



CCC

Spring 2016

ADVANCE



**MEASURING
SPIRITUALITY**

THE SPIRITUAL LIVES
OF CCCU STUDENTS
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**ELEVATING
CULTURE**

THE VALUE OF CHRISTIAN
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COUNCIL FOR CHRISTIAN COLLEGES & UNIVERSITIES

2018 INTERNATIONAL FORUM

LOOK FOR MORE
DETAILS COMING SOON...

FROM THE PRESIDENT

A Magnificent Truth Holds Us Together

FORTY YEARS AGO, the founders of the Christian College Coalition, as the CCCU was called then, looked across the cultural landscape and grew concerned. People from all walks of life were suggesting that higher education in the United States could not sustain a Christian ethic. The religious roots of many colleges and universities were perceived as irrelevant in the modern age, and religion was relegated – if it was present at all – to a separate department of study.

But that small founding group of visionary scholars and leaders believed otherwise. They were convinced that Christianity was both the anchor and the framework for learning. They believed, in fact, that the heart of academic inquiry was a Christ-centered ethos rooted in the biblical narrative, and so, given their cultural context, they knew they had to come together. If Christian higher education was to survive and even thrive, they would need each other. The association now known as the Council for Christian Colleges & Universities was born.

Thankfully, members of this group were also convinced of the sustaining truth of God's faithfulness as they worked together, knowing he would guide them and the CCCU in the future. They knew they were stronger together than apart, and so they committed to helping one another navigate an increasingly complicated world.

What our founders could not have known, however, was just how crucial their shared commitment and mission would be for us today. They could not have foreseen the array of complex issues we are facing 40 years later.

And the vast differences of issues and questions we face today are indeed complicated: What does spiritual formation look like when church participation is trending downward? How do we encourage students to vote thoughtfully in an increasingly antagonistic political environment? In what ways do we inspire people to aspire to new leadership on our campuses when so many economic and divisive challenges exist?

Now, more than ever, we rely on God's faithfulness and need his wisdom if we are going to reflect his grace, love and justice. And so, to help us think better about the discussions we will inevitably face, we wanted to focus this edition of the Advance on such topics. That is why we included stories such as the latest information from the Spiritual Transformation Inventory, a comprehensive assessment that evaluates both students' spirituality and campus programs (page 41). We have an insightful essay from Michael Wear, an expert on the intersection of faith,




By Shirley V. Hoogstra, J.D.

politics and American life, on how we can educate our students to be reasoned thinkers in a divisive political season (page 57). Some CCCU leaders who spent a weekend immersing themselves in the issue of immigration on the U.S.-Mexico border reflect on our call to be peacemakers and the reality of what that looks like (page 63). David Kinnaman helps us consider what it means to be a Christian in a society that has characterized Christians as irrelevant and extreme (page 53).

These are just a few of the stories we have for you in this issue. Each points us back to what the founders of the CCCU knew 40 years ago: There will always be a need in our work for spiritual insight, biblical truth and sustaining faith in the God of truth. Yes, the challenges today can seem overwhelming and burdensome; we can grow discouraged and wonder how we will keep going.

Yet as *New York Times* columnist David Brooks reminded us at the 40th Anniversary Gala in January, "You have what everybody else is desperate to have: a way of talking about and educating the human person in a way that integrates faith, emotion and intellect. From my point of view, you're ahead of everybody else and have the potential to influence American culture in a way that could be magnificent." Brooks talked about the education of people imbued with souls. Soul care. Soul nurture. Soul tending. Christian higher education is not only necessary, but essential to humankind's well-being. It is worthy of the big questions and the finding of a way forward in the complexity of the now.

So, as we continue to celebrate the 40th anniversary of our shared commitment, let us remember that the best education emphasizes both academic excellence and spiritual maturity in preparing graduates for lives of depth and integrity. At the heart of Christian higher education is a moral underpinning that comes from a life of faith in the One whose life, death and resurrection has shaped cultures long before our campuses existed.

Jesus Christ does not change, even when the culture does. And that magnificent truth sustains us together. 

We want your feedback! Send letters to the editor, story ideas and book review submissions to editor@cccu.org.



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THE COUNCIL FOR CHRISTIAN COLLEGES & UNIVERSITIES (CCCU) is an international association of intentionally Christ-centered colleges and universities. Founded in 1976 with 38 members, the Council has grown to 117 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.

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FROM THE EDITOR

Paving the Way for Those to Come

“Since my youth, God, you have taught me, and to this day I declare your marvelous deeds. Even when I am old and gray, do not forsake me, my God, till I declare your power to the next generation, your mighty acts to all who are to come.”
- Psalm 71:17-18

GROWING UP ON a gravel road in farm country, I was accustomed to the reality of rough terrain. On our six-mile stretch of road, there were deep potholes where water washed the ground away; ruts carved by tractors and stock trailers filled with cattle and horses; humps formed by the ground swelling with the winter cold, which turned into sinkholes once spring came.

Every so often, the county would send out several tons of gravel and a road grader to make things smooth again. For a couple of days – maybe even weeks, if we were lucky – the journey would be smooth. Soon enough, though, the ruts, dips and bumps would return.

In the last few years, much of the road my parents still live on has been paved over; the six-mile stretch of gravel has been whittled down to less than two miles. On my last trip home, some of the spots that I remembered as being the roughest to drive on as a child were smooth and safe; the asphalt had done what the gravel could not.

Recently, my church’s youth pastor focused on this passage from Psalm 71. As a lifelong Christian, he had grown up thinking his faith story was nothing special – certainly nothing like those stories of God miraculously rescuing others from the depths of their own sin. It wasn’t until he was in college that he realized the truth:

his parents’ faith had paved the way for his own. Their hard work and their dedication to declaring God’s power to the next generation had made his journey smoother.

We in Christian higher education are intimately familiar with the psalmist’s desire to proclaim the glory of God to the next generation. Though we face new challenges – technologically, politically, societally, and on and on – we know the power of our Savior. In this, the CCCU’s 40th year, we also recognize the power of Christians in community, the driving force behind our formation as an organization (page 19).

But though our call to pave the way hasn’t changed, how we do that changes all the time – dependent on our location, on the needs of our students and faculty, on the particular crisis we’re addressing at the time. For those of us in the United States, we’re particularly feeling the strain of shifting cultural norms and perceptions as we do this work. Our faith commitment shouldn’t waver, but now more than ever we must love those who disagree with us – that’s a point that David Kinnaman articulates in his new book *Good Faith* and expounds upon in an interview with the CCCU’s own Rick Ostrander (page 53).

Much of our work in preparing the next generation for this new cultural reality is rooted in how we support our students’ spiritual development. That’s why we’re fortunate to have Todd Hall, professor of psychology at Biola University, share with us the latest findings from the Spiritual Transformation Inventory, which helps CCCU institutions assess both their students’ spirituality and their campus programs (page 41). We also need to be sure we’re educating our students in how to engage and think politically, as political and cultural expert Michael Wear articulates for us so well (page 57). This kind of



Morgan C. Feddes

engagement is vitally important for faculty and administrators to focus on as well, as several CCCU administrators recognized during a recent trip to the U.S.-Mexico border to study immigration (page 63).

In this issue, you’ll notice a number of interviews and excerpts from noted leaders within the CCCU: Biola University President Barry Corey on the revolutionary nature of a life of kindness (page 71); Northwest University President Joseph Castleberry on the role that America’s new pilgrims have in developing our campus communities (page 73); and Brenda Salter McNeil, professor and director of the reconciliation studies program at Seattle Pacific University, on what her experience has shown her about the road to racial reconciliation (page 80).

