

ADVANCE

How to Unite Without
Erasing Differences p.22

Researching White Allies for
Racial Justice in the CCCU p. 28

Closing the Gap Between
Science and Religion p.40

BRIDGING OUR DIVIDES



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FROM THE PRESIDENT

The Brutal Facts: We've Been Talking to Ourselves



By Shirley V. Hoogstra, J.D.

IN HIS BOOK *Good to Great*, Jim Collins says all great companies “face the brutal facts.” Let’s face this one: In some of Christian higher education’s latest go-arounds with state and federal government entities (see page 34 for one example in California), it was clear that decision makers do not know much about our institutions. What they do know is too often based on misperceptions. They do not value Christian higher education’s important role in educating citizens or its unique application of faith to curricular and co-curricular pedagogy, nor do they recognize the impact its graduates have had over the last century.

For years, the relationship of faith-based organizations to public officials was generally one of collaboration and trust. They understood why faith in the public square benefitted society. Communicating the value of faith-based nonprofits seemed redundant.

Times have changed.

How did this happen? How did the religious nonprofit organizations and for-profit businesses in the United States – which contribute \$1.2 trillion a year to the country’s economic bottom line – come to be described as possibly dangerous to the well-being of others? Some wonder, “Are some seeking to put Christian higher education and other faith-related nonprofits out of business, or at least change our missions?”

For some, the answer is, “Yes.” They have concluded that any organization or person that does not embrace a new, progressive social theory of personhood, gender or sexual expression is discriminatory and thus should not be in the public square.

Fortunately, not all naysayers are stuck in their perceptions. Those influenced by an inaccurate narrative are often open to a persuasive counter-narrative, particularly if they have positive exchanges with religious nonprofits. While you cannot mandate

how people think, your positive interactions can make them pause if a story they hear about you doesn’t fit their experience.

What are some next steps? Many of you are doing these already, but it never hurts to double-check.

1. Examine your relationship with people in the state and federal legislative branch of government, as well as your governor and mayor. Who is your contact person in each office? Do you have a schedule for visits from your campus to their office and vice-versa? Do you pray for and encourage them on a regular basis? Have you commented on legislation that affects your city or region? How have you helped them achieve their goals that you share? Are they invited to events on your campus that would interest them? Do they know the stories of your graduates?
2. Do you regularly meet together with colleagues at other colleges in your area? Have you visited your shared political leaders together? Have you calculated your joint economic and educational impact on their state/district/town?
3. Beyond donor relations, what is your relationship with the business, education and arts communities in your locale? Do they value you as an economic partner for their goals? Do they know how much your organization contributes through earnings and spending to their businesses? Do they know that your graduates are some of their top employees?
4. How are your relationships with local immigrant, Asian, Hispanic and African American communities? Is there a platform to stand publicly and boldly with them and the concerns they share? Christian higher education stands for the dignity of all people; if we hear public figures broadly charac-

terize whole groups of people as rapists and murderers, do we denounce them? When “stop and frisk” is offered as the answer to crime without acknowledging the disparate treatment of persons of color, do we denounce it? When displaced people of differing faiths are met with fear and not compassion, do we welcome them? Do the leaders of these communities know the stories of your graduates of color, international students and those of non-Christian faith?

5. Do you know the LGBT advocates in your area? How might you begin a relationship with some advocates who are also faith-friendly? Who on your campus would be the best liaison? Can an LGBT graduate go with you to meet advocates to share a fuller, three-dimensional picture of your campus life?

It is not too late. Christian higher education has a worthy and essential future. We are in a time and place in history where our future is impacted by “the unexpected ally” – those who respect religion and the right to hold beliefs that impact the public square. They may or may not be people of faith, but they value religious expression for the good it does. Let’s broaden our spheres of influence by telling non-believers the stories of service, success, inclusion and innovation of our graduates. These very stories are about God’s love and grace. Christians advance our cause and stand up for others because we still have considerable access and power. We have some exciting years ahead of us, and because of the story of the Cross, we can live in the power of love, not fear; trust, not suspicion; gratitude, not anxiety. *That* is a story the world needs to hear! 📖

FEATURES



20

2016 CCCU DIVERSITY CONFERENCE

By Morgan C. Feddes

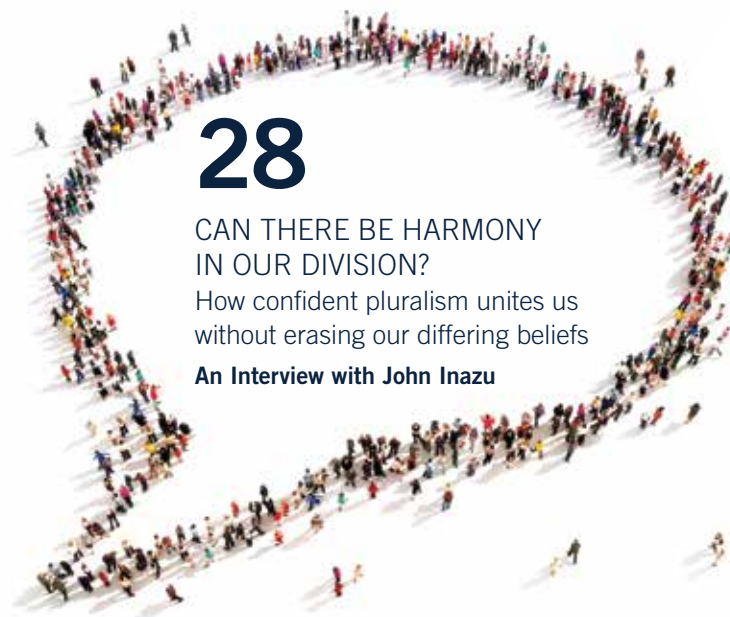


22

A CALL TO LISTEN, RESPOND AND CONNECT

White Christians for Racial Justice in the CCCU

By Nate Risdon, Alexander Jun, and Allison Ash



28

CAN THERE BE HARMONY
IN OUR DIVISION?

How confident pluralism unites us
without erasing our differing beliefs

An Interview with John Inazu

REGULARS

FROM THE EDITOR 4
By Morgan C. Feddes

AROUND THE COUNCIL 5
The news of the CCCU

ON ACADEMICS 14
By Rick Ostrander

ON DIVERSITY 16
By David F. Turk

FROM CAPITOL HILL 18
By Shapri D. LoMaglio

THE LAST WORD 60
By Richard Foth

Cover photo: iStock



34

THE CALIFORNIA IMPACT
AND WHAT'S NEXT FOR
CCCU SCHOOLS

Essay Collection



40

CLOSING THE GAP
BETWEEN SCIENCE
AND RELIGION

By Morgan C. Feddes



46

FLOURISHING THROUGH
PHILANTHROPY

Essays Collection

ON THE SHELF

Q & A | CROSSING THE DIVIDE
BETWEEN SCIENCE AND
RELIGION 54
An Interview with Steve Donaldson

REVIEW | PEOPLE TO
BE LOVED 57
Review by Jenell Paris

REVIEW | THE CHRISTIAN
COLLEGE AND THE MEANING
OF ACADEMIC FREEDOM . . 57
Review by Jerald H. Walz

REVIEW | AFTER COLLEGE . . 58
Review by Katie Thompson

THE COUNCIL FOR CHRISTIAN COLLEGES & UNIVERSITIES (CCCU) is an international association of Christ-centered colleges and universities. Founded in 1976 with 38 members, the Council has grown to 115 members in North America and 63 affiliate institutions in 20 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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FROM THE EDITOR

A Year of Impossibilities

FOR MANY, 2016 has been the “year of impossibilities.” The Brexit decision, the course of the entire U.S. presidential election, the Cubs winning the World Series – these are just a few things that most would never have imagined a year or two ago.

In my personal life, I’ve seen a number of so-called impossibilities come to pass. Some were hard – challenges I never imagined nor ever wanted to face. Others were amazing – opportunities and blessings that I do not deserve but that God has, for some reason, given to me anyway.

To be honest, this issue is a bit of both – every issue of *Advance* is a bit of both. Our team always approaches each issue with a sense of direction and a lot of prayer for clear guidance, but issue after issue, I’m surprised by the impossibilities that happen to make everything come together in just the way God orchestrates.

One example is a piece we started working on more than a year ago at the CCCU’s first Diversity Conference. There, a team from three CCCU institutions presented their research on white allies for racial justice at CCCU institutions. What started as a chance meeting has resulted in the first of two articles that we pray help provide insight and guidance to those who are passionate about promoting racial justice on their campuses, as well as to those who are interested in learning more but may not know where to begin (page 22).

That article was not the only one a long time in the making. For the last two years, Scholarship and Christianity in Oxford (SCIO), the CCCU’s UK subsidiary, has brought together 25 scholars from campuses around the globe as part of the Bridging the Two Cultures of Science and the Humanities project. Theologians, historians, philosophers, and social and natural scientists studied together and

researched their own projects, all with the goal of diving into the complex and oftentimes controversial conversations surrounding science and religion (page 40). I interviewed Samford University professor Steve Donaldson, a participant who also happens to be one of the authors of a new book for Christian students, parents and anyone conflicted about what it means to pursue science as a Christian (page 54).

The cover of this issue describes the thread that connects every feature story: bridging divides. But bridging our divides is not the same thing as erasing our differences. As impossible as it sounds, society will be at its best when we navigate and address conflicting views instead of suppressing them. This is what John Inazu, an associate professor of law and political science at Washington University in St. Louis and a friend of the CCCU, argues in his new book *Confident Pluralism: Surviving and Thriving through Deep Difference*. In an interview with the CCCU’s Shapri LoMaglio (page 28), he says, “[We have to] recognize that we’re going to have vast disagreement, and that’s okay.”

The religious colleges and universities in California got a first-hand experience of what navigating those differences looks like within state government, thanks to a senate bill that threatened their religious freedom (page 34). Jon Wallace, president of Azusa Pacific University, and Jennifer Walsh, policy expert and dean of APU’s College of Liberal Arts and Sciences, offer some insight about what they and other CCCU leaders learned, while Kevin Manioia, APU’s chaplain and the former president of the National Association of Evangelicals, dives into how a slight relational shift between university and church leaders made all the difference. We know there will be more challenges like this coming;



Morgan C. Feddes

that’s why the CCCU’s advocacy experts have also compiled a list of steps that can help your university improve your state and local advocacy (page 38).

We’re also pleased to launch a new regularly occurring feature to highlight the benefits Christian higher education brings to society. Based off of the ideas and research of Steve Garber, the founder and principal of The Washington Institute for Faith, Vocation & Culture, we will explore how CCCU institutions promote flourishing in their communities – what Garber calls “common grace for common good.” This issue, the theme for the section is philanthropy. Garber himself starts with an essay about the way organizations like the Murdock Trust promote the common good (page 46). William M.B. Fleming Jr., the president of Palm Beach Atlantic University, describes how millennials approach philanthropic giving, even when their dollars may be few (page 49).

Finally, this issue’s Last Word reminds us that in the midst of terrifying impossibility, Jesus is the great I Am (page 60). “I Am is the most secure name in the universe,” Dr. Richard Foth writes. As we continue through this year of impossibility, that security, and the rest it provides, is just what we need. 📖



If you have comments on articles in this issue, or ideas for a future one, contact us at editor@cccu.org.

MORGAN C. FEDDES is the CCCU’s communications specialist and managing editor of *Advance* and *eAdvance*. She is an alumna of Whitworth University (Spokane, Wash.) and of BestSemester’s Los Angeles Film Studies Program.



AND THE COUNCIL

e News of the CCCU

AMERICAN STUDIES PROGRAM CELEBRATES 40 YEARS



ABOVE: (From left) Rich Gathro (ASP faculty 1976-1989), Shirley Hoogstra (CCCU President), Peter Baker (current ASP director), Jerry Herbert (ASP director 1991-2009) and John Bernbaum (ASP director 1976-1991) pose for a photo. **ABOVE RIGHT:** ASP alumni gathered at the National Press club for the celebration. **BOTTOM RIGHT:** Baker provided a “State of the Program” address for ASP alumni.



ON THE TOP floor of the National Press Club in the heart of Washington, D.C., more than 80 alumni from the American Studies Program (ASP) gathered on Oct. 20 for an evening of celebration in honor of the program’s 40th anniversary.

Since 1976, more than 3,000 students from CCCU campuses have completed a semester at BestSemester’s oldest program. While at ASP, students study public policy and communications, learn about faith, vocation and calling in politics and other civic jobs, and have the first-hand experience of working at an internship in the nation’s capital.

“You have been educated to make a difference. There’s no one who hasn’t said to me tonight, ‘It was life-changing. It started me on a whole different course. ... I grew to love the Lord more. I saw that there was something different. My life had purpose,’” CCCU President Shirley V. Hoogstra told the alumni who at-

tended the reunion. “That is ASP. That is Christian higher education.”

The reunion brought together alumni from all four decades of ASP to hear from each of its directors: John Bernbaum (director from 1976-1991), Jerry Herbert (director from 1991-2009) and Peter Baker, the current director. Rich Gathro, who served on the ASP faculty from 1976-1989, was also part of the panel discussion.

When Amy Johnson, who attended ASP in the spring of 1984, graduated from Taylor University, she knew she wanted to move back to D.C. She thought she wanted to do work in environmental science; instead, she ended up directing an after-school tutoring and enrichment program for 14 years. Today, she works as an elementary school science teacher for D.C. public schools. That path is not one she would have taken without ASP.

“For me, the biggest impact [of ASP] was that it gave me such a different way of learn-

ing, a different perspective and a different worldview,” she said. “It really did shake my way of thinking about what learning can be – that it’s relevant, it’s [addressing] real issues. It’s not out of a textbook.”

Santiago Sedaca, a graduate of Gordon College, attended ASP in 1993. He said his career in international economic development began because of his time at ASP.

“ASP for me was a life-changing semester for me. It was the opportunity to interact with amazing people ... and make life-long friends – friends I worked together with, and with whom I now go to church. I’m godparents for their kids and they’re godparents for our kids, and we keep on talking about the same ideas we wrestled with and learned about more than 20 years ago,” he said.



For more photos check out ASP’s Facebook page.

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AROUND THE COUNCIL

CCCU OPPOSES DEPARTMENT OF EDUCATION'S FINAL REGULATIONS ON TEACHER PREP PROGRAMS

THE DEPARTMENT OF Education's final regulations on teacher preparatory programs, released in October, will likely have a negative impact on Christian colleges and universities, says CCCU President Shirley V. Hoogstra.

The CCCU has opposed the DOE's efforts to federalize the oversight of teacher preparatory programs at colleges and universities since the first proposal was released in 2012. The DOE has provided several opportunities for comment, and several of the modifications in the final rules indicate some of the CCCU's concerns were heard.

However, unchanged in the final regulations, which go into effect on July 1, 2017, is one of the points of greatest concern for the CCCU: the Department's push to use student test scores as the assessment for how well a preparatory program prepares its graduates to teach in the classroom instead of a peer-reviewed accreditation process.

Many CCCU alumni feel called to serve in school districts that have traditionally struggled with low test scores, Hoogstra says. By tying federal funding to test scores, CCCU institutions could be adversely affected if their alumni continue to serve in such a capacity, as they send a higher percentage of graduates into these schools than other teacher preparatory programs.

"These regulations undercut the mission and sacrificial way in which Christian colleges and universities send graduates of their education programs into school districts with the highest need," Hoogstra says. "Often the students in these districts are not able to immediately meet learning outcomes, and the desired results take more than just two years to implement. This regulation will penalize the institutions that prepare the very people who are called to work with the students who need them the most, and it will affect CCCU institutions even more than most."

The regulations, which are nearly 700 pages long, include requirements for states to be more active in determining which of the three levels of performance – effective, at risk or low performing – programs are at, as well as determining what the consequences will be for each of the categories.

In addition, states will be responsible for establishing provisions that link a teacher preparation program's performance and its identification as a "high-quality" program that is eligible for the federal government's Teacher Education Assistance for College and Higher Education (TEACH) grants.

"We will be closely watching how the states determine the learning outcomes by which these programs will be measured," Hoogstra says. "Ultimately, we are disappointed that the Department of Education followed through on their proposal to release these unnecessary regulations."

KEITH GRAYBILL JOINS CCCU AS VICE PRESIDENT FOR FINANCE AND ADMINISTRATION

THE CCCU WELCOMES Keith Graybill as its new vice president for finance and administration. Graybill comes to the CCCU from his most recent role at McLean Bible Church, where he managed the multi-site church's operations in the areas of finance, technology, building services, production and the counseling center, a position he held since 2008. Prior to that, he served as the church's assistant director of finance and administration and as its director of accounting. A certified public accountant (CPA), Graybill earned his MBA, with a concentration in corporate finance, from Johns Hopkins University and his B.S. in accounting, with a minor in economics, from Grove City College.

NEW AFFILIATES

In July 2016, the CCCU Board of Directors approved the applications of one affiliate and one international affiliate member:

Affiliate: Mid-Atlantic Christian University (Elizabeth City, North Carolina)

International Affiliate: KC (Korea Christian) University (Seoul, South Korea)

PRESIDENTIAL CHANGES

The following institutions have experienced presidential transitions since our last published list in Advance. The presidents are listed with their start dates for each campus. Campuses that currently have interim presidents are not included on the list.

Booth University College (Manitoba): Marjory Kerr, July 2016

Colorado Christian University (CO): Donald Sweeting, October 2016

Dallas Baptist University (TX): Adam C. Wright, June 2016

Geneva College (PA): Calvin L. Troup, May 2016

Hardin-Simmons University (TX): Eric I. Bruntmyer, June 2016

King University (TN): Alexander W. Whitaker IV, August 2016

Northwest Nazarene University (ID): Joel Pearsall, March 2016

Taylor University (IN): P. Lowell Haines, June 2016

University of Mobile (AL): Timothy L. Smith, May 2016

Warner University (FL): David A. Hoag, June 2016

CCCU WELCOMES SOPHOMORES TO BESTSEMESTER PROGRAMS

AS A REFLECTION of a growing national trend, the CCCU's BestSemester programs have opened up to participation from sophomores.

"Sophomores are participating in semester abroad programs with increasing frequency, for good reason," says Rick Ostrander, vice president for academic affairs and professional programs. "Many students benefit from hands-on experience in their major early in their course of study, which many study abroad programs provide. Furthermore, institutions benefit from their sophomores studying abroad, since such students are more likely to be campus leaders upon their return home."

