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**The Freedom To Be
A Christian College**

**Christian Leadership
Through Change and Crisis**

Leadership of Another Kind

FEATURES



11

THE FULBRIGHT IMPACT

By Ben Shivers



17

CHRISTIAN LEADERSHIP THROUGH CHANGE AND CRISIS

By Gabriel Salguero



23

THE FREEDOM TO BE A CHRISTIAN COLLEGE

By Brett McCracken



31

LEADERSHIP OF ANOTHER KIND

By Mark Labberton



39

NOTES FROM THE FRONT: BESTSEMESTER INNOVATIONS

By Morgan C. Feddes



43

CULTURAL UNDERSTANDING IN CHINA

By Leah E. Mullen

REGULARS

FROM THE EDITOR 3

By Morgan C. Feddes

AROUND THE COUNCIL 4

The news of the CCCU

FROM CAPITOL HILL 9

By Shapri D. LoMaglio

BESTSEMESTER®: REFLECTION 47

By Marisa McHenry

ON THE SHELF 49

What your peers are reading

THE COUNCIL FOR CHRISTIAN COLLEGES & UNIVERSITIES (CCCU)

is an international association of intentionally Christ-centered colleges and universities. Founded in 1976 with 38 members, the Council has grown to 121 members in North America and 60 affiliate institutions in 19 countries. The CCCU is a tax-exempt 501(c)(3) nonprofit organization headquartered in the historic Capitol Hill district of Washington, D.C.

THE MISSION OF THE CCCU is to advance the cause of Christ-centered higher education and to help our institutions transform the lives of students by faithfully relating scholarship and service to biblical truth.

DISTRIBUTION

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ADVERTISING

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FROM THE PRESIDENT

Hope Beyond the Blizzards



Shirley V. Hoogstra, CCCU President

THE START OF 2015 has seen historic snowfalls on many of our campuses, as well as here in Washington, D.C. As we slosh to classes or our offices, I'm beginning to see winter as not just another season, but as a metaphor for the challenges Christ-centered higher education faces today. On certain days, it can be cold and hard to navigate. You need the right equipment if you are going to move forward on the roads and sidewalks. (Heat helps.)

During these wintry months, several CCCU professional conferences have also occurred. I've had the privilege of attending many of these and have listened to what you are saying: Today's context of higher education is changing and messy. Current unfunded regulatory responsibilities. Even more proposed regulations. More accreditation tensions. Some uncertainty about funding and enrollment. Broad populations of students from 16 to 60. Expectations of a technology-driven learning culture. A biased press. How is it that, according to polls, 77 percent of Americans claim to be Christians, and yet the press – while a powerful democratic necessity – paints Christianity as something to be contained, to be left out of the public square? How have Christians contributed to this superficial, unwise portrayal?

Why do we persist? We love the mission of Christ-centered higher education. We love being Christ-followers. We love shaping young men and women for leadership and service. We love the divine challenges God gives us to represent Jesus Christ to a larger community and culture. We love the fact that the Council for Christian Colleges & Universities was built on centuries of Christ-centered higher education and now secures a future that includes:

- More than 450,000 students and close to a million parents who say "yes" to the

mission of Christ-centered learning for their daughters and sons;

- Over 30,000 faculty who love Jesus and through their teaching and scholarship make a difference for God's kingdom;
- Over 37,000 staff who offer their many gifts and talents every day at our institutions to advance the cause of Christ;
- Donors who gave close to a billion dollars (through gifts, grants and foundations) last year alone to our schools because they are called and committed to Christian higher education.

Yes, we love and celebrate these many attributes that define our organization. And we don't ignore the fact that today's context for those committed to Christ-centered higher education is more challenging than ever. We cannot stem the tide of our culture's religious ambivalence and skepticism alone. The very human questions of who we are, where we came from and how to fix this broken world persist in louder tones every day. We hear them in the media, the movies and the multiple conversations that take place in every corner of our country.

But collectively, we have received grace and wisdom to know how to address these questions, and as we do so, we can surprise the skeptic and encourage the ally. As the body of Christ, we share in the crucifixion and the resurrection of our Lord together. We suffer and celebrate together. Who is Jesus after all? He is the Son of God, the Word made Flesh, the Second Person of the Trinity. And after he died and rose again, he formed a *new* body. Those early believers became his hands, his feet, his voice. By God's grace, we, too, are members of that body, of the Word made Flesh – together.

In Psalm 11, when David's friends tell him to hide and give up because his circumstances are too hard, he asserts that God is on his heavenly throne. He answers his friends with a deep trust in the Lord

because he knows that God is not threatened by his opponent's attacks. God will prevail. David clings to the reality that God is with him, and so he has nothing to fear. I believe that is our encouragement today.

I am in this role today because, like many of you, I am a product of Christian higher education, shaped both by my undergraduate education and by the leadership programs of the CCCU. Those experiences taught me over and over that we in Christian higher education are for *and about* following the Lord Jesus, that the God of the universe is with us, and that he is not surprised at what happens around us as we seek to make a difference in the lives of our students.

That difference is an eternal one. And being for and about Jesus presumes that Jesus is also for and about *us*. That is the foundation of our faith, and it has not been shaken. What's more, it never will be. We already know the end of the story, and so together, we can move forward.

Christian higher education will endure the changes and storms of our times because Christ is timeless. We will serve faithfully because Christ is faithful. The CCCU will not merely survive; together, we will thrive. We share in this work together because God is with us. We cling to his promises because God is with us. We fear not because God is with us – even when the storms come.

(This column was taken in part from President Hoogstra's keynote address at the Presidents Conference in Washington, D.C.)

FROM THE EDITOR

Learning in God's Wide World



Morgan C. Feddes

IN RECENT MONTHS, I've been asked on a couple of occasions the one thing I would most recommend college students do before they graduate. My answer? Head off campus for at least a month and study abroad; and if you can, do it internationally.

Now, to be fair, there are a *lot* of things I think students should do before they graduate. Among them: Take a course in American national politics and another in Russian literature; go on 2 a.m. trips for milkshakes with friends during finals; attend a concert put on by the music department; read your campus newspaper; have at least one internship under your belt. But in my own college experience, nothing helped me better understand the scope of what it means that "God so loved the world" more than my time spent off campus.

I had two off-campus opportunities. One was a semester spent living in Los Angeles as a participant of BestSemester's L.A. Film Studies Center. As a native Montanan who considered Spokane, Washington to be a big and bustling city, living in L.A. was truly an experience abroad. There, I discovered my love of being surrounded by a multitude of cultures, ethnicities, ideas and worldviews, and I learned to live out my faith in unique and challenging ways at a fast-paced Hollywood internship.

My other off-campus experience was a January term class in Thailand. There, we learned about the history of the conflict between Muslims, Buddhists and Christians in Thailand and the ongoing reconciliation efforts. We studied the effects of human trafficking firsthand, visiting a shelter for young girls who had

been rescued from brothels and a women's ministry in the heart of Patpong, one of the most notorious red-light districts in Bangkok. We spent a week living in homestays, immersing ourselves in the culture and family life of the Thailand.

Both of these experiences transformed how I looked at the world and at my own understanding of God. Seeing God at work through so many different ministries in a place so far removed from my own everyday life added new depth and understanding to Jesus' call for the church to spread out to the ends of the earth.

I've been thinking a lot about these experiences as we wrap up this issue of *Advance*, which includes a feature story on the impact a Fulbright award (a grant for students and faculty to either complete research or teach abroad) can have not just on a recipient, but on his or her campus as well (p. 11). There is also a profile of BestSemester's China Studies Program, which challenges its student participants to dive into the rich culture and history of China – a country of which we often hear but know so little in the United States – and begin to look at the world through the eyes of the Chinese (p. 43). We've also included an article on some of the recent changes the BestSemester program has made as it continues to lead the way in Christian experiential education (p. 39).

Of course, there is much going on close to home as well, particularly with the many higher education-related legislative items in this current Congress and the number of legal challenges arising around religious freedom. What is at stake for CCCU institutions in this climate? This is the question Brett McCracken, managing editor

of Biola University's *Biola Magazine*, tackled in that magazine's cover story last fall, "The Freedom to Be a Christian College" – which he graciously has allowed us to reprint and share with all of you (p. 23).

In these challenging times for Christian colleges and universities, it's always welcome to have a word of encouragement and inspiration from a fellow believer. This is why we wanted to share with you two of the keynote addresses from the annual Presidents Conference. Gabriel Salguero, president of the National Latino Evangelical Coalition and pastor of the Lamb's Church in New York City, drew on his own experiences to share a message on "Christian Leadership Through Change and Crisis" (p. 17). Additionally, Mark Labberton, president of Fuller Theological Seminary, used the example of exilic leadership throughout the book of Daniel to present a message on "Leadership of Another Kind" (p. 31).

As always, our hope is that all of this information challenges, encourages and informs you in your work on campus while you close out this academic year, and also as we look to the years ahead, working together to educate and advance the cause of Christ – to all the world.

Please send any letters to the editor, story ideas or book review submissions to editor@cccu.org.

Morgan C. Feddes is staff writer and editorial director at the CCCU. An alumna of Whitworth University (Spokane, Wash.) and of BestSemester's Los Angeles Film Studies Program, she previously worked for *Christianity Today*.

AROUND THE COUNCIL

The News of the CCCU

NEW MEMBERS AND AFFILIATES

The CCCU added five new members and affiliates following approval from the board of directors:

MEMBER

Central Christian College of Kansas
McPherson, Kansas

AFFILIATES

Friends University
Wichita, Kansas

Providence Christian College
Pasadena, California

INTERNATIONAL AFFILIATES
Károli Gáspár University of the Reformed Church in Hungary
Budapest, Hungary

Nazarene Theological College
Manchester, England

CCCU MEMBERS & AFFILIATES - SPRING 2015

121 Members	60 Affiliates
19 Countries	181 Total

■ CCCU Launches Commission on Diversity and Inclusion

THE CCCU IS PLEASED to announce the launch of its newest commission: the Commission on Diversity and Inclusion.

"There is an imperative for continuing the teaching, learning and practicing of racial reconciliation within Christian higher education," says CCCU President Shirley V. Hoogstra. "We want to have a posture of humility so we can ask, 'What don't we know and what can we learn?' And we want to have the courage to forge ahead with boldness, because Christ empowers and renews every day."

The Commission on Diversity and Inclusion will build on the work of the previous Advisory Committee for Advancing Intercultural Competencies. It will be chaired by Rebecca Hernandez, associate vice president of intercultural engagement and faculty development at George Fox University, and will include a number of diversity officers at CCCU institutions, including:

- Lawrence Burnley, Assistant Vice President of Diversity and Intercultural Relations, Whitworth University
- Daymond Glenn, Vice President for Community Life and Chief Diversity Officer, Warner Pacific College
- Terry Lindsay, Dean of Diversity and Intercultural Programs, North Park University
- Michelle Loyd-Paige, Executive Associate to the President for Diversity and Inclusion and Dean for Multicultural Affairs, Calvin College
- Don Woo, Dean for Ethnic Diversity and Multicultural Programs, Trinity Christian College

"Dr. Hernandez has been a champion for bringing first-generation students and students of all races and ethnicities into

the potential that is higher education," Hoogstra says. "She has been a consistent teacher and advocate for the value of Christian education to students, parents and pastors."

"[Expanding diversity] is urgent, and it's relevant, and it needs to be done now in our colleges and universities, given the context of demographic shifts in our country and in our schools," Hernandez says. "This is excellent and exciting work, and there's plenty to learn and do with this."

One of the commission's primary goals this year is to facilitate the exchange of best practices among diversity officers at member institutions across the country, Hernandez says. Another is to host a conference at the end of the summer on diversity for CCCU faculty, staff and administrators – not just for diversity officers – as a way to share information and expand ideas throughout all aspects of Christian higher education.

The conference, which will be hosted at North Park University in Chicago, Illinois, on Sept. 25-27, 2015, will bring together teams of leaders from CCCU institutions, who will be inspired and prepared to lead their campuses into the new academic year in collaborative and intentional ways.

"We want to help all of Christian higher education address issues of diversity to fulfill God's vision for his people as a great multitude together," Hernandez says.

Those interested in learning more about the commission or its future projects can contact Hernandez at rhernandez@georgefox.edu.

LoMaglio Named Vice President for Government Relations and Executive Programs

SHAPRI D. LOMAGLIO has been named the CCCU's vice president for government relations and executive programs.

"Shapri has shown herself to be a first-class expert in government relations work," says President Shirley V. Hoogstra. "She is well respected by others and is seen as a go-to person on issues of religious freedom and institutional autonomy. She loves the mission of

the CCCU and works tirelessly for the membership."

LoMaglio serves as the principal legal and legislative advisor to the CCCU and its 181 institutions. She analyzes legislative, legal and regulatory developments relevant to the Council, engages in advocacy and education efforts on issues related to religious freedom and higher education, and counsels CCCU

members on pressing federal issues. LoMaglio has also successfully helped the Council build and maintain relationships with other leaders in Washington, D.C., who are positioned to assist with public policy education and advocacy on topics related to Christian higher education.

She holds her J.D. from the University of Arizona and is a graduate of CCCU member Gordon College.

CCCU Opposes Different Legal Treatment of Religious Institutions in HHS Interim Final Rules

IN THE FALL, the CCCU submitted a response to the interim rules regarding the coverage of certain preventative services under the Affordable Care Act, which were published by the Department of Labor, the Internal Revenue Service, and the Department of Health and Human Services.

Signed by CCCU President Shirley V. Hoogstra, the CCCU's comments

opposed the aspect of the current rules that treat religious organizations differently by granting to churches an exemption but to religious organizations only an accommodation. The CCCU argued that to do so violates the establishment clause of the First Amendment.

"It is not the prerogative or right of government to make the determination about how 'religious' a faith-based

organization is or the degree to which its constituency embraces its core religious convictions," Hoogstra wrote. "That in itself is the very definition of excessive government entanglement."

The interim rules went into effect upon their publication in August and are set to expire on Aug. 22, 2017. It is anticipated that the Department will release the final rules before that date.

Jones to Depart Role as Vice President for Communications

PAMELA K. JONES will be leaving her role as vice president for communications after serving faithfully and strategically since arriving at the CCCU in October 2011.

"Pam is a consummate professional," says CCCU President Shirley V. Hoogstra. "She has a sterling character and a loving heart. We will miss her."

Before joining the CCCU, Jones worked as an operations consultant performing business analysis. Previously, she spent 18 years working at Belhaven University, a CCCU member campus in Jackson, Mississippi, serving as the senior student development administrator. She also served as a cross-cultural mission worker with Mission to the World in the Middle East and London.

"The CCCU is continually seeking to engage and connect with its members as

we advance the cause of Christ-centered higher education together, both by sharing our news and the news we think is important for our members to know, as well as learning what our member campuses are doing. Under Pam's leadership, this desire was continually met and improved upon," says Hoogstra.

"Pam has been a superb mentor and supervisor," says Morgan C. Feddes, editor of *Advance* and staff writer at the CCCU. "She has an innate knowledge of the CCCU, of its members and of Christian higher education in general. She is wise and kind, and she has always sought the good of those she serves and those she works with."

"I have enjoyed my experience working at the CCCU and count it a blessing to further Christ-centered higher education,"



Photo by Delane Rouse, DC Corporate Headshots.

says Jones. "The gospel of Jesus Christ is furthered when men and women receive the best educational experience possible. And that is happening in our CCCU institutions."

Forgo Proposed Ratings System, CCCU Tells Duncan

THE CCCU SUBMITTED a letter in February to Secretary of Education Arne Duncan encouraging the Department of Education to forgo a proposed postsecondary ratings system, saying it "would have many unintended consequences harmful to colleges and universities and the students and families they serve."

If implemented, the proposed system would rate each institution's performance using factors such as graduation rate, average tuition, student debt and graduate income, and potentially award more federal financial aid to those institutions with higher ratings.

"The reality is that a ratings system will inevitably become a ranking system," President Shirley V. Hoogstra wrote. "This system will cause students and parents to look at one institution as 'better' than another because it is higher on the list, rather than helping students and families learn how to ask the right questions about what they should look for in a college and to help them find the college that is best for that respective student."

Hoogstra also wrote that the wide variety in American postsecondary institutions would make a single ratings system nearly impossible to construct and would hamper President Obama's commitment to lower-income students.

"The stakes are too high in an increasingly knowledge-based economy to get this wrong at this time," Hoogstra concluded. "Therefore, we strongly encourage the Department to forgo the ratings system and to instead partner with higher education to develop a system that would be simpler, more reliable, and thus could better help students and institutions alike achieve their potential."

CCCU Calls for Withdrawal of Proposed Regulations on Teacher Preparation Programs

IN FEBRUARY, THE CCCU submitted a letter to the Department of Education calling for a withdrawal of proposed regulations for teacher preparation programs at colleges and universities.

The proposed regulations would base the success of teacher preparation programs largely on the success of the students in their graduates' classrooms, using such measures as employment outcomes and student learning outcomes. Because graduates of CCCU institutions are mission-focused and service-oriented, President Shirley V. Hoogstra wrote, they are more inclined to teach at schools where student scores are more likely to

be lower and thus to reflect poorly on a graduate's teacher preparation program.

These proposed requirements attempt to replace peer-reviewed accreditation of a program's quality, Hoogstra wrote, thus eliminating "the long-standing system that has made the quality of higher education in the U.S. the best in the world."

Instead, Hoogstra called for the Department to withdraw the proposed regulations and "engage the higher education community regarding how to best encourage and incentivize those institutions that are engaging in the most effective practices in teacher preparation."

SCIO Selects Participants for Templeton-Funded Science and Religion Project

SCHOLARSHIP & CHRISTIANITY In Oxford (SCIO), the U.K. subsidiary of the CCCU, has named 25 participants for the Bridging the Two Cultures of Science and the Humanities project.

The participants come from a range of universities around the world, including two from Africa, one from Central America and one from South America, thanks to a special effort to increase diversity. Seven women were selected to the group. Though most participants are from North American CCCU institutions, there is also one participant from a public university.

Funded by the Templeton Religion Trust, project seminars will take place in Oxford, England, in the summers of 2015 and 2016.

The program fosters in participants the interdisciplinary skills and understanding central to the study of science and religion.

In addition to attending the summer seminars with lectures from eminent scholars in the field, participants will work on an original research project in science and religion intended for major publication. Funds are provided for a research assistant to help with each participant's research project and establish (or bolster) a science and religion student club at the home institution. A final conference with presidents from participating institutions will be held in the summer of 2016.

A full list of the participants is available at www.scio-uk.org/participants/



NEW CCCU SURVEYS AVAILABLE

The following surveys of CCCU colleges and universities are now available:

- 16th Annual Financial Aid Survey of CCCU Institutions
- 2010-2013 CCCU Retention and Graduation Rates Survey
- 2014-2015 CCCU Tuition Survey

These surveys are available under the "What's New" box at www.cccu.org/professional_development

Faculty Opportunities

Sabbatical Retreat on Lake Michigan Available for CCCU Faculty

A FULLY FURNISHED COTTAGE on the shores of Lake Michigan is available for CCCU faculty taking a one- or two-semester sabbatical.

Located just five minutes from downtown Holland, Michigan, and only a few hundred feet off the beach, the 1,350-square-foot cottage offers a comfortable environment for study and writing and is large enough to accommodate a small family. Rent and utilities will be covered for the duration of the stay, and a per diem will be offered, in addition to other benefits.

The opportunity is available thanks to a partnership between the CCCU and the Issachar Fund. Interested faculty must be

working on a project in one of the Issachar Fund's four areas of inquiry: creation and the world of science; medical care and human dignity; human flourishing in a technological world; or creation care. The project can address one or more of these matters from a variety of perspectives, including theological, philosophical, literary and sociological, to name a few.

