

# THE BAPTIST EDUCATOR

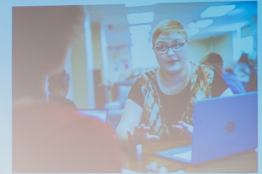
News Journal of the International Association of Baptist Colleges and Universities



## Investments for the Future

Ongoing investment in classroom technology and iPads for all students and faculty for Fall 2021

"Moving the Needle" initiative to enhance student success



# IABCU

## Inspiring Peers

Vol. 87, No. 2, Summer 2023

# Hall new executive secretary

IABCU welcomed a new Executive Secretary at its annual meeting at Bluefield University, Mrs. Laurie Hall. She assumed her duties with the association on April 1, 2023.

Mrs. Hall's close connection with Baptist higher education began even before attending college as both her mother and father, a retired Baptist minister, preceded her as graduates of member institution Wayland Baptist University in Texas. Her entire adult life has been directly involved with Baptist university life as a student, employee, and wife of Wayland President Dr. Bobby Hall.

A registered nurse by profession, Mrs. Hall felt called to the important duty of First Lady and gave up her own chosen profession in order to serve in that profession.

"My desire to work with an organization that focuses on promoting the interests of Christian higher education and supporting those carrying out that mission is very strong," said Mrs. Hall. "I believe that my experience has provided me with a unique understanding of the pressures, challenges and joys the leaders of Baptist schools experience every day."

Prior to becoming First Lady, Mrs. Hall served the university as Director of Health Services and as a member of its body of administrative leaders, the University Council. She holds degrees



in theology and philosophy as well as in nursing. In addition to her more recent experiences as a hospice nurse, Mrs. Hall owned and managed her own successful custom picture framing business for more than 20 years.

"I am excited to be able to apply my past experiences in service of IABCU's mission. Having served alongside my husband for many years at a Baptist institution has done nothing but deepen my love and commitment to Christian higher education," Hall noted. "It is vital for university leaders to have an opportunity to connect and discuss issues both professionally and personally. IABCU presents that opportunity and many other advantages for its members.

"We will work hard to enhance IABCU's value to its members and their institutions as we seek, together, to advance the Kingdom of God."



## Table of Contents

- 2 New Executive Secretary
- 3 Leadership Changes
- 4 BCU Scholars Update
- 6 Annual Meeting in Pictures
- 8 Hester Lectures - part one
- 10 Legal Notes
- 11 Remembering Tim Fuller



Vol. 87, No. 2 ~ Summer 2023  
Publisher: Bobby Hall, President and Board Chair, IABCU  
Managing Editor: Laurie Hall, 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.

### International Association of Baptist Colleges and Universities

3401 Southwest 7th St.  
Plainview, TX 79072

Send news items to:  
Laurie.Hall@baptistschools.org



**Cover image:** Dr. David Olive of Bluefield University addresses guests at the dinner held on the Bluefield campus during the IABCU Annual Meeting held on June 4-6, 2023. *Photo by Bluefield University*



## Member Schools

- Baptist College of Florida
- Baptist Health Sciences University
- Baylor University
- Blue Mountain Christian University
- Bluefield University
- California Baptist University
- Campbell University
- Campbellsville University
- Canadian Baptist Theological Seminary and College
- Carson-Newman University
- Charleston Southern University
- Chowan University
- Clear Creek Baptist Bible College
- Criswell College
- Dallas Baptist University
- East Texas Baptist University
- Fruitland Baptist Bible College
- Gateway Seminary
- Hardin-Simmons University
- Howard Payne University
- Jacksonville College
- Louisiana Christian University
- Midwestern Baptist Theological Seminary
- Mississippi College
- Missouri Baptist University
- Montana Christian College
- New Orleans Baptist Theological Seminary
- North Greenville University
- Oklahoma Baptist University
- Ouachita Baptist University
- Samford University
- Shorter University
- Southeastern Baptist Theological Seminary
- Southwest Baptist University
- Stark College and Seminary
- Union University
- University of the Cumberlands
- Univ of Mary Hardin-Baylor
- Wayland Baptist University
- William Carey University
- Williams Baptist University

# Leadership changes at IABCU Annual Meeting

The IABCU board convened just prior to the start of their annual meeting held at the Pipestem Resort in Virginia, and a new slate of officers were nominated and later confirmed at the IABCU business meeting the following day. Dr. Rick Brewer, president of Louisiana Christian University advanced from vice chair to become board chair for the 2023-24 year. Joining him leading the organization will be Dr. Gene Fant, president at North Greenville University, as vice chair; Dr. Mike Hardin, provost at Samford University, will serve as recording secretary; and the treasurer will be Dr. Susan DeWoody, an executive search consultant for Carter Baldwin. All officers serve a one-year term but are eligible for one additional term.

