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Association Board Elects Thomas E. Corts to Executive Director Post as Bob Agee Retires

By Tim Fields

Board members of the International Association of Baptist Colleges and Universities (IABCU) voted June 3 to elect Thomas E. Corts, president emeritus of Samford University, as executive director of the association, effective immediately.

The election came during the annual board meeting prior to the annual association meeting and workshops June 3-5 in Williamsburg, Va.

Corts, 65, succeeds Bob Agee, who announced last December he would retire at the June 2007 meeting. Agee, who was recovering from a heart attack he suffered in April, was unable to attend the meeting.

The board voted to pay for a cruise for Bob and Nelle Agee as thanks for nine years of service to IABCU. The Agees had already scheduled a cruise to Alaska for this July with family and friends.

"Nelle and I are overwhelmed by this generous gift," Agee told the *Baptist Educator*. "Our thanks go out to the entire IABCU family for this gift and their loving support following my heart attack and during my recovery period."

Prior to his appointment as IABCU executive director, Corts served as interim chancellor of the Alabama College System for the state of Alabama for six months during 2006 and 2007. Before serving in the state of Alabama position, he served as president of Samford University in Birmingham from 1983 to 2006. Samford is one of the 52 IABCU member schools.

Corts also served as president of Wingate University in North Carolina

from 1974 to 1983 and as coordinator of the Higher Education Consortium of Kentucky from 1973 to 1974. He began his career in higher education at another IABCU member school, Georgetown College in Kentucky, where he served as assistant professor and assistant to the president and subsequently filled the positions of director of planning and development, executive dean, and executive vice president.

Corts is married to Marla Ruth Haas. They have three children and six grandchildren.

The IABCU corporate office is in Nashville, Tenn., but Corts will continue to reside in Birmingham, Ala.

New board officers elected for 2007-2008 are: Evans Whitaker, president, Anderson University, chair; Lee Royce, president, Mississippi College, vice-chair/chair elect; Carla Sanderson, provost, Union University, secretary; and Tom Corts, executive director, IABCU, president and treasurer.

During the annual business meeting of member schools, presidents and chief academic officers elected the following



Bob Agee



Thomas E. Corts

new board members with terms expiring in June 2011: David Dockery, president, Union University; R. Alton Lacey, president, Missouri Baptist University; and Graham Hatcher, provost/vice president for academic affairs, University of Mary Hardin-Baylor.

Keith Bruce, director of institutional ministries, Baptist General Convention of Texas, was elected to fill the unexpired term of Charles Wade ending in June 2010. Wade has announced his retirement as executive director of The Baptist General Convention of Texas effective

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David Dockery



Keith Bruce



Graham Hatcher



R. Alton Lacey

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Board Elects...

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January 2008.

In other action, the members voted to meet June 1–3 at the Chateau on the Lake, Branson, Mo., for the 2008 annual meeting and workshops.

The mid-year meeting of the board of directors is scheduled for 6:30–8:15 p.m. December 10, 2007 at the Hilton New Orleans Riverside, New Orleans, La., in conjunction with the SACS meeting. A reception for attendees from IABCU schools and friends is set for 8:30 to 9:30 p.m. following the board meeting.

Association members recognized Golden Gate Baptist Theological Seminary and Jeff Iorg, president, as the newest member institution of the association.

During the meeting, David Gushee, professor of moral philosophy at Union University in Jackson, Tenn., delivered the annual Hester Lectures.

Gushee delivered lectures entitled "Theological Foundations for the Baptist University," "Ethical Foundations for Baptist University Education" and "Institutional Identity with Theological Integrity."

"To be truly Christian and truly Baptist, our colleges need direct attention to the spiritual and moral side of faith; to its living heartbeat; to the praxis of discipleship; to the integration of spiritual passion, Christian love and biblical ethics into every area of life," Gushee told the college administrators.

"The first prerequisite for the flourishing of a Baptist college is a continuous stream of students who are socialized from birth to the kinds of young people who will be deeply interested in such a school. That stream cannot be produced by the college itself," Gushee contended. "It comes from families and churches, primarily of the Baptist variety."

Gushee stressed to educators the need for a high level of trust and cooperation between Baptist colleges and universities and other entities such as state Baptist conventions.

"The dynamics of trust and mistrust here are not unlike those in international relations. If two nations trust each

other, they don't react oversensitively to the issues that emerge between them. But if they don't trust each other, each side is poised to interpret the actions of the other as threatening, no matter what the other side says about its actions."

Using the example of a hypothetical Baptist student attending a Baptist college or university, Gushee said, "She definitely needs her school to have a strong relationship with Baptist churches and Baptist families who send students like her to a Baptist college.

"She needs a school with enough governance stability that everyone who serves her at the school is not freaked out by a random decision made at an annual state convention or trustee meeting. She needs faculty who are trustworthy and who are trusted, who do not live in fear and should not live in fear. She probably needs a really good college president, who each day acts so effectively to protect this fragile college ecosystem that most of the time she is unaware of it."

Gushee said that if a Baptist college or university and its supporting entities have succeeded, the student would walk away not only with a diploma but also with a host of other truly good gifts.

Among those gifts, Gushee said, are:

- the personal faith that she entered with, but one that through academia's challenges is better informed and appropriately flexible, yet strong enough to build a life on;
- a sturdy commitment to remain in church and in Christian community both locally and in mission efforts wherever they are for the rest of her life;
- moral clarity in personal life with appropriate tolerance for the different choices of others, strong character, globally informed citizenship commitments, compassion for the suffering, and sensitivity to national and moral issues;
- a lifelong love of learning and intellectual curiosity;
- a sense of vocation necessary to pursue that vocation faithful to her Christian commitments.

All three of Gushee's lectures will be published in the *Baptist Educator*. The first lecture entitled "Theological Foundations for the Baptist University," begins on page 4 of this issue. ■

Great Ideas Endure

Great ideas endure. They change, their variations rise and fall, their prominence arrives and departs, their advocates and detractors gain the spotlight and then fade away. But the best ideas last.

One such worthy concept is that of an authentic educational experience within a surrounding that is cordial to the Christian faith and one that encourages the spirit of community and Christian belief.

The idea arose in the first century, A.D., as Christians were seeking to prevail amidst an often-hostile culture. How was the early church to deal with the world's body of received knowledge—principles of astronomy, physics, mathematics, as well as music, art, literature, and history, human relations, etc.?

The church could not be the church, if its members knew *only* the Scriptures, if they lived within an insulated biosphere where the world could not affect it and where it could not affect the world.

The Apostle Paul, Tertullian, Origen, St. Augustine—many bright minds of the past were respected for their knowledge and insight in both Christian and secular realms and for their ability to apply that knowledge to lives of genuine significance.

From our institutions today, a new roster of dedicated scholars could be compiled—men and women fully prepared in knowledge and world-awareness, with dedicated Christlike hearts and lifestyles.

We work together to perpetuate the great idea, at multiple locations, among people who do not agree on every issue. Just as the spirit of community became a defining characteristic of Christians of the early centuries, so we work together as an association to advance a cause greater than any one of us. Tertullian in the Second Century argued: “We are an association bound together by our religious profession, by the unity of our way of life and the bond of our common hope.”

In America in the 1600's, among the first initiatives of organized society was to arrange for higher education, encompassing the world's knowledge and simultaneously dealing with the Christian faith and the development of character. The thought of separating knowledge from faith in the formative collegiate years appears not



Thomas E. Corts

to have crossed early settlers' minds and did not become reality until later. The best education came to be seen in those private colleges that integrated faith and learning.

Our times are different. Now, in most states, the institution most in demand is the most widely known athletic power, the research economic engine, the dominant state university.

What brought about this change? Perhaps it is price; perhaps the declining influence of denominations; perhaps it's simply follow-the-crowd mentality. Or, perhaps it's a consequence of *brand*: young people who grow up with a deluge of advertising, subconsciously sing ad jingles, repeat ad phrases, and draw logos of major companies.

Even pre-schoolers know and recognize the symbols of Nike, Polo, Sony, Apple—perceptions that influence their brand preferences—shoes, shirts, electronics, computers.

Thus, when it comes to choosing a college or university, can a “brandwashed” young person be content with a college/university that rarely claims sports headlines, that is not popular with friends, that emphasizes its church connection?

With so many varieties of the term “Christianity” extant, its meaning is vague. Multiple definitions of the word “Baptist” make the term unspecific. No one knows whether Baptist higher education can be consistent enough to establish a strong brand in a secular, well-marketed world.

Looking back over more than three decades, it is clear that these discussions have been, and will be, ongoing. I have fond memories of a great many individuals who led our association, and who led our institutions as professors, administrators and trustees.

Tense moments have rankled and subsided; retirements, deaths, moral lapses, family and personal crises—all have taken their toll, and forced changes in personnel. Colleges and universities have come and gone, changed names, merged, relocated.

Thankfully, bright young minds have joined the cause, offering fresh vitality to historic efforts. We trust the One who is the same yesterday, today, and forever, to guide our efforts as we find our way into an uncharted future.