Applicants interested in the house for



Photo by Anne Swoboda/Flickr.

fall 2016 and spring 2017 must apply by Nov. 1, 2015. More information is available on the CCCU's Professional Development & Research web page.

FAITH AND TEACHING: Virtue, Practice, Imagination

OCTOBER 1-3, 2015 • Calvin College • Grand Rapids, MI
Plenary speakers include: Susan Felch and Candace Vogler

CALL FOR PAPERS

This conference will explore seeing education in terms of virtues, formation, and practices. **How can Christian imagination and virtues inform approaches to teaching, learning, and student growth?** Scholarly papers are welcome from any discipline or area of educational activity and should focus on some aspect of pedagogy; theoretical and historical studies as well as accounts of practice are acceptable.

Paper proposals of 1-2 pages, including 100-word abstracts, should be sent via e-mail to kuyers@calvin.edu no later than May 12, 2015.

For the full call for papers and registration information, visit www.calvin.edu/kuyers/.

New Journal!
The International Journal of
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Database on Denominational Research Available to CCCU Members

SCHOLARS AT CCCU institutions now have access to a database of information exploring the state of the denominational affiliation among CCCU institutions, the faculty they employ and the students they serve.

The CCCU Denominational Study was a three-phase study launched in response to a fall 2011 report on waning denominational loyalty in the United States. It was designed to build a database from which empirical discussions about the role of denominational identity in Christian higher education can proceed.

This study was designed by a steering committee of representatives from a number of CCCU institutions; it was led by Perry Glanzer, professor of educational foundations and resident scholar at the Baylor Institute for Studies of Religion; Jesse Rine, director of research projects at the Council of Independent Colleges; and Phil Davignon, assistant professor of sociology at Union University.

The first phase of the study gathered institutional data from CCCU members on factors such as denominational financial support for operating budgets, student and faculty denominational identification, and requirements for membership on an

institution's board of trustees. A total of 81 institutions completed the online survey.

The study's second phase asked faculty at 49 CCCU institutions about the importance of their own and their institution's denominational identity with regard to various university beliefs, behaviors and classroom practices of faculty at participating institutions. It also explored the role of faculty's intellectual Christian tradition. A total of 2,506 faculty responded.

The study's third phase invited students from 31 of the CCCU's member institutions to complete an online survey in the fall of 2012. The survey asked a variety of questions regarding each student's personal faith beliefs and practices, as well as how their faith intersected with their experiences and perceptions of their college or university. A total of 6,243 undergraduate students responded.

Though a number of publications, including a forthcoming article in *Christian Scholar's Review*, have utilized data from the study (see sidebar below), they have not exhausted the material available in the database. Those interested in using the database for a study should contact Perry Glanzer at Perry_Glanzer@baylor.edu.

PUBLICATIONS UTILIZING CCCU DENOMINATIONAL STUDY

Perry L. Glanzer, Jesse Rine, & Phil Davignon, "Assessing the Denominational Identity of American Evangelical Colleges and Universities, Part I: Denominational Patronage and Institutional Policy," *Christian Higher Education* 12, 3 (2013): 182-202.

Jesse Rine, Perry L. Glanzer & Phil Davignon, "Assessing the Denominational Identity of American Evangelical Colleges and Universities, Part II: Faculty Perspectives and Practices," *Christian Higher Education* 12, 4 (2013): 243-65.

Phil Davignon, Perry L. Glanzer, and Jesse Rine, "Assessing the Denominational Identity of American Evangelical Colleges and Universities, Part III: The Student Experience," *Christian Higher Education* 12, 5 (2013): 315-30.

Phil Davignon, *Faith-Based Higher Education and the Religiosity of Christian College Students*, Baylor University (2014).

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The CCCU Is Hiring!

Vice President for Academic Affairs & Professional Programs

THIS SENIOR-LEVEL POSITION IS RESPONSIBLE FOR:

Creating and implementing the vision for experiential and global education of students

Providing leadership for professional development of staff and faculty at CCCU campuses

Providing vision for the CCCU's research agenda and grant initiatives

For more information, visit go.cccu.org/vpaapp





FROM CAPITOL HILL

Five Challenges Facing Faith-Based Higher Education

IN MARCH, ZAYTUNA College in Berkeley, California, became the nation's first accredited Muslim liberal arts university. Its Muslim faith is central to its mission: "Our mission is to educate and prepare morally committed professional, intellectual and spiritual leaders, who are grounded in the Islamic scholarly tradition and conversant with the cultural currents and critical ideas shaping modern society." In order to create a religiously oriented academic community faithful to its mission, the college requires a commitment to certain behaviors by students and faculty, including prohibitions against tobacco and alcohol, single-gender housing and requirements for modest dress, among others. All students are also required to memorize and recite the Quran in order to graduate.

Accreditation brings with it legitimacy within the academy, as well as the ability for students to use federal student aid at the institution, and has traditionally affirmed academic quality as well as fidelity to mission. It is encouraging that Zaytuna has received regional accreditation at a time when many CCCU institutions have felt pressure to change how they have historically interpreted and implemented the religious aspects of their missions. Outlined below are five challenges that CCCU and other faith-based institutions face stemming from their religious missions.

NARROWER EXEMPTIONS FOR RELIGIOUS ORGANIZATIONS OTHER THAN CHURCHES

Currently, religious institutions are able to maintain certain practices and policies through exemptions granted to them because of their religious beliefs. However, there have been several recent attempts to narrow the definition of which organizations and practices should be considered religious and therefore exempt. Exemptions have been dependent on factors such as: hiring or serving only co-religionists; having an official relationship with a church or denomination; or having a primary purpose of inculcating reli-

gious beliefs, among others. This narrowing puts pressure on certain religious missions and violates the Establishment Clause, as the government places itself in the position of determining which hierarchical and organizational structures are worthy of religious freedom protections and which are not.

Institutions of Christian higher education (CHE) and other faith-based institutions are neither churches nor solely places of religious inculcation; they are places of learning, and many are open to non-Christians. Government should continue to equally protect the beliefs of religious organizations, regardless of their purpose, corporate structure or the nature of the population they serve.

ACCESS TO GOVERNMENT FUNDS

While religious parachurch institutions like CHE receive constitutional protections due to their religious nature, they must also maintain their clear focus on the rest of their mission (education, addiction recovery, etc.) as certain church-state separationists are actively pursuing legal and policy outcomes that would result in religious organizations that are primarily sectarian being unable to receive any government money. As the legal battles over the breadth and scope of religious mission go forward, one eye must be trained on protecting the clear identity of CHE as an academic enterprise able to access government funds in a constitutionally prescribed way.

There has been some discussion of whether CCCU institutions could find ways to operate independent of federal funds. But even if this was possible, without public support there will be other challenges, such as to accreditation, which could undermine CHE's legitimacy.

ACCREDITATION

The Higher Education and Opportunity Act of 2008 required accreditors to respect an institution's mission, including religious

mission. There have been debates however, past and current, over what the scope of that requirement entails. Does it merely extend to curriculum and student programming, or does it also extend to how boards of trustees are comprised? To an institution limiting its faculty and students only to those who agree with the religious beliefs of the institution? To the language of conduct policies that all faculty and students agree to as part of their decision to join that community?

In 1991, the Middle States Commission on Higher Education (MSCHE) questioned whether Westminster Seminary's board composition – comprised solely of elders, who were required to be male to be an elder – should be reaccredited. In 2001, the American Psychological Association wondered whether religious institutions that restricted students, faculty and staff to only those who shared their religious beliefs could continue to be accredited. In 2014, Gordon College's long-standing policy restricting sexual activity to the context of marriage between a man and a woman created public scrutiny of their accreditation.

In 1991, now Senator Lamar Alexander (R-TN), then Secretary of Education, chastened MSCHE for not respecting the religious liberty of Westminster Seminary. In 2001, the APA created an exemption for religious institutions that hired and admitted only co-religionists; it reaffirmed that exemption in 2014. The events surrounding Gordon College today pose the question of who ultimately is best positioned to define the proper scope of an institution's religious mission – the accreditor or the institution?

Without regional accreditation (or relegated solely to religious accreditation), faith-based institutions would lose their relevance in the academy. Religious institutions with Christian, Catholic, Jewish, Mormon and Muslim missions alike add to the diversity of the American higher education system. Like women's colleges, work colleges or institu-

tions with any of a myriad of other unique and important missions, accreditors must continue to ensure that each institution is faithful to *its* mission. Only this focus will continue to preserve the strength found in the breadth of U.S. higher education.

RESTRICTIONS ON TAX ADVANTAGES FOR NONPROFITS


During a period of financial strain, all levels of government have attempted to generate additional revenue by increasing the tax burden on nonprofits. On state and local levels, there have been moves to tax land owned by nonprofits or impose a "head-tax" on each employee, among other methods. On the federal level, discussions include reducing the scope of revenue that can be untaxed, restricting advantaged tax treatment to only some of a nonprofit's activities, or only giving tax advantages to nonprofits that pass a "public good" test. These would create significant strain for CHE institutions.

Besides the financial consequences, some ideas could create religious liberty and establishment clause issues. Taxing all land except that used for religious purposes would cause the government to define which practices are religious. In the case of a "public benefit," government would define which religious activities are considered a public benefit. Finally, there have been moves by the state of California, among others, to strip tax-exempt status from religious nonprofits with religious views that differ from majority-accepted social practices.

INTERNAL AND EXTERNAL CONSTITUENT PRESSURE ON MISSION

As more people ascribe to a general spirituality rather than a particular religion, and as social norms move further away from historic teachings, faith-based institutions of all types are facing increasing internal and external pressures to reevaluate the historic interpretation and application of their

missions. Efforts now to build strong relationships with external constituencies and to educate internal ones, including current students, can help prepare for these coming developments. In addition, reviewing institutional policies to ensure they articulate the religious beliefs of the institution in a grace-filled manner, and that campus programming and procedures prioritize education and pastoral care, will help CCCU institutions best live out the fullness of their mission.

As we look to the future seeking to maintain cultural engagement, relevance and Gospel witness, conversations now can begin to prepare each community to respond to coming decisions with grace, truth and humility. 

Shapri D. LoMaglio is the vice president for government relations and executive programs at the CCCU. A native of Tucson, Ariz., Shapri is a graduate of Gordon College and of the University of Arizona's James E. Rogers College of Law.

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THE FULBRIGHT IMPACT

The national program offers students and faculty a life-changing opportunity abroad.

By Ben Shivers

When Chad Richard headed to northern Brazil for a year as a Fulbright English Teaching Assistant in 2014, he knew it would be warm and humid. But he couldn't have guessed how sticky it would be until he felt condensation form on his fingers as his plane descended into Belém's Ribeiro International Airport.

"They say there are two seasons," Richard explains. "There is a season where it rains every day and a season where it rains all day."

But if the weather was warm, so was the hospitality. Richard, a 2012 graduate of Azusa Pacific University in Azusa, California, soon discovered that, in contrast to the United States, northern Brazilian culture was less clock-oriented and more event-oriented.

"The professor I co-taught with frequently started class 20 minutes late," he says. "But there's not that sense that you are wasting the precious resource that I have – of my time – that I could cash out for something else. That's just not a thing."

Since life isn't organized according to a time-maximization scheme, buses don't have an integrated schedule and there are no transfers. Instead, every bus operates an independent route.

"The timetable is you standing at the corner and waiting for the bus saying where it was going to go," Richard says.

"Waiting was something I really learned to do in Belém because you had to," Richard says. "It's something that was really valuable, too – to get to a restaurant and [find that] the central event is not the waiter coming, or the food coming, but the person across the table."

EQUAL PLAYING FIELD FOR ALL

Richard is one of 30 Azusa Pacific graduates who have won Fulbright awards since 2003.

Diane Guido is Azusa Pacific's vice provost for graduate programs and research and the university's Fulbright program adviser. She notes that when it comes to winning a Fulbright, all colleges and universities – big and small, public and private – compete in the same contest.

"It demonstrates in a powerful way that our students are competitive at the national level," Guido says. "How can we say that we have achieved the learning standards that we have set out for them, that they can write as well as anyone else, that they are flexible, adaptable to another culture? All of this comes out in the Fulbright applications."



Clockwise: Deanna Schaub, BestSemester, Renato Ribeiro/Flickr

Chad Richard (2)

From L-R: Chad Richard, Laura Ann Prickett, Kimberly Spragg

Whitworth University in Spokane, Washington, also has a strong tradition of turning out Fulbright grantees. Twenty-five Whitworth alumni have won Fulbright awards since 2002, including six in the current cycle.

Kathy Storm is associate provost for faculty development and scholarship at Whitworth. She says Fulbright grants fit into Whitworth's strategic plan.

"The Fulbright is a wonderful example of a program that helps make progress on [two strategic plan] goals – internationalization of education and intellectual enrichment," Storm says. "Fulbright opportunities allow graduates to become better equipped to make a meaningful contribution as citizens of the world. We believe this is central to our mission and calling as a community of faith."

But Fulbright grants are notoriously difficult to win. Even at Harvard University, which was the nation's top producer of U.S. Student Program Fulbright awards this year with 39 grantees, 95 applicants were denied the grant. Indeed, nationwide acceptance rates in the 2014-2015 cycle were around 20.3 percent for English teaching assistantships and 18.9 percent for student research grants, according to the latest statistics provided by Fulbright.

"We find that even applications that are stellar are not funded because of the sheer competitiveness," says Guido.

"Fulbright opportunities allow graduates to become better equipped to make a meaningful contribution as citizens of the world. We believe this is central to our mission and calling as a community of faith."

Kathy Storm, Associate Provost for Faculty Development and Scholarship, Whitworth University

So what does it take to develop a successful pool of applicants? Whitworth Fulbright Program Adviser Megan Hershey names four "structural factors" – big-picture criteria a university as a whole needs to provide: high academic standards, excellent writing skills, foreign language skills and study abroad opportunities.

"In order to have a successful pool of applicants, you need to be providing a strong education," Hershey says. She believes that Whitworth's Writing Across the Curriculum program, through which all students take a writing course within their major, gives potential applicants a better foundation for composing compelling application essays.

Whitworth also offers courses in a number of less commonly taught languages, including Swahili, Mandarin, Japanese, and Arabic, which she believes gives some applicants a competitive edge.

Regardless of what programs are offered on a campus, Hershey believes all CCCU institutions have a competitive edge in at least one area.

"Our students, because many of them are Christians or are attracted to a Christian school – they're interested in service," she says. "That works in our favor when it comes to these types of awards. Our students care about doing good works."

Even if structural factors are in place, though, many students wouldn't consider applying for a Fulbright if no one suggested it to them. Both Whitworth and Azusa Pacific use a multi-pronged approach to getting the word out, including chapel slides, an email to students with strong academic records and word of mouth via professors.

Both institutions then host one or more information sessions for anyone interested. Azusa Pacific hosts three to four sessions per year, which means that perhaps 50 students receive detailed information about the grant programs and application process each year.

At Samford University in Birmingham, Alabama, which has produced seven student Fulbright awards in the last five years, Fulbright Program Adviser Shannon Flynt says she also relies on emails and word of mouth. Though she says there are



LEFT: Photo by Spencer Genson, LASP alum, Spring 2013. **RIGHT:** Richard Williamson receives recognition for leading the Primer Taller de Direccion Coral (First Workshop in Choral Conducting) at the Conservatorio Nacional de Musica. Photo taken at end of closing concert. Photo courtesy of Richard Williamson.

no groomed applicants, the university does talk about Fulbright with underclassmen in the Honors College.

From there, program advisers Guido, Hershey and Flynt coach applicants through the essay process. Guido says most applicants' essays go through between 5 and 10 drafts – and those are the ones she sees.

Faculty members play a crucial role as well, encouraging students to apply, giving essay advice and serving on interview panels.

"If a university is really committed to cultivating a pool of applicants, they've got to give that program adviser some support, like Whitworth has done," Hershey says.

That means, for instance, a course release or a stipend.

"When I do Fulbright applications, it's like teaching a class, and the university treats it that way," she says. "You have to put cash behind it."

FULBRIGHT AWARDS FOR FACULTY

Students aren't the only ones who can apply for a Fulbright award. Julia Stewart is professor of foreign languages at Eastern University in St. Davids, Pennsylvania. She received a faculty grant in 2014 to the Yucatán Peninsula, where she conducted professional development workshops for faculty in the local university's Teaching English to Speakers of Other Languages (TESOL) program and conducted program review for the university's B.A. degree in TESOL.

She also helped design a conversational partner program that connects American

expatriate families with Mexican students who are studying TESOL and cannot afford to study abroad.

"I feel like this project is one that will keep on giving," she says.

Stewart visited Mayan villages outside Merida, where Mayan heritage is very much alive, and had the opportunity to attend worship services there. "The experience of recognizing familiar praise songs but in the Mayan language brought to mind the Scripture, 'from every tribe and tongue and people and nation,'" she says.

Richard Williamson, professor of music at Anderson University in Anderson, South Carolina, received a Fulbright grant to spend four months at the National Conservatory of Music in Lima, Peru, last year.

In a country where even students at the national conservatory didn't always own their own instruments, Williamson says his experience reminded him that people are more important than high-tech buildings.

"People can make great music in not-so-great facilities," he says. "Green glass is no substitute for practicing."

Williamson conducted the American national anthem at the U.S. ambassador's residence when the new ambassador was installed. A friend conducted the Peruvian national anthem. Williamson was invited to return to the Lima embassy next summer to run a workshop for Peruvian choirs.

"If you're fortunate, it becomes a way to have an international career," he says.

"If you're fortunate, [a Fulbright award] becomes a way to have an international career."

Richard Williamson, Professor of Music, Anderson University (SC)

FULBRIGHT PROGRAM ADVISERS

Campus Fulbright Program Advisers are appointed by a dean or president to recruit students and assist them in the application process for Fulbright awards for graduate study, research, or teaching assistantships abroad.

WHAT A PROGRAM ADVISER DOES

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- » Provides information and guidance to interested students
- » Updates institution information on the Fulbright website
- » Administers the campus application and interview process
- » Manages the online application system

For more information, visit us.fulbrightonline.org.

Information adapted from the Fulbright U.S. Student Program website.

LEFT: Chad Richard (Back left, holding the flag) celebrates Brazil's first World Cup match with friends from six other countries during his time in Brazil. Photo courtesy of Chad Richard. **RIGHT:** Julia Stewart (center front) and some of her Fulbright colleagues pose with E. Anthony Wayne (center), the U.S. Ambassador to Mexico, during their orientation in Mexico City, Mexico. Photo courtesy of Julia Stewart.





Laura Ann Prickett in front of the Clifton Suspension Bridge in Bristol. Photo courtesy of Laura Ann Prickett.

"My Fulbright experience was vital in my personal development for teaching me what my faith looks like outside of a generally Christian context."

Laura Ann Prickett,
Student, Samford University

A LIFELONG IMPACT

That's exactly what happened for Steven Micetic, a 2006 Azusa Pacific graduate.

A finance major, he intended to go into banking and was considering a job at a local bank. But then economics professor Roger Conover interested him in the field of microfinance. When Micetic found out that a Fulbright research award could allow him to explore microfinance in depth, he contacted APU Fulbright Program Advisor Diane Guido – and ended up in Dhaka, Bangladesh.

Shortly after he arrived, a military coup rendered his intended research project in microfinance impossible. Micetic switched his attention to the field of governance and anti-corruption. In his spare time he supported efforts in public health, despite having no background in the field. As a Fulbright researcher, he attended conferences with highly talented academics.

"It was an incredibly enriching time," he says. "You have the best and the brightest minds in the world of all fields, and they all come into the same room to discuss the problem from different angles. ... Everyone is working together to reach a common goal."

He says he worked with other Fulbrighters, Harvard professors and Gates Foundation grantees. Meetings included representatives from elite universities and specialists who had been working on the ground for decades.