In addition, studying abroad in the sophomore year helps students stay on track to take their required classes and graduate on time, Ostrander says. Studying through BestSemester programs enables many students to get experience in their field, complete some general education requirements and experience life abroad, all while remaining in a Christ-centered curriculum like that of their home campuses.

"As BestSemester alumni around the world can attest, a Christ-centered semester program is a truly transformative experience," Ostrander says. "We hope that this policy change creates the opportunity for more CCCU students to benefit from such an experience."



TWO CCCU INSTITUTIONS DANCE THEIR WAY TO NATIONAL ACCLAIM



The dance ensembles from Anderson University (left) and Belhaven University had the opportunity to dance on the "nation's stage" at the John F. Kennedy Center for the Performing Arts in Washington, D.C., in June 2016.

IT'S AN EXPERIENCE that not many college dancers get to have: performing on stage in front of sold-out crowds at the John F. Kennedy Center for the Performing Arts in Washington, D.C. But in June, dance ensembles from two CCCU universities were part of a select group of college teams that earned the chance to do just that.

Ensembles from Anderson University in Anderson, Indiana, and Belhaven University in Jackson, Mississippi earned the chance to dance at the American College Dance Association's 2016 National College Dance Festival by being one of two ensembles in their respective regions to dance at the Kennedy Center. They are believed to be the first CCCU institutions recognized with the honor.

"We had a lot of fun, and it was a morale boost for us – that a little school could achieve so much when our department isn't even 10 years old," says Rachael Sutherland, a rising senior at Anderson. "We were able to push our shoulders back and put our chins up. ... It made us feel more pride for ourselves and for our school."

"Participation at the ACDA National Festival is a great honor for our students," says Cynthia Newland, associate professor of dance at Belhaven. "It has afforded them an opportunity to make connections with a variety of dance practitioners in the field and as a bonus

will look great on their resumé."

Both the ensembles from Belhaven and Anderson viewed the opportunity as a unique and creative chance to share their God-given talents with audiences. In addition to their performances at the Kennedy Center, Belhaven's dancers performed at a worship service at a church on Capitol Hill – a smaller venue but one that is just as important, Newland says.

"Our culture has a way of esteeming artists that make it to 'the big stage.' However, true servant artists are ones who use and present their gifts in submission to their calling and their God," she says. "I could not have been more proud to see our students equally give of themselves at these two very different venues."

That faith-centered foundation gave Anderson's ensemble a different focus than most dance teams who made it to the festival, Sutherland says.

"We knew we weren't just going to the Kennedy Center as another school dancing to show off what we've worked so hard for – that is an aspect of it, but we looked at it an opportunity to show who we stand for and that we dance for the glory of God," she says. "It wasn't just putting Anderson on a platform, but it was putting God on a platform and showing people that we are a Christian college and that we are putting God at the forefront, even though we're not necessarily doing a quote-unquote 'liturgical piece.'"



Far left: Courtesy of Scholar's Semester in Oxford. Left: Photo courtesy of Anderson University. Right: Photo courtesy of Belhaven University.

2016-17 SCHOLAR'S RETREAT PARTICIPANTS SELECTED; APPLICATIONS AVAILABLE FOR 2017-18

TWO FACULTY MEMBERS from CCCU campuses have each received a semester-long retreat opportunity at a fully furnished cottage on the shores of Lake Michigan. This opportunity, provided by the CCCU in partnership with the Issachar Fund, will enable these scholars to make strides in their respective research. Applications for 2017-18 are currently being accepted.

Charles A. Hannema, associate professor of business at Bethel University in St. Paul, Minnesota, spent the fall semester examining the ethical tensions and trade-offs that occur in the acquisition and application of data to help businesses improve their decision-making.

"If we as Christians don't speak into setting some boundaries around what's appropriate for acquisition as well as application of data, businesses may tend to push the limits, and we may end up with either hyper-regulatory intervention to prevent that or data that is violating our standards of what we think is appropriate boundaries," Hannema says.

Though he hopes his work will be useful to those already working in business, Hannema's main focus is to share his findings with his students when he returns to the classroom. "Part of the outcome I'm

trying to derive from this is helping educate the next generation of Christian business leaders as to how to walk those ethical lines, how to establish ethical boundaries, in an emerging market of data that's unproven."

In the spring, Karen D. Crozier, director of faculty development and diversity and an associate professor of practical theology at Fresno Pacific University in Fresno, California, will be studying the life and work of Fannie Lou Hamer, a leader in civil and human rights who also had a commitment to caring for creation. Crozier hopes her research and scholarship on Hamer's leadership will inspire others to find creative, faithful responses to addressing some of the most pressing climate needs in the 21st century.

"[My research will especially focus on] how creation care and environmental justice from those who are the socially, politically and economically disenfranchised, like Mrs. Hamer, offer a creative religious leadership model in caring for God's grand, diverse creation," Crozier says.

The project has a particularly personal touch for Crozier; like Hamer, who was a second-generation sharecropper, Crozier's father and grandparents farmed both in Mississippi and California's Central Valley.

LEFT: Charles A. Hannema, associate professor of business at Bethel University. **RIGHT:** Karen D. Crozier, director of faculty development and diversity and associate professor of practical theology at Fresno Pacific University, were each awarded a semester at the Scholar's Retreat on Lake Michigan.



Editor's Note: The annual list of Fulbright Scholars, which in the past has appeared in the fall issue of each Advance, will appear in the spring issue starting in 2017 so as to ensure a complete list of all CCCU scholars directly from the Institute of International Education, which manages the awards, is included.



The view of a sunset over Lake Michigan from a spot near the Scholar's Retreat.

APPLY NOW FOR 2017-18 SCHOLARS' RETREAT

FACULTY INTERESTED IN applying for the Scholars' Retreat can apply for a 6-week block, a full semester or a full year and 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.

Located just fifteen minutes from downtown Holland, Michigan, and only a few hundred feet off the beach, the 1,350-square-foot cottage will provide 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.

In addition, the scholar's home institution will receive funds to help defray institutional costs associated with providing a leave.

For more information or to begin the application, contact Nita Stemmler at nstemmler@cccu.org. Applications for the 2017-18 year are due March 13, 2017.

MINDING THE GAPS:
A LOOK AT TRENDS IN THE CCCU FACULTY SALARY SURVEY

FOR 32 YEARS, the CCCU Faculty Salary Survey has been a valuable tool in helping our institutions understand overall trends in compensation in Christian higher education. The purpose of this study is to provide CCCU members with comparative and longitudinal salary data. The data reported are collected from two sources: the annual salaries report from the American Association of University Professors and the CCCU Confidential Compensation Survey, which surveys the institutions that do not participate in the AAUP’s report.

INCREASES AND SEPARATION BY RANK
Over the past decade, CCCU faculty salaries rose 17.7 to 19 percent, with the highest percentage increases for instructors. The difference between the mean salaries for ranks has grown incrementally over this period. In 2006-07, associate professors on average made \$8,600 less than full professors; in 2015-16, they made \$9,600 less. In that same period, the difference in salaries between associate and assistant professors rose from \$6,500 to \$7,600; the difference between assistant professors and instructors saw the largest increase, going from \$7,100 to \$8,400.

PEER COMPARISONS
Overall, the salary data suggest that CCCU professors are paid less than peers at non-CCCU institutions. The AAUP has developed a rating scale based on percentile ranks for all reporting colleges in each of their standard categories. Table 2 and Table 3 show the average 2015-16 salaries, by rank, for Carnegie IIA (Master’s) and IIB (Baccalaureate) colleges. These averages are for the institutions the AAUP rates as level “3” and “4” (40th and 20th percentiles, respectively), which are the two lowest ratings on the AAUP scale. Historically, CCCU institutions tend to be located between the 20th and 40th percentiles nationally, when compared to all baccalaureate institutions.

TABLE 1

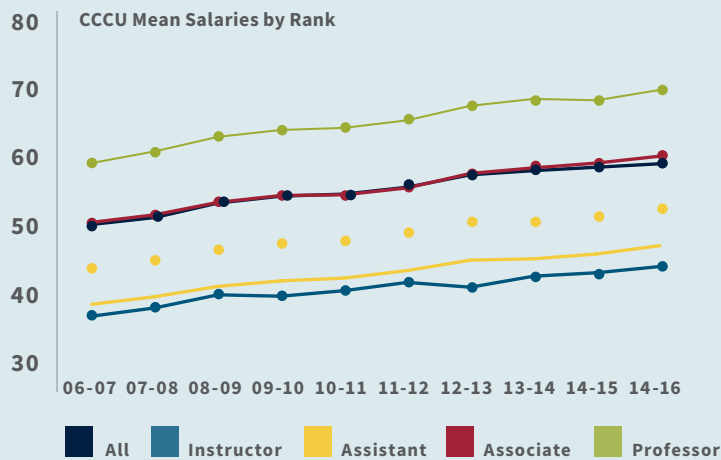


TABLE 2

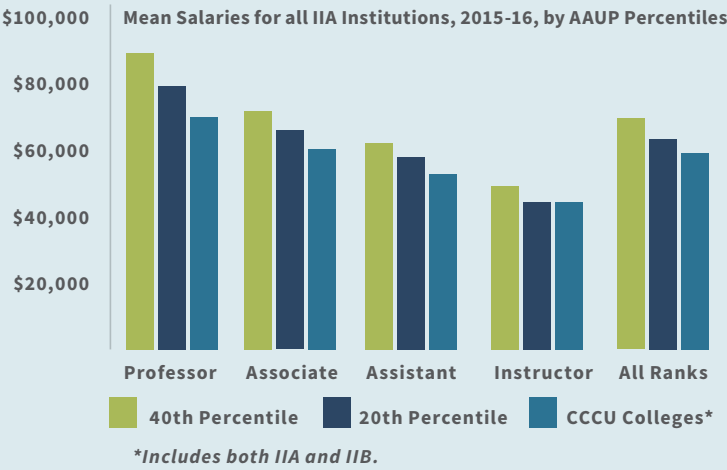
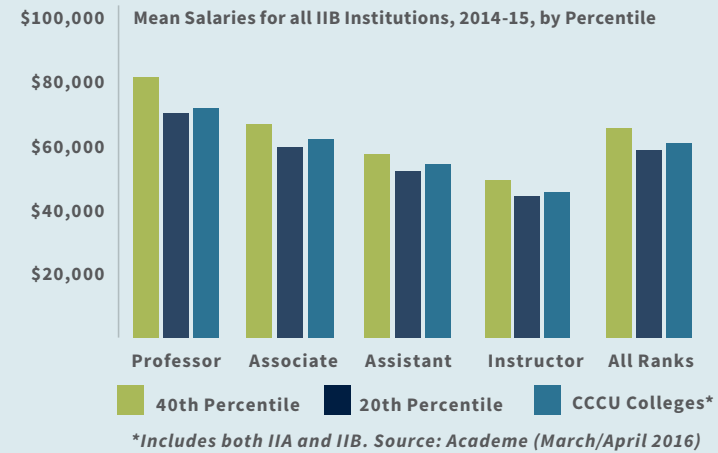


TABLE 3



As Table 4 shows, there is a greater difference for upper ranks than lower ranks when comparing CCCU (IIA and IIB) institutions against all religiously affiliated baccalaureate institutions (*Academe*). At CCCU institutions, associate and assistant professors are paid approximately 90.3 percent of the national average. Instructors are paid 88.7 percent, which is down 2 percent from the previous year, ending a trend of yearly increases for this rank. Professors at CCCU institutions are paid 89.2 percent of the national average, nearly 5.5 percent more than the previous year.

INFLATION RATES

For both CCCU and non-CCCU institutions, challenging economic times have made it difficult to provide salary increases beyond the rate of inflation. As reported in the March/April 2016 *Academe*, average salaries in 2015-16 for continuing faculty members at private baccalaureate institutions rose 4.3 percent, while the consumer price index rose by 1.5 percent for the year. Average salaries at master’s level institutions rose 2.5 percent.

When data for all CCCU schools are included, the average salary increase was 0.8 percent. While 61 schools reported average salary increases, 19 reported an overall decrease of an average 4.2 percent, double the decrease rate of the previous year; the reported decreases ranged from less than 1 percent to as high as 35 percent.

During the past 10 years, the majority of increases were below the rate of inflation, and CCCU increases were higher than at peer master’s level institutions only three times since 2005.

WHAT THE METHODOLOGY REVEALS AND CONCEALS: GENDER DIFFERENCES

The current salary research approach provides us timely information on the overall position of CCCU schools in the larger academy. However, it doesn’t allow for deeper analysis in some areas where data is only available one or two years after the reference period. Take, for example, the issue of female faculty salaries.

TABLE 4

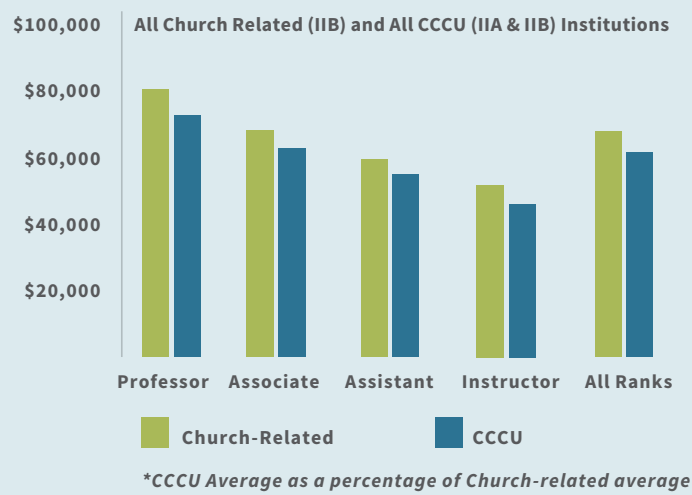
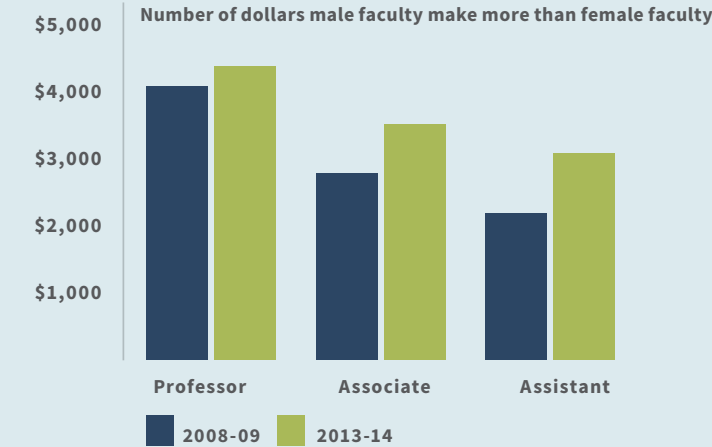


TABLE 5



The data reveals that female professors in the CCCU are generally paid less than their male counterparts (Table 5). In 2008-09, 70 of the 114 CCCU’s U.S. member institutions paid male full professors more than females, with an average difference of more than \$4,100. In 27 institutions, the difference was even higher, with one institution reporting an average salary difference between genders greater than \$17,100.

The differences have continued to increase. In 2013-14, 75 institutions paid male full professors an average of \$4,400 more than female faculty, with 29 institutions reporting a greater difference; the maximum difference reported at one institution jumped to an average of \$35,000.

The pay gap is also present for faculty

in lower ranks. In 2008-09, 70 CCCU schools reported that women associate professors averaged \$2,800 less than men, with a maximum reported average difference of \$17,100 at one institution. That average difference grew to \$3,530 in 2013-14 at 74 CCCU schools, with a maximum average difference of \$17,400 at one institution.

One would expect less difference at the assistant professor level – these are entry-level faculty members, and thus effects of longevity should be minimal. But in 2009-10, 74 institutions paid men an average of \$2,200 more than women, with one institution reporting an average difference of \$11,000. In 2013-14, 60 institutions paid men an average of over \$3,100 more

than women, with a maximum average difference of \$14,400 at one institution. So, though there are 14 fewer institutions paying men more, the highest average salary difference has grown by 30 percent.

Salary data such as this, however, doesn't provide the deeper analysis as to why such discrepancies may exist. Several reasons might exist for an institution to report in a given year that it pays men in a particular rank more than it does women:

- Women may enter academia later if they work in professions such as nursing or education, and so do not have the benefit of longevity.
- They may earn terminal degrees later than men, which can delay their promotion to senior ranks.
- In colleges which pay differential salaries based on market competition, for example, men in business-related fields may command higher salaries than women in education. By contrast, of course, a woman faculty member in physics may command a higher salary than a male English professor.

In sum, the CCCU Faculty Salary Survey provides objective and historical data about faculty pay at CCCU institutions, and thus it assists CCCU institutions in making reasoned and prudent decisions regarding faculty compensation. Christian college professors dedicate their lives to educating the next generation of Christian leaders, often while earning modest salaries in relation to their peers. By participating in research like this, CCCU institutions can better navigate both their call to follow their Christ-centered missions and their place in the broader world of higher education.

To access the 2015-16 CCCU Faculty Salary Survey, please visit our website at http://www.cccu.org/professional_development/research_and_assessment

For more information about the survey or how to get involved in other CCCU research projects, contact Nita Stemmler, CCCU's program consultant, at nstemmler@cccu.org.



ANNOUNCING AN **UPDATED** AND **EXPANDED CAP**

With the help of the newly launched Christian Higher Education Research Council (see page 14), the CCCU will be expanding the scope of CAP (the Collaborative Assessment Project, formerly known as the Coordinated Assessment Project) to gather empirical evidence that Christian higher education is indeed a significant and valuable enterprise. This data will be collected on an established cycle to determine both national and CCCU norms, as well as predictive analytics to help CCCU institutions use data to improve student experience.

Join the Research Council in San Diego, CA, at the CCCU conferences on Feb. 8-10, 2017, to see the unveiling of its new research initiative.

Get involved in CAP as it focuses this year on the spring administration of the 2017 National Survey of Student Engagement (NSSE) and in the HERI Faculty Survey. For more information or to register for CAP, contact Nita Stemmler, CCCU's program consultant, at nstemmler@cccu.org.

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By Rick Ostrander, Ph.D.

