

E THE BAPTIST **EDUCATOR**



News Journal of the International Association of Baptist Colleges and Universities

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IABCU ANNOUNCES
SCHEDULE FOR 2017
ANNUAL MEETING

IABCU GRADUATES FIND
THEIR CALLING

ATHLETIC SPONSORSHIP
AND UNRELATED BUSINESS
INCOME TAX

CHRISTIAN HIGHER
EDUCATION LEADERSHIP
SEMINAR



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

Christian Higher Education Leadership Seminar To Take Place at Baylor University

Since its beginnings in 2007 under the direction of Don Schmeltkopf, the Christian Higher Education Leadership Seminar has provided leadership development opportunities for over 250 academic administrators in Christian colleges and universities from around the world. The seminar is hosted by Baylor University and is sponsored by the International Association of Baptist Colleges and Universities (IABCU).

Geared towards department chairs, deans, program heads, and future administrators in Christian institutions of higher education, the seminar covers a wide range of issues from leadership principles, to institutional culture and Christian identity, to conflict resolution, to the nuts and bolts of day-to-day administration and legal issues. The program features a balanced mix of speakers, participant discussion, and other interactive methods.

Dates for the next seminar are May 14-17, 2017. Participants can register online at Baylor.edu/christianhighereducationleadership.

Sessions include the following:

- Significance of Christian Higher Education led by Baylor provost Greg Jones
- Challenges and Challenging People in Higher Education, led by Robyn Driskell, Baylor professor and president chief of staff
- Best Practices for Faculty

Development, led by Laine Scales, Baylor associate dean and professor of higher education

- The Role of Athletics in Christian Higher Education, led by Mack Rhoades (tentative), Baylor athletics director

- The Leadership Challenge, led by Dub Oliver, president of Union University

- Diversity in Higher Education, led by Beck Taylor, president of Whitworth University

- Rethinking Faith-Integration in Christian Higher Education, led by Baylor professor Perry Glanzer

- Curricular and Co-curricular Partnership for Advancing the Mission, led by Dub Oliver

- Legal Issues, led by Tiffany Hogue, Baylor clinical professor and former chief of staff to the provost

- How Universities Work, led by Rishi Sriram, Baylor associate professor and graduate program director

- The Future of Christian Higher Education, led by Baylor professor Thomas Kidd

Registration includes all sessions, tours, scheduled meals, lodging, and wi-fi access. Lodging accommodations are in Brooks Flats (student apartments). Participants who wish to stay in a hotel are invited to do so, but must pay for their own lodging expenses.



Comment From The President:

WEDDINGS

Dub Oliver, IABCU President and Board Chair and President, Union University

Recently I officiated a wedding of two former students. What a joy it is to be a part of such special moments in the lives of our alumni! Weddings, perhaps more than any other celebrations, reflect our Christ-centered mission and grace-filled communities in beautiful and powerful ways.

This particular couple included the groom, who had served as student body president during his undergraduate days. He is the son of two alumni of the institution – it was almost as if you knew he would be student body president even when he was in high school. The young woman also studied there, doing so well that she received the President’s Award at graduation.

Standing with them, bearing witness as living seals of the promises, were friends from university days. One dear friend, who had counseled with them during their engagement, had graduated from the same institution in the 1950s.

Before the wedding, everyone pitched in to make sure the venue was decorated just as the bride hoped. You could tell by the way they functioned that they had spent a good deal of time together working on projects. After solemnly participating in the Christian ritual, the wedding party enjoyed dancing and eating and fellowship late into the evening. As typical, the guests assembled and celebrated loudly as the newlyweds said their farewells and hopped in the car (at least they tried to hop in the car...it had been shrink wrapped by a few of the guys). These same friends helped after the happy couple had departed for the honeymoon, a final act of caring at the end of the weekend.

Through it all there was lots of laughter. There were also lots of opportunities to speak truth and life to one another. It was one of those nights all of us will replay over and over in our minds.

You, like I, get invited to many weddings each year. These feasts symbolize so very much about what is right and good and beautiful about our institutions.

Let’s always cherish these moments, and ensure that our institutions are places where such relationships flourish.

I hope you’ll join us for the IABCU Annual Meeting in Memphis at the beginning of June. It promises to be a wonderful opportunity (as always) to learn together, fellowship together, and be reminded of the purpose of our important cause. And then, we’ll get to go to some weddings this summer, and be reminded again of the privilege of our calling.

With joy,

Dub

Revelation 19:9



Dub Oliver

Tentative Schedule for the 2017 IABCU ANNUAL MEETING

Saturday, June 3	Monday, June 5	Tuesday, June 6
5:00 Dinner at Charlie Vergos' Rendezvous	8:30-9:45 Breakfast Program: Legal Update by Guenther and Jordan	4:15-5:15 Breakout Sessions
6:35 Memphis Redbirds Baseball Game	10:00-11:30 Second Plenary Session with Dr. Russell Moore, President and CEP of Ethics and Religions Liberties Commission of the Southern Baptist Convention	6:00 pm Reception and Banquet in the Forest Room
Sunday, June 4	10:00 Spouse Tour: Graceland with Lunch at Paulette's Restaurant	Tuesday, June 6
9:20 Church at Bellevue Baptist Church with Pastor Steve Gaines	11:45-12:45 Lunch in the Forest Room	8:00 Breakfast and Roundtable Discussions
3:00-5:00 Registration	1:00-2:30 Q&A Session with Dr. Russell Moore	9:00-10:30 Worship and Devotional
3:00-4:30 IABCU Board Meeting	2:45-3:00 Break	10:45-12:00 Annual IABCU Business Meeting
5:00 Peabody Duck March	3:00-4:00 Breakout Sessions	12:00 Adjourn
5:30-7:00 First Plenary Session: A History of the IABCU and Its Schools by Dr. Gary Cook, Dr. Bob Agee, and Dr. Paul Corts		

Meet Our Breakout Speakers

DAN CAMPBELL

Partner and Higher Education Services Director at Capin Crouse. Dan has more than 30 years of public accounting experience leading audit engagements of nonprofit organizations. Committed to being a ministry partner, Dan has devoted a significant portion of his career to providing advisory services to Christian colleges and universities.

ED PRIEM

Senior Manager at Capin Crouse. Ed's experience includes providing tax, compliance, and other consulting services to colleges, universities, nonprofit organizations, and health care providers. Ed is a nonprofit tax thought leader, particularly in the areas of 990 compliance, governance, and unrelated business activities.

JIM GUENTHER

Partner in Guenther, Jordan & Price, which serves as outside counsel to two national religious denominations and

has represented colleges, universities, and seminaries in a dozen states across the South and Southwest.

JAIME JORDAN

Partner in Guenther, Jordan & Price, where he concentrates on the law of higher education. Practice involves compliance with federal regulations, including Title IX; the application of religious exemptions under the law; student disciplinary issues; and other matters of concern to colleges and universities.

WARREN PEEK

President of the Southern Baptist Foundation.

JOHN KEA

Vice President and General Counsel of the Southern Baptist Foundation.

Please Join Us For The

2017

IABCU Annual Meeting
June 4-6
Memphis, Tennessee
The Peabody Hotel



Our Hester Lecturer
will be
Dr. Russell Moore
President and CEO
of the Ethics and
Religious Liberties
Commission of the
Southern Baptist
Convention

Athletic Sponsorship and UBIT

by Dave Moja

Partner and Professional Practice Leader - Tax

CapinCrouse, LLP

Colleges and universities tend to have myriad questions in the unrelated business athletic income arena. In fact, this topic was the subject of a workshop at the NACUBO UBIT Conference in February, 2014. The issues covered in that session included corporate sponsorships, advertising, broadcasting rights, royalties, logo licensing, sports camps, and “dual-use” facilities.