I am learning that one of the satisfactions of mature years is to observe the durability of a great idea, and to watch its advance in a troubled world.

More Than Survival

No one was sure back in 1996 when the SBC Education Commission was dissolved, that this organization of Baptist colleges and universities could survive as an independent, self-sustaining entity. Those who thought it might, felt its existence likely would be shaky, wobbling from year-to-year, constantly begging for mere survival.

Looking back, the IABCU has not only survived, it has prospered—with support from many quarters: its members, including several of the universities that early on invested significant sums over and above their normal dues; a few state conventions that have provided underwriting; helpful commercial sponsors; and able leadership. Dr. Bob Agee was induced to assume the executive directorship, and the imprint of his passionate commitment can be seen in almost every aspect of the Association's work. Bob merits

our hearty thanks and good wishes for establishing us as an independent organization. It is a job few—maybe no one else—could have done, and it has been done well. At this writing, Bob and Nell are preparing for a cruise to Alaska with their grandchildren, the sort of thing a successful retiree *ought* to be doing.

We are also indebted to Tim Fields, who maintains a cheerful spirit while handling day-to-day operations. Amidst other business responsibilities, his love of automobiles, and his duties as a grandfather, he has made IABCU a priority. His service mentality, personal commitment, and institutional memory are invaluable and make us all glad that he will continue to be heart and soul of the organization.

Someone once said that a crisis, overcome, is one of the sweetest things to look back upon. We remember—with great thanks! ■

Theological Foundations

Editor's Note: The following article is the first of three Hester Lectures delivered June 3-5, 2007 in Williamsburg, Va., at the annual meeting of the International Association of Baptist Colleges and Universities by David P. Gushee. At the time of this lecture he was University Fellow and Graves Professor of Moral Philosophy at Union University. Effective August 1, he will be Distinguished University Professor of Christian Ethics at Mercer University. Both schools are members of the IABCU.

by David P. Gushee

The task of this lecture is to make a proposal concerning the theological foundations of Baptist colleges and universities. My lecture refers primarily to schools located in the south and southwest. Even though this association of schools has renamed itself the International Association of Baptist Colleges and Universities (IABCU), a look at our membership list reveals that for now at least we primarily represent Baptist colleges and universities in the South and Southwest. One might say that we are “little s” southern Baptists, even if we might vary on whether we still want to be called “big S” Southern Baptists. Oh what a complex political and denominational web we find ourselves in. I could wish to avoid dealing with that tangled web altogether, but find that my talks here this week will not permit me to do so entirely. Anyway, as I offer these lectures, I will often speak of southern Baptist schools. I mean a geographic rather than denominational reference.



David P. Gushee

My thinking about the appropriate theological foundations for Baptist higher education has been deeply, even primarily, shaped by the conversation about Christian higher education that has been occurring outside the Baptist world. This reflects a tendency on my part in recent years to identify as an “evangelical” more than as a “southern Baptist,” but yet that stubborn Baptist identity will not let me go. I will seek to tailor the results of the broader evangelical conversation for a specifically southern Baptist audience and also to look for unique features of our particular experience and identity.

In this lecture, I will do two basic things. First I will offer a brief review of what has happened to the identity and vision of most Christian colleges and universities in America and what this has left us in terms of the landscape of church-related higher education today. I will append a special note related to the unique history of Baptist higher education and suggest what these two related but distinct strands of experience mean

for our theological and institutional task in Baptist higher education.

Second, I will offer my own proposal concerning the way we think about the theological foundation for Baptist colleges and universities and how it ought to be promoted in our schools. In particular, I will ruminate over two popular proposals that many, including me, have made—that we should emphasize classic Christian ecumenical orthodoxy and that we should advance this faith through the integration of faith and learning in our schools.

The Fading Christian Soul of the American University

The baseline from which most discussions of Christian higher education begin outside of the southern Baptist world is the recognition that, with few exceptions, institutions of higher education in America began as explicitly Christian endeavors, and over the decades their religious identities and vision have consistently eroded or disappeared. Numerous significant studies have traced the same phenomenon.¹ Most of you know this literature, so I will not belabor it. It is suffused with sadness. Many who feel that sadness actually teach at such schools. They grieve the anomaly of “Christian schools” in which students can graduate *without ever knowing the school is or ever had been officially Christian*.

With inevitable variations in detail, all tell the same basic story related to what has happened to what once were Christian universities: secularization and disengagement from their Christian churches and founding identity, leaving the schools post-Christian, officially or unofficially.

Why has this happened? Primarily, it is due to the impact of broader cultural currents, resisted inadequately or not at all by the leadership of these erstwhile Christian universities. Historic biblical faith faded gradually in the western world, a decline that can be traced at least to the Enlightenment if not to the Renaissance and even, ironically, to unintended effects of the Protestant Reformation. As modern thinkers rejected the axis of authority that had been provided by the Church and the Bible, rationalism and empiricism emerged as the primary means by which people who viewed themselves as intelligent and thoughtful understood and explained their world. Eventually such currents and others radically undermined historic Christian convictions and grassroots Christian confidence in the Bible and the church. Today, neither an Enlightenment confidence in reason or science nor any other (earlier or later) alternative can command full confidence or universal assent; our postmodern intellectual environment is marked by a lack of any sure and broadly accepted foundation for knowing anything. We live among fragments; all “foundations” for knowledge have been cracked.

In one sense, then, the decline of the religious faith once so present in the American university is a symptom (and, undoubt-

for the Baptist University

edly, also a cause) of the overall decline of such faith in western culture. While secularization and dechristianization have not taken the same course or penetrated as thoroughly in the U.S. as in Canada or Europe, similar dynamics can be identified. It only stands to reason that at the great universities themselves, and in the hearts of the students who matriculate there and are not strongly committed to an alternative vision, and on the campuses of the less “great” colleges and universities whose faculty and administrators look to the elite schools as models, secularization proceeds as an almost irresistible force.

Some Christian universities were founded in an essentially pre-Enlightenment mode and much later abandoned their Christian roots. Others were founded later, often precisely to protect those threatened Christian convictions in a university setting, only to abandon them later. The tides of secularization can seem almost unstoppable when one reviews this history.

Other factors have contributed to the erosion of Christian identity in American universities. These include (in no particular order) the rise of professional and graduate education with their externally imposed standards and attraction to students not committed to the school’s core mission, donor pressures, the programming and ethos-shaping power of accrediting bodies, the intimidating power of government and the strings it sometimes attaches to its money, the growing influence of business and technology and the education designed to support its enterprises, the development of a faculty guild mentality hinging on the cornerstone principle of unfettered academic freedom, the emergence of mass education in which larger and larger percentages of American young people attend college as a matter of course, the rise of nontraditional adult education, the nature of competitive pressures for students and donors, and the effort of the larger and most influential universities to be “consensus institutions” seeking to remain broadly representative of a secularizing American culture. For those serious about maintaining Christian identity, most of these challenges can be met without loss of mission integrity, but they have indeed contributed to secularization in the history of many schools.

This leaves the contemporary landscape of American university life deeply secularized. Certainly all of the major public and most of the major private universities have embraced some form of “established nonbelief.” If “religion” is taught at all, the subject is usually confined to religion departments operating on the basis of some form of “study of religion” model. Just go to the annual American Academy of Religion meeting to see this in action. Also, a large percentage of the still officially “church-related” schools have gone a long way in the same direction, though the details of the transition from explicitly and confessionally Christian to something other than that vary from

school to school.²

A small percentage of the higher education landscape is occupied by explicitly and ardently Christian colleges and universities from various denominational traditions. On the evangelical Protestant side, many of these are members or affiliates with the Council for Christian Colleges & Universities (CCCU)—one of whose aims is to help these schools protect their distinctively Christian identity. The schools associated with the Roman Catholic tradition also range from post-Catholic to liberal Catholic to conservative Catholic. Certainly Baptist colleges and universities vary across this spectrum as well. Such explicitly Christian schools add important diversity to the higher education world.

Robert Benne proposes that there are four types of formerly or currently church-related universities in America today.³ Those schools that have gone the furthest with secularization are categorized as *accidentally pluralist*. Such schools present themselves as secular with little or no allusion to their historic

Christian heritage. No effort is made to guarantee that Christian faith has an assured place in the ongoing campus conversation or in the curriculum. Such schools are only “accidentally pluralistic” in that a monistic secular paradigm so predominates that Christian influences are essentially accidental, to be found in the

rare professor or student here and there.

For Benne, *intentionally pluralist* schools are not quite so thoroughly secular. They do assure Christian perspectives an ongoing voice in university life. They are a bit less quiet about their historic Christian heritage, while still presenting themselves primarily as secular liberal arts colleges. While the presence of explicitly Christian courses in the curriculum is usually quite small, it has not entirely disappeared. Christians at least have a space to articulate their views, and Christian students have at least some faculty members with whom to identify. The sometimes quite robust ideological and religious pluralism of such schools is an improvement over monistic secularism, but there is no intention to function as “Christian universities.” The Christian faith is but one perspective among many.