ON ACADEMICS

Research That Makes a Difference: Announcing a New Research Council

I LIKE CYCLING. Actually, that's an understatement. I love cycling. When I lived in Arkansas, I rode about 6,500 miles a year. Now that I live in a less temperate climate (and am a few years older), I ride less, but I still log over 4,000 miles a year.

One piece of equipment that I cannot do without on my road bike is my computer. It tells me my time, distance, maximum speed and, most importantly, my average miles per hour. It gives me the unbiased – and sometimes unwelcome – truth about how well I'm riding. Some days I may feel like I'm riding hard, but the numbers on the computer don't lie.

Moreover, to gain the most benefit from the data, I need compare my data to that of other riders. I may feel like I'm doing well to average 20 miles an hour, but if half of the riders in my club are averaging higher, then maybe I can do better. And maybe I can learn some lessons from the others.

Finally, by enabling me to set measurable goals, my computer actually motivates me to try harder. I'm not the only biker who has taken an extra lap around the block just to watch my computer turn from 49.5 miles to 50.

If you just want to get some fresh air and exercise, you don't need a computer. But as any athlete will attest, if you really want to get better, you need good data.

The same principle applies in education. When I was a young professor, my gauge for how well I was doing was whether students generally seemed to like me or not. Did they laugh at my sarcasm? Did some stay after class to ask questions? While being liked is satisfying, eventually I learned to ask the more important questions: Did the students achieve the educational goals of my class? Was there evidence that real learning was occurring?

Universities that are serious about academic quality ask themselves the same hard questions about student learning that I do about my biking. That's why they use instruments such as the Major Field Achievement Test and the Collegiate Learning Assessment, which measure students' increases in content knowledge and critical thinking skills.

Moreover, just as my cycling data is more useful when I compare it to that of others, the same is true in academics. We need a frame of reference outside ourselves in order to really learn from the data. The math professor may think she's a rigorous grader, but how does her 2.8 GPA compare to the other four sections of calculus? Students at one institution may score a four out of five on the survey question, "There is a strong commitment to academic excellence on this campus," but how does one interpret that number without comparison to similar schools?

In other words, as academic institutions we need good data in order to improve, and we also need reference points outside our institution to adequately interpret that data.

That's why one of the new initiatives I'm most excited about at the CCCU is the Christian Higher Education Research Council. In September, six administrators and two higher education scholars gathered in Washington, D.C. for a two-day research roundtable to inaugurate the new project. Laurie Schreiner, chair of the higher education department at Azusa Pacific University, heads the council, which also includes representatives from Bethel University, Crown College, Fresno Pacific University, John Brown University, Messiah College and Taylor University.

The basic purpose of the Research Council is to guide the CCCU in con-

Misperceptions of Christian higher education abound, and they need to be corrected with solid data about the outstanding work that our schools are doing.

ducting, interpreting and disseminating research that fosters institutional improvement and supports an accurate and compelling narrative regarding Christian higher education in the U.S.

One of the council's main functions will be to help our schools coordinate a regular cycle of nationally normed evaluations that are standard in higher education, such as the Student Satisfaction Index, the National Survey of Student Engagement and the HERI faculty survey, so that they can compare results as a group. In this way, the Research Council continues the work of the Collaborative Assessment Project (CAP), which has been ongoing since 2000.

But the council will also strengthen and expand that assessment work. It will use predictive analytics to help schools apply data in constructive ways. For example, it will help us answer important questions

like this one: Based on data gathered across the CCCU, what are the two most effective things schools can do to improve retention rates among first-generation students?

In addition, the council will connect doctoral students and other higher education researchers to the important questions and challenges that our schools are facing, and it will evaluate research requests for quality and relevance. So if you receive a research request that has been endorsed by the Research Council, you will know that it is a well-designed project that addresses important questions for your institution and others.

Finally, the Research Council will serve an important external purpose as well. Misperceptions of Christian higher education abound, and they need to be corrected with solid data about the outstanding work that our schools are doing. As Biola president Barry Corey remarked concerning the political challenges that confronted our California members last summer (see page 34 for more details), "Factual arguments make a difference."

The council will collect and disseminate data that tells the story of the quality work our institutions are doing and the positive impact of our graduates on society. An important part of the council's research agenda, therefore, will be to assess CCCU graduates' activities several years down the road. We're confident that the lifework of our graduates will compare quite favorably to that of graduates of non-CCCU schools.

The council will roll out its research agenda at the Presidents Conference in January, followed by a presentation and discussion of the initiative with CCCU academic leaders at the peer-group conferences in San Diego.

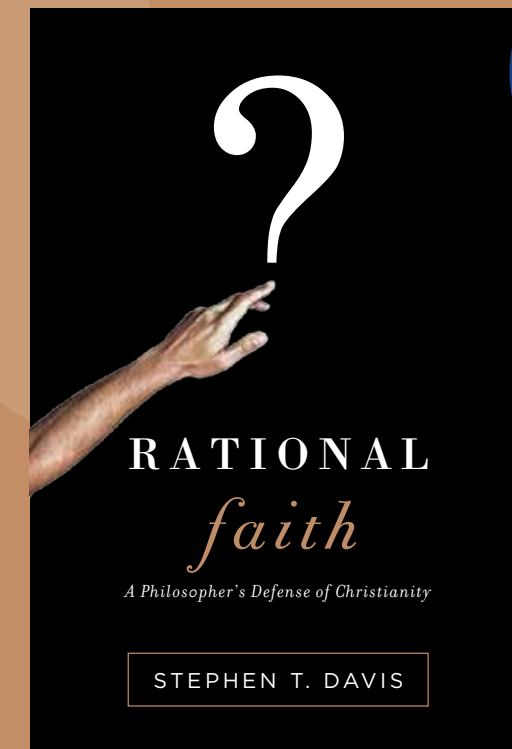
As Christian colleges and universities meet the challenges of a changing cultural and political landscape, it is crucial that they are guided by sound research. The CCCU Research Council will empower us to do just that. ■

RICK OSTRANDER is vice president for academic affairs and professional programs at the CCCU.

APOLOGETICS THROUGH THE EYES of a PHILOSOPHER



New book from Stephen T. Davis, Russell K. Pitzer Professor of Philosophy at Claremont McKenna College



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By David F. Turk, Ph.D.

ON DIVERSITY

The Nyack Story: More than Numbers

FOR THE LAST 10 years, *US News and World Report* has listed Nyack College as one of the most diverse colleges in America. Nyack has much to be proud of, having transformed itself from a small suburban Christian college with the majority of its 600 students drawn from suburban and rural white communities in the northeast to a mid-sized college with two campuses – the original campus in Nyack, New York, and a second in the heart of New York City – that recruits most of its 2,700 students from the many ethnic communities of the New York metropolitan area. Additionally, approximately 45 percent of Nyack’s full-time faculty members are Asian American, Black or Latino.

Nyack’s commitment to diversity extends beyond admissions statistics. All of its degree programs have at least one course that focuses on studying the range of issues related to living and working in a diverse society, and the core curriculum required of all undergraduates contains 15 credits that explore diversity in the liberal arts and sciences. In addition, Nyack’s chapel program incorporates black and Latino worship styles.

Though this commitment to diversity and inclusion seems to be fairly recent, it in fact goes back to the college’s founding – though that history had disappeared from memory for a time.

CONNECTING THE PAST TO THE PRESENT

The launch of Nyack’s New York City campus began a process whereby administrators, in conjunction with archivists from Nyack’s sponsoring denomination, The Christian and Missionary Alliance, began to explore the college’s earliest days in Manhattan from 1882 to 1897. This

recovered history told a story that few previously knew about.

The college’s founder, A.B. Simpson, was a Canadian who came to the U.S. in the 1870s to pastor a church in Tennessee before moving to pastor a church in midtown Manhattan. In New York, Simpson was so moved by the racist and anti-immigrant attitudes of “respectable” Christians that he left the pastorate to found what would become Nyack College. From its earliest days, the college enrolled African Americans as well as recent immigrants from China and Italy. Simpson boldly proclaimed, “Our Master knew no color line except that of the blood red cross.” Thus the diverse college of the 21st century had found its roots in the 19th century.

Out of Simpson’s school, a movement developed: an alliance of likeminded Christians motivated by the desire to spread the gospel of Jesus. Yet this was no ordinary missionary movement, as Simpson himself was deeply moved to confront the social problems so prevalent in the city around him. He launched numerous parachurch ministries to the homeless, the unemployed, single mothers, the incarcerated, and all others struggling within an urban context.

With this rediscovered history, Nyack’s true mission became clear: To serve underserved, just as it had done at its founding. With a new story and renewed mission, the college laid out its five core values in 2005: academically excellent, globally engaged, personally transforming, socially relevant, and intentionally diverse.

ASSESSING DIVERSITY: LOOKING PAST THE NUMBERS

Ten years after codifying diversity as an aspirational goal or core value, the need to measure the effectiveness of learning at

a diverse Christian college has emerged. This assessment is not limited to the percentages of students or faculty; even at a campus like Nyack, there are areas that need assessment and improvement:

1. Nyack now has substantial populations of Asian Americans, blacks, Hispanics and whites so that members of each group can find a vibrant collegiate environment solely within their own group. In other words, students are under no compunction to socialize with students from a different group. Is this, then, really a diverse environment whereby students are learning to work with each other?
2. Nyack’s professors now teach a range of courses that explore issues related to diversity, yet do they engage social justice issues, white privilege, institutional racism and the like? Few graduates, with the exception of those in certain majors, seem to be aware of these issues. So what sort of training should faculty receive to assist them in engaging the more difficult topics that must be studied at a college as diverse as Nyack?
3. Nyack’s retention and graduation rates for black and Latino students lag behind the rates for Asian American and White students. Similarly, these rates at the Manhattan campus are far below those at the suburban campus. Are the programs that Nyack has in place to assist at-risk students effective? Are they the *right* programs to assist at-risk students?
4. At Nyack, the majority of the entering class that fails out during the first year are students of color. Should Nyack redesign the curriculum for first-year students? The

current curriculum places heavy emphasis on writing, research skills and study in the liberal arts, but most of Nyack’s first-year students are educated in urban high schools that do a dismal job of training students in these areas. How can a first-year curriculum simultaneously affirm the skills in which students are proficient, such as oral communication and technological literacy, and prepare students to enter the requisite liberal arts courses central to a college education?

5. Perhaps the most important question for Christian colleges is whether they provide their campus communities with a theological understanding that underscores and affirms diversity and speaks to issues of marginalization, sexism and racism. Do students see the knowledge of God’s word as a

radical underpinning for their faith and careers? Are faculty equipped to integrate faith and learning as it relates both to their specific field and to their understanding of a diverse Christian community?

Assessing these issues will take a good deal of work and involve a tremendous amount of struggle and debate, research and writing. But the very fact that these questions are asked and these issues are raised is a testimony to the ongoing struggle to make Nyack a diverse Christian college.

The easy part of Nyack’s journey to become a diverse college is over. Certain demographic percentages have been achieved and certain courses that focus on diversity have been put in place. A foundation is finished and is ready to be built upon. The next phase of becoming truly inclusive, and sustaining such a vision, lies before us. ■

DAVID F. TURK is the provost and vice president for academic affairs at Nyack College, his alma mater, where he has served at different times as a professor, department chair, dean and vice president since 1978. This essay is adapted from a chapter of the forthcoming book *Diversity Matters: Race, Ethnicity, and the Future of Christian Higher Education* (2017, Abilene Christian University Press) and is used by permission of the publisher.

CONTRIBUTE

On Diversity is a column open to all interested in writing about diversity and inclusion. Proposals and inquiries can be sent to editor@cccu.org.



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By Shapri D. LoMaglio, J.D.

FROM CAPITOL HILL

Regardless of the Election's Outcome, Our Prophetic Role Remains the Same

I HAVE THE unique challenge of writing this article before the election occurs and knowing you will read it after either Donald Trump or Hillary Clinton has been elected the next president of the United States. It is easy to see from this pre-election vantage point that either presidency will present challenges for Christian higher education and for Christianity generally.

A Clinton presidency will likely see an attempt to achieve free public college; the appointment of Supreme Court justices that may have a narrower view of the scope of rights that protect religious persons and organizations; and policies that reflect a broader view of sexual liberties and a narrower view of conscience protections for those who hold different views.

A Trump presidency will likely see challenges to the fundamental principles of religious liberty through isolation of religious minorities like Muslims; disparagements of the God-given dignity of all persons via his celebration of only those who are strong and powerful and his mockery of anyone weak or different; and a set-back to race relations in the United States, as seen in the race-related incidents that occurred by his supporters at his rallies.

In other words, both presidencies will promote ideas that are antithetical to our core Christian beliefs and commitments. Yet both candidates have also taken some positions which are consistent with core Christian commitments, and so a reasonable theological case has been made by respected Christian theologians for both candidates, as well as for not voting at all. So how do we as Christians decide to vote for? How do we ultimately decide for whom to pull the lever? Is there a way to make sense of each other's vote when we

may feel very strong in our political views?

Jonathan Haidt, a social psychologist and author of *The Righteous Mind: Why Good People Are Divided by Politics and Religion*, outlines how Christians who share deep faith may still vote for very different candidates. He describes the five moral foundations (and the negative things each foundation tries to prevent) shared among all humans:

1. Care/harm, which underlines the virtues of kindness, gentleness, and nurturance.
2. Fairness/cheating, which generates ideas of justice, rights, and autonomy.
3. Loyalty/betrayal, which underlines virtues of patriotism and self-sacrifice for the group.
4. Authority/subversion, which underlines virtues of leadership and followership, including deference to legitimate authority and respect for traditions.
5. Sanctity/degradation, which underscores notions of living in an elevated, less carnal and more noble way.

As Haidt argues, the foundations a person places the most value on will predict whether that person is a political liberal or conservative. Liberals and conservatives both place very high values on care and fairness. The difference lies, however, in the fact that conservatives also highly value authority, loyalty and sanctity, whereas political liberals ascribe much lower value to those three categories.

In other words, Haidt says, while both liberals and conservatives give value to all five moral foundations, conservatives view them all relatively equally, while liberals place give much higher value to care and fairness above the other three. This is helpful in our understanding of

We can only move forward in unity if we understand what everyone in the group is feeling.

how we as Christians can share a deeply held belief in Christ and yet come to such different, well-reasoned and strongly held political conclusions.

The run-up to this election was one of the most divisive among Christians in recent memory, splitting the evangelical vote more publicly than other past elections, and stirring evangelicals from racial minorities and women in a unique way. So how can we recover our unity once the election has concluded?

We can do so by being the Church. Our call has always been to speak truth to power and to speak prophetically into culture. This is something that the church has too often lost sight of in recent memory – particularly the white church – because we were part of the power structure. We made promises to those in power that weakened our ability to fulfill our prophetic role.

This election process has freed many of us from those illusions. It has instead reminded many of us in the clearest terms that this world is not our home. The political system we eagerly await is a heav-

enly Kingdom where God the Father will reign as king with perfect justice, love and righteousness. This election has indeed caused many of us to pray with new fervor, "Come quickly, Lord Jesus, come."


Yet, for so long as we remain on earth, we are called as Christians and as the Church to speak prophetically into the political system and the culture, regardless of who wins. And there will be many opportunities regardless of who wins.

What's also true is that regardless of who wins, some parts of our Christian body have been and will suffer and we know that should cause all of us to feel pain. (I Cor. 12:26) Yet we know that Jesus prayed that we would be unified. Though I do not at this writing know who will become president, I know that either candidate will provide Christians with the opportunity for counter-cultural living and a counter-cultural message that will give glory to God. We as Chris-

tians are called to speak truth to power with our lips and to live differently with our lives. This should be a unifying cause that can bring Christians – regardless of who they voted for – together again.

But what will this look like? How can we acknowledge the hurt, lament the marginalization of so many on both sides, recognize the division in the Church and begin working toward that unity? The key lies in *listening* in conversations, not just talking *at* people. We can only move forward in unity if we understand what everyone in the group is feeling.

After the election, talk to someone you trust who voted differently – not to debate policy positions but to hear about their life and to ask why they voted the way they did. Talk to someone you trust who is a member of a different racial or other demographic group to hear how they experienced the election and its outcome and how it makes them feel about the future.

Finally, we must not allow our voting loyalty to override our kingdom loyalty. Thus, when the new president does something that reflects kingdom values, we should praise him or her – even if we didn't vote for him or her. And when the new president does something that does not reflect kingdom values, we should be willing to speak out to criticize him or her – even if we did vote for that candidate. We must not let our witness be compromised by our politics. If we are to seek the prosperity of the communities and of the country in which we live (Jer. 29:5-7), then we must care more about the good of all than we do about politics. "Love never fails. ... Now, these three remain: faith, hope and love. But the greatest of these is love." (1 Cor. 13) 

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



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Evangelical Immigration Table

Photo by Delane Rouse, DC Corporate Headshots.

2016 CCCU DIVERSITY CONFERENCE

DIVERSITY, AN IMPERATIVE

The conference explored the next steps in promoting diversity and inclusion at CCCU campuses.

by Morgan C. Feddes

IN AN UNFINISHED ROOM spanning most of the 15th floor of Nyack College's New York City campus, which featured knee-to-ceiling windows looking out onto the buildings of lower Manhattan, more than 240 people from CCCU campuses gathered to explore the next steps in expanding diversity and inclusion at their campuses.

"There's something metaphoric about this space. It's unfinished and inspiring; it is what *can* be," CCCU President Shirley V. Hoogstra said in her opening remarks. "That is why this space is so perfect for this conversation."

Over the next two days, the room resonated with the sounds of singing – various student musical groups led worship both Friday and Saturday – and with inspiring words from keynote speakers Gabriel Salguero (founder and president of the National Latino Coalition), Grace Ji-Sun Kim

(author and associate professor of theology at the Earlham School of Religion), and Willie James Jennings (author and associate professor of systematic theology and Africana studies at Yale Divinity School).

Between keynote sessions, attendees had the opportunity to attend 25 breakout sessions on topics ranging from research on white advocates for racial justice at faith-based institutions (see page 22 for more) to unlocking the doors to draw in diverse and compatible new hires to introducing intergroup dialogue in a great texts honors course.