Finally, we’re excited to announce the launch of a new column: On Diversity. This column is open to experts throughout the CCCU who want to share some of the latest research, insights or trends in order to help the entire CCCU community become a more diverse and welcoming body. If you are interested in contributing to this, please email us at editor@cccu.org.

As always, we appreciate your comments, suggestions and story ideas for *Advance* and other CCCU initiatives. Our goal is to serve your needs in your work so that together, we may all proclaim the marvelous deeds of God for many generations to come. ■

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.



AROUND THE COUNCIL

The News of the CCCU

CCCU FILES AMICUS BRIEFS TO US SUPREME COURT IN TWO CASES

ZUBIK V. BURWELL

On Jan. 11, the CCCU filed an amicus brief with the U.S. Supreme Court on behalf of five member institutions that are challenging the Affordable Care Act’s contraceptive and abortifacient mandate for their employee and student healthcare plans. Though only five are included in the case, a total of 19 CCCU institutions have sued on this matter.

“Many of our members, including the five involved in this case, have been concerned about the mandate since it was first released in 2011. The CCCU has continually advocated that the administration should expand its exemption to protect the rights of our institutions, which do not currently qualify for exemption despite their sincerely held religious beliefs,” says CCCU President Shirley V. Hoogstra. “Since the administration has refused to do so, our hope is that the Supreme Court will require them to.”

In November 2015, the Court agreed to hear an appeal from several religious

nonprofit organizations challenging the contraceptive and abortifacient mandate. Seven cases were consolidated, including one from East Texas Baptist University and Houston Baptist University, another from Oklahoma Baptist University and Southern Nazarene University, and a third from Geneva College.

In June 2013, the Department of Health and Human Services (HHS) released the final rules of the mandate, which included guidelines for an exemption for certain religious organizations and an accommodation to others. The exemption is only for “churches, their integrated auxiliaries, and conventions of associations of churches,” which excludes a majority of religious schools, nonprofits, hospitals and other organizations.

The accommodation allows organizations to notify its insurers that they object to the mandated contraceptive services. The insurers will then make the payments for these services to the employees, thus failing to address the religious concerns the mandate creates for religious organizations because it does not remove them from the provision of the services altogether.

“Following the oral arguments, it seems unlikely that a divided court of 4-4 will apply the full exemption to religious organizations such as CCCU institutions, but we are hopeful they will at least expand the scope of the accommodation to fully remove any role by the institutions in providing products or services that violate their religious beliefs,” says Shapri D. LoMaglio, vice president for government and external relations.

TRINITY LUTHERAN CHURCH V. PAULEY

On April 21, the CCCU joined the Association of Catholic Colleges & Universities, Brigham Young University and seven of its members in filing an amicus brief with the U.S. Supreme Court in support of a church challenging a lower court ruling that limited its access to government funding.

The Trinity Lutheran Church Learning Center in Columbia, Missouri, applied for a grant from the state of Missouri’s scrap tire program in order to upgrade its gravel and grass playground with material made from scrap tires. They were deemed the fifth most qualified applicant out of 44, but, referencing the Missouri Blaine Amendment, the state denied the grant solely because the Learning Center is religiously affiliated.

The church appealed to the Eighth Circuit Court of Appeals, which upheld the denial. For decades, state Blaine Amendments have been used to discriminate against religious organizations by denying them access to generally available government funding solely because they are religious.

“This case is crucially important,” Hoogstra says, “as it will answer the question of whether the government can discriminate based on religion, or whether they must be neutral arbiters of the law. CCCU campuses, as well as all religious institutions, should be allowed to compete for government funding on equal grounds, and decisions about who receives the funding should be made solely on the merits of which recipient will best use this money to benefit the public. It is the Supreme Court’s duty to protect religious institutions’ ability to serve their communities in accordance with their faith.”

Students from Geneva College, one of the five CCCU institutions included in *Zubik v. Burwell*.



Photo by Morgan C. Feddes.

CCCU NAMES NEW LATIN AMERICAN STUDIES PROGRAM DIRECTOR

DEBORAH BERTHÓ, professor of Spanish and chair of the world languages, sociology and cultural studies department at George Fox University, will be the next director of BestSemester's Latin American Studies Program (LASP). "As the new director of LASP, Dr. Deborah Berthó brings curriculum expertise, aptitude as an academic leader, an understanding of and appreciation for Latin America, and a deep commitment to deepening the faith lives and educational experience of students, all of which are essential for the continued success of the program," says CCCU President Shirley V. Hoogstra.

Berthó has served at George Fox since 1997, including as department chair since 2014. She has lived and studied in Costa Rica, Chile and Ecuador and has been involved in evaluating study abroad programs in Spain, Mexico, two in Ecuador and two in Costa Rica, including LASP. The American Council on the Teaching of Foreign Languages has also awarded her a "superior" rating for her Spanish language skills. In addition, Berthó is a scholar of Latino Protestantism and plans to study the rapid growth of Protestantism in Central America.

"As one of the oldest BestSemester programs, LASP has a rich history, a unique combination of home stays in both Costa Rica and Nicaragua, and an integral internship component," Berthó says. "I am excited to learn about the past successes of the program while also updating the program's curriculum to recognize the significant changes in Central America's political, social, and religious conditions since LASP's formation."

"After an extensive national search process, Dr. Berthó clearly rose to the top of the field of candidates. Her outstanding professional qualifications and personal qualities make her an ideal fit for the program, and the LASP staff and I are excited to welcome Dr. Berthó to this important leadership position in the CCCU," says Rick Ostrander, vice president for academic affairs and professional programs.



Dr. Deborah Berthó is the new director of BestSemester's Latin American Studies Program.

Based in Costa Rica, LASP has core courses focused on Latin American history and contemporary issues, as well as optional concentrations in Latin American studies, advanced language and literature, international business and biological science. Students from a wide variety of backgrounds and academic interests have the opportunity to immerse themselves in a new culture through courses rooted in a faith-based curriculum.

Though the program is not intended only for students with Spanish majors or minors, Berthó says one of the first changes to the program will be to bolster the program's Spanish language instruction and align it more thoroughly with proficiency guidelines of the American Council for the Teaching of Foreign Language.

Berthó also says she plans to consult with the faculty and study abroad directors of CCCU campuses to understand what they see as a top priority for LASP in order to make it a valuable extension for each campus.

LEARN MORE

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



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Photo courtesy of Dr. Deborah Berthó.

2016 NETWORKING GRANTS RECIPIENTS SELECTED

NEARLY TWO DOZEN faculty from 15 campuses have been awarded a total of more than \$40,000 in grants thanks to the 2016 Networking Grants for Christian Scholars.

The Networking Grants program mobilizes faculty to create and disseminate high quality scholarship that brings Christian voices into contemporary academic conversations. The program requires proposals to include faculty members from multiple campuses; this year's winning proposals included faculty from at least three campuses, and each one included a faculty member from a non-CCCU campus.

Even while supporting the newest grant recipients in their work (see full list below), the CCCU is opening up the next round of grants in 2017. Endowed by Walter Hansen in memory of his parents, Ken and Jean Hansen, faculty who hold full-time positions at CCCU member institutions may choose from two options. Up to three one-year **Planning Grants** of \$1,500-\$3,000 each will be awarded to teams wishing to plan research projects; up to two three-year **Initiative Grants** of \$12,000-\$18,000 each will be awarded to implement research projects.