Comprising the remainder of the board are Dr. Carolyn Bishop, president of the Consortium for Global Education; Dr. Blair Blackburn, president of East Texas Baptist University; Dr. Jeremy Buckner, provost and vice president for academic affairs at Carson-Newman University; Dr. Keith Elder, provost and executive vice president at Mississippi College; Dr. Sharon Enzor, provost at Blue Mountain Christian University; Dr. Bobby



*Dr. Rick Brewer, Board Chair  
President, Louisiana Christian  
University*

Hall, president of Wayland Baptist University; Dr. David Olive, president of Bluefield University; Dr. Heath Thomas, president of Oklahoma Baptist University. Joining in their initial term as board members are Dr. Rob Blackaby, president of Canadian Baptist Theological Seminary; Dr. Stan Norman, president of Williams Baptist University; Dr. Andy Westmoreland, president emeritus of Samford University; and Dr. Adam Wright, president of Dallas Baptist University.

# Winkler chosen Schmeltekopf fellow

The Baptist College and University Scholars program has had a full 2022-2023 academic year! We spent the year reading through David Bebbington's *Baptists Through the Centuries*, and had the opportunity to enjoy a meal with Dr. Bebbington and talk with him in person about Baptist history. We wrapped up our year with a final coffee conversation that included a visit from three prospective BCU scholars as well as our annual dinner at Don Schmeltekopf's home.

The BCU program is pleased to introduce you to the current Schmeltekopf fellow, David Winkler. This is the first fellow who has received a financial fellowship in addition to the mentoring and leadership opportunities. As always, we appreciate the continued support of the IABCU for our BCU scholars.

The BCU Scholars program has been under the leadership of Dr. Beth Barr and in May transitioned to Dr. Kevin Dougherty, also of Baylor.

*I am a fourth year Ph.D. candidate in Baylor's higher education leadership program seeking an administrative appointment at an institution that values faith-integrated higher education. My time as a student at Ouachita Baptist University helped me develop a deeper love of God and a love of learning that has continued to foster*



*my curiosity, shape my beliefs, and solidify my worldview. My experiences at Baylor have only deepened these affections and strengthened my passion for the future of Baptist colleges and universities.*

*The threads of Christian education have been woven together across nearly two decades of my life. Because of that, I have received excellent instruction, have been afforded incredible learning and vocational opportunities, and am continually surrounded by remarkably driven men and women who push me to be and lead better. I have experienced first-hand what Christian higher education can be. My primary goal is to ensure these kinds of educational and leadership experiences do not end with me.*

*As a Ph.D. candidate I possess a large amount of content knowledge*

*concerning the landscape of higher education. As I reflect on a decade of experience as a student and administrator, I can't help but recognize the sea change that is taking place on American college campuses as it pertains to student success and leadership development, as well as the recruitment and retention of an ever-diversifying student body.*

*This empowers me to envision a path forward that is specifically attuned to the strengths and opportunities that are uniquely available to Baptist colleges and universities. I am seeking various roles within a variety of areas, including enrollment management, academic affairs, presidential affairs, institutional research and effectiveness, and student services. I know that I am well prepared to lead, serve, and achieve success at a Baptist institution because of my time at Baylor and Ouachita.*

*In addition to being a full-time Ph.D. candidate, I serve as the Schmeltekopf Fellow for Educational Leadership and President of the Baylor Graduate Student Association. I live in Waco with my wife, Caroline, our son Harris (2) and Corgi Millie. We are active members in our church community in Waco.*

~ David Winkler, BCU  
Schmeltekopf Fellow 2022-2024



# Empowering Your Mission

You face an array of rapidly changing challenges as you work to fulfill your institution's mission, and it can be hard to know where to focus your efforts. But you don't have to go it alone.

With more than 50 years of experience serving higher education institutions, CapinCrouse provides you with the business insight and strategic solutions you need to manage today's complex challenges.

See how we can support your institution and empower your life-changing mission at [capincrouse.com/higher-ed](https://capincrouse.com/higher-ed)



audits | reviews | tax | consulting | cybersecurity

# Leaders United

*Top: IABCU Annual Meeting attendees catch up over appetizers outside the Bluefield University chapel building in Virginia. Middle: Dr. David Olive of Bluefield University addresses attendees at the dinner held on his campus during the Annual Meeting.*



*Right: Visiting with fellow Baptist university leaders is a high point of the IABCU Annual Meeting, held recently in Virginia at Bluefield University.*



# IABCU Annual Meeting 2023



*Left: A praise ensemble from Bluefield University leads the IABCU attendees in worship on Monday morning at the Annual Meeting. Below: Dr. Timothy George presents the Hester Lecture at the meeting.*



*Left: Attorney Jim Guenther brings legal updates to the IABCU attendees during the Annual Meeting. Right: The BCU Scholars gather for a photo during the Annual Meeting festivities at Bluefield. Pictured are (from left) Brandon Johnson, Philosophy; David Winkler, Higher Education; Casey Spinks, Religion; and Kevin Dougherty, BCU Mentor.*

# The Love of Learning & The Desire for God

*Dr. Timothy George, Samford University and IABCU's 2023 Hester Lecturer*



*This is the first installment of the Hester Lectures delivered at the 2023 IABCU Annual Meeting at Bluefield University in Bluefield, Virginia.*

*The Love of Learning and the Desire for God* is title of a wonderful book by the great Cistercian scholar Jean Leclercq.<sup>1</sup> There he brings together two models of learning in the Middle Ages: the monastic and the scholastic. The universities arose out of that amalgamation in the twelfth and thirteenth centuries. Learning, desire, and God are all affectional terms. This topic pushes use beyond mere intellectual curiosity and summons us to love God with all our heart, mind, soul, and strength (Mark 12:30).

