

# THE BAPTIST EDUCATOR



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## 43 IABCU Member Colleges and Universities Listed Among Nation's Best in *US News* Annual Rankings

by **Bob R. Agee, Executive Director**  
**International Association of Baptist  
Colleges and Universities**

The colleges and universities that are members of the International Association of Baptist Colleges and Universities (IABCU), formerly the Association of Southern Baptist Colleges and Schools, continue their prominent role within the American higher education community. Demonstrating that it is possible to be intentionally Christian and academically excellent, 43 IABCU member institutions were listed among the nation's best in a national survey conducted annually by *U.S. News and World Reports* magazine.

Twenty-six of the IABCU member schools were listed in the top tier of institutions analyzed and compared in four categories. The magazine ranked the top 100 schools in each category and considered those schools as the top tier of institutions. IABCU member schools continue their march into the top tier this year, indicating significant progress and achievement in those schools ranked in the top group.

Ten schools were listed in the third tier, and seven were listed in the fourth tier. Two of the member schools were ranked in the top five among schools in their respective category with the highest graduation rates. Both Oklahoma Baptist University and Samford University were singled out for the high percentage of students who started their educational pilgrimage at those institutions and completed degrees within six years.

Based on the criteria used, the magazine identified the schools they considered "Great Schools at a Great Price". The category ranked the schools that

combined high academic reputation with the most reasonable price as compared to peer institutions. Mercer University, Mississippi College, Carson-Newman College, Samford University, Wayland Baptist University, Ouachita Baptist University, East Texas Baptist University, and Howard Payne University were listed among the "Great Schools at a Great Price" in their respective categories.

The rankings also noted institutions where students graduated with the most debt and the least debt. Among the schools where students graduated with the least debt were Gardner-Webb University, Mercer University, Southwest Baptist University, and Mid-Continent University. No IABCU member schools were listed among schools from which students graduated with the most debt.

The national news magazine studied more than 1,400 institutions scattered across the United States, gathering data from the schools themselves and soliciting opinions from peer institutions regarding their perception of quality. Using a weighting system based on what the editors believe to be indicators of excellence, they assign a ranking in four categories: Best National Universities; Best Liberal Arts Colleges; Best Universities—Master's (by region); and Best Comprehensive Colleges—Bachelor's (by region). The journal's ranking is determined by analyzing information gathered on peer assessment, graduation and retention rates, faculty resources, student selectivity, financial resources and alumni giving. The schools

are then ranked against their peer institutions and assigned a score based on the accumulated data.

The twenty-six IABCU member schools ranked in the top tier were listed in Best National Universities, Best Universities—Master's and in Best Comprehensive Colleges—Bachelor's. Baylor University was listed in the top tier of Best National Universities category, ranking 81st among the 248 institutions that fit the profile. These schools are evaluated based on the fact that they offer a "wide range of undergraduate majors as well as master's and doctoral programs." The group included 162 public institutions and 86 private institutions.

IABCU member schools emerged in significant leadership positions within the Best

Universities—Master's category. Samford University (4th), Mercer University (9th), Belmont University (10th), Union University (25th), Mississippi College (29th), Carson-Newman (33rd), Campbell University (44th), Gardner-Webb University (61st) and University of the Cumberlands (64th) were ranked in the top tier of Best Universities—Master's in the South. Hardin-Simmons University (38th), Houston Baptist University (49th), California Baptist University (51st), University of Mary Hardin-Baylor (57th) and Dallas Baptist University (61st) were ranked in the top tier of Best Universities—Master's in the West. Samford University was also listed among the top five in graduation rate within the

**Twenty-six of the IABCU member schools were listed in the top tier of institutions analyzed and compared in four categories.**

(Continued on page 2)

# Contents

- 1 **Baptist Colleges and Universities Listed Among Nations Best in U.S. News Annual Rankings**
- 3 **Comment**
- 4 **World Christian Universities**
- 10 **IABCU Website Expands Services**
- 11 **Gifts and Grants**
- 12 **Names and Faces**
- 13 **Legal Notes**
- 14 **Presidents of IABCU Member Schools**
- 16 **IABCU Corporate Sponsors**

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## Baptist Colleges...

(Continued from page 1)

category of schools. The Best Universities—Master’s category looked at 557 schools classified in this group. These schools provide a full range of undergraduate and master’s level programs but offer few, if any, doctoral programs.

Of the institutions ranked in the category Best Comprehensive Colleges—Bachelor’s, twelve IABCU member schools made the top tier. In the West region, Oklahoma Baptist University (5th), East Texas Baptist University (11th), and Howard Payne (16th) were ranked as top tier institutions. In the South region, Ouachita Baptist University (5th), Shorter College (21st), Louisiana College (30th), Mars Hill College (38th), Blue Mountain College (41st), Anderson College (44th), Bluefield College and North Greenville University (tied for 49th), were listed among the best in this category. In the Midwest region, Judson College in Illinois (44th) was ranked in the top tier. Oklahoma Baptist University was also ranked in the listing of schools in this category with the highest graduation rate among the Best Comprehensive Colleges—Bachelor’s.

The category includes 320 institutions that were evaluated by *U.S. News* and includes schools that offer a wide range of undergraduate degrees in liberal arts and professional disciplines.

The magazine also ranked schools with outstanding undergraduate programs in business and engineering. The undergraduate engineering programs at Baylor University (20th) and Mercer University (36th) were noted among those with best programs.

The number of IABCU member schools ranked in the top tier was the highest in the history of the rankings by *U.S. News and World Report*. Several schools moved from third tier to top tier categories, indicating strong effort on the part of administration and faculty to strengthen their reputation for quality education.

Schools that ranked in the third tier in their respective categories included 10 IABCU member schools. Among Best

Liberal Arts Colleges, Georgetown College was listed in the third tier of institutions.

Among the Best Universities—Master’s, Campbellsville University, Charleston Southern University, Palm Beach Atlantic University, University of Mobile and the University of the

Cumberlands were listed among the schools in the South. Wayland Baptist University was listed among the schools located in the West. Southwest Baptist University was ranked in the third tier in this category in the Midwest region.

Within the category of Best Comprehensive Colleges—Bachelor’s, two IABCU member schools were ranked in the third tier. Virginia Intermont College and Williams Baptist College were listed among schools located in the South region.