This year, three Planning Grants were awarded:

"Hope in the Face of Climate Change" seeks to understand how people maintain hope for themselves and future generations in the face of ecological apocalypse. Team members are from Whitworth University, The King's University and Hope College.

"Informed Compassion: The Interplay of Faith Perspectives and Humanitarian Logistics" will look at the interplay of faith perspec-

tives and humanitarian logistics as decisions are made in planning and implementing disaster relief projects. Team members are from Gordon College, Massachusetts Institute of Technology, and Wheaton College.

"Christian Ecumenical Cooperation and Church-and Nation-Building in Post-Soviet Europe" proposes to explore the results of Christian inter-institutional cooperation, especially across denominational lines, for both nation-building and church-building in post-Soviet European contexts. Team members are from Westmont College, LCC International University, Ukrainian Catholic University and Lviv Theological Seminary.

In addition, two Initiative Grants were awarded:

"The Impact of Religiosity and Spirituality Among Members of the Adoptive Kinship Network" examines the role of religious motivation to adopt and the use of religious or spiritual themes to provide meaning to the adoptive experience. Team members are from Calvin College, Bethel University and University of Massachusetts Amherst.

"Christian Meaning-Making, Suffering and the Flourishing Life" will examine the theological resources that people undergoing suffering bring to bear on their meaning-making process and the outcomes relevant to human flourishing that are associated with different kinds of theological meaning-making. Team members are from Biola University, Wheaton College and Christopher Newport University.

For more information, visit the Professional Development & Research's Faculty Grants page on the CCCU website.



John and Mary Jane Dellenback led the CCCU from 1977 to 1988.

DELLENBACK GIFT WILL SUPPORT INTERNATIONAL INSTITUTIONS

AN UNEXPECTED GIFT from the wife of former CCCU President John R. Dellenback will enable the development of Christian colleges and universities abroad.

Mary Jane Dellenback passed away Dec. 30, 2015, at the age of 87. A portion of her life insurance policy was designated to the CCCU and will be used to recommence the Dellenback Fellows program, says CCCU President Shirley V. Hoogstra.

First launched in 2003, the Dellenback Fellowship was designed to support the long-term viability of Christ-centered higher education on campuses outside of North America. The program connects experienced academic administrators who have an interest in developing Christian higher education abroad with CCCU international affiliates who request assistance. Past Fellows have traveled to Bolivia, Ecuador, Haiti, Kenya, Korea, Russia, Taiwan and Uganda.

Mary Jane Dellenback helped launch the program in memory of her husband, a former U.S. Congressman, Peace Corps director and CCCU president (1977-1988) who had significant international experience.

"We are deeply thankful for the continued generosity of the Dellenback family that will enable us to resume this important program," Hoogstra says. "In addition to firmly establishing Christian higher education's place in the U.S., John and Mary Jane Dellenback set us on the path of supporting the growth of Christian higher education worldwide, and we are grateful for the opportunity to continue their legacy."

Photo courtesy of the Dellenback family.

NEW CCCU AFFILIATES

In January 2016, the CCCU's Board of Directors approved the applications of one affiliate and one theological affiliate:

AFFILIATE
New Saint Andrews College
Moscow, Idaho



THEOLOGICAL AFFILIATE
Gordon-Conwell Theological Seminary
South Hamilton, Massachusetts



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AROUND THE COUNCIL

OVER 4,000 CCCU STUDENTS SIGN UP AS POSSIBLE LIFE-SAVERS



At a recent drive at Cornerstone University (Grand Rapids, MI), 400 people signed up to be potential bone marrow donors.

ACROSS NORTH AMERICA, thousands of CCCU students have seized the opportunity to step up and save lives.

Since the CCCU partnered with Delete Blood Cancer and Abilene Christian University alumnus Earl Young to host bone marrow donor registrations at CCCU campuses, more than 4,100 people have signed up to be potential life-savers to someone in need of a bone marrow donation.

Those efforts have already paid off: three new registrants have already gone through the donation process to provide their genetic matches a second chance at life.

In addition to finding new registrants, the campus events have raised considerable awareness about the prevalence of blood cancers and the need for people willing to register to donate. Some campuses, like Abilene Christian University, have held multiple registration drives to continually help raise awareness in their communities as they help expand the network of potential donors.

Other campuses, such as Cornerstone University in Grand Rapids, Michigan, have also created unique initiatives to encourage students to pray continually for those affected by cancer. Utilizing Earl Young's experience as a former Olympian relay runner and blood cancer survivor, Cornerstone launched a 4x400 prayer relay at its registration event in February, recruiting students to pray in teams throughout the semester for specific families affected by cancer. By the end of Cornerstone's event, 400 people had been added to the national registry.



Help us reach our goal of registering 10,000 people! To learn how to host a successful event on your campus, contact CCCU Communications Specialist Morgan Feddes at mfeddes@cccu.org.

Photo courtesy of Cornerstone University.



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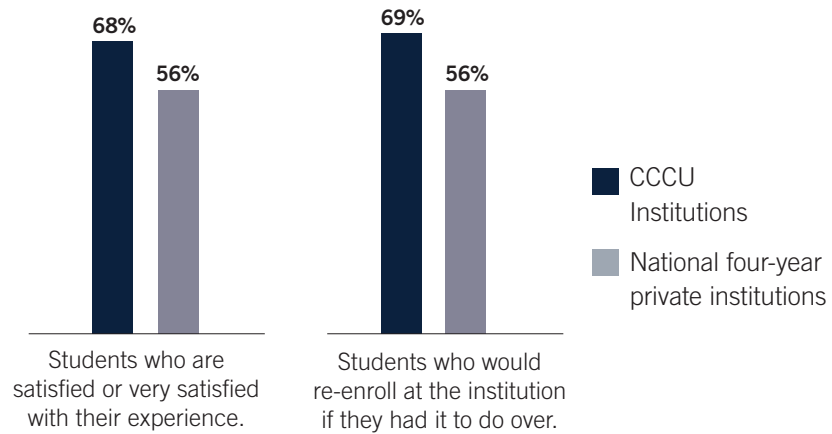
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CCCU STUDENT SATISFACTION REMAINS STRONG

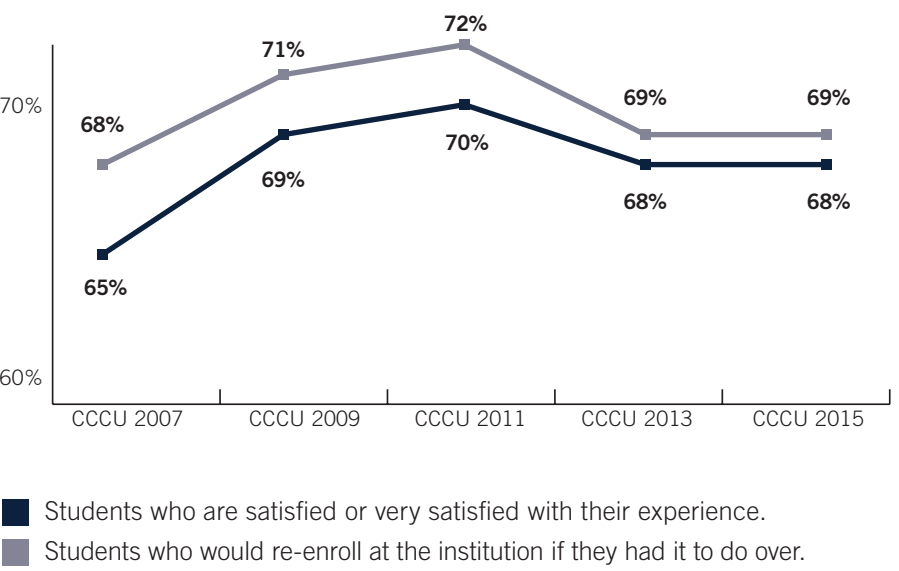
IN THE FALL 2014 ISSUE of *Advance*, we reported on the findings from the 2013 Noel-Levitz Student Satisfaction Inventory (SSI). The SSI measures the satisfaction and priorities of students on a wide range of issues related to college life and learning. Students respond twice for each item on the survey: once to rate the level of importance they place on the item, and a second time to indicate their level of satisfaction. Results are then compared between CCCU institutions and four-year private institutions.