What is the Great Tradition? It is a term that entered academic discourse from the field of literary criticism, as the title of a book published in 1948 by a Cambridge don, F.R. Leavis.<sup>2</sup> The great English novelists, he said, were Jane Austen, George Eliot, Henry James, and Joseph Conrad. In a later work, he allowed D.H. Lawrence to enter that rarified company. Leavis' work created a firestorm of controversy centered around the concept of canon, a battle that raged for decades within departments of English and elsewhere. To move from literature to

theology, the Great Tradition refers to that body of wisdom, consensual and catholic, found at the heart of all orthodox forms of the Christian faith. It is summarized in the great creeds and confessions of the church which focus on the trinitarian and Christological beliefs classically expressed at Nicaea, Constantinople, Ephesus, and Chalcedon, based on the apostolic witness of the Holy Scriptures.

This is what C.S. Lewis called "an agreed, or common, or central, or mere Christianity."<sup>3</sup> Not mere in the sense of minimal or barely, but mere in the sense of core, mere in the sense of getting to the very heart or essence of something. In this doctrinal sense, the Great Tradition is like the guardrails that keep us safely focused on the road when negotiating the twists and curves of a dangerous mountain highway. Their purpose is not to restrict our creativity, or to stifle our having fun, but rather to keep us safe. Without offering here a critique of either Leavis or Lewis, I want to draw on both of their construals in this paper.

Let me say up front that I assume there is such a thing as the Great Tradition which encompasses the history of redemption unfolded in the story of the Bible at the heart of which is the Christological confession: Christ has died,



Christ has risen, Christ will come again. This confession is not just a matter of personal, private belief, or of sectarian denominational significance, but is intended rather for what the New Testament calls the *oikouménē*, the whole inhabited world (cf. Luke 2:1). Its concerns embrace every person made in the image of God—which is every person. It thus embraces not just intellectual, but also moral and spiritual formation—resulting in a lifelong quest for that which is true, and beautiful, and good. Harvard College was founded with these principles intact but by the time I became a student there during the student revolution of the late sixties and early seventies, there was smoke in the air, blood on the ground, and everything, it seemed, was up for grabs.

### *A Walk Through Harvard Yard*

What the Underground is in London and the Metro is in Paris, the MBTA—or just the T for short—is in Boston, the public transportation system for a large, complex city. They say that the roads in Boston were designed to confuse the Redcoats so driving to Harvard was not an option. So, most mornings I found myself on the subway, taking the red line from Boston Common to

Harvard Square. Each morning I entered Harvard Yard through Johnson Gate and often paused to read an inscription chiseled in stone:

*After God had carried us safe to New England, and wee had builded our houses, provided necessaries for our livelihood, reard convenient places for Gods worship, and settled the civill government one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate minister to the churches when our present ministers shall lie in the dust.*

As anyone familiar with Harvard's founding documents knows, America's oldest university had an orthodox, Christological orientation from the beginning. As the College Laws of 1640 make clear, Harvard's founders were concerned with spiritual formation as well as academic training: "Let every student...consider

well the main end of his life and studies is to know God in Jesus Christ which is eternal life (John 17:3) and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning. Seeing the Lord giveth wisdom, everyone shall seriously, by prayer, in secret, seek wisdom of him."

*continued, pg. 13*

“America’s oldest university had an orthodox, Christological orientation from the beginning.”





Jaime Jordan  
Guenther, Jordan & Price

# legal notes

*“These laws provide enhanced protection for millions more women than were already protected.”*

## Key legal issues shared during annual meeting

I’m writing this column as I reflect on IABCU’s annual meeting just a few weeks ago. It was a great chance to enjoy the beauty of West Virginia, draw inspiration from the dinner hosted on Bluefield University’s campus, and see old and new friends.

Unfortunately, many of you were not able to attend and enjoy these pleasures. That means you also missed the dubious pleasure of hearing an update on current legal issues in higher education by Jim Guenther and me. Fear not! This issue of Legal Notes will provide a short summary of some key issues we discussed with your peers.

### Workplace Notices

Some federal agencies, including the Department of Labor’s Wage and Hour Division (WHD) and the Equal Employment Opportunity Commission (EEOC), require employers to display certain notices. The purpose is to advise employees of rights granted to them by statute. Employers can fulfill this duty using posters provided by the respective agency at no charge. (Sadly, there is also a cottage industry of folks who mail out those official-looking letters warning you to buy their posters before you are hauled before a federal magistrate in chains.)

