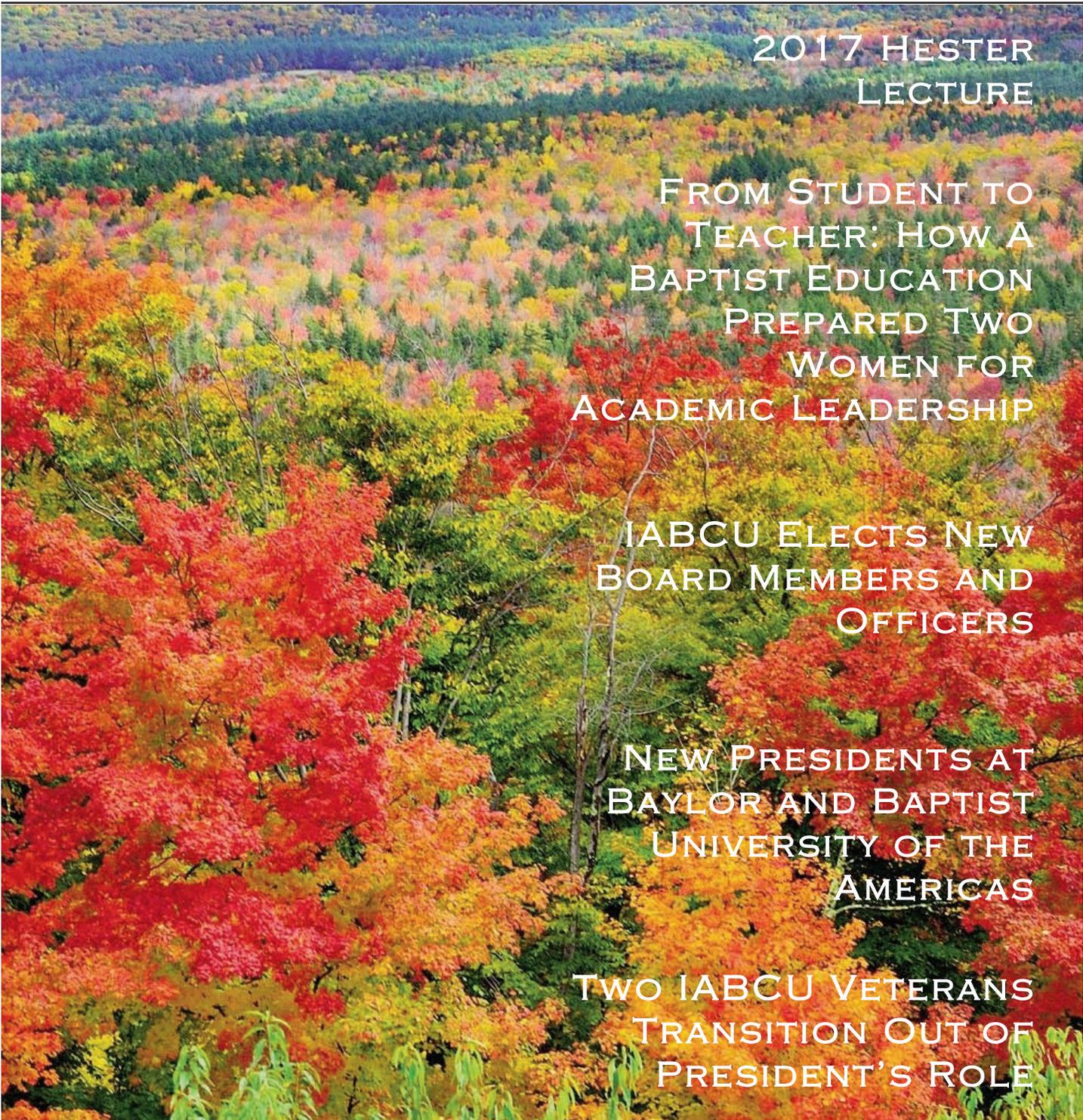


# THE BAPTIST EDUCATOR

News Journal of the International Association of Baptist Colleges and Universities

Volume LXXXI, No. 3 • 3rd Trimester 2017



2017 HESTER  
LECTURE

FROM STUDENT TO  
TEACHER: HOW A  
BAPTIST EDUCATION  
PREPARED TWO  
WOMEN FOR  
ACADEMIC LEADERSHIP

IABCU ELECTS NEW  
BOARD MEMBERS AND  
OFFICERS

NEW PRESIDENTS AT  
BAYLOR AND BAPTIST  
UNIVERSITY OF THE  
AMERICAS

TWO IABCU VETERANS  
TRANSITION OUT OF  
PRESIDENT'S ROLE

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Vol. LXXXI, No. 3  
3rd Trimester 2017

**Publisher:** Barbara McMillin,  
President and Board Chair, IABCU  
**Managing Editor** Ashley Hill,  
Executive Secretary, IABCU  
*The Baptist Educator* (ISSN 0038-3848) is a news magazine published three times a year for administrators, faculty, staff, trustees and friends of member schools by the International Association of Baptist Colleges and Universities.

POSTMASTER: Send address changes to:  
International Association of Baptist Colleges and Universities (IABCU)  
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P. O. Box 293935  
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An annual subscription to *The Baptist Educator* is \$10.00 for one printed and two digital issues.

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# IABCU ELECTS NEW BOARD MEMBERS AND OFFICERS

At its June, 2017, meeting the membership of the International Association of Baptist Colleges and Universities elected a new slate of officers. Dr. Barbara McMillin, president of Blue Mountain College and current IABCU vice-chair was elected president, succeeding the term of Dr. Dub Oliver. Dr. Ron Ellis, president of California Baptist University, was elected vice-chair. Dr. Don Dowless, president of Shorter University, was re-elected to serve a second term as treasurer. Dr. Mike Hardin, provost of Samford University, was elected to fill the role of recording secretary.

Additionally, the membership elected three new board members and renewed the term of one member. Dr. Rick Brewer, president of Louisiana College, was elected to the board, as was Dr. Anthony Allen, president of Hannibal-LaGrange University. As stated above, Dr. Mike Hardin, provost of Samford University, was elected to the board and will fill the recording secretary role. The membership renewed the term of Dr. Scott Bullard, vice president and academic dean at Judson College. Each of these men will serve a four-year term, with their terms expiring in June of 2021.



(L to R) Dr. Barbara McMillin, Dr. Ron Ellis, Dr. Don Dowless, and Dr. Mike Hardin



Dr. Rick Brewer



Dr. Anthony Allen

# Comment From The President: BETTER TOGETHER

Dr. Barbara McMillin IABCU President and Board Chair and President, Blue Mountain College

Greetings!

I hope that each IABCU campus has experienced a fall semester graced with unity and affirmed by growth. As the newly elected IABCU president, I am humbled by the opportunity to represent our 44 member institutions, including our newest members: the University of Mobile and New Orleans Baptist Theological Seminary. I look forward to working with each of you to fulfill the IABCU mission of stimulating and supporting a quest for high-quality Christian higher education within the context of our Baptist history, heritage and relationships.

IABCU membership affords each of us a host of “perks,” including access to the resources featured on the IABCU website and the opportunity to participate in a network of professionals dedicated to the cause of Christian higher education. For me, the most valuable perk occurs as we gather to be challenged, encouraged, and equipped at our annual meeting. Invariably, I leave this gathering with a renewed sense of our collective mission and with my quiver full of fresh ideas for underscoring and advancing the Christ-centered mission of Blue Mountain College. The 2017 meeting, held at the historic and beautiful Peabody Hotel in downtown Memphis, was no exception.

As the 2017 Hester Lecturer, Dr. Russell Moore, president of the Ethics and Religious Liberty Commission of the Southern Baptist Convention, challenged us to consider how Baptists in the 21st century must prepare to address the issue of loneliness in an era of a loss of community. To call lonely people “out of a herd mentality” and toward a “personal, individual relationship with God,” we must demonstrate our confidence in the gospel, in the authority of scripture, and in the church to speak to the lonely in a way that can “change and transform human hearts.” The full transcript of Dr. Moore’s lecture is featured in this edition of *The Baptist Educator*.