The SSI is administered every two years. Below are some of the key areas from the 2015 SSI where CCCU students had notably higher levels of satisfaction compared to their peers at four-year private institutions, as well as their overall satisfaction from the last five surveys. For more information about the SSI, contact CCCU Program Consultant Nita Stemmler at nstemmler@cccu.org.

Overall Student Satisfaction

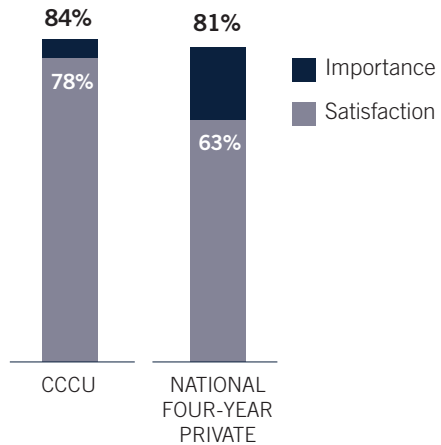


CCCU Student Satisfaction 2007-2015

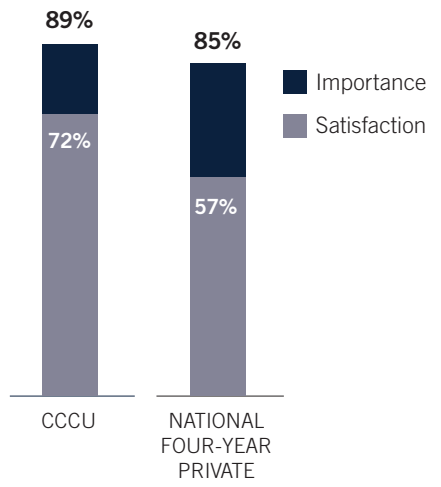


What Do CCCU Students Find Important?

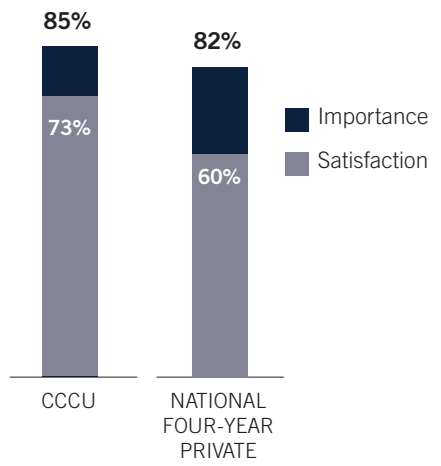
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By Shapri D. LoMaglio, J.D.

FROM CAPITOL HILL

Peacemaking in the Midst of Culture Wars

INCREASINGLY, THE CCCU and its institutions have found themselves in the midst of what have long been referred to as the “culture wars.” Intersecting with culture in one of its hubs in Washington, D.C., my job is to fight for every legislative and legal provision that allows our schools to be faithful to their Christ-centered missions. But I have wondered what it would look like to “win” this so-called war. Is it even possible? Ultimately I’ve determined that it is not – not because we will cede or acquiesce in our Christian character or calling, but rather because the very paradigm of the culture war is flawed.

A BROKEN PARADIGM AND MISDIRECTED WAR

The term “culture war” has been used by some as shorthand to imply that there is a battle to make societal laws reflect God’s laws. As America has transitioned from a Christian majority nation to a Christian minority nation and culture has changed all around us, it can feel that this was once the case but is no longer so. Yet intellectually we know that our nation’s laws have never fully reflected God’s laws. American laws once permitted the cruelty towards people of the First Nations, slavery, the oppression of racial minorities and inhumane working conditions for adults as well as children. Likewise, laws today do not fully reflect God’s laws.

We can take heart from Jesus’ Sermon on the Mount, however, that we need not put our hope in the laws of this land. In fact, Jesus affirms that we *will* be uncomfortable in this world as he sets the expectation that God’s laws and earthly laws will be juxtaposed. And while Jesus taught that humility, mercy and peacemaking will be rewarded in heaven, he did not seek to impose these values upon the culture of that

day through military might, government edict or even cultural dominance.

But the culture war paradigm fails to acknowledge that the counter-cultural nature of our faith means that we should not find ourselves at home in any culture because no culture in our broken world can fully reflect the kingdom of heaven. In his book *Counterfeit Gods*, Tim Keller writes that “[e]ach culture is dominated by its own set of idols... its ‘priesthoods,’ its totems and rituals.”

The paradigm also fails to fully describe who we are battling. Ephesians 6 reminds us that “we are not fighting against flesh-and-blood enemies, but against evil rulers and authorities of the unseen world, against mighty powers in this dark world and against evil spirits in the heavenly places.” While the culture war paradigm signals that we’re warring against culture and those within it who hold different values, Ephesians 6 affirms that our enemies are not flesh and blood.

The culture war language of war and battle and winning and losing focuses us in the physical realm instead of the spiritual realm; it puts the end game on this world rather than the one to come – a place where the battle has already been won.

THE COST OF OUR MISDIRECTED EFFORTS

The attempt to conquer culture through the law has come at a cost. While it is imperative that Christians try to influence the culture through law, such efforts can also tempt us to believe the illusion that if we only get the laws right, hearts will follow. Yet we know that the story of Israel suggests that this is not the case. Even while their entire political nation was organized around God’s law, their hearts were not right before God.

In pursuing winning, we have sometimes made enemies of fellow flesh-and-blood

So how can we seek to wage battle against spiritual forces and to resist cultural idols not by conquering them but by living counter to them?

people who are made in the image of God. By doing so, we have severed relationships instead of building them and alienated other image bearers instead of welcoming them. As David Kinnaman points out in his interview on page 53, “[T]he church has really misunderstood the means by which life-change happens. We tend to think if we could just persuade somebody, hit them over the head with a great Bible verse, that’s going to do it. Culture is not changed in that manner.”

A DIFFERENT WAY FORWARD

For all of us who have joined together to preserve the right of religious institutions to be faithful to their religious beliefs, we are indeed swimming upstream against culture’s current. So the question is: How do we best navigate those waters?

Though it is easier for me to be wary of some of America’s most obvious cultural idols like money, safety, happiness, achievement, sexual fulfillment and convenience, I’ve realized that my heart also is tempted to make an idol of our American form of government, particularly the aspects that have created privilege and power for Christians.

Photo by Delane Rouse, DC Corporate Headshots.

