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Study Shows Many Families Do Not Consider Cost When Deciding How to Pay for College Education

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American families view a higher education as a critical investment in the future, but when it comes to planning and paying for that future, many do not consider tuition and associated costs when selecting a college. Many students and parents also fail to consider post-graduation income when deciding whether or how much to borrow to pay for college, according to a new national study of college-going families recently released by Gallup and Sallie Mae.

The study of more than 1,400 college students and parents, "How America Pays for College" provides the first mathematically representative composite picture of how American families paid for college last academic year. Parents, on average, footed the largest portion of the college tuition bill, through current income and savings (32 percent of the total amount paid) and borrowing (16 percent), while the average student covered 33 percent of the cost, through borrowing (23 percent) and their own income and savings (10 percent). Scholarships and grants covered another 15 percent of the higher education price tag, with the remaining 3 percent contributed by relatives and friends.

Many families, however, are missing out on the tax-advantaged benefits of college savings funds, such as a 529 college savings plan. Only 9 percent of families took advantage of these plans, while the most often used source was parents' current income, with 38 percent of all families spending an average of \$5,815 last school year.

How America pays for college also varies across income levels. Higher-income families

paid much more from savings and income, and generally paid substantially more for college. Lower-income families received the most "gift aid," such as scholarships and grants, while middle-income families borrowed the most, both in real dollars and as a percentage of their total college costs. The study suggests that middle-income families tend to borrow more to afford a higher-cost postsecondary institution.

Among other findings, the "How America Pays for College" study revealed:

- While nearly nine out of 10 families (89 percent) with annual income below \$35,000 filled out the Free Application for Federal Student Aid (FAFSA), this number drops off considerably to only 76 percent for families with annual incomes between \$35,000 and \$50,000, and continues to fall as income rises. Overall one in four families did not complete a FAFSA.

- While credit card use for college expenses is relatively low in total (3 percent of students and 3 percent of parents charged part of their expenses) those who used credit cards to pay for college cited emergency cash flow problems as the No. 1 reason.

- Three percent of all families reported tapping home equity to contribute nearly \$11,000 toward their child's college education last year. Nearly three-quarters (73 percent) of these parents plan to borrow against home equity again to fund their child's education for the coming school year.

- Slightly less than half (47 percent) of all families borrowed money to pay for college, and federal student loans were the top source for both students and parents.

In addition, while more than nine in 10 parents (94 percent) and students (96 percent) agreed that college is an investment in the future, parents of college students were worried about the cost of college and how the economy will affect their ability to pay for college. According to the study, the top concern, shared by 60 percent of parents, is

that institutions will raise tuition, followed by 51 percent of parents expressing concern that loan rates will increase.

While 58 percent of families reported ruling out institutions because of cost at some point during the application process, another 42 percent of families did not limit their search based on cost—even after reviewing financial aid packages. Even more surprising, 70 percent of students and parents said a student's expected post-graduation income either was not considered or did not make a difference on their borrowing decisions. The study also revealed that 49 percent of families limit their school options even before applying for admission and receiving a financial aid package.

Gallup and Sallie Mae conducted this study to help families make more informed decisions about how to pay for college. We have found that too few parents and students are focusing on the total cost of college, too many are ruling out college choices either too early or too late in the application process, not enough are using available college savings tools, and too many are borrowing without considering how they will pay. It is also troubling that one in four families do not complete the form, leaving grants, scholarships and low-cost loans on the table. We must help families be aware that decisions about college should not be made before understanding exactly how much financial aid is available.

Gallup and Sallie Mae plan to conduct the "How America Pays for College" study on an annual basis. The study will continue to help all stakeholders better understand how public policy, economic conditions and attitudes about the pursuit of a higher education evolve over time, and show how this evolution impacts the American family's ability to pay for college.

The complete "How America Pays for College" survey is available for free download at <www.SallieMae.com/howAmericapays>. ■

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IABCU Schools Listed in Two Best Colleges Rankings

by Michael Arrington
IABCU Executive Director

Forty-two member institutions of the International Association of Baptist Colleges and Universities (IABCU) have been listed in the 2008 rankings of America's Best Colleges by *U.S. News and World Report* and *Forbes.com*.

U.S. News and World Report, which began ranking America's best colleges in 1983, bases its college ratings on data provided by the institutions and by a survey of administrators at peer colleges and universities. Institutions are grouped into four categories according to a system developed by the Carnegie Fund for the Advancement of Teaching. The two larger categories, Universities-Master's and Baccalaureate Colleges, are each divided into four divisions, North, South, Midwest and West. Twenty-six of the 42 IABCU institutions ranked by *U.S. News* were listed in the top tier of their respective categories.

Baylor and Samford, the only IABCU institutions classified as "National Universities," were listed in the Top Tier of this category. The 262 schools in the National Universities group focus heavily on research and award a broad range of programs through the doctoral level.

Four IABCU schools were listed in the Liberal Arts Colleges category, including Carson-Newman College, Georgetown College, Judson College and North Greenville University. The schools in this group emphasize undergraduate education and grant at least half of their degrees in the arts and sciences.

Nineteen IABCU schools were ranked in the Baccalaureate Colleges category. Colleges in this category focus on undergraduate education but grant fewer than half of their degrees in the liberal arts disciplines.

Thirteen IABCU schools were listed in the Baccalaureate-South division, with Ouachita Baptist University ranked number one for the second consecutive year. Others listed in the Baccalaureate-South division were: Anderson University, Blue Mountain College, Bluefield College, Campbellsville University, Chowan University, Louisiana College, Mars Hill College, University of the Cumberlands, Virginia Intermont College and Williams Baptist College.

Oklahoma Baptist University ranked number two in the Baccalaureate-West division, with East Texas Baptist University and Howard Payne also listed in the top tier of colleges in the West.

Judson University (IL) and Hannibal-LaGrange College were listed in the

Baccalaureate-Midwest division.

The 574 institutions listed in the "Universities-Master's" category primarily award bachelor's and master's degrees. The Universities-Master's-South rankings include: Mercer University, Belmont University, Union University, Mississippi College, Campbell University, Gardner-Webb University, Palm Beach Atlantic University and the University of Mobile.

The Universities-Master's-Midwest listings include Missouri Baptist University and Southwest Baptist University.

The Master's-West group includes: Hardin-Simmons University, California Baptist University, University of Mary-Hardin Baylor, Dallas Baptist University, Houston Baptist University and Wayland Baptist University.

Forbes.com recently introduced its first ranking of America's Best Colleges. In conjunction with the Center for College Affordability and Productivity at Ohio University, *Forbes* ranked 569 undergraduate colleges and universities, primarily institutions from the top tiers of the *U.S. News* list of best colleges.

Forbes based its rankings on the quality of the education provided by the institutions, and how much their students have achieved. *Forbes* describes its college rating system as an alternative to the popular *U.S. News & World Report* rating on America's best colleges.

The *Forbes.com* rankings, which have generated a lively discussion in higher education circles, gathered data from student evaluations of courses and instructors on the Web site RateMyProfessors.com. These results account for one-quarter of the *Forbes* assessment. Another 25 percent of its evaluation depends on how many of a school's alumni, adjusted for enrollment, are listed among the notable people in *Who's Who in America*. The other half of the ranking is based equally on three factors: the average amount of student debt at graduation; the percentage of students graduating in four years; and the number of students or faculty, also adjusted for enrollment, who have won nationally competitive award such as Rhodes Scholarships or Nobel Prizes.

Nine IABCU institutions were ranked in the *Forbes.com* list. Carson-Newman College was the highest-ranked IABCU school at 116th on the *Forbes* list, followed by Samford University, Oklahoma Baptist University, Georgetown College, Union University, Ouachita Baptist University, Baylor University, Belmont University and Mercer University. ■

Comment: Rich Heritage-Future Vision

by Michael Arrington, Executive Director
International Association of Baptist Colleges and Universities

As a historian, one would correctly expect me to admire the virtues of learning from the past. As we approach the 400th anniversary of Baptists (1609–2009), Baptists throughout the world are preparing to celebrate this notable milestone in our denomination's history.

The theme of the Baptist History and Heritage Society's next annual meeting, June 4–6, 2009, at First Baptist Church, Huntsville, Alabama, will be "Events Shaping Baptist Heritage in America."

The International Association of Baptist Colleges and Universities (IABCU) plans to celebrate the 400th birthday of Baptists at its annual meeting next summer in Birmingham.

Our Baptist cousins across the Atlantic, the European Baptist Federation (EBF), will assemble in Amsterdam on July 24, 2009, to commemorate what they describe as "a group of Baptist founding fathers—refugees from England—who met in a back room of an Amsterdam bakery in 1609 to read the Bible together." Doesn't it seem rather appropriate that the first Baptist gatherings were in a food store? Significantly, the EBF will not only look at the history of Baptists in 2009, but its members will also set a vision that they hope will guide European Baptists into the future.