Seven IABCU member schools were ranked in the fourth tier of their respective categories. Those listed included: Judson College (Alabama), among the Best Liberal Arts Colleges; William Carey University, among the Best Universities—Master’s; Brewton-Parker College, Chowan University, Mid-Continent University, Hannibal LaGrange College and Missouri Baptist University were listed in the fourth tier among Best Comprehensive Colleges—Bachelor’s.

Thirteen member schools reported graduation rates of 50 percent or higher, with Baylor (72 percent) and Samford (70 percent) leading the way with a high percentage of entering students graduating within six years. A close look at the reported freshman retention rates reflected that 18 IABCU member schools reported retention rates above 70 percent, reflecting admirable success in keeping students who begin their studies at IABCU schools.

Schools listed in the *U.S. News and World Report* annual ranking of colleges and universities benefit from the report. Today’s students study the rankings and often are influenced in their choice of school by whether or not an institution is listed in the magazine’s annual review. The magazine reports that the annual “America’s Best Colleges” issue is the best-selling issue. ■

**The number of IABCU member schools ranked in the top tier was the highest in the history of the rankings by *U.S. News and World Report*.**

## COMMENT:

# A TRIBUTE TO EXCEPTIONAL COURAGE

Bob R. Agee, Executive Director, ASBCS

On September 23 I attended the funeral of our colleague and friend, Dr. Larry Kennedy, President of William Carey University. He had served that fine institution for the past eight years, and the record of his accomplishments is exceptional.



Bob R. Agee

Following years of effective service as a pastor in the state of Mississippi, he went to William Carey in 1991 as professor of religion and became dean of the Cooper School of Missions and Biblical Studies. Kennedy also filled the role as Vice President for Church Relations, helping the college strengthen its relationship with the pastors and churches of Mississippi. In 1998 he was named President of the college and served in that capacity until his death.

He became president at William Carey at a critical time in its history. The school faced problems with the federal government, serious financial difficulties, sizeable debt, poor morale on campus, and enrollment problems. The campus was in poor condition, which contributed to low morale and enrollment problems.

He tackled the problems driven by a compelling vision, a dream for the college to regain its strength, and a determination that the school would pay off the debt and restore the campus to beauty and quality.

Over the next eight years, remarkable things took place. Enrollment grew from 1,980 students to more than 3,000. New degree programs and degrees were added, accreditation was reaffirmed for 10 years, numerous construction and renovation projects were completed totaling more than \$22 million, and the stifling debt was paid off almost a year ahead of schedule.

He and I talked in late Spring of 2005 about the wonderful things happening at

William Carey. Applications were up significantly and it appeared they were headed for another record-breaking year. He was excited about the wonderful prospects for the future.

In late Spring he began to have some health problems that he and his doctor couldn't explain. After extensive tests over several weeks, in July the doctors determined that he had ALS (Lou Gehrig's Disease). He and his wife began to think of when and how best to tell the Board of Trustees.

Then, in August, Hurricane Katrina hit the Gulf coast. William Carey's Gulfport, Miss., campus was destroyed, as well as its nursing school on the campus of New Orleans

Baptist Theological Seminary. The main campus in Hattiesburg sustained extensive damage to campus grounds and buildings. What had been excitement over anticipated record enrollment turned into the nightmare of delayed opening of school, current and prospective students scattered, and worries over how William Carey could survive this tremendous blow.

Larry made the decision to keep the news about his terminal illness confidential, believing that the college had all the negative issues it could handle. He simply set himself to the task of leading the school to get back on its feet. He led in endless hours of planning, fund-raising, caring for faculty and staff whose homes had been damaged, reaching out to prospective students and their parents to assure them that they would be safe.

They faced the challenge of finding an alternative site for classes in Gulfport and the challenge of finding some way for nursing students in New Orleans to be able to continue their studies.

The accomplishments made during Larry's first seven years of presidency

were remarkable, but what he led William Carey to accomplish during his last year was nothing short of miraculous. By the

time he reported his illness to the Board and to the campus family in November, his body was suffering the debilitating effects of ALS. However, he continued to work and to lead. Unable to dress himself and often needing help with the simplest of things like eating, he kept at the task. Often seen on his electric scooter touring the campus, he continued to encour-



age students, faculty and staff, working to keep the campus morale high.

As he drew his last breath on September 22, he

left a university back on its feet, with strong enrollment, a balanced budget, campus facilities restored, and debt-free. The university celebrates its 100th anniversary stronger than ever, with a bright and hopeful future.

I've had the privilege of watching a number of our colleagues rise to challenges and carry out their work under difficult circumstances and have always appreciated their efforts. Never have I been touched as deeply as I have been by Larry Kennedy's courage and faithfulness to the task. What a legacy to leave a campus family! What an example to all of us that faith and courage, a compelling vision, and genuine love for an institution are indispensable ingredients to effective leadership.

I know all of us want to keep his wife Sarah and their three sons in our prayers. I've lost a friend, and our ranks have lost one of our finest. Thank God for all of you who have responded to God's call to serve in Baptist/Christian higher education. ■

*What an example to all of us that faith and courage, a compelling vision, and genuine love for an institution are indispensable ingredients to effective leadership.*



# World Christian

*Editor's note: The following article is from the Hester Lecture part 2 delivered June 5, 2006 in Charleston, South Carolina, at the annual meeting of the Association of Southern Baptist Colleges and Schools (now International Association of Baptist Colleges and Universities) by Joel Carpenter, director of the Nagel Institute for the Study of World Christianity at Calvin College.*

by Joel A. Carpenter

The worldwide spread of Christianity is making for some major changes in the character of the Christian faith in our time. The great shift of the number and proportion of Christian adherents toward the global south and east is reshaping the worldwide church's thinking, leadership and priorities.



Joel Carpenter

But what do these changes mean for North American Christian higher education? Perhaps the easiest and most natural response for a busy educator, preoccupied with people and institutions close at hand, is to acknowledge that this is interesting information, but to wonder about its immediacy and relevance. I want to insist that these changes in the worldwide makeup and character of Christianity are having an impact on you and your campuses right now, and these trends will only grow more powerful in the years to come. Christian colleges and universities need to reorient their attention and commitments now if they are to prepare students to be effective agents of God's grace in the world now emerging.