A highlight for me of the 2017 meeting was the session led by Dr. Bob Agee and by Dr. Gary Cook. Both of these great leaders instilled in me a heightened respect for the history, purpose, and influence of our organization. More importantly, their comments sparked in me a curiosity for learning more about how our respective institutions remain unwaveringly faithful to their mission and to our denomination in a time when challenges to such a commitment abound. Their passion for the unapologetic pursuit of Christian higher education led me into an extended conversation with Dr. Cook and ultimately to a visit to Dallas Baptist University. While there I was inspired by the university’s commitment to its mission, a commitment conveyed visually through Christian art and symbols gracing the halls and grounds of their beautiful campus. So inspired was I that a version of this statement, found displayed throughout the DBU campus, now appears in the hallways of Blue Mountain College:

*Be it known to all who enter here that*

*Christ*

*is the reason for this College.*

*He is the unseen but ever present teacher in its classes.*

*He is the model for its faculty and the inspiration of its students.*

During my visit Dr. Cook also gifted me with a copy of Mark Batterson’s *Draw the Circle: A 40-Day Prayer Challenge*, noting that administrators, faculty, and staff at DBU had taken this challenge on together, resulting in a new expectation to witness what only God can do. Thanks to a “divine appointment” with an IABCU colleague, the Blue Mountain College community has formed this same expectation—and we are experiencing daily blessings that can only be attributed to our great God!

So, as we enter the season of thanksgiving and reflection, I am thankful for the vision that led to the formation of the IABCU, for the resources and support that this organization provides, for the commitment of our member institutions to their God-honoring missions, for the men and women who model Christ as servant leaders and mentors, for the opportunities to fellowship with and learn from one another, for the generous spirit of IABCU colleagues willing to share of their time and wisdom, and for the divine appointments that afford us the privilege and blessing of pursuing Kingdom work together.



*Barbara McMillin*



## FROM STUDENT TO TEACHER:

### *How a Baptist Education Prepared Two Women for Academic Leadership*

Nurtured and challenged through their experiences in Baptist colleges and universities and the Baptist College and University (BCU) Scholars program, Kim Bodenhamer and Stephanie Peek are now equipped and eager to begin their academic careers in Baptist higher education.

Bodenhamer earned her BA in biblical studies from Hardin-Simmons University before completing her MTS at Duke University. This fall, she began her role as assistant professor of Christian studies at the University of Mary Hardin-Baylor. Peek com-

pleted her undergraduate studies at Southwest Baptist University and earned her MDiv from Baylor's Truett Seminary. Upon finishing her PhD in religion at Baylor in May 2018, she will join the faculty of Judson College as the department head of the Department of Religion.

Bodenhamer and Peek share a glimpse into their experiences in Baptist higher education and how the people they engaged with and the opportunities they participated in have prepared them for their well-earned teaching appointments:

*How would you describe your experience as an undergraduate student at a Baptist university?*

Peek: [When I was applying for college,] I applied to a lot of Ivy League schools with high research focus. A friend of mine went to a small Baptist school in Missouri, Southwest Baptist University, and I fell in love with it. It felt like home. The people were caring, kind, and cared about me as a person – and not just academic life but my life of faith.

Bodenhamer: I had such a positive experience as an undergraduate at a Baptist university, Hardin-Simmons University. While the institution itself, the size, the environment, and the life-long friends I made all contributed to that positive experience, life inside and outside of the classroom impressed upon me the importance of invested faculty who care about the whole student.

*Based on your experiences at Baptist universities, how have you seen faith and academics intersect and how has this informed your own view of Christian education?*

Peek: The thing about Christian education that drew me in is that they weren't just concerned about my mind. They were concerned with life, social world, faith, and finding a way to put my whole person together and developing community... It was sort of a growing conviction for me that education should be a place where we do more than develop our minds. Baptist education gives you the freedom of academic inquiry, but we also want you to develop your faith and understand how these two things function together, regardless of your field.

Bodenhamer: When others wanted to draw hard lines between intellect and spirituality – or only embrace an emotional component of religious life – the faculty at Hardin-Simmons demonstrated for me that we are called to love God with our

whole being, which includes our intellect. I was inspired to pursue my education so that I might join in the work of guiding students through the difficult terrain of life as their faith is stretched and challenged during an undergraduate education.

*How did being a part of the BCU Scholars program at Baylor prepare you for your future career?*

Peek: It has been a wonderful experience. Everyone has been so supportive, especially the Graduate School. Dean Scales and Dr. Driskell were wonderful mentors. Professors have been challenging but always with my best interest at heart – that was quite clear. It's been a time of growth and development. The Graduate School has taken time and interest in me to teach me my field of study as well as the teaching and skills that will be helpful to me as an administrator.

Bodenhamer: The BCU Scholars program allowed me to participate in conversations about faith and learning throughout my graduate education. As an educator, I have taken those conversations into the classroom. I have a shelf full of books that the BCU Scholars program provided on calling, vocation, the academic life and the life of faith, and Baptists in higher education that have shaped my approach in the classroom.

*Can you think of a particularly pivotal moment during your*

*time as a BCU Scholar that helped to shape you or point you toward your current career path?*

Peek: It wasn't any one moment; it was a bunch of small moments that add up to a moment when you realize where you belong. [It was] wonderful faculty at undergrad who challenged me to think beyond what I knew my brain was capable of, in Seminary where they pushed me to think outside of the box of what ministry looks like and how it works, and then getting into my PhD work. My advisor said that ministry is about building you up so you can go build someone up, and that for me was a moment when I realized that faculty are conscious about what they are doing here [at Baylor]... My experience within Baptist higher education has showed me that we care about building up successful people.

Bodenhamer: One of the most meaningful experiences that the BCU Scholars program afforded me was the opportunity to participate in a faculty retreat on faith and learning. I incorporate one of the many pedagogical activities that we learned about during the breakout sessions in almost every class session. I am grateful for my alma mater that sponsored me through the BCU Scholars program and to Baylor for facilitating this program. The BCU Scholars program has set me up for success as an educator, and I am looking forward to continuing my involvement in Baptist higher education.

# IABCU ADMITS TWO INSTITUTIONS FOR MEMBERSHIP

At its 2017 Annual Meeting in Memphis, Tennessee, members of the IABCU admitted two institutions for membership in the Association. New Orleans Baptist Theological Seminary and University of Mobile were unanimously approved by both the IABCU's Board of Directors and the general membership.

The addition of these institutions brings the total number of member schools to 44, which represents 16 states, Japan and Ghana.

To qualify for membership, institutions must be a post-secondary institution of Christian higher education accredited by a recognized accrediting agency, have status as a non-profit organization, have an affiliation with or be in cooperation with a Baptist association or convention, identify itself as a Baptist institution, and be committed to principles historically held by Baptists. Founded in 1961,



University of Mobile is affiliated with the Alabama Baptist State Convention and is located 10 miles north of Mobile, Alabama on a campus of over 880 acres. Core values are: Christ-Centered, Academically-Focused, Student-Devoted and Distinctively-Driven. The university offers on-campus and online bachelor's and master's degree programs in over 40 areas of study. The president of University of Mobile is Dr. Tim Smith.



New Orleans Baptist Theological Seminary was the first institution created by an act of the Southern Baptist Convention. Established in 1917, NOBTS has 13 graduate centers in 5 states, 11 undergraduate centers in 5 states, and 13 on-campus research centers. It has over 3700 students. Leavell College is the undergraduate college of NOBTS. The president of NOBTS is Dr. Charles Kelley.

# Could Your Institution Benefit from Fuel Credits?

Article contributed by Dave Moja, Capin Crouse:

## Issue

There is a potential credit for fuel (e.g. gasoline and/or diesel) used by your institution “exclusively for use by a nonprofit educational organization.”