"To be there in the first years of your post-college career and to witness that kind of camaraderie really set the tone for the kind of cooperation and for the types of environments I wanted to work in for the rest of my life," Micetic says.

So far, he has. Micetic was invited back to Bangladesh as an elections monitor for the first post-coup elections. He went on to work for a small NGO in Guatemala. In 2009, he joined the Clinton Foundation's global health arm, where he worked for over four years in Rwanda, eventually as deputy country director. Now he serves as senior manager for the Clinton Health Access Initiative in New York City.

Micetic credits Fulbright – and APU's support in earning it – for his gaining access to the competitive development field.

"There are maybe a handful of schools that have consistent channels to get people into the field of development," he says. "If I had not gotten the Fulbright, I probably would have ended up in banking."

Another CCCU Fulbrighter experienced her program as a chance to burst the bubble of American Christian subcultures. Samford University junior Laura Ann Prickett attended the 2013 United Kingdom Summer Institute, a Fulbright-sponsored program for U.S. undergraduates with at least two years left in their education that gives those students an opportunity to live and study at a U.K. institution over the summer.

Prickett used the grant to research the transatlantic slave trade.

"I am born and raised in Alabama and I love my state. It's very apparent to me that there is still a racial divide in the south and particularly in Alabama," she says. "I don't necessarily know if there is a particular way for it to be fixed, but I can study the origins."

Those origins led her across the Atlantic for the Summer Institute. At the University of Bristol, she studied how the slave trade reverberates today in the city of Bristol, the U.K. at large – and even in architecture.

But beyond the academics, she says it was a chance to learn to connect with people who don't share the Christian vocabulary of a CCCU campus.

"The hardest thing was probably recognizing my own inability to communicate with people because of my sheltered context, recognizing that people don't share the same Christian language or even desires," she says.

But she says she found they had other things in common, such as history, politics, food, and adventure, which helped her bridge the gap and form relationships.

"My Fulbright experience was vital in my personal development for teaching me what my faith looks like outside of a generally Christian context," she says.

Ben Shivers graduated from Wheaton College (Wheaton, Ill.) in 2008. He was a Fulbright English teaching assistant to northeastern Germany in 2008-09 and subsequently completed a Fulbright-sponsored internship in Dresden. He teaches German at Woodward Academy in College Park, Georgia.

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REGENT UNIVERSITY | Christian Leadership to Change the World



Christian Leadership Through Change and Crisis

By Gabriel Salguero



Photo by Jerriel Carrión, Jerriel Studios.

GABRIEL SALGUERO is the president of the National Latino Evangelical Coalition (NaLEC) and pastor of the Lamb's Church in New York City, which worships in English, Spanish and Mandarin. He has met with both Republican and Democratic presidents and congressional leaders on issues of immigration, education, poverty and criminal justice, and has served as a national consultant for denominations seeking to expand their Hispanic and multi-ethnic ministries. The following is an edited transcript of Salguero's keynote address to attendees at the CCCU's 39th Annual Presidents Conference in Washington, D.C.

I GREW UP PENTECOSTAL. When they told me I had 30 minutes, I said, "That's the preface to a prayer." I was trained Reformed. They told me 30 minutes; I said, "That's way too long." I pastor a Nazarene church. They said 30 minutes; I said, "That's about right."

I'm honored, President Hoogstra and Dr. Pollard, for this invitation, and the board of the CCCU. I should say that I can't go back home unless I nod to all the Nazarene presidents of universities here, being that it's my tribe, and so thank you for connecting me to the larger CCCU community.

What you haven't heard in my biography – which is, I think, probably as important or more important – is that my father was a homeless man, and he lived under bridges in Ponce, Puerto Rico. Much of that was for a variety of reasons. He made some poor decisions, and he came from a highly dysfunctional family. His father and his mother: one was an alcoholic, and one was addicted to drugs. My father's number one of 11. All 11 children have spent time in prison or juvenile detention, and that includes the two women in the family.

But God found my father in God's grace. And one afternoon in Ponce, Puerto Rico, some women were singing a classic Pentecostal hymn: "Christ breaks every chain, every single chain. How is it possible to live without Christ?" And so, after an altar call, as is common in that tradition, they took him to Teen Challenge. And through the work of Teen Challenge, he was – some people say rehabilitated; in our tradition, we say transformed – he was transformed. And now, my father is my mentor and my pastor and has planted over 18 churches in Latin America, the Caribbean, and New York and New Jersey.

That's important because it is a testimony to the goodness of God, the steadfastness of God, the *chesed* [Hebrew for "loving kindness"] of God. And it's not lost on me. I came this afternoon. I took a train, and I saw some of the articles and some of the conversations being had about crisis in transition.

Our organization [the National Latino Evangelical Coalition] is several years old. We actually started our organization in the midst of the global economic recession. And I was, at that time, working at Princeton. And I told my wife, "I think I'm going to leave this to found this organization because I feel the voice of the Lord." And she said, "What Lord?"

It's important to know that Christ is faithful in the midst of transition and crisis. And so, out of those experiences – one deeply autobiographical and one institutionally and vocationally forming in the last years – I speak to you hopefully with some words of inspiration, if not perspiration.

One of my favorite scriptures is from 1 Chronicles 12. It is the praise given to the children of Issachar. They were among the brave soldiers who joined David while he was banished in Ziklag, a feeling that some Christian universities may feel now – banishment. The notable characteristic of this tribe is, and I quote, "The children of Issachar were wise because they both understood the times, and they knew what Israel ought to do." [1 Chronicles 12:32] They understood the times, and they knew what Israel ought to do.


In short, this phrase has two of the major charges of Christian leadership in the 21st century: number one, discern our times; and number two, establish a direction.

A fundamental query, sisters and brothers, for you as presidents and stewards of Christian colleges and universities, is to answer the question asked by that famous American thinker, Marvin Gaye, son of a Pentecostal minister: "What's going on?"

"For if you scratch where no one is itching and defend where the devil is not attacking," Dr. Skinner said, "you become an ally of the devil." So we must understand the times. We must aptly describe the context – and there is not a context, but multiple contexts; reality is always multilayered – to which and from which we do ministry. It should be a core skill for executive leadership. Understanding the times is in high demand and low supply.

It is no wonder that God often asked the prophets – *los profetas* (I like it in Spanish), *el vidente*, the seer – the question to the prophet, the question to you, sisters and brothers, stewards of Christian education, is: What do you see? How do you define the context out of which, to which, and for which you do ministry?

The ongoing challenge, sisters and brothers, in an ever-changing world, is to not have a flat view of history, of institu-


We must understand the times. We must aptly describe the context – and there is not a context, but multiple contexts; reality is always multilayered – to which and from which we do ministry. It should be a core skill for executive leadership. Understanding the times is in high demand and low supply.

tions, of the present or the future. I suffer from a disease: incurable optimism. I can't seem to shake it. I've tried. I've been surrounded by people who've tried. You know who you are. And so, when there's this flat view of history and the present – with all respect to Thomas Friedman – the world may be flat, but history, the present and the future are not flat.

Whatever you may believe about history, it is not true about institutions. Maybe a better understanding is Charles Dickens: "It is the best of times, and it is the worst of times." It is the age of wisdom and the age of foolishness. We're all going directly to heaven – how's that end? We're all going directly in the opposite direction. It's an interesting understanding of what God is doing and how we are interacting with

the zeitgeist.

And so, often when I go to meetings of evangelical or Christian organizations, the general pathos or the general feeling is, "We are under siege. We're being attacked. It is the apocalypse." Maybe there's some of that. But I suffer from a disease. Incurable optimism is a secular term. The Christian term is hope. Hope.

What is hope? It is not falling into these facile prognostications of dystopias into the future. I wrestled recently with Aldous Huxley, *A Brave New World*. There was nothing brave about it. It is a serious critique of institutions and the fallenness of institutions and the overreach of institutions that seek to commodify our shared experience, all of life. It is a serious critique of the dangers of power. And I'm familiar with Andy Crouch's counter-narrative of the privilege of power, the gift of power, the stewardship of power. But some of us have bought into this understanding that things are only going to get worse. I grew up Pentecostal, and that's how they got their young people saved. They'd show these films in black and white. It was called evangelism by terror.

And, certainly, there are things we must wrestle against. There are giants that we face. There are obstacles that we must confront. Indeed, I read this morning a nod to George Orwell's *1984*. George would answer this question, "Is Big Brother watching you?" He would say, "Absolutely." But we must never conflate the power of Big Brother with the power of the Almighty Father.

And so, in this process of understanding what's going on, the overreach, the question that I have for myself – as we lifted up NaLEC, the National Latino Evangelical Coalition, in the midst of a global economic recession – and that I got from some pastors from the East Coast, the West Coast, North, South, New York, and Boston, is: Did we unwittingly fall into the dystopic vision of the world? Have we unwittingly fallen into the dystopic vision of institutions?

Do we feel under siege in such a way that we have fallen into the twin temptations of late modernity – namely, despair and cynicism? Do despair and cynicism guide our vision-casting,



Gabriel Salguero speaks at the 39th Annual Presidents Conference. Photo by Chris Gilbert.

our program development, our larger cultural engagement? Are we engaging from a place of power and hope and creativity, or from a place of defense, of being under siege?

Pew said recently that the fastest-growing group of evangelicals in the United States is Hispanic evangelicals. We are 15 to 17 percent of the Latino community in the United States. That would put us somewhere in the ballpark of 7 to 8 million evangelicals in the United States.

And so, even as we see an attack, perhaps an infringement, a restricting of some of our most esteemed Christian institutions, something else is going on. Something else is happening. The zeitgeist is moving. Philip Jenkins talks about the migration of Christians from the Global South into the Global North as an injection and revitalization of Christianity in America.

I assure you that many of us want to partner with you in the noble task of Christian education in America. I assure you that we want to learn from you and, if you have the humility, to teach you. I assure you that God is at work in the Korean-Americans and Asian-Americans coming from all over the world, the West-Indian Christians from Jamaica and Trinidad and Tobago, and the Latinos coming from Latino America, Mexico, Guatemala, El Salvador. I assure you that God is not intimidated by institutions, by fallenness, by restric-

tion. It does not take God by surprise. He is not intimidated.

And so, *la pregunta esta noche*, the question this afternoon is: What are we to do, given what God is doing in Christ and what he has done in Christ? *La pregunta esta noche*, the question tonight is one of musicality – it's *una de música*. That famous thinker, Ritchie Valens, he says to you – and if you know it, please sing along; I want to make sure I told my wife that I taught you all a Spanish song – “*Para bailar la bamba*.” Does anybody know it? “*Para bailar la bamba; para bailar la bamba, para bailar la bamba, se necesita una poca de gracia*.” That's a theological term. “*Una poca de gracia* –” Grace. “*Por ti seré, por ti seré*.”

Grace and solidarity is the song of Ritchie Valens. For us to confront the giants of despair, of cynicism, of restriction, of global economic recession, of the high cost of education, of the climbing cost of student debt, we need mutuality, solidarity. The day of the Lone Ranger is long gone. And, by the way, if anyone ever read the comic or saw the film, he wasn't ever by himself, was he?

I was talking to Kevin Mannoia [professor of ministry and chaplain, Azusa Pacific University] – who forgot me from 10 years ago; I hope this presentation is more memorable than the last – and he was talking about the Wesleyan Holiness Consortium

and the Freedom Network, where colleges are working together against the scourge of human trafficking. I've seen [hope] in your universities; I've seen it in your web-pages, your collaborations around aesthetic and film. I was talking to the distinguished president of Asbury University [Sandra Gray] and [listening to] her commitment to cultural productivity from a biblical, Christian lens.

But we cannot do this alone. One of the contributors to despair and cynicism is isolation. It is to think that you and I are fighting these giants alone, as if we don't have the capacity to pick up five smooth stones.

And so this evening, the son of an ex-heroin junkie who learned to read in prison through Teen Challenge ministry, the man whose father has an eighth-grade education and whose mother has an associate's degree from Brookdale College in Long Branch, New Jersey, says to you that, with God, all things are possible. Our best days are not behind us.

And there are two great diseases that contribute to us not moving forward with the zeitgeist. Number one is nostalgia. It is not memory. Memory is a Christian discipline. We build stones to remember what God has done, so we can testify to future generations that God has been here before. Nostalgia is a longing to return to those days. I don't want to return to those days. God has a witness and a plan in every generation. And so we work with the God of every generation, but we do it in our generation. Nostalgia is an idolatry of the past.

The other is amnesia; to forget what God has done, to forget that many of your foremothers and forefathers built institutions when there were very few resources; when there were very few allies; when the CCCU was just a seed of faith in somebody's mind. And if God used them, sisters and brothers, he can certainly use this motley crew of humanity.

And so what do we do? Number one: We build synergies and solidarity, sometimes with unexpected allies, the unusual suspects, guys like me, a Jersey Rican. I'll explain what that means. A Jersey Rican is a Puerto Rican born in New Jersey, Jersey

Shore – nothing like the show on television. If you laugh, that means you've seen it.

So you build synergies with new and emerging allies, without abandoning long-term allies. Number two: You understand that migration and immigration create challenges – but also opportunities – for Christian higher education. You create venues and tracks for every young man and young woman who might be a Daniel, might be an Esther. Who knows if God brought them into your institution for such a time as this? Or maybe a Hananiah, an Azariah or a Mishael – I call them by their Hebrew names. Most people call them by their Babylonian names: Shadrach, Meshach and Abednego. There is a season of renewal in the midst of this crisis.

Number three: We infiltrate, influence, form, transform, reform cultural institutions and cultural elites. I'm deeply familiar with some of Tim Keller's work. I am in the same city and just finished writing a chapter for his next book. And he talks about three great groups that are moving into urban centers: the cultural elites and young professionals; immigrants from the Global South; and those blue-collar workers who are on the outskirts of the center city but sustain it. All of them are potential allies for the work of Christian higher education. All of them bring a gift, which you can cultivate, nurture and develop.

So we create synergies. We understand that migration and immigration can be a gift, rather than a threat. We do not abandon aesthetics and culture to others. We do not create vacuums. But rather, we say we have something to contribute. We have something to say. It's of high quality, and it's informed by transcendent worldviews.

I called my dad before I came here. He said, “They let people like you into those kind of parties?” I said, “Dad, when I go, you go, because they understand, like I understand, that the sovereign, transcendent grace of God is not intimidated by this crisis.” We shall not be overwhelmed by global economic recessions and high costs. Rather, it's an opportunity to be creative – to quote Andy Crouch, to make some culture-making.

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And let me just say that the book of Acts is perfect for this. I just finished a series on the book of Acts. There were several transitions in the book of Acts, and I want to close with this. I hope there are no Biblical scholars who are going call me aside after this is over. I'm going use some hermeneutical license. That's just code for, “I don't have a PhD in Bible.” Number one: [The people of Acts are] moving from agrarian systems to urban systems. Number two: They're moving from the leadership of Peter, a Galilean Jew, to the leadership of Paul, a Puerto Rican – I mean, a Hellenistic Jew. Number three: They're moving from the centralized Jerusalem to a decentralized [church]. Jesus said it best: “Jerusalem, Samaria, Judea, y a

los confines de la tierra – to the uttermost parts of the earth.”

And so we have these transitions. I imagine Peter was nervous. How do I know? I've read Chapters 8 and 9 of Acts, and particularly [Chapter] 10, when he has to go visit Cornelius. I imagine that some of the Jerusalem Council [were nervous] when Saul of Tarsus came and said, “I'm the new guy. I'd like to join your board.” He came with great humility. He said, “I have a lot to learn from you.” Because the nature of transformation is that – it's mutually humble.

I imagine they were nervous because, in the midst of this, there's oppression, there's persecution, there's a diaspora. And in the midst of this, we see the phenomenon that we see over and over in Scripture, in early modernity, in late modernity – it is in crisis that the church, somehow through the work of the Holy Spirit, has its greatest growth.

Ask the Chinese church. Ask the early church. Ask the children of Israel in the land of Goshen, over there in Exodus, the first chapter, where there's this interesting phrase that says, “The more they were persecuted, the more they grew.”

Entonces en el medio de todo esto, in the midst of all of this – in the midst of perhaps an Orwellian vision becoming a reality – we do not shrink. We do not take a step back. “*Firmes y adelante huestes de la fe. Sin temor alguno que Jesús nos ve*.” “Onward, Christian soldiers, marching as to war, with the cross of Jesus going on before.”

And let me be clear, as I close: This cultural engagement is not always hostility to what's going on in the world. There is much to affirm. Our engagement is never flat. It is always dialectic. A dialectic view – that there are things going on in the world that God is at work at in culture, [and these] need to be affirmed; and there are things antithetical to God's historical project.

And so, in that dialectic, *hermanos y hermanas* [brothers and sisters], your job, my job, is to affirm what God is doing: nurture it; cultivate it. Fan the flames of the gifts of the Timothies, and resist with intellectual rigor, with aesthetic excellence, those things that fight against the projects of God in the world.

And for goodness' sake, let us be humble enough to know we don't always get it right. Sometimes, we need Gamaliel's advice [in Acts 5:38-39]: Let it go for a little bit. Who knows if you will be found fighting against God? If it's of God, it will stand.

Hermanos y hermanas, I'm over 40 and under 50, and I have a lot to learn. But there are some things I'm pretty persuaded about. Number one: that God hasn't given up on institutions. For all of the sayings that we live in a post-institutional world, I'm still reading *On Thinking Institutionally*. All our institutions are fallen – all of them, mine included. But they're also powerfully redemptive and redeeming and saving, in the broadest sense of the word.

So when Shirley [Hoogstra] came to meet with our board several months ago, she asked me: *¿Cuántos años tiene esta organización?* "How old is this organization?" I

said, "We're under a decade old." And she said to me, "How is it that you've done all that you've done? Raised a budget?" Most of our churches are not megachurches, although we have quite a few of them in Spanish-speaking evangelicalism and Christianity. "How is it?"

I'll share with you a story I shared with her. I came to D.C. to meet with the Department of Agriculture about feeding programs. And as I met, one of its representatives said to me, "Gabe, how are you going do this great project? Who are your funders? Who are you connected to?"

And I said to him, "So-and-so, it's fascinating that when I come to D.C., you always lead with funders. I lead with faith and relationships." I said, "We're used to building stuff with very little" – faithfulness over the little – "because funding doesn't follow need. It follows vision. It follows transformation."

I said, "So you worry about the funding. I'll worry about getting the idea right that funders must follow."

