make the need for
our mission that
much greater."*

How can we best use this voice gained from a genuine concern for our educational and professional colleagues of many faiths and people groups? Every response we give should reflect our commitment to our faith

and values. The bonds of valued friendship build a community of trust and safe harbor that can find ways to express common concerns from a kaleidoscope of perspectives. Being an insider in friendship withstands the common barriers that arise when systems are threatened. The Chinese symbol for crisis is a combination of two characters representing danger and opportunity. Let us use the opportunity of the respected insider to help diffuse the danger that threatens our global unity. ♦

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

Projects During CGE's 14th Year Span the Globe

(From a Report Presented at the Annual Meeting at Louisiana College, September 28-29, 2001)

During its 14th year, CGE:

- **investigated new opportunities** overseas for building educational relationships including Israel, North Korea, Indonesia, China, Morocco/Tunisia, and France.
- **established and enhanced educational programs** overseas through Start-Up Grants to 4 CGE schools in the amount of \$38,560.00 divided between Nepal, Tunisia/Morocco, Yemen/Zanzibar/Kenya, and Myanmar.
- **hosted delegation trips** to Venezuela, Morocco, Tunisia, Lebanon, and Syria.
- **conducted seminars, conferences and workshops** for building global understanding and partnership in Nepal, Tunisia, California, and Kentucky.
- **provided information** on CGE member school projects and programs through the December 2000 and June 2001 News Bulletins. Projects from member schools totaled 119, representing 41 countries.
- **CGE facilitated IAP-66 visas** for Meredith, Ouachita, ETBU, Carson-Newman, Union, and Shorter.

Delegation trips included several CGE schools visiting Morocco and Tunisia to investigate new opportunities for nursing students to partner with national health care and hospital systems. In October, CGE cooperated

with the Ministry of Education in Nepal and Katmandu University for an international project. CGE participants came from Mississippi College and Louisiana College, and partners from Georgia Tech, Lockheed, and Media Specialists. In March, CGE visited Venezuela to look at new opportunities for departments of Spanish and interdisciplinary programs related to Spanish history and culture. The primary institute, which matches CGE member school criteria for quality of education and support structures for both students and faculty partnerships, was Simon Bolivar University. In April, an International Conference was co-hosted in Tunisia by CGE, the Tunisian American Chamber of Commerce, and the University of Tunis Carthage. Attendees included faculty from Hardin-Simmons and Union in a follow-up to their Start-Up Grants.

The annual summer project to China was conducted in Yantai with the Provincial Office of Foreign Affairs which gathered 350 Chinese teachers of English for an intensive workshop on grammar and Teacher Exploration Methods. A second workshop was conducted in partnership with the Department of Education in Bangkok, Thailand and Sripatum University, a CGE partner school. Over 279 Thai high school

teachers of English met with 43 American teachers during a five-session workshop. Responses from educational and government officials in both locations was extremely affirming, and requests were sent for summer projects in 2002.

Hardin-Simmons was granted \$10,000 for their Start-Up Grant Proposal for cross-cultural educational programs in Yemen, Zanzibar, and Kenya. With political unrest in Yemen, those efforts were switched to Egypt. Samford University's Ida V. Moffett School of Nursing was granted \$8,560 to investigate nursing partnerships in Tunisia and Morocco. Ouachita was awarded \$10,000 for a very strategic effort in Myanmar to discover the current status of liberal arts programs and current theological studies. Missouri Baptist received a grant of \$10,000 for their sports education project in Morocco.

The next Start-Up Grant proposals need to be submitted by March 1 and can be awarded by April 1.