## Situation

Marathon Bible College (MBC) is a public charity and a school under I.R.C. sections 501(c)(3) and 170(b)(1)(A)(ii). MBC has several vehicles that are only used on campus, for various school activities, and buses that transport students between venues. They wonder if they might be able to get a credit back for any of the excise taxes paid on fuels used in these vehicles. We tell them that this is a great question!

To qualify, an institution must be able to identify the type of use (hint: it is likely type 13), report gallons used (or equivalents), complete Form 4136, file a Form 990-T (with the credit claimed on Part IV, Line 45g), and maintain records that include the person who sold the fuel to you and the dates of the purchases.

According to IRS Publication 510, Fuel Taxes (Including Fuel Tax Credits and Refunds), the various uses that meet the “type of use” criteria include exclusive use by a nonprofit educational organization, use in a school bus, and off-highway business use.

Some institutions choose not to take advantage of these credits as the ultimate benefit may only be a few hundred dollars. Also, some institutions would rather not file Form 990-T simply to “transmit” Form 4136.

## Rules

From Form 4136, Credit for Federal Tax Paid on Fuels instructions:

## How To Make a Claim

Complete all information requested for each claim you make. You must enter the number (when requested) from the Type of Use Table, the number of gallons, or gasoline or diesel gallon equivalents (GGE or DGE)... and the amount of the credit.

## Recordkeeping

You must keep records to support any credits claimed on the return for at least 3 years from the date the return is due or filed, whichever is later.

## From IRS Publication 510:

Exclusive use by a nonprofit educational organization (No. 13). Exclusive use by a nonprofit educational organization means fuel used by an organization exempt from income tax under section 501(a) that meets both of the following requirements.

It has a regular faculty and curriculum.

It has a regularly enrolled body of students who attend the place where the instruction normally occurs.

A nonprofit educational organization also includes a school operated by a church or other organization described in section 501(c)(3) if the school meets the above requirements.

## Bottom Line

Form 4136, Credit for Federal Tax Paid on Fuels instructions may offer an opportunity for your institution to get a credit for federal fuel taxes paid.

The various uses that meet the “type of use” criteria include exclusive use by a nonprofit educational organization, use in a school bus, and off-highway business use.

Form 4136 is “transmitted” by filing Form 990-T and claiming the credit on Part IV, Line 45g.

Meticulous recordkeeping is required – so plan and track accordingly.

Specific questions? Email Dave Moja.

The information provided herein presents general information and should not be relied on as accounting, tax, or legal advice when analyzing and resolving a specific tax issue. If you have specific questions regarding a particular fact situation, please consult with competent accounting, tax, and/or legal counsel about the facts and laws that apply.

*Dave is dedicated to meeting client needs in the exempt organization tax arena through review of client returns, consulting engagements, training, and the compilation of the annual CapinCrouse Higher Education Tax Reporting Trends Project. He has 29 years of accounting experience and serves several industry committees, including the AICPA Not For Profit Advisory Council. Dave has also served on the IRS Advisory Committee on Tax Exempt and Government Entities (ACT).*

# Dr. Russell Moore Brings 2017 Hester Lecture on Loneliness and the Christian Community

The 2017 Hester Lecture was delivered by Dr. Russell Moore, president of the Ethics and Religious Liberty Commission of the Southern Baptist Convention. This portion of the lecture was delivered on June 5, 2017, at the Peabody Hotel in Memphis, Tennessee, during the IABCU's Annual Meeting.

**Introduction by Dr. Dub Oliver:** *It is my pleasure to introduce our 2017 Hester lecturer, Dr. Russell Moore, who serves as the president of the Ethics and Religious Liberty Commission of the Southern Baptist Convention. There are so many reasons we are grateful for Russell Moore. I think of these few: We are grateful for Russell as a husband and father. He and Maria have been married a little over 23 years, and they have five boys – Benjamin, Timothy, Samuel, Jonah, and Taylor. Russell, it is a pleasure to see you living life as a father and husband.*

*We are also grateful that he is a clear voice for Southern Baptists and for the larger Evangelical world. It strikes me that he is just as comfortable on CNN and in the pages of the Wall Street Journal and on Face the Nation as he is visiting across the table with a small group of pastors or educational leaders.*

*I'm grateful that he is a strong and capable leader. He certainly has*

*surrounded himself with some great folks at the ERLC, and he has navigated some tough issues of our day. He has, with great humility, even said, "I was wrong." That is a great example for us in leadership.*

*I'm grateful for his gospel-centered witness in the issues of our day. That is so important.*

*Most of all, I'm grateful that he constantly reminds us that we serve a risen Savior and that, therefore, we can have great joy in our lives. Please help me welcome Dr. Russell Moore.*

**Dr. Moore:** Good morning. It is a great honor to be here with all of you today. I look forward to visiting more with you over lunch and later this afternoon.

I'd like for us to begin this morning reading a very familiar passage of scripture in Mark 5. Let's start reading at verse 1 and continue to verse 20.

*"They came to the other side of the sea, to the country of the Gerasenes. And when Jesus had stepped out of the boat, immediately there met him out of the tombs a*

*man with an unclean spirit. He lived among the tombs. And no one could bind him anymore, not even with a chain, for he had often been bound with shackles and chains, but he wrenched the chains apart, and he broke the shackles in pieces. No one had the strength to subdue him. Night and day among the tombs and on the mountains he was always crying out and cutting himself with stones. And when he saw Jesus from afar, he ran and fell down before him. And crying out with a*



loud voice, he said, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me." For he was saying to him, "Come out of the man, you unclean spirit!" And Jesus asked him, "What is your name?" He replied, "My name is Legion, for we are many." And he begged him earnestly not to send them out of the country. Now a great herd of pigs was feeding there on the hillside, and they begged him, saying, "Send us to the pigs; let us enter them." So he gave them permission. And the unclean spirits came out and entered the pigs; and the herd, numbering about two thousand, rushed down the steep bank into the sea and drowned in the sea.

"The herdsmen fled and told it in the city and in the country. And people came to see what it was that had happened. And they came to Jesus and saw the demon-possessed man, the one who had had the legion, sitting there, clothed and in his right mind, and they were afraid. And those who had seen it described to them what had happened to the demon-possessed man and to the pigs. And they began to beg Jesus to depart from their region. As he was getting into the boat, the man who had been possessed with demons begged him that he might be with him. And he did not permit him but said to him, "Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you." And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled."

I don't know how many of you have been in Baptist churches all of your

life, but some of you will probably remember something called "Training Union." It became "Discipleship Training" a little later on, but if you're not familiar with it, it was basically a Sunday school at night, except it dealt with Baptist distinctives rather than exposition straight through the Bible. My first church was a church that assumed a Baptist identity, if not an ecclesial Baptist identity, then certainly a cultural Baptist identity. That even showed up in the "stuff" that we had in the congregation, such as the bulletin. The bulletin would say on the front,

"S. S. 9:45 a.m.

Worship 11:00 a.m.

D. T. 6:00 p.m.

Evening Worship 7:00 p.m."

We just assumed that everyone would know that S.S. stood for Sunday School and everyone would know that D.T. was Discipleship Training. But we had a woman who arrived in our community from New Hampshire. And she saw the letters D. T. and assumed this meant "de-tox" and that this was some sort of recovery program for alcoholics and drug addicts. She came to me and said that she was really excited and curious about D.T. I was the associate pastor there, and I was thrilled that anybody was excited about Discipleship Training. She said she was really interested and wanted to know how many people we had come to D.T. I said, "About 150."

She said, "That is really incredible. Do the people who come to D.T. stay and go to the worship service?"

I said, "Well, of course. That's real-

ly the core of our church. It's our deacons and our Sunday schools teachers, and everybody within the leadership structure of our congregation."

It wasn't until we had talked for several minutes that I realized she didn't have the same definition of D.T. as I did. And I found myself apologizing and letting her know that the leadership of our church wasn't actually in a de-tox program, at least not what she thought.