I personally believe that neither accidental nor intentional pluralism are satisfactory options for Baptist higher education. They are not what these schools were founded to be, and they do not create a context for higher education that Baptists *qua* Baptists have much reason to support. This leaves two other categories from Benne, which he often discusses together: the *critical-mass* and *orthodox* universities.⁴

Both types of schools employ some kind of explicit Christian vision as their organizing paradigm. In both, Christian faith is clearly privileged on campus, including in the classroom. In

I personally believe that neither accidental nor intentional pluralism are satisfactory options for Baptist higher education.

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Theological Foundations...

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both, schools attempt to recruit at least a large percentage of faculty and probably also students from within the Christian faith, especially the faith of the sponsoring denomination or movement. In both, courses with explicit Christian content are required of all students; in orthodox schools, the aim is to have *all* courses be affected by a shared Christian perspective. The dominant atmosphere of such schools clearly reflects the piety of the sponsoring tradition. Chapel and explicitly Christian co-curricular life continue to play a major role. The sponsoring church remains warmly related to such schools and sends a significant percentage of its young people there for college, as well as a significant pile of money. In addition, the board continues to have at least a majority of members come from the sponsoring religious tradition or movement.

The difference between critical-mass schools and orthodox schools is primarily that the former do not seek 100 percent sponsoring tradition domination in every aspect of university life. They are Baptist schools willing to hire *committed* Catholics, Lutherans, or Eastern Orthodox to teach, maybe even in the religion department. They might even be open to the occasional faculty member of another faith, though this would be exceptional.

The Southern Baptist Anomaly

I think that Baptist universities and colleges should seek to be either critical-mass or orthodox. This allows room for considerable diversity while also setting some parameters. Of course there are always risks, and no option offers guaranteed success. Critical-mass schools face the risk of drifting “left,” away from their founding vision; orthodox schools risk drifting right, into a stultifying rigidity and narrowness of vision.

This latter note reminds me of the need to pause here in this narrative of the decline of Christian higher education to consider what can only be called *the southern Baptist anomaly*. While it is possible to tell the southern Baptist higher education story in the way I have just outlined, to do so would be to miss an important element that has shaped us. Baptists in the South have experienced a different history in the last three decades, leading many to offer an alternative *narrative of decline* that deeply affects the way southern Baptists think of the appropriate theological foundations for Baptist higher education.

The primary narrative in Christian higher education circles is the one I have outlined: the narrative of secularization, how Christian colleges, sadly, became secular ones.

For many southern Baptists, however, their own sad narrative centers on events in the Southern Baptist Convention in the past 30 years. Their narrative of decline would focus on how the official SBC, and therefore eventually the nationally controlled Baptist higher education institutions, became what many of those involved with them would call “conservative evangelical” and what critics would pejoratively label “fundamentalist.”

Here, though it is so delicate, we cannot help but make our

way right into the heart of the denominational conflict that all honest observers recognize continues to cast its dark shadow over southern Baptist life, even though its most important skirmishes ended years ago. The Birmingham conclave (sponsored by IABCU and Baylor University) rightly recognized that the damaged trust that emerged during those years continues to make it difficult to talk freely and honestly about various options for Baptist higher education. The labeling patterns and descent into political hardball that emerged during those days deeply damaged our capacity to act like Christians toward one another or to live in trusting community. This calls for a thoroughgoing repentance that still has not occurred among southern Baptists, though there are signs it is germinating.

I am a firm believer in this proposition: *given fallen human nature, we are often primarily motivated by the effort to avoid what we most fear.*

The great majority of those who write about the trajectory of Christian higher education from outside of the southern Baptist world most fear the loss of the Christian faith of those schools.

The great majority of those who write about the trajectory of Christian higher education from outside of the southern Baptist world *most fear* the loss of the Christian faith of those schools. Sometimes these voices emerge from within the mainline Protestant world and speak as contrarian and often embattled evangelical voices there; other times they come from the card-

carrying evangelical world. They most fear that today's Wheatons, Calvins, and Gordons will be tomorrow's Vanderbilts, Oberlins, and Browns. They have good reason to fear this, because it has happened consistently in the history of Christian higher education. Therefore, they build their theological visions and institutional strategies for their Christian schools with the firm intention of preventing this loss of faith.

Those southern Baptists involved in Baptist higher education who are most unhappy with developments in the SBC over the last thirty years *most fear* that today's Bayers and Unions and Samfords will be tomorrow's Libertys and Bob Jones Universities (or what they *perceive* to be the current reality at schools like Southern and Southwestern). These voices usually emerge from within the over-50 crowd in the southern Baptist world and speak out of painful experiences in that world. Consequently, they build their theological visions and institutional strategies for their Baptist colleges with the firm intention of preventing this from ever happening to their schools.

We have to acknowledge that in any gathering of southern Baptist educators there will be some who most fear secularization and loss of faith and others who most fear fundamentalization and loss of freedom (along with others who are young enough or outsiders enough to be mainly bewildered and frustrated by the lingering power of these fears). Because people's deepest fears are pre-rational, often rooted in personal pain and deeply affected by unshakable loyalties to people, institutions, and memories that they cherish, there sometimes seems to be little hope that one can reason people toward another perspective. Yet the alternatives are none too appetizing—superficial dialogue among people who do not trust each other, leading to vague platitudes that everyone can endorse because they mean nothing. Or we can go with the breakdown of trust, the shift to raw political combat for control, and then the exit of those who

perceive that they have lost. In another words, the recent history of the Southern Baptist Convention—and something very much like the culture wars environment of the broader culture.

Baptist educators in the south have the opportunity and desperately important calling to help provide leadership to the remaining Baptist population in the southland to move beyond this impasse or these unappetizing options.

If we must still speak at the level of fear, I think it is legitimate for all parties to grant that *both* the fear of secularization *and* the fear of fundamentalization are based on real and painful experiences. Both need to be avoided in Baptist higher education. We must construct a theological vision for moving forward that avoids either mistake.

If pressed to the wall, as one who has personally experienced both kinds of realities in painful ways, I would have to say that given the overall trajectory of western intellectual and cultural history, it is my view that the fear of secularization rather than the fear of fundamentalization is the more realistic fear moving forward into the 21st century. Vigilance is required about both dangers, but secularization is the more pressing. Given every cultural influence that is piped into the brains and hearts of our young people in the movies, on the Internet, on TV, in music and advertising and the mall, it is hard to imagine a scenario in which Baptist young people en masse are likely to turn into raving fundamentalists. Our culture is not moving in that direction, and we Baptists are not separatist enough in the way we participate in American culture for this to happen on any large scale.

Theological Essentials and How to Advance and Protect Them

Better still is to think not at the level of what we most fear but what we most desire. Here I think we can move closer to consensus. Somewhere in our gut I think that most of us share at least primary elements of a vision of what it really means to be a Baptist Christian. If what we desire is to develop schools that will produce Baptist Christian graduates who resemble this vision, then maybe we can get together around the quest to develop and nurture students who:

- love God with all their hearts
- follow Jesus as Lord in baptism and discipleship
- seek God's kingdom
- love people with compassion and justice
- are committed to the truthfulness and authority of the Scriptures
- think lucidly and read widely
- are morally serious
- are committed to service in the local church
- experience and exude the fruit of the Holy Spirit in their lives.

If this is our goal, whatever our past narratives, I think we can get together on finding ways to develop university communities that are serious about protecting and advancing this kind of Christian existence.

This is why I think that our discussion of theological foun-

datations for Baptist higher education is best served by following most of the general lines of inquiry and practice that have emerged in the evangelical Christian higher education community. Obviously we will engage these patterns of thought and practice critically, and undoubtedly southern Baptists will bring unique theological perspectives and experiences to the task. But where they all ought to begin, I think, is with the basic commitment to creating and sustaining theological environments in our schools in which a historically recognizable version of the Christian faith is communicated successfully to our students because it is believed and practiced sincerely by those who lead and teach such schools.

When schools look at specifics of the content of their theological vision, as well as the various ways they seek to encourage the embrace of that vision, undoubtedly they will vary considerably.

Some will write and sign a confessional statement. Others will not. Some will require all employees to subscribe to such a statement. Others will limit its application to administrators and religion faculty. Some will look to Scripture, others to the historic Christian creeds and confessions, others to specifically Baptist formulations, and some will develop their own language. Some will emphasize Baptist distinctives while others will sound more broadly evangelical or Christian. At each school, the *process* of talking about such theological commitments will be just as important as the actual outcome; it must be trusting and dialogical.

On this point, for some years I have found myself attracted to the idea of encouraging in Baptist schools an embrace of classic Christian faith as articulated by the Church in its first centuries. At Baylor, I said it like this:

I want to argue that as a starting point the normative theological identity of any institution of Christian higher education, including Baptist universities, should be classic, orthodox, ecumenical Christianity. By this I mean the understanding of the Christian faith that is rooted in the authoritative, trustworthy and truthful Scriptures and articulated in the classic orthodox creeds that are a shared treasure of the Church universal.⁵ I want to stake my claim with what Tom Oden has called the paleo-orthodox tradition and what many call the Great Tradition of the Church.⁶

Two years later I am still attracted to a vision of the Baptist college as what Wheaton President Duane Litfin calls an “ecumenically orthodox Christian university” (EOCU). I have found it deeply enriching to work my way through the classic writings of the church fathers, which I continue to do. Even though this language is beginning to gain broader interest among Baptist educational leaders, I am less certain now that this is a sufficient theological vision for distinctively *Baptist* colleges and universities. This is so for four reasons.