Currently, we have CGE overseas partners who are looking for partnerships with our schools: Bangkok, Thailand; Jember and Bandung, Indonesia; Beirut, Lebanon; Damascus, Syria; Alicante, Spain; Amman, Jordan; Kuala Lumpur, Malaysia; and with many schools in China. ■



Greiner Named President of Virginia Intermont College

Stephen G. Greiner was named Virginia Intermont's 15th president in August. "We are very pleased to have Dr. Greiner joining Intermont as the new president," said Joe Kerr, chair of the presidential search committee. "His experience, vision and skills will serve Intermont well, and the Board of Trustees felt he was the best match for the college. After Dr. Greiner met with various constituencies on campus, the faculty, staff, students, alumni and community all responded positively to him, and we look forward with great anticipation to his leadership here at Virginia Intermont."

Greiner comes to Virginia Intermont from the University of Evansville in Evansville, Ind., where he served as vice president for academic affairs. While at the university, Greiner also served as dean of the college of education and health sciences. In his position as vice president at the university,

Greiner managed four colleges, 22 academic departments, 17 university administrative units, a campus in England and an annual budget of \$20 million. Greiner was also instrumental in



Stephen G. Greiner

leading academic and technology strategic planning and in the development of numerous international education and study abroad initiatives as well as a Center for Teaching Excellence and a peer-advising program. Prior to his position at Evansville, Greiner was at Old Dominion University in Norfolk, Va., for 15 years, where held several administrative positions, including acting dean of education, associate dean of education and director of continuing education.

He was also a member of the faculty in the Darden College of Education. While at Old Dominion, Greiner was the recipient of the 1993 "Most Influential Faculty Member" Award and the 1995 "Outstanding Service Award for Commitment to Campus Diversity," which is presented by the Coalition of Black Faculty and Administrators. Before joining Old Dominion, Greiner served at the University of South Alabama and at Radford College.

Greiner holds a Bachelor of Arts degree in education from the University of Kentucky, a Master of Public Service degree from Western Kentucky University and a doctorate in education from Virginia Tech.

Greiner is a successful grant writer and was actively involved in his community in Evansville. Joining Greiner in his move to Bristol are his wife, Nancy and their 12-year-old twins. ■

People

Averett University: Carol Barton, director of the GPS on-line help desk, published her article "I'll fare the hands that heaved the stones: John Milton, A Preliminary Thanatography" in the journal *Milton Studies*. History professor Alfred A. Bolton received the Ronald G. Greenwood Award, the Academy of Management's highest award in the area of management history. Assistant theatre professor Richard Breen starred in "The Good Doctor" at the Black Hills Playhouse, Rapid City, S.D. GPS adjunct professor Ronald K. Bullis published his sixth book, entitled *Sacred Calling, Secular Accountability: Law and Ethics in Complementary and Spiritual Counseling*.

Campbell University: Associate history professor Lloyd Johnson was selected to review grant proposals for the Teaching American History Grant Program, a \$50 million federal program designed to improve American students' knowledge of history. William Tate, assistant English professor, wrote a book entitled *Solomonic Iconography in Early Stuart England: Solomon's Wisdom, Solomon's Folly*, that was published by Edwin Mellon Press. Jack Britt, vice president for institutional advancement was

inducted into the East Carolina University Educators Hall of Fame.

East Texas Baptist University: Bob Riley, president, recently led an 11-member delegation to the state capitol in Austin in support of the Texas Equalization Grant (TEG) program. The TEG is designed to help equalize tuition costs between state supported and private schools.

Hannibal-LaGrange College: John Booth, associate professor of music and music department chair, published an article, "The Volunteer Music Director," in the September 2001 edition of *Church Musician Today*.