The newest poster was released by the WHD in April. Every university should post it “in a conspicuous place in all of their establishments so as to permit employees to readily read it.” It contains compliance information on such issues as the minimum wage and the right of recent mothers to have

breaks to express milk (more on this below). The new poster can be found here: <https://www.dol.gov/agencies/whd/posters/flsa>

While we’re talking about free government posters, you should also be aware of the mandatory “Family and Medical Leave Act” and “Know Your Rights” posters found here (<https://www.dol.gov/sites/dolgov/files/WHD/legacy/files/fmlaen.pdf>) and here (<https://www.eeoc.gov/poster>).

### Individuals Affected by Pregnancy, Childbirth, and Related Medical Conditions

The EEOC has announced that one of its enforcement priorities for the next five years is the protection of “pregnant workers and those with pregnancy-related medical conditions.” Congress has been very active in this area as well, enacting both the “Pregnant Workers Fairness Act” and the “Providing Urgent Maternal Protections for Nursing Mothers Act,” the latter being commonly known as the “PUMP Act.”

Supervisors and HR personnel should take note of these new laws. They provide enhanced protection for millions more women than were already protected by the Pregnancy Discrimination Act of 1978. Employers must provide nursing mothers time for reasonable breaks in an appropriate facility to express breast milk up to 1 year after the child’s birth. The employer’s need to accommodate an employee’s individual (and changeable) needs is demonstrated by this

example in the regulations:

Irina, a shift manager at a fast-food restaurant, takes four 25-minute pump breaks each day when she first returns to work after the birth of her child. Irina's need to pump changes as her baby grows and, when the baby is six months old, she reduces her pump breaks to 25 minutes twice a day.

Also new is a requirement that employers must sometimes provide reasonable accommodations for an employee who does not have a disability. This obligation arises if the employee has given notice of a "known limitation" - a physical or mental condition related to, affected by, or arising out of pregnancy, childbirth, or related medical conditions. Also new is a requirement to provide accommodations in some circumstances if the employee is temporarily unable to perform even the essential function of the job. And, employers must now dialog with the employee (commonly known as "the interactive process") before settling on an accommodation.

These statutory duties are new and different from those employers may be accustomed to. Until these new laws are better understood, employers would be well-advised to exercise caution and seek legal advice when dealing with employees who are, or have recently been, pregnant.

### Chat GPT

For the last few months everybody has been talking about Chat GPT, the artificial intelligence created by OpenAI to interact with users "in a conversational way." OpenAI says Chat GPT will "answer followup questions, admit its mistakes, challenge incorrect



premises, and reject inappropriate requests." Although there is much anecdotal evidence that raises questions about the extent to which Chat GPT lives up to its hype, it has exploded onto the cultural scene and is sure to explode into your classrooms.

Three things about Chat GPT are very clear. First, Chat GPT and, no doubt, its successors and progeny are here to stay. The genie has left the bottle.

Also, there are clearly some good uses for Chat GPT. One university president admitted to his Board that he asked Chat GPT to write the first draft a new job description and, "It did a better job that I could have done."

Finally, Chat GPT will be a challenge in the classroom. Many will have the initial impulse to ban it completely. While this reaction is understandable, it may turn out to be neither prudent nor realistic.

How many times have we seen some new technology at first prohibited and then regulated before it becomes mainstream? My best friend in high school brought the first TI calculator to our 10th grade Algebra II class. It did about six simple math operations and cost \$150. At first students were given a zero if they brought one to class

or a test. Fast forward to when my children were in school: They were required to have an expensive graphing calculator for class, homework, and tests.

Another apt comparison is using the Worldwide Web for research. Such research was initially widely banned for classroom work. Now Internet research is a critical part of research in law, medicine, academics, and too many other fields to count.

It is imperative for institutions to have conversations about ChatGPT now. Policies must be in place and communicated to faculty and students before the university undertakes to discipline either for using this new technology. These policies may be difficult to enforce, and they may depend more than a little on an honor system. Unfortunately, such is the challenge facing universities living in the dawn of the age of AI.

*"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.*

# In Memoriam

## Remembering friend, colleague Tim Fuller



**Timothy "Tim" Fuller**  
May 20, 1957 - June 9, 2023

The individuals and member institutions of the International Association of Baptist Colleges and Universities lost a dear friend and brother in Christ, Tim Fuller, on the morning of June 9. Having just returned from sponsoring and presenting at the IABCU Annual Meeting hosted by Bluefield University, Tim passed peacefully in his sleep, likely from a known heart condition.

A graduate of Houghton College (now Houghton University) in 1979 with a degree in history, Tim discovered a passion for Christian higher education and met the woman he would be married to for 44 years, Carol.

Following a successful career of almost three decades in enrollment management at Houghton, Tim entered the consulting arena with Credo Higher Education in 2007 and then opened his own successful firm, Fuller Higher Education Solutions, in 2020. His keen intellect, ability, gentle spirit, and strong desire to benefit Christian higher education made him a cherished colleague. He was both a friend

and source of wise counsel for many college and university presidents.