First, a focus on Scripture rather than on the “Great Tradition” is more native to Baptists. It is more indigenous to our tradition and better reflects our piety and practice. Baptist preachers, devotional books, hymns, and Sunday School lessons

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Theological Foundations...

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take us to Scripture, not the creeds and confessions. Reading the Apostles' Creed and citing Athanasius is instructive for Baptists in many important ways—but to some extent it is an alien imposition, and will always feel like borrowing somebody else's clothes.

Second, a more classically Baptist focus on Scripture rather than tradition also enables us to critique tradition in the name of Scripture where tradition went wrong, as it sometimes did. Not being overly wed to the tradition, we don't have to evade direct confrontation with the problems of classic ecumenical orthodoxy in such areas as anti-Semitism, rank sexism, the embrace of violence, the Church's coziness with the State, suppression of liberty of conscience and religion, and an anti-body, anti-sex asceticism. Sadly, these tendencies were pretty much "always and everywhere believed" after the fourth century, and they are not worthy of embrace by Christians today. It is precisely Baptist *distance* from the Great Tradition that has helped us on some of these issues in the past and can do so in the future if we work at it.

Third: probably the most significant problem with historic ecumenical orthodoxy was its relative neglect of the historic career of Jesus of Nazareth. Glen Stassen and I noticed when writing *Kingdom Ethics* that the Apostles Creed skips right from the birth of Jesus to his death under Pontius Pilate. We argued that this both reflected and contributed to the tragic neglect of the radical life, prophetic teachings, and eschatological Kingdom focus of Jesus himself, which had profoundly negative implications for the life and practice of the Church. The problem was not entirely solved by the magisterial reformers, who themselves should not be overly valorized. I think that Baptists at their best pay attention to the story of Jesus Christ in the fullness of his ministry. Sadly, this is something of a minority tradition in the church, but it is a historic Baptist distinctive that we can preserve when we remember our Radical Reformation roots.

A final reason to reconsider a focus on classic ecumenical orthodoxy is that it may not be too good at preserving Baptist identity in our students. It should probably not surprise us that students who are fed a steady diet of confessions, creeds, and church councils are probably more likely to end up Catholic, Anglican, or Presbyterian than Baptist. As long as they love Jesus, this is not something to shrink from in horror, but I don't think it's what Baptist donors and parents really hope for when they send their dollars and their children to our schools. If we give kids no reason to stay Baptist, they might not stay Baptist. We are already losing some of our students to the Bible churches in this post-denominational age; and I see signs that we are beginning to lose some of our most gifted to the high church traditions. We may want to think twice before we formulate our vision in such a way as to perhaps entice others to journey back to Canterbury, Rome or Geneva.

I think that in terms of theological foundations for Baptist higher education, we should strive for a vision focused on the

entire career of the God-man, our Savior and Lord, Jesus Christ, as revealed in the inspired, authoritative biblical revelation. We should consistently immerse people in His story, His teachings, His love, His kingdom ministry, and finally His saving death and resurrection. We certainly should point students toward the historic leaders, confessions, creeds and councils and familiarize them with the concept of classic ecumenical orthodoxy—but should not displace our Jesus Christ-centered, biblical language in doing so. This is a change in my perspective over the last two years.

Integration of Faith and Learning

I have talked about the *content* of our theological vision. I have not yet talked much about how it is transmitted. Here I want to address the widely employed but also contested concept of the integration of faith and learning.

Certainly by now you are familiar with this concept, which has swept the Christian higher education world. Most know that the intellectual provenance of the concept of faith/learning integration can be traced to the Dutch Calvinist approach in place at Calvin College, which then spread to Wheaton and beyond.⁷

The Calvin College model is ultimately traceable not just to John Calvin himself but especially to the brilliant

Abraham Kuyper, the late 19th century Dutch scholar and leader.⁸ Working at a moment when the winds of secularism were blowing fiercely in western Europe, Kuyper proposed a comprehensive Christian intellectual and social vision aimed at the reclaiming of the entirety of western culture for Christ and his Kingdom. Recognizing that the social changes occurring in Holland and throughout the western world had deep intellectual roots, Kuyper initiated a pattern of offering critical philosophical and theological analysis of modern thought and the overall modern "worldview." It was a strenuous intellectual and institutional project that largely failed to stem the tide of secularism in the Netherlands, as can be seen in that nation today. But its legacy lives on in higher education.

The impact of the theology of John Calvin can be seen here primarily in his emphasis on the sovereignty of God, the pervasiveness of sin, and the unity of divinely revealed truth in all of its forms. God is sovereign, human beings can't touch anything without it being affected by our sin, and "all truth is God's truth." If those working in various academic disciplines arrive at findings that seem to contradict biblical revelation, it must be because their disciplinary paradigms contain worldview or epistemological assumptions tainted by sin, or perhaps the scholars themselves are unintentionally distorting their interpretation of the data they have gathered. The findings of the leading scholars of various fields are therefore studied closely and taken seriously, but never accepted uncritically.

Christian scholars therefore must become skillful in interpreting the philosophical and theological presuppositions and worldviews of the various (increasingly secularized) academic disciplines. This critical task then lays the groundwork for the even more difficult work of reclaiming or redeeming each academic discipline from a coherently Christian perspective. This

Christian scholars therefore must become skillful in interpreting the philosophical and theological presuppositions and worldviews of the various (increasingly secularized) academic disciplines.

does not mean that psychology, sociology, English literature or anthropology (etc.) are ever abandoned as disciplines, but it does mean that their work is critically assessed and interpreted, and that the finest Christian scholars offer a Christian rendering of each such discipline.

This is called the “integration of faith and learning” because it brings Christian faith to bear on all forms of human learning/learning, confidently engaging the world of contemporary scholarship rather than withdrawing from it, but doing so with an agenda of claiming it for Christ’s cause. Faculty members at integrationist schools are trained to approach their disciplinary subject matters via relentless critical engagement with the secularized worldviews, presuppositions, and epistemologies of their main practitioners. They are also trained to offer a cogent Christian alternative that retains what can survive of that discipline when its flawed assumptions are exposed and removed. Moreover, this constant analysis of worldview assumptions and presuppositions then generates an entire body of teaching and research offering general worldview analysis as well as assertions related to the essentials of a, or *the*, “Christian worldview” and other competing worldviews.

There is no question that this integrationist or worldview-conscious perspective has come to dominate the world of evangelical Christian higher education.⁹ The language has to some extent also been employed in Baptist higher education circles more generally, though not always with much thoughtfulness and not without opposition.¹⁰

Inevitably, no popular idea goes unchallenged in academia, and integration of faith and learning is no exception. Some objections are trivial and can be easily swept aside. It makes the most sense to challenge a worldviewish idea on worldviewish grounds, and this is where the most significant objections lie. One could argue that even if God is sovereign, as Christians believe, that sovereignty does not extend to the content of all forms of human knowledge; at least, we would be wise to be less than certain of *our limited human ability* to discover all of what is true and to integrate it with Christian faith, or even less than certain that we understand Christian faith with full and unhindered clarity. Or one could question Calvinist anthropological pessimism, and thus have a greater confidence in the rational and empirical findings of the best practitioners of the social and natural sciences and humanities—even if they are working apart from a consciously applied Christian worldview. One could also worry about the tendency in integrationist circles to dream of, and grieve over, a former Golden Age such as might have been found in 13th century Paris or 16th century Geneva, because nostalgia is rarely a good basis for doing anything constructive. Or one could be sufficiently postmodern to doubt that there can be such a thing as a “unity of all truth” in a world filled with incommensurable worldviews, perspectives, ways of knowing, narratives, academic disciplines, communities, and life experiences. Finally, one could simply seek a stance of greater humility, tolerance for different perspectives, and epistemological modesty on the part of Christians.

For some, such as a team of Messiah College scholars in an important book, integrationist language lacks precisely such

virtues.¹¹ Crystal Downing, an author in the Messiah College volume, proposes an *imbricationist* rather than integrationist model; imbrication is an architectural term meaning to overlap in multiple, interlocking, and not always neat layers.¹² The idea here is not just that Christian concepts overlap with secular ones, but that there are various overlapping Christian perspectives as well, and that to speak of integrating “faith” or “the Christian worldview” with “learning” does not accurately reflect the multiplicity and diversity of perspectives of all types as well as the various ways in which serious, faithful Christians do their scholarship—both in Christian and in secular institutional settings.