As the conference wrapped up Saturday evening – with a room just as full as the first session – every person in the room stood to show their commitment to taking the lessons, the laments, the energy and the inspiration they had gleaned from the experience back to their home campuses. 🙏



What a joy it was to hear @salgueros at the @CCCUtweets: "To affirm someone is not to denounce someone else" #CCCU #Diversity - @DocReggies



LEFT: Purpose, Nyack's New York City gospel ensemble, led worship at the start of the conference. **ABOVE:** Gabriel Salguero, founder and president of the National Latino Evangelical Coalition, gave the opening keynote address.



ABOVE: Chris Anthony directs the Nyack College gospel ensemble Purpose. **ABOVE RIGHT:** Pete Menjares, CCCU Senior Fellow for Diversity, led one of the breakout sessions. **RIGHT:** Gregg Chenoweth (far right), president of Bethel College (IN), co-led a breakout session.



Quoting a friend, "Diversity isn't to make us look better, it's to make us see better" - David Wright, President, Indiana Wesleyan #CCCUNYC - @groovyclk



FAR LEFT: Lucy McBath (left) and Rob Schenck, subjects of the documentary "The Armor of Light." **LEFT:** Redgina Hill, director of diversity and inclusion at Bethel College, co-led a session. **ABOVE:** Rebecca Hernandez, chair of the CCCU Commission on Diversity and Inclusion, and Shirley Hoogstra, CCCU President.



FAR RIGHT: Grace Ji-Sun Kim, associate professor of theology at Earlham School of Religion, gave the second keynote address. **RIGHT:** Willie Jennings, associate professor of systematic theology and Africana studies at Yale Divinity School, gave the closing keynote address.



Photos by Andres Valenzuela of Nyack College.



A CALL TO LISTEN, RESPOND AND CONNECT

Learning from the Stories of White Christians
Who Support Racial Justice in the CCCU

by Nate Risdon, Alexander Jun, and Allison Ash

Editor's Note: This is the first of a two-part series on how white faculty, staff and administrators can address issues of diversity and inclusion on their campuses. This article focuses primarily on recommendations for individuals; the next article in Spring 2017 will discuss steps institutions as a whole can take.

It was a moment that should have been satisfying.

Thanks to his relationships with students on campus, Brian* had become aware of the struggles some of them were facing that detracted from their studies and their participation in campus life. And thanks to his role as a student life administrator, Brian knew he had the ability to work with his fellow leaders to address those issues.

Brian and his team had put together a presentation outlining the concerns the students had raised. He thought that by the end of the presentation, his colleagues would be just as concerned about these issues as the student life team was, even if they hadn't figured out a way to address all of the issues yet. Instead, the vast majority of the people in the room shut down and stopped listening.

The topic presented at the meeting? Concerns about issues of racism on campus against students of color.

For Brian, a white man,** the lack of interest from those in the room – mostly fellow white men – was disheartening, and he realized that some of his colleagues in the campus administration held deeply rooted suspicions of anti-racism efforts, while others who wanted to engage in that same work feared a perception that they were “somehow sacrificing our Christian identity by challenging our culture.”

Brian's experience points to bigger questions: How can we address the difficult realities related to race and diversity on Christian campuses? What role do white administrators currently play, and how can they be better prepared to respond appropriately and adequately when those issues do arise on their campuses?

*For privacy, all interviewee names have been changed.

**We recognize there is power and, for some, problems with using labels, including “white,” but we use them here because they are nonetheless labels used frequently in racial discourse.

OUR STUDY

In early 2013, our team of higher education scholars at Azusa Pacific University in Azusa, California, began researching racial justice in Christian higher education. The team is led by Alexander Jun, a professor of higher education at APU who has been conducting research on diversity related issues for the past 15 years. Jun is a TED speaker and a prolific writer on issues of postsecondary access for historically underrepresented students in underserved areas. Utilizing his expertise in this new project, we conducted our research under a guiding principle: Racism is not just a problem for students or leaders of color – it is everyone’s problem.

Though white Christian administrators (the majority of leadership in Christian higher education) are key players in addressing racism, little research had previously focused on those who are engaged in anti-racism efforts on their campuses and in their communities. Our team wanted to explore the experiences, awareness and engagement of these administrators in their work to see how and why some have come to see racism on campus as a critical topic to address.

Our driving question in this narrative study was, “What characterizes the experiences of white administrators from Christian institutions of higher education within the United States who chose to engage in anti-racism programs, activities and initiatives?” Our focus on these particular narratives was on the struggles of whites involved in anti-racism advocacy; however, this is not meant to distract from or compare their struggles with those of students and faculty of color who regularly experience racism and corresponding ambivalence on their campuses. By sharing stories like Brian’s from our research, we hope to equip white higher education leaders in their own diversity and inclusion work, as well as create a point of relation we can all identify with. If nothing else, we all understand the frustration of sharing an issue we care about with an audience that does not hold the same concerns.

THE JOURNEYS OF THESE INDIVIDUALS REVEALED SIGNIFICANT NARRATIVE PATTERNS. ... IT ALSO REVEALED THE PARADOXICAL ROLE OF FAITH IN ANTI-RACISM EFFORTS.

WHAT WE FOUND

Documenting and learning from the journeys of these individuals revealed significant narrative patterns: a time of awakening to the issues; a time of growth in understanding the issues and experiences of others of color; and a time of burgeoning anti-racism activism. It also revealed the paradoxical role of faith in anti-racism efforts by white administrators: Faith compelled them to action, and faith was a perceived factor in the lack of support from their institutions.

“There’s this tension at [my institution], and I think it’s in evangelicalism as well, going back maybe 50 years to social gospel and this old debate that is outdated,” Brian said in his interview. That tension, he theorized, is what led to his colleagues’ suspicions of the anti-racism work his team and others were doing. Brian was not alone; this tension was an experience many participants shared.

For Brian, who sees his work as an ally as a strengthening of his Christian practice and faith, the aftermath of that failed meeting where his colleagues shut down disheartened him: “I was just a little more wary of speaking out [about] ideas that

might seem to be threatening, even though I wouldn’t have thought them to be [threatening] to this faith tradition at all.”

Thanks to the common issues and recurring themes experienced by those interviewed in our research, we have developed some practical ideas to help administrators work as anti-racist allies on their campuses. These suggestions are geared toward white administrators who desire to become allies; however, they may also be helpful to others who want to encourage white allies on their campuses or know someone who might need a small nudge from awareness to activism.

RECOGNIZE AND ADDRESS PRIVILEGE

We encourage Christian educators to begin by exploring the difference between identification as a white person and the social construct of whiteness, which created a system of power and privilege through social practices, systems and norms that made white culture the standard by which other racial constructs were judged. This means that most of the time, white people – including white Christians at faith-based institutions – have not had to con-

sider their racial identity, whereas people of color have constant reminders that they are not part of the dominant white majority, most often to their detriment.

Recognizing privilege does not mean white persons should abandon their white identity; nor does it mean that one intentionally sought to be privileged. However, part of developing a complete understanding of one’s white identity should include recognizing both the benefits gained from systemic privilege and the unbiblical nature of that privilege, as it comes at the expense of other people of color and is antithetical to God’s design of human value.

Once an ally has acknowledged that this privilege exists, however, they must continue to both recognize its pervasiveness in society and in their own views of the world, and they must remain committed to combat it. As Melanie, another study participant, described, working as an anti-racist ally is a “deep commitment” to constant growth, learning and active participation. She recognized that certain systems have taken years to build and they cannot be undone quickly.

An important part of this is talking about it with others. One administrator, Brad, described a difficult, but necessary activity his supervisor required for all of his employees. “We would have monthly caucuses, [where] white people and people of color get together, and people have honest dialogue about internalized racial oppression and internalized racial superiority –how we see it in our lives.” The goal was for these sessions to provide a safe space for such dialogue. Equally important was the discussion follow-up; he described a system of accountability in which participants would keep each other accountable to what was said following these meetings, maintaining relationships with each other and engagement in the work.

FOSTER CROSS-CULTURAL DIALOGUE AND BUILD COMMUNITY

It is essential for allies to establish cross-cultural relationships and actively seek ways to support and recognize the value of all members of the community. Many

times, these conversations will be difficult, but we believe that God can move mightily in such a setting. By anticipating challenging conversations, we can enter into them with openness, humility and a generous spirit.

If all participants remain committed to wrestling honestly through difficult dialogues, the bonds that form will build and strengthen a community of people dedicated to building diversity and addressing racism. This is vital, as one reality for both white allies and leaders of color is that this

KEEP THE RIGHT APPROACH

Anyone working as an anti-racist ally must approach this work by remembering that it is not charity. In this instance, operating out of charity is still a perspective framed by privilege based on a dominant/subordinate framework and can be fueled by guilt, which will not sustain this work.

For Christians, the foundation of this work is found in faith. As Brad described, his motivation for racial justice work was inseparable from his Christian theology:

UNDERSTANDING YOUR OWN IMPLICIT BIASES

Thanks to Project Implicit, a nonprofit organization and international collaboration between researchers who want to educate the public about hidden biases, a website exists to help people measure attitudes or beliefs that they may be unwilling or unable to report. The Implicit Association Test (IAT) provides tests to help you better understand your biases in numerous areas such as race, weight, disability, age, ethnicity and gender. To learn more or take the tests, visit <https://implicit.harvard.edu/implicit/takeatest.html>.

work can be very lonely at times. Building community and fostering dialogue with colleagues in this area will help. For Neil, that support came from his supervisor: “That definitely makes me feel safe to be an advocate because he, too, is an advocate, and he’s certainly going to support me in that.”

This kind of support is key. Those working toward anti-racism need fellow allies and support inside in their institutions in order to make things happen and to provide an immediate safe place to talk. There also needs to be a support system from those off campus. By connecting with others from other campuses doing similar work, everyone can see similar struggles at other institutions, share ideas, encourage each other, offer advice and keep each other accountable.

“If [racial justice] is what real faith looks like, then something had to be different in the way I was teaching, in the way I was leading, in the way I was living.” When Brad understood that his Christian faith was leading him to engage in matters of justice, he felt as though his entire way of life had to change.

PAY ATTENTION TO YOUR COMMUNITY

Pay attention to what is happening on campus. Is it safe? When do students of color face microaggressions or explicit racism, and from whom? What is happening in the surrounding community? In the city? In the country? How are troubling events affecting students?

Initially, Neil had a somewhat rosy picture of the climate on his campus for stu-

Stocksy.

RECOMMENDED READING

These are books we and other leaders in diversity and inclusion have found most helpful in digging further into some of these topics. They are grouped by theme.

UNDERSTANDING THE BIBLICAL CALL FOR JUSTICE

Generous Justice: How God's Grace Makes Us Just
(Timothy Keller)

Just Mercy: A Story of Justice and Redemption
(Bryan Stephenson)

The New Jim Crow: Mass Incarceration in the Age of Colorblindness
(Michelle Alexander)

UNDERSTANDING PERSONAL BIASES AND BLINDSPOTS

Blindspot: Hidden Biases of Good People
(Mahzarin R. Banaji and Anthony G. Greenwald)

White Privilege: Unpacking the Invisible Knapsack
(Peggy McIntosh)

What Does It Mean to Be White? Developing White Racial Literacy
(Robin DiAngelo)

White Privilege: Essential Readings on the Other Side of Racism
(ed. By Paula S. Rothenberg)

MOVING COMMUNITIES TOWARD RECONCILIATION

The Heart of Racial Justice: How Soul Change Leads to Social Change
(Brenda Salter McNeil and Rick Richardson)

Disunity in Christ: Uncovering the Hidden Forces that Keep Us Apart
(Christena Cleveland)

dents, faculty and staff of color. Over time, some students of color he worked with began to trust him because of his active commitment to being an ally. He made it a priority to pay attention to them and made it clear he valued them, proving his commitment to them. Once trust was established, they began sharing experiences on the campus that were not positive. “People [would] say awful things, or there was a sense of people saying things behind their backs or ... looking at [them] strange,” he said. Ultimately, these honest conversations allowed for Neil to better serve as an ally and affect change that benefited both the students and the institution.

It is important for leaders to pay more attention, to listen better and to recognize their implicit biases which can undermine their ability to pay attention to racism or microaggressions on campus. This is an area where reading can be beneficial. There are books, blogs and scholarly articles with a wide and varying range of perspectives on racial justice; we’ve created a short introductory reading list to help you get started. All of this will equip you to be better informed about our society’s historic struggles with racial constructs, white hegemony, and current issues that have racial undertones.

THINK BEYOND TODAY

We encourage educators to think about what they want for the next generation, and the generation after that. Working toward change affects the present and the future. These systems that privilege whites to the detriment of others were fortified over centuries; they will not be dismantled overnight. This work is long term, and though we may not see dramatic results in a single lifetime, future generations will benefit from it.

The next generation of higher education leaders needs to understand its role in carrying the torch in the ongoing work of racial justice. For some, this must begin by developing racial awareness and healthy racial identities. White students and white junior colleagues need good modeling, guidance and intentional life examples from seasoned colleagues, sponsors and

mentors, especially if racial justice is not practiced or applied in their homes or faith communities. As future leaders, they will stand on the shoulders of those who go before them but will face different challenges. We suggest forming a multi-ethnic, multi-generational group of men and women that meets regularly to discuss the challenges, issues and triumphs of this work so that all become better leaders.

THINK MISSIONALLY: NOT YOU OR ME, BUT US

Finally, we encourage white educators to understand that racism is *everyone’s* problem. White administrators in higher education can back out of this work when it gets tough and focus on other “pressing” issues, but people of color are often the targets of daily racial aggression on college campuses. Working toward anti-racism only when it is convenient is one form of the dominant majority’s privilege.

Many institutions are taking the important step to hire a chief diversity officer (CDO). However, it is important to recognize that the kind of changes that need to occur need the support of more than one person. In describing his institution’s strategic plan regarding diversity and racial justice, Brad admitted that he initially thought that carrying out this portion of the mission was only the concern of the CDO. He later realized that for racial justice work to have widespread effects on his campus, it must be “everyone’s job.” Though he did not carry the title of CDO, he realized that a CDO can be a change agent only if there are allies in every corner of the institution.

AN INVITATION TO RESPOND

Issues of diversity are complex, with no simple or quick solutions. Our intent with this first article in our series is to begin a dialogue with leaders in higher education based on our research findings. We know that discussions on race and diversity are not easy, and we know we have not addressed everything. Our next article will offer more insight into how this research

THREE THINGS YOU CAN DO NEXT TO ADVANCE RACIAL RECONCILIATION ON CAMPUS

1

Develop a personal measurable plan to learn more about privilege, white identity, systemic racism and racial reconciliation, like attending a reading group or workshop.

2

Create an opportunity for those in your department to tell their personal racial/ethnic narrative. You may need the help of someone skilled in facilitating this delicate but transformative exercise.

3

Consider an extensive diversity review conducted by a team of people from inside and outside your campus community. Share the results and allow them to guide future initiatives.

can be useful for institutional change, but we also want it to be an opportunity to respond to your insights and feedback. Please feel free to contact us using our email addresses below or at editor@cccu.org.

The stories presented here are a glimpse of the larger historical movement toward racial reconciliation and

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justice in higher education. As Pete Menjares, CCCU’s senior fellow for diversity, has noted, in order to do this work successfully on our campuses we have to “discern the times, seek to understand what God is doing in our world today and courageously follow him into that work.” We encourage you: Read

ALEXANDER JUN is a professor of higher education at Azusa Pacific University (Azusa, CA). He is the author of numerous publications, including the forthcoming book *White Out: Understanding White Privilege and Dominance in the Modern Age*. Contact him at ajun@apu.edu.

through Scriptures and note how many times God desires justice. Consider the salvific act of the incarnation and death of Christ on the cross. We must challenge ourselves and our colleagues to embrace God’s mandate “to act justly and to love mercy and to walk humbly with your God” (Micah 6:8b, NIV). ■

ALLISON ASH is dean of student care and graduate student life at Wheaton College (Wheaton, IL). She also researches and writes in the areas of race and diversity in Christian higher education. Contact her at allison.ash@wheaton.edu.

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CAN THERE BE HARMONY IN OUR DIVISION?

How confident pluralism
unites us without erasing
our differing beliefs.

John Inazu, as interviewed by Shapri D. LoMaglio

Polarization is the theme of the hour. In the United States, division is growing because of clashes over political ideals, challenges to religious liberty, disagreement over LGBT rights, divergence in how to handle the refugee crisis and conflicts between people of color and law enforcement officials. Many of these conflicts are also prevalent in other countries around the world. It all begs the question: Can people who have disparate views truly live in peace?

John Inazu, associate professor of law and political science at Washington University in St. Louis, thinks it's not only possible – it's crucial. In *Confident Pluralism: Surviving and Thriving through Deep Difference*, Inazu examines how pluralism is the key to navigating the problems that our society and legal systems have in addressing minority viewpoints.

The following is an interview between Inazu and Shapri LoMaglio, CCCU's vice president of government and external relations, about Inazu's book and its implications for Christian higher education. The interview has been edited and condensed for length.

What are some of the characteristics that mark a confident pluralism?

Pluralism begins with the recognition that we're going to have these deep differences. They're not likely going to be resolved, and they're going to be pretty painful differences. We're set up with the practical problem in society of how we live with and navigate the differences among us.

The confidence part is really two-fold. One [aspect] is that we ought to be confident enough in our own beliefs to recognize that if we really believe that this is right, true and good, then through time and persuasion and interactions with others, our beliefs will hold their own. Then also, we're confident in the overall umbrella framework we put around this whole discourse. ... [We have to] retain some confidence in the idea that we do

tolerate dissent in this country, and we recognize that we're going to have vast disagreement, and that's okay. We can go along with it.

Because we're not likely to overcome the disagreement we have, we ought to be able to focus on where we can find common ground. It might be, and it will be the case, that we're not going to come to terms on some of the most contested and really deeply painful issues about which we would disagree. But ... we recognize that we all have common interests, we care for our neighbors and the people around us, and we take practical steps to bridging those differences through relationships and activities that sometimes aren't going to involve talking about the hardest issues but that are focused on what we have in common.

These relationships sometimes feels like it's easier at a local level than at a national level. Do you agree? What can they look like at a national level?