Tim is survived by Carol, children Rebecca and husband Christopher, son Daniel and wife Kristin, son Jonathan and wife Abby, plus seven grandchildren.

Tim's life will be celebrated in Indianapolis, Ind., during a viewing at Flanner Buchanan Funeral Center - Washington Park North on Friday, June 23 from 5-8 p.m. and a funeral service at Meridian St. United Methodist Church on Saturday, June 24 at 11 a.m. RSVPs are strongly encouraged at Tim's memorial website, where friends and loved ones can share photos and memories. His family is also planning a private burial ceremony to be held in Houghton, N.Y., this fall.

In lieu of flowers, donations can be made in Tim's memory to Degrees of Change, the ABHE, Houghton University, or an institution of Christian higher education that is meaningful to the donor.

*“His keen intellect, ability, gentle spirit and strong desire to benefit Christian higher education made him a cherished colleague.”*

## Hester Lectures, continued

“To lay Christ in the bottom” meant to cultivate a personal, Christ-centered devotion while at the same time exploring and investigating every discipline and field of human learning—including the quadrivium and trivium of the medieval scholastic curriculum, as well as the newer humanistic disciplines that were beginning to be studied with new precision in the seventeenth century such as history, textual criticism, and “natural science.” In addition, the serious study of Scripture, with an emphasis on the mastery of Hebrew, Greek and Latin, was central to the proper interpretation of the Bible, and thus a centerpiece in the Harvard curriculum.

There has long been controversy about the seal of Harvard College which bears the single Latin word *Veritas*, “truth.” However, the first seal publicly used, in 1650, had three words: *In Christi Gloriam*, “Glory unto Christ.” Later in the seventeenth century, Harvard’s third president, Increase Mather, reformulated the wording on the seal to say: *Christo et ecclesiae*, “for Christ and the church.” Debate continued until, in the nineteenth century, another president, Josiah Quincy, discovered in the archives an unused sketch of the seal with the single word *Veritas*. Though not without more controversy, this became the familiar design we know today. But *Veritas*, even at that late date, did not connote truth as an abstract principle,



© Adobe Stock

a platonic form divorced from the flesh and blood reality of Jesus.

In 1846, Samuel A. Eliot responded to criticism about the more spartan use of the word *Veritas* apart from Christ and the church: “Will anyone say, you have ceased to dedicate your institution to your Savior? I answer, Not so, for he has declared himself to be the truth and we seek it through him still.”<sup>4</sup> And even when the word church was on the seal for all to see, it did not connote a sectarian identity but rather that “holy church throughout the world.” Harvard College was a school of the Great Tradition in C.S. Lewis’s sense, and its ultimate object, according to President Edward Everett writing in 1855 was “to train up educated young men to be worthy members of that body [which is the church] and worthy disciples of its Head.”<sup>5</sup>

The Great Tradition implies continuity with that which has come before. Though planted as a “seminary in the wilderness” on the barren, craggy shores of wintry New England—

which could only be called an outpost of civilization—Harvard’s founders understood their enterprise as part of the historic *translatio studii*, the transfer of knowledge from one generation to the next. This “Great Tradition,” if we may call it that, went all the way back to the garden of Eden where Adam and Eve walked with God in the cool of the day and were given the charge to name the animals and study the world that God had made. Thus, the Book of Nature and the Book of Scripture would be studied in this epic succession of learning across time. The School of the Prophets under Samuel, and reconstituted under Elijah and Elisha, in the Old Testament, was a part of this heritage as was Jesus the Teacher and the apostles who conveyed his message to Origen and Clement of Alexandria and the catechetical schools of the early church. They, in turn, passed on this sacred body of faith and knowledge to the palace school organized by Charlemagne and led by Alcuin in the ninth century, and to the monastic and



*“In a sense, the builders of Harvard were starting from scratch, but they were not working from whole cloth.”*

cathedral schools of the Middle Ages which led to the rise of the universities, chief among which was Paris founded as we know in the twelfth century but which was believed to be of apostolic origin through Dionysius the Aeropagite identified as a convert of the Apostle Paul in Acts 17.

John Calvin had studied at Paris, and though he later repudiated much he had learned there (calling it “sophistry”), he saw value in the scholastic structures of learning, enlivened and reformed by the disciplines of humanism, and these were in evidence when he opened his own Academy at Geneva in 1559. This *translatio studii* was extended to the medieval universities of England, especially to Cambridge and its Emmanuel College founded as a Puritan training school in 1584 where a young minister, John Harvard, studied before his emigration to the New World. In a sense, the builders of Harvard were starting from scratch, but they were not working from whole cloth: they were renewing a venerable tradition of learning received from others, a legacy refined by many struggles and debates, one worthy of being reformed further still and conveyed to the rising generation.