Hermanos y hermanas, it is a brave new world. James Davison Hunter talks about the power of the network to change the world; he would say, to be a faithful presence. I have some disagreements with him. But at the heart, I think there's something there. Sister, brother, if you are the leader of an institution, if God in this season of your life – with all the collection of your experiences, of your successes and your failures, of your attempts – has put you at the head of an institution, regardless of what's going on in the context – of which you must be aware, you must address – it's because you have every gift, every ability, every relationship you need to see God glorified, his church edified and our enemies terrified. Thank you. 🙏



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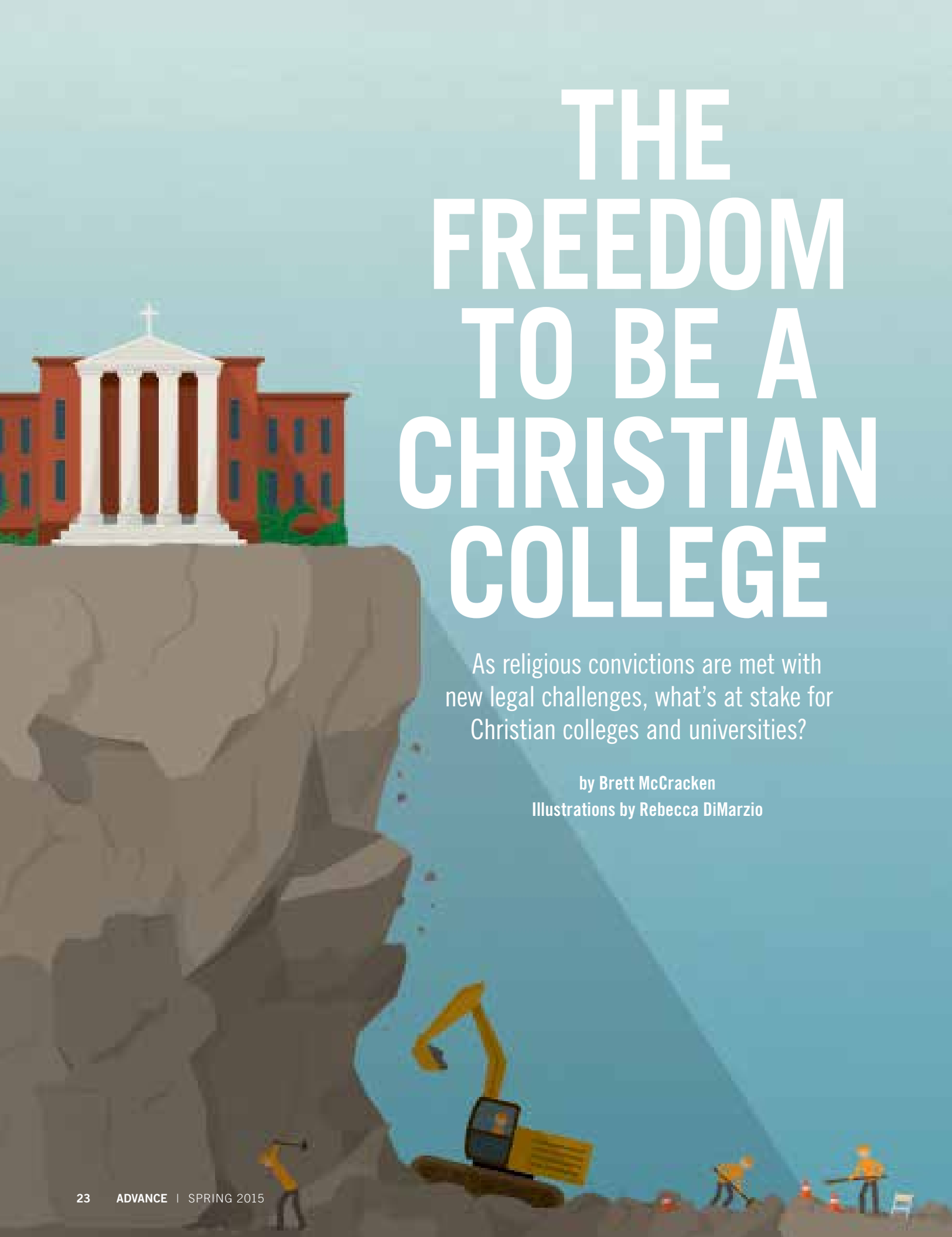
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THE FREEDOM TO BE A CHRISTIAN COLLEGE

As religious convictions are met with new legal challenges, what's at stake for Christian colleges and universities?

by Brett McCracken
Illustrations by Rebecca DiMarzio

Editor's Note: This article first appeared in the fall 2014 issue of Biola Magazine and has been reprinted with permission.

WHAT HAPPENS WHEN the Christian conscience conflicts with the laws of the land? The U.S. Constitution protects the free exercise of religion, but what does “exercise” include? Does it encompass the expression of faith in a for-profit business? This was a question raised by *Burwell v. Hobby Lobby*, last summer's landmark Supreme Court case that examined the scope of religion freedom for closely held for-profit corporations.

What about religious nonprofits? Will relief organizations and Christian colleges maintain the freedom to define their Christian identity broadly – as a communal movement that calls us to live and serve the world for Christ, beyond a private home or a church's walls? Religious freedom is increasingly a contested issue in our society, and it's hitting close to home for communities like Biola University.

Yet it's less about politics than it is about principles. What's at stake is the freedom to be who we are – to do life together in the manner we believe God has called us.

CHALLENGES TO RELIGIOUS FREEDOM IN CHRISTIAN HIGHER EDUCATION

For Christian colleges like Biola, religious freedom challenges have legal, financial, philosophical and theological implications.

The key legal question is how shifting cultural norms, and their accompanying legal protections, will interact with religious freedom protections for institutions that hold orthodox Christian beliefs, said Shapri LoMaglio, vice president for government relations and executive programs at the Council for Christian Colleges & Universities (CCCU).

The question arose in 2010, for example, with the passing of the Affordable Care Act (ACA), which contained a mandate for faith-based employers to offer free access

through their group health insurance plans to all government-approved contraceptive drugs — including those that might induce abortions. Biola was among many religious colleges (including schools like the University of Notre Dame, Wheaton College, Catholic University and Dordt College) that responded by filing lawsuits against the Department of Health and Human Services.

Writing in the *National Review* about why Biola filed its HHS lawsuit, President Barry H. Corey said the most unsettling thing about the mandate was its unprecedented narrowing of the type of organization whose religious freedom is considered worthy of protection.

“Biola University is about as faith-driven and religiously oriented as a university can be,” Corey wrote. “So if we don't fall within the protection of a ‘religious exemption,’ something is fundamentally wrong.”

More recently, the State of California's Department of Managed Health Care (DMHC) issued a letter on Aug. 22 requiring all health insurance companies doing business in California to include coverage for all abortions, including elective abortions, in all employer-sponsored insurance plans. The letter described abortion as a “basic health care service” and said “all health plans must treat maternity services and legal abortion neutrally.” Although efforts are being made to object to this new requirement, there is no provision for a religious exemption and Biola's health insurance providers are now required to include coverage for all abortions.

Other religious freedom challenges facing Christian higher education involve sexual orientation and gender identity and expression.

On July 21, President Obama issued an executive order that added sexual orientation and gender identity to the list of classes protected from employment discrimination by federal contractors. This means religious organizations that are considered federal contractors, subcontractors or vendors are now subject to these new nondiscrimination rules. This executive order did not include a religious organization exemp-

tion, but it also did not remove the existing religious staffing exemption. This raises some serious concerns. For example, if a religious organization subject to the order does not exclude potential employees based on sexual orientation and yet maintains an employee conduct standard that restricts sexual conduct in accordance with its religious values, the question is raised as to whether it is lawfully exercising its right to consider religion in hiring or, instead, violating the new nondiscrimination requirements.

Much attention was given last summer to Gordon College President Michael Lindsay, who signed a petition — alongside Rick Warren, Gabe Lyons and 11 other religious and political leaders — supporting a religious exemption that balanced the government's interest in protecting “both LGBT Americans, as well as the religious organizations that seek to serve in accordance with their faith and values.” Lindsay's stand for religious freedom resulted in accreditation scrutiny by the New England Association of Schools and Colleges (NEASC). Additionally, the nearby city of Salem terminated Gordon's contract to manage the city's historic Old Town Hall, citing a nondiscrimination ordinance. The Lynn public school district also severed an 11-year student volunteer partnership with Gordon, citing the college's opposition to federal hiring protection for gays and lesbians, according to the *Boston Globe*.

In addition to nondiscriminatory hiring practices, issues involving transgender students have recently posed challenges for CCCU members such as George Fox University and California Baptist University. The George Fox case involved a male-identifying transgender student who filed a complaint with the U.S. Education Department because the school denied the student's request to live in male student housing, instead offering the student a private room. The Education Department responded to the complaint in George Fox's favor, granting the college an exemption to Title IX's prohibitions against discrimination on the basis of gender identity.

The California Baptist case involved a female-identifying transgender student

who was admitted with a scholarship in 2011 but whose admission was later rescinded when the university learned that the student had identified as transgender on a reality television program. The student's lawsuit cited the Unruh Civil Rights Act, which prohibits discrimination based on gender identity. A California Superior Court judge ruled that California Baptist's actions were within its rights, as an organization whose primary mission is "the inculcation of a specific set of moral values." However, the judge also ruled that the university could not bar such individuals from certain publicly accessible places on campus or from its online educational programs, which was seen as a victory by those opposing widespread exceptions to state civil rights laws for religious organizations.

These are just some of the many challenges facing Christian higher education institutions that, in the midst of a quickly changing moral and legal landscape, strive to remain faithful to deeply held Christian convictions. What are the implications of all this? Should Christian colleges be concerned?

WHAT'S AT STAKE?

What's at stake for Christian colleges and universities is our freedom to practice the convictions we hold, living in the way we believe we are called to live, Corey said.

"For us at Biola, freedom of religion means the freedom to live out our faith together in community," Corey said. "Our nation is not made up of 300 million individuals; it's made up of churches and fami-

lies and corporations and organizations and schools and universities, each with norms and expectations and types of covenants. We deeply believe in these covenants."

One of the things that has historically made America attractive as a melting pot refuge is that it values peaceful pluralism – the idea that people can live here with their deeply held convictions and not be subject to the whims of rulings regimes. It's why America has always allowed groups like Quakers to refrain from fighting, as conscientious objectors, even in times of national war efforts, said Stanley Carlson-Thies, founder of the Institutional Religious Freedom Alliance at the Center for Public Justice.

As our society becomes more and more pluralistic, it becomes even more important "to find a way to accommodate these differences and give them space, or else it's only one group that's going to feel like they're at home here," Carlson-Thies said.

One of the chief values of religious freedom in a pluralistic society is that it serves as a check of the government's power to define the contours of protected religious exercise.

"If you give to the government the ability to differentiate between what religious convictions are really and truly important or not, then we will wind up with a state-established religion in which the government says, 'a vague concept of the divine is all that really matters, and all of your particularities can simply be wiped away like a building being plowed away by eminent domain in order to build a new business,'" said Russell Moore, president of the

Southern Baptist Ethics & Religious Liberty Commission, at a recent summit for evangelical leaders.

If a Christian college maintains that certain standards of sexual conduct (heterosexual or homosexual) are an essential part of its expression of religious identity, should the government take the college at its word? If it comes down to the freedom of individuals versus the freedom of religious groups and institutions, whose freedom will the courts privilege? These are key questions in the issues facing the CCCU, and depending on how they are answered, the implications for Christian higher education could be costly in more ways than one.

THE PRACTICAL COSTS

If laws and regulations change on these matters so that religious exemptions are narrowed or eliminated, what would be the consequences if a Christian college chose to maintain historical convictions rather than compromise on deeply held principles? The practical consequences would be potentially dire.

One huge impact would be financial, said the CCCU's LoMaglio. Even though schools like Biola are private institutions, most of their students depend on the school's eligibility for federal Title IV funds, which include such assistance as Perkins loans and Pell grants. Will any future federal nondiscrimination policies or Title IX amendments apply to Christian institutions' eligibility for Title IV funding, or will there be religious exemptions? If the former, then tuition-dependent institutions such as Biola will face severe financial challenges as ac-

cess to federal financial aid disappears for students already burdened by high tuition costs. In Biola's case, the threat could also come from state laws that put Biola's eligibility for Cal Grants in jeopardy.

Accreditation is another potential threat. Accreditors are private organizations that aren't inherently bound to what the government does or doesn't choose to do. So even if the government chooses to apply religious exemptions generously, accreditors may not. Loss of accreditation would mean loss of credibility as a degree-granting institution, but it would also have bearing on funding. In order to be eligible for Title IV funds, institutions must be fully accredited by an Education Department-recognized accreditor. Thus, if an accrediting agency decides to revoke a school's accreditation based on what it sees as discriminatory practices, the school would lose access to Title IV funding as well as the legitimacy of its degrees.

THE IDEOLOGICAL COSTS

In addition to the practical costs of potential lost federal funds and accreditation, there are significant potential ideological costs. Most important, perhaps, is the way that religion and religious expression are being defined ever more narrowly, as encompassing little more than private, individual worship or church attendance. What is being eroded for religious institutions like Biola – which are not churches

but are nevertheless defined by and organized around religion – is the conviction that Christianity isn't just a parcel of identity cordoned off from the rest of an individual's life, but a holistic and communal way of being in the world.

Writing on his blog in response to his then-employer Wheaton College's decision to file a lawsuit contesting the HHS contraceptive mandate, Baylor University professor Alan Jacobs said his primary concern was not with contraception but with the government's move to narrowly define the "religion" part of "free exercise of religion."

"The government's position suggests a move to confine freedom of *religion* to freedom of *worship*, but all authentic religion is far more than worship: it is also a set of practices in the world, practices which the U.S. [g]overnment is constitutionally bound to protect," Jacobs wrote.

The HHS mandate, he wrote, "threatens to confine religion to a disembodied, Gnostic realm of private worship and thought. Even those who support abortion and contraception should not want to see the government defining religion maximally as private thought and belief."

This definitional narrowing of religious freedom has been at the heart of why Biola filed its lawsuit, arguing that the university is fundamentally religious. Religious freedom should not be confined to what happens on Sunday morning, said Scott Rae, professor of Christian ethics at Biola's Tal-

bot School of Theology. Genuine Christian faith cannot be privatized because it has "an inescapable social and public dimension to it," he said.

The HHS mandate's definition of constitutionally protected religious organizations "truncates genuine Christian faith and relegates it to something that it's actually not," Rae said. "Telling someone you have the freedom to practice a truncated faith is like saying there's no freedom to practice your faith."

Religious freedom protections should apply not only to individuals but to groups of individuals, such as religious institutions, businesses and nonprofits, said Tom Wilson, associate professor of law, ethics and human resource management at Biola's Crowell School of Business.

Wilson, a trial lawyer, said that with respect to freedom of religious expression there is no meaningful legal distinction between an individual or a group of individuals who all agree on something.

Both Wilson and Rae were optimistic that the June 30, 2014, Supreme Court ruling in *Burwell v. Hobby Lobby* could set a positive legal precedent for the application of religious freedom protections not only to individuals but to all sorts of religious organizations, including private businesses but also nonprofits.

The court's 5–4 decision determined that the government "substantially burdens" religious exercise, in violation of the Religious Freedom Restoration Act (RFRA), whenever it imposes significant pressure upon an organization to violate its religious convictions, said Gregory Baylor, senior counsel for the Alliance Defending

Freedom, the organization representing Biola in its HHS mandate lawsuit.

Baylor said the Hobby Lobby case demonstrates that the Supreme Court is willing to accept what religious organizations say violates their religion, which could have bearing on future cases involving Christian colleges and religious exemptions.

Others, such as *Christianity Today* executive editor Andy Crouch, believe parts of *Burwell v. Hobby Lobby* reinforce society's "truncated" view of religion.

In an editorial titled "Life Together, Again," Crouch cited Ruth Bader Ginsburg's dissent in the Hobby Lobby case as a reminder of how "fewer and fewer of our neighbors understand how religious organizations – and all communities smaller than the state – contribute to human flourishing and the common good."

Crouch noted that in her dissent, Ginsburg espoused narrow views of the goals of for-profit groups: "to make a profit, rather than to perpetuate a religious-values-based mission."

"The words *rather than* are key," wrote Crouch. "In Justice Ginsburg's view, it seems, corporations cannot serve – or at least the law cannot recognize that they serve – any god other than Mammon. She articulated an equally small view of nonprofits when she wrote that 'religious organizations exist to foster the interests of persons subscribing to the same religious faith.'"

Crouch found it sad that Ginsburg seems to have "never met a religious community that takes seriously William Temple's words that the church 'exists for the benefit of those who are not its members.'"

HAVE WE PERPETUATED THE PROBLEM?

The narrowing cultural understanding of what constitutes religious identity and expression may be the biggest ideological threat to the future of institutions like Biola, but are Christians partly to blame for perpetuating the problem?

Have Christians in America bought into individualism to such an extent that we've downplayed the church's fundamentally communal identity, both in our practicing and articulating of Christianity? Have we rallied around the banner of "individual rights!" to the extent that we are now in a weak position to claim that some individual rights must be given up for the sake of Christian communal expression? Does the ubiquity of seeker-sensitive, have-it-your-way, just-me-and-Jesus Christianity in America make it hard for us to claim that religious groups and institutions are as (or more) legitimate manifestations of religion than individuals worshiping in their own preferred way?

Perhaps we need to take a closer look at the relationship between individual and group identity, said Carlson-Thies.

Collectivism and individualism are inconsistently adopted by various sides of the political spectrum, Carlson-Thies said. Conservatives are sometimes the loudest advocates for individual rights, but on the issues of LGBT rights, the progressive community is the one appealing to individualism while conservatives uphold the importance of institutions. On other issues, such as poverty and education, progressives employ the values of collective responsibility while conservatives emphasize the im-

portance of individual effort.

Yet everyone inherently recognizes the importance of tribes, said Carlson-Thies. Whether in the gay community, or a sports fan community, or a collection of people with shared religious convictions, individuals find meaning, support and direction in groups.

Carlson-Thies said Christian institutions like Biola must help all of their individual constituents understand the nature and value of the group identity.

"Individual rights are really important, but we wouldn't be able to form these rights, defend them, talk about them, develop them further, exemplify them, if we couldn't be a community that lives by different values than many other people around us," he said.

Christians should also be mindful of not perpetuating the "narrowing definition" of Christian expression by living a "Sunday only" type of faith. If religious faith is more a thing that we say than a fully orbited way that we live, we may inadvertently play into the societal perception that religion is a narrow subset of life that doesn't need to have bearing on "secular" things like business, employment practices or sexual conduct.

Carlson-Thies said he finds it interesting that most CCCU schools talk a lot about the "integration of faith and learning," whereas the Wesleyan tradition expands it to the integration of "faith, learning *and* life."

"Putting the 'life' on there communicates that it's not just something in your head," he said. "It makes it clear we're a community of people that *live* by certain standards as part of a community covenant."

WHAT CAN WE DO?

What can Christian institutions like Biola do to better position themselves for present and future challenges to religious freedom?

1. DEFEND RELIGIOUS FREEDOM GLOBALLY

Religious freedom may be an increasing challenge in the U.S. but it has been and continues to be an even more dramatic, life-and-death challenge globally. Christians are being killed for their faith and driven from their homes in Iraq and Syria. In North Korea, there are at least 70,000 believers in labor camps. In Egypt, many Christians cannot walk down the street without fearing for their lives.

Biola junior Mourin Serour knows this firsthand. After growing up outside Cairo, she and her Coptic Christian family fled to America in 2011 after it became too dangerous for them to stay in Egypt. As a Christian woman in a Muslim-majority nation, simply walking in public without wearing a hijab made Serour a target. Her life was threatened on numerous occasions.

Serour said it's "amazing" to be in a safe Christian environment like Biola, where she is studying biology with hopes of one day returning to Egypt as a dentist, but she does find that many Christians in America don't fully appreciate the freedom they have.

"Just peacefully walking the street is something Americans take for granted," she said. "If we step outside of America and see what is going on in the world we should be so thankful."

On one hand, Christians in America could look at what's happening around the world and find our religious freedom challenges here almost laughably minor by comparison. But on the other hand, it could give us a view into where we may be headed, said David Curry, president and CEO of Open Doors USA.

"Right now persecution is episodic in the West and it's not episodic in the Middle East and in North Korea – it's constant," said Curry, whose organization aids persecuted Christians around the world. "I think we have to understand that persecution of Christians will be the issue in the next generation and beyond."

Curry believes that what is happening in small ways with religious freedom in America can give Christians a heightened sensitivity to what is happening to Christians globally. He hopes American Christians will pray for the persecuted church but also help meet their practical needs, like loving and welcoming expatriates and refugees, like Serour, who come to the U.S. to escape persecution.

Judith Rood, professor of history and Middle Eastern studies at Biola, agrees with Curry that a sense of solidarity with persecuted Christians in other cultures is essential.

"We need to pray for [Middle Eastern Christians], but we also need to see these people as part of us," Rood said. "We have to broaden our idea of what it means to be a Christian, and not just in our American context. I think we need to have a sense that we are the church; we are the movement."