As we work with hundreds of colleges and universities in the unrelated business activities consulting world, one “athletic” question tends to arise more than any others. This involves the nuances around athletic qualified sponsorship payments (QSPs) – as opposed to “advertising”.

Just because a payment looks like a “qualified sponsorship payment” (i.e. your institution stays within the bounds of these rules – logos, neutral descriptions, no qualitative language) does not mean that a portion might not be deemed unrelated business income due to “substantial return benefits”.

If you are interested in tax issues such as this, you may want to take a look at “Tax Tips for Christian Higher Education” – a weekly blog – at:

<https://www.abhe.org/blog/tax-tips-category-page/>

Situation

Marathon Bible College (MBC) is a private college

exempt under Internal Revenue Code section 501(c)(3) and section 170(b)(1)(A)(ii). They are required to file Form 990 annually.

Each December, MBC hosts an eight-team Men’s Basketball tournament. Because of the school’s location in the Florida Keys, the tournament draws a lot of attention.

For the tournament this year, an auto manufacturer agrees to sponsor the tournament with a payment of \$20,000. MBC recognizes the auto manufacturer by including the manufacturer’s name and established logo in the title of the tournament as well as on signs, scoreboards, and other printed material. The auto manufacturer receives 20 complimentary admission passes to all phases of the tournament. These passes have a fair market value of \$2,000. Additionally, MBC displays the latest models of the manufacturer’s premier luxury cars at the tournament.

The display of the sponsor’s name and logo and display of product are within the criteria for a “qualified sponsorship payment” and would not be considered unrelated business income. However, because the value of the admission passes is more than 2% of the payment ($\$2,000 / \$20,000 = 10\%$) these constitute a substantial return benefit. Only that portion of the payment, if any, that MBC can demonstrate exceeds the fair market value of the admission passes is a qualified sponsorship payment. Thus, MBC would have reportable, unrelated business income of \$2,000 from this “sponsorship”.

Rules

From Treasury Regulation 1.513-4(c)(2)(iv):

Use or acknowledgment. For purposes of this section, a substantial return benefit does not include the use or acknowledgment of the name or logo (or product lines) of the payor’s trade or business in connection with the activities of the exempt organization. Use or acknowledgment does not include advertising as described in paragraph (c)(2)(v) of this section, but may include the following: exclusive sponsorship arrangements; logos and slogans that do not contain qualitative or comparative descriptions of the payor’s products, services, facilities or company; a list of the payor’s locations, telephone numbers, or Internet address; value-neutral descriptions, including dis-

plays or visual depictions, of the payor's product line or services; and the payor's brand or trade names and product or service listings. Logos or slogans that are an established part of a payor's identity are not considered to contain qualitative or comparative descriptions. Mere display or distribution, whether for free or remuneration, of a payor's product by the payor or the exempt organization to the general public at the sponsored activity is not considered an inducement to purchase, sell or use the payor's product for purposes of this section and, thus, will not affect the determination of whether a payment is a qualified sponsorship payment.

From Treasury Regulation 1.513-4(c)(2)(ii):

[With regard to qualified sponsorship payments] benefits are disregarded if the aggregate fair market value of all the benefits provided to the payor or persons designated by the payor in connection with the payment during the organization's taxable year is not more than 2% of the amount of the payment. If the aggregate fair market value of the benefits exceeds 2% of the amount of the payment, then (except as provided in paragraph (c)(2)(iv) of this section) the entire fair market value of such benefits, not merely the excess amount, is a substantial return benefit. Fair market value is determined as provided in paragraph (d)(1) of this section.

From Treasury Regulation 1.513-4(d)(1)(ii):

Fair market value. The fair market value of any substantial return benefit provided as part of a sponsorship arrangement is the price at which the benefit would be provided between a willing recipient and a willing provider of the benefit, neither being under any compulsion to enter into the arrangement and both having reasonable knowledge of relevant facts, and without regard to any other aspect of the sponsorship arrangement.

From Treasury Regulation 1.513-4(f), Example 3:

O coordinates sports tournaments for local charities. An auto manufacturer agrees to underwrite the expenses of the tournaments. O recognizes the auto manufacturer by including the manufacturer's name and established logo in the title of each tournament as well as on signs, scoreboards and other printed material. The auto manufacturer receives compli-

mentary admission passes and pro-am playing spots for each tournament that have a combined fair market value in excess of 2% of the total payment. Additionally, O displays the latest models of the manufacturer's premier luxury cars at each tournament. O's use of the manufacturer's name and logo and display of cars in the tournament area constitute acknowledgment of the sponsorship. However, the admission passes and pro-am playing spots are a substantial return benefit. Only that portion of the payment, if any, that O can demonstrate exceeds the fair market value of the admission passes and pro-am playing spots is a qualified sponsorship payment.

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).



IABCU GRADS FIND THEIR CALLING

Graduates from IABCU schools represent a varied and diverse group who go on to make significant contributions to the world and to the kingdom of God. Mature in both academic and spiritual life, these men and women are bringing positive change to today's culture. Such is the case with Chris Ulmer, who graduated from University of the Cumberlands in 2013 with a degree in Special Education.

If you've been on Facebook for any length of time, you have likely come across Ulmer's page Special Books by Special Kids. On it, he showcases neurodiverse individuals in an effort to teach the world a better way to deal with people of all abilities. I recently sat down with Chris to discuss how he found his way to the work he now considers his calling in life.

Can you give us a brief background on how you came to University of the Cumberlands?

I did my undergrad at Penn State, where I was a soccer player. There I studied media effects on society. Primarily, we focused on social media. I wanted to coach soccer at the college level, so I got a job at University of the Cumberlands as a teaching assistant and men's soccer coach. This also allowed me to pursue a master's degree in special education. Before that I had no background in education, but it

couldn't have worked out better. As part of the coaching job at University of the Cumberlands, I entered grad school, but they would only pay for a degree in education. Quite literally, if I hadn't gone to Cumberlands, I would never have entered the world of education. Even while I was in graduate school and coaching soccer, however, I never thought I would use my degree. That all changed when, to finish the program, I entered the classroom for my student teaching. I fell in love.

What happened in the classroom that changed your outlook?

I found a job in Florida in a self-contained special education class. For three years I had the same seven students, and we grew up together. I learned everything I know about special education from them. I loved interacting with the kids so much that it didn't even feel like a job. It was a learning experience for them as well as me.

How did the transition begin between classroom teaching and founding SBSK?

At the end of the second year in the classroom, I really wanted to begin bridging the gap between my students and the community. I noticed that when we would go out in public, many people would want to interact with my students, but there was a barrier. People

were hesitant. They weren't sure if they should interact, and if they wanted to interact they weren't sure how to. With the parents' permission I started a blog where I published short videos of me interacting with the kids. They would talk about autism or living without part of their brain, or whatever their condition was, and we would discuss what it was like to be them. We talked about academics and their aspirations for the future. In November of 2015, I filmed a video of our morning tradition in which I call each student up in front of the class and I compliment them. That video was picked by ABC World News, and it became their most viewed video on Facebook in under a day. It gained 60 million views, and that's when my work began gaining national and international attention. But the biggest help from that attention was that I started connecting with parents from the Jacksonville community, where I was teaching, who told me that their special needs kids were also misunderstood in the community. I realized then that my writing for this blog wasn't limited to kids in my classroom. Today, I receive over 100 emails everyday from people all over the world who want to be interviewed and have their story told. A few weeks ago, we made our first international trip to interview neurodiverse people and do speaking engagements. I've spoken at Google, the national autism conference, as well as many schools, spreading the message of how to interact with neurodiverse people. SBSK is now a non-profit entity.

How did your students take the news that you would be leaving the classroom to run SBSK full time?