The recent change in name of our Baptist college association from the Association of Southern Baptist Colleges and Schools to the International Association of Baptist Colleges and Universities also presents an opportunity to reflect on our organization's history and its future vision. The name change most assuredly reflects a vision that moves the organization beyond the heritage of most IABCU member schools as "Southern" Baptist institutions toward a broader national and global perspective. Since almost all of the institutions of the IABCU were once affiliated with the Education Commission of the Southern Baptist Convention, the name change may possibly be viewed by some as a rejection of our heritage. Personally, I choose to honor and celebrate our past even as we build a new kind of organization, one that seeks to form global partnerships with Baptist institutions of higher education around the world.

We have an unprecedented opportunity to help facilitate the cre-



Michael Arrington

ation of an international network of Baptist colleges and universities. Baptists, despite our emphasis on the autonomy of the individual believer and of the local church, have a long tradition of recognizing that there is strength through association, and that we can be more effective when we are working together.

A structural model for the new vision of the IABCU already exists. The Consortium for Global Education is an organization created by our Baptist colleges and universities in 1987. CGE has been extraordinarily successful in merging education and missions, two cherished and historic traditions of our denomination. Dr. Carolyn Bishop, the director of this consortium of 43 Baptist colleges and universities, 40 of which belong to the IABCU, has been a tireless and effective leader, establishing hundreds of formal relationships with universities in over 80 countries. The pioneering work of CGE provides an extraordinary resource as IABCU begins its transformation into a global organization.

Many Baptist universities in other nations were founded through the heroic efforts of Southern Baptist missionaries. Unfortunately, in too many instances those connections have been broken. The establishment of an international network of Baptist colleges and universities holds the promise of bringing about a natural reunion of like-minded educators and students. We have already communicated with leaders of Baptist higher education institutions in Africa, Asia, South America and Europe to determine their potential interest in joining the IABCU. The initial reactions have been very positive, and we hope to announce our first international Baptist institution this fall.

Pray for our efforts to promote a worldwide union of Baptist colleges and universities. An expanded IABCU will have the potential to create multiple opportunities for faculty and student exchange programs with our denominational partners around the world. This is an immensely exciting possibility that is worthy of our time, attention and prayers.

I would like to believe that those first Baptists who left England and began worshipping together in that little Amsterdam bake shop 400 years ago would approve of our plan. Their vision helped change the world. May God bless the work of each institution in the International Association of Baptist Colleges and Universities as they continue to make a positive difference in our world. ■

Hurricane Ike Causes \$8–10 Million in Damage to HBU

Classes resumed Sept. 22 at Houston Baptist University, eight days after Hurricane Ike caused an estimated \$8 million to \$10 million damage to the campus, university President Robert B. Sloan Jr. said in a statement posted on HBU's website.

Although the campus was without power for a week, emergency generators provided crucial support for staff and students who weathered the storm on campus, Sloan said. The university's computer network returned to service the morning of Sept. 21 after servers were moved to an off-site location where electrical power was available. By that evening, electrical power had been fully restored to the campus and

Sloan announced that classes would resume at 10 a.m. the next day.

In the statement posted Sept. 19, Sloan praised students and staff for the patience and good spirit they demonstrated during the chaotic week after the storm struck.

Students who remained on campus helped other storm victims by volunteering for Houston's End Hunger Network and Neighborhood Centers. The university has established a "Student Success Fund" for donations to help students and their families who suffered losses because of the hurricane.

For more information or to send relief donations go to <www.hbu.edu>. ■

MARK YOUR CALENDAR

IABCU Board Meeting (6–7:45 p.m.)
and
Dessert Reception (8–9 p.m.)
December 8, 2008

Marriott Rivercenter • San Antonio, Texas
in conjunction with SACS/COC

IABCU Annual Meeting and Workshops

May 31–June 2, 2009
at the Renaissance Ross Bridge Resort
Birmingham, Alabama
Hosted by Samford University

The Idea of A Christian College

Editor's note: The following article is adapted from the second of three Hester Lectures delivered June 1–3 during the annual meeting and workshops of the International Association of Baptist Colleges and Universities by Michael Beaty, Chairman of the Department of Philosophy and professor at Baylor University. Part three will be published in the next quarterly issue of *The Baptist Educator*.

By Michael Beaty
Chairman of the Department of Philosophy
Baylor University

Introduction

The title of this lecture alludes not only to Art Holmes' book, *The Idea of a Christian College*,¹ but more importantly to a speech to this group by Abner McCall on which I will focus our attention this morning. In my first lecture, I praised Ouachita Baptist University in particular and Baptist universities² in general for providing me, and others, an education that transformed us in ways that we could not anticipate. Because of the debt I owe Christian universities such as Ouachita, Baylor, and Notre Dame, I have spent my career in Christian higher education, devoting a portion of my scholarly research to articulating a Christian university's features.³ My intent has been to do my part to preserve and enhance them in order to ensure that this kind of educational experience is available for future generations. In this lecture, I will use the wisdom of former Hester lecturer, Abner McCall, and the insights of several important books to discuss some of the challenges and opportunities facing Baptist universities. I appeal to these resources to place before us not only a cautionary tale, and one we must take seriously, if we are to fulfill our duties as guardians of a precious heritage, but also to remind us of the essentials of Baptist higher education.

McCall on Christian Higher Education As an Endangered Species

At Williamsburg, Virginia, in June 1976, on the 200th anniversary of our nation's birth, President Abner McCall of Baylor University addressed an assembly of Baptist university presidents, provosts, deans, and selected faculty at the first-ever national colloquium on Baptist Higher Education.⁴ The title of his provocative address was "Why We Are Here."⁵ McCall reminded his audience that from 1636 to 1876 higher education in our country had been largely "Christian education by church-related colleges"⁶ but he warned that Christian universities "should now be listed as an endangered species."⁷ Though he insisted that there is still "a desperate need today" for



Michael Beaty

Christian universities,⁸ he lamented that "a great number of influential modern educators believe that there is an inherent conflict between higher education and religion," adding, "[t]hey have pushed religion and the teaching of religious values off the college campus," advocating "situational ethics and relative morality" rather than "divinely ordained moral principles."⁹ He decried the declining emphasis on liberal arts education and an increased emphasis on professional and technical education, at the expense of the former. Importantly, McCall identified Christian education with moral education and denounced moral education's virtual elimination in higher education.¹⁰

What prompted McCall to issue this bold exhortation? Perhaps he had in mind the research Christopher Jencks and David Riesman offered in their 1968 book, *The Academic Revolution*.¹¹ This "academic revolution" focused on two main arguments: 1) the rise of the modern research (e.g. Johns Hopkins) and land grant universities (e.g., University of Texas at Austin, the University of Michigan or Texas A & M) and 2) the secularization of the traditional church-related college (Chicago, Harvard, Princeton, Yale, etc.). Jencks and Riesman observed that the new academic revolution produced a new academic culture with newly-defined roles for faculty.

"[W]ith a handful of exceptions, [religious colleges] have been caught up in the academic revolution and have accepted the academic professions' view about what, how, and to whom a college should teach."¹²

The results are not encouraging for Christian universities:

"Over the past century several hundred formerly sectarian Protestant colleges have dropped their church ties and have become officially non-sectarian....Today, while most leading private universities and university colleges can trace their origins to some Protestant denomination, very few can point to any significant difference between themselves and those private institutions that have always been non-sectarian."¹³

Nonetheless, McCall remained cautiously optimistic about the future of Baptist universities. He predicted that the Christian university¹⁴ which "does not try and ape the trends of the large secular colleges"¹⁵ would grow and flourish, both in the number of students and in financial support, "if it formulates a total program of Christian education and employs committed Christian administrators and teachers who devotedly implement the program."¹⁶ Importantly, McCall further insisted that "the difference between the program of the secular university and its program should be so clear that no one could fail to be able to see it."¹⁷ One feature of such a total program is that a "Baptist college must be both a Christian community as well as an academic community."¹⁸ Moreover, McCall insisted that "[w]e must totally reject the false idea that there is any conflict between the two, and strive for excellence in both."¹⁹

In summary, McCall attributed the endangered status of Christian universities: (1) to the perception of a necessary conflict between higher education and religion, (2) to the shift in

Revisited: Why We are Here

emphasis from the centrality of a Christian liberal arts education and the increased emphasis on professional and technical education, and (3) to the neglect, even elimination, of moral education as the defining feature of a college education. Correlatively, McCall made four positive and ambitious (even radical) suggestions for those who lead Christian universities. He insisted (1) Christian universities must formulate a total program of Christian education, (2) it is best understood as moral education, (3) as such, it will be distinctively different from secular education and (4) to succeed Christian universities must employ committed Christian administrators and faculty who both embrace and implement such a comprehensive program of Christian education in the university.

In short, McCall exhorted fellow Baptist educators to either hold fast to the classical ideal that education has as its ends the moral and religious formation/transformation of students, an education that necessarily includes intellectual formation. One hears in the tone of his exhortation to his fellow Baptist educators the recognition that heeding it successfully will require bold and visionary leadership.