Unfortunately, none of this was on view in Harvard Yard on the morning of April 9, 1969, in what is called the “Harvard Bust.” Just inside Johnson Gate, and to the right, stands University Hall, Harvard’s main administrative building which houses the office of the president. On that day, leaders of “Students for a Democratic Society” (SDS), several hundred strong, forcibly entered University Hall, took over the building, messed up the workers there, including a number of the university’s deans who were escorted

out—some literally picked up at their desks and carried outside. There was a standoff, an occupation, a strike. The Harvard president at the time was Nathan Marsh Pusey, a classicist by training and a devout Episcopalian layperson.

About the protestors, Pusey said, “In their starry-eyed view, they think they are leading a revolution in America... This small group of people has lived in a world of fantasy. I don’t think I can reason with these people.” He didn’t try to reason for very long. The next day he called in 400 state and metropolitan police who “liberated” University Hall and arrested some 200 of the student demonstrators. Heads were cracked, blood was spilled, and Harvard, a bastion of rationality, decorum, and tradition, was never to be the same again. Of course, this was still the 60s, with assassinations, racial violence, and social upheaval spilling over nearly everywhere. Things like the Harvard Bust had happened elsewhere already, notably at Columbia University, but we were different, we thought. It couldn’t happen here, not at Harvard.

But there were reminders of the Great Tradition even in the midst of upheaval. On the other side of the statue of John Harvard is a wide expanse of the campus lawn bordered by two iconic buildings. One of these is Memorial Church, dedicated to the memory of Harvard’s graduates who had fallen in battle. (That includes a number of Harvard alumni who fought for the Confederate States of America. And, if I remember correctly, there is also the name of a at least one Harvard alumnus who died in WWII fighting on behalf of Nazi Germany). Attached to Memorial Church is a smaller,

and older, religious space, Appleton Chapel. Here, for centuries now, every school day has been opened by a service of morning prayer. I was the teaching fellow for my great mentor, George Hunston Williams, who had an 8:00 class every morning in nearby Seaver Hall. I tried to make morning prayer every day. The speakers ranged from all over the map from Buddhist to humanists, and, on occasion, even one of us evangelical types. But regardless of who was offering a brief devotion, some things were constant in Appleton Chapel. A hymn was always sung, Scripture was always read, and the Lord's Prayer was always said. In 1969, this happened even as Harvard students were being hauled off to a number of local jails, including an enterprising young student reporter named Chris Wallace.

Across the lawn from Memorial Church stood the Harry Elkins Widener Memorial Library named for young Harvard alumnus who perished in the Titanic. Boasting upwards of four million volumes, it is the third largest library in the United States after the Library of Congress and the New York Public Library. George Williams' office was in Widener Library and I frequently found myself within its precincts. The day all hell broke loose in Harvard Yard, Williams was one of several senior professors who spent the night in the library. When several hundred raucous students attempted to break down the front doors, Williams and his colleagues stood together to block their entrance, armed as they were with brooms, mops, and whatever else was at hand. Others did the same thing around the card catalogue, the nerve center of the collection in those days and essential to all the

research done there.

Just past Widener Library, near the eastern entrance to Harvard Yard, stands Emerson Hall named, of course, for one of Harvard's most famous alums, Ralph Waldo Emerson. Today, Emerson Hall houses the philosophy department, but when it was dedicated in 1905, it was also home to professors of psychology—a new discipline then, led by William James. James, in fact, had been on the committee charged with choosing an appropriate legend or statement that would be chiseled in stone at the top of the building. James and his committee came up with the well-known pre-Socratic maxim: "Man is the measure of all things." But when the unveiling took place at the dedication, James and his colleagues were surprised to find that President Eliot had chosen a different text, one not from Greek philosophy but rather from the Old Testament. Today, when one walks through Harvard Yard and glances up at Emerson Hall, the words of an ancient question can be read: "What is man, that thou art mindful of him?" (Psalm 8:4). Eliot was a Unitarian, but he knew something about the Great Tradition.

### ***The Love of Learning and the Desire for God***

The tension in the statements chosen by Eliot and James reflects a polarity that runs deep through the great tradition of Christian education—the tension between reason and revelation, between what John Calvin called the *opera dei*, the works of God displayed both in the cosmos and within the conscience of every person, and the *oracula dei*, the oracles of God given to us in the Holy Scriptures, in the life of prayer, and in the sacraments and

*“The tension in the statements... reflects a polarity that runs deep through the great tradition of Christian education ~ the tension between reason and revelation.”*



disciplines of the church.

Today we often speak of the integration of faith and learning, as though that were an easy thing. But the love of learning and the desire for God have been seen by many as antithetical. Cotton Mather reported that when his famous grandfather, the Rev. John Cotton, was a student at Cambridge in England, he worried that “if he became a godly man, t’would spoil him for being a learned one.”<sup>6</sup> Charles Chauncy, Harvard’s second president, faced this question when he answered a book by a certain William Dell, published in London in 1653, *The Trial of Spirits*, who denied the necessity of what was called “humane learning,” especially the learning that pagan writers of old had set forth in the light of nature.