But the more I thought about it, the more I actually felt guilty about apologizing to her about that because in reality, many of the leaders of our congregation actually were in de-tox. Many of them were recovering alcoholics. Many of them were people who had a background in substance abuse. And the message that I was unintentionally sending to her was that the leadership of our church isn't grappling with any of the issues that the outside world is. It was as if I was saying that what we brought to the world was our morality, our put-together-ness, rather than saying we might have a misunderstanding about what D.T. means, but Discipleship Training is actually a sort of de-tox, in that it detoxifies us from all of the things that previously held us together.

I think about that conversation often because in actually being with people who are in recovery from substance abuse, one of the things I've found working with a group of homeless people, most of whom are still in the throes of alcoholism, is that when we would have them together for preaching or a worship service in Louisville, Kentucky, and we asked them what they wanted us to sing, I was sur-

prised that OFTEN, they would request Tom T. Hall's "Me and Jesus." It was a song that up until that point, I had used as an illustration of hyper-individualism, the idea of me and Jesus have our own thing going and we don't need anybody to tell us what it's all about. This was sort of a country music version of "I Come to the Garden Alone." It was my thinking that this was an idea of American atomization and American individualism. But listening to these people, the more I realized that the reason they identified with "Me and Jesus" was not primarily that they were seeking individualism, it is primarily because they wanted to see that there was something in the Gospel that could apply to them. And when they saw the Christian community, they saw a people with whom they had very little in common. So if the bridge between their world and the church was a bridge of culture and morality and standing in the world, they couldn't get there. But if the bridge was an altar made out of a stump, as the song says, if the bridge was Jesus Himself personally inviting and welcoming them, they could get there.

I think that this is critically important for us to think about as we are leading institutions of higher education into a very chaotic time in 21st century American culture. This tension between individualism and community is one that is always pulling us in various directions, at every time, in every culture. But I think it is especially weighing on us right now in

American culture.

Richard Mouw, the former president of Fuller Seminary, talks about the various denominations as being the equivalent of monastic orders. He says if you think of the different monastic orders within the Catholic church, they're all emphasizing something. So the Franciscans are taking a vow to emphasize poverty. The Benedictines are taking a vow to

**So if the bridge between their world and the church was a bridge of culture and morality and standing in the world, they couldn't get there. But if the bridge was an altar made out of a stump, as the song says, if the bridge was Jesus Himself personally inviting and welcoming them, they could get there.**

emphasize liturgy and worship and order. All of these monastic orders are taking vows to carry forward something.

Mouw says the various denominations are very similar. So the Lutherans have taken a vow to emphasize justification through faith alone. And the Presbyterians have taken a vow to emphasize the sovereignty of God and confessional integrity. And the Methodists have taken a vow to emphasize personal holiness and a walk with Christ. And the Pentecostals have taken a vow to emphasize the work of the Holy Spirit and the gifts and filling of the Holy Spirit. And the Baptists, in that rendering, have taken a vow to emphasize personal regeneration, you must be born

again, and the freedom of a regenerate church, a church that is made up of believers. That is something that is going to be very difficult to maintain in a culture like ours. It is going to be very difficult to raise up and disciple and train the leaders of the next generation in a culture like this when the pull toward being absorbed into the community or the pull toward a hyper-individualism will be perpetually in front of us. We will talk

about how those things are going to work out in terms of education and discipleship.

But the main thing I want us to see, first of all, is that this isn't unusual. The pull between the individual and the community has always been with us from the very beginning of the church and before, and we see that pull in the text that we read at the beginning of this talk.

When Jesus encounters the man among the Gerasenes, what is happening? You have someone who is isolated from the rest of the community. He is among the tombs. He is among the dead. He does not have standing among the living. He also is someone who is naked, someone bearing shame, He is clearly marked off from the rest of the community. And yet, he is someone who is absorbed into a mass. He is absorbed into a mass of many voices. When Jesus asks the question, "What is your name?" the answer is, "I have no name because we are legion. We are many." The individual is lost. When Jesus brings this man back to himself, that language of coming back

to his right mind or being found personally, that's the challenge that we are going to face.

On the one hand, we are going to face the challenge as Baptists in the 21st century, of speaking to loneliness in an era of a loss of community. The challenge is going to be providing community in this kind of a lonely era. That's one of the things that many of you are working on right now in your various campuses. How do you get the students who come onto your campus not to see themselves as consumers of a product, that you are not simply downloading information to them and providing services to them, but you are providing for the sort of community that will actually give them an ongoing community as well as an education? So that the students who go out are permanently, in a very real way, part of the Union University community or the Oklahoma Baptist University community or the University of Mobile community. They are part of something bigger than themselves with which they can identify.

That is an ongoing challenge, especially as technology continues to change education and change educational delivery systems. How do you knit students together and how do you knit students with faculty and how do you knit faculties together when people are connected more and more through means that are not flesh and blood and are not face-to-face? Those sorts of challenges that you're grappling with right now, really aren't unique to higher education. That's the very same conversation that is going on, or needs to be going on, across the

spectrum of American culture. How do you, in a hyper-technological age, address the cry of alienation and loneliness?

That's going to increase. One of the things that keeps me up at night is the fact that I realize that probably

## **How do you knit students together and how do you knit students with faculty and how do you knit faculties together when people are connected more and more through means that are not flesh and blood and are not face-to-face?**

the most dangerous cultural trends and questions facing the church are not the issues being debated on Facebook at any particular point. They are probably the questions that are not being asked at all when it comes to the use of technology and what the use of technology means to people who don't have a grounding of what it means to be human in the first place.

That's especially true when we see technology being more and more integrated into the human person where the distance between the person and the machine is more and more confused going into the future. What happens when you have people who right now are connected in terms of social media and the cloud, but they are still connected by devices outside of them? They are close to the devices – their phones and Apple watches – but they are still outside of them? What happens when the technolo-

gies become more and more hard-wired neurologically into the human person? What happens when the connectedness that your future students will feel with the world isn't something that seems to be happening in their pockets or on their wrists, but something that seems to be happening within their very own minds?

How do you speak to a group of people that are so connected at that point that they are lonely, longing for genuine and real community? And, frankly, many of the thorny culture war issues that we deal with right now have everything to do with that.

I was speaking to a high school social worker in an urban area in the US about the transgender question. On a typical day, I am asked by youth pastors, by campus ministers, by people who are working with the next generation, the same question over and over again – what do you do when you encounter someone who is, say, coming to a Wednesday night Bible study, they are not a Christian yet, and they are biologically male but identifies as female? When that person says to you, "I want to be addressed with female pronouns, and I want to be called by my name as a woman?" How do you respond to that without giving either the cultural affirmation, within the culture of that Bible study or campus ministry or classroom, that you accept a gender ideology that separates the self from the body and eviscerates biblical categories of male and female? Or without giving the message that in order to even hear the message of the gospel of Jesus Christ you have to get yourself worked out and

straightened up? That is a very real question.

As I was talking to this social worker about the transgender question, she said that in her experience most of the students who are involved in questions of transgender identity actually don't seem to be embracing a kind of American individualism that says, "I want to be my own person. I want to highlight my distinctiveness in this way." Most of them, instead, are kids who have been bullied, marginalized, and kids who are looking for a community to which to belong. A transgender community of people who understand that sort of alienation from one's feeling of gender and is able to receive you and welcome you in. That's not at all unusual. It's unusual in terms of the cultural manifestation right now, but it's not an unusual longing and it is not an unusual pull of an answer.

We are living in a time where what people think they want is community without authority. And there simply is no such thing, as Robert Nisbet warned us about in the middle of the 20th century in *The Quest for Community*. We cannot have communities without authority without actually having an illusion of community that doesn't ultimately hold. You just have collections of individuals coming together. As Nisbet said, when that is lost and when you have communities without authority, then what replaces the community without authority is always ultimately the state. The state is what I have to identify with and the state is what has to give meaning. The state has to give identity. The state has to maintain every aspect of order, and

that means redefining power.