Hardin-Simmons University: Bond professor of English Robert Fink published his poem "Why I Was The Only 1968 Marine Officer Candidate Who Failed To Qualify Marksman" in the Spring/Summer 2001 issue of *The Texas Review* (Sam Houston State University). Bernard Scherr, assistant professor music and head of the theory and composition department for the School of Music, recently won the University of Oregon's 125th Anniversary Composition Commission. Scherr was also commissioned by HSU to compose a piece for the recent inauguration of W. Craig Turner as new president. Three physical therapy professors have been selected to serve as Item Writers for the National Physical Therapy

Examination. They are Dennis G. O'Connell, professor; Phillip Palmer, assistant professor and Susan Roehrig, professor. Peter J. Gilman, retired dean of the Irvin School of Education and current part-time advisor in the Academic Foundation Advising Center, has been honored by the Texas Association of Community Schools (TACS). He was presented with a life time membership in TACS and a plaque which reads, "Distinguished Award for Services Rendered to Students in the Community Schools of Texas."

Mississippi College: Music professor James Slater received the American Society of Composers, Authors, and Publishers (ASCAP) Award for the 2000-01 school year, marking the 11th consecutive year he has won the award.

Ouachita Baptist University: Terry Dewitt, assistant professor of health, physical education and recreation, was appointed by Arkansas Governor Mike Huckabee to the Arkansas State Board of Athletic Training. William D. Downs, chairman of the department of mass communications, was elected vice chairman of the Arkansas Education Television Network Commission. Larry Thompson, assistant professor of visual arts, had a work titled "Chasing Blue Sky" selected for the 2001 Dallas Critic's Choice exhibition at the Dallas Visual Arts Center.

Southwest Baptist University: **Michael Arnold**, coordinator of the graduate educational administration program, was elected to serve three-year terms on the executive board of the Missouri Professors of Educational Administration and the executive board of the National Council of Professors of Educational Administration. **University of Mary Hardin-Baylor:** **Stephen Von Wyrick**, professor, was elected President of the National Association of Baptist Professors of Religion, southwest region. **University of Mobile:** **Steven Carey**, associate professor of biology had an article entitled "Deserts" published in the *World Geography Encyclopedia*, a Salem Press publication. He also has produced a revision of the 10th edition of the *Study Guide to Accompany the Physical Universe*, published by McGraw-Hill. The revision is on an interactive CD-ROM bundled with the text. **Wayland Baptist University:** **Perry Collins**, assistant professor of psychology has been named to the editorial board of *Journal of Counseling and Development*. ■

Transitions

Averett University: **Jeffrey Fager** was named dean of arts and sciences.

Baylor University: **Nikolas K. Gvosdev**, associate director of Baylor University's J.M. Dawson Institute of Church-Sate Studies, has been named executive editor of *The National Interest*, the Washington, D.C.-based journal devoted to American foreign policy and world politics. Gvosdev will take a yearlong leave of absence from Baylor to edit the quarterly magazine. **Greer Howard**, a veteran Texas Baptist Ministries leader has joined Baylor's George W. Truett theological Seminary as director of student services. **C. Stephen Evans**, former professor of philosophy and dean for research and scholarship at Calvin College, has joined the Baylor faculty as University Professor of Philosophy and Humanities. **Reagan M. Ramsower**, associate vice president and chief information officer, has been named dean of the libraries. His new duties as chief academic officer for the libraries are in addition to his current CIO duties. **David Lyle Jeffrey**, associate provost and Distinguished Professor of Literature and Humanities has been named senior vice provost. **Thomas L. Charlton**, vice provost for research and professor of history, has been appointed vice provost for administration. **Truell W. Hyde II**, associate professor and director of graduate studies in the physics department, has been named vice provost for research.

Brewton-Parker College: **Ron Melton**, who

has served as vice president and dean for academic and student affairs, has been promoted to provost.

Campbell University: **Stephen R. Harmon**, assistant professor of Christian Theology in the Campbell University Divinity School, presented a paper on "Baptist Confessions and the Patristic Tradition," at the annual Region at Large Meeting of the National Association of Baptist Professors of Religion (NABPR).

Dallas Baptist University: **J. Blair Blackburn** has been named senior vice president. Blackburn's new responsibilities include overseeing day-to-day operations of the University including athletics, construction, financial aid, food service, security and grounds and physical operations. **Gail G. Linam**, vice president for undergraduate affairs and academic dean, has been named provost.