They took it very well. It was cool to see that what I did with them for three years, would now come full circle. The video that first went viral, in which I showed how I complimented them, was something we did everyday. We fostered an atmosphere of positivity. One of my students, a little guy diagnosed with Autism, came up and put his hand on my back and said, "No matter what you do, you'll do great. Don't worry. And even if it doesn't work out, you're good at so many things." That's something he would have never done when he first came into my classroom as a student.

Why was that daily routine so important to you and to your students?

CU: The school in which I was teaching was a private school for children with special needs, and it was a fairly new school. It was only a few years old. That means that the children in my class all had previous academic placements that didn't work out for them. They might have been kicked out of another school or they just didn't do well, and their parents all had to find a new school for them. So I thought it was important to reverse their old mindset and show them that school can be fun. I wanted to show them that we celebrate them and accept them. We are still going to push them, but they are never going to be a failure in my class. We started that praise, and it worked. They weren't afraid to make mistakes anymore. They weren't hesitant to try. They gave it their all.

Since showing the world the SBSK videos, how have you seen a change in the ways people treat neurodiverse individuals?

You should see the emails I receive. I have received hundreds of heartfelt messages that show me I can never stop doing this. I'll give you one example. A lady emailed me to say that everyday she would go to the grocery store, where her clerk has Down Syndrome. The lady admitted that she had never made conversation with the clerk because she assumed that she couldn't talk. After following our blog, the lady realized that she had sold the clerk short. On her next visit, she started a conversation, and they talked for twenty minutes. I receive 10-20 stories like that everyday. Those are only the people

who write to me, so the impact beyond that is immeasurable.

What are some tips for being more engaging with the neurodiverse community?

The #1 tip is to presume competency. Go into an interaction presuming that they are capable of understanding and processing everything you say. Often, neurodiverse people are capable of understanding and processing what you say, even if they are not able to reciprocate it back. That's okay because they will feel the love from you because of the fact that you interacted with them. Even for a neurodiverse individual that can't process your words, they can still process your smile, your warmth, your body language. Be intentional not only about your words, but about your facial nuances, body language, and tone of voice.

What are some things we need to avoid when interacting with a neurodiverse person?

Baby talk!!! Stat away from baby talk! The worst thing you can do is go up to a teenager who has a diagnosis and talk to them like a baby or as if they need your sympathy. That is humiliating to them, and they understand that you are infantilizing them.

Are you available to speak on college campuses about the work you do?

Absolutely! I speak about once a week at schools, and the information I share is applicable to anyone. Everybody deals with neurodiverse people, even if it is a roommate you think is a little goofy and weird. They might not be goofy; they might just have a different brain than you. And if college students can understand that, they can be more accepting to others on campus and in the world.

How do you know when you've reached your goal with SBSK? When will you know you've worked yourself out of a job? Or is this something you're willing to spend a lifetime doing?

I'm going to do this until the day I die! The way we do it might change shape. Maybe that book we originally planned will happen one day. Maybe I will spend more time touring and giving talks about neurodiversity. As this thing develops, we will continue to put videos out there of real people because their stories impact people to change. We want to help people connect better.





Study Abroad Programs - High Risk, High Reward

Cara, age fifteen, decided to participate in a summer program in China organized by her school. The month-long program immersed students in Chinese language classes and included weekend trips to cultural landmarks. While on a trip to Mt. Panshan, Cara and two or three other students decided to bypass the cable car and hike down. Their group leader agreed to wait for them at the bottom. The students strayed from the paved path onto narrow dirt trails, eventually wandering through trees and brush. Cara suffered several insect bites and, soon after, contracted tick-borne encephalitis which resulted in permanent brain damage.

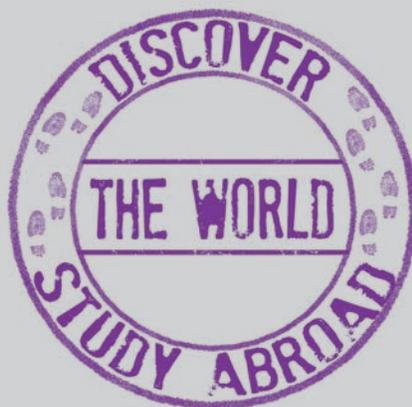
Cara and her parents sued, claiming that the school's negligent planning and careless supervision of the trip caused Cara's illness. Specifically, they charged the school with failing to warn about the risks of viral encephalitis and failing to provide proper protective clothing, insect repellent, or vaccinations. (We'll get to the jury's decision in a moment.)

The value of study abroad programs is widely recognized. According to NAFSA: Association of International Educators, study abroad programs are uniquely able to help students experience personal growth, develop leadership skills, and enhance their academic learning and global awareness.

Students living and learning in countries and cultures other than their own learn important skills enabling them to acclimate in today's global workplace of constant change. Opportunities for study abroad facilitate a net gain of insightful cultural awareness, an affinity for the people and cultures in countries around the world, and the ability to hone essential foreign language skills through cul-

tural immersion unavailable at home. (http://www.nafsa.org/Policy_and_Advocacy/What_We_Stand_For/Education_Policy/Public_Policy_Benefits_of_Study_Abroad/)

In my opinion, the accessibility of study abroad programs is one of the greatest advancements in higher education since my college experience. My three children each spent a semester studying in destinations I never dreamed could be within my reach.



That said, study abroad programs present a raft of special risks and legal issues that must be addressed in order to protect students, sponsors, and the school.

- Orientation and Preparation. Most participants in study abroad programs will experience a very different culture for the first time. Students must be prepared to face obstacles, both literal and figurative, which schools have worked hard to eliminate from their campus environment. These obstacles may include radically different perspectives when it comes to discrimination on the basis of race, religion, or sex. Even industrialized countries often lack guardrails, warning signs, and other safe-

ty measures which are taken for granted at home. Students may unwittingly violate local laws by carrying a prescription medication, driving a car, or doing some other act they consider harmless, if they consider it at all. Training is essential to help students anticipate and successfully negotiate these obstacles.

- Disabilities. Students - including some who have not found it necessary to request accommodation for a disability - may encounter unexpected architectural barriers and natural obstacles. They must have enough information to help them decide whether they can safely participate in all or most aspects of a program. The school must work with students to develop realistic expectations and, if necessary, recognize those portions of the international experience which a student may have to forego - the hike to the top of a volcano, for example - in favor of a more accessible alternative.
- Adequate Supervision. Plan to have enough supervisors available to deal with the unexpected. If a student is injured or falls ill, someone may have to remain behind with that student until he or she can be evacuated or rejoin the group. The school must still provide adequate supervision for the remaining students.
- Health and Security Issues. For each international program consider a customized plan which identifies relevant local risks (tsunami, earthquakes, civil or political unrest, terrorism, communicable diseases, etc.) and anticipates a response for each risk. In every place students will visit, identify a primary and secondary emergency meeting place and, if possible, a local resource in case of a medical emergency or a negative encounter with law enforcement. At home, consider an international program crisis response team (similar to your campus threat assessment team). Team members can be ready to gather information; work

with the State Department or other appropriate agency; communicate with program participants, parents, and the media; and consult legal counsel as necessary. The team can help make the decision when to cut a trip short or evacuate students.

- Legal Compliance. Depending on the nature and location of the program, the school may have to comply with United States laws, including disability laws, Title IX and other non-discrimination laws, and the Clery Act requirements for reporting crimes. The school needs to understand how local laws at the program destination may affect the program.

- Student Releases. Each program may need its own customized liability release which warns students about specific risks which are likely to be encountered in the course of the program. Creating the release is a good planning exercise, and having the release may protect the program and the sponsors from liability. The release may need to provide for the release of protected student information to a foreign government, an international tour provider, a parent, or some other

emergency state-side contact.

- Insurance coverage. Make sure the school's insurance adequately addresses the risks likely to be encountered in the course of the program. A special policy may be required to cover liability or

Study abroad programs present a raft of special risks and legal issues that must be addressed in order to protect students, sponsors, and the school.

damages in the in the destination country or an emergency medical evacuation.