The questions that we have right now of religious liberty, for instance, and that you are going to increasingly face on your campuses, are ultimately questions of power. And they are questions of power that are filling a void of a lack of substantive and visible communities within civil society that are religiously-affiliated and -iden-

## **We cannot have communities without authority without actually having an illusion of community that doesn't ultimately hold.**

tified. So that when I am talking to the typical person who is on the other side of us from the religious liberty questions, usually I am not talking to someone who wants to destroy Christian universities and Christian colleges and Christian communities and Christian churches. I am usually talking to someone who doesn't understand at all what it means to have a religiously-formed conscience. And so the person typically has an understanding that the sorts of convictions that evangelical Christians have about human sexuality are simply aspects of cultural prejudice that has Bible verses attached to them. And that ultimately, if you apply enough power, and if you apply enough pressure, then those communities are going to get a little bit quicker to where they were going anyway – toward a re-definition of Christian human sexuality and gender ideology. And so when you attempt to say, "But they can't do that given the authority of the Biblical text and remain in continuity with the Christian tradition," there is not even an ability to have

that conversation because people do not see and recognize the way that religious communities see and function in civil society as it applies to conviction. They do not see it. They do not recognize it. They do not know it.

If we are going to address the culture that is coming toward us, it will have to be by creating stable, functioning, counter-cultural communities within churches that are able to shape and to form consciences for the next generation. Which means that we must have an evangelicalism that is not simply old, angry white guys

that are united together by whatever it is they are scared of. We must have an evangelicalism that actually reflects the body of Christ on earth as it is in heaven. An evangelicalism that insists on resisting the multi-ethnic nature of the church, an evangelicalism that insists on resisting multi-generational connectedness within the church is going to be an evangelicalism that participates in the experiment of its own undoing.

That doesn't mean that the church will die. Jesus promised in Caesarea Philippi that the church will march forward against the gates of hell, but Jesus never made such a promise of the institutions of North American evangelicalism. Jesus verily easily can build His church through missionaries from South Korea and from Nigeria to the formerly Christianized places of the United States of America. Jesus could easily build His North American church off of immigrant communities where the Spirit is alive and moving right now, but not through the institutions of the

old evangelicalism. He must have the sorts of communities, vibrant church communities, that are able to point to the multi-ethnic nature of the church. That are able to point to the reconciling power of the Gospel and that are able to connect generations.

One of the reasons that we have such loneliness in the culture on the outside, is that we simply do not have a strong and viable connection of generations. People are not in an agrarian context, where children are growing up next door to their grandparents, where children are growing up knowing all of their cousins. Instead, we are living in a hyper-mobile American culture and American society where often generations do not know one another at all, and the sense of identity one has is the sense of identity that is with a generation in the abstract not with real people, and certainly not with people who are discipling and mentoring the next generation.

There is a reason why, when your late night television program is looking at its ratings, the executives at the network don't really care about who is actually getting more viewers than someone else. What they care about is who is getting the 18-34 year-old demographic, because they know the 65 year-old person already has decided what kind of toothpaste she is going to use. She has already decided what sort of soap she is going to use, and that is not changing, apart from really extraordinary situations. But the 18-34 year-old demographic is one to whom a company can market,

whom one can persuade, one can change under the right circumstances. It is easy in a hyper-marketed, hyper-consumeristic American society to see my "we" with whom I identify as being simply the people who share the same

## **Jesus promised in Caesarea Philippi that the church will march forward against the gates of hell, but Jesus never made such a promise of the institutions of North American evangelicalism.**

generational boundaries as myself. That is a recipe for loneliness. That is a recipe for alienation. The church right now does not have a good answer to that when it's not simply that the church is divided up in terms of service by age, but churches themselves are often defined generationally, where millennials and senior adults have no connection with one another, or if they do, it is the kind of connection that is peripheral or superficial.

In Christian higher education, I'm certain that many of you are finding the same thing I'm finding when it comes to millennials. They do not typically carry with them all of the stereotypes that people have put forward about them. They really are not the types of people who are saying, "I don't want to have instruction. I don't want to have connection with the older generations." The biggest question that I get from millennial college students, graduate students, and seminary students is, "How do I find a mentor? How do I go up and ask someone to invest in my life?" That is going to be a crucial question for

the church, and it is a question that ought to especially have an answer from Baptists. The very foundation of a Baptist theology and a Baptist ecclesiology is the understanding that Jesus is building the church out of living stones.

That the church is made up of people who share a common confession. The church is a manifestation, not of a state, not of a culture, but of the kingdom to come. When that is lost, when we simply are another church established by another culture rather than by a state, we are not going to be the people who can answer with a meaningful understanding of community to the lonely and atomized world on the outside.

This is critically important for the very reason someone mentioned a few minutes before I came to this podium, talking about doing evangelism on campuses when you have so many people who assume that evangelical Christianity is simply a political movement. That is a danger staring at us right now from the culture around us that actually is about a deeper and more important set of questions. And it's a set of questions I identify with as a former 15 year old who found myself in the throes of a spiritual crisis when I looked around and saw a Bible Belt culture around me, often of nominal belief, often of people who were using the church as a means to an end in order to be "good people", in order to function in the culture we had, and I wondered, "Could it be that Christianity is simply a way of perpetuating a culture or a way of maintaining power, just with Jesus on top as a hood ornament?"

Thankfully, I'd read C.S. Lewis' Narnia series when I was a child, so when I saw that name on the spine of a book called *Mere Christianity*, I was curious enough to pull it out and read it and listen to somebody who wasn't trying to sell me anything, but someone who it seemed was speaking directly to me with a message, that didn't really care whether I was offended by what he said as long as I actually heard what he said. In that, I was able to hear something older and deeper and richer and truer than what I had often seen marketed as Christianity. That is going to be a huge issue for the future of the church, which is going to mean that if we do this correctly there will be even more tumult. It is easy to maintain an illusion of tranquility if you simply have a culture that you are perpetuating. It is much more difficult to maintain that illusion of tranquility if you actually have new generations of people coming to faith in Christ, where people are bearing one another's burdens in ways that are not culturally formed. So that we SEE the refugees from the sexual revolution come into the church with a set of issues and problems that a given church isn't accustomed to. We SEE the people who are coming out of the wreckage of substance abuse into cultures of churches and Christian communities that aren't accustomed to seeing and encountering those sorts of things. We have churches that are filled with people, conscience-to-conscience, who are dealing with different questions when it comes to racial justice, when it comes to criminal justice, when it comes to identity forma-

tion. That will lead to tumult, and it is a tumult that is worth it.

The New Testament is tumultuous, and it is tumultuous because the gospel refused to simply categorize

## **We, particularly as Baptist Christians, are the people who understand that we are to build community, but we are not to build the mob.**

Jewish Christianity over here and Gentile Christianity over here, but instead saw the mission of the church to be, in part, to demonstrate that all of that had been done away with the mediation of Jesus Christ.

As we speak to the community, we as Baptists have to be the people who hold onto the importance of the personal. (I'm using the language of "personal" rather than "individual" given our context.) But it is important in the rush toward community not to lose the personal aspect. It is right at the core and right at the heart of who we are. That's especially true when we are living in a time of herd mentality, a herd mentality that is often defined by that quest for community and of identity through community where people are not, for instance, using politics as a conversation about how we better accomplish things for the common good. Or people are not discussing culture war arguments in order to persuade one another of various viewpoints, but instead people are lining up and choosing cultural and social and political issues, not really as issues, but as totems of a tribe. When I argue with you across social media, what I'm

attempting to do is not to persuade you. I'm attempting instead to signal, "This is who I am?" "I'm on this team." "These are my people, and those are not my people."

That's a very Darwinian view of the world.