East Texas Baptist University: **Vince Blankenship**, director of admissions, has been promoted to dean of admissions and marketing. **David Jones**, director of development and institutional advancement, has been named interim vice-president for institutional advancement.

Houston Baptist University: **Douglas B. German** has been named program director for the Master of Science in Human Resource Management in the College of Business and Economics.

Southwest Baptist University: **John Credille**

was promoted from collection manager to registrar.

University of Mary Hardin-Baylor: **Lillian Kroeger**, former systems registrar at Central Texas College, was named new registrar at UMHB.

William Carey Colletge: **Hubert L. Keasler, Jr.** has been appointed dean of the School of Business. ■

ASBCS Website Advertises Job Openings

Job openings for faculty and administrative positions at member schools of the Association of Southern Baptist Colleges and Schools are listed on the ASBCS website at <www.baptistschools.org> under the heading "Jobgate 2001."

The listings change almost daily as schools add or remove job listings. Academic deans and others advertising campus staff openings are encouraged to e-mail their ads to Tim Fields, ASBCS director of communications, <tim_fields@baptistschools.org>. Schools are encouraged to request removal of a job listing as soon as it is filled. There is no charge for this service to any ASBCS member school. A job placement registry for those wanting to teach at a Baptist school can also be accessed from "Jobgate 2001." ■



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Houston Baptist University, BGCT Reach Agreement

Houston Baptist University and the Baptist General Convention of Texas have reached an agreement that would maintain the school's "unique affiliation" with the statewide body representing 5,500 churches.

HBU's Board of Trustees and the BGCT's Executive Board approved the agreement in separate meetings September 25. It now awaits approval of messengers to the BGCT annual meeting October 29-30 in Dallas.

The new "relationship agreement" acknowledges that HBU trustees will now elect 75 percent of its board members, and the BGCT will elect 25 percent. Historically, the BCT had elected all of the university's trustees.

It also states that HBU "agrees to maintain a unique affiliation with the BGCT by not affiliating or establishing a formal relationship with other denominations, conventions, or religious entities."

A special relationship agreement became necessary when HBU trustees voted May 16, 2000, to change the university's governing documents to create a self-perpetuating majority on that board. BGCT Constitution calls for the convention to elect all of the trustees to its affiliated institutions and to approve charter changes of those entities. Some institutions, however, relate to the convention under special agreements.

HBU and BGCT representatives negotiated for more than a year to reach the proposed agreement which would require every trustee to be a Christian and a member of a local Texas Baptist church.

Since HBU changed its official documents last year, the BGCT has escrowed about \$1.6 million in grant funds once earmarked for the school while continuing to funnel grant funds to ministerial students.

If the agreement is approved by state convention messengers, \$100,000 of the escrowed funds will be allocated to Baptist student ministry at HBU. Of the remaining escrowed funds, the BGCT's Christian Education Coordinating Board will distribute half "with a suggested priority of Theological Education," the agreement states. The other half will be placed into BGCT discretionary funds. ■

The Baptist College of Florida has begun work to establish the Draughon Center for Biblical Studies. The center will be a place for research and Baptist studies and will house the Florida Baptist Historical Society and libraries of former Florida Baptist presidents.

Baylor University's graduate program in social work has received accreditation from the Council on Social Work Education

Belmont University: A groundbreaking celebration marked the beginning of construction for the Curb Events Center, a 5,000-seat entertainment and athletic venue; the Beaman Student Life Center, a recreational facility and gathering place for student organizations; and a multi-level parking facility.

Campbellsville University: The university is joining a national movement among member institutions of the National Association of Independent Colleges and Universities by offering eight full-tuition scholarships to support dependents of victims impacted by the September 11 terrorist attacks.