On Christian Colleges as an Endangered Species

More than three decades after President McCall's address in Williamsburg, the current situation for Christian higher education is better in some ways, but worse in others. On the one hand, George Marsden recently underscored the new vitality among Christian universities and exhorted Baptist presidents, deans, and faculty to recognize both the weaknesses of secular institutions²⁰ and the natural resources religious institutions possess to provide the kind of higher education most needed by our country's students.²¹ In *God on the Quad: How Religious Colleges and the Missionary Generation are Changing America*, Naomi Schaefer Riley extolled the vitality of a new "missionary generation" who are choosing universities with a strong religious identity, precisely because they embrace the importance of a traditional religious framework for giving meaning and purpose to one's life.²² And she cited data that supports McCall's view that Christian universities will flourish if they adopt a total program which includes clear differences between themselves and secular institutions.²³ A recent study by Robert Benne showed some notable Christian universities have been successful in providing a liberal arts education that is thoroughly Christian and some made strides to become successful research universities of the first-rank.²⁴ These reports are encouraging news indeed.

On the other hand, among mainline Protestant denominations, as the twentieth century ended support for Christian higher education became more tenuous. During this tumultuous century, Christian churches and communities and the colleges and universities that they parented were linked to one another by increasingly slender threads, threads which suffered frequent strain and often were voluntarily severed. Historically

identified Baptist universities have been affected. When President McCall presented at Williamsburg in 1976, seventy-one Baptist universities, seminaries and schools identified with the Association of Southern Baptist Colleges and Schools. Now only 51 identify with its successor, the International Association of Baptist Colleges and Universities. No longer members of IABCU are Furman, Stetson, Richmond, and Wake Forest, all of

Consequently, the few universities seeking to maintain a religious identity while achieving regional or national prominence as academic teaching or research institutions face a seemingly irresistible tendency toward the alienation of church and university.

them founded as Baptist universities. Each felt compelled to sever their ties with their sponsoring Baptist state conventions in order to protect themselves from unwelcome interference from the Baptists who birthed them. Clearly, they are academically better universities now than when they left our fold. Arguably, our collective Christian witness in higher education has been diminished.

As McCall pointed out, in the dominant academic culture, the very idea of religious higher education is increasingly problematic. Consequently, religiously identified and church-sponsored universities that were once the norm are now the anomaly; what was once paradigmatic is now paradoxical. Indeed, some academics regard both Catholic and non-mainline Protestant universities as necessarily "sectarian" and unlikely to be "real" universities.²⁵ Some leaders of universities that once were proud to call themselves Presbyterian or Methodist or Baptist are embarrassed now by their religious connections and prefer to regard those religious ties as part of their quaint past. As religiously-identified universities and their sponsoring religious communities ponder the practical options available for preserving and promoting their institution's religious identity, fears about coercion and loss of autonomy dominate faculty discussions and the public media's treatment of the issue. Consequently, the few universities seeking to maintain a religious identity while achieving regional or national prominence as academic teaching or research institutions face a seemingly irresistible tendency toward the alienation of church and university.

The standard histories of higher education in America chronicle this process of alienation alternatively as liberation or secularization. One conviction, however, remains unchallenged by those who laud what has happened to Christian universities in the twentieth century: Mature universities inevitably shed

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The Idea...

(Continued from page 5)

the cocoon provided by their sponsoring religious bodies and shed their religious identity as well. This conviction has become *conventional wisdom* about colleges or universities. No doubt, the growing power of this conventional wisdom in American higher education prompted McCall's ironic but serious remark about Christian universities being listed as an endangered species.

This conventional wisdom raises disturbing questions for universities that still endeavor to cultivate a serious relationship with the religious communities who founded them, who regard their religious identity as essential to the mission and nature of their universities, and who regard these universities as extensions of the work of the church. Why must an educated person think that genuine universities are free from religiously informed influences? What is gained or lost by the disengagement of Christian universities from their sponsoring religious communities? What causes the alienation and disengagement of church and university? What can be done to arrest or overcome such alienation? What models of relationship or partnership between church and college or university are available that might revivify the relationship?

McCall's Admonition Revisited

McCall's admonition to his fellow Baptist leaders in 1976 also raises an interesting question worth discussing. Why is there a perceived conflict between religion and higher education? Here is a partial answer.

Two-spheres View

One explanation of the retreat of religion from engagement with the disciplines has been the insistence that the convictions of faith (truth gained based upon the biblical narratives and theological reflection) and knowledge acquired via the disciplinary practices of our universities are entirely separate spheres of human activity. On one familiar version of the story, faith is essentially a private matter while knowledge is a public matter. Many Christians regard salvation as an inner and private relation to Jesus that has no public implications beyond worship and missions. The modern American university's task is to discover and to transmit knowledge—knowledge that is gained by experiment and publicly verifiable tests and is the basis for technological and material success. Since the discovery of knowledge, its transmission, preservation and application for the sake of human progress is the primary goal of the university, and since the convictions or expressions of faith are unverifiable; religious faith is either irrelevant or a hindrance to real universities.

Douglas Sloan's *Faith and Knowledge: Mainline Protestantism and American Higher Education* (1994) powerfully recounts one insightful version of this story. Sloan not only provides an impressively detailed picture of the creative efforts by mainline

churches and the academic leaders to rebuild a fruitful relationship between church and university, but he also provides a convincing explanation of why this re-engagement failed.

Unfortunately, the leaders of the 1950s and 1960s Protestant theological renaissance, such as Paul Tillich and the brothers Niebuhr, were so devoted to addressing secular culture that they failed to show the churches how the particular claims of Christian revelation (the life of faith) were to be integrated with the life of the mind. The unhappy result is they left human knowledge and religious faith to exist in two separate spheres, having nothing in common. The faith and reason bifurcation thus became one of the many dichotomies that have been so characteristic of modern life. Their contribution to the problem of faith and knowledge is an epistemological paradigm, a two-realm theory of truth, which degenerates easily into a private/public or private/professional dichotomy with the consequence that religious perspectives

are neatly compartmentalized and then relegated to second or third-class status in the modern university.

Sloan contends that the two-realms theory of truth is the typical response of mainline Protestants to an increasingly narrow conception of knowledge as centered in the positivistic claim that knowl-

edge is the recognition of objective facts while faith is the expression of subjective opinions. One powerful reason for what I call the “two-spheres view” is the theoretical and practical success of science, which suggested to many that the natural sciences provide human beings with the only credible model for attaining knowledge.²⁶

Typically attached to the two spheres view is a corollary that I call the principle of methodological neutrality. Its proponents assume that since science occupied a privileged position among the disciplines by virtue of its supposedly superior knowledge-attaining methods, and since science is supposedly value-neutral with respect to methodology as well as its findings, the other disciplines should also adopt methods of inquiry that are philosophically and religiously neutral.²⁷ On this view, a department of religious studies, where scholars engage in “disinterested” research in religion, is preferred to a department of theology, understood as initiation into the wisdom of the Christian tradition.

Sloan argues that such a “two-spheres”²⁸ epistemology is an inadequate response to the intellectual crisis that displaced religion from the principal academic centers of the American culture. One of the major challenges facing Baptist educators is the temptation to think of the relation of church to university, theological to scientific knowledge, faith to learning in only one way: the pervasive “two-spheres” way.

Neutrality and Political Liberalism

Religious perspectives have been displaced also because of certain understandings of the virtues or principles of our democratic culture. When, for example, Baylor University was founded in 1845, the purposes of a university were clear. Baylor's own motto is illuminating: *Pro Ecclesia, Pro Texana*, for church and state. A university education should produce good citizens of the church and of our shared democratic society. A classical

education with a Christian overlay was the chief means to these lofty aims. Such well-educated young men and women would serve the church and the community as physicians, politicians, clergy, lawyers, and teachers.

Such 19th century mono-cultural assumptions no longer apply in our radically pluralistic world. For Christian universities this has been experienced in measurable ways. Our student bodies, faculties, and constituencies are now more heterogeneous. Whereas thirty years ago the student body at Baylor was approximately 70 percent Baptist, in the fall of 2008 it is about 37 percent. Similar changes have occurred among Baylor's faculty.²⁹ In all sorts of ways worth celebrating, the Baylor community is more diverse now than it was thirty years ago—more females, more African-Americans, more Hispanics, more Asian Americans and other international students now. About thirteen percent of Baylor's student body is also identifiably Catholic.³⁰

Having such an increasingly diverse and pluralistic community, we naturally look for common ground with non-Christian universities rather than seeking the things that are distinctively our own. One possible casualty of the national imperative for plurality and diversity

in Christian universities is the loss of Christian commitment in both the institutions and their sponsoring communions. In his magisterial work, *The Soul of the American University: From Protestant Establishment to Established Non-Belief*, George Marsden reminded us of the pattern displayed in the culture-shaping, major research universities: a tendency to move from a particular Christian confessional identity, first to a generically Christian confessional identity, then to a moral identity reflective of our shared democratic culture but consistent with Christian confessions, and finally to a secular identity, one now largely suspicious of all religious commitments and convinced that a religious identity is inappropriate for any academically serious university community.³¹

A frequent justification given for this final step is the need to achieve the kind of diversity to which our democratic culture is committed. For some, diversity has become an end-in-itself, rather than an instrumental good (a means for bringing about some other instrumental or intrinsic good, such as providing fair tenure policies). So, in addition to the expectation that all legitimate academic practices be intellectually neutral, the university has been linked with a social and political liberalism that equates justice with procedural fairness or equitable policies, while also affirming diversity as an ultimate social ideal. On this view, the character of an institution is declared less than ideal if it reflects either ethnic, racial, or religious homogeneity and institutional policies are considered unfair if they favor any particular religious view—not only in matters of intellectual inquiry, but also in hiring, tenuring, and promotion. In short, the policies of the institution must be themselves developed from a neutral or a pluralistic point of view rather than with respect to the truth or value of the institution's religious commitments. Therefore, from the point of view of the regnant political liberalism, any hiring practices, curricular policies or moral expectations that favor the religious commitments of the

sponsoring religious institution appear patently unfair, illiberal and unprogressive.