The local level lets us find real human beings and real relationships. It lets us tangibly see what some of these common interests are. I think it's a lot harder to figure out at a national level what is the common good that we share. What are the broad national interests and purposes of this country? We can think about some pretty easy and generalized interests, like maintaining national security or having interstate roads, but when we think about the deeper issues it's much harder, I think, to view that at a national level.

One of the things that complicates this is the increasing prevalence of social media. In the virtual space, we discover common interests with people who aren't physically proximate to us but might be in an affinity group somewhere else across the country or across the globe. The challenge there is the virtual space also introduces all kinds of opportunities to be dismissive and not to treat each other as real human beings, so there's a complicated relationship of both pros and cons that the virtual space gives us.



Your first book was on the freedom of assembly, and you've talked about how we have forgotten and undervalued that First Amendment right. How do you think that has affected the culture wars we've engaged in today?

The two doctrinal implications of forgetting about assembly cash out in two different rights: the right of association and the free speech right. The right of association, which is not itself in the Constitution, is what many people now think about when they think of assembly. It becomes a right that's fairly limited and instrumental. It focuses on outward expressive groups, but not so much on the informal groups – the kinds of groups ... where people actually get to know one another and share interests and informal conversations.

Then similarly, the free speech right has really kind of captivated a whole lot of First Amendment jurisprudence so that even a physical protest right now is typically governed by free speech law and not free assembly law – which is an odd development, given that when we think of a protest, we might more naturally think of an assembly than, say, a bunch of speakers.

There have been these two odd doctrinal moves. What's lost is the idea of an assembly or a group as more than just a bunch of people getting together to talk. There are deeply formative and expressive and creative capacities when people get together. Think about churches or Christian colleges and universities; think about all the stuff under the hood that goes on to make those communities work. They're not necessarily expressive, they're not necessarily manifesting in the public form or the public square, but there are the thick and detailed relationships and the informal moments that create an ethos, a community, and allow a people to live into their own ideas and their own purposes. Without all of that in the background – without all the possibility actually forming communities – we never get to the formalized expressive moments that the law cares so much about.

[WE HAVE TO] RETAIN SOME CONFIDENCE IN THE IDEA THAT WE DO TOLERATE DISSENT IN THIS COUNTRY, AND WE RECOGNIZE THAT WE'RE GOING TO HAVE VAST DISAGREEMENT, AND THAT'S OKAY.

While religion is something that religious communities understand and value, all types of communities form together around the values that you've expressed. Do you feel like you're having success with communicating religious freedom values to nonreligious communities when you speak about them?

I do; the harder challenge is in the other direction. It's getting churches and religious institutions to realize that increasingly there are nonreligious institutions that fulfill many of the same purposes for nonreligious people. Think about a support group, or a recovery group – the kind of thick communities that form in very secular contexts. Those might not be expressly religious or theological communities, but they're deeply formative, nurturing and important to the people who comprise them. If religious people and religious institutions want to think about their own interests and their own boundaries, then it's helpful, both instrumentally but also substantively, to recognize that these communities manifest in other kinds of forms.

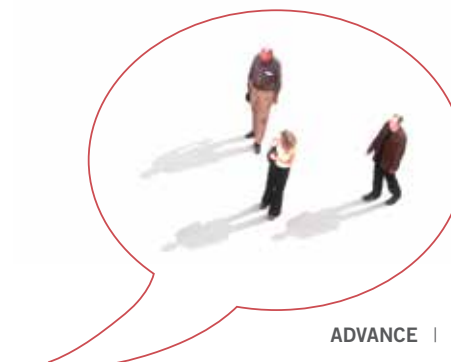
In the book, you wrote that one of the paradoxes of confident pluralism is that its constitutional commitments must allow for its rejection in our civic practices. What is an example of that paradox in action, and how do you advise that we navigate it?

The idea here is if we're going to take pluralism seriously, and if we're going to take a suspicion or concern of overreaching state power seriously, we have to go all the way. We have to allow for groups that dissent all the way [and step away from] basic democratic practices. Now, there are going to be limits – we're not going to allow for violent groups or groups that so transgress certain norms that they're completely out of bounds – but what it means is you have to allow for groups that are illiberal, groups that don't want to play the game of democratic politics, groups that don't want to have a conversation.



John Inazu, associate professor of law and political science at Washington University in St. Louis.

Think about ... the completely sectarian group that wants to withdraw and ... create its own insular community. You have to allow for those kinds of communities to exist; the gamble here is that [kind of community] won't be the majority. You need enough people playing the game, and the game is pressing toward conversation across difference in order to make it all work. But out of an abundance of concern for an overreaching power, we have to give the breathing space even to those groups that don't want to play the game.



How can Christian colleges and universities navigate this tricky ground in a way that they both educate their students about the kinds of principles that we're talking about, and advocate for a confident pluralism, while also remaining faithful to their mission and convictions?

That's a great question. I think it points to both a real challenge and a real opportunity. ... In a private [university] setting, this really gets to a question of institutional pluralism – whether you have a diversity of institutions, which I am strongly in favor of. At the end of the day, even though I may disagree with Vanderbilt [University]'s position on Christian groups on campus, if they're a private institution, they can develop the ethos and purpose that they want. Similarly, I would want to defend the right of Christian colleges and universities to live into and to pursue their own purposes and mission in their own distinctive ways.

The hard part is that the university setting is shaped around the world of really conflicting ideas and the pursuit of knowledge and inquiry and debate and dissent. As a Christian institution, you want to allow for as much of that as possible. You want to allow for meaningful inquiry; you want your students to push their boundaries; you want faculty asking hard questions and not being stuck in echo chamber; you want an administration that supports that kind of inquiry within the boundaries of sustaining a purpose and a mission.

That's a real challenge, but I think the opportunity here – and a growing opportunity increasingly in higher ed across the board, or really any institution – is asking purpose questions. Why are we here? What difference do we make in the higher ed market? What kinds of people do we want to produce? Christian colleges and universities have some pretty good answers to those fundamental questions. The challenge will be within those frameworks and within those purpose statements. How do you allow for a maximal amount of different dissent, uncomfortability and uncertainty? I think that people who have been trained in the academy, if they're nurtured in the right direction, are some of the best people to push these kinds of boundaries, but you also, then, want to do so within an institutional framework that maintains coherence.


I think, actually, in the long game that religious institutions of higher education have an upper hand here because they have a purpose framework that matters and can be defended.

**[WE NEED A PROCESS]
TO SAY WHAT WE
WANT, BUT ALSO
ALLOWS THAT FOR
PEOPLE OPPOSED TO
OUR IDEAS.**

It sounds like you're pushing us to defend – even support at times – things we might disagree with. This will be difficult for some people. Why would it be worth it to do so?

This is embedded in a lot of first amendment rhetoric, and I believe that, as [Supreme Court Justice Hugo] Black once said, we defend the ideas that we hate in order to protect the ideas that we love. We all have to commit to a broader process ... that allows [not only] the breathing space to say what we want and to live how we want, but also allows that for people who are opposed to our ideas and our ways of life. ...

For Christians especially this is an important moment. Christians through the ages have not always thought this way, but I think it's important to recognize that in a non-coercive Gospel sense, you proclaim your message and you embody your ideals in a community, and then you hope and trust that people will be drawn to that. But you also give them maximal freedom to reject it and event to stand up against it.

With the posture of an openness that's not a fearfulness, I think that Christians and Christian institutions can increasingly partner across those differences. One good example here is with American Muslims and the Muslim institutions of higher education. There are parts of Islam that are completely at odds with Christianity. We don't have to paper over these differences and pretend that we're all the same, because we're not. But at the same time, we want to be able to defend the maximal space and opportunity for Muslim institutions and Muslim Americans to live and believe as they desire. Ultimately, that's better for all of us. 



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THE CALIFORNIA IMPACT

A state bill that challenged universities' religious freedom has national implications. What do we do next?

In February of this year, a bill was introduced to the California Assembly that attempted to address perceived discrimination in California's postsecondary institutions. Known as SB 1146, the bill would have limited religious exemptions to the state's higher education nondiscrimination laws only to institutions and programs "preparing students to become ministers of the religion or to enter upon some other vocation of the religion."

This would have severely impacted faith-based liberal arts institutions whose sexual conduct standards for students and employees are rooted in the traditional biblical understanding of sexuality. If it had passed, the bill would have prevented students at these institutions from receiving state aid, known as Cal Grants, and it would have disproportionately and draconically affected low-income students who want to attend an academically rigorous religious college or university.

Over the course of the summer, a coalition of CCCU institutions in California worked with community leaders and California lawmakers to address the underlying concerns the bill was attempting to address: namely, to protect LGBT students at religious colleges from perceived discrimination. This coop-

erative effort persuaded the bill's sponsor, Sen. Ricardo Lara, to amend the bill significantly and eliminate the restrictions, instead requiring those institutions with religious exemptions to make clear to students, parents, employees and the Student Aid Commission the basis for these exemptions.

It has been said, "As California goes, so goes the country." With this in mind, CCCU President Shirley V. Hoogstra reflected on the bill's implications for the future not just in California but across the nation: "We know [the care of LGBT students on our campuses] will continue to be an ongoing and important conversation, as matters connected to student safety and educational access always are. It is our hope that we in Christian higher education can work together with ... others to address these areas of mutual concern and to do so in such a way that strengthens the pluralistic system of higher education and continues to enable religious students to have equal access to higher education."

The following essays from CCCU leaders involved in the process offer both insight into their experience and lessons all CCCU institutions can learn for their own interactions with local and state governments.

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CAPITOL LESSONS

SB 1146 taught university leaders many new and surprising things.

JON R. WALLACE
AND JENNIFER E. WALSH

The summer of Senate Bill 1146 (SB 1146) marked a season of new learning for California's faith-based institutions, including Azusa Pacific University. We learned practical things, like the way into the state capitol building is not through the sealed majestic front door but through the security annex on the side. We discovered which elevators were for public use, where to find our local assemblymember's office, and which side of the Capitol houses the state Senate.

We also learned surprising things. For example, only a handful of lawmakers had ever heard of us, and therefore, the majority had no idea where we were located, what our mission is, or what we do each and every day to help educate the next generation of state leaders.

Regrettably, we also came face-to-face with the fact that many lawmakers view faith-based institutions with suspicion. They believe that our advocacy for religious freedom represents a mere pretext for licensed discrimination and that our religious mission constitutes a problem, not a benefit, for students who attend. Like a modern Rip Van Winkle, we awoke to find out that not only had the culture dramatically changed, but also that whatever societal and cultural privilege we may have once enjoyed was now long gone.

To be sure, we anticipated that the ripple effects of the U.S. Supreme Court's decision in *Obergefell v. Hodges* (2015) would one day have implications for churches, faith-based business and civic communities, faith organizations and, eventually, faith-based colleges. But we thought that we had years to prepare for this, not months. Therefore, when SB 1146 crashed on our shoreline in the summer, we were unprepared – at least a decade behind in preparing for this new season.



Jon Wallace (right), Azusa Pacific University president, hands out diplomas during a graduation ceremony.

So we got to work. We took stock of our existing resources, gathered an internal team that had experience with navigating the political system, began regular conference calls with our partner organizations in Sacramento, and called on friends who had political expertise and know-how. We reached out to alumni who had previously worked in the legislature. We consulted political experts in Sacramento and Washington, D.C., and asked for advice. We listened attentively and took notes. And we learned.

Although it seems obvious now, we realized that private, faith-based institutions are not insulated from some regulatory pressures and cannot turn a blind eye to developments in the state capital. We admitted early on that we also need to do a much better job of building relationships with our local, state and federal legislators, since most neither knew us

nor understood our robust contribution to the higher education landscape in California (particularly in our service to underrepresented groups), with graduations rates that exceed our public counterparts by double digits.

We learned to listen to what matters most to lawmakers. When we did that, we realized that we had much in common. We share their commitment to providing California's many first-generation college students with a high-quality education, and we echo their desire to have returning veterans complete their degrees in a timely fashion. We had already begun to track our retention, graduation and employment statistics, so we shared our success stories in producing graduates who are well-educated and well-trained to be productive contributors to society – difference-makers whom anyone would be pleased to call neighbor, colleague and friend.

Photo courtesy of Azusa Pacific University.

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The legislators with whom we talked were pleased to learn that Azusa Pacific has an intentional outreach to under-resourced students, and that our first-year retention rate hovers near 90 percent, which is dozens of percentage points higher than the state average. They were surprised to hear that nearly half of our undergraduate students and nearly three-fourths of our graduate students identify with a racial and/or ethnic minority group and that we now are designated as a Hispanic-serving institution. Our passion for serving minority students mirrored their own.

Institutional advocacy will take time, so we considered ways we could redirect personnel and additional resources to the work of cultivating relationships with potential friends and allies around the state. Our friends in Sacramento helped us to see that we need to lay the groundwork now to earn a seat at the negotiating table so that when future legislation is proposed, we are a known and trusted educational partner. We found out the hard way that asking to be heard when a bill is on the verge of passage is problematic. That is why we are seeking conversation with lawmakers now so that we will be ready when the legislative cycle begins anew in January.

We also more fully understand what it means to navigate the political sphere. Though members come and go when political opportunity arises, they take careful note of who supports them during critical election seasons. That means we need institutional officers to consider contributing financially to help legislative friends and allies stay in office, and we need to do a better job of encouraging our students to pursue internships in and around the capitol. Lawmakers who knew us, or knew of us through our students, were much more receptive to our messages and quick to affirm our value.

Although California has been a “deep blue” state for some time – nearly two-

thirds of the legislature and all elected statewide officials are Democrats – we did not realize until this past summer just how one-sided our friendships had become, despite the diversity of our community and our perspectives. Moving forward, we will be intentional in reaching out to all lawmakers, building bridges across the aisle. To begin that process, we have solicited introductory conversations with our state’s most powerful legislative groups, including the Democratic Caucus, Black Caucus, Latino Caucus and LGBT Caucus.

This also provided a meaningful reminder that our relationship with the church is perhaps our most valuable asset. As we shared these challenges with local congregations, we were overwhelmed by the outpouring of support. Hundreds of church leaders attended information luncheons hosted by CCCU schools. They, in turn, activated their congregations to speak out – and they did so in a powerful way. (Kevin Mannoia, Azusa Pacific University’s chaplain, shares more about this the next essay in this series.)

Though much of our learning focused on the political arena, we also noted that our Christ-centered mission to graduate difference makers is still greatly needed. Our culture still hungers for the message that God’s infinite mercy and sacrificial love make a way for everyone to be made whole.

We need to do a much better job of communicating God’s transformational love for our students, including our LGBT students, and we need to more consistently share that message of love with our constituents, communities, donors and lawmakers. After all, no matter what the future may hold, the message of this powerful, overwhelming, eternal love endures. And that provides the ultimate hope.

JON R. WALLACE is president of Azusa Pacific University in Azusa, California.

JENNIFER E. WALSH is a policy expert and dean of the College of Liberal Arts and Sciences at Azusa Pacific University.

CHANGING THE DYNAMIC

A slight relational shift with church leaders made all the difference.

KEVIN MANNOIA



During the spring and summer of 2016, SB 1146 led college and university leaders, legal experts and church leaders to engage in discussion because of the bill’s serious threat to religious freedom. The combined efforts of these groups created a powerfully effective movement.

Clearly, the colleges and universities involved all their constituencies. Less visible but of equal importance was the activity of legal experts, who engaged in behind-the-scenes in dialogue and study to keep concerned parties apprised of each amendment and nuance of the legislative process. A third and significant facet of the response came from the church. It was apparent that academic opportunities for church youth were in jeopardy, and the proposed restrictions became a harbinger for what could easily happen in local churches and church day-schools.

It is evident that none of these initiatives alone would have resulted in the amendment of the bill. Further, if one of them had been missing from the process, the outcome could easily have been different. This triad of engagement has provided an excellent pattern for future legislative initiatives that are forthcoming in California, in other states and at the federal level.

Early in the process, the matter of framing the relationship between the universities and the pastors was vital. It is easy for Christian schools to see their role as central, even dominant, to the surrounding churches, since they provide leaders, pastors and other resources. However, in this situation, we knew we had to ensure that universities and churches collaborated as full partners.

Rather than the presidents instructing the church leaders on what should

be done, we intentionally positioned the church leaders as the principal agents to engage the legislators in defense of “their” schools. This allowed pastors to feel the burden, and share the opportunity, of acting on behalf of colleges and universities that are the principal sources of developing their youth into well-formed Christian leaders.

This slight shift in the relationship between schools and churches was most clearly evident in three pastoral gatherings held over the summer. Each meeting included noted pastoral leadership who opened the event by framing it as a gathering of churches around the subject of the legislation. Ample time to pray for the national issues of racism, discrimination and suffering set the tone for the event and the agenda. The central part of the program provided a platform for three college presidents to discuss events and inform the pastors. Each of the presidents recognized the importance of this nuance and humbly positioned themselves in the hands of the church leaders, acknowledging the important leadership the church must take in championing the cause.

There were two significant outcomes from this unique pattern. First, the influence of the churches – both local laypeople and well-known leaders – was perhaps the most important factor in causing the legislators to realize the significant resistance to this proposed legislation. Prior to the churches’ engagement, the bill was moving along party lines without resistance in the Senate or other committees. Churches brought the emotional, personal and relational dynamics of the legislation to an intensity that could not be ignored.

A second important outcome is the ongoing relationship of collaboration between the schools and churches – especially Hispanic and historically black churches. This may create a deeper, lasting sense of ownership of religious universities and colleges by church leaders. It will be increasingly incumbent upon the schools to partner with churches in making higher education even more accessible to minority groups.

An unanticipated lesson involved recognizing that traditionally white, evangelical, middle-class Christian schools have become largely disconnected from the daily forces at work in state government. Legislators simply do not know the nature and work of the many religious schools in the nation. The influence of the past evangelical movement created a bubble of isolation, which has now been lanced. Churches, especially those with diverse congregations, have emerged as a critical path to helping schools become more engaged, relevant, informed and known within the states they serve and to which they contribute enormous benefit.

KEVIN MANNOIA has been the chaplain at Azusa Pacific University since 2005. Prior to that, he served as dean of APU’s School of Theology and as president of the National Association of Evangelicals.

Photo courtesy of Whittier Area Community Church.

12

STEPS TO IMPROVING STATE AND LOCAL ADVOCACY

In the wake of SB 1146, the advocacy experts at the CCCU have developed a guide to help you and your campus more effectively engage with your state and local policymakers on relevant issues.