2. PARTNER WITH OTHERS TO DEFEND RELIGIOUS FREEDOM

The global challenge of religious freedom must be addressed with coordinated partnership rather than unilateral action.

"This issue calls us to come together both to stand our ground and to be the winsome witness that we can collectively be," Corey said. "We have to do this together."

This means Christians of all stripes – evangelical, Catholic, Orthodox, Coptic – should partner with each other and defend one another's freedom. But it also means Christians should defend the religious freedom of other religions, too. If Christians want the right to practice their faith and not compromise their convictions, they should also defend Muslim or Jewish communities from being forced to act against their faith.

Christians should embrace this sort of "civic pluralism," Carlson-Thies said. "It doesn't mean that we think [all religions] are correct – just that we respect their desire to live true to their conscience, because that's what we desire ourselves."

Wilson agreed, noting Christians' best argument for religious freedom may be that in a pluralistic society, we have as much right as any other faith-based group to express our religion freely, without government intrusion.

"If our nation truly welcomes pluralism, then we as Christians are part of that pluralism," said Wilson, who added that embracing pluralism is not the same thing as "all beliefs are equal" syncretism.

Rather than claiming a privileged place at the table or advancing a sense of exceptionalism, Christians should simply advocate for a level playing field where the gospel can take root, said Corey, who believes Christians should be confident enough in the power of the gospel to be OK with its just being "at the table" in the marketplace of ideas.

"Religious freedom is not 'We deserve to be treated in a special way,'" said Corey. "It's recognizing that covenantal communities exist everywhere with certain norms that are tied to deeply held values, and our right to exist according to these norms must be protected."

3. EMBRACE THE COMMUNAL, VOLUNTARY ORIENTATION OF CHRISTIANITY

Christianity is a belief system worked out in community and not simply in the private domain of individual preference, untethered to community standards of belief and practice. In a society as thoroughly individualistic as ours, this notion may be quite countercultural. Christian institutions must nevertheless defend it.

A pluralistic society may celebrate diverse communities, but it must also recognize that communities need boundaries in order to survive.

Just as political parties must exclude some policies in order to advance others and families must embrace exclusive vows and bonds of loyalty, wrote Crouch, "Religious communities hold their members to unique and often higher standards than those of the broader society."

"And here lies the rub: an individualistic world is scandalized by any community whose boundaries threaten the freedom of the individuals within it," Crouch wrote. "Especially, we are discovering, when those boundaries place restrictions on the choices individuals make about sex."

Christian communities must not shy away from the necessity of boundaries and the importance of holding individual

members to the agreed-upon covenant, even while they welcome anyone who agrees to voluntarily join.

The key word is *voluntarily*. Colleges like Biola are voluntary communities. An individual who does not share the values of a certain community is not obligated to join it.

“Biola is not just an accident of people who happen to be in La Mirada,” said Baylor. “They’re organized around Christian commitments that are articulated in a particular way. If you say that individuals can willy nilly dissent from those commitments, then that’s no longer a defining characteristic of the community. What, then, is the community about?”

4. SHOW HOW CHRISTIAN COLLEGES CONTRIBUTE TO THE COMMON GOOD

Christian colleges must defend their freedom to be fully Christian, but they must also show why these institutions are worth preserving. What would the nation be like without the common good contributions of Christian colleges?

“Our schools need to tell their stories and tell the good work that they are doing: graduating underrepresented communities, graduating students with below-average student debt and low default rates, graduating students who contribute to society broadly and do wonderful things,” LoMaglio said.

President Corey agreed, noting that many graduates of Christian colleges give up high-paying jobs to go into service-minded organizations and industries and global relief and development.

“If suddenly Christian higher education was expunged from our culture, I think there would be a dramatic impact on the way that neighborhoods, school systems, NGOs and nonprofits are able to thrive,” he said. “We don’t need to be known as the

anti-this or -that school; we need to do a better job showing how our particular way of doing education produces significant good in the world.”

5. PRAY

Though religious freedom challenges are not as dire in the U.S. as they are in other parts of the world, the stakes are still high and the implications troubling. The threat is “existential” for Christian institutions like Biola, Baylor said, due to the potential for lost funding and accreditation.

Will the freedom to be a Christian, in the fullest sense of what that means, survive in America?

“I think knowing where it can lead makes you diligent about even the slightest chipping away of religious freedom,” said Rae. “I don’t think it takes too much imagination to see Christian universities and organizations being put at huge disadvantages in the next decade.”

Perhaps what we need to do most is pray: for the future of religious freedom both domestically and abroad; for a spirit of collaboration and discernment among those whose convictions are under scrutiny; for the courage to respond winsomely and compassionately to accusations that may come; for the freedom, and the courage, to follow Christ in all aspects of life.

Brett McCracken is an alumnus of Wheaton College ('05) and currently works as managing editor of *Biola Magazine* at Biola University. He is the author of *Hipster Christianity: When Church and Cool Collide* (Baker Books, 2010) and *Gray Matters: Navigating the Space Between Legalism and Liberty* (Baker Books, 2013).

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Leadership of Another Kind

By Mark Labberton



Photo by Nate Harrison.

MARK LABBERTON has been president of Fuller Seminary in Pasadena, California, since July 2013, when he succeeded former president Richard J. Mouw. He served for 16 years as a senior pastor and joined Fuller's faculty in 2009 as the Lloyd John Ogilvie Associate Professor of Preaching. His latest (and what he considers his most significant) book is *Called: The Crisis and Promise of Following Jesus Today*. The following is an edited transcript of Labberton's keynote address to attendees at the CCCU's 39th Annual Presidents Conference in Washington, D.C.

WHEN I WAS INVITED to be the president of Fuller, it was at a time – as it is now, as we all face – of staggering complexity and change. I followed two presidents – one who served for 20 years, Richard Mouw, who I greatly admire, and David Hubbard, who served for 30. So I am going to be doing a mini-presidency in my time as the president of Fuller, however long that is – even if it's as long as 10 years, it will be small by comparison to my predecessors.

I'm fine with that, but I was also aware, as you are, of the enormity of the challenges that we all face. The image that I've been using at Fuller is one that David Hubbard, at one stage, preached in a sermon entitled, "The Good Ship Fuller." It was an image that he used to describe the challenges that Fuller was facing at a particular moment in its life.

I've picked up on that image and said, well, now the Good Ship Fuller is still fully underway, but we're redesigning and rebuilding the Good Ship Fuller. We are riding the Good Ship Fuller. We're re-masting and re-rigging the Good Ship Fuller, all in high seas. And that does not seem like an overstatement, and dry-dock is not an option.

Those are the challenges that we face at Fuller. Those are the challenges that I can only imagine, to some degree, all of us face in our own ways. And it's partly because of many factors, but I want to suggest tonight that one of the factors it is certainly about is a shift from a time in which many of our institutions were surrounded by a well-formed, intentional Christendom that is now largely cracking and eroding. And in place of it, we discover that we are no longer living in Christendom, but we live in exile.

Now we're doing Christian higher education for graduates


who are intensely aware that they've only lived in exile. They're now going to land in a setting after they graduate in which they're meant to be sent out by our schools into various places – and culture, society and the church – in order to do and be something that we believe matters, which is why we're so committed to the enterprise of Christian higher education.

But the world into which they're graduating is not a world that very many of us in this room know from our own developmental years. They're graduating into an exilic context, where the church is increasingly a minority population and where the infusion of [secular] culture into the life of the church is more and more evident and overwhelming.

The challenge then becomes: How do we do Christian higher education and lead in a time where our graduates are aiming toward a world marked by an exilic experience of life and faith, not propped up and arranged by a culture supported by Christendom? That is a huge challenge. It's worth going back to the book of Daniel. The greatest danger to the book of Daniel is not, it turns out, the lion's den or the fire. It is the two-dimensional quality to the treatment of the book of Daniel, which has often left us without some of its most important lessons. So I hope to awaken us to the way that the book of Daniel presents what faithful exilic life looks like and the way that I think it can shape our understanding of the challenge of leadership that all of us face.

Daniel begins, as you know, with this affirmation of the fact that Nebuchadnezzar has plundered Israel after decades upon decades of the prophets calling God's people into repentance. God sends the people of Israel into exile as a form of spiritual discipline to ask of them, now bereft of the temple and all the trappings of their worship, "Who do you think you are, and what are you going to be? How are you going to live, and what will you serve?"

In the opening verses of Daniel 1, what we see is the classic pattern of assimilation. Nebuchadnezzar and his troops plunder Israel. They take the best and the brightest,


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and they do, as the text says, everything they can to assimilate them. They talk about giving them new names, new literature, a new language, new poetry. They want to give them a new diet. They want to give them a new set of practices. The idea is that if the best and the brightest are assimilated, they will in turn go out and help others become assimilated into Babylonian life. That's the vision. It's always been the vision of a conquering hero.

What's fascinating is that Daniel and his friends realize that they are, in some measure, the lucky ones. They get to live in Nebuchadnezzar's house. They get better food. They get the opportunity to be able to understand that they're really the insiders. They get every opportunity handed to them, literally, on a silver platter.

In that sort of context, they could do one of two things. They could decide to simply assimilate, or they could decide to

do what they did, which was to say, "We're going to remember every time we eat that, even though we live in Nebuchadnezzar's house, we belong to Yahweh."

And so they began this experiment. "We want to ask for permission to just eat our own dietary food. We don't want to practice the same kind of dietary practices that you do." The man that they ask says, "No, no, this is going to take my head off." They say, "No, no, no, let's set a plan." They're looking out for the common good. This becomes a theme in the book of Daniel.

As a result, they're given an opportunity for a test. As you know, they come through the test with flying colors. They're given the opportunity, therefore, to remember and practice every time they eat. They know and practice who they are. Their identity is clear. "We live in Nebuchadnezzar's house, but we belong to Yahweh."

One of the first things that happens in Chapter 1, then, is this question: "How do we practice our identity?" How do we practice our identity? How do we practice remembering in a context of jobs and cultures and institutions and development challenges and faculty conversations and donor pressures and board conversations? How do we remember that we belong to Yahweh; that we are disciples of Jesus Christ; that at the center of our work, of our leadership, is not just a set of tasks that we wake up every day remembering?

It's not just remembering that there are significant meetings and decisions to be made and fires to put out, but there is a vocation that's meant to permeate how we carry out and hold all of those other details in the course of the day. Part of the reason that I wrote the book *Called* is because my sense is that the gospel has been buried in what I've come to think of as the Ecclesiastical-industrial complex: that really, within the life of the church, faith – life of faithful discipleship, of being a follower of Jesus – is just buried under the industry of doing and being church.

The same thing can happen in higher education. It just gets buried. I think my hardest speaking engagements in any given year are at Christian colleges. What I mean



Mark Labberton speaks at the 39th Annual Presidents Conference. Photo by Jo Kadlecik.

I love standing in front of the faculty at Fuller, whom I love, and who are dynamic, salty characters. I love that. They're spicy; they're unexpected; they're engaged. And they are the people that I serve not first as president, but first as a brother in Christ, who is also president and who seeks, as president, to try to do my presidency in a way that honors being a follower of Jesus. I want to call them to be not first professors or scholars or academics, but first disciples who, as professors and scholars and academics, seek to live out their discipleship.

The second chapter in Daniel is very interesting. It brings up an entirely different issue. Nebuchadnezzar is desperately anxious. The most powerful person in the world is anxious – anxious, he says, because of a nightmare so scary that he says, “This time, I need authentic spiritual authority to tell me what this dream means. And I will only know that it is that if, in fact, you are able to tell me both the dream and its interpretation.”

Now, the soothsayers and enchanters, you'll remember, do a kind of song and dance, and they say, “No, no, see, Nebuchadnezzar, the way this works is that, first, you tell us the dream, and then you tell us the meaning.” He goes, “No, I understand – you're just trying to buy time. That's precisely why we're not playing it that way, because this time I am desperately anxious for an authentic spiritual word. So, if you can't tell me the dream and its interpretation, then off with your head.” Nebuchadnezzar shows himself to be a rageaholic through this whole section and loves the power.

What's fascinating is that Daniel steps toward the danger and walks up to someone and says, “So what's all this about?” And they tell the story. And then, interestingly, Daniel goes back into community. This is not an individualistic response. He goes back to his community, those whom he's been eating with, those who remember every day that they belong to Yahweh, those whose identity is clear. To those people, he goes back and says, “You guys, this time, we really need to

is, it's the hardest – it feels to me – to get an actual hearing beyond the requirement (in some cases) of attendance or beyond the social pressure of being in the room or beyond the necessary nods that suggest that they're engaging in what's going on when maybe it's true, and maybe it's not.

It gives me concern about how and where the living gospel is in our own lives as leaders and in the leaders that we seek to form – namely, our students. How is it clear in what we're doing that we're trying to help them remember every day, in the midst of all the other things, that they belong to Yahweh? They are followers of Jesus at the very core of taking classes and developing their mind and seeking serious relationships and growing in their understanding of biology and of the arts. They're growing in and through that as disciples of Jesus Christ, being formed by the richness of the God who holds all things and who says, “Now, I want you right in the midst of that world, not to withdraw on every front, not to create an alternative sociology or an alternative economy. No, I want you right in Nebuchadnezzar's house.”

It's interesting that God does not call [the Israelites] to flee exile. God calls them, in fact, over and over again – and Jeremiah makes this especially clear – to move into exile with every call of investing themselves for the common good. For it will be in that common good – our common good – in that *shalom* that we will find our *shalom*.

So the question, first, about leadership – and I realize this is so simple, and yet it is so easily buried – is do we remember who we are? I remember years ago reading an observation that James Baker made when he was secretary of state, zooming along some street in Washington, D.C., and being aware of the authority, power and significance of his day. He looked out the window, and he saw the profile of someone that caught his attention; he looked again, and he realized it was a former secretary of state. And he said, “I need to remember that's me.”

What is it that helps us remember our core, our primary vocation, our calling that's at the very essence of who we are? It's out of that that we're meant to lead. It's out of that that we're meant to serve. It's out of that that we are meant to see our neighbor, whether student, colleague or faculty member.

pray.” They pray. God reveals to them the dream and the meaning of the dream. They're praying, the text says, because of wanting to save their necks and the necks of the enchanters and soothsayers of the day, who were trying to get Nebuchadnezzar to play by the ordinary rules when Nebuchadnezzar didn't want to do that.

Now, what's fascinating in that section to me is that you see a number of things again about a faithful exilic leader. They're not opportunistic. They're not trying to crush the enemy. They're actually trying to seek the welfare of everyone involved in the face of Nebuchadnezzar's spiritual need. They hear the actual spiritual need. They're going to go to the only one who can actually answer the spiritual need. And they're going to come back with a response that God, in this case, fortunately and graciously delivers.

But first, they offer to God the remembrance that it is not Nebuchadnezzar who holds all power. And the prayer that they offer says in the most magnificent way, “You are the God who raises up kings and lowers kings. Everything else that is going on here – as wild and threatening and overwhelming as Nebuchadnezzar might be – his power is small by comparison to you.”

They frame reality. They allow their worship to reorder power, to clarify what matters and what doesn't, to put it in a context in which it's centered in the reality of God's own character. And then they go to Nebuchadnezzar.

Again, they do not do this in an opportunistic way. You could so easily imagine a kind of boastfulness where they would say, “You know what? It was really our God. We have the best God, not those guys' god. Those guys do not have a god that can do this – neener, neener, neener – but we do.”

Instead, what they do is they go and demonstrate, saying, “We want you to know, Nebuchadnezzar, that this is not because we're great. We're going to give you what you're asking for because the God we worship is a God who's revealed to us what we think is important for you to

understand. And it is terrifying because the news is really bad.”

And now, they deliver the worst possible scenario, which is Nebuchadnezzar's kingdom is going to crash. And the image, the idol that he sees in Chapter 2, is bad news. But Nebuchadnezzar is able to receive it as the truth, and he thanks them and, at least in some marginal sense, the text suggests that he even worships their God. There's a kind of a thirst, a hunger after the God of Daniel and his friends.

Chapter 2, I think, is a different chapter than one, which is focused on identity. Chapter 2 is really asking, “Do we lead out of our own competencies alone? Or do we ultimately seek to lead people into the vortex of their deepest needs, out of a reality that we're pointing to a God who alone can actually satisfy?” That's a very, very different trajectory.

I think about the vulnerability as a leader, about how much I want to be – as I'm sure you want to be – a competent leader. I have a nightmare about not being a competent leader. I can easily wake up and think, “I'm just not a competent person.

I'm not doing the competent thing.” And yet, I'm the person there, and I can want to be sure that my competency is what I lead with.

But it's interesting that, in this chapter, it's so plain that Daniel and his friends have something they want to give, even to lead Nebuchadnezzar to a source of wisdom that he doesn't have, and they do it with the freedom that they're pointing to a God who alone can provide that, and they trust God to do what they could not do.

Now, if it were really true for many of us on any given day that we couldn't do many of the things we wanted to do, then we might say, well, of course, I would understand that. If someone was threatening my life, then I could more easily lay down my illusions of competence to do something that no one can do. But it's possible to mask our vulnerability and to be people who want our leadership to be the primary thing as people's impression rather than the capacity, the graciousness, even the raw and uncomfortable truthfulness of something like the news to Nebuchadnezzar: that this is really where we need to depend on God.

Now, I say this because, again, what strikes me is that we know this is a rubric. But that's a very different thing than experiencing it daily as a dependent leader who realizes that if we're engaged in the call of Christian higher education – in which we long to see our students, faculty and staff formed into nothing less than something more like the image of Jesus Christ – I just want to say, that's beyond you. It's beyond me.

And if we're going to settle way back to say, well, mostly what we're trying to do is just get people through ... sometimes, that can feel overwhelming enough. But we share a much greater vision than that. We want to help our students become formed through their education in such a way that they will be able to serve in strength and weakness as nothing less than the salt and light of the kingdom of God that's going to affect a world that needs their demonstrated life and word expressed daily. That is beyond us. This is a grand and

Do we lead out of our own competencies alone? Or do we ultimately seek to lead people into the vortex of their deepest needs, out of a reality that we're pointing to a God who alone can actually satisfy?

glorious enterprise, and it is beyond us.

Daniel and his friends could see that Nebuchadnezzar's request was completely beyond them. But it was not beyond the God who cared about Nebuchadnezzar; who wanted to frame and redefine power for Nebuchadnezzar; who wanted to give a gift in this form of spiritual insight that Nebuchadnezzar couldn't make up himself, despite all of his power and taunting.

So these first two texts set up the third, the identity question: How do we as leaders express and nurture the retaining of our identity, when in the broader culture the loss of identity is one of the frontlines of everybody's experience? And then [there is] this question of: Are we going to lead out of dependency or just out of competence? It may have to do with whether we understand what's really being asked of us.

The third chapter in Daniel is so fascinating. What happens in Daniel, Chapter 3, as you know, is that the idol that was the nightmare of Chapter 2 is built by Nebuchadnezzar in Chapter 3. The golden idol is set up, and the announcement is made by Nebuchadnezzar that when they hear the sound of the horn, pipe, lyre, trigon, harp and entire musical ensemble, they shall worship the golden statue that King Nebuchadnezzar has set up. And then the text says when they heard the sound of the horn, pipe, lyre, trigon, harp and entire musical ensemble, they did bow down and worship the golden statue that King Nebuchadnezzar had set up.

And then the warning goes out that if they didn't bow down and worship the golden statue that King Nebuchadnezzar had set up when they heard the sound of

the horn, pipe, lyre, trigon, harp and entire musical ensemble, then they shall be thrown into a burning furnace, and it will be heated as hot as it can possibly be heated.