We, particularly as Baptist Christians, are the people who understand that we are to build community, but we are not to build the mob. We are people who have an alternative to tribalism,

which we have seen repeatedly in our tradition. When Roger Williams walked out of his tribe, his colony, toward freedom of conscience, he actually wasn't walking toward an unbiblical individualism. Roger Williams is connecting himself with what he sees and understands (and I think he was right) in a broader understanding and tribe and people that prizes liberty of conscience and prizes the authenticity of personal faith. That is our gift to the world.

So as we emphasize rightly confessional integrity and biblical authority, we must do so in a way that doesn't sacrifice Baptist distinctives of priesthood of the believer, or even soul competency, rightly defined. Or of separation of the civil sphere and the spiritual sphere. Or of the congregational responsibility of the church to govern itself under the reign and the rule of Christ. That is easy to lose, especially when you are living in a post-denominational American culture, especially when you are living in a time when you cannot count on people to be loyal to their denominational traditions simply because they were born or reared or educated in those denominational traditions.

The answer will not be to simply assume those Baptist distinctives. The answer will be to show how those Baptist distinctives come out of a New Testament understanding of the church and how those Baptist distinctives also serve to bless and to edify and to build up the larger body of Christ. That being Baptist is part of what it means for us to be mere Christians. Being Baptist is part of what it means for us to be ecumenical, in the right sense of the word. And as people who are emphasizing the personal, emphasizing that Romans 14 understanding of bearing with one another's consciences, emphasizing and understand that John 3 reality that people don't come into the kingdom family-by-family or tribe-by-tribe or country-by-country, but they come into the kingdom person-by-person by new birth. We actually are putting ourselves right in line, not only with the theological traditions we've been handed, but also with the great social movements that have come out of those theological traditions.

The Abolitionist Movement and the Civil Rights Movement both were persuasive because they were speaking to the uniqueness and distinctiveness of the person as created in the image of God. African-Americans and other African slaves around the world were not simply a category, but each person bearing the image of God. If we lose that, we are going to lose something important. If we lose the personal and one-by-one nature of evangelism, we will find that we do not have anything distinctive to offer in Christian higher education. Then we will simply have another form of tribalism.

Evangelism, and the personal nature of it, is important because there is a hell. If there is no hell, cultural, nominal Christianity works very well. If there is a hell, there is nothing worse than cultural, nominal Christianity that sends people to judgment under the name of Jesus Christ.

But evangelism is also important because our understanding of a gospel framework is what will be necessary to be the sort of people who can live in a pluralistic society with people who don't agree with us, or people who hate us, or people who sometimes are seeking to destroy our institutions. Why? Because we cannot fall into that understanding of us vs. them, if we are on mission to see the people on the other side of whatever cultural issue of the moment, as potentially our future brothers and sisters in Christ, as potentially the people who will lead our children or grandchildren or great-grandchildren to faith in Jesus Christ. If we understand and know that there are no natural-born Abrahams, there are no natural-born Augustines, there are no natural-born Chuck Colsons or Billy Grahams or C.S. Lewises, but instead there are people moving in one direction who are spoken to with a gospel handed down, with a Spirit that can address them personally, even as Jesus does when he says to the man among the tombs exactly what God said to the first man in the garden, "Where are you? What is your name? Who are you?" That understanding can enable us to see those who disagree with us not as our enemies, but as our mission field. And in inculcating this in the next generation of Christian higher education by doing other

things, presenting alternative viewpoints with such fairness and clarity that the person on the other side would be able to agree to that characterization, combined with a critique of that viewpoint when necessary from a Baptist Christian perspective, we will demonstrate to our students and to the next generation of our leaders that we actually have enough confidence to be kind. We have enough confidence in our gospel, we have enough confidence in the authority of scripture, we have enough confidence in the ongoing march of the church not to caricature, not to lash out, not to bully, but to speak with the sort of power that persuasively can actually change and transform human hearts. That means speaking in such a way that we call lonely people toward community and in such a way that calls people out of a herd mentality toward personal, individual relationship with God and with one another. It means taking that 1 Corinthians 12-14 understanding of a body with many members and many members in one body, consistently emphasizing BOTH of those things. That will be difficult to do when you are living in a culture like this one, but it has always been difficult. Part of the task that we have in Baptist higher education and in the larger mission of the church is de-tox. It's discipleship training, but a discipleship training that leads to a de-tox to what has enslaved us all around us that we don't even see or recognize.



# Comforted by a Python - Seriously?



A client called recently to say that a student wanted to bring her python to school as a comfort animal. Raise your hand if five years ago you thought you'd be talking to your lawyer about that question.

Animals on campus are a hot topic in higher education, but there's a lot of confusion and a tremendous range of misunderstanding out there. On one extreme, some students think they are entitled to bring their pet to school (even if it isn't a python). At the other end of the spectrum I've had administrators tell me they adopted the simple, if unlawful, policy of no animals in the dorm. So, what are the rights of students and institutions when it comes to animals on campus? (We'll leave employees' and visitors' rights for another day.)

Here are two key concepts: First, no student has a right to have an animal on campus unless the student has a disability. Second, the type of animal a student can have and where the animal can go depend on the nature of the animal and the student's disability.

As my philosophy professor used to say, first let's define our terms. An institution may be required to permit two separate categories of animals on campus:

**Service animals.** The Department of Education says: "Service animal means any dog that is individually trained to do work or perform tasks for the benefit of an individual with a disability, including a physical, sensory, psychiatric, intellectual, or other mental disability." Note three things: A Service animal must be a dog; the dog must be trained (or in the process of being trained); and the dog must do work or perform tasks for the benefit of an individual with a disability. Examples include providing navigation help for student with low vision or alerting a person with diabetes when her blood sugar reaches high or low levels.

**Comfort animals.** This category actually goes by sev-

eral names. They may also be called emotional support, therapy, or companion animals. Keeping the characteristics of Service animals in mind, let's compare.

Comfort animals do not have to be dogs - they can be any animal that meets the qualifying restrictions (see below). Common comfort animals include cats, rabbits, ferrets, turtles, and sugar gliders.

Comfort animals need not be trained to perform a specific task. The purpose of a Comfort animal is to provide comfort and reduce stress just by being with a person who needs help staying calm or dealing with anxieties.

A Comfort animal, like a Service animal, is an accommodation for a student with a disability. Its purpose is to help the student have full access to the institution's educational program. While a student with an obvious disability (e.g., blindness) may not need to document his disability, a student who requires a Comfort animal will almost always need to document that disability with medical evidence. Once the disability has been documented, the institution must engage in an interactive process with the student to determine an appropriate accommodation. Comfort animals are widely accepted as appropriate by courts, administrative agencies, and other schools.

Here are other fast facts about Service animals and Comfort animals:

- Service animals are generally allowed to go anywhere their owner goes, including classes and dining facilities (feeding dogs in dining facilities can be prohibited). Service animals can be kept out of places where the animal may be in danger or create contamination (food prep areas, surgical facilities, swimming pools, chemical labs, machinery/equipment rooms, etc.)

- Comfort animals can generally be restricted to the student's dorm or apartment, except for reasonable exercise and toileting.
- Both Service animals and Comfort animals must serve a purpose which relates to the student's disability.
- All animals must be maintained under the owner's control at all times. This can include being kept in a crate or cage when left alone in a dorm room or on a leash when out of the room (unless the leash will prevent the Service animal from performing its task).
- All animals must be housebroken and refrain from disturbing other students. Excessive barking or whining need not be tolerated.
- All animals may be subject to reasonable safety rules, including leash laws, up-to-date vaccinations, regular veterinary care, etc. Some states ban the ownership of animals classified as dangerous or wild - such as pythons.
- Animals - and their owners - may not be segregated to specific areas of student housing but must be allowed to remain in the general student population.

On occasions a school may be faced with "battling disabilities." What do you do if one student needs a Service animal but her roommate is allergic to dogs, or has a phobia about them? There are no pat answers, but the school must work with both students and refrain from favoring one disability at the expense of another.