A far-reaching objection articulated by the Messiah College team is the concern that worldview and integration of faith and learning privilege the disciplines of theology and especially philosophy.¹³ It is not a coincidence that there are few workaday historians, biologists, and literature professors on our Christian college campuses who have the skills, training, or background to do adequate worldview analysis and full-blown faith/learning integration. It can be argued that the integrationist approach asks every scholar in every discipline to function as a philosopher or theologian, and then when that proves impossible requires that each school hire more philosophers and theologians. It is not a coincidence therefore that Calvin’s specialty has been the production of some of the nation’s finest philosophers, such as Alvin Plantinga and Nicholas Wolterstorff. But how many such scholars can one hope to find?

Moreover, anyone with more than a passing familiarity with contemporary theology and philosophy knows that there are ways of doing work in these disciplines that differ from the worldviewish approach. For example, the growing emphasis on narrative in various disciplines today reminds us that it is possible to explore texts and articulate theological claims in ways

other than the doctrinal/propositional paradigm most common in worldview and faith/learning integration circles, as well as in conservative theology. Narrative theology especially is more open-ended, more willing to entertain questions and leave paradoxes unresolved, and more open to surprise and a variety of interpretations rather than a single norma-

tive “reading” or “answer.” On the other hand, classic Christian theology has always found it important to emphasize that amidst a certain range of variations, subjective experiences, and open-ended questions there are certain settled doctrinal claims, often summarized as the *regula fidei* or rule of faith.¹⁴ There is not just “faith” but *the faith*, once delivered to the saints and passed on through the generations in every major branch of the Christian tradition. Here the debate in Christian higher education reflects the broader debate between theologians related to subjectivity and objectivity in the nature of (the) Christian faith.

A final, very important objection is this: the language of faith/learning integration and worldview seems to privilege the cognitive over the practical or, to borrow Dennis Hollinger’s helpful categorization, to privilege the head over either the heart or the hands.¹⁵ The idea is to develop a certain kind of worldview; that is, a way of looking at the world and thinking about it. Those are cognitive activities. Or, the idea is to inte-

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Inevitably, no popular idea goes unchallenged in academia, and integration of faith and learning is no exception.

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grate faith and learning; that is, to bring together in one's head the ideas communicated by the Christian faith with the ideas communicated by contemporary psychology or physics. Again, those are cognitive activities.

But human beings are more than cognitive creatures. We have bodies as well as minds, emotions as well as thoughts. We pray and act, not just think and ponder. Certainly the best faith/learning integrationists understand this, usually emphasizing that ultimately integration of faith and learning must become integration of faith and *living*, and that ideas always have real-world consequences. But there are good reasons to question whether this faith/living integration "second step" is really where the energy is to be found in integrationist scholarship and teaching.

I think that historically Baptists have always understood that "the faith" is more than theological content and that our task is more than cognitive. Baptists are people of the heart and the hands, not just the head—or even *primarily* the head, to be honest. "They will know we are Christians by our" ...faith/learning integration? No, by our love. We know each other and sense our Christian community with each other not just because we see "right thinking" in each other but because we recognize the living and loving presence of Jesus Christ in each other. It wasn't worldview analysis that led me to Christ as a deeply lost 16-year-old. It was Baptist people at Providence Church in Vienna, Virginia, who loved Christ and who therefore loved me into the kingdom. To be truly Christian and truly Baptist, our colleges need direct attention to the spiritual and moral side of faith, to its living heartbeat, to the praxis of discipleship, to the integration of spiritual passion, Christian love, and biblical ethics into every area of life. This will be the focus of my next lecture.

Endnotes

1. George Marsden describes the religious roots of America's most influential universities, such as Harvard, Yale, Columbia, Stanford, Chicago, Duke, and Vanderbilt, and their consequent abandonment of religious identity. Philip Gleason examines Catholic higher education in America from its origins in the 19th century through its radical transformation and widespread loss of Catholic distinctiveness in the 1960s and thereafter. Douglas Sloan reflects on the liberal Protestant experience in higher education in the 20th century and how most mainline Protestant schools ultimately failed to find a compelling way to reunite faith and knowledge after it had been sundered, eventually leaving them as vaguely Christian or post-Christian schools. James Burtchae's magisterial though deeply pessimistic book examines key colleges and universities associated with Congregationalists, Presbyterians, Methodists, Baptists, Lutherans, Catholics, and evangelicals, finding that almost all of them have disengaged from the churches that founded them as well as the religious vision on which they were based.

2. Robert Benne summarizes these and other studies, examines the underlying factors contributing to the secularization of Christian colleges, proposes a typology of church-related colleges, and examines six schools (including Baylor) whom he thinks exemplify successful "quality with soul."

3. An important recent book emerging from this slice of the higher education landscape is Stephen R. Haynes, ed., *Professing in the Postmodern Academy* (Waco, TX: Baylor University Press, 2002).

4. Benne, *Quality with Soul*, p. 49. Bob Agee suggests a three-level typology: formerly church-related, formally church-related, and distinctively Christian. These correspond relatively closely with accidentally pluralist, intentionally pluralist, and critical mass plus orthodox, respectively. Agee, "Southern Baptists and Higher Education: Where We've Been and Where We're Headed," *The Baptist Educator* LXXI, No. 3 (2007), p. 6.

5. Wheaton College president Duane Litfin proposes the terms "umbrella" and "systemic," rather than critical-mass and orthodox, to describe the same basic options. See his *Conceiving the Christian College* (Grand Rapids: Eerdmans, 2004), ch. 2.

6. Duane Litfin, following others, describes such a school as an "ecumenically orthodox Christian university" or EOCU. See Litfin, *Conceiving the Christian College*, ch. 11.

7. Thomas C. Oden, *The Rebirth of Orthodoxy: Signs of New Life in Christianity* (San Francisco: HarperSanFrancisco, 2003), p. 34.

8. Ronald A. Wells, ed., *Keeping Faith: Embracing the Tensions in Christian Higher Education* (Grand Rapids: Eerdmans, 1996). The account offered here of the vision of Calvin College is indebted to Benne, *Quality with Soul*, op cit.

9. James D. Bratt, ed., *Abraham Kuyper: A Centennial Reader* (Grand Rapids: Eerdmans, 1998).

10. It remains the central theme of many of the most recent books on the subject of religion in higher education: see Douglas V. Henry and Bob R. Agee, eds., *Faithful Learning and the Christian Scholarly Vocation* (Grand Rapids: Eerdmans, 2003); David Claerbaut, *Faith and Learning on the Edge: A Bold New Look at Religion in Higher Education* (Grand Rapids: Zondervan, 2004); and Harry Lee Poe, *Christianity in the Academy: Teaching at the Intersection of Faith and Learning* (Grand Rapids: Baker Books, 2004).

11. See the lectures collected in Arthur L. Walker, Jr., *Integrating Faith and Academic Discipline: Selected H.I. Hester Lectures* (Nashville: SBC Education Commission, 1992).

12. Douglas Jacobsen and Rhonda Hustedt Jacobsen, et. al, *Scholarship and Christian Faith: Enlarging the Conversation* (New York and Oxford: Oxford University Press, 2004).

13. Crystal Downing, "Imbricating Faith and Learning: The Architectonics of Christian Faith," in *ibid.*, pp. 33-44.

14. *Ibid.*, pp. 24-29.

15. This concept is addressed helpfully by Mikeal Parsons, "Building the Faculty at a Christian University: The Significant Contribution Model," in Donald D. Schmeltkopf, et al., eds., *The Baptist And Christian Character of Baylor* (Waco: Baylor University Press, 2003), pp. 67-68.

16. Dennis Hollinger, *Head, Heart, and Hands*. ■

To be truly Christian and truly Baptist, our colleges need direct attention to the spiritual and moral side of faith, to its living heartbeat, to the praxis of discipleship, to the integration of spiritual passion, Christian love, and biblical ethics into every area of life.

A 50-Year Overview of Alumni Services: from Student to Alumnus to Staff Member

By Joe Provence

Editors note: *Joe Provence has completed his 42nd year on staff at Wayland Baptist University. He announced his retirement effective July 1, 2006 and was persuaded to remain half-time until July 1, 2007. In December, 2006 he was named Emeritus Director of Alumni Services by the Wayland Board of Trustees.*

Fifty years ago (August 1957), I got my first glimpse of Wayland Baptist College when my parents brought me from Arlington to Plainview, Texas, to enroll as a freshman student. It was one of the most desolate places I had ever seen, but the next day as other students began arriving, I knew that I was home. Thus began my love affair with what is now the beautiful Wayland Baptist University.



Joe Provence

My affiliation with Wayland as student, alumnus and staff member uniquely prepared me for my role as Director of Alumni Services since June 1, 1985. For the previous 20 years, I had served on staff in a variety of positions: Director of News Service, Director of Recruitment and Promotion, Director of Public Relations and Director of Student Activities. Each of these equipped me for the position to which I was ultimately called.

During my 42-year-tenure at Wayland, which I believe has been my greatest strength in the Alumni Services Office, I have served under six presidents, an interim president and at least 10 vice presidents resulting in many productive and rewarding relationships. My presence lent stability and continuity to our program.

One common mistake so often made by administrators is the employing of a person who has limited knowledge of the alumni database, the traditions and the heritage of the school. The mistake of many novice alumni professionals is the viewing of the position as a temporary appointment or a stepping stone to "bigger and better things." To be an effective alumni professional, one must have a dedicated loyalty to the school, to the programs, to the heritage of the institution and to the people whom he or she serves.