Now, it's interesting in Chapter 3 that people whose lives were saved in Chapter 2 by Daniel and his friends are ratting [them] out. They go privately to Nebuchadnezzar, and they say, "Now, Nebuchadnezzar, there are certain Jews who are not bowing down and worshiping the golden statue that you have set up. We happen to know their names: Shadrach, Meshach and Abednego."

Nebuchadnezzar, in his characteristic rage, makes sure they are brought before him. And in this towering, aggressive moment, he says, "So, now, when you hear the sound of the horn, pipe, lyre, trigon, harp and entire musical ensemble, you will

bow down and worship the golden statue that I have set up. And if you do not do that when you hear the sound of the horn, pipe, lyre, trigon, harp and entire musical ensemble, then in fact you will be thrown into the fire. It will be seven times hotter than it's ever been. And who will deliver you from my hands?"

Now, the high point of Daniel is the next moment. It's not, I want to argue, the deliverance from the fire. That's a gracious gift. The high point is that there, in the moment where everything seemed to be so clear – the greatest danger is the fire – Shadrach, Meshach and Abednego realized: That's not the greatest danger. It turns out there's a need to distinguish the greater danger from the lesser danger. Oh, the fire is a real danger, but the greater danger is the idolatry.

So they say, "Oh, Nebuchadnezzar, we have no need to give you a defense in this matter." In other words, they live unhooked lives. It's clear to them what the greater and lesser danger is, and they live in an unhooked way. They go on, and they say, "Our God may deliver us. Maybe he won't deliver us. But whether he delivers us or doesn't deliver us, we're not going to bow down and worship the golden statue that you have set up."

Now, it's true, later in that chapter, God delivers them. Nebuchadnezzar is overwhelmed. He's absolutely convinced that he holds the greatest danger. But Shadrach, Meshach and Abednego are free. Are you? Am I?

I think of the dangers that appear on a president's desk on any given day, the messages of fire. "Fire, fire, fire – really, a lot of fire. There is just a lot of fire. And I don't think you quite get the fire that's going on over here because you're distracted by the fire that's going on over there, and I want make sure that you get the fire that's right here. Do you get it? It's going to consume you." We have people in our lives who share this generous news with us, who try to map it out so that we're entirely clear about the fires. And our lives could be entirely consumed by that possible danger.

But what Daniel 3 says so vividly is that,

I often think that our idols are not nearly as garish... as this large idol in Nebuchadnezzar's life. I think of it more like a Pottery Barn selection of idols – a tasteful array of things in our own lives, in our offices, in our homes, in our dorm rooms, which become the little idols that tell us about what really matters, to which we are really hooked or unhooked.

fire is real. And the question is: What does it mean to live as a leader who is free and discerning enough to be able to distinguish the greater from the lesser danger, and to be sure that we give ourselves only to the greater danger and not to the lesser one?

If I was going to be in a 12-step program, I think it would need to be Idolaters Anonymous. It would be Idolaters Anonymous because it's been one of the temptations of my life to sometimes turn other people or other things or – probably most problematically – even myself into an object of too much attention. A few years ago, I was speaking at an event that had such bright lights on the stage that I could literally see almost no one that I was talking to. But what I could see was a large video monitor that had an image of me. And then, on this side, there was another really large video monitor that had another image of me. And then, of course, there was me.

And I thought: This is sort of the postmodern trinity. This is the world that I have always wanted. This is the reality in which everything I've been devoted to and everything in my cultural milieu has encouraged me to live. And the world that you live in does the same, and the world that your students live in does the same thing.

The capacity of being assimilated to an idolatrous reality of life and then trying to find some way to squeeze in a little Jesus is the thing that creates the greatest profound dissonance for people outside the church, watching and thinking, "I see only the same idolatry within the church that I see outside the church, and people are having the same obsession with themselves and their power and their own fears and anxieties."

A church that operates in the vortex of the culture wars is often a church that feels hooked by everything that could be life-sapping rather than anything that could be life-liberating for a world that's wondering: Is there an authentic spiritual word? Is there a God in the universe who exists and who has taken our world and our suffering and our needs seriously, who could create and recreate people that can

William P. Robinson Named Recipient of 2015 Senator Mark O. Hatfield Leadership Award



William P. Robinson speaks after receiving the Senator Mark O. Hatfield Leadership Award at the 39th Annual Presidents Conference. Photo by Jo Kadlecek.

DURING ITS 39TH ANNUAL Presidents Conference, the CCCU named William "Bill" P. Robinson the 2015 recipient of the Senator Mark O. Hatfield Leadership Award, the CCCU's highest recognition extended to an individual who exemplifies Christian leadership and integrity in service to others. He joins such past recipients as Billy Graham, Chuck Colson, Benjamin Carson, John Perkins, N.T. Wright and Tim Walberg.

For a year, beginning in October 2013, Robinson served as the CCCU's interim president. "More than I ever could have imagined, I loved the people and I loved the work," Robinson said of his time at the Council after receiving the award. "We advocated relentlessly for our members' rights to be faithful to their missions."

Robinson was a college president for more than two decades, first at Manchester College (now Manchester University) from 1986 to 1993, and then at Whitworth University from 1993 to 2010. Currently, he is president emeritus at Whitworth and chair of the board of trustees at Princeton Theological Seminary.

"Bill served the CCCU so well as interim president. He did not just fill in; he gave us everything that he had – his time, reputation, skills, humor, grace, experience, intelligence, wisdom and relationships," said Charles "Chip" W. Pollard, president of John Brown University and chair of the CCCU Board of Directors, during his presentation of

the award. "For his service and example, we are deeply grateful."

Robinson is a noted communications scholar, leadership expert and national speaker. He has published two books on Christian leadership: *Incarnate Leadership* and *Leading People from the Middle*. He earned his bachelor's from the University of Northern Iowa, his master's from Wheaton College and his doctorate from the University of Pittsburgh; he also studied at Princeton Theological Seminary and the Moody Bible Institute.

"Bill is a generous person in every regard – from unstintingly giving of his time to introducing you to his lifelong friends so that you can know them, too," said CCCU President Shirley V. Hoogstra. "He wants others to thrive, and he's willing to go the extra mile every single time to make sure you have what you need – even at great cost to him. Bill wants to lead like Jesus did – listening, learning, asking and then speaking."

become the demonstration of that and live in this culture with liberty, not the same bondage that everyone else does?

Andy Stanley once observed that the first thing he assumes about every person who worships at his church is that they have been best trained in one thing: being consumers. That's one way of naming one kind of idolatry. But I often think that our idols are not nearly as garish. They're certainly not as garish as this large idol in Nebuchadnezzar's life. I think of it more like a Pottery Barn selection of idols – a tasteful array of things in our own lives, in our offices, in our homes, in our dorm rooms, which become the little idols that tell us about what really matters, to which we are really hooked or unhooked.

The liberty that I think faithful exiles are meant to demonstrate is the kind of liberty that's given here in Chapter 3, this capacity to live right into the vortex of fire and to be unhooked. What demonstrated to me the greatest liberty of David Hubbard's leadership at Fuller was watching him, at two or three significant points, be able to stand in the face of extraordinarily ferocious criticism with freedom. He was present; he understood what was being said; he felt it deeply; and he was not controlled by it. That is an amazing maturity of leadership.

How do you get there? You remember who you are. On ordinary days when the fire's not raging, you remember that you belong to Yahweh, even though you live in Nebuchadnezzar's house. You belong to Jesus Christ before you ever live in a president's house, or wear special medallions at graduation, or make declarations, or any of the things that we do. You and I are just people who are called to be disciples of Jesus Christ, who remember that we live out of that identity.

What do our students most need? Students most need the experience that whatever capacity or incapacity, whatever strength or ability, whether the best and the brightest, or not the best and the brightest, they belong at their heart in their life to Jesus Christ, who loves them and knows their identity, not as it's shaped

by social media, not as it's shaped by even other profound realities, like ethnicity, like culture, like gender. Within that is the still more central reality that they are people who belong to God, who has made them in God's image, and they have been won by Jesus Christ to be followers and lovers of God and lovers of our neighbors. That's the identity.

And we test it as we encounter the uncertainties of living and serving and

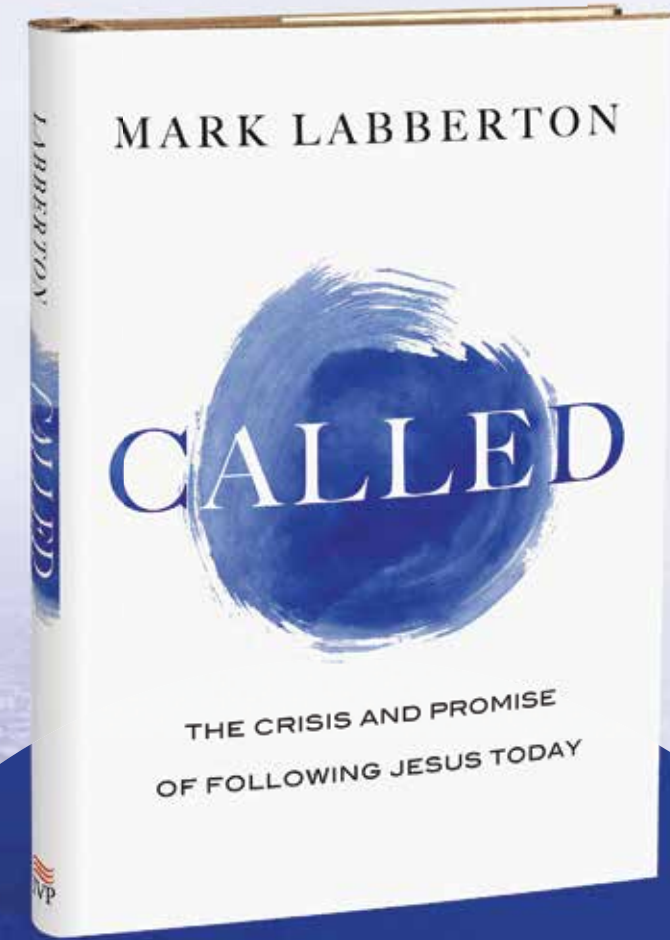
seeking God in community together for our welfare and the welfare around us in the world, in order to be able to take great risks. Are you demonstrating that? Are they seeing you as a president, and me as a president, who's actually attempting to live in that way – to live beyond my competency, beyond the risk that I can easily manage? ...

How do we live beyond the risk? How do we learn to live unhooked lives, so that we see the danger, we acknowledge it's real, but we are able somehow to live in it with freedom and to distinguish the greater danger from the lesser danger – to look at idolatry, with all of its tempting attraction, and find ourselves set free, able to live in a way that casts our hope, life or death, on the God who loves us?

When I think about the task of Christian higher education – about the task of being leaders in this moment – these are some of the things that it seems to me should be most distinguishing about what we're doing. The other work that we've been discussing today – the really important, careful work, where significant issues need to be lifted up and remembered and practiced daily – that is a part of our work and our job. But for me, I have to say, as a leader these are three things that really matter in how I want to lead, because they matter in how I want to affect those I lead and how I, in turn, want them to affect the world to which they go to be the demonstration of the evidence of a God of astonishing grace, love, mercy, power, creativity, and kindness, and whose world is much larger than even that domain of Nebuchadnezzar's power. It's puny by comparison to the God who holds all things.

I want to live, I want to lead – I urge you to live and to lead – in light of that great frame. It's in that that I think we find our life; it's in that that our institutions will find their greatest hope; it's in that that the ministry that's meant to usher forth from all that we do is best found. And I'm grateful and challenged and humbled by what I've said, because I know I have so far to go myself. But may this be the kind of vision that we hold before us, for Christ's sake. Amen. ■

How do we live beyond the risk? How do we learn to live unhooked lives, so that we see the danger, we acknowledge it's real, but we are able somehow to live in it with freedom and to distinguish the greater danger from the lesser danger – to look at idolatry, with all of its tempting attraction, and find ourselves set free, able to live in a way that casts our hope, life or death, on the God who loves us?



A MESSAGE WORTH SHARING

To live as a follower of Jesus is our vocation, our urgent call. Fuller Seminary president Mark Labberton is eager to share that message. Consider inviting him to speak at your institution—or bring his message into your classrooms through his book, *Called*. Help form your students to embrace the call.

Order the book Fuller.edu/Called
 Schedule a visit Fuller.edu/BookMark
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NOTES FROM THE FRONT

Innovations that keep BestSemester at the forefront of experiential learning

By Morgan C. Feddes

SINCE THE LAUNCH of its first program in the fall of 1976, BestSemester has continually sought to expand learning opportunities for students from CCCU campuses, challenging them to step out and live their faith in the world.

Today, students are meeting in eight countries around the world. They are spending time in rural homestays in Uganda; learning about Aboriginal culture in Australia; working at internships in

Hollywood; recording music in a studio in Nashville; serving in local community projects in India. They are walking where Christ walked in the Middle East, engaging with leaders in Washington, D.C., interacting with fellow scholars at Oxford, studying international affairs in Latin America and exploring faith and culture in China.

As the faculty and staff of BestSemester lead and educate their students through

these activities, they are also working to ensure BestSemester continues to be the leader in global experiential learning for Christian higher education. The program updates that follow are just a few of the ways BestSemester is innovating new ways to complete its mission: challenging students to engage with their communities, to reconcile their faith with their calling and work, and to experience the world outside the classroom.

FEE REDUCTIONS

THE CCCU IS pleased to announce a reduction in fees for several of its BestSemester programs, which will result in financial savings – and thus in more opportunities – for CCCU institutions and the students they send to the programs.

“We want to serve our members. One excellent service is our off-campus semesters in eight countries, including our three U.S.-based programs,” says CCCU President Shirley V. Hoogstra. “These programs provide strong, faith-based academic experiences that allow students to learn about their world.”

Walter Miller, CCCU vice president for finance and administration, says a driving force in the revision of BestSemester’s program fees was the desire to increase accessibil-

ity for both students and CCCU institutions.

“We exist to serve our members,” Miller says. “BestSemester is one of the best ways for the CCCU to partner with campuses in educating students, and it plays a vital financial role in supporting our full complement of member services. By making these programs more financially accessible for students and member institutions, we hope to strengthen our current relationships and encourage new interest in these programs.”

The changes will take effect in the fall of 2015. The China Studies Program will see the most significant fee reduction of \$2,600, with the Latin American Studies Program (\$2,500), Uganda Studies Program (\$1,600) and American Studies Program (\$1,200) also benefiting from significant changes. The other programs’ fees remain unchanged or will increase slightly to account for cost of living.

In addition to adjusting the program fees, the CCCU is interested in developing partnerships with member campuses



Photo by Tori Litardo, LASP, Fall 2011.

to help them facilitate their own branded programs. Campuses looking to provide a specific off-campus study program to meet the needs of one of their majors can work with the CCCU to develop a specific track or short-term program within one of the CCCU’s current locations.

“Advancing the cause of Christ-centered higher education has always been the mission of the CCCU,” Hoogstra says. “With study abroad at an all-time high and new initiatives by the federal government to increase participation, we believe these changes will be valuable to our campuses, and our desire is that they will make CCCU programs available to more students.”

For more information, contact Leah Mullen, CCCU’s assistant director of student programs, at lmullen@cccu.org.



FROM LEFT TO RIGHT: Photo by Lindsey Bell, USP, Fall 2012; Rachel Robinson. Photo courtesy of Rachel Robinson; Ashton Davey, USP, Spring 2012.



NEW UGANDA STUDIES PROGRAM DIRECTOR SELECTED

RACHEL ROBINSON HAS been named the next director of the Uganda Studies Program (USP). Robinson is the USP’s current interim director and previously spent four years as its program coordinator.

“Appointing Rachel Robinson as the next director continues the strong program leadership that is a hallmark of the partnership between USP and Uganda Christian University (UCU). She is a remarkable cross-cultural leader. She understands the African educational context and invites the North American students that enroll in the Uganda Studies Program to understand the larger world,” Hoogstra says. “Also, John Senyonyi, vice chancellor of Uganda Christian University, is a visionary leader, and it is an honor and privilege for the CCCU to join so closely with him and UCU in the work of global Christian higher education.”

“USP is a strong and dynamic program that has grown out of a deep commitment to people and partnerships over the past 10 years,” Robinson says. “I’m excited to continue and build on that legacy with our primary partner and host, Uganda Christian University, as well as our host families, practicum sites and the many others who make the program possible.”

Since the program’s inception, it has partnered with UCU. UCU Vice Chan-

cellor John Senyonyi says Robinson’s history and familiarity with both the program and its connections with UCU are great strengths.

“Rachel is a hardworking person, fully committed to USP and has a humble spirit,” Senyonyi says. “I am optimistic that Rachel’s appointment is positive for the relationship between USP and UCU. The UCU community has already warmly welcomed her to the new role as the USP director.” Robinson says she is excited to continue working with a program she knows and loves.

“Simply put, I love this job, the people I work with, and the commitment they have to each other and to creating the space for learning and relationships between American university students and Ugandans,” she says. “As staff, we have the opportunity to walk with our students through the process of learning and growth, which is rarely easy but imperative as we each seek to develop a personal response to God’s calling in this complex world.”

Robinson, who grew up in Kenya, completed her undergraduate studies in visual art at CCCU member Gordon College in Wenham, Massachusetts, and her master’s in community art at the Maryland Institute College of Art in Baltimore, Maryland.



“As staff, we have the opportunity to walk with our students through the process of learning and growth, which is rarely easy but imperative as we each seek to develop a personal response to God’s calling in this complex world.”

Rachel Robinson
Director, Uganda Studies Program

NEW STRATEGIC COMMUNICATION TRACK READY TO LAUNCH

UTILIZING A COLLABORATIVE effort from communication experts across the country, the American Studies Program (ASP) will launch its newest study track, Strategic Communication, during the fall 2015 semester.

Throughout the development of the curriculum, ASP Director Peter Baker worked with an advisory committee consisting of communication faculty from 10 CCCU institutions, as well as with an advisory group of communication professionals in the Washington, D.C. area.

“Strategic communication is an emerging field that emphasizes the coordination of an organization’s communication across all media platforms to achieve strategic outcomes that serve the organization’s mission and goals,” Baker says. “Our goal in developing this new track was to create a tailored study opportunity that allows CCCU communication students to directly engage a variety of communication experts through client-based and project-based field work.”

Students in this new track will interact with communication experts in the D.C. area, most of whom are alumni from CCCU institutions. This, in combination with the

“It’s difficult to find another city that can offer such a wide variety of learning opportunities within all three main divisions of organizations: for-profits, nonprofits and government.”

Peter Baker
Director, American Studies Program

unique opportunities of D.C. itself, will create an excellent opportunity for students to gain work experience and build professional relationships in the field, Baker says.

“It’s difficult to find another city that can offer such a wide variety of learning opportunities within all three main divisions of organizations: for-profits,

nonprofits and government,” he says. “Through their internships and their engagement with thoughtful Christian professionals who have already established communication careers, students will better understand what it means to be a follower of Christ in this ethically complicated, high-intensity field.”

AUSTRALIA STUDIES CENTRE NEWEST PROGRAM TO OFFER INTERNSHIPS

IN RESPONSE TO the growing interest in internship opportunities both domestically and abroad, the Australia Studies Centre (ASC) is the newest BestSemester program to add an internship option to its course offerings, making it the ninth to do so.

“Providing internships for students in Australia has been one of the ASC’s long-term goals, and I’m so pleased that we can finally offer this opportunity,” says ASC Director Kimberly Spragg. “Facilitating hands-on, international work experience is an effective way of helping students connect their purpose with their vocation and to see both of those rooted in community and place.”

“One of the highlights of our BestSemester programs is that they offer students a well-rounded educational experience,” says Leah Mullen, assistant director of student programs. “Our programs challenge students to step outside of the classroom and engage with local communities, service organizations and businesses. Internships are a >

LEFT: Dana Gangitano (left) and Ashley Leggett, spring 2015 Australia Studies Centre students from Messiah College, pose while working at their internships at Citipointe Youth in Brisbane, Australia. Photo courtesy of Ashley Leggett.