Another challenge facing Baptist educators is not only the hegemony of this way of thinking in the dominant academic culture, but the extent to which our own sensibilities as Baptists have shaped, and been shaped by, these same democratic impulses. Sometimes Baptist democratic sensibilities lead to conceptual confusions and category mistakes. Baptists have been on the forefront of the battle for religious freedom, insisting that the state should not be given the authority to compel conscience on matters of religious conviction. This is one of our most important contributions to our democratic culture. Yet, it is a mistake to think that respect for everyone's conscience regarding religious commitments ought to prevent those responsible for hiring at Christian universities from asking questions about the nature and extent of those same commitments when interviewing a candidate for a position at a Christian university. Neither should our Baptist, democratic convictions that public offices be open to anyone, regardless of their faith commitments or lack thereof, be thought to be in conflict with a Christian university's right to hire

only Christians. Christian universities cannot abide by exactly the same rules that govern our democratic and secular state and our secular institutions. To think otherwise is a category mistake.³²

The Demise of Moral Education

Clearly McCall's main point was the centrality of moral education, understood broadly and pervasively, to a Christian education in a Christian university. In his June 1976 lecture, McCall lamented the virtual elimination of moral education in the university. Today, with the development of many applied ethics initiatives, especially in the professional schools, there are many more efforts to include moral education in the university than were present in 1976. Nonetheless, much of what passes as moral education today is an impoverished version of what McCall suggested. Despite the fact that the mission statements of universities almost universally include moral education as primary goal, why in practice is it almost entirely absent as a university initiative?

The story of the retreat of moral education from the university largely parallels the retreat of religion from the modern American university. Julie Reuben tells this story well in *The Making of the Modern University: The Intellectual Transformation and Marginalization of Morality*.³³ As made clear by Reuben, the priority McCall placed on moral education fits the paradigm of education embraced by Christian universities in the 19th century and preserved in their liberal arts commitments, practices and rhetoric, well into the 20th century. Nineteenth-century American colleges and universities considered moral education to be an integral part of the primary aim, the very centerpiece of their mission.³⁴ The end was to educate students to the fullness of their humanity, not solely for careers, but rather so that they might become well-formed persons capable of both realizing a truly worthwhile life and exercising

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Christian universities cannot abide by exactly the same rules that govern our democratic and secular state and our secular institutions. **To think otherwise is a category mistake.**

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moral, social and political duties correctly. The educational practices of the college or university were aimed at developing the intellectual, moral, and religious capacities in such a way that they produced an educated class capable of exercising responsible leadership in both the church and the civic community. So, moral education included not only being trained in various moral principles; it also entailed immersion in, and formation by, a tradition of inquiry whose aim was the cultivation of personal, social, and civic virtue. The task of moral education pervaded the entire life of the university, from curriculum requirements to chapel attendance to student behavior codes. I suspect that this is in part what

McCall meant when he insisted on a certain kind of total program of education as a characteristic of the Christian university.³⁵

This kind of program of moral education also presumed that human beings were creatures, dependent on both God and one

another, and that, ideally, a diversity of legitimate intellectual or educational practices were ultimately unified within an intelligible whole in the university. This unity was nicely symbolized in the 1884 Harvard seal which had the Latin word for truth, *Veritas*, at its center, with the motto, *Christo et Ecclesiae* (for Christ and Church), encircling *Veritas*, which was itself inscribed on three books at the center of the seal. The seal symbolized the unity of all truth, a unity that brought the truths of religion in the Holy Scriptures, of morality in pagan literature, and of science in the book of nature into harmony with one another.³⁶ Reflecting this commitment to unity, the older paradigm of Christian university education aimed at organizing all knowledge—of the cosmos, of human beings, of society—into an intelligible whole. I think we may assume that McCall's remarks in "Why We Are Here" reflect his embrace of these fundamental ideals about the nature and purpose of the Christian university. What endangered Christian universities are philosophical convictions and social practices that fundamentally undermined McCall's ideals.

Like Sloan, Reuban shows that the intellectual landscape had changed significantly by the 1930s. Modern science had come to acquire the intellectual and cultural stature that theology and philosophy shared in earlier eras. Because of significant strides in the intellectual and practical mastery of nature made in a variety of relatively new sub-disciplines in the sciences, science was increasingly regarded as the only paradigm of reliable, publicly useful knowledge. In short, nothing could be known if it were not subject to the empirical methods of confirmation or disproof as practiced by scientists. The philosophical version of this view is called positivism. It claims that morality is not about objective truths or facts; rather, morality is concerned with the realm of subjective values. Thus, positivism embraced what has come to be known as the "fact/value" distinction. One consequence is the splitting asunder of the ideal of the unity of truth, with its implied harmony of morality, religion, and sci-

ence, and also with its underpinning of the morally formative activities as essential to the purpose of the Christian university. Note that a portion of the correct answer to our two questions, "Why has moral education been virtually eliminated from the university?" and "Why do many suppose a conflict between religion and higher education?" is the same. The assumption that nothing is knowledge unless it is the product of scientific methods eventually marginalized both religious and moral truth claims from the primary academic practices of the university.

This, too, is a significant challenge for Baptist colleges. The socialization of faculty, especially when they are the products of major secular research universities, often includes, allegedly as knowledge, the distinction between facts and values or the claim that knowledge is objective (fact or truth) and faith is subjective (opinion or something else non-truth related, such as

emotions or preferences or wish fulfillments). Thus, by virtue of their education as undergraduates or professional training as graduate students, even seriously devoted Christians may bring to their teaching and scholarship these assumptions that are at odds with traditional Christian understandings

ings of the nature of biblical and theological truth, and of the objectivity and truthfulness of moral convictions.

Why Christian Universities?

In 1976, McCall insisted that "there is a desperate need today for Christian universities and their programs,"³⁷ but without asking why this is so. After all, we may ask ourselves, "Why are we here?"

Without canvassing all our reasons for insisting that Christian colleges are needed in our pluralist culture, let me offer two reasons that I am sure McCall would embrace. First, many secular institutions are increasingly hostile places for religiously motivated students (and faculty). In the introduction to *God on the Quad*, Naomi Schaefer Riley pointed out that on many secular university campuses religious students regularly face both personal and institutional hostility with respect to natural expressions of their faith.³⁸

College faculties, which now are demographically dominated by baby boomers, continue their generation's effort to liberate others from the strictures of orthodox religion and traditional morality. Students who do arrive on campus their freshmen year with some traditional religious identity quickly find themselves a beleaguered minority both in the classroom, where their beliefs are derided as contrary to the principles of tolerance and diversity (since they are not accepting of every lifestyle and don't believe that every viewpoint deserves equal consideration), and in their extracurricular lives, where their sensibilities are consistently offended by what they regard as the amoral behavior of their peers and its tacit approval by college officials.³⁹

Consequently, however fine its academic program is in certain dimensions, the secular university will not provide the total program McCall imagined as necessary to the full and rich formation of Christian students. Second, many students, both Christian and non-Christian, are living morally shallow lives.

Some engage in behavior that expresses a God-given moral and spiritual hunger, but they have too meager a vocabulary to articulate these appetites and too few adult mentors and moral exemplars to explore, expand, or order their affections toward a more satisfying and integrated life. In *I am Charlotte Simmons*, the novelist Tom Wolf explores the contemporary mores of students at fictional Dupont University, an Ivy League school. Charlotte Simmons is a bright, naive student from a devout, religious family of the Blue Ridge Mountains, no doubt not unlike many families who populate the Ozark Mountains. Charlotte entered this elite university to experience “the exalted life of the mind.”⁴⁰ She discovers that many of her fellow students, however they may flirt with intellectual goods, are more fixated on alcohol, power, sex and social advantage. One of their principal activities includes “hooking up” with casual acquaintances rather than dating. She herself falls prey to such temptations.

Naomi Riley cites Robert Bartlett, a professor of political science at Emory University, as characterizing many students as “Souls without Longing.”⁴¹ According to Riley, Bartlett argues that many of the students he encounters suffer a malaise that is evident in the narrowness of their frame of reference, in the pettiness of their daily concerns, in the tepid character of their admiration and contempt, their likes and dislikes, and in the mediocrity of their ambitions.⁴² Perhaps for some of them success would be an appearance on one of those awful reality TV shows.