- Program Sponsor. The most important act may be that of selecting a responsible company to act as the tour sponsor. Consider experience and the resources which the provider brings to the program - especially the resources and contacts which the company can use for your students and staff at the program destination.

Each of these topics deserves detailed

attention and development. Conducting a study abroad program without addressing them is courting trouble.

So, how did the jury react to Cara's claims? It found the school negligent and awarded Cara \$41.5 million in damages. The judgment is currently on appeal. The American Council on Education and more than twenty other education and non-profit organizations have filed a brief asking the court to overturn the jury's decision and rule on behalf of the school. Regardless of how this appeal winds up, schools must sit up and take notice of the high standards to which their study abroad programs may be held.

Universities should encourage students to become good citizens, and that includes taking an active part in our country's political process. The law requires the university to exercise its influence in a manner which does not favor or oppose a particular candidate. Modeling respect for the law is also a way to encourage good citizenship.

**Mosaica Press proudly presents
a new 2016 release through its
distributor Feldheim Publishers**



**Patterns on Parchment:
The Structural Unity of the Five Books of Moses
by Robert Appleson, Ph.D.**

For too long, academics have given Bible Critics a free pass in their claim that multiple authors wrote the Five Books over many centuries, thus denying the Bible its unity and Divinity. But no more!

Patterns on Parchment is engaging, revolutionary - and extremely convincing. It establishes the highly synchronized structure of the Five Books, showing that a compilation over time from multiple sources could not possibly have maintained this structure. The author's visual approach allows Jewish and Christian readers - even those without knowledge of Hebrew - to see the structure plainly within the original paragraphs on a Torah scroll. Readers are also guided through a point-by-point refutation of the Documentary Hypothesis in this light.

"Dr. Robert Appleson's *Patterns on Parchment* carefully unlocks the distinct patterns found in the Five Books of Moses. Appleson shows the structural unity of the Five Books, giving credence to single authorship and upending the premises of Source Criticism. As an Evangelical Christian, I can, without hesitation, recommend *Patterns on Parchment* to Christian educators and scholars. It challenges readers to think while reinforcing our belief in a guiding Hand of the Creator."

— C. Pat Taylor, Ed.D., President, Southwest Baptist University

ISBN 10: 1-937887-68-5 <http://www.feldheim.com/patterns-on-parchment.html>
ISBN 13: 978-1-937887-68-1 **hardcover, 361 pages, \$24.99**

5 PRESIDENTS 5 QUESTIONS

How long have you served at Southwest Baptist University as president, and what did your path to the presidency look like?

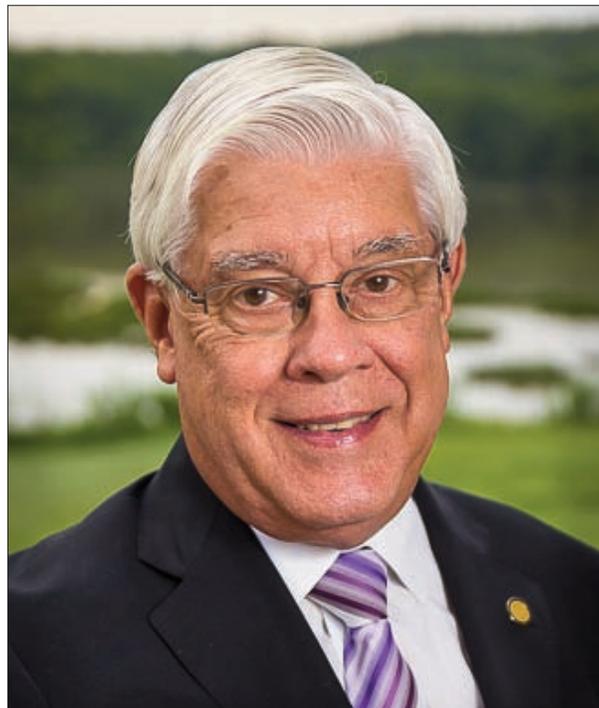
I have been president of Southwest Baptist University for twenty years. Prior to moving to SBU, I served as Provost at Oklahoma Baptist University for ten years. I spent seven years as assistant to the Vice President for Academic Affairs at Union University and prior to that I served on the faculty at Belmont University for four years. I started my career as a history teacher and basketball coach in high school. Serving as Provost certainly helped prepare me for the presidency; however, I believe that the two previous jobs that did more to prepare me for the presidency was the year I spent as an admissions counselor at Union University and three years that I served as head resident in a men's dorm at Belmont University.

Who is/was one of your heroes of the faith, and how have their words, actions, and stories influenced you?

I have been so blessed during my career to have several godly men to serve as role models. There are four that come to mind immediately. When I was beginning my career in Christian higher education at Belmont University, Dr. Herbert Gabbart was the President. He took an interest in a

young faculty member and his wife. Judy and I learned much from Dr. and Mrs. Gabbart during the four years we served at Belmont University.

Dr. Robert Craig was President at Union University when I was hired to be an Admissions Counselor, and later, when I returned to Union University to serve as Assistant to the Vice President for Academic Affairs. I learned from Dr. Craig that it is important to be per-



C. PAT TAYLOR
President of Southwest Baptist University

sistent. Dr. Craig had the ability to stay with the plan, no matter what challenges he faced. He could be very stubborn and I learned from him that there are times, when we know we are right, we should be stubborn and be unwilling to compromise.

I also had the privilege of working directly under the supervision of Dr. Hiram Barefoot, Vice President of Academic Affairs at Union University, for seven years. Dr. Barefoot had great analytical skills and I learned from him the importance of analyzing the data. I learned to “ponder” issues while working under Dr. Barefoot’s supervision. I was privileged to spend many hours with Dr. Barefoot discussing the purpose of Christian higher education and analyzing strategies to improve curriculum and instruction.

Then I was so blessed to serve as Provost at Oklahoma Baptist University for ten years with Dr. Bob Agee. I feel that the successes I have enjoyed at SBU can be directly attributed to the years I spent working with Dr. Agee and the team he assembled at Oklahoma Baptist University. I learned much about the presidency and what a president of a Christian university should be by observing Dr. Agee. I watched him work with donors, and from those observations I learned how to fundraise. I observed how he treated students, and how he served as an example for our students. I also observed how he worked with faculty, and how he demanded excellence from faculty and staff through the example he set. I always was amazed that no matter what challenges we faced, Dr. Agee always knew what to do. After twenty years in the presidency, I still often ask myself the question, “What would Bob do in this situation?” And if I don’t know I have the privilege of calling and directly asking him. Bob has been a wonderful friend and mentor for me.

My life has been so richly blessed by these four men and many others that have taken the time and have had the patience to teach and mentor me. So much of who I am today can be attributed to the mentors I have had, especially the four I have mentioned here.

What is your favorite way to engage with students?

Every semester I have Cherry Coke Breaks where students can ask me questions. We have some interesting discussions during the Cherry Coke Breaks. I enjoy “hanging out” with students in the Wellness Center and Student Union. I also visit students in the dorms on occasion. I attend every concert, theater production and athletic event I can. One of the best rewards of being president is

engaging students.

What are the biggest challenges you see affecting Christian higher education?

Christian higher education faces numerous challenges today. Most Christian colleges and universities are enrollment driven and the competition for students is greater than ever before. Maintaining enrollment goals is a significant challenge we face on an annual basis. We also have external challenges including pressures to conform to a secular culture that is often antithetical to our mission as Christian colleges and universities. Today, we have more government regulations and interference than at any time during my career. We must be diligent to avoid mission creep

and to remain steadfast in our commitment to be Christ-centered institutions.

What do you want your legacy to be at Southwest Baptist University?