## New Global Interactivity

I am convinced that these emerging trends are no mere matters of exotic interest, but are close at hand. What appears as a change in the patterns of Christian witness in the northern regions of Nigeria or India today is in your city and on your campus tomorrow. Our world is shrinking; it is becoming more interactive than ever before. This state of affairs we are coming to call globalization—social scientists' way of saying that there has been a major increase in the volume and rapidity of international exchanges of goods, services, money, people, information, ideas and artistry in the contemporary world—are leading to greater interdependence and mutual awareness among people and institutions across greater distances than ever before.<sup>1</sup> Globalization has been identified as one of the great forces of our time. Some have deemed globalization to be the great, demonic, cultural and economic tsunami of our day, bringing disaster everywhere in its wake,<sup>2</sup> while

others have painted it in nearly millennial colors, as the source of new prosperity and cultural creativity everywhere.<sup>3</sup> More sober assessments now exist, among them those of the Princeton theologian and ethicist Max Stackhouse, who sees globalization to be one of the elemental forces of our time, one of what the Bible calls the "principalities and powers" of this world. Neither purely demonic nor millennial, these powers are nevertheless in need of taming and reining in. Jesus Christ is lord over all such powers, the apostle Paul tells us, and as the Lord's agents in the world, we do indeed wrestle with them.<sup>4</sup>

This rapid and worldwide interchange is an undergirding feature of world Christianity. The rise of new and locally rooted forms of Christianity around the world is "globalization from below," as my colleague, Paul Freston, puts it,<sup>5</sup> and these new movements travel rapidly to new places along with the people who give witness to them.

## World Christianity Is Here

Because of globalization, we see features of the new world Christianity with increasing frequency here in North America. Take, for example, the basic demographics of your home town. Even the historically white Upper Midwest, where I live, is undergoing rapid change. The small farming towns of Iowa, for example, have fresh infusions of Latino and Southeast Asian immigrants, many of whom work in the agribusiness food processing plants. In the county surrounding my hometown of Grand Rapids, Michigan, we have seen the Latino population swell from three percent to eleven percent in 15 years, to where it now rivals the African-American population in size.

**Christian colleges and universities need to reorient their attention and commitments now if they are to prepare students to be effective agents of God's grace in the world now emerging.**

With new people come new churches, springing up in our communities, meeting in storefronts, warehouses and school auditoriums, and bearing intriguing titles, often with "international" or "global" as part of them. Others borrow the facilities of older congregations. Grand Rapids has a congregation of Sudanese people, mostly resettled refugees, who worship in the Dinka language at an Episcopalian parish. Some of these new churches are the missionary church-planting efforts of overseas denominations. One Nigerian Pentecostal denomination, The Redeemed Christian Church of God, founded in 1952 but already claiming more than three million members, has been planting new congregations in the United States. In

# Universities

2005 the denomination claimed to have 250 worship sites around the nation.<sup>6</sup>

Within our own congregations, too, changes are appearing that suggest we are assimilating aspects of the new worldwide church. Members of many congregations and campuses are making cross-cultural mission or service trip visits with fellow Christians. And how many congregations have never sung a new song that was created in Africa, Latin America or Asia? E-mail correspondence, affordable and reliable jet travel, and interactive popular cultures of print, music and preaching are globalizing our common expressions of faith here in North America.

We have tended to think of Christianity in the southern and eastern continents as mediated to us by our foreign missionaries, and the churches there as the beneficiaries of our Christian generosity. Yet in some cases, the actual flow of giving and receiving may be going the other way. It is possible, Paul Freston speculates, that the Assemblies of God in the United States benefit more from their Latin American sister denominations than the missionaries and resources sent by the U.S. Assemblies benefit the Latin American Assemblies.<sup>7</sup> It would be interesting, would it not, to run a study assessing the balance sheet between the Southern Baptists and their overseas sister churches today?

In some cases, the new Christianity that comes to our shores is not directly benefiting the older American denominations so much as competing with them. A recent study of the extended worldwide community of Christians among the “overseas Chinese,” including those who live in the United States, found that unlike the Chinese immigrant Christians of the mid-20th century, who tended to affiliate with the older, mainline Protestant denominations, the new Christian congregations of Chinese immigrants tend to be ardently evangelical and charismatic, suspicious of theological liberalism in mainline Protestantism, and much more likely to form independent, nondenominational churches. There are well over a thousand Chinese Christian congregations in America today, most established in the past 20 years.<sup>8</sup>

In other cases, the new Christians in our midst are transforming older ministries. Asian students, for example, are changing the face of campus ministry. Their numbers within the InterVarsity Christian Fellowship have increased nearly 300 percent in the past 15 years. At Yale, the local chapter of Campus Crusade for Christ was 100 percent white in the 1980s; today it is 90 percent Asian American. At UC Berkeley and UCLA, where 40 percent of the students are Asian American, 80 percent of the students in the evangelical campus ministries are Asian American.<sup>9</sup> One of the ironies of recent attempts to bring more diverse student bodies to the nation’s elite universities is that this move has resulted in a

growth of born-again, spirit-filled Christianity on these campuses.

African-American gospel choirs praise the Lord at Princeton, while Chinese and Korean musical ensembles lift His name on high at Johns Hopkins.

These are but a few of the examples that show how new Christian movements from Africa, Asia and Latin America, and among their descendants in diaspora here for a much longer time, are changing the face of American religion today.

They are much more important, by contrast, than is Islam in America.

So what are the implications for us in Christian higher education who are charged to prepare students to engage the world as faithful servants of Jesus Christ?

## The Challenge for Christian Colleges

Some regions of the country are more affected by the world come to our doors and the new world Christianity that the immigrants bring with them than are others. In general, the southern half of the country, stretching from southern California to the Carolinas and Florida, is the region of the United States that is most affected. Since this region is also the area of historic concentration for the Southern Baptist Convention and its related colleges and universities, you are at the front edge of this historic change. In these states, the lowest percentage enrollment of students of color in public schools is still above 30 percent, and in Texas, New Mexico, Mississippi and California, the percentage of students of color in the public schools is more than 50 percent.<sup>10</sup> This basic student pool from which college students emerge thus is more racially and ethnically diverse than the general population. According to demographer Joseph M. Cronin, “Much of the new growth in the traditional college-age population of the South...will be among people whose grandparents grew up in Asia, Latin America or the Caribbean.”<sup>11</sup> Add that to the already strong representation of U.S. Latinos and African Americans in the region, and it is obvious that the preponderance of potential students for Christian colleges and universities in the near future is not to be found among their traditional white, Euro-American constituencies.

The new Americans are roughly two-thirds Christian in orientation, and among the Christians, evangelical and pente-

**“Much of the new growth in the traditional college-age population of the South ...will be among people whose grandparents grew up in Asia, Latin America or the Caribbean.”**

*(continued on page 6)*

## World Christian Universities...

(continued from page 5)

costal faiths are over-represented.<sup>12</sup> At a time when the fastest growing faith category, over-represented among the traditional white population, is “no religion” (now at 15-20 percent in recent surveys), both churches and their Christian colleges and universities have their future deeply invested in Christian people of color.