Campbell University: Community Pharmacy and Geriatric Pharmacy Residency programs have been granted accreditation by the Commission on Credentialing of the American Society of Health-System Pharmacists (ASHP). All eight of the residency programs offered by Campbell's Pharmacy School for which accreditation has been sought are now ASHP accredited.

Charleston Southern University has teamed with MonsterTRAK, a career source for college students to allow CSU students and alumni of partner schools to access password protected databases offering employment opportunities.

Dallas Baptist University now offers Microsoft Certified Systems Engineer programs and is a Microsoft Authorized Academic Training provider.

East Texas Baptist University: Survey and site preparation has been completed and construction is set to begin soon for a new \$3.4 million residence hall to be completed by fall 2002. Renovation of Scarborough Chapel will begin in mid-October and will serve as an academic center providing additional classrooms and administrative offices. The ETBU concert choir and university singers competed in an international choir competition this past summer in Gorizia, Italy. The university singers placed second overall and the concert choir placed among the top five of each category. Twenty-five choirs representing 11 countries were

entered in the competition.

Georgetown College is one of only 26 colleges and universities in the nation to be designated as one of America's 100 Best College Buys and among America's Best Christian Colleges for 2001-02. It is the only institution of higher learning in Kentucky listed in both reports just announced by Institutional Research & Evaluation Inc.

Hannibal-LaGrange College: Construction began on the Roland Fine Arts Center, a 50,000-square-foot facility that will house a theatre, art gallery, and other support space for the visual arts, music, and theatre departments. The building is scheduled for completion in spring 2003.

Oklahoma Baptist University: A report on the success of a record-setting \$25 million capital campaign highlighted the summer meeting for trustees of Oklahoma Baptist University. OBU President Mark Brister announced that the campaign has surpassed the \$25 million victory goal. With major objectives for endowment and capital projects, the five-year campaign was launched in 1996 as the most ambitious capital drive in the history of the university. Endowment objectives for the campaign were developed to provide greater funding for student scholarships, faculty resources, and acquisition of equipment for academic instruction. The university's endowment has grown from approximately \$50 million to in excess of \$65 million during the campaign. Several capital improvement projects have been achieved through support from campaign gifts, including major renovations of John Wesley Raley Chapel, OBU's art building, and Agee Residence Center.

Judson College: Judson College has dedicated the Charlotte G. Lowder Science Building. Judson's newest instructional space features a satellite downlink and Internet connections, as well as state-of-the-art chemistry, biology, and physical science laboratories that will prepare students for life and service in the new millennium. The building also features a biotechnology laboratory specifically designed for the special needs of molecular biology and DNA instruction.

Ouachita Baptist University: The Ben M. Elrod Center for Family and Community has announced the establishment of ElderServe, a volunteer program in which Ouachita students work with senior adults in the Arkadelphia area. The program is coordinated through local agencies, faith based organizations and churches. ■

Gifts & Grants



Maddox Foundation Donates \$5.5 Million to Belmont

The Maddox Foundation, created in honor of the late Dan and Margaret Maddox, contributed \$5.5 million dollars to fund the construction and naming of the Grand Atrium that will join the Curb Events Center and the Beaman Student Life Center.

Harrison Family Foundation Gives \$1 Million to Judson

The Harrison Family Foundation of Tuscaloosa has awarded a \$1 million gift to Judson College in support of Campaign Judson: Educational Excellence for Women.

The gift will create The Harrison Center for Academic Excellence, which will be housed in the renovated Jewett Hall, the educational and administrative hub of Judson's campus.

The Center will contain three of the five academic divisions (Education, Humanities,

and Social Sciences) of the College and ten of the nineteen majors (business, elementary education, secondary education, criminal justice, religious studies, English, management information systems, ministry studies, foreign language, psychology) that are offered by the College.

The project will transform a dated complex into the foremost academic space on the campus and among the finest in the state.