My greatest legacy today at SBU is the more than 15,000 diplomas I have handed to our graduates over the past 20 years. New and renovated buildings are important. The development and improvement of curriculum and programs are important. However, I want to be remembered at SBU as the president who loved students, cared about the welfare of faculty and staff, and stayed true to the SBU mission of being a Christ-centered, caring academic community preparing students to be servant leaders in a global society.

Bobby Hall Inaugurated as 13th President of Wayland Baptist University



January 25, 2017 marked the investiture of Dr. Bobby L. Hall as the 13th president of Wayland Baptist University. Dr. Hall is the first Wayland alumnus to serve as president of the university, earning an undergraduate degree in business administration in 1982. Hall also holds a master of science in management from Wayland, as well as a doctor of education in higher education administration from Texas Tech in Lubbock.

During his time at Wayland, Dr. Hall has served in many capacities, including assistant executive vice president, director of institutional research and effectiveness, director of graduate services, executive director of university relations, assistant to the president for institutional advancement, director of public relations, and director of career planning and placement. Prior to being named president he was the university's executive vice president and provost, a position he held since 2008. He has also served as a faculty member in the School of Business.

Dr. Hall and his wife Laurie have a daughter, Alex, who graduated from Wayland, and a son, Lucas.

5 PRESIDENTS 5 QUESTIONS



What is your favorite way to engage with students?

As you might guess, I have plenty of contact with students, but one of my favorite things to do is to simply spend time in the cafeteria a couple of times each week during the lunch hour. I like to stop by tables to chat and occasionally to sit down with students for expanded conversations.

What is the best advice you've received about Christian leadership/service?

I learned from two mentors, Dan Grant and Ben Elrod, the significance of humility in the practice of leadership. They were exemplars, while I'm still trying to get it right, but I am fully aware that God has never done much with me during the many times in my life when I was full of myself.

What are the biggest challenges you see affecting Christian higher education?

Our institutions are clearly out of alignment with cultural norms. While we tend to think that this is a new phenomenon, Christianity has

always been counter-cultural, so perhaps we shouldn't feel so sorry for ourselves.

What goals do you want to accomplish at Samford over the next few years?

We launched a major capital campaign a few weeks ago and I suspect that it will keep me busy for a while. I'm fond of saying that it will be the last capital campaign of my career--and others are probably fond of that, as well! We have several other initiatives that are underway. I'm enjoying this phase of my presidency at Samford.

Since you've been a college president a few years, what advice do you have for the presidents who are just starting their time at the helm of a college?

First, it is important to remember that your identity is not the same as the identity of the institution and that not every aspect of your life is



ANDY WESTMORELAND

President of Samford University

bound up in the institution. Second, take your job seriously but never take yourself too seriously. Third, "trust in the Lord with all your heart and lean not on your own understanding." Actually, the first and second points can be deleted if you really practice the third.



Samford University

5 PRESIDENTS 5 QUESTIONS



How long have you served at Carson-Newman as president, and what did your path to the presidency look like?

I have served as president of Carson-Newman U. 8 years. Before coming to CNU I was a tenured professor at Ouachita Baptist U. in the '80s, then served Baylor U. from 1991-2008, as professor, chair, interim dean, executive assistant to the president, provost, and executive vice president and provost.

What is the best advice you have received about leadership or serving in Christian higher education?

While serving as departmental chair at Baylor, the late Dr. Winfred Moore, visiting professor in the religion department at BU, and longtime pastor of FBC Amarillo, TX, shared his favorite leadership Bible verse with me during a time when I was having a difficult time pleasing everyone. "Second Babylonians 4:12," he shared, is my favorite Bible verse. It is not given unto any man to ringeth every man's bell."

What aspects of Carson-Newman are you most proud of?

Carson-Newman is a distinctively Christian university, a family where everyone is important. While caring about each other and ministering to each other, our faculty, staff, and students serve the needy in our community. More than 70% of the student body is involved in general community service weekly. Service learning is a part of our curriculum. Academic excellence and selfless service is our DNA.

In what ways is Carson-Newman engaged with the community in which you live?

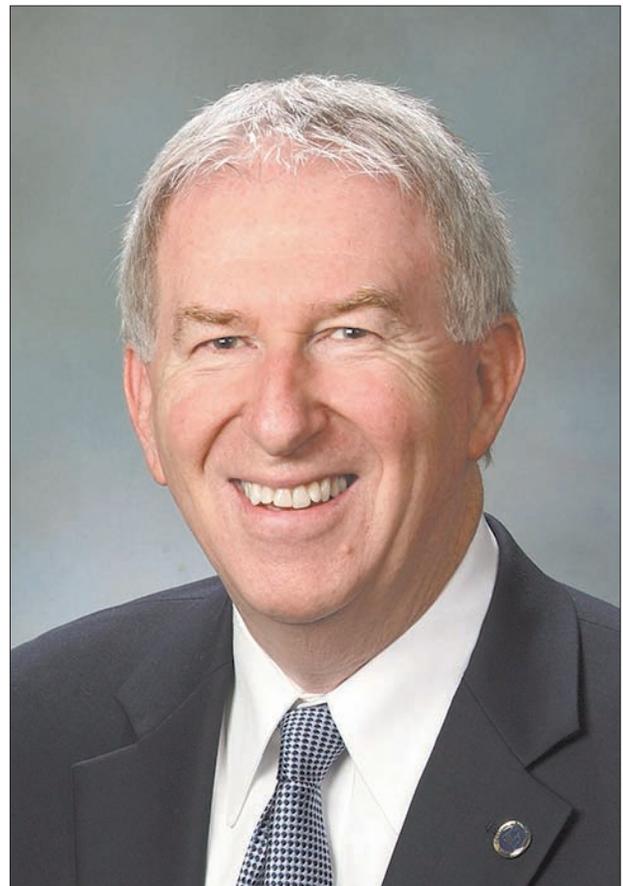
Our university owns a homeless shelter, a home for displaced, often abused, mothers and children. We operate an outreach organization to aid the needy in the area, which assists up to 1,800 families each month. Our students volunteer in various non-profit organizations, especially those devoted to caring for children and the handicapped. Our nursing department operates a clinic offering assistance for the poor. In addition, church and civic organizations welcome countless CNU faculty, staff, and students in their ministries.

What are your goals for Carson-Newman over the next few years?

We, of course, want to continue to do well what we are doing, while striving to do and be better in all we do. We desire to make our college education increasingly accessible and affordable, improve our retention and graduation rates, and create and innovate in attracting students and achieving our goals. For example, we will continue to expand our online and off-campus offerings, and study the creation of new programs and degrees. We also hope to build a state-of-the-art Health Sciences building to house our health profession majors. New campus residence halls may be in our future, as well.

RANDALL O'BRIEN

President of Carson-Newman University



5 PRESIDENTS 5 QUESTIONS



How long have you served at WBC as president, and what did your path to the presidency look like?

I am in my fifth year as president of Williams Baptist College. After active duty in the military, I began my college career as a non-traditional student. Graduating from Cal State and Southwestern Seminary, I served as a minister of education in a local church and then as director of alumni and church relations at California Baptist College. Those experiences and a doctoral program at Pepperdine University introduced me to the world of Christian higher education administration. Foundational experiences, they prepared me to serve as vice president for institutional advancement at Cal Baptist, Williams, and Golden Gate Seminary. I returned to WBC in 2012 as president.

Who are your heroes of the faith, and how have they influenced you?

Clearly, the most influential people of faith that have impacted my life are dozens of exceptional donors with which I have had the joy to

work during the past 30 years. The vast majority of these saints are not well-known and would be embarrassed to be mentioned as heroes. However, their humility, their solidarity with the Christian institutions they support, their intense desire to follow the Holy Spirit's leading in their lives...all of these things have



THOMAS JONES
President of Williams Baptist College

helped define for me the characteristics of a believer committed to the Lordship of Christ. Their examples have provided an expectation of excellence and strong sense of accountability when managing institutional resources. Remembering their sacrifices in giving, regularly reminds me of my obligation as a college leader to ensure the highest standard of stewardship with their trust.