"What was your greatest strength in your role as Alumni Director?" was a question

posed to 9 veteran alumni directors. Their responses varied but were very much alike: good people skills with both older and younger graduates; great love for my institution; ability to remember names and connections to the alma mater; freedom to be a friend raiser rather than a fund raiser; ability to work with volunteers and help them feel vital to the success of their alma mater; thinking outside the box. All of these are important to the successful alumni professional.

It is important to communicate clearly with diverse groups of people and to find positive aspects for varied constituent groups within the alumni base. One must be a consensus builder and genuinely respect the views of diverse alumni.

Almost without fail, alumni professionals cite lack of funds or insufficient budgets as their greatest challenge. This includes lack of personnel and program funds.

Suggesting that many administrators take alumni for granted, the professionals urge administrators to become more involved in alumni activities. Administrators should realize that alumni can offer

institutional support in many ways: institutional gifts; recruitment; political support; prayer support. Alumni are the "bread and butter" of an institution in so many ways.

It was further suggested that administrators should use their "power" to urge faculty members to stay involved in following the success of their former students. One person in the Alumni Office cannot do this alone.

My title at Wayland Baptist University has been Director of Alumni Services. I did not have the direct responsibility of raising money. The president under whom I received my appointment wisely said that he wanted me to be a "friend raiser rather than a fund raiser." That has been the continuing concept under the four ensuing presidents under whom I have served. The openness of alumni with me, knowing that my primary responsibility was not fund raising, has provided innumerable referrals to the development professionals across the hall!

The "in touch" professional will know to whom special funding appeals should be made. For instance, when the Wayland Pioneer Band was making a mission trip to Russia, I searched through my e-mail address book and came up with 35 alumni

that were either former members of the band, had been helped as a student, or who were interested in missions. I made an appeal for assistance for 14 students who were having great difficulty in raising their funds to make the trip. Twenty nine of those alumni individuals responded and the necessary funds were raised within a week.

In a normal week, I receive innumerable phone calls and some 350 e-mails from my constituents asking questions, seeking advice, looking for networking possibilities, looking for former friends and classmates, offering suggestions, and just reconnecting with their Alma Mater.

My feeling is that in a small shop, the alumni professional who has pressure to raise money will be forced to let other services to his constituents slide. The true alumni professional is so much more than "the person who wants to know where I am so they can get my money." He must be the constant contact with the Alma Mater. He

must be the network facilitator. He must be the "go to" person on the campus.

I am indebted to the President who named me to fill the Alumni Director's

position. He thought it necessary to provide training and tools needed to carry out my assignments. He made it possible for me to attend annual alumni workshops held at The Education Commission in Nashville. Those experiences provided me opportunities for networking, sharing and camaraderie. One of the most important aspects of my career came from those meetings, the organization of the Association of Southern Baptist Alumni Directors (ASBAD).

Organized in 1992, this association is still going strong today. The group meets annually and though various locations have been tried, the group generally meets in the spring in Nashville and is a "stand alone" professional organization. Though the meetings sometimes feature a guest presenter, many of the sessions feature veteran alumni professionals. Each participant in the workshops comes away with new ideas or new twists to old ideas. Friendships develop and it is often comforting to be able to call a fellow professional for advice and counsel.

I would encourage administrators to make sure the one assigned to the alumni

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office attends these meetings.

The alumni professional wears a variety of hats. She or he must be:

- a good listener and responder to a diverse group of alumni crossing social, economic, cultural, geographic and age boundaries.
- an event planner in the areas of Homecoming, regional or chapter meetings, special alumni activities and particular state or national gatherings.
- a facilitator with specific groups such as Alumni Boards and Student Alumni Councils.
- a university representative at meetings in churches, associations, state and national conventions.
- an archivist dedicated to keeping and retrieving accurate records and information on alumni.
- a person who comfortably relates to a cross section of people.
- a liaison between the university and its constituents and between current and former students.
- an educator who prepares today's student for his/her role as alumnus.
- a financial wizard who can stretch an

often limited budget to cover a year's activities, assignments and goals.

The assignment as Alumni Director is a tough and difficult task. This is a job that cannot be done in a 40 hour week. This profession is one that is hectic and often frustrating. The career alumni professional must absolutely love the job. For these last 22 years, this has been my life. Where else can one make money by keeping up with old friends and making new ones? Where else can positive influences be made for an institution which one loves?

Each of us must view our position at a Baptist college as one of a special calling. This must be our focused mission in the Kingdom of God. I thank God for His direction in my profession of Christian higher education. And I salute each of you in your continued strides for His sake.

What a wonderful life I have had! What an exciting and special place He has put me! What fantastic colleagues with whom I have served! And what amazing friends I have made! God bless you in the days and years ahead.

Provence is a charter member of the Association of Southern Baptist Alumni Directors (ASBAD) and served as first president of the group. ■

Research Shows College Grads Less Likely to Abandon Religion

College graduates are more likely to maintain their religious beliefs and practices than those who never attend college, new research at The University of Texas at Austin has found.

The findings are detailed in a study titled "Losing My Religion" in the June issue of the journal *Social Forces*.

Researchers found four-year college students and college graduates are the least likely to curb church attendance, to say religion is less important in their lives, or to completely disassociate from religion. Young adults who do not pursue a college degree are the most likely to abandon their faith.

"Many people assume college is public enemy number one for religion," Mark Regnerus, assistant professor of sociology and author of the book *Forbidden Fruit: Sex and Religion in the Lives of American Teenagers*, said. "But we found young adults who don't experience college are far more likely to turn away from religion."

The evolution of campus culture might explain the surprising results, Regnerus said. As more universities shift attention and resources from liberal arts to professional programs, students are increasingly sheltered from philosophical questions or debates that challenge their beliefs. When they are challenged, they can gain support from campus religious organizations and like-minded peers.

"Religion and spirituality are becoming more accepted in higher education, both in intellectual circles and in campus life," Jeremy Uecker, graduate student and lead author of the study, noted. "Religious students are encountering a much less hostile environment than in years past."

Additional findings:

- Married young adults attend church at higher rates than singles and are more likely to maintain their religious beliefs.
- While 70 percent of young adults attend church less often than they did during adolescence, only one fifth say religion is less important and only one in six abandon religion completely.
- Jews, Catholics and black Protestants, whose religion is often closely tied to cultural heritage, are the least likely to drop out of their religion, as are women, Southerners and young adults whose parents are still married.
- Adolescents who have smoked marijuana are more than twice as likely to drop their religious affiliation. The odds of abandoning religion increase by nearly 50 percent for young adults who have smoked marijuana at some point since adolescence.

The researchers analyzed data from the National Longitudinal Study of Adolescent Health, which tracked more than 10,000 Americans from adolescence through young adulthood from 1994 to 1995 and from 2001 to 2002. ■

CGE Annual Meeting Set for September 28-29 at Samford

by Carolyn Bishop

The Consortium for Global Education will celebrate the 20th Annual Meeting with many CGE colleagues and international guests at Samford University on September 28-29, 2007. CGE Board members would like to encourage all CGE member university and college presidents, academic officers, international program directors, faculty and interested staff to join us for this celebration and sharing of strategic international opportunities and wide-ranging global projects.

CGE has invited many of the 1987 founders including Dr. Dan Grant and Dr. Bob Agee. We know they will help us remember the early history and the dreams of the first participating institutions. Join us to see how CGE's vision of International Education, Sharing, and Serving has been fulfilled by the commitment of so many faculty, students, and administrators. Together we can plan for the next 20 years toward an even greater global impact!

This year's program led by CGE Chair, Dr. David Dockery, will feature two keynote presentations. The first address will be by Dr. Tite Tienou, Vice President for Education at Trinity International University. Dr. Tienou will share his educational perspectives and current global opportunities in Africa. The second address will be by Dr. Timothy

George, Dean of Samford University's Beeson Divinity School. Dr. George will share his insights on former approaches to overseas partnerships and practices and current thoughts on global impact.

Other session speakers include Dr. Asmat M. Khalid, President of University of Dohuk, Dohuk Kurdistan region, Iraq; Dr. Nirund Jivasanthikarn, President of Yonok University in Lampang, Northern Thailand; Dean Chinda Tejavaniya, International College, Sriptaum University, Bangkok, Thailand; and Dr. Nabil Costa, Executive Director, Lebanese Society for Education and Social Development in Beirut, Lebanon. The international speakers will also participate in the Friday and Saturday breakout sessions.

The breakout session topics will highlight our globally changing international communities including: targeted internships in Asia; study abroad language summer programs; campus life and outcomes, CGEWorld training programs, and the Middle East an emerging knowledge center.

Please complete the registration form for the 20th CGE Annual Meeting reservations soon at www.cgedu.org. On the Annual meeting page you will find information about the Samford campus logistics, and hotel reservation access for the Birmingham Marriott. ■

Legal Notes—by Jaime Jordan

Information Please!