1. Coordinate with other religious colleges. Appoint a single person to coordinate information among religious colleges and universities in your state. A formal organization might not be necessary, but it makes sense to have regular contact and coordination with these institutions.

2. Understand your state's context. State-level policy making can vary greatly. It is important to know the culture and practices in each individual state. Talk to alumni, donors, board members and other supporters who have state political experience, particularly if they have knowledge about how higher education and religious freedom policy decisions are made. Some questions to consider include:

- a. *Is the executive or legislature more important?* Most states have governors who are powerful executives, but education policy can be an exception because of stronger independent boards or commissions. The relative power of legislatures varies, too. In addition, the power in weak legislatures often devolves to a mix of current staff persons and a handful of lobbyists, many of whom were former staff persons or members.
- b. *Where is power in the legislature?* Is the lower or upper chamber more important? Is there a division of duties among committees, as there is in the U.S. Congress, or is it more centralized?

3. Form relationships with partners outside of religious higher education. Form relationships with religious institutions with similar interests in regard to interaction with government, such as churches, pastors, evangelical associations, parachurch organizations and others. Additionally, relationships with private and public higher education institutions can be helpful, as they often appreciate the diversity, key demographics and fair-minded competition religious colleges bring. Your board members can be particularly helpful; in fact, consider including this in board development.

4. Seek out fair-minded persons in organizations that might at first glance be indifferent or even hostile to Christian higher education. Politics is the building of coalitions, sometimes among organizations with only one or a few shared interests. Don't overlook potential allies among leading members of the political party commonly considered less favorable to your views, interest groups which might usually be opposed to you, or members of the media, particularly those who report on religion and higher education.

5. Consider connecting to political parties and other politically involved organizations. Form connections not just with office holders, but also state, county and local party officials; frequent donors to political parties; businesses that provide

campaign goods and services; think tanks; and policy research groups – all from multiple political parties. Creating an on-campus group of faculty and staff with practical political and messaging experience can help you navigate connecting with political figures while preserving an institutional nonpartisan stance.

6. Go out and invite policy makers to see you at work. Reach out and invite even those lawmakers who have some skepticism to campus. Most often, exposure to your campus creates the possibility of better appreciation and understanding of your perspective.

7. Consider creating a "critics' corner" of persons who will quietly give frank advice from alternative perspectives. Understand that many people have been hurt by organized religion and religious institutions, and they often act in politics out of that hurt. Do not expect to change that, but do see the opportunity to be graciously different to such persons. Admit past failures when they should be admitted to, and be willing to learn how to do better.

8. Make the case with data and stories that persuade others, not only yourself. Understand the priorities, perspectives, needs and interests of those making decisions about Christian higher education. Common concerns of the political system are issues such as student debt, employability after graduation, appreciation

of diversity, and development of civic and social capacity – information that many colleges have to collect for accreditation, recruitment and other purposes. Also think in economic terms, like how your campus contributes to the economic and social well-being of your community, in "hard" ways such as payroll and "soft" ways such as student volunteer and internship hours and community use of campus facilities.

9. Make and document an argument for why and how the entire learning experience is infused with a Christian perspective – and why that is a good thing. One opposing strategy is to limit religious exemptions only to seminaries and similar institutions that train all students for careers as employees of churches, denomina-

tions or other completely religious organizations. Be accurate and articulate about the kind of Christian educational community you have on your campus.

10. Educate and engage your students in the importance of civics and religious freedom. In recent years there has been renewed interest in civic education and participation among college students to develop conflict resolution skills, greater government responsiveness, and greater trust in public institutions. Concern about religious freedom in higher education provides a great opportunity to meet these needs with an immediate, tangible example that engages the broader student body, especially campus student leaders.

11. Understand that this will be a permanent and ongoing effort. Individual legislators come and go increasingly quickly, as do legislative staffs. Quick turnover in the executive branch is also common. There are always new influential persons, increasingly with less background in Christian higher education and, probably, decreasing understanding of the work such colleges do.

12. Recognize the limits of the political process. Understand and affirm that the political process is imperfect, that interests have to be included in a balanced way, and that negotiations and give-and-take are part of practical self-government by imperfect persons. 🗣️

Guidance for the Path Ahead

The lawyers of Faegre Baker Daniels are grateful for our long and deep relationships with CCCU and its member institutions.


Through our Christian higher education practice, led by partner Joe Miller, we are privileged to serve Christian colleges and universities as they shape and transform the lives of students.

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CLOSING *the* GAP

Academics across disciplines
around the world
dive into discussions
on science and religion.

by Morgan C. Feddes

Artificial minds and the image of God.” “The interface between African Christianity, African spirituality and science.” “The science of Christian virtue.” “Measuring the development of college students’ perceptions about faith and science.”

These are just a handful of the topics that 25 participants researched over the course of the past two years as part of Bridging the Two Cultures of Science and the Humanities, the latest science and religion research endeavor from Scholarship & Christianity in Oxford (SCIO), the UK subsidiary of the CCCU.

Made possible by a grant from the Templeton Religion Trust, the project’s goal was to develop participants’ interdisciplinary skills in science and religion. Prior to the project’s launch, the SCIO staff conducted an extensive study (“Balancing Perspectives,” funded by the John Templeton Foundation) to determine the best ways to achieve a lasting impact on CCCU campuses – not just for the faculty involved, but for their students and for their administrators as well.

“Armed with that data, we planned a seminar focused not only on the research needs of the faculty – which is of course vital – but also the ways to enhance activity on CCCU campuses that would encourage faculty in their work and help students and senior campus administrators to understand the central issues and substantial opportunities that science and religion discussions pose,” says Stan Rosenberg, SCIO executive director and the project director of Bridging the Two Cultures.

Theologians, philosophers, and social and natural scientists from around the globe met for a month each summer in 2015 and 2016 amongst the rich historic venues of the University of Oxford, where they participated in workshops, spent time working on their research, and were individually mentored by senior scholars in the field.

In addition, participants had the opportunity to hear lectures and interact in extended question-and-answer sessions



Ignacio Silva, research fellow at Harris Manchester College, Oxford, and at the Ian Ramsey Centre for Science and Religion, presents a lecture to attendees in July 2016.

with eminent scholars such as Alister McGrath (Andreas Idreos Professor of Science and Religion and director of the Ian Ramsey Centre at Oxford), David Livingstone (professor of geography and intellectual history at Queen’s University Belfast), Elaine Ecklund (professor of sociology at Rice University and founding director of the Religion and Public Life Program), and John Hedley Brooke (Andreas Idreos Professor Emeritus of Science and Religion at Oxford).

“I have been profoundly impacted by the personal encounter with top scholars who understand their intellectual work also as a spiritual calling,” says Carlos Miguel Gómez, research professor and director of the Centre for Theology and Religious Studies at Universidad del Rosario in Bogotá, Colombia. “Their example has given me inspiration and strength, and at the same time I have been introduced to new, exciting fields of research.”

BUILDING A GLOBAL, INTERDISCIPLINARY PERSPECTIVE
Hans Madueme, assistant professor of

theological studies at Covenant College in Lookout Mountain, Georgia, says the decision to take up the opportunity to be part of a science and religion seminar with other scholars outside his own discipline was a “no-brainer.” After all, such experiences are hard to find.

“In science and religion, I think many professors whose expertise lies elsewhere are intimidated by the field. They’re aware of controversies and debates but feel unqualified to speak into them in any professional capacity,” he says. “Such seminars [like Bridging the Two Cultures] help address this problem.”

Interdisciplinary study has repeatedly proven to be an effective tool in the science and religion seminars that SCIO has held over the years, Rosenberg says.

“Disciplinary concerns and institutional structures in higher education often discourage interdisciplinarity and reward narrow specificity,” Rosenberg says. “However, our research has shown that some educational institutions – like those in the CCCU – are less marked by these narrow disciplinary divides or silos. We

Left: Photo by Jonathan Kirkpatrick. Right: Photo by Stan Rosenberg.



LEFT: (Left to right) Amanda Nichols, April Maskiewicz, Aisha Thomas and Erin Smith were some of the participants. **CENTER:** Participants engage in a lecture. **RIGHT:** Bernard Boyo, dean and professor of Bible and theology at Daystar University in Kenya, was another participant.

have therefore seen that our institutions provide particularly fertile ground in which to develop interdisciplinary training.”

For April Maskiewicz, associate professor of biology at Point Loma Nazarene University in San Diego, California, the relationships she formed with colleagues working in such fields as chemistry, philosophy, cognitive science, psychology and earth science have greatly enhanced her own understanding of science and religion.

“I realized that I have such a small part of the conversation,” she says. “[Bridging the Two Cultures] deepened my understanding of all these academic areas of study and showed me the critical role they play in helping science and theology create a bridge.”

Part of this bridge-building requires scholars from other global contexts, which is why the seminar staff made it a priority to include scholars from outside North America, Rosenberg says. “Within science and religion are many wide-ranging issues with global impact, from climate change to questions of justice to human enhancement, so a wider engagement is necessary, as the West desperately needs the benefit of engaging such troubling issues from a wider perspective.”

For Bernard Boyo, dean and professor of Bible and theology at Daystar University in Nairobi, Kenya, the seminar provided the opportunity to study a topic very close to home: ethnomedicine and faith-based healing among the Maasai community.

“My research sought to integrate science and ethnomedicine to ascertain the use of ethnomedicine as a valid healing method,” he says. This was a way of “affirming the majority of people who are not able to access medical facilities but have traditional cultural knowledge on the use of readily available materials at their disposal to get a remedy for their ailments.”

Working and studying alongside other scholars who are also pursuing deeper understanding and integration of science and religion was deeply encouraging, Boyo says, “particularly in my own context where the Christianity being practiced seems to put into disrepute any matters of science that are in contradiction to faith.”

BRINGING THE OXFORD EXPERIENCE HOME

A unique and intentional aspect of Bridging the Two Cultures was the emphasis on bringing students into the discussion and including some of them in the research. Participants were given funds to start science and religion clubs on their campuses and to hire students to assist in their research.

“For our campuses to participate in the global market of higher education, they need to be engaged in current approaches to best practices in learning, which includes a focus on student-oriented learning and undergraduate research in particular,” Rosenberg says. “The project’s commitment to providing research assis-

ants helps the faculty accomplish more, provides rich training for future leaders in the field, and spreads the conversation out to the broader community of students who participate in club activities.”

At Point Loma Nazarene, Maskiewicz says the seminar’s interdisciplinary focus has already made an impact in her classes – particularly those where she teaches about origins. “I teach evolution at a Christian university, so [the interaction between science and religion] is already something we address throughout the course. But now I can bring in other disciplines to bear on this,” she says. “I can talk about the history of science and the understanding of what science is and what science is not. ... I already knew all of that at a superficial level, but I’ve gained a much better understanding about that [through this seminar].”

Madueme says that the new science and religion club he’s advising on Covenant’s campus has already resulted in great discussion. “[The club] has produced a rich context for thinking about complex issues relating to science and faith – a context where we press into the hard questions with vigor and passion,” he says. “I think the students love our club meetings and the opportunity for us to sharpen our minds together as fellow pilgrims.”

That enjoyment of discussion and discovery has spread beyond the student clubs. In Bogotá, Colombia, Gómez says the support given to him has enabled him

Presidents and other senior leaders joined the participants in Oxford for a roundtable in July 2016, where everyone could learn and explain what they wish the other party knew about their respective concerns on science and religion.

to gather with not only students but also colleagues from other nearby universities.

“I managed to organize a group of faculty and students from different universities who meet every two weeks to study and discuss key issues in science and religion, so this is now a relevant topic in my context,” he says. “[Additionally], we organized a couple of academic events with international guests, which have greatly strengthened the dynamics of our group.”

Students from the participants’ home campuses were not the only ones to engage with the project. At the end of the seminar’s 2016 summer meeting, nearly all of the presidents of the participants’ institutions traveled to Oxford for a three-day roundtable. The gathering included a series of lectures by Alister McGrath and David Livingstone, a performance and accompanying panel discussion of the play *Mr. Darwin’s Tree* (see page 44 for more information), and panel discussions where both presidents and participants could explain what they wish the other party knew about their respective concerns on science and religion.

“In order for the kind of thoughtful, engaging and challenging research that happened over these past two summers in Oxford to continue successfully on CCCU campuses, there needs to be a deep relationship between these faculty members and their presidents, as well as a solid understanding of the challenges and opportunities each party sees in their work,”

says CCCU President Shirley V. Hoogstra, who convened the roundtable. “The presidents’ roundtable provided that exact opportunity to begin the development of those relationships, and they were a tremendous success.”

NEXT STEPS

The first iteration of Bridging the Two Cultures ends in December 2016, but thanks to the unequivocal success of the program, a new set of faculty in the sciences and humanities will soon have an opportunity to participate in the next Bridging the Two Cultures seminar, which will begin in 2018.

“We are delighted that plans are in motion for SCIO to host another seminar, which gives us the opportunity to advance these important conversations and research opportunities that examine the interwoven relationship between science and religion and the world-impacting issues that they directly shape,” Rosenberg says.

Though the format will remain largely the same as the first Bridging the Two Cultures, Rosenberg says there will be a number of minor changes to help fine-tune the project:

- In order to facilitate better research for the participants, the project will provide funds so that the participants can have a second course release – one paid for by the institution and one paid for by the grant.

- Funds will be provided for the participants’ research assistants to study topics connected to science and religion at one of the two BestSemester programs hosted at SCIO, the Scholars’ Semester in Oxford or the Oxford Summer Programme.
- The grant will provide funds for the purchase of books for participants outside North America to help them both in their research and in building a robust library for their campuses.

In addition, Rosenberg says plans are underway to host a colloquium in North America, sometime in the spring of 2019, that will bring participants from both cohorts of the seminar together with key influential leaders from their campuses who work with faculty and students on academic and pastoral matters, such as provosts, student development officers and chaplains.

“Our goal for this colloquium is to provide an opportunity to help faculty and these key stakeholders develop understandings for addressing science and religion concerns on campus, as well as enhance their support of each other,” Rosenberg says.

Announcements about the new seminar will be posted to the CCCU website by spring 2017. For more information, contact editor@cccu.org

Photos by Stan Rosenberg.

Photo courtesy of Stan Rosenberg.

MR. DARWIN'S TREE

"IT ALL BEGAN IN A GARDEN."

So begins the acclaimed British one-man play *Mr. Darwin's Tree*. Written by noted award-winning playwright and director Murray Watts (*The Miracle Maker*, *KJB: The Book that Changed the World*, *The Dream*) and starring leading British film, TV and theater actor Andrew Harrison ("Dorian Gray," *Miss Marple*, *Beyond Narnia*), the play presents a very human and very real Charles Darwin, one who wrestled with the challenges that his theories posed for traditional religious beliefs.

As part of the Bridging the Two Cultures Seminar, the play made its North American debut by touring through 13 CCCU campuses and one state university throughout 2016. Each performance was well attended; one had 450 people in the audience. The tour aimed to strengthen the educational environment on campuses by enhancing conversation on science and religion.

Following each performance, there was a panel discussion featuring a local theologian and biologist. Many also included the playwright Murray Watts and Stan Rosenberg, executive director of Scholarship & Christianity in Oxford (SCIO), the UK center of the CCCU, which produced the play.

"In offering this play, SCIO is striving to support the serious engagement of scientific study grounded in robust Christian commitment," Rosenberg says. "The colleges have received the play with warmth and excitement, and we are delighted to see the ways students and faculty utilized the opportunity for serious conversations. The panel discussions following

have given the opportunity to engage difficult questions, reflect on the role of the arts in dealing with sometimes contentious subjects, and better understand the humanity of Darwin. Darwin is




(From left) SCIO executive director Stan Rosenberg, playwright Murray Watts, tour manager Travis Vaught and actor Andrew Harrison pose at one of the stops on the tour.

often treated in caricature, which can foreclose conversation; instead, this play gives us a very real human, which invites conversation."

Mr. Darwin's Tree also presents Darwin's wife, Emma, as an intelligent and articulate representative of Christian faith, exploring the dynamics of his studies in the midst of their vibrant marriage and family life. In doing so, the play rejects the "straw man" effigies of Darwin presented by both his supporters and detractors and instead provides the opportunity for lively engagement, thoughtful conversations and fresh explorations.

"It is not a play which is polemical in any way," said playwright Murray Watts, "and it does not seek to explore the relative merits of evolution, whether theistic or atheistic, and it does not examine arguments for creationism or intelligent design. Rather, it looks intently at the emotional, psychological and spiritual crises at the heart of one of the most earth-shattering periods in our cultural and scientific history."

Though the play's tour is concluded for now, there are currently plans to set up a second tour in 2019 as part of the next iteration of Bridging the Two Cultures.

For more information on the play, visit www.mrdarwinstree.com. 

MORGAN C. FEDDES is the CCCU's communications specialist and managing editor of *Advance* and *eAdvance*.

Actor Andrew Harrison is the star of the acclaimed one-man play about Charles Darwin.



Photos by Stan Rosenberg



Reflect on the Psalms with musician Bono, author Eugene Peterson, and Fuller theologian W. David O. Taylor



Read a candid conversation on reconciling race and why we need to step into the dialogue, not away from it

Watch internationally acclaimed artist Makoto Fujimura as he introduces the Culture Care movement

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Fuller.edu/Studio



Stocksy

FLOURISHING *through* PHILANTHROPY

By Steven Garber

Editor's note: This is the first of what will become a regular section in Advance magazine to highlight the alumni, staff, faculty and friends of CCCU campuses that are finding ways to promote the flourishing of their communities. If you have stories or theme ideas for this section, we welcome you to email them to us at editor@cccu.org.

IF WE HAVE eyes to see, there are gifts of God all around us. Good friendships, good food, good work, good stories, good laws, good schools, and more – each one an ordinary, common grace. It is only God who saves; we call that saving grace. But life is also marked by graces that still deeply matter, even if they do not save. These ordinary graces are visibly manifest in the life and learning that is the heart of the work of the institutions of the CCCU, together committed to a vision of vocation as common grace for the common good.

But in today's skeptical age, it can be difficult for anyone to believe people or organizations with a lot of money want to promote this same common grace and genuine flourishing in the world. That is not what I see in the people and organizations with whom I work, however.