What goals do you want to accomplish at WBC over the next few years?

In 2016, Williams celebrated our 75th year of serving our region as Christian liberal arts college. We have been in a five year plan to continue that legacy by expanding our mission in new programs and strengthening our institutional stability. Our strategies have called for growth in our athletic programs, academic programs, and facilities with a commitment to our practice of enlisting, retaining, and developing a high-performing, Christ-centered, and competent faculty and staff.

As a rural private Christian College, we face challenges unique to our region. However, the successes and blessings to date have made us even



more confident in the Lord's desire to use our commitment to produce exceptional graduates prepared to competently engage the cultures of our world through a Christian worldview.

In what ways is WBC engaged with the community in which you live?

Williams Baptist College engages our local community in many different ways. Faculty and staff are actively involved in their local churches, civic clubs, and sports programs and many have been elected or appointed to various local and regional political positions. Students are active in "Buddy Day" interacting with elementary students in the local area and various student organizations regularly participate in community led festivals, projects, and parades.

A healthy and participative relationship with our local communities is best illustrated by a recent change in our municipal authority. Though the campus has always had a Walnut Ridge address, it wasn't until January 1, that we were actually within in the city limits. At that time, through a combined effort of city and college personnel, the campus was assumed into the municipal boundary strengthening the security of our infrastructure and safety services.

What aspects of WBC are you most proud of?

Williams enjoys many blessings as a rural, liberal arts, Christian College. Our buildings and grounds are up-to-date and attractive. Our students are respected off-campus and we often receive unsolicited letters of praise for their polite behavior in public. Our Baptist state convention provides faithful encouragement and significant financial support of our efforts. Our local communities are proud of our existence and encourage our students in their academic and athletic pursuits. We enjoy a long and consistent history of offering a high quality, Christian education that remains affordable to the families in our area.

One of the aspects of which I am most proud, is our faculty and staff. Our colleagues are not just "resume Christians" trying to blend into an imposed Christian culture. The faculty and staff at Williams are genuine believers driven by a solid relationship with Jesus Christ and a high academic standard. And as they serve on hiring committees, they are vigilant to make sure that those who are added to our ranks possess those same qualities. That vigilance is not prompted by a checklist, but by a deep desire to protect and perpetuate a campus culture reliant on the Divine leading our vision and purpose. It is truly a joy and a confident source of pride to work with each of them.



Warren Cole Smith Delivers 2016 Hester Lecture at IABCU Annual Meeting Hosted by Anderson University

The following transcript is a lecture from Warren Cole Smith, Vice President for Advancement for the Colson Center for Christian Worldview. It was the second of three Hester lectures delivered at the 2016 IABCU Annual Meeting in Asheville, North Carolina. The 2016 Annual Meeting was hosted by Anderson University.

It takes courage to tell the Christian story in a post-Christian/pre-Christian/post-modern world.

It is important that we as leaders of institutions of higher education become better at storytelling.

I want to spend a few minutes talking about not only the content of stories, but of the nature of media themselves. How media shape our worldviews is an important part of what we need to understand as our institutions move forward.

We talked previously about Andrew Peterson, and this quote from him impacted me: “If you want someone to hear the truth, tell them the truth. But if you want someone to love the truth, tell them a story.” I also mentioned earlier Erwin Lutzer, who said that the purpose of apologetics is not to win arguments, but to win people. I also mentioned in my earlier talk Jim DeMint, president of the Heritage Foundation, who says that often those of us on the conservative side of things are trying to sell vegetables while our competition is giving away candy. We also mentioned that obviously we see in scripture that Jesus is a storyteller in his ministry as well.

With that review of our previous talk, I want to move forward from here and say that often when I speak on college campuses or homeschool conventions, I will ask kids what the pi symbol is. Pi is typically defined as 3.1417, but pi is actually an irrational number, a number that goes on infinitely with none of the series of numbers repeating. If I asked you to spend the rest of our time together memorizing the digits that make up pi, most of you would either laugh, roll your eyes, or ask, “Why?” Memorizing pi

to 175 decimal points has no relevance to your life, so you would likely be highly unmotivated to memorize pi to that many decimal points. In fact, you might even wonder if it was possible.

However, if I asked you your phone number, many of you could recall your ten-digit phone number. If I asked you your social security number, you can recall your nine-digit social security number. My wife has found it necessary to memorize my social security number as well as those of our four children. That is 36 more digits. But she has found it relatively easy to memorize those numbers because she has some context to make those numbers memorable. If I asked you about other numbers in your life like your address, your birthday, birthdays of those you love, you begin to realize that you already have memorized dozens, even scores of numbers cataloged away in your head.

Why is it that we are able to recall those numbers, but it would be daunting to memorize pi to 175 digits? The answer is in the stories.

Stories help us to remember abstract ideas. They do that by providing relevance and context.

You remember in my last talk we said that if facts, data, history, reason, and logic would win the argument in many of the cultural arguments we are having in our society today, we as Christians would have already won those arguments. However, we know that we are not winning many of those arguments.

The question we need to answer is “why and how do stories work?” A story, in a nutshell, is just a narrative. It is a series of events. If you are telling a story to a little kid and you stop, what are the first words out of the child’s mouth? “What happens next?” In its simplest form, a story is just a narrative. It is a chronological telling of events. One of the things that give stories their meaning is that they allow us to internalize cause and effect without us having to identify cause and effect. You don’t have to actually tell

someone that something is bad when they can see the negative actions play out in the story.

When I was at WORLD Magazine, we would often want to write stories about abortion or marriage or ideas, but we would have to find people what Marvin Olasky, the editor of WORLD, used to call *the forgotten man* or *the forgotten woman* in that story. Who were the victims in that story? Remember that in my previous talk I said that one of the things we have to get better at is telling the story of the victims.

Some of you may know Amity Shlaes’s book by the same name, *The Forgotten Man*. Amity’s book is about the Great Depression. Many of you know that the conventional narrative of the Great Depression, which is that 25% of Americans were out of work during the Great Depression. It was a disaster for our country, and yet, thanks to Franklin Delano Roosevelt and the New Deal, that tremendous problem was solved. That’s the conventional narrative of the Great Depression.

Amity Shlaes’s book says that there was a forgotten man in that story - that being the 75% of people who were employed and who paid for the Great Depression through the New Deal that Franklin Delano Roosevelt brought about. In her book, she attempted to tell the story of capitalism and how, even in the midst of the Great Depression, we see the glories of capitalism and man and women at work during that difficult time that really pulled us out of the Great Depression. It was not Franklin Delano Roosevelt or the New Deal. Her telling of the story allows us to hear from victims and forgotten men and women.

When I said we wanted to tell the stories of abortion, it is often not effective for the “influencable but so far unconvinced” to simply say that abortion is wrong, no matter how forcefully you say it. You must tell the stories of men, women, babies, and children. That has been a much more effective tool in moving the cultural debate on abortion than simply asserting that abortion is wrong.

Part of the reason for that is what Coleridge called *the willing suspension of disbelief*. When you enter into a story, you enter into the world of the storyteller. In other words, think about J.R.R. Tolkien's *The Lord of the Rings* or *The Chronicles of Narnia* by C.S. Lewis. We have not seen elves or hairy-footed hobbits. We know they aren't real. And yet we are willing to suspend our disbeliefs about those fantasy creatures to enter into the world of J.R.R. Tolkien and C.S. Lewis. And as a result of our willing suspension of disbelief, they are able to teach us about honor, about duty, about perseverance, about friendship in ways that if I came to you and said I wanted to talk about honor, duty, perseverance, and friendship, you would be unwilling to hear.