CLOCKWISE FROM TOP LEFT: Photo by Zachary DiBeradin, ASC, Spring 2014; Photo by Kim Minshall, ASC, Spring 2011; Photo by Barnabas Bridgman, ASC, Spring 2011; Photo by Abbey Kline, ASC, Spring 2010.

“Facilitating hands-on, international work experience is an effective way of helping students connect their purpose with their vocation and to see both of those rooted in community and place.”

Kimberly Spragg
Director, Australia Studies Center

big part of that offering as students learn about vocation and relate their faith to the work that they do.”

ASC students can select from the following internship placements: human services (which includes social work, child protection, community center work and human resources), youth ministry, youth welfare, chaplaincy and community development. They will complete 100 placement hours throughout the semester and receive a professional mentor.

“This internship is allowing me to get an intercultural perspective on youth ministry, which will help me understand how to best reach youth to pursue a deeper relationship with Christ,” says Ashley Leggett, a student at Messiah College in Mechanicsburg, Pennsylvania, who has an internship with Citipointe Youth ministry in Brisbane this semester. “[It] has greatly impacted my life already and my future as a youth minister.”

Students who register for an internship will also take a corequisite unit based on the placement they select. This is in addition

to the required ASC core units, also known as the culture emphasis.

“We are thrilled to commence offering internships to ASC students this semester,” says Judy Fay, social sciences practicum manager at Christian Heritage College, ASC’s host university. “These excellent students are engaging well and are providing a cross-cultural understanding in the lectures. We look forward to welcoming more ASC internships in the coming years and the reciprocal benefits this presents.”

LEARN MORE

For more information about the BestSemester, visit www.bestsemester.com



Morgan C. Feddes is staff writer and editorial director at the CCCU. An alumna of Whitworth University (Spokane, Wash.) and of BestSemester’s Los Angeles Film Studies Program, she previously worked for *Christianity Today*.



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CULTURAL UNDERSTANDING IN CHINA

By Leah E. Mullen

FOR MANY PEOPLE, China is a country known only through economic and political stories in our news cycles. In academic circles, it's known as the largest source of international students studying in the U.S. and the fifth most popular location for Americans to study abroad. Yet what do we really know about China's people, culture and rich history?

For Larry Williams, an alumnus of Messiah College in Mechanicsburg, Pennsylvania, this limited, economic-based understanding of China was all he knew when he arrived at BestSemester's China Studies Program (CSP) in the fall of 2009.

"My knowledge of China was purely focused on the business and economic growth of the nation," Williams says. "Beyond the stereotypical 'Made in China' stigma, I had read a lot about

the exponential growth, innovation and construction."

But his experience at CSP transformed that view of China. "Living and working in China definitely changed my impression of the country, culture and economy," he says. "I was impressed with the rich culture and history, mesmerized by the economic growth and strength, and fell in love with the country as a whole."

Since its inception in 1999, giving students a richer understanding of China and its culture has been CSP's main goal. Program Director Jay Lundelius often draws on personal experience or the experience of others to help students shift their understanding.

"The reason I've made this a goal is that I myself was the same way my first three years in China. I was blithely ignorant of many aspects of China, and I saw no reason

whatsoever to bother with learning about it," Lundelius says. "Now, I tell students, 'If you ever hear me talk about a particularly bone-headed thing that a person thought, said or did, I'm probably talking about myself.'"

One way Lundelius helps students begin to understand China is through an episode of BBC Radio 4's popular "In Our Time" series on the An Lushan Rebellion, which occurred at the height of the Tang dynasty (about 750 A.D.). In the episode, host Melvyn Bragg discusses the rebellion with three experts from top British universities, who describe the city that is now known as Xi'an, popularized by the famous terracotta warriors.

As more and more is revealed about Xi'an, Bragg says, "It seems to me, reading about it, it's like an almost undiscovered ocean in the history I was brought up with... [I]t's all this land mass: I've just made a discovery! A bit late, but there you are!"



LEFT TO RIGHT: Photo by Victoria Loeffler, CSP, Spring 2012; Photos (2) by Sam Mahtani, CSP, Spring 2010.

Lundelius uses this to challenge students to compare their lack of knowledge of China's history to Columbus's lack of knowledge about the Pacific Ocean. The hope is to have students reconsider their interpretation of world history in a way they might not have before, much as Bragg did in his podcast.

"Our goal is for students to see China and the world, especially the U.S., the way Chinese see these things. It can be a humbling experience in a variety of ways, both personally and nationally," says Lundelius, who has lived in China for nearly two decades. "Most study-abroad programs rarely achieve this. Many Americans who come to live for years in China rarely achieve this. So the China Studies Program has the potential of dramatically revising one's view of China, U.S., self and faith."

Teaching American students to view the world through a Chinese lens can be difficult, Lundelius says. A 2014 Pew study reported that only 35 percent of Americans have a positive view of China.

"Americans think that, for the most part, they know all that's worth knowing about China. This can be especially true for Christians, who feel they have a message that the Chinese need to hear," Lundelius says. "For them, this conviction overrides 'wasting' time in understanding China first."

Jennifer Mikec, a student at Messiah College, was another student who had misconceptions of China when she arrived at CSP for the spring 2014 semester.

"What knowledge I did have [of China] came from history courses taught with

a Western perspective and stories about Western missionaries to China," she says. "From these sources I picked up a suspicion – even a fear – of China's government and its attitudes towards Christianity in China."

Mikec acknowledges that there were many key moments at CSP that were a part of the overall shift in her perception of China – conversations with Chinese students, learning from Chinese professors and traveling to various cities in China. However, one site visit stood out above all the rest.

"While in Beijing, we visited the Temple of Heaven," she says. "Before we explored the grounds, Dr. Jay [Lundelius] explained that the temples and altars are not associated with a specific religion. Instead, the Temple of Heaven is comparable to the altar dedicated 'to the unknown God' that the apostle Paul encountered when visiting Athens. Dr. Jay proceeded to recite the passage from Acts 17 where Paul explains that this unknown God is in fact the creator and Lord of heaven and earth. This knowable God is both above all and available to all – regardless of nationality or culture, for in fact God established 'every nation of mankind.'"

As she made her way through the vast expanse of the temple, Mikec realized that this was a turning point in not only her understanding of China, but in her worldview.

"It reminded me that my semester abroad was more than about me taking from or even giving to China," she says. "I was and am learning to let go of self-focus – a focus heightened with the stresses and joys of

living abroad – and focus on God and his international kingdom instead."

Mikec finished her time at CSP realizing that "experience is a powerful teacher, but learning from it requires moving outside your comfort zone, taking your focus off yourself and opening up to new things."

To help students grow in this understanding of China, CSP encourages participants to make Chinese friends and learn the culture through their eyes by learning things that are common knowledge among the Chinese. Often, Lundelius says, these are things that other Americans who have lived in China for many years do not know.

"For example, every CSP student learns how to play Chinese chess, to recite a poem in Chinese, to explain the basic principles of Chinese philosophy, and to name in sequence the major dynasties, along with their capitals, notable persons and major achievements," he says.

This cultural and historical knowledge about China is the key that opens doors for students to truly connect with their Chinese peers. Drew An Brubaker, a fall 2014 student from Eastern University in St. Davids, Pennsylvania, experienced this first-hand while helping a local high school student, Skye, prepare for her upcoming Test of English as a Foreign Language.

During the tutoring session, Brubaker asked Skye to describe her favorite book. Skye would try to talk about it, but hesitated every time she opened her mouth because she couldn't form the words in English.

"I encouraged her to start with the basics



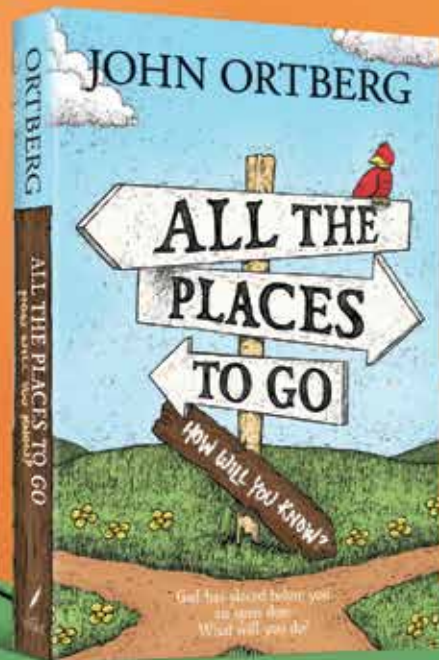
Photo by Sam Mahtani, CSP, Spring 2010

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 BESTSEMESTER®: CHINA

and tell me the name of the book first," Brubaker says.


Skye informed her that the book was called the *Yi jing* in Chinese. Thanks to CSP, Brubaker knew exactly what book she was talking about.

"I told her that in English [the book] was called the Book of Changes, and that it was written during the Zhou dynasty, that the diagrams were called hexagrams and other such information about how to talk about the book in English," she says.

Brubaker says there was a stark contrast in Skye's behavior before and after Brubaker demonstrated understanding of the *Yi jing*.

"What I later realized is that she was most likely very intimidated by me, an older foreigner and a native English speaker. I think that by demonstrating an understanding of her culture and country, I made her feel much more at ease with me, which then lead to an easier and smoother conversation," Brubaker says.

That experience helped Brubaker see first-hand how a better understanding of a country's culture and history can form connections and friendships between citizens of different regions. She says her experience in China has given her a multi-layered perception of the world.

"I now understand more about how culture truly does shape and define the way we see the world," Brubaker says. "I hear many degrading comments about China in the States, and I am confused by how deeply we misunderstand cultural differences. I am constantly reminded to step back and consider the goodness behind human difference." 

LEARN MORE

For more information about the China Studies Program, visit www.bestsemester.com/china



Leah E. Mullen is the assistant director of student programs for the CCCU. She received both her bachelor's and her MBA from West Virginia Wesleyan College (Buckhannon, W.Va.). From 2012-13, she lived and worked in Huizhou, China.



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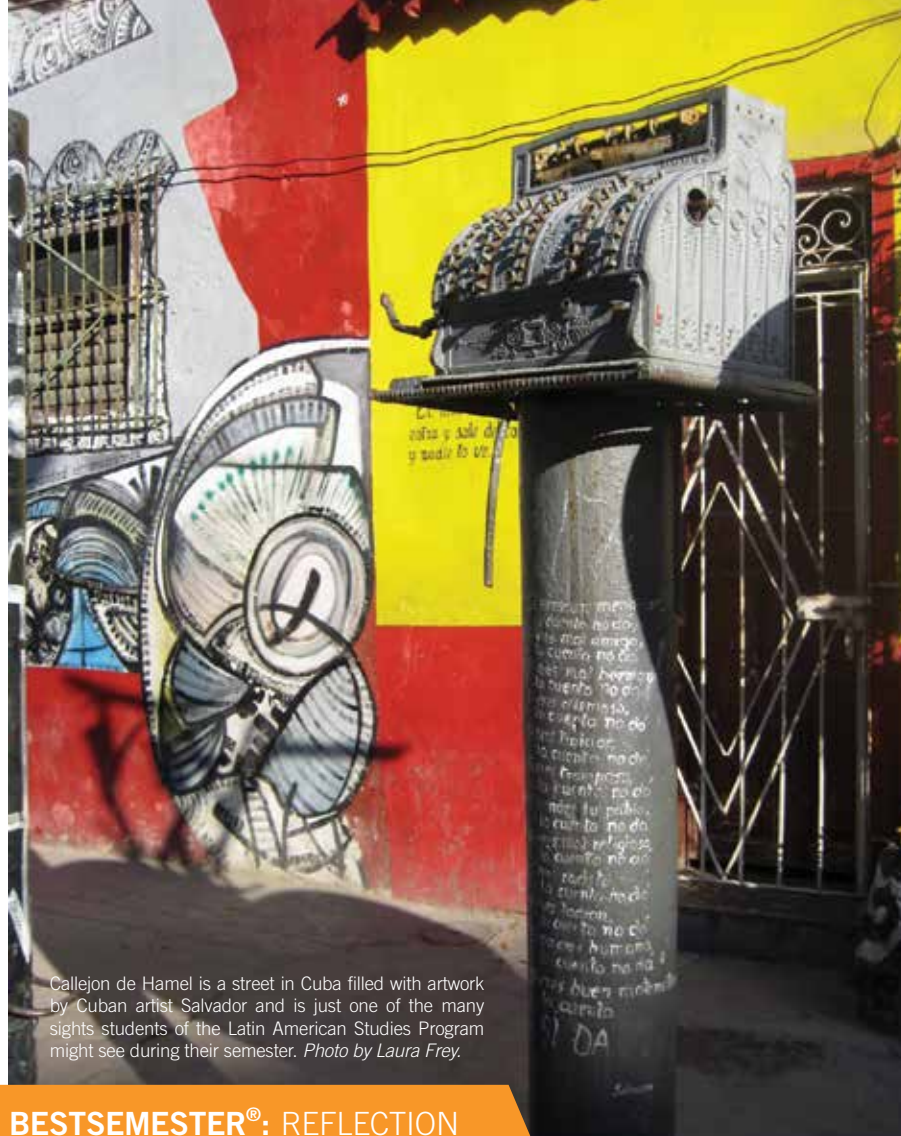
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Callejon de Hamel is a street in Cuba filled with artwork by Cuban artist Salvador and is just one of the many sights students of the Latin American Studies Program might see during their semester. Photo by Laura Frey.

BESTSEMESTER®: REFLECTION

Expanding Horizons, One Culture at a Time

By Marisa McHenry

ONCE, LONG AGO and far away, a university student with wanderlust in her blood heard about an opportunity to study in Kenya, jumped through the necessary hoops to get there, and then spent six months at Daystar University College in Nairobi. After returning to the U.S., the student transferred to another university, heard about a different study program in another country and again leapt at the opportunity to expand her horizons. This time, the country was Costa Rica, the program was the Latin America Studies Program (LASP) and the student still afflicted with wanderlust was me.

The two study programs were similar in many ways. Among other things, they were both relationally rich, culturally stimulating and academically challenging. They were also very different. In Kenya, I lived in one of the college dorms with two Kenyan roommates from different tribes in the country. But in Costa Rica I lived with a family – and what a family it was! They had a keen sense of humor, welcomed me with my limited Spanish and taught me more in three months than I had learned in two years in a classroom memorizing vocabulary lists and verb conjugations. As one of the brothers in my host family put

it at the end of the semester, “When you came, all you could say was, ‘yes...yes...yes’. Now you can actually talk!”

I believe that the seeds of my wanderlust were sown at an early age when my family lived in Swaziland for two years. It was a life-changing experience for all of us, and one of the results was a steady stream of international students and missionaries coming through our home. Not surprisingly, both my brother and I developed an interest in the wider world and, as we got older, took opportunities that came our way to travel and see other countries. Our globetrotting has occasionally taken us to the same places, but more often than not, to different ones. Each place I’ve spent time in has left its imprint on me, added to my larder of memories and stories and, in some way, prepared me for the next place. One of my lasting memories of Costa Rica is it being the one place I’ve lived where people naturally pronounce my name right, something that most of my compatriots can’t do.

Being life’s master navigator, God knows where he wants each of us to be and knows how to get us there, while giving us the freedom to take detours, go off on rabbit trails, bump into dead ends and do some bush-whacking en route. The path I’ve been on has meandered through some wild and memorable places and has come to an unexpected one. If you had asked me as a university student where I thought I would live and work after graduation, I would have said somewhere in Africa or South America. And I would have been wrong – a few hundred thousand nautical miles wrong. Starting from either landmass, if you go over the horizon and across an ocean you’ll get to the place I call home these days: Papua New Guinea, a country on the eastern half of the world’s second-largest island, the western half of which is West Papua (formerly known as Irian Jaya).

While the place I’ve ended up living isn’t where I had expected to be, the work I’m doing *is* what I had expected to do. I’ve had a long-standing interest in languages, and for those with a linguistic bent, Papua New



UPPER LEFT: Marisa McHenry (left) works with Joyce, a Bhutu language translator, at a workshop hosted by VITAL, a multi-language translation project. Photo by Joanna Frampton.

LOWER LEFT: A woman peels taro in Uiaku, Papua New Guinea, a village that uses the Maisin language. Photo by Marisa McHenry.

ABOVE: McHenry (left) instructs two translators of the Taupota language. Photo by Joanna Frampton.



Guinea – with its 800-plus languages – is a great place to be. It provides a lot of scope for linguistic study – and a lot of work in language survey and scripture translation. I started off doing language survey and later moved into translation, working in a few languages at the eastern end of the country.

One technique we use is called back translation. This sort of translation should follow the language’s grammar as closely as possible but still be readable in English. Realistically, that’s all-but-impossible for the Kanasi language, because its grammar is so very different from that of English. Also, in an ideal world, a back translation should be fairly literal and should retain the language’s idioms, putting the less literal version in brackets where necessary for clarity’s sake.

By way of example, Kanasi’s back translation of Psalm 51:5 says:


The time I was born and up to now I am a bad doer,

I was with badness [sin] staying in my mother’s stomach.

As compared to the NIV in English: Surely I was sinful at birth, sinful from the time my mother conceived me.

I’ve read through parts of the back translations of various language teams and find them fascinating because of the different, and sometimes picturesque, ways they have of expressing things – like this version of Psalm 34:21: “And as for the bad people, their wrongs will get up and kill them; and the straight doing people their enemies will get punishment.” Often the translation itself is fine, but sometimes the words get a bit tangled up in the back translation – like this muddled version of Acts 24:26: “... he (Felix) thought if he paid Paul he can often talk to him.”

Aspects of my current occupation bear a striking resemblance to the distant Daystar and LASP days, as my relational, cultural

and academic horizons continue to expand. I still get lost from time to time, but in the grand scheme of things, as well as in day-to-day life, God continues to chart the way as he did for the people of Israel when he said, “Whether you turn to the right or to the left, your ears will hear a voice behind you, saying, ‘This is the way; walk in it.’” (Isaiah 30:21) 

LEARN MORE

For more information about the Latin American Studies Program, visit www.bestsemester.com/costa-rica

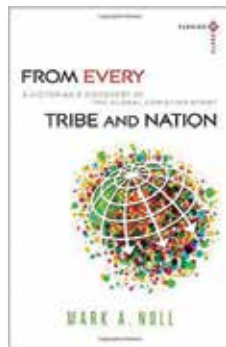


Marisa McHenry is an alumna of the Latin American Studies Program (Fall 1992) and of Seattle Pacific University (1993). She currently lives in Papua New Guinea, where she works with Wycliffe Bible Translators and SIL International in the Maisin language and is on staff for VITAL, one of SIL’s multi-language translation projects.



ON THE SHELF

What Your Peers Are Reading

**FROM EVERY TRIBE AND NATION:
A HISTORIAN'S DISCOVERY OF THE
GLOBAL CHRISTIAN STORY**

By Mark A. Noll

Review by Patrick L. Connelly
Associate Professor of History
Montreat College

Mark Noll's formidable body of work on North American religious history has already secured his legacy as one of

the preeminent scholars of a generation. Among the reasons for this well-deserved reputation are Noll's insatiable intellectual curiosity, genuine humility and modeling of faithful scholarship. All three of these characteristics are on display in *Every Tribe and Nation*, a compelling memoir about Noll's professional and personal discovery of the global expressions and implications of Christianity.

Every Tribe and Nation reflects the movement of scholars from considering the history of Christianity in predominantly Western terms to exploring the manifestations of world Christianity. There are many reasons to do so, not the least of which include Christianity's non-Western origins and its contemporary flourishing across Asia, Africa and Latin America. Noll finds a biblical impetus as well, which explains why the title of the book is taken from Revelation 5:9-10. "If the people of God come from every tribe and nation," he writes, "so then should a history of the people of God try to take in every tribe and nation."