Houston Baptist University Reports \$2.2 Million in Gifts

Houston Baptist University has received three gifts recently in excess of \$50,000 each. The Cullen rust for Higher Education provided a Challenge grant of \$2 million for the Cultural Arts Center; Second Baptist Church of Houston donated \$100,000 for general operating expenses and the Guild at HBU contributed \$76,000 toward current and endowed scholarships.

Charleston Southern Awarded \$1.75 Million Title III Grant

Charleston Southern University has received a \$1.75 million Title III Grant for Technological Advancements to train faculty and provide equipment needed to incorporate computer assisted instructional techniques in the classroom. The Title III funded project is expected to result in higher student retention and graduation rates by offering an education that generates a greater level of technology into the teaching/learning process.

Trustee Gives \$500,000 to Help Renovate Campbellsville Library

Realtor and Campbellsville University Board of Trustees member Edwin R. Montgomery provided the lead gift of \$500,000 toward modernization and renovation of the university's Montgomery Library. ■

Development

Baptist College of Florida: The Elizabeth Daniels estate donated \$300,000 to The Baptist College of Florida and Quen Rahal of Rahal Chevrolet, Buick, Cadillac, Nissan has donated land valued at \$250,000 to be used in conjunction with the college's Downtown Center. Catherine Jones donated a home valued at \$160,000 for the establishment of the Center for Prayer and Worship.

Campbell University: Pharmacy students of CU will benefit from a \$190,706 grant from the Kate B. Reynolds Charitable Trust of Winston-Salem, North Carolina to the Alamance Regional Medical Center. The grant is designed to improve access to medications by elderly populations. The program will be administrated by Michelle Fritsch, assistant professor of pharmacy practices at Campbell and a clinical pharmacy specialist at ARMC.

Dallas Baptist University: The Hoblitzelle Foundation founded by Karl Hoblitzelle, has donated \$150,000 to DBU to help fund the construction of the Tom and Alicia Landry Welcome Center on the campus.

Hannibal-LaGrange College: The Roland Fine Arts Center campaign generated several gifts, including donations of \$250,000, \$200,000, \$101,000, and \$100,000. ■

January 15 Next Deadline for Doctoral Loan Program

January 15, 2002 is the next deadline for the scholarship/loan program for faculty and administrators of Southern Baptist-related colleges, and seminaries.

The Southern Baptist Foundation (SBF) of the Southern Baptist Convention administers the program, which awards the loan funds twice each year to faculty and administrators of eligible institutions. The January 15 deadline is for summer terms and September 15 is the deadline for spring and following terms.

According to Margaret Cammuse, loan administrator for the SBF, the program assists full-time faculty and administrators at qualifying Southern Baptist educational institutions in attaining doctoral degrees.

The degrees must be earned from accredited graduate institutions. Loan applicants must be full-time employees of the faculty or administration of the six Southern Baptist seminaries or Southern Baptist-related educational institutions that receive financial support from their state Baptist Convention through Cooperative Program funds for operations, are promoted by their state Baptist Conventions as part of the convention's programs and ministries, and whose governing boards are elected by the state convention.

To request an application form, contact the Southern Baptist Foundation, 901 Commerce Street, Nashville, TN 37203, 1-800-245-8183. ■

BCA to Award Three Student Scholarships

Baptist Communicators Association will award three scholarships next spring for the 2002-03 academic year. A scholarship for \$1,000 is be awarded to an undergraduate student and one \$500 scholarship to a graduate student in the name of Al Shackleford and Dan Martin. The \$1,000 Alan Compton/Bob Stanley Minority and International Scholarship will be given to an undergraduate student of minority ethnic or international origin.

Applicants must have at least a 2.5 GPA and have vocational aspirations in Baptist communications. Funds may be used for tuition, books, housing and food and will be forwarded to the institution in which the student is enrolled. The deadline for application is December 14, 2001.