So how can we seek to wage battle against spiritual forces and to resist cultural idols not by conquering them but by living counter to them? What does it look like to live as exiles in Babylon and yet to seek the peace of the place to which we have been exiled? Christ’s call to be peacemakers offers us a path forward.

The story on page 63 introduces the four-part peacemaking framework adopted by the Global Immersion Project: see, immerse, contend and restore. This framework is modeled after 2 Corinthians 5:18-20, which details how God saw us, immersed himself among us through Christ, and contended for us through the death of Christ on the cross so that we could be restored to him.

PEACEMAKING VS. PEACEKEEPING

Peacekeeping is a passive retention of the status quo. Peacemaking involves entering

into the conflict in order to make peace. Peacekeeping forces stand *against* something – against violence, against the warring factions. Peacemakers stand *for* something – for peace, for reconciliation, for a way forward.

In many ways, peacemaking is more difficult than winning. Peacemaking can be an uncertain process that requires listening to people who have different viewpoints and working with people who look differently, or think differently, or have different values. Peacemaking can be a humbling process that reminds us of our weaknesses and that we are not fully in control.

Yet in a warring culture – a culture where the U.S. military has been at war for more than 15 years; where the presidential election is a war of words; where the culture wars wage on – perhaps being peacemakers is the kind of radical counter-cultural living that can set Christ-followers apart.

In Washington, D.C., relationships are the coin of the realm. Few things get done outside of coalitions, and actual friendships with people can go a very long way. So as advocates on Capitol Hill, as we argue to the Supreme Court, as we attempt to persuade the public to support a pluralistic society and a marketplace of ideas that includes the Christian perspective, we will continue to offer our best ideas and employ our best strategies. But as we do so, we seek to do so in a way that builds and preserves relationships with people who are different than we are – to be peacemakers. Because ultimately we rest in the knowledge that our hope is not in these earthly efforts, but in Christ and Christ alone. **LA**

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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By Rick Ostrander, Ph.D.

ON ACADEMICS

CCCU Study Abroad Programs: The Value of Collaboration

RECENTLY I STEPPED out of my usual routine as vice president for academic affairs to visit our Middle East Studies Program in Amman, Jordan. For four days, I joined 14 students in their studies and travels exploring Middle Eastern culture. We visited a Bedouin sheik and his wife, 12 children and assorted grandchildren. He welcomed us to his home by announcing that we were now part of his family. We ate *mansef* on the floor of the sheik's living room with our bare hands, working heaping piles of rice, yoghurt, and mutton into balls and cramming them into our mouths.

We had an evening conversation with four young Muslim professionals who had recently traveled to Washington, D.C., for the National Prayer Breakfast. They shared their perspective on the U.S. and the reasons why they believe that Islam is the logical culmination of Judaism and Christianity.

We visited a cave where Jesus slept (maybe) and the summit of Mount Nebo where Moses is buried (probably). We dipped our feet in the place on the Jordan River where archaeologists believe Jesus was baptized, while across the muddy stream, machine gun-toting Israeli soldiers kept a watchful eye on the scene. I accompanied students on their weekly service-learning project, where they teach English to Christian refugees who have fled ISIS-controlled Iraq.

It was gratifying to see firsthand the profound cross-cultural experiences that these Christian college students are having. Unfortunately, it's an experience that most college students don't have. In a *New York Times* column entitled "The Lie About College Diversity" (Dec. 12, 2015), Frank Bruni decried the lack of truly diverse experiences on our college campuses. Even among campuses that do relatively well in recruiting a diverse student body, he notes, many of them fail to

foster meaningful interactions between people from different backgrounds.

Bruni notes that according to the Institute for International Education, only about 10 percent of U.S. college students engage in a study abroad program, and most of those programs are just a few weeks in duration. Moreover, the most popular destinations for students are not exotic places that push students out of their cultural comfort zones but countries in western Europe. Students in mainstream U.S. universities are broadening their worlds, Bruni remarks, "but with a minimum of real disruption and a maximum of Guinness and bucatini."

Because we believe in the transformative impact of off-campus learning experiences, the CCCU is committed to exposing students to the diversity of human cultures through Christ-centered semester abroad programs. Such programs have been part of our mission from the beginning. In 1976, the same year that the CCCU was formed, Council leaders established the American Studies Program in Washington, D.C. That program was followed by several others, and today our nine off-campus programs span the U.S. and the world. These programs extend the educational mission of our campuses by providing experiential learning that contributes to students' intellectual and spiritual growth and equips them to faithfully follow Christ in all areas of life.

The work of the CCCU is predicated on the belief that there are certain things our schools can do better through collaboration than on our own, and our off-campus programs are a perfect example of that conviction. Take the Middle East Studies Program, for example. Most campus leaders would agree that the Middle East is an important religious and cultural arena that our students should have the opportunity

The CCCU is committed to exposing students to the diversity of human cultures through Christ-centered semester abroad programs.

to experience. But what single campus can generate the 15-20 students each semester needed to maintain such a program? Or employ an experienced professional in the Middle East such as program director Doug Magnuson, who has a Ph.D. in anthropology from Brown University and has spent the past three decades in Egypt, Tunisia and Jordan?

Then there are the issues of safety and risk management in the Middle East, which can be daunting for one institution to manage. Amid the turmoil of the past decade, rather than abandon the Middle East, the CCCU moved from Cairo to Jerusalem to Amman to ensure that we operate not only a quality program but a safe one.

Thus, collaborative study abroad programs have always been central to the CCCU's mission. Over the past decade, however, the context for study abroad programs has changed. Financial pressures at private colleges have meant that many CCCU schools are more reluctant to see tuition dollars go off campus. Many campuses have started their own programs or emphasized faculty-led short term study trips.

At the CCCU, therefore, rather than seeking to compete with our members' programs, we're focused on providing innovative, distinctive offerings that enable our campuses to accomplish their educational goals more effectively and strengthen their student recruitment efforts. For example, our Los Angeles Film Studies Center (LAFSC), boasting state-of-the-art equipment and access to Hollywood internships, enables CCCU schools to offer majors in film and media while outsourcing costly aspects of those programs to LAFSC. Our American Studies Program provides internships on Capitol Hill in strategic communication and public policy arenas, and next fall the Uganda Studies Program will launch a new global health track. These and other examples provide opportunities for mutually beneficial partnerships between member campuses and the CCCU off-campus programs.

Furthermore, in the future we want to hear from our schools about more ways that we can enhance their own academic portfolios. For example, we are currently getting input from member campuses to help us re-design our program in China, and our Latin American Studies Program's new director, Dr. Deborah Berhó, will be connecting with member campuses over the next year and soliciting their feedback.