Most institutions will shoulder without complaint the additional burden of having animals on campus if it helps a student with a disability to be more successful. But, as is the way of the world, it did not take long for some to game and abuse the system. Internet sites have popped up which allow students to pay a fee and fill out a form (or hold a Skype session) in exchange for an instant disability diagnosis from someone with counseling credentials.

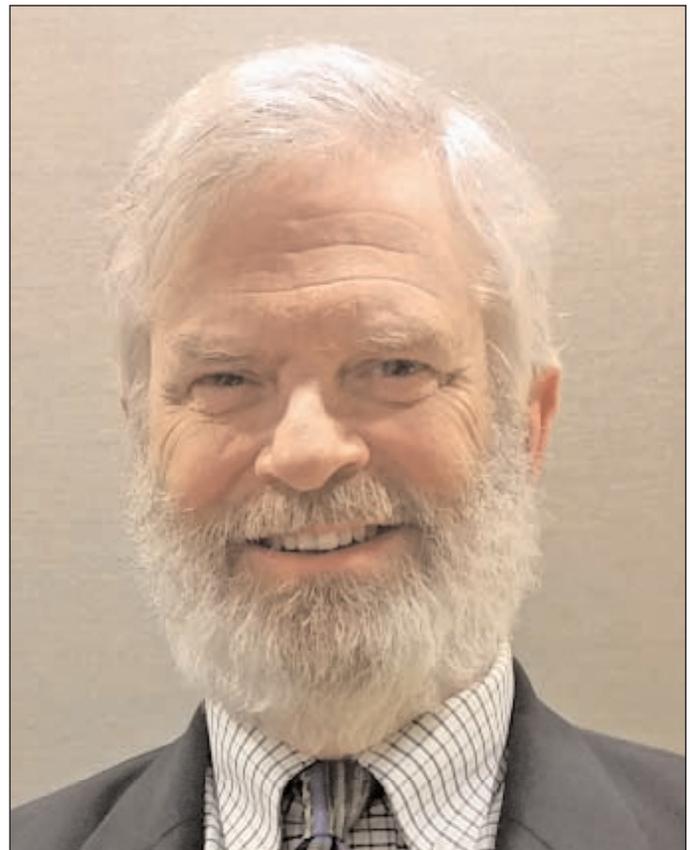
These narrowly disguised take-your-pet-to-school sites require thoughtful planning. The Department of Education gives each school some flexibility in setting its own reasonable standards for documenting a disability:

[Schools] may require you to provide documentation prepared by an appropriate professional, such as a

medical doctor, psychologist, or other qualified diagnostician. The required documentation may include. . . a diagnosis of your current disability, as well as supporting information, such as the date of the diagnosis, how that diagnosis was reached, and the credentials of the diagnosing professional; information on how your disability affects a major life activity; and information on how the disability affects your academic performance.

Work with a qualified mental health professional to establish appropriate standards for documenting an anxiety disorder. Notify students who inquire about an accommodation what the school requires, or publish the requirements in your handbook. Then assess students' documentation on that basis.

Every school should have a Service and Comfort animal policy, so work with your legal counsel to prepare a policy that works for your school. Don't forget to check whether your state imposes more stringent requirements than federal law.



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# To Convert or Not to Convert - That Is the Question

## Should your retirement contributions be pretax or Roth?

*By Kyle Phillip*

When it comes to retirement accounts, Uncle Sam likes his tax money, but he's somewhat flexible on when you pay him. If you make a tax-sheltered contribution, or if your employer contributes to a retirement plan for you, these contributions are generally pretax. This means you pay taxes on the distributions in retirement, not now. A Roth contribution is just the opposite in that you pay taxes on the contribution now versus in retirement.\*

### So which option is best for you?

The goal is to pay the lowest tax

rate possible. If you are currently in a lower tax bracket than you expect to be in retirement, it's smart to make Roth contributions. And you might even consider converting some of your tax-sheltered retirement funds to Roth, too, so you can pay the tax bill now. That way, it's tax-free in retirement.\*

**For example:** Sarah is three years into her first job, earning \$36,000, and her husband, Bill, is still in medical school. They file a joint tax return and are in the 10 percent tax bracket after deductions. They should consider making Roth contributions and possibly converting a portion of her existing tax-sheltered retire-

ment plan to Roth. It would be wise to pay the low tax rate now, knowing that they will likely be in a higher tax bracket in retirement.

→ Takeaway: If you know that your tax bracket is higher now than it will be in retirement, then it would be smart to make tax-sheltered contributions and not convert.

**Let's fast-forward 10 years down the road:** Bill now owns a successful medical practice and earns \$300,000 per year. In this case, they are in a relatively high tax bracket and should consider making tax-sheltered contributions and not converting at this

time. They may have less income in retirement and therefore pay a lower tax rate on retirement withdrawals.

→ Takeaway: If you are uncertain as to whether you are in a higher or lower tax bracket now relative to retirement (which is a lot of us), then one strategy is to split your contributions. Consider making some Roth and some tax-sheltered contributions. No one knows the future of tax rates, so hedging with both sources may be a good

option. Not to mention, an estimated “25% of a middle-class American’s 401(k) will likely go toward federal taxes, and an additional piece of the pie will be eaten by state taxes in the 43 states that impose them.”<sup>2</sup> So adopting a strategy comprised of both Roth and tax-sheltered contributions may be helpful in the long run.

**Are you a minister?** If so, you’ll want to weigh all of your specific considerations prior to making a Roth conversion.

*\*There are rules that must be satisfied to receive a distribution tax- and penalty-free.*

*About the author: Kyle Phillip has been a GuideStone® financial advisor for the past seven years. During his free time, Kyle enjoys spending time with his family and running after his 18-month-old daughter.*

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# Baylor University Selects Dr. Linda Livingstone as Institution's 15th President

WACO, Texas (April 18, 2017) – Baylor University selected Linda A. Livingstone, Ph.D., former dean and professor of management at The George Washington University School of Business, as the institution's 15th president.

Dr. Livingstone, who began as president on June 1, brings a distinguished academic career to Baylor. Prior to George Washington, she served as dean of Pepperdine University's Graziadio School of Business and Management and associate dean and associate professor in Baylor's Hankamer School of Business.

Dr. Livingstone is the first female president in Baylor's 172-year history. Chartered in 1845 by the Republic of Texas through the efforts of Baptist pioneers, Baylor is the oldest continually operating university in the state.

"I am humbled and honored to be selected as the 15th President of Baylor University," said Dr. Livingstone. "I chose to begin my academic career at Baylor in significant part because of Baylor's Christian mission. To return to Baylor to partner with the exceptional faculty, staff, students and administrators to fulfill the University's vision to be a top-tier research institution, committed to excellence in all aspects of University life, while strengthening the Christian mission is an opportunity I look forward to with enthusiasm."

Dr. Livingstone returns to Baylor after time on the Waco campus from 1991-2002. From 1998-2002, she served as associate dean of graduate programs for the Hankamer School of Business in which she was responsible for all graduate degree business programs. Dr. Livingstone was an associate professor in the department of management from 1997-2002 and an assistant professor in the same department from 1991-1997.

She also was a member of the Faculty Athletics Council during her tenure at Baylor.

"My time at Baylor as a faculty member and associate dean was formative in my academic career and in developing my passion for academic administration," reflected Dr. Livingstone. "Baylor's unique culture of care and compassion – that I experienced personally from my colleagues and that I saw demonstrated among faculty, staff and students – continues to inspire and influence me as an



administrator. Continuing to strengthen Baylor's culture where faculty, staff and students are encouraged, inspired and cared for by one another is a priority."

A native of Perkins, Oklahoma, Dr. Livingstone began her academic career at her alma mater, Oklahoma State University, where she earned her bachelor of science degree in economics and

management, master of business administration, and doctorate in management and organizational behavior. A member of Oklahoma State's Spears School of Business Hall of Fame, Dr. Livingstone was the first recipient of the Outstanding Ph.D. Alumnus Award, and she was recognized in 2015 with the OSU Distinguished Alumni Award.