For an application, please contact Keith Beene, BCA administrative coordinator, at (615) 904-0152 or by e-mail at bca.office@att.net ■

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To make your reservations on the Internet, please go to the Marriott web-site (Marriott.Com)

1. On the Marriott web-site under "find a hotel," locate Panama City Beach, Florida.
2. Then locate the Marriott Bay Point Resort web-site; enter your dates of arrival and departure.
3. Place the room code (example **BAPBAPA** for Garden View etc.) where it asks for a group code.
4. Then follow the instructions given to secure the reservation. (credit card required)

To make a reservation **directly with the Marriott Bay Point Resort**, please fax or mail the information below.

FAX: 850-236-6153 (Mon-Fri 8am –5pm) **CST**

PHONE: 800-874-7105

MAILING ADDRESS: Attn: Reservations

Marriott Bay Point Resort

4200 Marriott Drive

Panama City Beach, FL 32408

QUESTIONS? Call 1-800-874-7105 (Mon-Fri 8am –5pm) CST

Name: _____

Address: _____

City/State/Zip: _____

Phone Number: _____

of Rooms: _____ # of Guests: _____

Arrival Day and Date: _____

Departure Day and Date: _____

BED TYPE REQUEST **2 Doubles** **King**

Nonsmoking rooms have been requested for ASBCS. Efforts will be made to accommodate bed type requests as well, however due to the limited number of non-smoking rooms, some bed type requests may not be honored. **Please indicate which is more important:**

Bedtype **Non-smoking**

Association of Southern Baptist Colleges and Schools

Cutoff Date for Reservations: April 29, 2002

Room Rate: \$128 (single or double occupancy)

Garden View (Room code BAPBAPA)
Features view of grounds & golf course

Water View (Room code BAPBAPB)
Features view of Grand Lagoon & pool decks

1 Bedroom Villa (Room code BAPBAPC)
Features living room & separate bedroom.
View of golf courses and gardens.

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

Meeting Dates: June 1 – June 4, 2002

Rates offered: May 27 – June 5, based on availability.

Credit Card Number: _____ **Exp:** _____

I authorize Marriott Bay Point Resort to charge a deposit to my account for one night's room and tax (\$140.80 total).

I understand that this is a non-refundable deposit, unless cancellation occurs prior to 72 hours prior to arrival.

Signature: _____

Date: _____

- ✓ Please note check-in time is 4:00pm and check-out time is 11:00am
- ✓ Reservations requested after the cut off date are subject to availability
- ✓ Special group rate will be honored May 27 – June 5, 2002 based on availability

Attention Marriott reservations:

- Please mail confirmation to the above address **OR**
- Please e-mail my confirmation number (# _____) to: _____ **OR**
- Please fax my confirmation number (# _____) to: _____

COMMENT: Our Mission Even More Important to Society Today

Bob R. Agee, Executive Director, ASBCS



In the aftermath of September 11 and the horrible events in New York City and Washington D.C., I have had numerous occasions to reflect on just how important our mission is to the larger world.

At the end of September more than 120 of our colleagues gathered at Louisiana College for the annual meeting of the Consortium for Global Education. At that event we celebrated our effective work of the past and present and heard comments from our friends and institutional partners across the world.

On more than one occasion speakers called our attention to the fact that our work as Christian institutions of higher learning is so important. I've given a lot of thought in recent days as to why that is so.

Think about it! The 48 schools that make up the CGE membership are operating more than 400 programs in more than 50 countries of the world. Our campuses are investing hundreds of thousands of dollars in people and

The 48 schools that make up the CGE membership are operating more than 400 programs in more than 50 countries of the world.

efforts that include study abroad, faculty exchange, student exchange, as well as missions or humanitarian service endeavors. We are demonstrating our commitment to helping our students, faculty and staff to have a better understanding of a much larger world and its people. We are, at the same time, helping people from across the world to have a positive and meaningful experience with people from the United States.



Bob R. Agee

Our schools really are making an effort to build bridges of understanding between cultures. We venture into places where the predominant culture and religion is shaped by Islam, Buddhism, Hinduism, and many other religious perspectives.