Given the prevailing whiteness of the constituencies that founded most of the Christian colleges and universities in the United States, we who work in these institutions will need to reorient our basic assumptions about whom we serve, and change our campuses accordingly. This new situation calls for us to do some deep rethinking and retooling of our intellectual and academic orientation, our campus identity and outlook, and our basic patterns and practices in Christian higher education.

Facing the matter of being racially and ethnically inclusive—and beyond that, of being just and reconciling—is not new on our campuses. These issues have been on the forefront at southern campuses in particular for a generation, and because of the South’s legacy of legalized segregation, southern campuses have been more forthright about the need for reform than their northern counterparts. Given your record of facing the issues head-on and your racially more diverse context, it is not surprising to see that a number of your colleges and universities are leading the way among Christian campuses in enrolling students of color. For the United States, item number one in building more inclusive, just and reconciling Christian colleges has been addressing the great historic theme of white racism toward African Americans. As a number of recent sociological studies of American evangelicals have shown, differences and alienation are still profound today among the nation’s African American and white, Euro-descended Americans, even those of like evangelical faith.<sup>13</sup>

The good news, however, is that the earnest and strenuous efforts made on Christian campuses are making a positive difference, and these efforts are excellent preparation for the rapidly developing next phase—becoming world Christian universities. They will help you address the multiple, interethnic, interracial relationships to be worked out as our campuses engage world Christianity.

Recently Calvin College mounted a major effort to revise its 25-year-old policies and aims in racial reconciliation. We were confronted by the new complexities prompted by the increasing variety of the world’s people in the United States and on our campus, but we were determined not to let the new, multicultural situation distract us from the older and still fundamental efforts to be just and reconciling in black-white relations. Our resulting statement, *From Every Nation* (2004), gives a sober assessment of our situation, states clear principles for analysis and reform, acknowledges new complexities,

and establishes concrete aims.<sup>14</sup> Such efforts will be rewarded even as the task grows more complex.

More than ever, our Christian colleges and universities, which were designed with a particular clientele in mind, will need to make themselves the home for quite different students and their supporting communities. The aim is not merely to be more hospitable to guests, but to open up true membership and ownership to the changing Christian community we serve. We want all of our students, their parents, and their home churches to say, “That’s *our* college!”

So what needs to change? Colleges are communities of learning, so the path to becoming world Christian universities must start with ideas and academics. Because they are communities as well, where people work and live, the changes need to go beyond the lab and classroom.

### Changing the Intellectual Orientation

This new situation needs to change the way we think about and approach our main realms of study. There is much to say about every realm of study, but I must be brief here.

In the humanities, liberal arts education as we know it has tended to equate Christianity with the cultural heritage of Christianized Western Europe, so Christian approaches to the humanities have put a heavy emphasis on this “Western” heritage. Yet Christianity wanes in Europe and declines here, too, amidst the white American population with European heritage while it grows among those with Asian, Latin American and African roots, so this equation of learning our “Christian heritage” with learning about Europe will seem less and less credible. Christian scholarship in the humanities began as a gospel-and-culture dialogue within Mediterranean world, and it resulted eventually in such wonders as the Italian Renaissance, and indeed, the Reformation in Northern Europe.<sup>15</sup> By extension, what wonders might be in store as Chinese and Korean Christian scholars engage the art and thought of their Confucian heritage? Our Christian colleges and universities ought to lead the way in developing such new Christian approaches to the humanities.

The rise of world Christianity in the midst of globalization and hyper-modernity has profound implications in the social sciences. All of the big ideas in modern social science—modernization, secularization, globalization, democracy, pluralism, human rights, and capitalism—are ripe for revision. The grand expectation that modernization and globalization would lead to secularization is being proven false. At least as much as the resurgence of Islam, rising Christianity in the global south is part of the “deseccularization of the world” that Peter Berger and others see happening today.<sup>16</sup> The European social pattern of rapid secularization now appears to be an anomaly, and not the paradigm shaper we have made it to be. Christianity’s entry as a new social, political and economic factor in many places needs careful attention. It is one of the greatest worldwide developments of our time. Christian scholars should take the lead in examining its impact and implications.

The implications of world Christianity for how we study Christian theology and philosophy are also huge. Front-line theologians and Christian philosophers have made the challenge of post-Enlightenment naturalism and skepticism their main concern for nearly two centuries, but these are not the

main challenges facing world Christianity in the global south and east. Christian philosophers and theologians will need to argue for Christianity among competing religious claims. There is plenty of theism and spirituality around, and the privilege once granted to naturalism is no longer automatic. The more insistent questions now arise from other religions, from rival revelations. So our Christian philosophers and theologians should give more attention to testing the coherence of Christianity over against other religious and ethical systems, and discerning its resonances with them as well. To focus so intently on secularity, European style, increasingly will be to put one's main forces into a rearguard action.

In biblical studies, a fresh set of questions and opportunities arise. As Christian people with worldviews and cultures much closer to the biblical writers interpret the Scriptures, the privileged place of historicism in biblical studies seems increasingly problematic. As Andrew Walls once quipped, the apostle "Paul uses exegetical methods that would be ruled out of court in a seminary exercise."<sup>17</sup> The Bible seems much more immediate and relevant to many readers in the Global South, who, says Philip Jenkins, "are familiar with the dangers and disasters that faced the biblical world, which seem all but irrelevant in North America today." And what Bible students in the North read "in moral or individualistic terms, remains for the South social and communal."<sup>18</sup> Can our Christian colleges and universities become a haven for rethinking theology and biblical studies in ways that respond to world Christianity? That is a tough assignment, for the scholarly guilds in theological and biblical studies, whether in liberal or conservative theological camps, currently give our professors little incentive or support for such badly needed work.

There is much that might be said about the natural sciences, the science-driven technical fields, and the professions, if space permitted. Beyond questions about reigning assumptions and epistemology in the sciences and technological fields, there are increasing questions about their cultures, their political economies, and their research interests. Who decides the research topics? Who pays for the research? Whose values, what values thus tend to govern the enterprise?