While at Oklahoma State, Dr. Livingstone was a four-year letter winner on the women's basketball team from 1978-1982 and was named a "Big 8 Scholar-Athlete" in 1982. Her husband, Brad, also played basketball at Oklahoma State (1978-1982), and their daughter, Shelby, recently completed her junior season as a volleyball student-athlete at Rice University. Brad Livingstone currently serves as the Dean of Students and teaches history at the Trinity Christian School, in Fairfax, Virginia, where Dr. Livingstone has served as a member of the Board of Trustees since 2015.

Said Drayton McLane Jr., Baylor Regent Emeritus and search committee member. "I was honored to serve on the Presidential Search Committee. We began with Baylor's mission in mind and based our search on the Christian values that Baylor stands for. That set the criteria for the type of individual we were looking for. Dr. Livingstone met all our requirements. She, her husband and their family are outstanding, committed Christians. Dr.

Livingstone has taught at Baylor and understands the Christian heritage which is so important to the University. I am very pleased with the outcome of our search and the strong leadership Dr. Livingstone will provide Baylor University."

Dr. Livingstone will succeed Dr. David Garland, who has served as the Interim President during the last year.

# *Baptist University of the Americas Selects Dr. Abraham Jaquez as Institution's New President*

SAN ANTONIO—Abraham Jaquez—an executive with Buckner International and longtime Baptist Student Ministry director—was named the next president and chief executive officer of Baptist University of the Americas.

Jaquez, 52, succeeds René Maciel, who left the university to become community life pastor at First Woodway Baptist Church in Waco. Moisés Rodríguez, executive vice president at BUA since 2013, has served as the school's acting president since last October.

"I am so grateful to the trustees of BUA for placing their trust and confidence in me to lead this great school," Jaquez said. "BUA stands at a cross-cultural crossroads as a unique Christian university training servant leaders for ministry."

Jaquez has been executive director for Buckner Children and Family Services in Dallas since 2011. At Buckner, he oversaw all facility business operations and human resources and had oversight of the agency's Dallas campus.

He previously served 20 years as a Baptist Student Ministry director with the Baptist General Convention of Texas.

Jaquez holds a doctor of education degree in educational leadership from Dallas Baptist University, a master of divinity degree from Southwestern Baptist Theological Seminary and a bachelor of arts degree in business administration and marketing from West Texas State University.

"I truly believe God has brought all of my past educational and profes-

sional experiences together for this moment," Jaquez said. "BUA is poised to move forward in a strong way and I'm thrilled to be part of that as I lead this wonderful group of professors, administrators and students."

BUA now offers five Bachelor of Arts degrees and one Associate of Arts degree. But for Abraham Jaquez, new things are just beginning at the school.

"Our goal is to educate bilingual and bicultural students," Jaquez said. A significant segment of the population in Texas has been ignored— young Hispanic Texans who must choose between education and providing financial support for their families, he observed.

BUA exists to provide an opportunity to students who "for a variety of reasons may not be able to attend other schools," Jaquez said.

And its goal is to train "Hispanic pastors who had the time to study and have the tools that education provides," he added.

Van Christian, chair of the BUA board, noted the presidential search committee unanimously recommended Jaquez to the trustees.

"The committee is absolutely con-

vinced that Dr. Jaquez is God's leader for BUA at this point in our history," said Christian, pastor of First Baptist Church in Comanche. "We are excited about the talents and leadership qualities that Dr. Jaquez brings to BUA. We believe he is poised to lead the university into the next great era of success."

Jaquez and his wife, Kelly, have two children, Gabriel, 12, and Faith, 14.

BUA trains about 300 students from more than 20 countries. Sixty years ago, Baptists in San Antonio founded the school to train Mexican-Americans for ministry. Today, BUA prepares people from varied backgrounds to serve the cause of Christ in a multicultural context.



After nearly 24 years at the helm of Missouri Baptist University, President R. Alton Lacey will retire at the end of the 2017-2018 academic year. Dr. Lacey is the longest tenured president in the life of MBU and, for that matter, of any sitting college president in St. Louis. His tenure



has proven to transform what was a small, fledgling college into a flourishing Christ-centered University. Under Dr. Lacey's leadership, the University has grown exponentially. This past year, MBU saw record-breaking enrollment with more than 5,700 students studying at the undergraduate, graduate and doctoral levels.

## Two IABCU Veterans Set to Transition Out of President's Role

Dr. Jairy C. Hunter, Jr. will transition from the President of Charleston Southern University to President Emeritus on May 31, 2018 after 34 years of service. Dr. Hunter will provide consulting and assistance in



key areas such as strategic planning, external relations, resource development, enrollment and financial affairs. Additionally, he will continue to teach in the graduate school School of Business. "I am gratified that during my tenure thousands of students have received an excellent education in a Christian environment," stated Dr. Hunter.

## Williams Baptist College to Become Williams Baptist University

Williams Baptist College in Walnut Ridge Arkansas, has announced that it will become Williams Baptist University in the fall of 2018.

"This is a monumental day in the history of this institution, reflecting a major step forward. Williams has provided an outstanding, Christian higher education for the past 76 years, and being known as Williams Baptist University will help us to advance our programs even further," said WBC President Dr. Tom Jones.

"The name Williams Baptist University captures the academic excellence and diversity that have long been a part of Williams," Jones commented.

Williams has three academic divisions, more than 25 bachelor's degree majors, and launched its first graduate degree, the Master of Arts in Teaching, last spring. All of those attributes fit the generally held definition of a university, he said.

In addition, the president said being known as a university will help Williams to move beyond some stubborn misconceptions it has faced.

"Although we became a four-year institution in 1984, there is a lingering perception of Williams as a junior college. And while we are very proud of our truly outstanding Christian ministries program, many fail to perceive that 94 percent of our students are majoring in other areas and preparing for careers in medicine, business, education and other fields," he noted.

The change to Williams Baptist University has been actively considered for more than two years, according to Jones.

Williams was founded in 1941, and it was known as Southern Baptist College at the time. It operated as a junior college in its early years, but it moved to four-year status in 1984.

Its name was changed to Williams Baptist College, in honor of founder Dr. H.E. Williams, on the college's 50th anniversary in 1991. The move to Williams Baptist University is only the second name change in the school's 76-year history.

## Loans Available to IABCU Faculty and Administrators

Robertson/Farmer/Hester Educational Loan funds designed to assist full-time faculty or administrators at qualifying IABCU educational institutions to obtain their doctoral degrees and postdoctoral study/research are available from the Southern Baptist Foundation.

Applicants are required to be active members of a local Southern Baptist church and they must have been accepted in a program of doctoral or postdoctoral study. Professors and administrators can be awarded up to a maximum of \$10,000 over a five-year period with a maximum of \$2,000 per semester and \$1,500 per summer term.

The loans are to be paid back in service at a qualifying IABCU school at the rate of \$2,000 per academic year. If a loan recipient ceases to be employed by a qualifying IABCU institution for any reason or fails to complete the degree in five years the loan must be paid back in cash plus interest. Applications and policies can be requested by calling Margaret Cammuse at the Southern Baptist Foundation, 615-254-8823. Deadline for applications is April 15 for consideration for the next academic year.

## Foy Valentine Professorship in Christian Ethics Established at Truett Seminary

Dr. Foy Valentine's friends and family have established the Foy Valentine Professorship in Christian Ethics as a permanent endowment at George W. Truett Theological Seminary at Baylor University. The purpose of the position is to support the teaching of Christian Ethics for seminary students. The current holder of the position is Dr. Roger

Olson of Truett.

For twenty-seven years Dr. Valentine was head of the former Christian Life Commission of the Southern Baptist Convention. He was known as a prophetic voice among Baptists in the field of ethics and was a pioneer on the leading edge of national social change. He

remained a stalwart champion of Baptist ideals throughout his life.

This position is seen as an appropriate way to honor Dr. Valentine's legacy. When the required funding level is reached, the position can be fully endowed as a Chair in Christian Ethics.



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