If, as Ronald Reagan said, “Information is the oxygen of the modern age,” university administrators are continually faced with attempts to steal the institution’s breath. Requests for information come from students, parents, reporters, politicians, lawyers, and garden-variety nosy neighbors. Which requests must be honored, which ones may be honored, and which ones must be refused?

Requests from a branch of government may be formal (think “subpoena” or “search warrant”) or as casual as a phone call from the local chief of police. Law-abiding citizens may find it necessary to suppress the urge to honor the request without reservation or hesitation. A subpoena issued by an out-of-state court may have no more legal force than the kindergarten artwork that adorns your refrigerator. The same goes for a request to produce documents for a lawsuit in which the institution is not a party.

Requests from non-government sources may also be very compelling. It is difficult to say no to the parent who is paying the bills for a student who sits in your classroom.

Parents—and reporters—have begun asking for records under state or federal open records laws. (While private colleges have some records which are open to public inspection under Internal Revenue Service regulations or specific laws, open records laws generally have no application to private institutions.)

Sometimes the institution must, in the words of Jacqueline Kennedy Onassis, provide “minimum information given with maximum politeness.”

If the request is legitimate, or if the institution chooses to respond to a request which is not mandatory, a determination must be made whether legal restrictions limit the information the institution can provide. With certain exceptions, records containing information which can be linked to a particular student are protected from disclosure by the Family Educational Rights and Privacy Act.

While private colleges have some records which are open to public inspection under Internal Revenue Service regulations or specific laws, open records laws generally have no application to private institutions.

The institution may have to keep health records of students or employees private because of the Health Insurance Portability and Accountability Act (HIPAA) or an individual’s common law right not to have private matters disclosed to the public.

On the other hand, if the institution has a legal obligation to respond to a request for information, the institution must take affirmative steps to provide all of the relevant data.

Locating all relevant records may be extremely challenging in the current environment. The institution may be called upon to disclose not only the records in the filing cabinet, but records located on a computer network, on hard drives on computers all over campus, on an administrator’s hand-held or laptop computer, on voicemail systems, and in email archives.

How can the institution cope with these competing interests and legal requirements?

First, the institution should designate one or more individuals within the institution to screen information requests, with legal counsel if appropriate. Someone must determine whether the subpoena in today’s mail

carries the force of law or is just a wish playing dress-up in judicial robes. Everyone in the institution who may receive a request for information needs to know where to direct the request for review.

Second, every institution should have an up-to-date records retention and control policy. Recent changes in the Federal Rules of Civil Procedure make such a policy a legal must to protect the institution in the event of litigation. The institution’s records retention policy can help the institution preserve vital records and locate them when necessary while allowing the disposal or destruction of clutter.

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

University of Mary Hardin-Baylor Launches First Doctoral Program

The inaugural class of the first doctoral program at the University of Mary Hardin-Baylor began June 25. Twenty-one students began the doctorate of education program (Ed.D.), offered through the College of Education.

The students will matriculate through the program as a cohort, with an anticipated graduation date in three years.

According to Marlene Zipperlen, dean of the College of Education, there is a need

throughout the nation for professional positions in education, and UMHB is positioning itself to meet that need.

Students will earn 60 hours in the nontraditional program by attending intensive classes one weekend per month and summer institutes, which involves a combination of travel and courses, during a three-year period. The summer institute is rigorous. Students attend classes each day from 8:00 a.m. until 6:00 p.m.

For core classes, doctoral students will take courses in leadership, administration, organizational change, ethics, law and reli-

gion. They also will take classes in their specialization of P-12 or higher education. Summer institutes are designed to provide students with state, national and international perspectives.

Through the courses, students also will be prepared to sit for the superintendent certification test.

To meet the needs of the doctoral students and to prepare them for graduation, the College of Education has constructed a new and innovative framework for the program that has been named Leadership in Educational Administration or LEAD. ■



Names & Faces

David Olive Named Ninth President of Bluefield College

David W. Olive was elected as the new president of Bluefield College effective July 1.

Olive is Bluefield College's ninth president in its 85-year history.

Olive brings more than 15 years of higher education administration experience to the position,

He has served on the staff of Pfeiffer University since 1998 as a vice president for advancement, an executive vice president for administration and advancement, and most recently as an executive vice president and chief operating officer for graduate and adult studies.



David Olive

During his tenure at Pfeiffer, Olive has worked closely with President Charles Ambrose in day-to-day operations of the institution, including the creation of enrollment, fundraising and budgeting strategies and in leadership for the academic and administrative processes of the adult programs.

During Olive's tenure, Pfeiffer has expanded its operating budget by nearly \$14 million, increased its annual donor support by more than \$3 million, grown its enrollment more than 40 percent, and increased its alumni giving by 13 percent.

"His ability in fundraising is excellent," said Rev. Jack Marcom, chair and one of five BC trustees to serve on the Presidential Search Committee, "and we are confident he will bring growth, both in students and in institutional development, to Bluefield College."

Before Pfeiffer, Dr. Olive served three years as the director of charitable gift planning at Carson-Newman College in Jefferson City, Tennessee, two years as a legal advocate for students at the University of Tennessee in Knoxville, and one year as the coordinator of alumni and development programs at Tennessee Tech University in Cookeville.

"Dr. Olive is a man of Christian character who lives his faith," Rev. Marcom added. "Everyone sees him as a match for the vision of Bluefield College. What impressed me most was his warmth that radiates love."

Before beginning his professional career in higher education, Olive, a licensed attorney who holds a doctor of jurisprudence degree from the University of Tennessee, worked in law firms in Tennessee and Kentucky for six

years. He is an ordained minister with a master of divinity degree from Southern Baptist Theological Seminary in Louisville, Kentucky. He also served two years as an interim and associate pastor for First Baptist Church in Georgetown, Kentucky.

"I am honored and humbled to have been asked to serve Bluefield College in this capacity," Dr. Olive said about his latest calling. "My family and I are excited about living in the Bluefield community and working together to further the college's mission."

In pursuing the position at Bluefield College, Dr. Olive said he has a strong passion for faith-based higher education and the critical role it plays in society. As a fifth generation Baptist, he said he also has a great appreciation and admiration for the mission of Bluefield College, a private Christ-centered institution affiliated with the Baptist General Association of Virginia since 1922.

Olive will follow in the footsteps of Charles Warren, who served Bluefield College as interim president during the 2006-2007 academic year. Warren will remain at BC for at least two months to facilitate the presidential transition.

A retired Christian educator with more than 14 years of experience as a college president, Warren came to Bluefield College in August of 2006. In less than one year at Bluefield College, Warren led the school in the creation of a new forensics science major and the renewal or development of articulation agreements with three regional community colleges and one medical school. The interim leader also played a key role in acquiring a \$150,000 gift from the Shott Foundation for improvements to the college's library and a \$200,000 gift from the Keesee Fund for student scholarships. ■

René Maciel Named President Of University of the Americas

René Maciel will become the seventh president of Baptist University of the Americas in San Antonio, Texas, as the theological university launches its seventh decade of providing higher education for Hispanics and cross-cultural ministry students.

With twenty years experience in higher education administration, Maciel, 48, currently serves as Assistant Dean at Truett Seminary of Baylor University where he has led in various capacities since 1999. He will assume his new role at BUA on August 6.

As an affiliate institution of the Baptist General Convention of Texas and the Hispanic Baptist Convention of Texas, BUA

has historically trained three out of four Hispanic Baptist ministers in Texas.

Charles Wade, a vigorous advocate for the university as Executive Director of the Baptist General Convention of Texas, believes "René Maciel will be a wonderfully gifted leader for Baptist University of the Americas. This school has a very special place in the hearts of Texas Baptists. We are grateful for the hundreds of young men and women who have been encouraged and trained for Christian ministry across the years. René Maciel has the experience in higher education, the confidence of our Baptist people in Texas, the relationships with our strong Hispanic Baptist leaders, and the heart and vision to take BUA to the next level of influence and effectiveness."

Having earned accreditation in recent years for both bachelor's and associate of arts degrees, the University has been following a vision for steadily improving the quality of its program, deepening its degree offerings, and re-tooling the school to better serve the burgeoning Hispanic populations, not only in Texas but for communities across the nation.

Speaking of these opportunities, Maciel said, "I am excited to be called to BUA because I believe Hispanic students are being called as never before to serve the world. At Truett we have received some excellent students from BUA where they first developed academic confidence, and now I am excited about getting the privilege of building that confidence in students so that they will understand and fulfill their God-given potential for ministry.

Maciel added, "With the excellent leadership of Albert Reyes and his dedicated staff, BUA has positioned itself to become the premier equipper not only of Hispanic ministry students, but of Texas Baptist churches who are engaged in a multitude of cross-cultural ministries.

Along with his experience at Truett Seminary, Maciel has also served in higher education administration with Baylor University and Hardin-Simmons University, and as administrator of the New Mexico Baptist Children's Home. He holds a Bachelor of Behavioral Science majoring in Religion from Hardin Simmons University and a Master of Science in Education majoring in higher education administration from Baylor. Maciel's wife, Sabrina, is a licensed speech pathologist and they have two daughters, Brianna and



René Maciel



Manley to Give \$1 Million for New Williams Baptist Chapel

A \$1 million gift from the CEO of Universal Asset Management will make possible a new chapel on the campus of Williams Baptist College. Steve Manley is providing the gift, which is the impetus for a classically designed chapel to be built across the street from WBC's Southerland-Mabee Center.