In Christian colleges and universities, if our hearts and minds increasingly point to the global south and east, perhaps we can reorient our research and technical development interests as well. What kinds of immunology might matter more to us—that attending to joint replacements for our overweight fellow citizens or that which addresses the scourges of AIDs or malaria? Might we shift our research and development away from noise abatement in SUVs for American automakers, and toward more durable refrigerators and garden tractors for the world's rural people? Doing business, medicine, nursing, and social work all assume a context. Which contexts will we choose to make our focus? Our student nurses may aspire to work in hospitals, but our mission may push us and them to focus more on community-based healthcare.

So it goes. The intellectual and educational implications of the rise of world Christianity, in a shrinking, radically interactive globe, are enormous. Christian colleges and universities, with their ties to the new heartlands of Christianity, could be leading the way.

### Changing Campus Identity and Outlook.

Indeed, the outlook we promote at our colleges and universities — the interests we articulate on our campuses, the speakers we invite, the music and drama we perform, the places we take our students, the life callings we encourage them to consider as citizens of Kingdom—should be more and more "world Christian." We need to draw our Christian identity and outlook more from the Global South and East, where the vast majority of our Christian brothers and sisters lives, and from whence comes a growing plurality of the Christians in our own country, whether newly arrived or here for centuries already.

**If our education does not prepare students for daily cross-cultural engagement, it is inadequate.**

The issues, concerns, and life struggles of Christian people of color should be of increasing concern and interest to our college and university communities. If we do identify with world Christianity and the world's preponderance of Christians, tensions will emerge. We may experience conflict between our loyalties to the primary expressed interests of our fellow citizens or the policy directions of the American government, and to what we discern to be the reign of God.

I think, for example, of how the bishops of the American Catholic Church have responded to some of the legislative proposals regarding immigration that are before the U.S. Congress these days. Cardinal Roger Mahony of Los Angeles stated that the Gospel bids Christians to welcome the stranger and to minister to those who are vulnerable and who suffer. If Congress makes giving aid to illegal immigrants a felony, Mahony declared, such restrictions would be "impossible to comply with.... It is staggering for the federal government to stifle our spiritual and pastoral outreach to the poor, and to impose penalties for doing what our faith demands us."<sup>19</sup>

So what do these implications mean for the bread and butter aims and practices of Christian higher education? Three things, generally:

*1. Our curriculum needs to change.* As you think about core curriculum, think about what students need generally to be equipped, intellectually, morally and spiritually, in skills and habits and knowledge base, for this new scene. Cultural studies are as important as ever, so stick with the liberal arts, but in every subject we will be asking new questions of old material and making room for new material. In our major concentrations and in professional degree programs, as we teach our students about becoming teachers, business professionals, health care workers, or accountants and engineers, we need to prepare them for daily work anywhere they might go, work that will be interactive with the widely varied peoples of the world, including those living next door. If our education does not prepare students for daily cross-cultural engagement, it is inadequate.

*2. We need to rethink our clientele and approach.* Most of our colleges have been designed with the white, suburban or small-town student in mind. The trend lines in U.S. demo-

*(continued on page 8)*



## World Christian Universities...

(continued from page 7)

graphics show that these folk will become a declining part of the total population. People of color, representing the new Christianity of the global south and east, will become a greater share of population. What do we do, in how we teach and how we organize and give texture to campus life, to refashion our campuses to be co-owned by the new world Christian majority? How do we encourage more of our diverse student population to feel truly at home on our campuses, not forever the guests? What food we serve in the cafeteria, while not insignificant, is one of the easiest of these matters to address.

The United States has a deep legacy of racism, ethnic prejudice, and marginalizing the newcomer. Our institutions—churches and their

colleges no less than banks and businesses—have been designed with certain clientele in mind. Today, even in spite of the best

**How do we encourage more of our diverse student population to feel truly at home on our campuses, not forever the guests?**

of intentions, institutions continue to carry out programmed-in patterns of preference about what is normal and abnormal, favored and disfavored. More than we are able to easily admit, these distinctions do not follow the law of God or the spirit of the Gospel, but the prejudgments of self-regarding groups of people. We need the courage and the skills to discern the difference and implement changes in the way we operate as communities.<sup>20</sup> So what do we change on our campuses, in our outreach, and our building of constituencies and prospective student pipelines, to get people in these Christian communities of color to say, “That’s our college. We can entrust our children to it and hold the people there accountable for our kids’ education.”

3. *Finally, we need to develop new partnerships.* As we have seen, there are new Christian movements and denominations on the ground in North America. How do these congregations get on the itinerary for our choir tours? How do we convince them that we are vitally interested in their young people? What partnerships do we develop with them as educational institutions engaged in community service? There are also new church and college partners elsewhere in the world who are becoming more invested in higher education. What can we do to participate constructively in the worldwide growth and development of Christian higher education? We often go into such relationships, at home and abroad, assuming that we are the ones who will be giving, only to find, in the end, that we were on the receiving end the whole time. Whole new pieces to the puzzle of how the Gospel of Jesus Christ engages culture are revealed to us as we slow down, listen to our wise Christian brothers and sisters, and see how they work for the Kingdom.

### A Remarkable Moment

Challenges and opportunities abound, my friends. It is an exciting time to be a Christian, and to be engaged in Christian

higher education. It can be a troubling time, too. As the great historian of world Christianity, Andrew Walls, puts it, Western Christians have “long grown used to the idea that they were guardians of a ‘standard’ Christianity; ... [but now] they find themselves in the presence of new expressions of Christianity, and new Christian lifestyles that have developed... under the conditions of African, Indian, Chinese, Korean, and Latin American life....”

Walls goes on to say that in responding to these new Christian neighbors,

“There are two dangers. One lies in an instinctive desire to protect our own version of Christian faith, or even to seek to establish it as the standard, normative one. The other, and perhaps the more seductive in the present condition of Western Christianity, is the postmodern option: to decide that each of the expressions and versions is equally valid and authentic, and that we are therefore each at liberty to enjoy our own in isolation from all the others.”