In response, Chauncy claimed that there were many excellent and divine moral truths to be found in Plato, Aristotle, Plutarch, Seneca, and others and that “to condemn all pell-mell, would be a hard censure, especially to call universities Antichrists for reading of them.”<sup>7</sup> Even St. Paul quoted pagan poets (Acts 17:28), and when speaking

about the proper length of a woman’s hair once asked “Doth not nature itself teach you?” (1 Cor 11:14). Chauncy’s answer was not original, nor would he be the last to use such arguments. For in the Great Tradition of Christian education, the issue keeps coming back.

At the dawn of the Reformation, Martin Luther famously criticized universities as places where “loose living prevails, the Holy Scriptures and the Christian faith are little taught, and the blind, heathen master Aristotle rules alone even more than Christ.”<sup>8</sup> Luther was concerned about the damage that would be done when “the whore reason” was elevated above the soteriological teaching of Holy Scripture. His concern was that reason unsubsidiarized by revelation would induce a puffed-up sense of pride and self-sufficiency leading sinners to disparage the unilateral grace and mercy of God. And yet, need it be said, that Luther himself was a product of the university system for, unlike Calvin who was trained as a lawyer, Luther held a Th.D. in scholastic theology, lecturing on Peter Lombard. Moreover, he was quite proud of his doctoral degree

and once declared that when the Lord Jesus returned at the end of the age, he would personally call him by name saying, “Dr. Martinus, come forth!”

The Reformation started in earnest as a curricular reform within the University of Wittenberg. By the 1530s, Philip Melanchthon had persuaded Luther to re-introduce Aristotle, or at least parts of Aristotle, into the Wittenberg course of study. Aristotle could not be given free reign, but neither could good learning be nurtured without some reference to him. (As an example of the wing-clipping of Aristotle, consider the Paris condemnations of 1277 by bishop Stephen Tempier related to the eternity of the world, the immortality of the soul, etc.)

Luther’s favorite church father was St Augustine, to whose religious order he belonged, while that of Erasmus was St. Jerome, the patron saint of sacred philology. Erasmus saw himself as Jerome redivius and sought to imitate the great scholar-translator in his own life and work. In his famous dream of 374, Christ appeared to Jerome as an angry judge. What kind of person are you? Christ asked. “I am a





“

*Retrieval is not simply dusting off ancient artifacts and placing them on a pedestal to be admired.”*

Christian,” replied Jerome. “You lie,” thundered the judge. “Ciceronianus es non Christianus: you are a Ciceronian, a disciple of Cicero, not a Christian. Where your treasure is there your heart is also.”<sup>9</sup> The stern words of Jesus rolled like thunder through the heart of Jerome. What has Athens to do with Jerusalem? Or the Church with the Academy? What has Horace to do with Paul? Or Cicero with the gospel? Can one be both a Ciceronian and a Christian? From Tertullian on through Augustine such questions were echoed in the writings of the church fathers.

Indeed, the tension between Christianity and classical culture is rooted in the very words of Jesus himself. For his words do not come to us in his mother tongue of Aramaic (with few exceptions such as the familial term of address for God, “Abba,” and his cry of dereliction from the cross). The gospels, along with the entire New Testament, not to say the Septuagintal version of the Old Testament often quoted in the new, were written in the common idiom of Hellenistic Greek. Was it possible to peel off the husk without spoiling the good kernel within?

As the thirteenth-century Paris debates over Aristotle showed, one could not bring the classical philosophical

heritage—in either its Aristotelian or Platonic registers—into the Christian body of doctrine without remainder, that is to say, without lapsing into heresy. But the Great Tradition of Christian education aimed for the ancient pagan heritage and the Christian body of doctrine to live together in complementarity even if also in continuing tension. In particular, two biblical metaphors have provided a way forward. The first is a rather obscure text from Deuteronomy 21:

*When you go out to war against your enemies, and the Lord your God gives them into your hand and you take them captive, and you see among the captives a beautiful woman, and you desire to take her to be your wife, and you bring her home to your house, she shall shave her head and pare her nails. And she shall take off the clothes in which she was captured and shall remain in your house and lament her father and her mother a full month. After that you may go in to her and be her husband, and she shall be your wife.*

St. Jerome used this text to justify his frequent quotation of pagan authors. Secular learning was, so to speak, his new wife who, though an alien from a foreign tribe, has cut away and shaved off all that would defile. It’s not a very felicitous metaphor

for all kinds of reasons—slavery, misogyny, human beings taken in battle as the spoils of war, and so forth. But it is the one that St. Jerome used.

Another image we find in both Origen and Augustine who referred to the children of Israel who were told to take with them in their exodus from Egypt both silver and gold and to make productive use of them in their new life ahead, the despoiling of the Egyptians. Both of these biblical metaphors have to be cleaned up quite a lot—wartime violence on the one hand and outright theft on the other—but they both have the advantage of being in the Bible and made the object of sanctified imagination.