In contrast to Bartlett, syndicated columnist David Brooks, in *On Paradise Drive*, identifies students as “organizational kids.” Suffering from an inordinate desire to succeed as society currently defines success, they tightly and rigidly organize their lives to manage a myriad of academic athletic, political, social or service activities. Though they are typically successful, they are also not satisfied; Brooks senses in them a longing for something that gives their lives overall meaning—a sense of transcendent purpose. He also notices that the elite universities they attend typically fail to give them a vocabulary to speak of this kind of longing or to deeply and robustly articulate the moral dimensions of their service activities. The upshot is that, after having been such driven “organizational kids” in high school, they become like Charlotte Simmons in college. Their loss of innocence is connected to a certain kind of “disenchantment of the world,” a consequence, I believe, of a kind of modern freedom that was won by breaking loose from older moral and theological frames of reference. It is these frames of reference that provided a deep meaning and purpose to one’s life, a phenomenon insightfully discussed by Charles Taylor in his book, *The Ethics of Authenticity*.⁴³ Since the elite secular universities are increasingly skeptical of religious frameworks, it is not surprising that there are few institutional resources available to students at such universities to help students satisfy their deep longings for real connectedness to God and their neighbors.

Here Baptist universities ought to have something to offer,

as McCall insisted. As Riley points out in *God on the Quad*, the students who make up this missionary generation are quite distinctive from their secular counterparts. They reject the relativistic, saccharine, spiritual faddishness of much of our culture. They seek a university education that further forms not only their intellect but also their moral and spiritual capacities. They seek an education that is not embarrassed to relate the divine imperatives that we love God with our whole being and our neighbor as ourselves with the best work in ethical theory about the virtues, with what sociology teaches us about poverty and crime, with what environmental studies teaches us about climate change and reliance on gas-fueled vehicles or coal-fired electrical plants, and with what political scientists and economists teach us about the inequalities in Latin America. They want an education that enables them to think and behave Christianly. In these ways, they are already distinctive and they are looking for institutions that honor and deepen a distinctively Christian view of being in, but not of, the world.

At the same time, many students who find their way to our Baptist universities will be like us, partially misshaped by the secular culture. They may be service-oriented, but have an impoverished theological frame of reference and a meager vocabulary necessary to express their God-given neighbor-love. Their desires may be disordered, affections skewed, and allegiances misaligned by virtue of

popular culture’s worship of fame, money, power and sex. The “eros-sated”⁴⁴ character of culture is both widespread and deadly (e.g. male students addicted to internet porn and female students who make themselves into the objects of sexual desire and it ends all too frequently in date-rapes, even on our Christian campuses).

Consumerism, hedonism, materialism, militarism, and narcissism are the gods and goddesses we Americans are taught all too easily to mindlessly worship. And these false gods are corrupting not only our secular culture but Christian practices as well. One way for Christian universities to be distinctive is for them to intentionally develop, as McCall put it, total programs that provide their students an opportunity both to understand and to develop alternative Christian thought patterns and practices to these deadly pagan ways of being in world and wholly of the world. But doing so will require Baptist educators to employ our minds both critically and imaginatively. No single template will suffice, given the particular ways our institutions differ, geographically, historically, and socially. No doubt, given the same goals, differing universities will have similar, but interestingly different programs. Nonetheless, if we take McCall seriously, then the result might be a Christian education that is thoroughly and radically Christian, even when developed in somewhat different ways in different locales.

McCall’s Distinctively Christian University

Plainly, I am endorsing McCall’s vision of a Christian univer-

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sity where its entire life is shaped by its deepest Christian convictions and practices, and thus it is distinctive from its secular counterparts in the following ways. The Christian university is the work of an unapologetically Christian community that refuses to accept the false dichotomy between religion and higher education, thus, affirming the mutual interaction of faith and reason, and their ultimate unity in the One Triune God. Consequently, its witness is that academic excellence and Christian faithfulness are not only compatible, but that the latter is incomplete without the former. It embraces the education of the whole person, encompassing one's moral and religious capacities no less than one's intellectual capacities. It presumes the necessity of hiring for mission, even when Baptist leaders recognize that some in the larger culture will regard such practices as anti-academic, anti-democratic and illiberal. It insists that a flourishing Baptist university is both academic and Christian, and since these are aspects of the same unified community, success depends on recruiting and retaining individuals who are both academically superior and genuinely pious Christians. Not surprisingly, then it also insists that the Baptist university is a Christian community whose practices must be shaped not only by the practices and mores of the secular academic culture but also, and more importantly, by Christian practices and distinctively Christian virtues—friendship, honesty, hospitality, humility, justice, patience (and more)—all of which are forms of Christian love.

Conclusion

Are these commitments and practices gleaned from our reading of McCall's lecture sufficient to insure that our Christian university will not find itself in danger of extinction? It is hard to know. No doubt, further reading and investigation are required. For those of us committed, as McCall was, to removing Christian universities from the list of endangered species, James Burtchaell's *The Dying of the Light* is a necessary read.⁴⁵ Nonetheless, it is a book easily misread. The title suggests to some that Burtchaell's story cannot be but a naive exercise in "well-intentioned but wistful nostalgia." Perhaps that is how some will read McCall's "Why We Are Here" Yet, Burtchaell does not maintain that there was once a golden age in America in which the light of Christian higher education burned brightly, enlightening and enlivening the character of Christian colleges and universities in uncompromised ways. I do not think that Abner McCall believed that Baptist universities were yet what they could and should be. He certainly did not think the way forward was to recover, mindlessly, the practices characteristic of Christian colleges from 1636–1876 or those characteristic of Baylor when he was a student during the Great Depression.

Burtchaell contended that a university enlivened and enlarged by a gospel that has been chastened by learning and by a learning that has been chastened by the gospel, is a genuine, but not yet a fully realized possibility.⁴⁶ His book is valuable, not because he shows us how to retrieve models from some prior "golden age," but because he provides us a clear picture of what

happened to Christian universities in the twentieth century as they struggled to accommodate themselves to new ideological, financial, professional and social challenges. It is valuable because he makes a complicated story about Christian higher education intelligible while unmasking many of the patterns of self-deception which hide from view the institutional loss of a serious religious identity.

This is information McCall would have welcomed as he worked to remove Baylor and other Baptist universities from the list of endangered species. Recognizing patterns of accommodation, alienation and self-deception are especially useful skills for those who wish to avoid the mistakes of the past. McCall's essay is valuable because it reminds us of what is essential to our Baptist universities and to our tasks as Baptist educators and leaders. Perhaps his essay, and the other works to which I have referred in this essay, may also serve as the beginning of wisdom for those who genuinely love their Christian colleges and universities. For, thank God, the light still burns. Fueled by a wisdom wrestled from essays like McCall's and from major research projects such as Sloan's and Reuben's and Riley's, such as Marsden's and Burtchaell's, the light might not die, but burn more brightly yet.⁴⁷

Endnotes

1. Arthur Holmes, *The Idea of a Christian College* (Grand Rapids: William B. Eerdmans Publishing Company, 1976).
2. For the remainder of this essay, for convenience of expression, I am going to refer to Baptist colleges and universities as "Baptist universities" whether they are primarily liberal arts colleges or more comprehensive or research focused universities.
3. For further reflection on this topic, especially in the Baptist context, see a recent collection of essays on Baptist Higher Education in *Perspectives in Religious Studies*, Vol. 34, Number 4, Winter 2007. Other useful books are Paul Dovre, editor, *The Future of Religious Colleges* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2002); Stanley Hauerwas, *The State of the University* (Oxford: Blackwell Publishing Ltd., 2007); Duane Lifton, *Conceiving the Christian College: A College President Shares His Vision of Christian Higher Education* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2004).
4. See Bob Agee, "IABCU Core Values: A Guide to Being Distinct," *The Baptist Educator*, First Quarter–2007, Volume LXXI, No. 2, p. 3. Dr. Agee, former executive director of IABCU, attended this first ever meeting as a young faculty member. He comments: "I had felt a calling to devote my career to Baptist Higher Education several years earlier, but in that meeting I felt a passion emerge for our cause that has grown deeper and more compelling as the years have gone by." Many of us involved in Baptist Higher Education identify with Dr. Agee's expression of calling.
5. Abner McCall, "Why We are Here," *The Southern Baptist Educator*, July–August, 1976, pp. 5–7.
6. McCall, "Why We are Here," p. 5.
7. *Ibid.*, p. 7
8. *Ibid*
9. *Ibid.*
10. *Ibid.*
11. Christopher Jencks and David Riesman, *The Academic Revolution* (Garden City NY: Doubleday, 1969).
12. Jencks and David Riesman, *The Academic Revolution*, p. 322.
13. *Ibid.*, p. 327.
14. McCall typically used the phrases, "Christian college" or "Baptist college" rather than university. Arguably, it is easier for a college

to maintain its Christian identity than a comprehensive or research university, especially since they are more complex institutions and retaining a unifying character is problematic. Clark Kerr famously suggests that the major state universities are not universities but multiversities. Nonetheless, I will follow the convention I earlier adopted.