Take the Murdock Trust, for example. For years I have been drawn into their life, listening to their vision, giving counsel on it, sometimes working with them at it. This summer I was in the board room at the M.J. Murdock Trust in the Pacific Northwest for a meeting of its senior fellows, and I realized I was seeing it again, plainly and purposefully, one more time.

Born of the fortune of Jack Murdock, an entrepreneur and inventor, his company eventually became the largest employer in Oregon. Never married, he died in a tragic plane crash in the Columbia River in the 1970s. His will left his money to establish a charitable trust that he hoped his three close friends would guide, thereby doing something good with his resources. In 1975, they launched the M.J. Murdock Trust with the mission to “Nurture and

enrich the educational, cultural and spiritual life of individuals, families and communities.” Those early trustees and staff began to shape the contours of the hopes and dreams, institutions and organizations in which the Trust would invest. Forty years later, the Murdock Trust now stewards more than a billion dollars, investing some \$45-\$50 million a year in organizations primarily around the Pacific Northwest.

At the center of their vision is the desire to partner with those they see making a difference in people's lives, helping communities thrive. For example, Mr. Murdock had an honest interest in mental health, having been mentored by the Menninger brothers, Karl and William, who were early pioneers in the field, and themselves people of faith. But the trustees also care about Christian higher education, scientific research, and human service organizations that help lift people out of poverty and other difficult circumstances. All of these are ways the Trust supports and builds conditions in which people flourish.

Philanthropy at large is often driven by the current crisis or the next big idea. But Murdock is different. They are committed to a people and a place for the long haul, and so are as generous with the Oregon Shakespeare Theater as they are to Young Life; with fisheries projects in Montana as they are with Lutheran youth camps in Idaho; with the very secular Reed College as they are with very Quaker George Fox University; with the public University of Washington as they are with the private Seattle Pacific University.

For years they have funded a remarkable program called Partners in Science, which allows high school science teachers in the Northwest to apply for summer funding over two years so that they can apprentice themselves to a university professor, with the sole purpose that chemistry and biology, environmental science and physics, would be more fully taught to high school students. Slowly but steadily this effort has changed the study of science in the Northwest.

From their Women in Leadership conferences to their Vision and Call program for undergraduates; from grants to native American tribes to grants to rural communities; from the new arts center in Portland to the beautiful land bridge in Vancouver, Washington, that remembers Sacagawea's place in the story of Lewis and Clark's journey, the Murdock Trust funds the longings and loves of people of all sorts, embodied in projects and plans that exist for the sake of human flourishing.

I could go on and on and on because the stories go on and on.

My work carries me across the country, week by week, month after month, always pressing the integral relation-

ship of faith to vocation to culture. For good reasons, I often talk about the unusual work of the Murdock Trust. This year they, like the CCCU, are celebrating 40 years as a foundation, and we all have something to learn from them about seeing ourselves implicated in the way the world turns out. Knowing them as I do, never hungry for their own ambition and honor, they truly see themselves as one among many philanthropies who exist for the same purpose, and so it is right to also include the Maclellan Foundation in Tennessee, the Kern Foundation in Wisconsin, the Stewardship Foundation in Washington, Fieldstead and Company in California and others who in their different ways exist for the sake of the world, that grace and goodness, justice and mercy, might be seen on the face of the earth.

Common grace for the common good, again and again and again – at the heart of the truest vocation for those who love God and who love God's world.

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STEVEN GARBER is the principal of the Washington Institute for Faith, Vocation & Culture, and is the author of *Visions of Vocation: Common Grace for the Common Good*. A teacher of many people in many places, he is a consultant to businesses, educational institutions and foundations.

THE NEW GIVERS

How Millennials Approach Philanthropic Giving

By William M.B. Fleming Jr.

IN HIS SECOND letter to the Corinthians, Paul talks about the “grace in giving” that the Macedonian churches exhibited as they gave out of their extreme poverty to serve those spreading the Gospel. The Macedonians provided service, prayer, joy and whatever they had, giving far beyond their means to glorify God and ensure the flourishing and success of those they supported. (2 Corinthians 7 and 8)

The concept that Steve Garber calls “common grace for the common good” motivates Christian donors to be philanthropists, many times giving sacrificially to help others. While this concept transcends every generation, younger donors are showing new motivations for giving back. As we learn about their philanthropic and volunteer interests, we can create giving opportunities to meet their unique needs. Some commonalities among younger donors are the way they call upon life-shaping experiences to direct their philanthropy, and how they want to see and be involved in the change that results from their support.

Take for example Palm Beach Atlantic University (PBA) alumni Steve and Apryl Scalici. Steve learned from one of his favorite PBA business professors to put people over profits. He says that simple lesson, along with his troubled childhood, has served as a basic guide for his business and philanthropic interests since he and Apryl graduated in the mid-1990s. Early in their marriage, even when they had modest incomes, Steve and Apryl decided to cap their living expenses, giving the excess to the causes they love. As a teenager, Steve says he fought in dozens of fights and was arrested at 16 for breaking into cars. He sees kids in urban settings falling into the same patterns as he did, and he wants to change this through his financial and volunteer support of local social service agencies.

Likewise, Steve's approach to philanthropy has shaped his and Apryl's giving to PBA. When a family friend lent him money to finish his degree at PBA, Steve worked diligently to save money to pay them back. The day he tried to return the funds, they said, “What loan?” That experience led him to establish an endowed scholarship in that family's name for business majors and, subsequently, another scholarship for bi-vocational pastors. And Steve's engagement and philanthropy with the scholarship is about more than the money. He enjoys presenting the



Steve and Apryl Scalici have been inspired in their giving by past experiences in and out of the classroom.

scholarship funds to the student recipients so he can meet them, develop a relationship and mentor them.

MORE THAN MONETARY GIVING

Through my observations over my years in development and advancement, it is apparent that giving back in any way is in the DNA of millennial donors, our youngest generation of alumni. Sammi Denker, who graduated in 2015, says her giving approach is shaped by Jesus' salvation: “He gave his life, so we can give our lives in service, financial support or whatever resources we have.”

Denker, an AmeriCorps VISTA program volunteer at PBA, says she never really saw or interacted with poverty until she went to Haiti on a mission trip as a PBA student. That experience motivated her to change her major from theatre to psychology so she could focus on the betterment of others. Through Workshop, PBA's service program, Denker says that she had an awakening to the needs of the local community. Currently, she works with the Parker Avenue Consortium, the PBA community partnership program that supports schools and community organizations in the low-income Parker Avenue neighborhood of West Palm Beach, Florida.

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Photo courtesy of Palm Beach Atlantic.

Through this initiative, Denker helps schools improve student achievement and teaches families about important community resources available to them.

These service experiences have ignited Denker's passion for kids who are growing up in an environment where they are neglected and unloved. And though her finances are extremely limited, she gives what she can to support people and organizations who are creating real and lasting change for children and families in dire poverty. Her motivation for giving is to see stories and lives changing, and she believes most of her friends feel the same way. "Everyone I know that is my age wants to be a part of something bigger than them," Denker says. "They want to get behind causes that change the world or change someone's world for the better."

GIVING BACK THROUGH BUSINESS BUILDING

Millennials are also interested in building enterprise that brings together their work and philanthropic interests. These social entrepreneurs believe that there is a responsibility to do something meaningful with the opportunities they have been given. Ben Katzaman, a 2013 PBA graduate, calls his business "impact focused." His life-shaping experience happened when he was in



Ben Katzaman has founded a business to promote the development and skills of artisans in Bali.

Bali and met a people group that possessed the incredible artesian skill of bone carving but were living in poverty and struggling to survive. Most worked manual labor jobs to support their families. Katzaman realized that he could provide meaningful employment to the villagers by connecting them to online buyers interested in their work. Through his business, Wanderer Bracelets, he has built a successful company that sells unique jewelry featuring the beautiful bone carvings of these Bali villagers.



Sammi Denker is committed to working with and giving back to the local community around PBA.

He says that focusing on trade rather than aid creates employment for the villagers who had no or low-paying jobs so that they can sustain their families and support their village's economy. He understands that his contemporaries, who have become his best customers and investors, want to see the measurable social impact of his business. He and his 40 employees are developing a formal research study to examine the impact of his business. He wants to prove that the villagers he employs are thriving and are thus able to have better education, healthcare and nutrition. He says he and his investors are not interested in being recognized for the change: "They want to see the impact."

Katzaman's approach to philanthropy is the same. He says, "I'm not interested in writing a blank check; I am enticed to give when I can see direct impact of the donations on the organization."

These stories show that the commitment to creating common grace for the common good is alive and well in younger donors and volunteers. The giving and volunteering behaviors of young PBA alumni reinforces my belief that the future of philanthropy is indeed bright. We must capture their passion for giving back, seeing impact and following God's great command for their sacrificial giving. By doing so, our organizations will thrive long into the future.

WILLIAM M. B. FLEMING JR. is the eighth president of Palm Beach Atlantic University in West Palm Beach, Florida. He previously served as PBA's vice president for development and has been instrumental in raising more than \$149 million during his tenure at the university.

Photos courtesy of Palm Beach Atlantic.

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**CROSSING THE DIVIDE
BETWEEN SCIENCE & RELIGION**
Q & A..... 54

An Interview with Steve Donaldson

PEOPLE TO BE LOVED
REVIEW..... 57

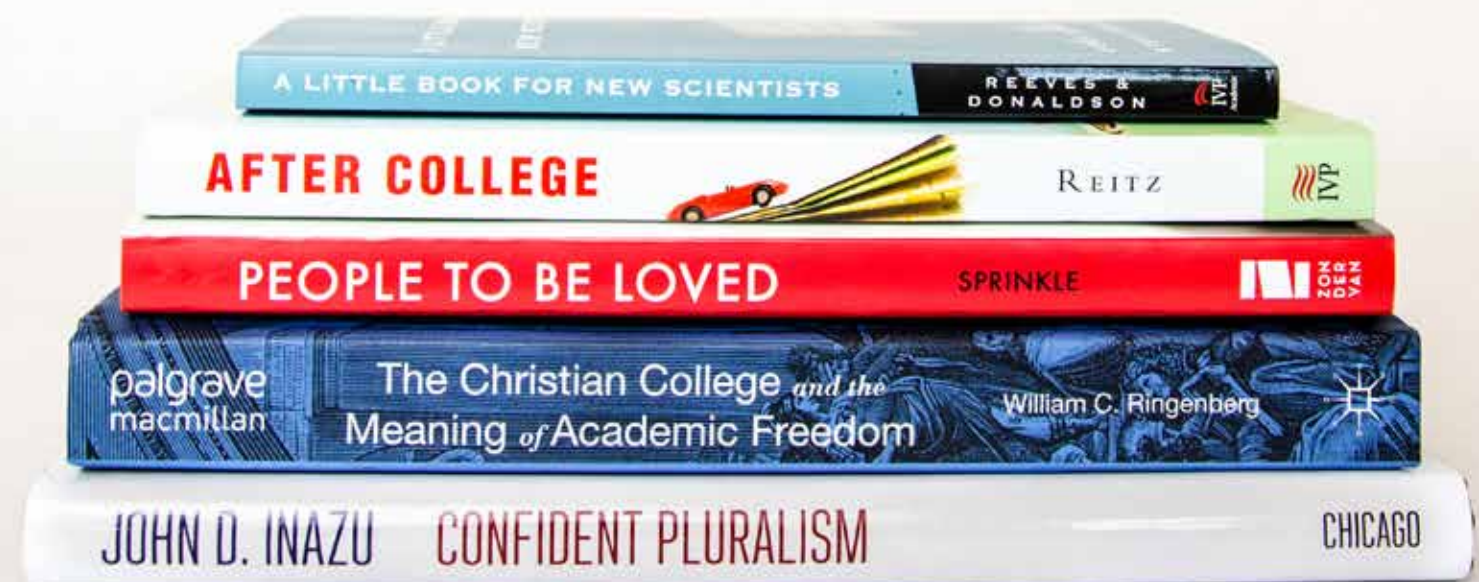
Review by Jenell Paris

**THE CHRISTIAN COLLEGE AND THE
MEANING OF ACADEMIC FREEDOM**
REVIEW..... 57

Review by Jerald H. Walz

AFTER COLLEGE
REVIEW..... 58

Review by Katie Thompson





QUESTION&ANSWER

Crossing the Divide

A new ‘Little Book’ addresses some of the biggest questions in science and religion.

Interview by Morgan C. Feddes

FOR MANY CHRISTIANS, the gap between faith and science seems to be insurmountable. But for scientists like Steve Donaldson, director of Samford University’s computer science program and a co-founder of the university’s Center for Science and Religion, faith and science are interwoven, each dependent on the other for the development and shaping of new ideas.

Donaldson, who was one of 25 participants selected for the two-year Bridging the Two Cultures of Science and the Humanities seminars at the University of Oxford (see “Bridging the Gap,” page 40), and his Samford colleague Josh Reeves, assistant professor of science and religion, co-authored the new book *A Little Book for New Scientists: Why and How to Study Science*, which explains how and why scientists in every age have found science and faith compatible.

Recently, Donaldson discussed the book with Morgan Feddes, *Advance* managing editor. The interview has been edited for length.

In the book, you mention the importance of knowing about the history of science as it relates to how we as Christians understand science. Do you think that this lack of knowledge of science history is part of what creates – or at least doesn’t bridge – the division between science and theology?

Absolutely. It’s both a lack of knowledge of the history and the philosophy of science. Unfortunately, many scientists are really not up on either. ... If you understand not only how [science] works now, but how it’s worked through the years, and how different perspectives have [developed] about what science is, what it does, what it’s capable of doing, it puts the whole science and religion issue in some light that is just otherwise not there. ...

People have been thinking about these issues for thousands of years. You go back to Plato, Aristotle, Pythagoras ... a lot of the things they believed about the world they got wrong, but their way of trying to understand the world is very similar to a lot of the things we do today.

I’m actually reading a book right now by a Nobel Laureate in physics who is trying to deal with this issue of why the world is beautiful. He’s not just talking about pretty colors. ... He’s talking about the beauty and the mathematics behind the physics that makes the world work. The beauty in

the self-organizing principles that we see in nature and things like that. He goes back to the ancient Greeks to begin his journey in this book, with good reason, because these people were thinking deep thoughts. ... That also helps us [wonder]: If people can believe for 2,000 years something we now don’t think was right, what about the things we believe today?

It gives you a certain sense of humility as well as appreciation for what these people did. If you’re going to be a good scientist or a good theologian, you need that historic background. You need those insights into what others have done. When I teach classes here, whether it’s a computer science class or a scientific inquiry class for our honors students, those ideas get worked into any of those classes. For some of them, they’re the core of the class. You’re really asking this age-old question of how we know things and what we really do and don’t know, what we believe about the world, and things like that.

We read a lot about this growing push for the technical schools and the elimination of the liberal arts. Do you think instead we should be pushing more for one less science class and one more history of science class?

That’s such a great question and observation because you’re right – there is a push...

to focus on what is deemed to be practical as opposed to theoretical knowledge. ... For some people, it may be okay. There are always going to be people who are not inclined to think deeply in awe. But how do you know unless you attempt to educate them, unless you give them the chance? ...

But it’s hard. We struggle with it even in a liberal arts school like ours. Let’s say you have a chemistry major; you want to crank out a student who knows chemistry. They can go into the workforce and be productive, or they can get into grad school and be a successful student there. You’ve got to give them a certain amount of chemical knowledge. You want them to be the best, not only for their sake, but for the sake of the reputation of your school. Every chemistry course you give them is one less course they can take in the humanities or in something else, but it also means they lose this broader perspective.

So there has to be some sort of mixture there – a happy balance. I think that there are a lot of liberal arts schools that do a good job of balancing that effectively, but there are schools which are dropping the liberal arts because they don’t see the value of that. That struggle’s going to go on. ... I don’t think we’ll lose. I think there will be some losses, but I think there will be some gains. But if you don’t fight the battle, you’ll lose it.

What are some of the hidden pitfalls that you see students fail to navigate as they advance in both their scientific career and their own personal faith, and in their understanding of how the two interact?

What I see a lot of times is an innate human tendency to draw boundaries, to sequester things in their unique categories. It’s hard to see how those boundaries might overlap and may even merge into one another. When it comes to issues like science and religion and how to put those together, usually when people first approach these issues, those boundaries look ... firm and impenetrable.

I particularly see that with students when they first come to Samford. ... I teach a course called “Scientific Inquiry.”



A Little Book for New Scientists: Why and How to Study Science

By Josh A. Reeves & Steve Donaldson (IVP Academic)

We look at not only science but the philosophy of science – how does science work? We focus on several major theories; we look at cosmology, relativity, quantum theory, and evolution. ... Many of them struggle with some of these things.

But what we try to do is to help them bridge that gap – and you see a lot of them bridge it. ... We talk about difficult issues, and over time you’ll see the student realizing that the boundaries [between science and religion] are their construction. ... They are ones that [either] they have erected or somebody has erected for them in the past. If they can come to understand things like God’s much bigger than any conception [we] have of him, there’s a good chance that some of these things can be worked out. Once they realize that, it’s a liberating vision for them. ...

Clearly the origins issue is a hot button, but it’s not the hardest problem in science and religion, quite frankly, and it’s certainly not the most interesting one. ... I’m talking about things like mind, brain, soul, consciousness issues. The more we learn about neuroscience, where does the soul fit in? Where does free will fit in? Those kind of issues that touch us where we live as human beings, trans-humanist issues – they’re going to hit us blindside.

They’re already starting to, but in the next few years – as our technologies give us

the ability to modify ourselves in all sorts of interesting ways – questions about evolution are going to look kind of mundane because they’re highly theoretical. There’s really not much of a practical side to that in terms of how it affects our day-to-day lives. These other questions, they’ll affect us day in and day out. What are we going to do ourselves? What kind of plans will we make for our children in terms of their hereditary features if we can control some of those? All these sorts of things. All of a sudden, those questions are going to loom very large at this interface of science and religion.

I hear a lot about how science really helps enrich and strengthen our faith and understanding of God, but how do you see it working the other way? How do faith and theology enrich our work and our understanding of science?

It can frame the questions we ask. ... I’ll give you an example. I had a grant ... [where] I was able, as a cognitive and computer scientist, to set up a project where we used the science to think about some deep theological questions about randomness in providence – how God might interact with the world [in ways] that have appeared to us to be largely random elements. ...