Our students and faculty are exposed to and have the opportunity to build friendships with people in those places and through that friendship come to have a much better understanding of how other people think. Through our international efforts we push the boundaries of our thinking and understanding to new levels and we come away with a new appreciation for the way people are and the way people think. At the same time our friends abroad have an experience with us that helps them understand a little more about the way we approach life. That's more important today than it has ever been.

Our commitment to represent and embody the true essence of the Christian faith in both our society and in the larger world is even more critical in these tense times. We are seeing extremist mentality expressed in horrible terrorist activity and done so with an effort to use religion as the rationale for their conduct.

Years ago I was part of a graduate seminar taught by Dr. Wayne Oates in which we did considerable research on bizarre and unhealthy expressions of religious conviction. Out of the papers presented in class Dr. Oates wrote a book on the issue of *When Religion Gets Sick*. The events of recent days have caused me to think back on that study and the conversations in the classroom that grew out of our research.

Watching people inflict horrendous pain and suffering on others in the name of their god and their religion

breaks our hearts and I am convinced, breaks the heart of God.

Militant religious extremists who feel the need to demonize anyone who disagrees with them often forms the foundation for terrorism in many forms. What we are seeing played out in the world today makes it all the more important that we take the life, the work and the word of Jesus Christ more seriously in our lives.

We need to be willing to shine the spotlight of Jesus Christ and the Word of God on ourselves and on world

These are times for administration, faculty, staff and student body to take concrete action to focus on a healthy, Christlike, spiritual response to the national and international tragedy. "Business as usual" is not a proper response.

events in a way that will help us raise the question more seriously than ever before, "What is the Christlike response to current and future issues and what would Jesus have me do?" There are many questions that are arising out of the flow and aftermath of world events that beg for informed, healthy, helpful conversation. Christian institutions who are willing to think and work "Christianly" may be or at least should be better equipped for the conversations than many others around us.

I pledge to you that I will increase my prayers for you and all our colleagues as we face the issues before us.

May God lead us to know what to do and how to do it and may he find us faithful to our heritage and our mission. ☰

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

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ASBCS Board Meeting and Reception Set During SACS Meeting in New Orleans

Board members of the Association of Southern Baptist Colleges and Schools will meet for their mid-year board meeting at 6 p.m. Saturday December 8 in the Trafalga Room of the Hilton New Orleans Riverside Hotel, New Orleans, Louisiana.

Staff and spouses of all ASBCS schools attending SACS are invited to a fellowship dessert reception Sunday December 9, from 8:00-9:30 p.m. in the Melrose Room of the Hilton New Orleans Riverside Hotel.



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Baptist Alumni Directors to Meet June 6-7, 2002 at Pere Marquette Lodge in Grafton Illinois

Dear Higher Ed Alumni Professionals:

I want to let you know of plans for the 2002 Association of Southern Baptist Alumni Directors Workshop. Based on comments from participants at our 2001 ASBAD Workshop in New Orleans, we have expanded the program schedule.

We will convene Thursday and Friday, June 6 and 7, 2002 at Pere Marquette Lodge and Conference Center in Grafton, Illinois.

The workshop will start on Thursday morning, and conclude with lunch on Friday. That schedule will allow participants to arrive Wednesday evening, and then depart Friday afternoon.

The lodge is just about 30 miles north

of St. Louis, Missouri, so transportation options are plentiful. For more information about the lodge, visit <<http://dnr.state.il.us/lands/landmgt/parks/marlodg.htm>>.

Your ASBAD board is working on a program which will feature noted presenters covering varied topics related to alumni programs.

You will receive more information as we get closer to the conference. In the meantime, please save these dates and plan to join your colleagues from across the country for this time of fellowship and professional development.

—**Marty O'Gwynn, ASBAD President**
<Marty_O'Gwynn@mail.okbu.edu>

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