Neither approach, Walls, insists, is the gospel way. As the Epistle to the Ephesians points out, we make up the Body of Christ only when we are brought together, for “each of the culture-specific segments [is] necessary to the body but ... incomplete in itself. Only in Christ does completion and fullness dwell. Christ’s completion as we have seen, comes from all humanity, from the translation of the life of Jesus into the lifeways of all the world’s cultures and subcultures through history. None of us can reach Christ’s completeness on our own. We need each other’s vision to correct, enlarge, and focus our own; only together are we complete in Christ.”<sup>20</sup>

We are living in an extraordinary, Ephesian moment, Walls insists, referring to that brief and shining time in Ephesus when Jewish and Gentile Christians were reconciled and brought into unity. Never before in the history of Christianity have so many cultural expressions of Christianity been brought together in one nation as now, in the United States. Can we be reconciled? Can we prepare our students to be reconcilers, to be world Christians? Can we be agents of reconciliation in our own campus communities? It is an enormous challenge, but we serve a great God, the one “who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine.” (Eph. 3:21)<sup>21</sup>

### Endnotes

1. Mauro F. Guillén, “Is Globalization Civilizing, Destructive or Feeble? A Critique of Five Key Debates in the Social Science Literature,” *Annual Review of Sociology* 27 (2001): 235-260. For recent summative works of the theoreticians to which Guillén refers, see Martin Albrow, *The Global Age* (Palo Alto, Calif.: Stanford University Press, 1997); and Roland Robertson, *Globalization: Social Theory and Global Culture* (London: Sage Publishing, 1992). See also Donald M. Lewis’ helpful essay, “Globalization: The Problem of Definition and Future Areas of Historical Inquiry,” in *A Global Faith: Essays on Evangelicalism and Globalization*, ed. Mark Hutchinson and Ogbu Kalu (Sydney: Centre for the Study of Australian Christianity, 1998): 26-46.

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*Critical Reflections* (Boulder, Colo.: Lynne Rienner, 1996); and Benjamin R. Barber, *Jihad vs. McWorld: How Globalism and Tribalism Are Reshaping the World* (New York: Ballantine, 1996). Unfortunately, quite a few Christian theologians seem to accept this demonizing view uncritically. See, e.g., M. D. Litonjua, "Global Capitalism: The New Context of Christian Social Ethics," *Theology Today* 56 (July 1999): 210-228; Vinay Samuel, "Keynote Address: Evangelical Response to Globalization: An Asian Perspective," *Transformation* 16 (January 1999): 4-7; K. C. Abraham, "Globalization: A Gospel and Culture Perspective," *International Review of Mission* 85 (January 1996): 85-92; and Oswald Firth, O.M.J., "Globalization: A Christian Perspective on Economics," *Dialogue* 24, Colombo (1997): 101-124.

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4. See his extended treatment of this topic in Max Stackhouse, *God and Globalization*, 3 vols. (Harrisburg, Pa.: Trinity Press International, 2000); and Stackhouse, et. al., eds., *The Local Church in a Global Era: Reflections for a New Century* (Grand Rapids: Eerdmans, 2000).

5. Paul Freston, "Globalization, Religion, and Evangelical Christianity: A Sociological Meditation from the Third World," in *Interpreting Contemporary Christianity: Global Process and Local Identities*, ed. Ogbu Kalu (Grand Rapids: Eerdmans, forthcoming).

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9. Rebecca Y. Kim, "Second-Generation Korean American Evangelicals: Ethnic, Multiethnic, or White Campus Ministries?" *Sociology of Religion* 65 (Spring 2004): 19-34.

10. "Concentration of Minorities Enrolled in Public Elementary/Secondary Public Schools, 2002-03, and Selected Changes from 1992-93," found at <http://www.collegeboard.com/highered/res/hel/hel.html#diversity>

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14. *From Every Nation: Revised Comprehensive Plan for Racial Justice, Reconciliation, and Cross-Cultural Engagement at Calvin College* (Grand Rapids: Calvin College, 2004). Available in print from the Provost's Office or online at <http://www.calvin.edu/admin/provost/multicultural/documents/FEN.pdf>

15. One classic exposition of this heritage is E. Harris Harbison, *The Christian Scholar in the Age of Reformation* (New York: Charles Scribner's Sons, 1958).

16. Peter L. Berger ed., *The Desecularization of the World: Resurgent Religion and World Politics* (Grand Rapids: Eerdmans, 1999). See also Paul Freston, "Globalization, Religion and Evangelical Christianity; cited above. Other suggestive reviews of the prospects for globalization and religious resurgence to revise social scientific paradigms are in an issue dedicated to "Religion and Globalization" of *The Hedgehog Review: Critical Reflections on Contemporary Culture* 4:2 (Summer 2002).

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19. "Cardinal Mahony Commemorates Migration Day By Launching Justice For Immigrants Campaign In Los Angeles" Archdiocesan News Archive, posted January 25, 2006, Archdiocese of Los Angeles, <http://www.archdiocese.la/news/story.php?newsid=704> See also Teresa Watanabe, "Immigrants Gain the Pulpit: Cardinal Mahony Says He Will Ask Priests to Provide Aid without Proof of Documentation Even If Proposed Restrictions Become Law," *Los Angeles Times*, 1 March 2006, A-1

20. Risking presumption, let me suggest that the reader inspect *From Every Nation*, cited above, Calvin College's attempts to "come clean" on such matters and redirect its affairs.

21. Andrew F. Walls, "The Ephesian Moment," *The Cross-Cultural Process in Christian History* (Maryknoll, New York: Orbis Books, 2002), pp. 72. ■

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## IACBU Website Expands Services

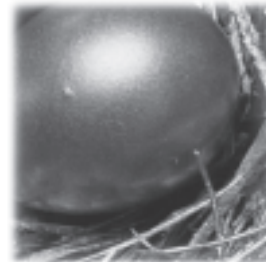
The website of the International Association of Baptist Colleges and Schools found at <[www.baptistschools.org](http://www.baptistschools.org)> and <[www.baptistcolleges.org](http://www.baptistcolleges.org)> has expanded its services to include the following:

1. **Information of interest to IACBU member schools** such as downloadable back issues of the *Baptist Educator* news magazine, information, registration and hotel reservations for the annual meeting and listing of current IACBU board members.
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## \$8 Million Gift Marks Milestone for Dallas Baptist University

The largest gift in Dallas Baptist University's 108-year history will serve as the foundation for the institution's first chapel building. Lonnie "Bo" Pilgrim, co-founder and chairman of Pilgrim's Pride, Inc., has pledged \$8 million for the construction of a 1,400-seat chapel building, which will be located at the heart of campus.

Originally established as Decatur Baptist College in 1898 and relocating in 1965 as Dallas Baptist College, DBU achieved university status in 1985.

Chapel services have always occupied a central role in DBU student life, but not always an ideal location. In *To God Be the Glory*, a history of DBU's first 100 years, former DBU Administrator Fred White described the humble conditions inside the campus, first chapel - a huge canvas tent. "Male students lost the shine on their shoes, and the girls even lost their shoes sometimes as they waded through the mud to their assigned seats." Within a few years, a campus gymnasium was built, and since that time this building has served as a make-shift location for chapel services.