15. McCall, p. 7.
16. Perhaps we may take the increase in numbers of students at our Baptist colleges and universities, and also in schools affiliated with the CCCU as verification of his predictions.
17. *Ibid.*
18. *Ibid.*
19. *Ibid.* Here I think McCall spoke misleadingly, given his overall emphasis. Rather than the Christian university being two communities, I think he really means that it is one community having two different aspects and which, then, can be described in two different ways.
20. Two recent books underscore Marsden's suggestion that the weaknesses of secular institutions are more apparent. See Harry R. Lewis, *Excellence Without Soul: How a Great University Forgot Education* (New York: Perseus Books Group, 2006) and C. John Sommerville, *The Decline of the Secular University* (Oxford: Oxford University Press, 2006). Lewis is Gordon McKay Professor of Computer Science and former Dean of Harvard College. Sommerville is Professor Emeritus of History at the University of Florida
21. *Baptist Standard*. 2001. Professor: Religious schools are not inferior. July 9, 113 (27): 11.
22. Naomi Schaefer Riley, *God on the Quad: How Religious Colleges and the Missionary Generation are Changing America* (New York: St. Martin's Press, 2005).
23. Riley, *God on the Quad*, p. 7.
24. Robert Benne, *Quality With Soul: How Six Premier Colleges and Universities Keep Faith with their Religious Traditions* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2001). Twenty years after McCall's prophetic address at Williamsburg, the November-December 1996 issue of *Academe* included six essays that discussed the claim that religion has a legitimate role in higher education. Most agreed that such a thesis was problematic. See, for example, Issac Kramnick and Louis Moore, "The Godless Universe," *Academe*, Vol. 82, Number 6, 1996, at 18–23. Robert Paul Wolff, mimicking George Bernard Shaw, insists that the idea of a Catholic university is a contradiction. See Wolff, *The Ideal of the University* (1969), p. 129.
25. Interestingly, this objection was raised against Baylor and Baptist colleges by Leslie Waggener, chair of the faculty of the fledgling University of Texas in Austin. He insisted that Christian colleges were necessarily sectarian and could hardly avoid being "pious frauds." For a discussion of Waggener's attack on Baylor and Christian colleges, see Michael Beaty, Todd Buras and Larry Lyon, "Christian Higher Education: An Historical and Philosophical Perspective," *Perspectives in Religious Studies*, vol. 24, no. 2, Summer 1997. I also discuss this encounter and similar ones in detail in, "Pious Frauds and Feuding Schools: Debating State versus Christian Education," unpublished manuscript. See, for example, "U.S. Bishops Endorse the Vatican's Policy Statement on Catholic Colleges," *The Chronicle of Higher Education*, November 22, 1996, Volume XLIII, Number 13, pp. A8–A9; J. Donald Monan, S.J. and Edward A. Malloy, C.S.C. Ex Corde Ecclesiae Creates an Impasse, *America*, Jan. 30, 1999; "Baylor President's Vision Divides Faculty," *The Chronicle of Higher Education*, July 23, 1999, at A63–65. For the liberation thesis, see Lawrence Veysey, *The Emergence of the American University* (Chicago: University of Chicago Press, 1965). For the secularization thesis, see George Marsden, *The Soul of the American University: From Protestant*

Establishment to Established Nonbelief (Oxford: Oxford University Press, 1994). See Christopher Jencks and David Riesman, *The Academic Revolution*, pp. 327–333 for an especially compelling statement of the "maturity thesis. Not long after Baylor University's charter change in September 1990, a fellow faculty member declared that charter change was evidence indicating that Baylor was now ready to leave its adolescence as a university and become a mature adult. Another colleague, in response to President Herbert Reynold's obvious conviction that maintaining a legal tie to the Baptist General Convention was an ideal he was unwilling to forsake, insisted that Texas Baptists and other friends of Baylor should see Baylor the way many churches regard the hospitals they once founded and supported. Since the churches recognized that hospitals serve the common good as public institutions, and since public support is now readily available, they let them grow into full maturity when they sever their religious ties. Just as many other denominations have set free not only their hospitals, but also their colleges or universities, so Texas Baptists should accept gladly Baylor's move to maturity as a university that serves the public good. Baylor University, like many other Protestant colleges in the 19th century (many of them Baptist), was founded, at least in part, as the result of the work of missionaries. For much of the 19th and 20th century, the Southern Baptist Convention was an organization whose purposes were essentially to promote missions and education. My reading of the founding of Baptist colleges suggests that the link between missions and education was an intimate one for the founders of Baptist colleges. Education was one form missions naturally took as the church spread the gospel. Thus, was education a missionary activity, and so were colleges and universities extensions of the work of the church. For the central narrative, see "The Theologians and the Two-Realm Theory of Truth," Douglas Sloan, *Faith and Knowledge: Mainline Protestantism and American Higher Education* Westminster John Knox Press, 1994), pp. 111–144.

26. Douglas Sloan, *Faith and Knowledge*, p. 5. Sloan points out that through much of the twentieth century, especially in the 1930s and 40s, Christian theologians were attempting to respond to the central claim of positivism that "science is not merely one way of knowing a certain limited dimension of the world...but the sole reliable method for knowing anything at all," and further, that "as the sole source of all that counts as knowledge, science alone can provide a valid, all-encompassing view of reality, the so-called scientific worldview."
27. For a more in-depth account of how the prevailing scientific assumptions of the late 1800s and early 1900s influenced theology, see Sloan, pp. 4–12.
28. Sloan refers to it as "two-realm." I prefer the notion of a "two-spheres" view and I have written about its invasion of Baptist life, and especially at Baylor. See the following essays: Larry Lyon and Michael Beaty, "Integration, Secularization and the Two-Spheres View at Religious Colleges: Comparing Baylor University with the University of Notre Dame and Georgetown College," *Christian Scholars Review*, XXIX: 1, Fall 1999; Michael Beaty, "Pro Ecclesia, Pro Texana," (co-authored with Mr. Todd Buras) *The Journal of Texas Baptist History*, Spring 1998; Michael Beaty, Todd Buras and Larry Lyon, "Christian Higher Education: An Historical and Philosophical Perspective" *Perspectives in Religious Studies*, vol. 24, no. 2, Summer 1997. Former Baylor Provost, Dr. Don Schmeltekopf refers to its Baylor version as the "atmospheric model." See his "A Christian University in the Baptist Tradition," in *The Baptist and Christian Character of Baylor*, edited by Donald D. Schmeltekopf, et. al. (Waco, Texas: Baylor University, 2003), pp. 10–11. Douglas Sloan, *Faith and Knowledge*, pp.

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- 212–237.
29. In 2001, approximately 47 percent of the faculty was Baptist and in 2007 approximately 44 percent are Baptist. In contrast, in 2001, 7 percent of the faculty were Catholic, and now 10 percent are Catholic.
30. These recent figures come from the Office of Institutional Research and Testing, Baylor University, <www.baylor.edu/irt>, Fall, 2008 *Profiles, and Trends*, 2001–2007.
31. Among other places, these stages of declension are suggested in George Marsden, *The Soul of the American University*, pp. 3–8.
32. For a discussion and defense of this claim, see Ralph Wood, “An Alternative Vision for the Christian University,” *Perspectives in Religious Studies*, Vol. 34, Number 4, Winter 2007, pp. 393–394. See also, George Marsden, *The Soul of the American University*, “Liberal Protestantism without Protestantism,” and “Concluding Unscientific Postscript” and James Burtchaell, “The Story within the Stories,” in *The Dying of the Light: The Disengagement from Colleges and Universities from their Churches* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998).
33. Julie Reuben, *The Making of the Modern University: The Intellectual Transformation and the Marginalization of Morality* (Chicago: University of Chicago Press, 1996).
34. For a useful summary of this important history, see Derek Bok, “The Demise and Rebirth of Moral Education,” in *Universities and the Future of America* (Durham: Duke University Press, 1990), pp. 55–78. For a larger historical account, see Laurence Veysey, *The Emergence of the American University* (Chicago: University of Chicago Press, 1965); D. H. Meyer, *The Instructed Conscience: The Shaping of the American National Ethic* (Philadelphia: University of Pennsylvania Press, 1972); and Mark Noll, “Introduction: Christian Colleges, Christian Worldview and an Invitation to Research,” in William Ringenberg, *The Christian College: A History of Protestant Higher Education in America* (Grand Rapids, MI: Christian University Press, 1984), 19–20.
35. Abner McCall, “Why We are Here,” p. 7.
36. Reuban, *The Making of the Modern University*, 1–2.
37. McCall, p. 7.
38. Naomi Schaefer Riley, *God on the Quad: How Religious Colleges and the Missionary Generation are Changing America* (New York: St. Martin’s Press, 2005, p. 2).
39. Riley, p. 1.
40. Thomas Hibbs, It is this essay that first drew my attention to the value of juxtaposing Tom Wolfe’s exposé of contemporary student mores with David Brooks more substantive analysis in his book, *On Paradise Drive*. My discussion of the interplay of ideas from Bartlett, Brooks, Riley and Wolfe draws heavily, though not solely, on Hibbs’ essay.
41. *Ibid.* p. 3.
42. *Ibid.*
43. Charles Taylor, *The Ethics of Authenticity* (Cambridge Massachusetts: Harvard University Press, 1991), p. 3.
44. I owe this wonderful phrase to Ralph Wood, “An Alternative Vision for the Christian University,” *Perspectives in Religious Studies*, Vol. 34, Number 4, Winter 2007, p. 399. In this essay, see his discussion, “Education for Virtue and Character in the Tournament of Narratives,” for a defense of the centrality of moral formation in the Christian university that is true, faithful to its calling.
45. James T. Burtchaell, *The Dying of the Light* (Grand Rapids, MI: William B. Eerdmans Publishing Company). The book complements and extends the insightful, diagnostic work of George Marsden, Philip Gleason and Douglas Sloan, providing confirming evidence for their general themes, and thus deserves to be read along side them. For an example of this sort of critique, see Mark U. Edwards, Jr., “Christian colleges: A dying light or a new refraction? *Christian Century*, April 21–28, 1999, at 459–463.
46. According to Burtchaell, just at a time when Protestants, first, then later, Catholics, had the scholarly and financial resources to create seriously Christian universities in America, the leadership in these Christian institutions made choices that led, often unwittingly, but sometimes not, in quite different directions.
47. My thanks to Drs. Darin Davis, Robert Kruschwitz and Ralph Wood of Baylor University, and to Jo Anne Beaty, for their editing and substantive suggestions. This essay is far better than what it would have been without their valuable assistance. ■