Christian colleges and universities are in the education business because we believe that transformative Christ-centered education empowers students to impact our world. Through effective collaboration, we can ensure that our students' classrooms extend from a U.S. campus to a Bedouin sheik's living room. ■

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

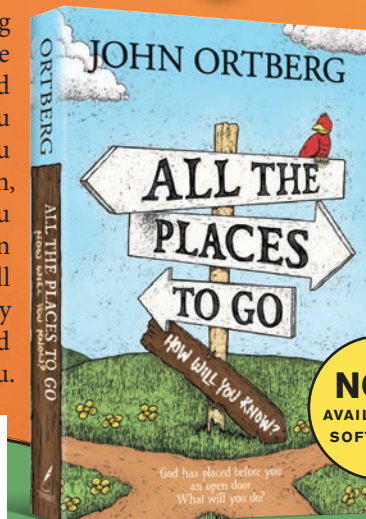
STUDY ABROAD IN ACTION

Check out how one semester abroad changed an alumnus' view of the role of faith in every day life | **Page 31**

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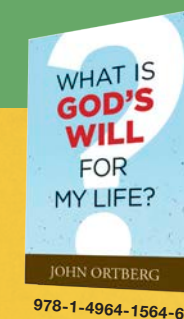
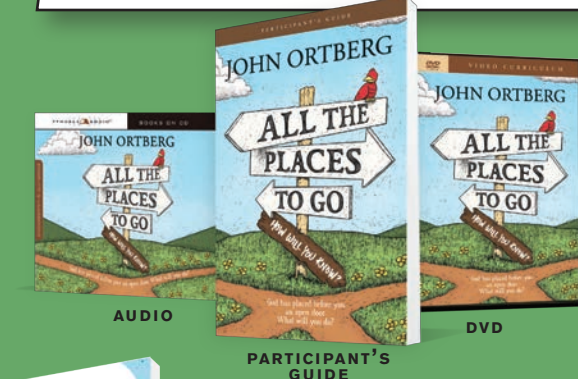
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By Pete C. Menjares, Ph.D.

ON DIVERSITY

Diversity and Inclusion: Where We Are and What We Need to Do

SINCE BEING NAMED senior fellow for diversity in September 2015, we have entered into an era of great challenge for race relations in the United States. Part of my role is to assist the CCCU and its members in navigating our current racial climate and achieving diversity and inclusive excellence on their campuses. To better understand the CCCU's diversity needs, I spent the past several months engaging campus leaders, interacting with the CCCU's Commission on Diversity and Inclusion, and attending numerous professional meetings, peer group conferences and student gatherings. I also engaged Christian leaders outside of Christian higher education to gain their perspectives. These conversations have helped develop my understanding of the range of needs facing our constituency. What follows are some of the more salient things I have heard.

Need to support and expand student and faculty diversity. According to 2014 IPEDS data, students of color represent nearly a quarter (23.61 percent) of all students in the CCCU while total faculty diversity (full- and part-time) is less than one in ten (9.95 percent). Students of color have expressed difficulty fitting in and feeling pressure to assimilate into the white majority. Faculty of color are often the only person of color in their department or academic division, and most campuses have a lack of diversity in key staff and administrator roles. There is a great need to build structures of support for both faculty and students of color.

'Double burden' on diversity and inclusion staff. Chief diversity officers and multicultural affairs staff find themselves wearing many hats in their attempt to live up to the demands of the job to support students of color, educate the white majority in the process while shepherding the in-

stitution's diversity commitment. Most are also ethnic/racial minorities; thus they carry the "double burden" of being one of the only professionals of color on their campuses and are implicitly expected to serve as spokespersons for their racial or ethnic group. As a result, these professionals need personal and professional sustainability to bear the weight of responsibility that their jobs demand. Most of these departments are also under-resourced and frequently speak of the need for additional staff, budget, programming and space.

Administrative struggles in expanding diversity. With heavy responsibilities of raising funds and managing campus crises, presidents are not always able to spend the time they would like in nurturing their campus communities and advocating for racial justice and equality. Chief academic officers are called to diversify the faculty and curricula and to provide intercultural competency development for existing faculty – often with budget and time constraints, and sometimes with a resistant faculty culture. Campus ministers are mindful that the increase in student diversity results in a greater variety of faith traditions and worship expressions, and so they must find ways to best care for the souls of all students while leading their communities in the important but painful process of racial reconciliation.

Educating the white majority. Recently, I attended a student forum on diversity at one of our member schools. Near the end of the packed-out forum, a white female student asked, "How can I use my voice to speak *with them* (students of color) and not *for them*?" That question summarizes much of what I have heard from white students, faculty, staff and administrators who want to enter into the diversity conversation, but do not know how. Additionally, there is the challenge of engaging those in the white

majority who see the race problem differently or remain disinterested.

WHAT'S NEXT?

Here are a few areas where needs are being addressed, some which the CCCU and its institutions have in place and some that need to be expanded or formed.

Utilize proven tools and strategies to achieve campus diversity. There are a number of needs emerging on many of our campuses in their pursuit of an authentic multi-cultural learning community, including the need to enroll and retain a diverse student body; identify, hire, and retain a more diverse faculty, staff, and administration; develop the faculty inter-culturally; diversify the curriculum; and engage the white majority in the diversity conversation while also equipping each of our students for work and service in the global marketplace. However, making diversity an institutional reality requires a working knowledge of the practical tools and proven strategies to get us there. And in order to do this well, we must network more effectively to identify, develop, share, and apply the best tools available to build institutional capacity in each of these areas.

Enhance communications. There is a great need for strengthened peer-to-peer networking, sharing of best practices, dissemination of research, and information on available diversity resources like conferences, professional growth opportunities, training materials, and books. As a result, the CCCU staff is developing ways to enhance communications on these topics to member and affiliate institutions. In addition, this new dedicated column on diversity in *Advance* will be written not by one individual; instead, any campus expert who is interested in writing on a topic related to diversity and inclusion can submit a

proposal to help the CCCU share the best of what is working for your campus.

Continue development for faculty and campus leadership. The CCCU remains committed to providing professional growth opportunities for emerging leaders to come together through the Multi-Ethnic Leadership Development Institutes. (For more information about these institutes and their impact, see "Changing the Face of Christian Higher Education" on page 33.) Additionally, the CCCU is developing and expanding faculty development opportunities like the New Faculty Institute (being held this summer at Calvin College) and will increasingly look into ways to highlight and promote best practices of development initiatives taking place on individual campuses. Finally, the CCCU Diversity Conference being held at Nyack College this September will fill a critical need for diversity professionals and provide an opportunity to send teams of campus

leaders for training and development, peer-to-peer networking, dissemination of research and sharing of best practices.

Promote research and scholarship and benchmark progress. There are Christian scholars around the country who are in the midst of important research on diversity and inclusion in the CCCU, and there is a critical need for research to inform our understanding of current needs, identify best practices, and shape our agenda going forward. There is also a need to update CCCU data for student diversity, enrollment and graduation rates, as well as on staff and faculty diversity, and then see how we compare to the rest of higher education. All of this can help us develop valid and reliable tools to measure inclusive excellence and progress for faith-based schools.

If Christian higher education is to have a vibrant future – a future in which every member thrives – we must remain strategic about how to re-contextualize our mission

for a demographic reality that more accurately reflects the diversity of the kingdom of God. We must also discern the times, seek to understand what God is doing in our world today and courageously follow him into that work. Finally, if we are to thrive, Jesus Christ must remain at the center of who we are and all that we do. **A**

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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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40TH ANNIVERSARY GALA & PRESIDENTS CONFERENCE

*Celebrating the Past,
Planning for the Future*

Text by MORGAN C. FEDDES
Photography by WARREN PETTIT



In an event that celebrated the past and looked forward to the future, nearly 90 presidents from seven countries gathered in Washington, D.C. in January for their annual Presidents Conference and to celebrate the CCCU's 40th anniversary.

The conference's opening night featured the 40th Anniversary Gala, where more than 300 guests gathered to celebrate and hear from keynote speaker David Brooks (read his address on page 51).

In addition, the first CCCU Young Alumni Award was given to Steven Grudda, a graduate of Houghton College (see page 41), and the CCCU Philanthropy Award was awarded to Bill and Judy Pollard. The John R. Dellenback Global Leadership Award went to Karen A. Longman, the department of higher education Ph.D. program director at Azusa Pacific University, for her numerous contributions to Christian higher education (see page 37).