Our project was to simulate the evolution of neural architectures by looking at the random elements that were there [while] recognizing that there’s never any such thing as pure randomness – it’s always constrained. How do the constraints affect what happens in these evolutionary simulations? How does that relate to our understanding of things like God’s foreknowledge? ...

This is great fun, because you’re getting to combine your scientific knowledge with these deep theological and philosophical questions. ... You’re letting the theology frame your scientific questions that you’re asking. The same thing can be done with questions about free will and the soul as you look at what we know from science. That can help raise these theological questions, but the theological questions could in turn encourage you to pursue a particular line of research.

What are things you tell your college students, your Sunday school students – anyone questioning their understanding of faith and science – to keep in mind?

I tell them, “Don’t put God in a box.” The biggest hurdle I see that people have is [the idea that] God wouldn’t do it this way. I say, make sure you distinguish between “wouldn’t” and “couldn’t,” because if you say, “God wouldn’t,” you’re limiting God, and that’s pretty presumptuous. If you say, “God couldn’t,” well, that’s pretty presumptuous, too. Once a person starts thinking about that, it has this tendency to help them back off a little bit from any dogmatism they might have about their position. That goes for all of us. It goes for me. It helps keep us humble.

There’s a chapter in *The Little Book* that deals with intellectual humility, because that is so important. It’s real easy for the scientist who’s successful to think they’re

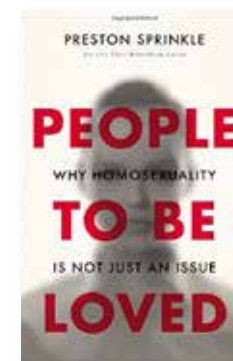
really hot stuff, and they might be – in a very micro domain of the world. But in the overall scheme of things, there have been a lot of people who are very knowledgeable and very smart. It helps to realize that some of those people probably had insights that I’ll never have and understood things that I never will. That humility then gets extended to the point where you realize, “I could be wrong about this or that.” Once you get there, it’s so liberating.

The other thing that’s liberating is for these people to think that they don’t have to believe everything they’ve been told – that there may be another way to think about this. It’s not to say that what they’ve been told is wrong. ... It may be right, but you need to make it your own. You need to know why you think it’s right, and to explore that.

One other major hurdle for many of our students ... is what I call the binary

fallacy. [It’s the idea] that it’s got to be this way or that way – there’s no really in between. This is perhaps one of the biggest hurdles that people have when it comes to science and religion. “Either God created the world, or it evolved.” Well, that’s a false dichotomy.

You can see [false dichotomies] in so many of the great works out there written by scientists who see no room for God at all. That’s because they’re guilty of what I like to call the binary fallacy. ... This is very typical of many of the so-called new atheists. But it’s also true of a lot of great theologians who are devout Christians but can’t see how God could possibly have done it some other way. They’ve created this barrier: that you have to come down on one side or the other [of an issue] without realizing the barrier’s something they’ve erected, [and that it was] not necessarily God who did it. **A**



People to Be Loved: Why Homosexuality Is Not Just an Issue

By Preston Sprinkle (Zondervan)

Review by Jenell Paris, professor of anthropology, Messiah College

The title of Preston Sprinkle’s new book sums up its heart. Homosexuality: not just an issue. People: love them.

People to Be Loved will bless we who serve students in Christian higher education. Sprinkle offers advice about how to engage people of different sexualities and different theologies. Listen. Confront, but with love, not arrogance. Engage in real friendship, in relationship that is authentic, mutual and vulnerable. Sprinkle offers examples and stories of putting these words into practice so they are not mere platitudes but venues for living the love of Jesus Christ.

Is it possible, though, to maintain a traditionalist view while participating in an authentic listening relationship? Some may shift toward more affirming theologies, but Sprinkle maintains a traditionalist view. He doesn’t merely announce and defend his view. He does that, and at great length, but he also acknowledges that his views are sometimes perceived as painful by LGBT Christians. He believes there is still room for dialogue and fellowship with those of different views; he refuses to demonize or condemn those of other views. In these ways, Sprinkle brings a new way of holding views that have long been held.

Perhaps most controversial will be Sprinkle’s advice to same-sex attracted Christians who hold to the traditional biblical view of marriage. He offers three options: reparative therapy, mixed-ori-

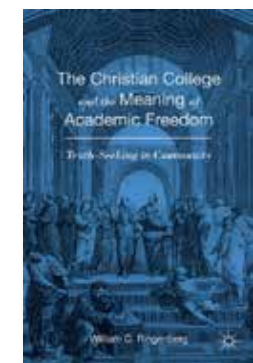
entation marriage or celibacy. These are challenging options, and Sprinkle describes them with appropriate caveats, compassion and inspirational stories of individuals who live these paths. As a social scientist, I’d like to see more integration between theology, personal narrative and research in this part of the book. Research from psychology, counseling and other social science is shedding light on both the benefits and challenges of the three options Sprinkle presents. Such empirical knowledge is essential for the church to integrate before it holds up examples of statistically unusual practices as plausible for all same-sex-attracted Christians.

Sprinkle’s book will likely be most useful to traditionalist churches, pastors, teachers and college leaders. His tone is consistently non-defensive and self-aware, concluding the book with challenges for what he terms “nonaffirming” churches, those who hold to the traditional view of marriage as a monogamous union between a man and a woman. He encourages these churches to maintain their theology but make deep changes to the ways in which they hold and live it out. For example, traditionalists should listen to the stories of LGBT people, and cultivate environments where people can talk about same-sex attraction. We must end homophobia and be proactive in educating our communities about the complexities of LGBT issues. By encouraging us to study and promote truly biblical masculinity and femininity, as well as to better support singleness, Sprinkle shifts the entire topic from being a concern of the few to broad issues of discipleship and life that affect everyone.

Christian churches face profound questions. Is it possible to hold together as a church, given different views on this topic? Is there any middle ground left on LGBT issues between hateful rejection and enthusiastic celebration? Can LGBT people receive love from traditionalist Christians, or must those churches change their theology? Can traditionalist Christians treat affirming Christians as true brothers and sisters? Only time will truly tell how we work through these issues, and there will likely

be both successes and failures. From both traditionalist and affirming perspectives, and all perspectives in between and yet to come, the Christian church needs books such as this one to help us find our way.

JENELL PARIS is a professor of anthropology at Messiah College (Mechanicsburg, PA). She is the author of *The End of Sexual Identity: Why Sex is Too Important to Define Who We Are* (IVP, 2010) and *The Good News About Conflict: Transforming Religious Struggle Over Homosexuality* (Cascade, 2016).



The Christian College and the Meaning of Academic Freedom: Truth-seeking in Community

By William C. Ringenberg (Palgrave MacMillan)

Review by Jerald H. Walz, Doctoral Student at Virginia Tech

Academic freedom as a concept is often touted but little understood. As Craig Kaplan so succinctly wrote in *Regulating the Intellectuals*, “There is little consensus regarding the meaning of academic freedom, although there is agreement that it is something worth protecting.” This statement is no less true for Christian higher education, and that is the motivation for the latest book from William Ringenberg, professor emeritus of history at Taylor University. In *The Christian College and the Meaning of Academic Freedom*, Ringenberg seeks to explain Christian higher education to outsiders, to discuss the history of “truth-seeking within the context of Christian theism” (p. xvi) and to show how secular and Christian concepts of academic freedom are complementary.

Part I outlines the values Ringenberg considers important for Christian higher education, including freedom, communi-



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ty, prudence, love, harmony and balance, among others. Reprinted from an earlier book, this section imparts the wisdom Ringenberg has attained through a long career in Christian academe. His statement summarizes this part: “Young people do well to regularly talk on a deep level with mature adults, including those who were not mature in earlier life” (p. 23).

Part II describes the historical development of academic freedom from a Christian perspective. Here Ringenberg outlines how the American academy synthesized models from Britain and Germany even as it focused on students’ character development and provided additional constitutional freedoms to faculty at public institutions. He shows how Christian institutions have distinguished themselves from their secular counterparts while maintaining robust academic integrity.

Part III is the most contemporary and – as Ringenberg himself admits – the most controversial. Here he describes some pressing issues for Christian colleges, including the social shift toward greater acceptance of homosexuality, the ongoing debate between creationists and evolutionists, the need for clear due process grievance procedures for faculty, and others. At times, this section reads like a litany of what is wrong with Christian higher education. This is due, in part, to serial vignettes that could be under the heading, “Administrators behaving badly.” The narrative would have benefitted from including the experiences of those who have engaged in rigorous scholarship around controversial issues without interference.

While Ringenberg’s book offers a useful starting point for understanding academic freedom in the Christian context, the work is not without flaws. Nowhere does Ringenberg define what he means by “academic freedom.” This leaves the reader wondering what the term means, and to whom and under what conditions it applies. Neither does he define “Christian college,” but by default uses the term broadly to include examples from evangelical, Catholic and even Mormon institutions.

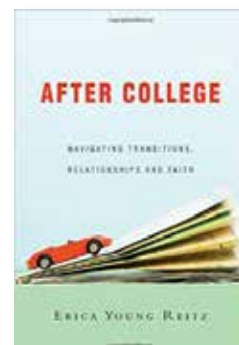
Additionally, he seems to follow the reasoning of secular critics of Christian aca-

deme who consider religious commitments an embarrassment, hindrance or “threat” to true academic freedom. Ringenberg’s critique that some Christian institutions have not progressed enough or are not “mature” enough in their understanding of academic freedom is fair enough, but it seems that the only “mature” understandings are like those adopted by secular institutions. This undermines the otherwise credible argument advanced by Christian scholars (George Marsden, Arthur Holmes, and Duane Litfin, to name just a few) that Christian institutions are and should be different in their understanding and practice of academic freedom since their vision and mission are different from those of their secular counterparts.

There are also times where Ringenberg, a self-professed “progressive Evangelical,” seems to project his personal preferences as prescriptions for all Christian institutions while concurrently arguing for institutional autonomy. For example, in the controversial area of human sexuality, Ringenberg recommends that Christian colleges “support with enthusiasm gay civil unions” (p. 171). Of course, this is a one-size-fits-all approach that ignores significant differences among Christian institutions. It also eschews biblical and other arguments for maintaining traditional sexual ethics (celibacy in singleness; fidelity in male-female marriage) advanced by other reputable Christian scholars. Additionally, his observations occasionally come across as conversations about aspects of Christian colleges that worry him rather than an apologetic for Christian higher education.

Ringenberg’s survey of academic freedom serves as a somewhat helpful and engaging starting point for further investigation, but the serious investigator may also want to read additional works on academic freedom that delve deeply into the topic.

JERALD H. WALZ is a graduate of Asbury University and is completing a Ph.D. in higher education at Virginia Tech; his dissertation is on academic freedom at Christian colleges and universities. Walz previously served as a vice president at the Institution on Religion and Democracy, a Washington, D.C.-based think-tank, and served on the board of directors of the National Association of Evangelicals.



After College: Navigating Transitions, Relationships and Faith
By Erica Young Reitz (IVP)

Review by Katie Thompson, editor of Shared Justice

As college seniors walk across the graduation stage for their diploma, there’s something else they should pick up: *After College: Navigating Transitions, Relationships and Faith* by Erica Young Reitz, a needed and refreshingly honest book on life after college.

Reitz is well-qualified to write about these transitions that follow graduation. For the last decade, she has worked with hundreds of seniors and recent grads through the Coalition for Christian Outreach. She also directs Senior EXIT at Penn State University, “a one-year experience that prepares graduating college seniors for the transition into the next phase of life.” *After College* draws upon her experience and offers a helpful framework for any 20-something figuring out what’s next.

What makes *After College* distinct is its explicitly Christian perspective on navigating the ups and downs of life after graduation. Right away, the book establishes that life after graduation is not just about finding a job, getting a good paycheck and making friends. Instead, “It’s about preparing not just for a career but for a life of faithfulness in a complex world.”

The book has three main sections: “Real Faith: Faithful to Christ,” “Real Life: Faithful to Community” and “Real World: Faithful to Our Calling.” Within these pages, hardly a topic is left uncovered. In section one, Reitz devotes several

chapters to navigating transitions, overcoming adversity and making decisions.

In the next section, Reitz addresses unavoidable transitions that every graduate will face. These chapters focus on making friends; finding a church community; welcoming diversity; changing relationships with parents; and sex, dating and marriage. Reitz manages to make these stressful and complex topics feel accessible and manageable. She also makes clear that these transitions aren’t a walk in the park; however, she offers insights, wisdom and a biblical foundation for not only navigating the transition but thriving in it.

The final section, devoted to remaining faithful to calling, offers both principle and practice. Christian college students often pressure themselves to discern their vocation. But Reitz helpfully reminds readers, “When we think we have to find one ‘right’ calling nugget in a deep river of choices, we may fail to steward our *here*

and now lives for God.” Instead she offers a vision of a common calling for Christians: “to care for God’s world and to be a blessing to others – to love God and neighbor.” She discusses God’s purpose for work, and has an extremely practical chapter on financial stewardship and management.

Each chapter in *After College* weaves in stories from former students and graduates on their transition. Reitz offers personal stories, too, contributing to an engaging and genuine style of writing. Each chapter roots its topic in a biblical framework and directs readers towards pursuing Christ in all we do. One of the great strengths of the book is its “Going Deeper” resources after each chapter. There, Reitz provides reflection questions, suggested scripture reading and recommended reading from other Christian authors. Thus, readers interested in exploring one of the book’s topics in more depth have an excellent resource at their disposal.

While it’s difficult to imagine Reitz covering much more in her comprehensive book, it does lack attention to navigating political life. For many Christians passionate about justice issues, a chapter offering a Christian vision for citizenship responsibilities and political engagement would have been appropriate.

It would be impossible to write a book that addresses every transition a graduate will face after leaving campus, but Reitz comes close. The book lends itself well to group study and is an excellent resource for anyone working with college seniors or recent graduates. If the 20s are a training ground, as Reitz writes, then *After College* serves as a biblically rooted, insightful and engaging training manual. **A**

KATIE THOMPSON is the editor of the Center for Public Justice’s online publication *Shared Justice*. A graduate of Gordon College, she co-authored *Unleashing Opportunity: Why Escaping Poverty Requires a Shared Vision of Justice* with Michael Gerson and Stephanie Summers.

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THE LAST WORD

From Fear to Faith: Resting in the Most Secure Name in the Universe

Richard Foth is a pastor, mentor, former Christian college president and conference speaker. He completed his Doctor of Ministry degree at Gordon-Conwell Theological Seminary. Among his many activities, he serves as part of the pastoral team at National Community Church in Washington, D.C., where he gave this sermon as part of a series on turning fear into faith. It has been edited for length.

EVERY MORNING AT my home in Windsor, Colorado, I get up, fix a cup of coffee, and look out to the west and I see mountains. We're about ten miles from the Rockies. ... There are 96 mountains over 14,000 feet in the continental United States, and 53 of those are in Colorado.

I've often thought about those 500,000 or so pioneers that came across on the Oregon Trail between 1843 and 1869. What were they thinking when they saw those? ... In the early evening, [the light] illuminates the various ranges, and you realize that there are those mountains and then a valley; those mountains and a valley; and *those* mountains and a valley and those mountains – it goes on forever. This is not just *a* mountain; this is a range of mountains.

Fear is like that. Fear is not just a single mountain. Fear is a range of mountains.

Why do we get afraid? Simple. Because we're human. That's what humans do. They get afraid. If you read the studies, [psychologists] will tell you that we have never lived in a more anxious age, an age of unspecified anxiety.

We live in a world that is inundated with information. I know too much. I hear too much. I follow too much. If I'm not careful, I get to the place that I'm afraid of what I *do* know and I'm afraid of what I *don't* know. God comes along in the midst of that and says unless we do something purposeful, fear wins. Fear's natural. It's a default place. If I don't choose to do something else, fear chooses me. ...

Sometimes I say, "Maybe if I were a disciple, if I just actually walked with Jesus physically, I wouldn't be scared, because he's there." [In Mark 6], Jesus has just fed 5,000 people miraculously with a few loaves and fish. He's up on the hillside and [the disciples] are going across the lake in a fishing boat, and they're struggling because they're rowing against the wind. And he decides to join them.

Listen to what it says: "They cried out because they all saw [Jesus] and were terrified." They weren't just anxious. They

weren't just worried. They were terrified. "Immediately he spoke to them and said, 'Take courage. It is I. Don't be afraid.' Then he climbed into the boat with them and the wind died down. They were completely amazed for they had not understood about the loaves and their hearts were hard." See, they hadn't even gotten the earlier miracle [of feeding the 5,000] and now he's walking on the water. It's just too much. It's too much knowledge. It's too much experience. It's too much wind in my face. It's just too much.

I love the phrase, "Take courage. It is I. Don't be afraid." "It is I," in the original language, is *ego eimi* – I Am. "Take courage. I Am. Don't be afraid." In the middle of it all is the great I Am. I Am is the most secure name in the universe. ... When everything else goes up in smoke, he still is. When I don't know what to do because I have unspecified anxiety, he still is. When specific stuff happens that just scares the bejeebers out of me, he still is. ...

The three antidotes to fear are power, love and self-discipline or reason. When power is present, the fear goes away. Here's Jesus, who comes in and says, "When the enemy comes after you, he's got to go through me first. He's going to get some of *this* if he comes after you." That's the God that we serve. Power overwhelms fear.

Love overwhelms fear. What causes a mother, seeing her child in a burning building, to break through police and firefighter lines and race into that building to try to save her child? Love does that. Love overwhelms fear.

Self-discipline overwhelms fear. If we can sit down and think some things through so I can help you understand or you help me understand why I don't need to be afraid, that overwhelms fear as well.

Fear and faith can live in the same room. If we don't do anything, fear will choose us. But we choose to trust the great I Am. I choose to believe that God is. I choose to believe that God knows. I choose to believe that God cares. I choose to believe that God will act for his glory and my good. I choose to believe, like it says in Romans 8, that in all things, God works for the good of those who love him, who have been called according to his purposes. ...

Here is a range of mountains called fear. When we trust God, we put our whole weight on him. He carries us over the mountain range of fear because he loves us the most, he is stronger than all, and he has the big picture in his sights. **A**



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