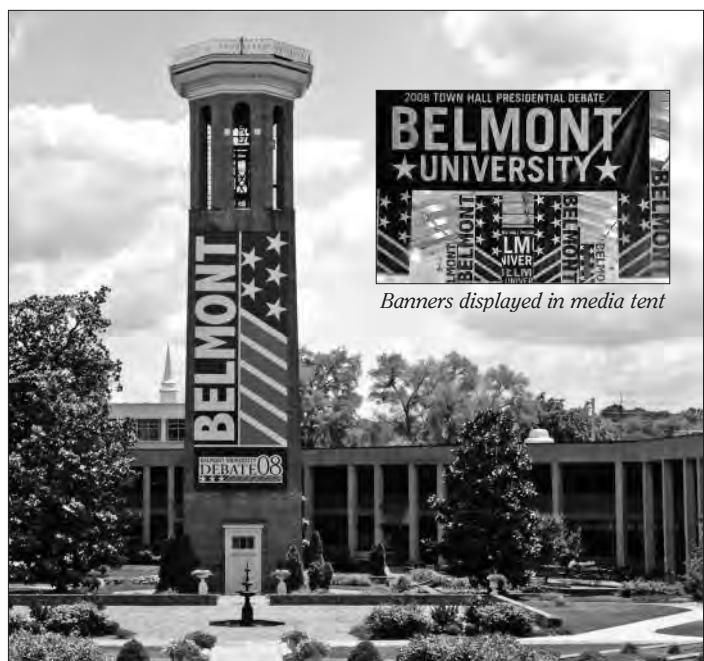
Presidential Debate Places Belmont University in World Spotlight

The ‘stars and stripes’ banner draped from Belmont University’s historic Bell Tower heralded the Oct. 7, 2008 Town Hall Presidential Debate at the university’s Curb Event Center, that thrust Belmont into the world spotlight. Measuring 45 feet tall by 16 feet wide, the tower banner served as an ideal backdrop for hundreds of print and broadcast media throughout the Town Hall Debate.

Upon Belmont’s selection to host the debate President Bob Fisher said “It is a distinct privilege to be chosen to host the Town Hall Presidential Debate. This opportunity will provide an invaluable educational experience to our students, allowing them to observe firsthand our nation’s political process and to be participants in American history.”

Staff members and students involved in welcoming more than 3,000 campaign workers and media to campus completed a number of projects to ensure Debate08 promoted environmental sustainability as a vital aspect of good citizenship. As part of Belmont’s “green” emphasis, the university created an Electronic Press Kit (EPK) for visiting media to use, placing materials like press releases, contact lists and background information on a one gigabyte flash drive rather than using printed pieces. Other community and campus educational programs were held in conjunction with the debate.

To see post coverage of the debate go to the university’s official Debate 08 Web site, <www.belmontdebate08.com>. ■



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Some Caps Not for Sale!



Many of us who belong to the Captain Kangaroo generation, and a few others who were simply well-read children, remember Esphyr Slobodkina's 1940 book, *Caps for Sale*. In the book, a well-dressed and mustachioed peddler strolls through the countryside calling, "Caps for sale! Fifty cents a cap." He does quite well balancing his own cap and his sixteen pieces of merchandise until he decides to take a nap under a tree full of monkeys.

While it is easy to wear one hat (although my children assure me there is no hat that I can wear *well*), it is difficult to wear many. Unlike the peddler in *Caps for Sale*, most of us cannot balance seventeen caps on our head easily and effectively. I could carry this metaphor further to discuss the problems of institutional cap management in proximity to a tree full of monkeys, but discretion stays my hand.

The hats within higher education are myriad. We arrive at the institution with a number of hats already on our heads: we are fathers, mothers, sons and daughters; we are breadwinners, entrepreneurs, shareholders, and owners of mutual funds and retirement investment accounts; we are ministers, deacons, Sunday School teachers and other church workers; we are voters, campaign workers and even holders of public office; and we are active in civic organizations of every stripe.

As we enter the ivory tower, there are many more hats to don. We become teachers, counselors, mentors, researchers, trustees, administrators, writers, scholars, committee members, and sponsors of student organizations.

We are being reminded more often about the importance of balancing our hats and of wearing the right hat at the right time. State laws decree when officers or board members must disclose their own personal interests before taking action on contracts, purchase

orders, or other business before the board. Accrediting agencies require directors to adopt conflict of interest policies for the board. More and more institutions are adopting conflict of interest policies to help faculty members understand their duty to the institution as they balance their hats as textbook authors, lecturers, and consultants to commerce and industry.

"Conflict of interest" is more than a buzz word phrase. A good policy addressing conflicts of interest will help protect not only the institution, but its various constituencies by clarifying expectations, limitations, and safe harbors. A policy should inform the university community about state and federal legal requirements, the degree to which the institution expects undivided loyalty, which business opportunities are off-limits to trustees and employees, whether it is acceptable to engage in outside employment, what types of

"moonlighting" are unacceptable, and how potential conflicts should be reported and resolved. An institution is best served by adopting a policy which confronts the particular issues it is most likely to face, not by merely slapping something on the page in order to check off the "policy in place" box.

The peddler had seventeen caps, but the story made it clear that one of those caps was his own, not a cap for sale. Encourage your institution to think through a conflict of interest policy which allows the members of the university community to wear all their caps in an orderly manner while assuring its constituents that some caps are not for sale.

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

Encourage your institution to think through a conflict of interest policy which allows the members of the university community to wear all their caps in an orderly manner while assuring its constituents that some caps are not for sale.

Union Student Housing Units Destroyed by Tornado Rebuilt Ahead of Schedule

Less than seven months after massive tornado damage forced the demolition of multiple student housing buildings, Union University dedicated 14 new residence life buildings in a special ceremony Sept. 12.

"Peace be to this new residential complex, and to all enter and abide here," Union University President David S. Dockery said to start the ceremony. Dockery thanked those people who served as "God's agents and instruments of grace and mercy" during the rebuilding process that began after a Feb. 5 tornado caused massive destruction to the former Hurt and Watters residential complexes. Those two complexes were demolished in the days after the storm.

"It is hardly possible to thank everyone appropriately," he said. "We begin with 5,000 volunteers who came to help us. We begin with 6,500 donors who have given more than \$16 million to help us in the recovery. For each and every one of those, we are thankful. "For the amazing generosity of so many that continues to compound itself project after project, we offer our thanks to God."

Dockery noted the work of the contractors—Worsham Brothers Construction Co. of Corinth, Miss., and Brasfield Construction Co. of Jackson, Tenn.—who finished the complexes ahead of schedule. He also praised Gary Carter, Union's senior vice president for business and

financial services, and Kimberly Thornbury, Union's dean of students, for their dedication to the project.

The two-story buildings in the residence life complexes house about 700 students. A 15th residential building in the complex is under construction, and is scheduled for completion later this fall. A final building scheduled for construction will serve as a commons building. Total cost for the project was about \$30 million. ■



A memorial marker to the residential buildings demolished after the Feb. 5 tornado is located in the middle of the new complex. (Photo by Morris Abernathy)



Gifts & Grants

Jeanette Sadler Gives 800 Acres to DBU Valued at \$4 million

Dallas Baptist University has received a gift of more than 800 acres of land located in East Texas from Jeannette Sadler, currently estimated at approximately \$4 million.

NIH Awards Mercer School of Medicine \$3.1 Million for Church-Based Diabetes Prevention

The Mercer School of Medicine has been awarded the largest one-time grant in the history of the school. The National Institutes of Health will provide the Department of Family Medicine at the School of Medicine with \$3.1 million to conduct a five-year study of the Church-Based Diabetes Prevention and Translation program. The study, to take place in African-American churches in Macon and Hartford, Conn., will combine the efforts of the faith community, health and educational institutions.

MBU Receives \$500,000 Grant for New Sports and Recreation Complex

Missouri Baptist University is the recipient of a \$500,000 challenge grant from the J.E. and L.E. Mabee Foundation. The grant will be used toward the construction of the new Spartan Sports and Recreation Complex. In order to meet the grant's challenge, MBU must raise the remaining \$1.2 million needed to complete funding for the \$7.5 million complex.