Throughout the conference, presidents engaged in prearranged visits on Capitol Hill and participated in sessions led by experts in such topics as endowment management, religious freedom and updates to Title IX. They also had the opportunity to hear from keynote speaker Francis Chan, pastor and author of *Crazy Love*, who challenged listeners to recognize the importance of suffering in the life of the church and to remain rooted in a faith that is active, alive and pushes back against a self-focused culture.





The CCCU's main offices on Eighth Street NE in Washington, D.C.

THE HISTORY OF THE *Council for Christian Colleges & Universities*

Written by JO KADLECEK and RICK OSTRANDER

THE COUNCIL FOR Christian Colleges & Universities stands within a tradition of Christian learning that extends far beyond its own 40-year history. From the establishment of the medieval universities to the creation of the Puritan colleges of the 1600s, Christians have long sought to educate students holistically as humans made in God's image and to advance learning across all of the disciplines. As modern educator Dr. Henry Zylstra has remarked in words that believers across the centuries would affirm, "in Christian education, nothing matters but the kingdom of Jesus Christ; but because of the kingdom, everything else matters."

Here in the United States, the vast majority of colleges and universities before the Civil War operated as Christian institutions. Forces of secularization, however, swept through the educational landscape in the late 1800s. New intellectual currents emerging in Europe undercut traditional Christian beliefs. At the same time, new models of education emphasizing specialized research, nurtured in Germany and strengthened by vast amounts of public and private money, came to dominate

American academic culture. By the beginning of the 1900s, Christian colleges, committed to educating students as whole persons and connecting learning to religious faith, were seen by many in the academic establishment as archaic and irrelevant.

Amid these challenges, Christian higher education continued into the early 1900s, but in a weakened condition. Some denominational colleges continued to embrace their Christian heritage, and new Christian colleges were established to combat secular trends. Relegated to the cultural margins, many of these institutions acquired a more defensive and separatist posture and limited their focus to training Christians for missions and evangelism.

In the 1950s, however, as the evangelical movement underwent a resurgence, Christian colleges began growing in size and academic quality. As they did, some of them began seeking greater solidarity with other institutions. New evangelical leaders such as Carl F.H. Henry and Harold Ockenga, decrying the lack of a vibrant Christian mind, proposed the creation of a major Christian university to serve as the intellectual seedbed of the growing evangelical movement. While such a vision may have been unrealistic, it did pave the way for cooperation among presidents of evangelical liberal arts colleges such as Wheaton, Westmont, Taylor and Gordon.

In 1971, presidents of 10 such institutions joined together to form the Christian College Consortium, the aim of which was "to promote the purpose of evangelical Christian higher education in the church and in society through the promotion of cooperation among evangelical colleges." The Consortium fostered research, conferences and workshops to advance the integration of faith and learning and to explore the theological and philosophical foundations of the Christian liberal arts. These gatherings became a prototype for future events within the Council for Christian Colleges & Universities.

In addition, in order to foster cultural engagement among students at its member institutions, the Consortium in 1976 created a semester-long study program in Washington, D.C., known as the American Studies Program. This program set in motion the eventual formation of BestSemester off-campus

programs around the world, which serve as extensions of the CCCU members' campuses and have educated and transformed the lives of over 13,000 students through experiential education and faith-rooted curriculum.

Following a decade when significant pieces of legislation like the Higher Education Act, Title IX, and the Civil Rights Act had direct impact on Christian higher education, Consortium President Gordon Werkema sensed the need to expand the alliance in order to provide a stronger political voice for distinctively Christian higher education. As a result, in 1975, a Consortium task force developed a proposal to create a broader association of Christian colleges that would support promotion and leadership activities for member schools and provide a "unified voice for evangelical Christian higher education" in the public square.

The following year, 38 institutions from several different denominations formed the Christian College Coalition. Werkema served as the first president of the organization, but after the Coalition was successfully established, he resigned in 1977. He was replaced by John Dellenback, a former attorney and congressman from Oregon and former director of the U.S. Peace Corps. For the next decade, Dellenback and his team's engagement with legal and governmental issues deepened while institutional membership and diversity grew, eventually reaching 77 members by the end of his tenure in 1988. The Coalition launched a second study abroad program in Latin America, and opportunities for faculty development and publishing multiplied as the new organization gained support in the U.S. Christian community.

The personality of the Coalition changed somewhat after 1988 with the appointment of Myron Augsburger as president. Augsburger, a former president of Eastern Mennonite University and a part-time pastor in Washington, D.C., was by nature an educator and theologian. His Anabaptist roots led him to envision the Coalition as a prophetic voice in the evangelical world for social justice, peace, diversity, and global engagement. Thus, Augsburger and his team expanded the Coalition's efforts in promoting racial and ethnic diversity and extended its student academic programs by launching the Los Angeles

"In Christian education, nothing matters but the kingdom of Jesus Christ; but because of the kingdom, everything else matters."

- DR. HENRY ZYLSTRA

Painting by Edita Morgan, 1999.

Film Studies Center and the Middle East Studies Program, as well as initiating a partnership to send students to programs in Oxford. The Coalition also purchased and renovated the property that is now known as the Dellenback Center, which today houses the American Studies Program and other student programs offices.

By the time Robert Andringa was appointed to the presidential role in 1994, the Coalition was firmly established. With his background in higher education, service in Congress on the House Committee on Education, and political campaign experience, Andringa brought a mix of political savvy, managerial and networking skills, fundraising experience, and an entrepreneurial spirit to the Coalition. With advocacy as a priority, he focused on enhancing Christian higher education's credibility and support within the academy by positioning the Council as an active, legitimate member of the broader higher education lobby and by fostering bipartisan relationships on Capitol Hill and within the Administration. Andringa was appointed chair of the National Advisory Council on Institutional Quality and Integrity by the Secretary of Education, the oversight body for accreditation, and as a board member of the American Council for Education.

Andringa and his staff also devoted significant attention to professional development and faculty scholarship initiatives. In 1998, a gift from the John Templeton Foundation established science and religion summer seminars at Oxford University that were operated by Coalition staff based there. That same year, the Coalition received a contribution to create the Networking Grants initiative to support collaborative scholarship among CCCU professors. 1998 also saw the organization's first Forum on Christian Higher Education, which drew more than 700 attendees.

During this time, commissions consisting of volunteers from among its various institutions were created to strengthen the organization's core identity: a broad, grassroots association

of colleges and universities that values Christian unity amidst theological and denominational diversity. In addition, the Coalition took steps to strengthen its diversity initiatives: it created a Racial Harmony Council; established leadership institutes, later expanding them to include special institutes for women and emerging leaders of color; and formed the advisory Commission for Advancing Intercultural Competencies.

Reflecting Andringa's keen interest in off-campus programs, several new student programs launched, including the Russian Studies Program, the China Studies Program, the Contemporary Music Center, the Australia Studies Centre, the Uganda Studies Program, and the Summer Institute of Journalism (which would become the Washington Journalism Center in 2006). In 2003, Scholarship & Christianity in Oxford (SCIO), the Council's subsidiary in the United Kingdom, was established and continued to oversee the Templeton-funded summer seminars and the study abroad programs based there.