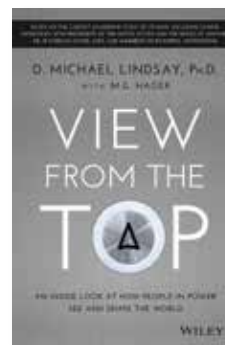
Noll begins his story of discovery by recounting childhood encounters with world missions during his Baptist upbringing in Cedar Rapids, Iowa. While acknowledging the shortcomings of his church's perspective on culture, history and theology pertaining to world Christianity, Noll remains appreciative of the cross-cultural exposure, education and faith it exhibited.

Noll's journey next takes him to his undergraduate days at Wheaton College, where "the riches of classical Protestantism" and Luther's theology of the cross provided a framework for Noll to resolve personal spiritual challenges and to learn from sources outside his American evangelical context.

Every Tribe and Nation is a story of learning. Noll pays tribute to teachers, colleagues (including George Marsden and George Rawlyk) and a teaching environment at Wheaton that nurtured his cross-cultural enthusiasms. The book reveals facets of Noll's spiritual journey that caused him to consider how not just the

doctrines but the experience of Nicene Christianity translated across the globe. Noll reminisces about formative trips to Romania; interaction with scholars like Andrew Walls, who transformed Noll's understanding of the history of world missions; and his discovery of missiology's lessons for the discipline of history. These experiences culminated in one of my favorite recollections from the book regarding Noll's decision to teach a class on world Christianity. This chapter is useful for any teacher, as the reader is brought into Noll's conscientious process of creating, preparing and teaching a new course.

Noll shows himself to be a student of the unfolding global story of Christianity, one who is willing to learn from his own students as well as from the likes of Lamin Sanneh, Philip Jenkins, Jehu Hanciles, David Barrett, John Jauchen, Daniel Bays and many others. Even in moments when Noll travels down historiographical trails pertaining to Latin American or Chinese Christianity, *From Every Tribe and Nation* remains the personal story of a scholar who has never stopped being a student. Noll deflects credit from himself and is eager to highlight the specialists, personal networks and institutions that have furthered his education and explorations in the history of global Christianity. Noll's book is highly recommended for its embodiment of faithful scholarship and its remarkable blend of intellectual acuity and humility. Noll's link between a burgeoning historical field and an eschatological reality is hinted at in the book's final sentence: "The full story, because of what it concerns, is infinitely larger."

**A VIEW FROM THE TOP: AN INSIDE
LOOK AT HOW PEOPLE IN POWER
SEE AND SHAPE THE WORLD**

By D. Michael Lindsay

Review by William P. Robinson
Former Interim President
Council for Christian Colleges
& UniversitiesPresident Emeritus
Whitworth University

Michael Lindsay's *A View from the Top: An Inside Look at How People in Power See and Shape the World* excels in achieving its objective. Without challenge, his colossal undertaking offers the most impressive subject sample in the history of leadership studies. But for the typical CCCU reader, it is very important

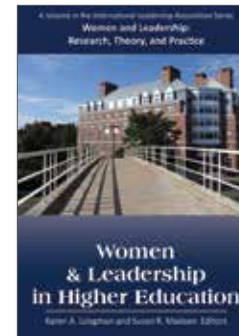
keep in mind what Lindsay is *not* attempting to achieve. In the introduction, he says, "This book is for those who aspire to the top." As citizens in Christ's first-shall-be-last kingdom, that kind of talk can make us wince. Getting to the top did not seem to be on Christ's kenotic, self-emptying agenda. But defending the top is clearly not Lindsay's principle objective. He does, at the end of his introduction, make an implicit argument for the neutrality of power by pointing out that Christians with power can use their influence in godly, life-giving ways. I agree. We Christians who knock power are quick to find its virtue when wielded on our behalf. Yet, it is important to keep in mind that this rich compendium is a view *from* the top, not *of* the top.

Although it is crystal clear that the author of this book is a Christian, I found it equally clear that the book's target audience includes readers of all faiths and no faith. In a very disciplined and descriptive way, Lindsay identifies and extols leaders' moral actions, but he largely avoids casting moral or spiritual judgment. Although readers will encounter many examples of leaders with deeply held convictions, the "oughts" in this book usually show up implicitly in the form of what aspiring leaders "ought" to do if they hope to provide effective, high-level leadership.

Lindsay's discipline of focusing descriptively on leaders' successes and failures more than on their virtues allows readers to see danger zones in the ascent of a leader. But I did find myself occasionally wanting more on what he believes are the spiritual costs of the top. Yet, had Lindsay gone that direction, he might have lost secular readers who were enjoying an encyclopedia of the highest achieving leaders and the principles and practices that contributed to their achievements.

As a really former social scientist, I found the study's correlations fascinating, but the stories are the best part of this book. Until now, no researcher has ever been able to present 150 pages of the most indicative and interesting narratives obtained by personal interviews of 500-plus, off-the-chart achievers. The patterns Lindsay uncovered were also extremely interesting, but he did not attempt to force the biographic accounts into tidy patterns (nor should he have). This author knows what reads well.

A View from the Top is a deeply engaging book. In fact, its body is one into which the reader is tempted to dive without reading carefully the introduction. That would be a big mistake. Unlike many introductions, this one provides the book's prescription lens. Without understanding the objectives of this study, one could expect too much or too little from it. Fundamentally, it is a leader's treasure chest and a reader's treat. Michael Lindsay's research exposes the good, the bad and the ugly of getting to and remaining at the top. And I found it very encouraging that among the most effective and fulfilled leaders, ultimately the good outperformed the bad and the ugly.

**WOMEN & LEADERSHIP IN
HIGHER EDUCATION**Edited by Karen A. Longman and
Susan R. MadsenReview by Jerry Pattengale
Executive Director of Education, Mu-
seum of the BibleUniversity Professor, Indiana Wesleyan
University

If someone thinks we're still awaiting a wave of strong competent women in top academic positions, look for a lobotomy scar and then hand them a copy of *Women & Leadership in Higher Education*. The presidencies of the University of Arizona, Rollins College, Duke University and Wellesley College, and the chancellor's office at University of Massachusetts Boston are but a few manifestations of successful women leaders, and all represent contributions to this book as some of the 26 percent of college and university presidents who are women. Key professionals at a mélange of institutions and organizations join these presidential authors in this collection of essays. The book convincingly argues that women have proven themselves in an arena in which the majority of students are women, yet the gender parity among top leadership (though improved from "token" to "minority") remains wanting.

While intentional programs have helped to fuel the pipeline of women candidates for top positions, various studies show women outperforming men for the same roles, and the documented tendency of women for collaborative approaches resonates with higher education, a pitiful number of women matriculate into top positions. Leadership in education is heralded by many as evidence of huge success, but the numbers are stagnating and still top out at only a quarter. Looking elsewhere – especially at the 4.6 percent of women leading Fortune 500 companies, the 18 percent of women in Congress and the 23 percent of women holding statewide elected executive positions – there aren't likely any celebrations planned soon.

Editors Longman and Madsen set the tone for this volume by noting that it's not enough just to encourage women; they need to be equipped. And the longer colleges fail to tap the pool of high-potential women for senior-level leadership, not only will institutions and their students "lose," but "eventually the entire world" will lose. Assessment gurus warn against open-ended terms like "lose." So does the book take a trite, nebulous journey? Not quite. Longevity studies at Princeton, Duke, and via the Higher Education Resource Services and elsewhere frame the need for attention — especially of those in leadership roles, predominantly men.

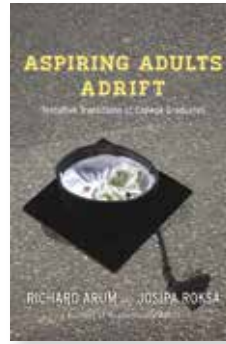
The book presents a cast of women writers who build on data and three effective models for leadership development, followed by a chronicle of lessons from veterans. Recently, there have been several new studies on gender parity, such as the one where scholars

from Vanderbilt University tracked 1,037 males and 613 females, identified at age 13 as among the top 1 percent in mathematical reasoning abilities, from the 1970s to the present. They found that the “men expressed stronger preferences for developing high-impact careers and were willing to invest more time in their careers. Conversely, the women expressed stronger preferences for and devoted more time to advancing family and community.” The value of *Women & Leadership* is asking and answering some obvious questions raised by these very studies – and looking at the culture and biases that either lead women to these conclusions, or fail to recognize female strengths in male-oriented processes.

Women & Leadership is a provocative book, especially the emphasis on developing “connective leadership,” with its three key areas of relational, direct and instrumental styles – adaptive to the new normal, or “academic capitalism.” Nonetheless, a tension remains in the contributors’ argument for gender parity. A key recommendation by various authors and the editors is to target mentoring for women instead of increasing options for both genders equally. Somehow, this end game rubs against egalitarian principles. But it also accents the book’s importance, reflecting a possible mantra in this field rife with conflict. That is, men remain in higher education’s driver’s seat, and male leaders are helping to choose a new model.

The fulcrum of the entire discussion falls on page 100, where it is noted that *authority* has come to be understood as something acquired or maintained, and *leadership* “as something someone does.” “The distinction between authority and leadership is significant, especially for women, in that having some sort of authority may be a critical element to exercising leadership because of the power and resources that accompany roles of authority.”

My assumption is that some sweeping claims will need many more linear regression studies to attain driver’s seat acceptance, such as this one: “Women have reshaped leadership conceptualizations and practice to include collaboration, collective action, non-positional actors, participatory decision-making, cognitive complexity, empowerment, inclusiveness, integrity, ethics, common purpose, and vision. This change is truly revolutionary in the history of the phenomenon of leadership.” However, considering this comes from Adrianna Kezar, esteemed author of 14 books and around 200 other articles and chapters, those not taking it seriously will likely find their view a bit different in a changing institutional environment – from the passenger’s seat.



ASPIRING ADULTS ADRIFT

by Richard Arum and Josipa Roksa

Review by Reid McCormick

Dean of Students

Hope International University

Higher education is no stranger to criticism. Recently, however, no book has been more disapproving and controversial than *Academically Adrift* by Richard Arum and Josipa Roksa. To summarize the authors’ research: College students are not learning. Using the College Learning Assessment (CLA), Arum and Roksa concluded that students are showing very little growth and that colleges are not the transformational learning environments advertised to the masses. Though the book was a well-researched work, the measure of learning used seemed incomplete. Is the CLA the best assessment available to measure learning? Can one assessment do that? Are the number of papers written and pages read throughout a semester an effective indicator of learning? For me, there were a lot more questions than answers after reading *Academically Adrift*.

Arum and Roksa now follow up with a new book, *Aspiring Adults Adrift*, which furthers their research into the years immediately following graduation. Are colleges and universities properly preparing students for the world after graduation? Are they employed, unemployed or underemployed? Are they ready for the emotional and social challenges of adult life?

As you can probably determine from the title, the authors do not paint a very good portrait. The college graduates followed in this study matriculated in the tumultuous year of 2009. According to this book, colleges are not preparing students for adult life, which includes fulfilling employment; owning or renting a residence; independence from parents; successful spousal relationships; and optimism towards the future. The authors’ conclusion: “Large numbers of students pass through higher education experiencing few curricular demands, investing little in academic endeavors, and demonstrating only limited learning.”

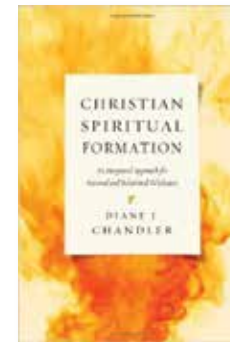
So is college really worth it? Are colleges doing the job they promise society? If not, who is to blame? Arum and Roksa confidently assert that “rather than defining undergraduate experiences in a manner conducive to the development of young adults, institutions today have let themselves be defined by the preferences of undergraduates.” To a certain extent, the authors have hit the nail on the head. Colleges and universities have relentlessly studied the needs, desires, and wants of students and have molded their structures and organizations to better serve those students.

But why do colleges do this? We as a society believe in an education system that allows everyone an equal chance to get the education they need and have the happy and successful life they want. Therefore, many colleges have worked tirelessly to

make their campuses more accessible, and today, college is more accessible than it has ever been. Naturally, these changes have not been cheap. Going to college is an investment, and students are not exempt from buyer’s remorse. They cannot return their education like an item at a department store. All they have to show for it is a diploma and – hopefully – a transformed, cultivated, educated mind, which is formed over a significant period of time (four years for some, six years for most) and is sometimes difficult to notice.

Do colleges and universities need to change? Absolutely. Like most industries in the modern world, if colleges do not adapt to emerging technologies and changing cultures, they will quickly fade away. *Aspiring Adults Adrift* does a superb job of breaking down the problems in today’s field of higher education. What it fails to do effectively, in my opinion, is find the sources of the problems. The authors know the symptoms, but what is the cause?

We want everyone to have access to college; we want everyone to have the opportunity to succeed and graduate. Yet we do not want to lower our academic standards, increase tuition, or cut important services. That is a very tall order. *Aspiring Adults Adrift*, and its predecessor *Academically Adrift*, bring up the necessary questions and show us our faults. Now let us go and find the solution.



CHRISTIAN SPIRITUAL FORMATION: AN INTEGRATED APPROACH FOR PERSONAL AND RELATIONAL WHOLENESS

by Diane J. Chandler

Review by Jennifer Freeman

Director of Christian Formation

College of the Ozarks

Diane Chandler, associate professor at the Regent University School of Divinity, has written a comprehensive treatise exploring the process of God’s sanctifying work in human persons. The very title of the book – *Christian Spiritual Formation* – is evidence of the current emphasis on viewing sanctification as an internal process rather than external behaviors, knowledge or skill. Those who are practitioners in Christian formation with emerging adults will connect with the author’s holistic approach. The ongoing battle for those working with millennials is finding an objective center for ethical living; Chandler provides that center by connecting all spiritual growth to the *Imago Dei*.

Chandler describes her book as an “integrated approach for personal and relational wholeness,” identifying seven different dimensions of formation. She establishes the foundation of Christian spiritual formation (CSF) in connection with the *Imago Dei*, identifying God’s intention for humans from creation to have an “integrated, holistic capability” in relationship with God, self and others. Her emphasis on the *Imago Dei* is to define not only

how relationship was established by God for humanity, but also to identify the way in which Jesus Christ incarnates the *Imago Dei* perfectly, providing both the example and the provision by which the Holy Spirit conforms humans to the image of Jesus.

At the core of Chandler’s thesis for CSF is the love evident in “God’s very essence and nature,” a love that is manifest in Jesus and then given freely to humans as the reflection of love between Father and Son. The outcome of dwelling in the love of God “within the community of faith, is to bear fruit that glorifies the Father.” The provision for continued relationship with humanity that God has given in Jesus Christ is part of the much larger story with Israel in the Old Testament. The Christian church must extend the relationship that is established between God and humans as they live out the grace of the gospel. Chandler refers to the relationship set forth as one of “true conversational partners with the Father and the Son through the Spirit and, hence, with each other.” The Spirit transforms the very core of human emotions, relationships and intellect.

In addition to the personal introspection and reordering of “disordered love” that comes through sanctification, Chandler identifies the importance of external activity, such as physical wellness, vocation and stewardship. She emphasizes that in vocation and stewardship, humanity is gifted uniquely with the ability to promote the ongoing work of the kingdom. Chandler maintains, however, that the use of gifts and service to others must continue to be a reflection of the love flowing from God through humans. She affirms the process of CSF in the practice of the spiritual gifts on behalf of the body of Christ.

The compilation of material Chandler provides in this field is outstanding, as it is saturated with wisdom from numerous authors of varying backgrounds. Her writing is filled with the influence of the Patristics, contemplative saints, theologians, scholars, historians and the Bible itself. The material presented, however, is primarily informational rather than formational; it does not embody or encourage the formational patterns and practices she is trying to describe. Thus the book is best used as a resource for professors or ministers who are teaching and guiding others into a deeper understanding of CSF. What Chandler does provide the Christian community is a scholarly commentary on the process of sanctification, a process that is often viewed as a qualitative and primarily private experience.



SO THEY SAY

By Robert H. Mounce
 Review by Paul R. Corts
 President Emeritus
 Council for Christian Colleges &
 Universities

In *So They Say*, Robert Mounce has taken many common sayings that have been repeated for years as wisdom nuggets by an obviously accepting public and interpreted each in light of a biblical worldview – sometimes in sync with the phrases but sometimes at odds. The book is small in size and thin in number of pages, but it packs a sizeable wallop on conventional wisdom by the thought-provoking analysis Mounce provides.

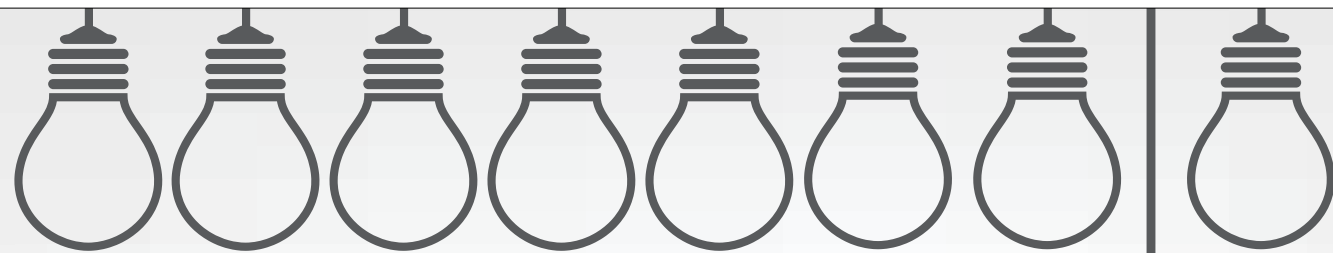
Mounce, who served for many years as president at CCCU member institution Whitworth University, writes from the perspective of a seasoned veteran intellect. Mounce, now in his nineties, demonstrates in this new book his characteristic inquisitive nature and thoughtful reflection on all things “ordinary” that are generally accepted in our society as truths. His deep commitment to a biblical worldview is reflected throughout the book, sometimes vigorously challenging the reader to re-think long accepted proverbs.

Each chapter (usually only one to two pages in length) contains one of these well-accepted aphorisms, and the reader is quickly and unwittingly sucked into the essay in the same way a spectator might

be absorbed by a sports commentator’s esoteric trivia factoid. The reader begins the book expecting Mounce to explicate on the virtuous dicta. Instead, Mounce displays a sort of irreverent suspicion with his insatiable “why” – leading the reader to thoughtfully ponder rather than automatically accept the certainty of the truism. With a very sharp scalpel, Mounce goes to work to nano-parse the thought like a research scientist would do with some microorganism.

The book covers a wide array of topics, with quotations from classical antiquity, biblical times and the more modern era, so the reader is sure to find themes of personal interest. Mounce has a warm and engaging style that makes you, the reader, feel like you are sitting at a table in a coffee shop having a pleasant conversation with an extremely sage nonagenarian. Yet, surprisingly, when you lay the book down, you will feel as though you have just finished a session of mental calisthenics. Mounce’s sometimes combative but always genteel manner displays a classical debating style loved by some and not much appreciated by others, but it is one that is sure to challenge you to thoughtful reflection.

The book’s compact size makes it easy to carry along for reading while traveling. There are a great many proofreading oversights that get a bit irksome but do not obscure meaning. It is easy to pick up and put down with the very brief chapters, but don’t let brevity fool you – even the briefest encounter is likely to leave you scratching your head and mulling over a kernel of wisdom. How good it is to have one of our own senior scholars from Christ-centered higher education offering fresh perspective on timeless wisdom, modeling lifelong learning!



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