Mars Hill Awarded Grant for New Rural Life Museum Exhibits

Mars Hill College has been awarded a grant extension from the Blue Ridge National Heritage Area (BRNHA) for the college's Rural Life Museum exhibition project. The extension will provide \$25,000 in grant funds to help the college create new exhibits at the college's Rural Life Museum, which is currently undergoing renovation.

Campbellsville Receives \$50,000 for Clinkscales Scholarship

Congressman Ron Lewis, R-Ky., has presented a \$50,000 check to Campbellsville University in honor of the late Frances Gaddie Clinkscales. The Frances Clinkscales Endowed Scholarship will be used for nursing students and will be awarded in the fall of 2009 for the first time.

Campbellsville Receives \$399,000 Federal Grant for Student Retention

Campbellsville University has been selected to receive a \$399,800 grant through the U.S. Department of Education's Strengthening Institutions Program. Funds will be used to support efforts to improve achievement and retention during the first two years of students' academic careers.

William Carey Receives Check for College of Osteopathic Medicine

The Gulf States Osteopathic Medical Foundation (GSOMF) presented a check to the William Carey University College of Osteopathic Medicine (WCU-COM) in the amount of \$32,000 preceding the Board of Trustees meeting held recently on the Hattiesburg campus. ■

Clear Creek Online Education Helps Fulfill a Dream

by Rev. Jay Barnet,
Clear Creek Baptist Bible College

Dave and his family wanted to build a vacation home in Hawaii, where his wife's father lived.

Dave, who had grown up with a Lutheran background, "had knowledge of Jesus, but not a personal relationship." While visiting Hawaii, Dave, his wife Shelly and their son Dustin, changed their plans and decided to move permanently to Hawaii. They sold their business in Flint, Michigan and started a new life on the island.

Soon Shelly found a Baptist church close to their home. They started attending the church, where Dave came to know Christ. Soon, Dave recognized that God was calling him to pursue ministry. He searched the Web for a college with a distance education program that could provide him with the ministerial training he needed.

Dave responded to an online advertisement for Clear Creek Baptist Bible College (CCBBC), which partners with The Learning House, Inc. in promoting its programs on the Web and on www.eLearnPortal.com. After talking with his pastor, who researched Clear Creek, Dave decided to enroll in Clear Creek's online program.

Clear Creek began to offer online classes in 2004. Students who pursued online theological education soon expressed interest in obtaining a full degree online. So, the college expanded from offering several online courses in its infancy to a "Ministry Certificate" online, followed by theological and professional development courses for an associate degree, with the opportunity for students to take general education courses at a local community college.

In 2007, Clear Creek began to pursue approval from both accreditation agencies to offer a full bachelor's degree online. The institution received its Bible College accreditation in late spring 2008, and regional

accreditation approval was received several months later in early September.

Clear Creek currently offers a 28 semester-hour certificate in Bible that students can obtain in 14 months, with all of the courses rolling over into an associate's or bachelor's degree. The college also offers an associate's degree that will roll over into a bachelor's degree, and beginning in January 2009, Clear Creek will launch an online Bachelor of Arts in Ministry degree. All of these online programs are available on the Web with the assistance of The Learning House, Inc., the college's e-learning solutions provider <www.learninghouse.com>.

As Clear Creek continues to move forward with its online programs, its reach for people who need undergraduate practical theological training has increased, as well.

Dave continues to work in the Puna Baptist Church as leader of the youth program and director of the food bank at the church, while also serving on several committees. He has had the opportunity to preach and teach by utilizing the training he received through Clear Creek's online program. Dave's home church has also licensed him to the gospel ministry. Just as Dave continues to move forward by faith, believing that God wants him equipped to "do" ministry, Clear Creek Baptist Bible College continues to move forward by faith in expanding its online academic offerings and meeting the educational needs of many people like Dave.

The Learning House, Inc. is a comprehensive online education solutions provider that helps colleges and universities offer and manage their online degree programs. Learning House, a corporate sponsor of the International Association of Baptist Colleges and Universities provides creative and support services in course publishing, learning management systems, marketing, technology support, faculty and staff training, consulting and project management. ■

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O'Rear Named President of MHB Effective June 2009

In a unanimous decision Sept. 19 by the University of Mary Hardin-Baylor Board of Trustees, Randy O'Rear was named the 19th President and CEO of the university, effective June 1, 2009. O'Rear will succeed Jerry G. Bawcom who will step down as president at the end of the academic school year to become Chancellor.

"Our deliberations led us to one clear conclusion; we had the right candidate already here at UMHB, one who has a proven track record in higher education leadership. Dr. O'Rear's successful oversight of the daily operations of the campus for the past three and a half years has been evident to the Board," said Davis.

O'Rear, 43, will be the first president of UMHB who is also an alumnus of the university. He graduated from UMHB with a bachelor's degree in business administration in 1988 and an MBA in 1997. O'Rear earned a doctoral degree in Higher Education



Randy O'Rear

Administration from Baylor University in 2004.

"I am humbled by the confidence the Board of Trustees has placed in me, and I am grateful to be succeeding Dr. Bawcom, a fine leader who has guided UMHB to such a high degree of excellence," said O'Rear.

O'Rear has served at UMHB for 20 years, with the past three and one half years as Executive Vice President and Chief Operating Officer. Other positions he has held include assistant baseball coach, associate director of advancement, director of development, associate vice president for enrollment management and vice president for external relations.

For more than 18 years, O'Rear has been actively involved in fundraising for the university. Under his leadership, gifts and grants dramatically increased, numerous endowed scholarships were established and major capital projects were completed.

O'Rear and his wife, Julie, have three children, Ryan, Taylor and Reed. They currently live in Salado and are members of First Baptist Church, Belton, where O'Rear serves as deacon. ■

Palm Beach Atlantic President David W. Clark to Retire in June 2009

David W. Clark, Palm Beach Atlantic University's sixth president, has announced his retirement. Clark, 68, said he intends to serve as president through the current academic year, June 30, 2009.

During the past five years, the University has experienced significant growth with the completion of the 60,000 sq. ft. Warren Library Phase I, the acquisition of the 96-acres for development as athletic competition and intramural fields, and the establishment of the Wellington campus as well as a significant number of campus capital improvements.

Clark supervised the reorganization of campus departments and led the University

from intercollegiate athletic competition in NCAA Division III to NCAA Division II. His leadership was instrumental in the University attaining accreditation of the School of Nursing and the Lloyd L. Gregory School of Pharmacy. During his term as president, the University unveiled a new strategic plan, Vision 2010, as well as a new campus master plan and an integrated marketing platform.

Clark became the University's sixth president on July 14, 2003, having served as president of the FamilyNet television network and vice president of the broadcast communications group of the North American Mission Board, SBC. ■

Baylor University Regents Appoint David E. Garland Interim President

Howard K. Batson, chairman of the Baylor University Board of Regents, has announced the appointment of David E. Garland as interim president of Baylor University. Garland will succeed Harold R. Cunningham, who has been acting president since July 2008.

Garland is dean of Baylor's George W. Truett Theological Seminary, a position he

has held since June 1, 2007. He joined the seminary faculty in 1997 as professor of Christian scriptures. He was appointed Truett's associate dean for academic affairs in 2001, and was named The William M. Hinson Professor of Christian Scriptures in 2005. Garland, who assumed the duties of Baylor's interim president immediately, will serve until a permanent president is named. ■

Emir Caner Elected President of Truett-McConnell College

Emir Caner, founding dean of The College at Southwestern in Fort Worth, Texas, was elected as the eighth president of Truett-McConnell College on Aug. 8.

Caner, 37, who was raised in a Sunni Muslim family in Ohio and converted to Christianity as a teenager in 1982, will become the youngest president ever to lead Truett-McConnell, a four-year college affiliated with the Georgia Baptist Convention.

Caner has led The College at Southwestern (the undergraduate program at Southwestern Baptist Theological Seminary) since 2005.

He has held faculty positions at Southwestern and at Southeastern Baptist Theological Seminary in Wake Forest, N.C. He holds a Ph.D. degree from the University of Texas at Arlington, a master of divinity from Southeastern and a bachelor of arts in biblical studies from Criswell College in Dallas.

Mike Simoneaux, who served as Truett-McConnell's interim president, said in the news release, "God's leading is evident in the calling of Dr. Emir Caner as the new president of Truett-McConnell College. I sincerely believe that Dr. Caner's presidency will be characterized by unprecedented expansion of our student body, by strengthening our readiness to serve the Lord through Christian education and by rapid growth of our financial resources."

While affirming the institution's liberal arts foundation, Caner said in an interview with *The Christian Index*, the state Baptist newspaper of the Georgia Baptist Convention, Truett-McConnell's goal must be to "thoroughly equip students to engage the culture with a distinctively Christian and Baptist worldview. Being Christian is important, but we need to build on those Baptist distinctives that make us unique."

He added that in time, and in line with accreditation approval, the college will be offering more Bible classes and other curriculum "that equips students to engage the culture with a dynamic witness that changes the world by changing lives." ■



Emir Caner