Storytelling allows us to enter into the world of the storyteller because we are willing to suspend our disbelief. That allows us to see the metanarrative of the storyteller. For example, when J.R.R. Tolkien writes a story about the ring quest, he is really telling us a story about the nature of humanity. What does it mean to be human? What does it mean to be a friend? What does it mean to persevere on a quest? What does it mean to keep your word? These are the ideas of the metanarrative. But we don't care about that when we are reading the story. We just know that it is a rip-roaring good story, and we want to know what happens next.

Stories work by communicating facts in memorable ways. They elicit emotions that create connectedness to the lessons of the story. They lead to conclusions - morality and reality. These lessons are often embedded in the story and not explicitly stated in the story, which is why Damon of Athens said, "If you give me the songs of a people, I care not who writes its laws." The laws are in a way, the codification of values that a people have. I would also say that the rules you have in your colleges and universities are a codification of the culture. So if you really want to work on changing your college or university for the better, working on culture is an important job for the senior leadership of that institution. Robert Webber's quote applies here as well, "The most pressing spiritual issue of our time is who gets to narrate the world." And I would also argue that the most pressing issue that you have as a leader of your institution is who gets to tell the story of your organization.

Who gets to tell the story of your institution? I would argue that it is leadership's job to set the agenda and to tell the story, to provide the language and the vocabulary

which other people will use to tell your story. If you find that your brand is fuzzy, if you find that people are believing and repeating things about your organization that you know are not true or are not as clearly true as you would like, one of the places you should look is how *you* are telling the story of your organization. This is a powerful way that you can exercise leadership.

In my previous talk, I mentioned how Ronald Reagan told the stories of the United States, and that is why he was labeled "the great communicator." It was Theodore Roosevelt who said this most plainly when he said, "The presidency is the bully pulpit." As the leader of your organization, you have a bully pulpit from which to tell stories.

I want to pivot at this point and talk a little more about the concept I mentioned in my previous talk about Jean-Francois Lyotard. He says there is a difference between post-modern storytelling - which is isolated, disjointed, and highly subjective storytelling - and stories that illuminate a metanarrative. Of course, as a Christian, I am interested in illuminating the Christian metanarrative, and I assume that all of you are interested in that as well. Also, you are interested in illuminating the metanarrative of your institution. Again, what is it that you want people to think about when they think about your organization?

The way you tell stories and the kinds of stories you tell, the people to whom you tell those stories make a big difference.

What is the difference between the narrative and the metanarrative? A metanarrative is an attempt to reconcile paradoxical or ironic or disparate facts, facts that seem contradictory but are not contradictory in the context of a larger metanarrative. We might know the narrative that the sun is in the east in the morning. Later on the same day, we might see an alternative narrative, that the sun is in the west. The metanarrative that reconciles those narratives is that the earth revolves around the sun so that it appears in the east in the morning and the west in the afternoon. A metanarrative's story line will depend on who is making judgements or speaking into the issue. The point I want to make about how this plays out in the media is that the mainstream media and secular culture are constantly in the process of creating a metanarrative. They are constantly using individual data points and suddenly and explicitly creating a metanarrative to try to get you to buy into. So, the question we need to ask is "how do we change the metanarrative that the mainstream media and

secular culture is creating to make it more consistent with the Christian metanarrative?"

If you're an artist, you know that if you want to change the picture you have to change the pixels within that picture. There is a very similar challenge to those of us in the leadership and communication business. If we want to change the metanarrative, we have to change the individual stories that people are hearing and using to help them create their metanarrative. If we want to be involved in constructing the metanarrative, we have to be actively involved in telling the individual stories of our churches, institutions of higher learning, and in the culture at large.

God is a storyteller, and He made man in His image. Therefore, storytelling is a way that we steward God's gift of humanity and it's a vital way that we can communicate the gospel. Stories show the consequences of ideas in a way that makes ideas more accessible to those who might otherwise consider those ideas too far up the ladder of abstraction.

Every worldview has a story, but Christians have the BEST story about the universe. In fact, that's what Chuck Colson would often say. "A worldview is really the story of reality." All worldviews try to get us to believe their story of reality whether it's secularism, hedonism, Islam, new spirituality, or new age. They all have a story of the universe. The thing that Christians have that is unique is that we have the best story. The story that most satisfyingly describes the nature of God, the nature of man, the fallen nature of the world, and the relationship between those things. In other words, to have a truly Christian worldview we have to be able to think and think deeply about these ideas.

Let's pivot a little to talk about how media communicate their ideas because not only is the content of media important, but the way we use media also matters as we are about the process of learning how to tell stories.

Recently, Marvin Olasky and I said it this way: "Having a Christian worldview means to think Christianly. It is impossible to think Christianly if we have lost the ability to think at all. Therefore, any medium that erodes our ability to think by discouraging active intellectual participation in favor of passive spectating is inherently by its very nature anti-Christian, even if that medium has what we would call Christian content." That's often why so many Christian movies are so bad. They beat us over the head with

the Jesus juke instead of telling us a story and letting us enter into it and draw our own conclusions.

If having a Christian worldview means thinking deeply and thinking Christianly, have modern media eroded our ability to think? A lot of people who are really smart, including Neil Postman, have said yes. Neil Postman wasn't a Christian - he was a secular Jew, though I have been told that he became a Christian at the end of his life. I don't know that for a fact. In his book *Amusing Ourselves to Death*, he says, "It is not that which we hate that will destroy us. It is that which we love that will destroy us."

The speed and the visual nature of a lot of modern media have eroded our ability to think and have caused us too often to become passive spectators or to acquiesce to a worldview, or at least a point of view, that is inconsistent with a worldview that we say we profess.

Neil Postman goes on to say that media are not culturally or morally neutral. All media have limited abilities, and they have a capacity to force us to think in particular ways, almost no matter what the content of that medium is. He uses a metaphor of smoke signals. He would say, for example, if we are standing on a terrace looking out across a valley to the mountains, and we could see someone sending smoke signals, we might be able to draw certain conclusions from those smoke signals. We would know that the people on the mountainside had the ability to make fire and had a desire to communicate. There are certain abilities inherent to that technology. But there are also certain limitations. For example, can we know the religion, philosophy, the loves, the hates, the fears of the people who are sending those smoke signals? The answer to that questions is "probably not." Neil Postman claims that all technology is that way. This has tremendous implications for the church. How many of you have heard the saying, "It doesn't matter how you communicate the gospel as long as you don't change the message?" I think Neil Postman would say that is absolute nonsense. Whenever you change the medium by which you communicate any message, you in at least small and subtle ways change the message itself.

This is especially true of the gospel message when you understand that it is about relationships. How do you communicate the depth of the gospel of relationship, of reconciliation, of koinonia and ekklesia (using words from the New Testament about what the Church should be) with television

screens? There are certain wonderful things that you can do with television screens, and obviously I'm not a luddite, but Neil Postman would say that all technology has limitations. It has certain limitations which it cannot do, and when you change the medium by which you communicate, you will change that message.

The other thing Neil Postman said that is relevant to our conversation is that, especially in new technology, the positive impact of the new technology shows up first, and the negative impact often shows up later. It is up to us as discerning users of technology to understand what Neil Postman called the *net effect of technology* -and to maximize the positive effects and mitigate the negative effects. For example, I love my iPhone and use it for all kinds of things. I have a high level of dependence on it. However, if someone were to give me an iPhone and tell me it was going to cause me to have an addiction to pornography or cause me to compromise some of the most important relationships in my life or cause me to injure someone by texting and driving, I would clearly see it as a snake instead of a helpful device. However, that's not how the iPhone is presented to me, nor is that the case with the way any new technology is presented. It is always presented with the benefits first, and we often don't know the consequences until later. In an article for *Prodigal Press*, Marvin Olasky and I call that the *happy hour effect*.