Now, the \$16 million Chapel Campaign promises to redefine the landscape of DBU's campus. Plans for the Patty and Bo Pilgrim Chapel call for a colonial-style sanctuary with a towering steeple that will be the tallest point on University Hill.

The Chapel will accommodate DBU's Monday, Wednesday, and Friday student chapel services, and host major campus

events such as lectures, musical performances, and weddings. Additional space will be dedicated to the university's Alumni Association Office, Intercessory Prayer Ministry, and Cook Graduate School of Leadership.

Despite impressive growth—enrollment has increased every semester since 1979—DBU is still only one of a few Christian universities to not have a permanent chapel facility. The Pilgrim Chapel will not only satisfy student seating, but will also stand as a landmark to DBU's commitment to Christ-centered higher education.

## Mars Hill Receives \$4.5 Million from Bonner Foundation

Mars Hill College has received \$4.5 million from the Corella and Bertram F. Bonner Foundation to permanently endow the Bonner Scholars Program at Mars Hill. The foundation pledged the money to the college two years ago, with the stipulation that the college match that gift with an additional \$2 million. The college completed that challenge this summer.

## Baylor Receives \$2.5 Million Gift for Paul L. Foster Success Center

Baylor University Regents have announced that Baylor's highest capital priority - the Paul L. Foster Success Center - has received a \$2.5 million gift from an anonymous donor.

The donor's gift, along with a \$3 million lead gift from Paul L. Foster, president and CEO of Western Refining Co. of El Paso and a 1979 Baylor graduate, will unite in one

location all departments devoted to developing Baylor students to their full potential. Currently, Success Center programs are scattered in various sites across campus.

## Williams Baptist College Receives \$1.9 Million from Two Gifts

Williams Baptist College has announced its largest single gift in school history, an estate gift of approximately \$1.5 million from the late Nell Mondy of Ithaca, N.Y.

The gift establishes the Nell I. Mondy Professorship in WBC's Department of Natural Sciences, according to Williams president Jerol Swaim.

Mondy was a biochemist and professor emeritus of food and nutrition at Cornell University, where she spent four decades on the faculty. Her particular interest was the potato, which she studied extensively and championed as a food crop for developing countries.

Mondy attended Ouachita Baptist University and then earned a master's degree at the University of Texas. She completed her doctorate in biochemistry at Cornell in 1953 and joined the faculty there the same year.

WBC also named its Nell Mondy Chemistry Laboratory in her honor. Mondy's estate gift will go into the college's endowment, a permanent fund which draws earnings for the institution.

It is the second major estate gift Williams has announced in recent weeks. WBC's endowment received a \$400,000 boost recently from the estate of Judge Edward Maddox of Harrisburg, Ark. ■

## —Mark Your Calendar—

### Future Events: International Association of Baptist Colleges and Universities

**December 2006 Board meeting and reception at SACS:** Gaylord Palms, Orlando, Fla., Monday December 11, 5:30–7:30 pm dinner board meeting followed by IABCU reception from 8–9 pm.

**Annual Meeting and Workshops:** June 3-5, 2007- Marriott Williamsburg, 50 Kingsmill Road, Williamsburg, Va. Watch the IABCU website <[www.baptistcolleges.org](http://www.baptistcolleges.org)> this fall for online meeting and hotel reservations. Plan to come early or stay after the annual meeting and enjoy the colonial celebration of the 400th anniversary of the founding of the Jamestown Settlement. ■





# Names & Faces

## William Carey President Larry Kennedy Dies from Complications of ALS

**H**ATTIESBURG, Miss. (BP)--Larry Kennedy, president of William Carey University, died from complications from ALS (amyotrophic lateral sclerosis, or Lou Gehrig's Disease) in the early morning hours of Sept. 21 at his home in Hattiesburg, Miss. He was 64.



Larry Kennedy

Kennedy, who was diagnosed with the disease in July 2005, had been president of the Baptist-related university since 1998.

Kennedy joined William Carey's faculty in 1991. He served as professor of religion, dean of the Cooper School of Missions and Biblical Studies and vice president of church relations and was the university's interim president from October 1997 until his selection as president in August 1998.

Under his leadership, William Carey's enrollment grew from 1,980 to 3,000 students as new programs and degrees were added in Hattiesburg and at the university's Gulf Coast campus. Its 550 graduates last May marked the largest commencement in the university's 100-year history. William Carey's accreditation was reaffirmed for 10 years and \$22 million in construction and renovation projects were completed during his tenure. The universi-

ty, founded in 1906, is debt-free as it celebrates its centennial, with its \$7-million-plus debt paid off in January 10 months ahead of schedule.

Colleagues recounted appreciation for Kennedy's contagious laugh, creative problem-solving and fairness to all individuals, while embracing the motto of the university's namesake, William Carey, the father of the modern missions movement: "Expect great things from God; attempt great things for God."

"Dr. Kennedy is an example of a man facing a deteriorating disease with class and dignity and resolve," said Rep. Chip Pickering, R-Miss., in a news release during ALS Awareness Month in May. "He reminds us that anyone can be afflicted by this condition which has no currently known cause, cure or means of prevention."

The Pickering news release recounted that Kennedy's intention to announce his condition in September 2005 was derailed by Hurricane Katrina, which ravaged the Hattiesburg campus, destroyed the Gulf Coast campus and closed the university's nursing school in New Orleans. "After shepherding the school through that natural disaster," the news release stated, "Dr. Kennedy again put off his announcement ... when the college was presented with a generous contribution ... so as not to detract from the news of the gift. He finally announced his condition in the spring of 2006.

Kennedy also had received numerous community honors; in 2005, he was named Executive of the Year by the Sales and Marketing Executives of Hattiesburg.

Previously as a pastor in Mississippi, Kennedy had served in various roles with the Mississippi Baptist Convention, including membership on the Executive Committee and the Education Commission. He also served as a trustee of the Southern Baptist International Mission Board for eight years.

He was the author of two books, "Down with Anxiety" and "God's Answers to Human Dilemmas."

A native of Ville Platte, La., he grew up in Pensacola, Fla.; received a history degree from Louisiana College; and earned a master of theology degree from New Orleans Baptist Theological Seminary and master of arts and Ph.D. degrees in history from Mississippi State University.