"This is a tremendous gift that is going to make a tremendous impact on WBC," said Williams president Jerol Swaim. "Steve Manley's generosity, as well as his vision for this chapel, will provide a worshipful setting for our students and an iconic structure for the campus as a whole."

The 8,000-square-foot chapel will stand nearly 60 feet tall, making it the tallest building on the Williams campus. It will sport a cathedral ceiling with exposed beams, as well as a large skylight and tall, mission-style windows to give occupants a sense of the outdoors. The exterior will feature a combination of stacked stone and brick.

The building is designed to seat over 550 comfortably, according to Swaim, which will allow the four-year, liberal arts college to hold its weekly chapel services there.

"Our numbers have grown to the point that we've had to hold chapel in the college gymnasium for several years now. We have a great need for a truly worshipful setting for chapel services, and this structure fills that need wonderfully," the president said.

Manley's company, UAM, operates a facility at the Walnut Ridge Regional Airport, near the Williams campus. The company, which deals in parts for airplanes, is known for the large jetliners it brings to the airport.

Swaim noted that Manley's interest in WBC has been very gratifying to the college. "Steve has clearly perceived the spirit of the Williams campus and the progress we have been blessed with over the past decade or so. The fact that he wants to be a part of that progress is very flattering to us," he noted.

Swaim also noted that the current WBC Chapel will remain just as it is, and it will continue to host college dramas and other special functions.

The total cost of the chapel project is expected to be about \$2 million, and the college is working to raise the remaining necessary funding. The WBC president said current plans call for construction to commence by late 2007. The chapel is being designed by Brackett-Krennerich Architects of Jonesboro, Ark. ■

Campbell University Receives \$1 Million Grant from Kresge

Campbell University has received a grant in the amount of \$1 million from the Kresge Foundation.

The grant will be used toward the construction of the John W. Pope Jr. Convocation Center, the university's 109,000 square-foot entertainment and sports venue expected to be completed by fall 2008.

According to university president, Jerry Wallace, Campbell was able to meet the foundation's challenge-to raise \$34 million by June 1, 2007—months ahead of the deadline. The \$34 million total includes building construction costs plus a \$5 million maintenance endowment.

"The grant from the Kresge Foundation was instrumental in leveraging the support that allowed Campbell not only to meet rising construction costs but to surpass its initial campaign goal of \$30 million," said Wallace.

The John W. Pope Jr. Convocation Center brings student, athletic and community events

into one structure and represents a resource for both campus and community. The modern, but stately architecture of the building is expressed through stone arches and cornices, shaded colonnades, sweeping palladium windows and a barrel vaulted roof. Inside, the Gilbert Craig Gore Arena contains seating for up to 5,000 people. In addition, the building is home to a Sports Hall of Fame, academic classrooms, hospitality and practice suites, faculty offices, locker rooms, and a 5,000 square-foot student fitness facility. ■

Brewton-Parker Receives \$50,000 Foundation Gift

Brewton-Parker College recently received a \$50,000 unrestricted contribution from The John & Mary Franklin Foundation, Inc. of Atlanta.

This two-year grant shows continued support from the foundation for Brewton-Parker's mission, Davis added. The foundation contributed gifts to the college in both 2005 and 2006. ■

State of Georgia Allocates Funds to Help Mercer University and Memorial Health Establish New Medical School in Savannah

Mercer University and Memorial Health have announced a major initiative to increase the number of doctors serving Georgia's communities. Mercer will expand its existing two-year clinical program at Memorial Health University Medical Center in Savannah into a full four-year campus of the Mercer University School of Medicine.

This expansion, which will eventually double the number of medical doctors graduating from Mercer, was made possible by funds allocated in the 2007-2008 fiscal year state budget signed into law by Gov. Sonny Perdue.

"The expansion of Mercer's medical program into a four-year medical school in Savannah is good news for Georgia. It will help meet the increased demand for doctors, especially in underserved areas of our growing state," said Gov. Perdue. "The Savannah campus will ensure that more Georgians have access to the quality medical care they need."

Federal and state reports indicate that the state is facing a serious physician shortage in the state. Georgia ranked 37th in the number of physicians per capita, 41st in total mortality and 43rd in overall health status in a 2005 report by the United Health Foundation. In addition, more than 25 per-

cent of the current Georgia physician workforce is age 55 or older. Most of these physicians will retire from practice or significantly curtail their patient care activities in the next 15 years.

The Mercer School of Medicine at Memorial Health in Savannah will begin by admitting 30 students per year and grow to 60 students as facilities become available. Mercer plans to hire faculty to begin work in January 2008 and to admit the initial class of medical students for the fall of 2008. A new academic building for the medical school will be constructed on the Memorial Health University Medical Center campus in Savannah over the next several years through major fundraising initiatives.

"When the Mercer University School of Medicine opened 25 years ago in partnership with the State of Georgia, the University made a commitment to establish an outstanding program of medical education that would prepare physicians to meet the health care needs of rural and underserved areas of Georgia," said Mercer President William D. Underwood. "Mercer has kept that commitment, and we are pleased to have this opportunity to join with Memorial Health in expanding our ability to address the health care needs of Georgia." ■

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University of the Cumberlands Develops Online Education Program in Conjunction with the Learning House, an IABCU Corporate Sponsor

The University of the Cumberlands (UC), located in Williamsburg, Kentucky, is a traditional university with more than one hundred years of academic excellence. Now, with the modern online method of instructional delivery, UC continues to provide landmark education to traditionally underserved Appalachian students. Since 2004, the University has been offering new-century online education opportunities to its students. The quality of UC's traditional teacher education proved easily transferable to the online environment. The University's educators wrote online programs that were entirely compatible with the existing campus programs.

Formerly Cumberland College, UC is a small, private, liberal arts university that has historically served Appalachian students from various states including Kentucky, Tennessee, West Virginia, Virginia, Georgia, North Carolina, South Carolina, Ohio, and Alabama.

The University, founded January 7, 1889 as the Williamsburg Institute, was started from the dream of a few men from meager backgrounds who wished to bring education to the population hidden away in the Cumberland Mountain range of Appalachia. Enduring a long history of depressions and wars, UC has continuously maintained its commitment to serving and educating the people of Appalachia.

The Board of Trustees of Cumberland College, on January 8, 1981, voted to approve the establishment of a Graduate Program in Teacher Education. Its original charter, as approved by the Kentucky Legislature, gave

the College the authority to confer the degree of Master of Arts in Education. UC has expanded its offerings to include degree programs in Elementary, Middle School, Secondary Education and Special Education. Rank I certification offerings were approved in 1986.

As the need for teachers increased, online accreditation and degree completion programs began to appear more attractive to today's modern professional. In 2004, UC partnered with Learning House Inc., a comprehensive eLearning services company, in order to build an online campus for its non-traditional students. Utilizing its extensive list of services, Learning House began by designing and providing the University with a learning management system (LMS) for presenting online courses. Today, UC is a leader in online education by becoming the first private college in Kentucky to offer, not only education courses, but complete education degrees entirely online.

Due to this escalation in enrollment, UC has expanded its existing programs to accommodate the growing need for teachers, educational administrators, and reading/writing specialists. UC now offers several degree completion and (alternative) certification programs, including: AC - Supervisor of Instruction, AC- Superintendent of Education, AC-Director of Special Education, AC-Director of Pupil Personnel Specialist, Certification as Reading and Writing Specialist, Masters of the Arts in Education (M.A.E.D.), and Masters of Arts in Teaching (M.A.T.).

To date, UC has doubled its online enrollments each year and grows with each new academic semester.

With its flexible and easy to use aspects, the distance learning program at UC allows students to enter the program based on their individual needs. More importantly, the online college has enabled UC, using the latest methods in distance education, to reach out to more remote locations throughout the United States.

UC has continuously sought to graduate men and women with Christian values derived from spiritual and intellectual experience within the university community, as well as, from the traditional academic disciplines. The online college at UC is just another step in their mission to provide an accredited, comprehensive education to rural populations.

To learn more about the University of the Cumberlands and its online education offerings, go to <www.UCumberlands.edu>.

Editors note: Learning House, Inc. is a comprehensive eLearning services company that creates online courses and builds online campuses. Learning House has partnered with more than a fourth of IABCU member schools in building high-quality online programs resulting in thousands of new enrollments annually. If you would like more information about online learning, please visit the IABCU website: <www.baptistschools.org> and click on "online courses" or e-mail Denzil Edge at <denziledge@learninghouse.com>. ■

MARK YOUR CALENDAR FOR:

December Board Meeting 6:30 p.m. and IABCU Desert Reception 8:30 p.m.

December 10, 2007 at the Hilton New Orleans Riverside

IABCU Annual Meeting and Workshops

June 1-3, 2008 at the Chateau on the Lake, Branson, Missouri