Anytime a person walks by a bar at happy hour, there is not a sign on the door saying, "Come in. We will take your money and cause you to behave stupidly. Later in the evening you are going to make decisions that you will regret for the rest of your life." That is not what the sign on the door would say. Rather, it would say, "Happy Hour." It is the promise of a change in behavior, positive promises, that lure us into that. The negative consequences don't show up until later.

I would argue that as Christians though, we need to understand and be discerning about the effects of technology.

When I was doing a story for *Prodigal Press*, I came across this story about the Facebook burglar, which I thought was a perfect example of what I'm talking about. A woman whose house was robbed posted a security camera video on her Facebook profile. Because of the video, the burglar was identified and arrested. Now, if that was all you know about this story, you might think what an amazing and positive use of technology it was. However, once the burglar was arrested

and the interrogation began, they discovered that the burglar turned out to be a Facebook friend of the victim. He learned that she would be out for the evening because of updates she made on her Facebook status. When you see the entire story, you can see that technology is very much a two-edged sword.

According to today's statistics, 4,000 people will die in texting and driving incidents. Our culture would tell you that this is a cost of technology that can't be helped, but as Christians and leaders, we need to be more discerning about what the pitfalls of technology can be.

I was an adjunct at the University of North Carolina in Charlotte for about five years. I taught a news writing course, and the first day they put me in a lab where there was a computer screen in front of every student. I went to the department head and requested to be moved out of that classroom because they can do the internet on their own time. When they are with me, we are going to be interacting with one another. I'm not saying that that's the right answer for you in your classes, I'm simply saying that this headlong rush we've made toward the wired classroom will very much have mixed implications. It changes the nature of the relationship between the teacher and the learner. All of the implications aren't negative, but we need to be intentional about thinking through them.

I want to share with you a few thoughts as well from Marshall McLuhan. Marshall McLuhan was a deeply committed Christian. He was a Catholic who took his faith and his relationship with Christ very seriously. Marshall McLuhan was best known for a book called *Understanding the Media*. Many of you might be familiar with the expression, "The medium is the message." Marshall McLuhan communicated this message in a story that is sometimes called McLuhan's Lightbulb.

Imagine that you are in a room that is pitch black. You are blindfolded and brought into the room, where the blindfold was taken off. You are now standing in a dark room, and you have no idea what is in the room. Marshall McLuhan asks the question, "What would our behavior be?" Most people would be cautious, slow in your movements, very hesitant, even fearful or scared. However, the very second the lights were turned on and you could see everything about and who was in it with you, your posture toward the room would change. So, what changed about the content of the room? Nothing.

The content of the room was the same. What changed was the medium by which I experienced the room. That was the only difference. That's why McLuhan said that the impact the room has is much less dependent on the room itself than the medium in which we come to experience it. "The medium is the message."

Marshall McLuhan was also the one who warned us that Samuel Taylor Coleridge's idea that entering into the world of the storyteller is entering into the willing suspension of disbelief. He said that television and movies create these suspensions of judgment instead of the willing suspensions of disbelief.

Do media have the ability to manipulate and confuse? Yes. That's why Christians, who should be concerned about the true, the good, and the beautiful, need to master modern media.

I want to close with a story that I think will bring all of this together.

This is a true story that happened to my brother and me when we were at the University of Georgia many years ago. I'm about two years older than my brother, so we were in college together for two years. Every Tuesday night we would go to a Bible study. It was our practice on Tuesday evenings to sit in the dining hall, Molton Hall, at one of the large community tables in hopes that others would come and sit with us so that we could invite them to our Bible study. It was our effort at relational evangelism. One evening we were sitting at that table and a young man came and sat with us. This was in the late 1970s, in a day when hearing aids were very different than they are today. This young man that sat with us had very large hearing aids in his ears, with wires that came out of his ears that led to a battery pack in his shirt pocket. It was obvious that this young man was hard of hearing. This particular dining hall was classic of its day: linoleum floors and cinder block walls and plates that rattled loudly.

My brother was trying to engage this young man in conversation, though it was very loud and difficult. Eventually my brother was able to invite him to the Bible study, and this young man asks what goes on at the Bible study. My brother says, "Our Bible study is designed to help people grow in their relationship with Jesus Christ."

The young man asked, "What?"

My brother says louder, "Grow in their relationship with Jesus Christ."

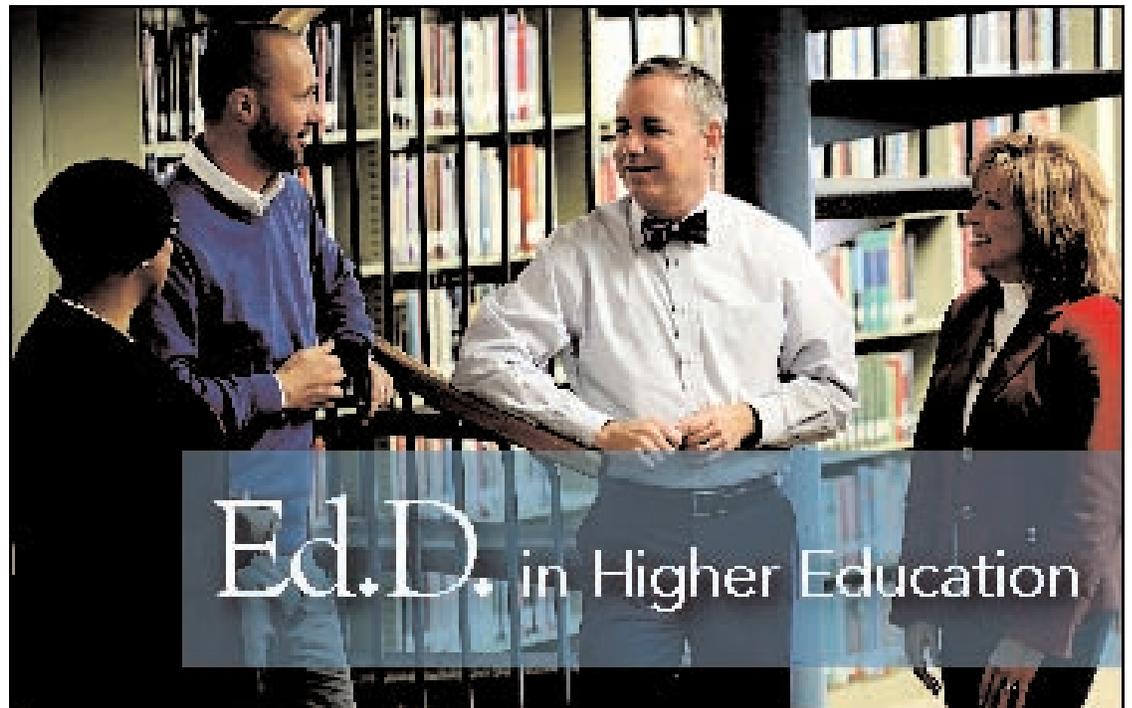
The young man said, "Who?"

Have you ever been in a room that was loud and it suddenly got quiet? That is exactly what happened when my brother yelled out, "JESUS CHRIST."

Every head in the room turned to face us. The young lady at the next table said, "I don't think you should be talking to him that way!"

That story, besides being a true story that was told many years afterward around our family dinner table, I think is in some ways a metaphor for the way we communicate with the culture. We have a message of blessing that we want to communicate to the culture. But because we have difficulty being heard a lot of times our strategy is to get louder and louder and more shrill. The point that this message of peace and blessing is too often not heard as a blessing but rather as a curse.

I hope that the ideas I have shared with you about how to use storytelling will help you communicate the message of Jesus Christ, this great message of blessing and peace, to the audiences that are standing in front of you today.



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