Survivors include his wife Sarah Johnson Kennedy; two sons, Stephen of Jackson, Miss., and Scott Kennedy of Missoula, Mont.; a stepson, Kyle Robertson of Laurel, Miss.; one grandson; and his parents, Wells Earnest and Cecilia Kennedy of Pensacola, Fla.

A memorial service was held Sept. 23 on the Hattiesburg campus. Memorials can be made to the Larry W. Kennedy Scholarship Fund at William Carey University. ■

## HBU to Inaugurate President Robert B. Sloan, Jr.

**H**ouston Baptist University's Presidential Inauguration Committee has announced plans for the November inaugural of Robert B. Sloan Jr. as the University's third president. Sloan assumed the presidency on Sept. 1, 2006, and is a renowned Christian educator, scholar and author.



Robert B. Sloan, Jr.

Inaugural activities will take place on Tuesday, November 28, with the inaugural ceremony scheduled for 2 p.m. on campus. A celebratory recep-

tion will follow at 4 p.m.

The HBU Board of Trustees elected Sloan to the presidency on August 8, 2006. He had previously served as Chancellor of Baylor University, following his service as President from 1995-2005.

He served as Dean of Baylor's George W. Truett Theological Seminary from 1993-1995. Sloan joined the Department of Religion faculty at Baylor University in 1983.

He also served on the faculty of Southwestern Baptist Theological Seminary and adjunctively at Hardin-Simmons University. He has served as interim pastor at more than 20 churches throughout Texas and Oklahoma during his career. Sloan has authored two books, edited several others, and has published extensively

## Charles Warren Named Interim President at Bluefield College

**C**harles Warren, a retired Christian educator with more than 14 years of experi-



Charles Warren

ence as a college president, most recently at Lynchburg (VA) College, has been named interim president of Bluefield College effective August 1. He succeeded President Dan MacMillan, who served nine years as BC's eighth president before announcing his plans in June to depart the school for a position with Dallas Baptist University. ■

# A Test Students Would Love



The following test question consists of only one question. It solicits merely a “yes” or “no” response: “Did the Third Circuit Court of Appeals think that the lower court had jurisdiction to consider a sex discrimination charge by a woman who said she was ousted from her chaplain’s job at a Catholic university?”

If the student answers, “Yes,” that’s right! But, if the student answers, “No,” that’s right, too. I told you students would love this test!

How could this be? The Third Circuit reversed itself. First, it said, “Yes;” then it reconsidered and said, “No.” (That’s akin to what can happen when a coach asks for the play to be reviewed and the official, after peering into the TV, reverses the call which had been made on the field).

Title VII of the Civil Rights Act recognizes that church-related colleges have a constitutional right to be exempt from the general rule that an employer may not discriminate on the basis of religion. That exemption is written into the law. So, Gannon University was free to discriminate on the basis of its employee’s religion.

But Chaplain Petruska charged sex discrimination, not religious discrimination. There is no exemption for church-related colleges when it comes to Title VII’s prohibition against sex discrimination. So, why would a court not have jurisdiction to consider her charge?

At issue is the scope of what is called the “ministerial exception” to employment nondiscrimination laws. The ministerial exception is generally understood to mean that a religious body’s relationship with its ministers is part of the body’s religious free exercise right and that courts therefore have no jurisdiction over such disputes. That means the First Amendment effectively exempts a religious body from nondiscrimination laws to the extent those laws would regulate the body’s relationship with its ministers.

A church, for example, may discriminate on the basis of race, color, national origin, sex, age or disability—or, for that matter, comb-overs, poor posture, or too much tweeter and not enough woofer—when it comes to employing its minister.

When the first three-judge panel of the Third Circuit considered this case, two of the three judges said: When a religious body engages in legally prohibited discrimination based on the body’s “religious belief, religious doctrine, or the internal regulations of a church, then restricting a church’s freedom to select its ministers would violate the Free Exercise Clause by inhibiting the church’s ability to express its beliefs and put them into practice.” And, to boot, the panel said it would also violate the Establishment Clause by entangling the courts in “ecclesiastical matters.” *But*, the first panel said, “where a church discriminates for reasons unrelated to religion, we hold the Constitution does not foreclose Title VII suits.”

The panel went on to say that employment discrimination by a religious institution that is not based on religious belief or doctrine is “simply the exercise of intolerance, not the free exer-

cise of religion that the Constitution protects.” This panel thought the University’s conduct fell into this “But” category.

That decision was generally considered by most constitutional authorities as being a too narrow interpretation of the First Amendment’s ministerial exception. It deviated from most of the case law interpreting the exception. The “But” part is where the deviation occurred.

The case was originally heard by a three judge panel consisting of Judges Becker and Nygaard who formed the majority, and of Judge Smith who dissented. Judge Becker died “after the case had been circulated to the full court, but before the opinions were filed.” The court granted the University’s request for a rehearing. Judge Nygaard recused himself and the only member of the first panel to serve on the second panel, Judge Smith, found himself writing the unanimous opinion of the second panel.

That panel said: “Today, we join seven of our sister circuits in adopting the (ministerial) exception and hold that it applies to any claim, the resolution of which would limit a religious institution’s right to choose who will perform particular spiritual functions.” The ministerial exception is that broad - no “Buts” about it. You’ve got to love a court that will let the parties take turns winning.

Two incidental comments:

1. If you are wondering how a woman could be a Catholic minister, wonder no more. She was not. So how could she fall into the “ministerial exception?” Answer: That exception applies to persons whether they are ordained as ministers or not, if the “function of the position” includes “teaching, spreading the faith, church governance, supervision of a religious order, or supervision of participation in religious ritual and worship.”<sup>2</sup>

2. Two cases involving Baptist institutions are among those which have shaped the scope of the ministerial exception. Mississippi College was not successful in its argument that the First Amendment meant that none of Title VII could be applied to the College and its relationship with any of its faculty.<sup>3</sup> Southwestern Baptist Theological Seminary later convinced the same court that its relationship with those in certain administrative positions and its entire faculty were within the scope of the ministerial exception.<sup>4</sup>

#### Endnotes:

1. First footnote to the second opinion, Lynette M. Petruska v. Gannon University, et al., Case No. 05-1222, United States Court of Appeals for the Third Circuit.
2. Rayburn v. Gen’l Conf. of Seventh Day Adventists, 772 F.2d 1164 (4th Cir. 1985).
3. EEOC v. Mississippi College, 626 F.2d 477 (5th Cir. 1980).
4. EEOC v. Southwestern Baptist Theological Seminary, 651 F.2d 277 (5th Cir. 1981).

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

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