The Great Tradition presupposes continuity, preservation, retrieval, and translation—translation both in the sense of conveying into a different language that which has been spoken or written in another, and in the sense of passing on a body of knowledge or a cultural legacy from one generation to another, as in the *translatio studii* I have referred to earlier. Retrieval for the sake of renewal is what we ought to be about. But retrieval is not the same as repristination. Retrieval is not simply dusting off ancient artifacts, and placing them on a pedestal to be admired.



© Adobe Stock

The apostle Paul has something like this in mind when he writes to the church in Corinth and reminds them that he has passed along to them that which he has also received from others (1 Cor 15:3). What Paul has in mind there in part is the gospel which is based upon, “according to,” the Holy Scripture of what we call the Old and New Testaments, though at the time canon formation was still in process. But this “passing on,” this transference, the *translatio studii* can be undermined, disrupted, set back. There is no guarantee that it will be passed on, that it will endure.

The sack and fall of Rome at the hands of Alaric the Visigothic barbarian chieftain on August 24, 410 was such a disruption. Without the internet or airmail to use, it must have taken a number of weeks or even months for the news of Rome’s fall to reach the ears of St. Jerome ensconced as he was in a monastery in Bethlehem working on his commentary on the book of Ezekiel. When word of the catastrophe did finally reach the learned saint, he set aside his commentary work and sat for several days in stricken silence. “I was so confounded by the havoc wrought in the West and above all the sack of Rome that, as the common saying has it, I forgot even my own name. Long did I remain silent, knowing that it was a time to weep.” Again, he wrote, “When the brightest light of the world was extinguished, when the very head of the Roman Empire was severed, the entire world perished in a single city” [in *una urbe totus orbis interiit*].<sup>10</sup>

Some refugees from Alaric’s reign of terror did make it all the way to Syria and Palestine in the East, but many more fled south from Rome, past Naples and Sicily, across the Mediterranean, and onto the shores of North Africa. Pelagius, with whom Augustine had already crossed swords, and with whom he would conduct a major theological argument for the next decade, was one of those refugees from Alaric who crowded in around Bishop Augustine in North Africa. In a letter to one of his friends, Pelagius wrote,

*It happened only recently, and you heard it yourself, Rome, the mistress of the world, shivered, crushed with fear, at the sound of the blaring trumpets and the howling of the Goths. Where, then, was the nobility? Where were the certain and distinct ranks of dignity? Everyone was mingled together and shaken with fear; every household had its grief and an all-pervading terror gripped us. Slave and noble were one. The same specter of death stalked before us all.*<sup>11</sup>

Why had God allowed this to happen? Augustine was asked again and again. Rome had pledged allegiance to Je-

sus Christ but why had Jesus Christ not saved the Romans from the fury of the Goths? Homage to Rome’s mythic founders, Romulus and Remus, had been replaced by devotion to Rome’s founding apostles, Peter and Paul, but what good was such allegiance? To answer these questions Augustine began to write *The City of God*, a work completed only a few years before his death in 430.

What happened to the legacy of Christian learning, when, figuratively speaking, the lights went out all across Christian Europe? Though the term has been totalized and misused to the point of making it almost useless anymore, there were good reasons why Petrarch gave us the term “Dark Ages” to refer to the centuries that had followed “the glory that was Greece and the grandeur that was Rome.” Who passed along the torch, the tradition of Christian learning and believing in this perilous time? How can this torch still be passed on when the world seems to be falling apart all around us? There is one figure, more than any other in Christian history, who can help show us the way: Aurelius Augustinus, Bishop of Hippo, St. Augustine.

<sup>1</sup> Jean Leclercq, *The Love of Learning and The Desire God: A Study of Monastic Culture* (New York: Fordham University Press, 1982).

<sup>2</sup> F.R. Leavis, *The Great Tradition* (NY: Chatto & Windus, 1948).

<sup>3</sup> C.S. Lewis, *Mere Christianity* (New York: Harper Collins, 1952), xi.

<sup>4</sup> George H. Williams, *Wilderness and Paradise in Christian Thought* (Eugene, OR: Wipf and Stock, 2016), 203.

<sup>5</sup> Williams, *Wilderness and Paradise*, 204.

<sup>6</sup> John Cotton quoted in Samuel Eliot Morison, *The Founding of Harvard College* (Cambridge: Harvard University Press, 1935), 101.

<sup>7</sup> Charles Chauncy, “A Faithful Ministry and Schools of Learning: A Sermon preached the Day after Commencement by Charles Chauncy, B.D., President of Harvard College in New England, 1665” in *The American Journal of Education* 6 (Hartford: Henry Barnard, 1881), 23.

<sup>8</sup> Martin Luther quoted in George Marsden, *The Soul of the American University: From Protestant Establishment to Established Nonbelief* (New York: Oxford University Press, 1994), 35.

<sup>9</sup> Jerome, “Letter 22 to Eustochium, 30.”

<sup>10</sup> Quoted in Jaroslav Pelikan, *The Excellent Empire* (Eugene, OR: Wipf and Stock, 2014), 44.

<sup>11</sup> Pelagius quoted in Peter Brown, *Augustine of Hippo: A Biography* (Berkeley: University of California Press, 2000), 287.