Furthermore, in order to increase the diversity of the

association in the U.S. and also to expand its global outreach, Andringa expanded the membership categories to include affiliate status. Such affiliates included a historically black college, several seminaries and Bible colleges, a Roman Catholic college, and an array of international institutions. Under Andringa's leadership, the organization also purchased and remodeled the building at 321 Eighth Street NE that now serves as its main office. It also adopted a new name: the Council for Christian Colleges & Universities. By the end of Andringa's presidency, the CCCU was serving 105 members and 74 non-member affiliates in 25 countries.

The Council was very active by the time Paul Corts began his service as the organization's fifth president in 2006. Having served as assistant attorney general for administration for the U.S. Department of Justice and as president of Palm Beach Atlantic University, Corts brought to the position both acumen

for government policy and higher education administrative experience. He launched a listening tour of CCCU campuses, conducted regional symposiums to foster discussions about maintaining the integrity of Christ-centered missions, formed the International Commission on Higher Education, and partnered with Indiana Wesleyan University to launch a Center for Research in Adult Learning.

During Corts's tenure, a series of monographs for campus leaders was published; a new study program in India was launched; properties were purchased in Oxford and in Nashville for the student programs there; and the CCCU's fourth International Forum on Christian Higher Education took place in Atlanta, Georgia, drawing more than 1,100 attendees from 123 campuses and 25 countries. When Corts retired in 2012, the CCCU had continued its advocacy in Washington, working with the higher education community to effectively combat intrusive regulations (SPREE), and defending religious liberty in the courts, while continuing conference and networking functions for its 118 member and 53 affiliate campuses.

Following Corts, Edward Blews served as the CCCU's sixth president until October 2013. He was succeeded by retired Whitworth University president Bill Robinson, who served as interim president for the Council during the following year. Together Robinson, the CCCU board, and CCCU staff members worked tirelessly to plan and execute the fifth International Forum on Christian Higher Education in Los Angeles in February 2014. Robinson also used his extensive personal relationships to enhance the voice of the CCCU on Capitol Hill and with other Washington-based higher education leaders.

Robinson's work paved the way for the appointment of the Council's seventh president, Shirley V. Hoogstra, who brought a renewed sense of energy and purpose to the organization. Since taking office in September 2014, Hoogstra has focused on providing exceptional member services and effectively communicating the value Christian higher education

provides to both the broader culture and the larger higher education milieu. To strengthen the Council's relationship with its members and affiliates, Hoogstra has visited 25 campuses in 15 months and has attended nearly all of the conferences and events the CCCU has hosted in that time.

Hoogstra began her presidency during a time of heightened political and cultural debate about many topics relevant to Christian higher education, including: the role of distinctive Christian education in the public square; how religious freedom is balanced with other rights; the scope of Title IX; academic freedom and faith; the changing racial demographic of America; and accessibility, affordability and accountability of institutions of higher education. Accord-

ingly, her administration has prioritized positioning the CCCU to lead its members in making a compelling and winsome case for Christian higher education by defining its contribution and defending its right to be distinctive. She also has renewed the Council's historic commitment

to student programs and professional development. Under her leadership, the Council has promoted academic excellence by launching a Global Health emphasis in the Uganda Studies Program and by reinstituting the Networking Grants program for faculty scholars. Hoogstra has also made the promotion of diversity a major priority of the CCCU through the creation of a Diversity Commission, appointing a Senior Fellow for Diversity, and coordinating a conference on diversity that attracted over 200 participants from 48 campuses in the fall of 2015.

In 2016, as it celebrates its 40th anniversary, the Council for Christian Colleges & Universities counts in its ranks 179 colleges and universities in 34 states and 20 countries, which educate over 450,000 students and employ over 67,000 faculty and staff each year. Amid the challenges of the 21st century, it continues to promote Christian unity amid diversity, foster collaboration in the pursuit of educational excellence, and advocate for distinctively Christian education in the public square. ■

*The CCCU continues to promote
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of educational excellence, and
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*Commissions consisting of
volunteers from among its
various institutions were
created to strengthen the
organization's core identity: a
broad, grassroots association
of colleges and universities
that values Christian unity
amidst theological and
denominational diversity.*

Our History: 1970-1998

1971

Thirteen colleges establish Christian College Consortium

1972

Title IX is passed, includes an exemption for religious educational institutions

1975

Arthur F. Holmes publishes *The Idea of a Christian College*

1976

Consortium approves launch of American Studies Program in Washington D.C.

1976

Consortium establishes a broader association called the Christian College Coalition; Gordon Werkema becomes the Coalition president

1977

John Dellenback becomes president of the Christian College Consortium and Christian College Coalition

1986

Coalition initiates a multi-year contract with Harper-Collins for the *Through the Eyes of Faith* textbook series in the following subjects: Psychology (1987, rev. 2003), History (1989), Biology (1989, rev. 2003), Business (1990), Sociology (1992), and Music (1993)

1986

Coalition establishes Latin American Studies Program

1988

Coalition reaches 77 member institutions by Dellenback's departure in the spring

1988

Myron Augsburger becomes Coalition president

1990

Dellenback Center dedicated in Washington, D.C.

1990

Ernest Boyer publishes *Scholarship Reconsidered: Priorities of the Professoriate*

1993

Coalition launches Middle East Studies Program in Cairo, Egypt

1994

Robert Andringa becomes Coalition president

1991

Coalition launches Los Angeles Film Studies Center

1991

Coalition begins to send students to the Oxford-based summer program Centre for Medieval & Renaissance Studies; the partnership later expands to the full academic year in 1998

1994

Coalition, in partnership with Messiah College, releases first edition of the journal *Research on Christian Higher Education*

1994

George M. Marsden publishes *The Soul of the American University: From Protestant Establishment to Established Nonbelief*

1994

Coalition receives grant from the U.S. government (FIPSE) for long-term assessment project

1995

Coalition offers first Summer Institute of Journalism in Washington, D.C.

1998

The Coalition hosts its first Women's Leadership Development Institute (WLDI)

1998

Coalition joins Washington Higher Education Secretariat

1998

Coalition holds its first Forum on Christian Higher Education in Indianapolis, drawing more than 700 attendees

1998

The Coalition receives long-term grants from the Mustard Seed Foundation to support minority students at 10 campuses

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Our History: 1999-2012

1999

John Templeton Oxford Seminars in Science and Christianity begin and run for the next two years; the grant from the Templeton Foundation is renewed in 2003, allowing for a second series of seminars from 2003-2005

1999



BestSemester's China Studies Program is launched

1999

Coalition for Christian Colleges and Universities name changes to the Council for Christian Colleges & Universities

1999

The W.K. Kellogg Foundation awards the CCCU a grant to fund initiatives for leadership, diversity and service learning for women leaders



1999

CCCU establishes the Philanthropy Award for individuals who have made significant philanthropic contributions to the work of the CCCU and its membership



2003

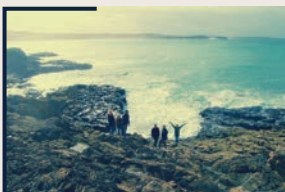
2001

BestSemester's Contemporary Music Center is launched in Martha's Vineyard, Massachusetts



U.S. House of Representatives passes a resolution recognizing October as Christian Higher Education Month because of the contribution of students, faculty, staff and alumni of Christian colleges and universities

2003



CCCU launches Australia Studies Centre in Sydney, Australia



2004

BestSemester's Uganda Studies Program launches

2002

Scholarship & Christianity in Oxford (SCIO), the CCCU's subsidiary in the United Kingdom, launches and kicks off its first summer program, the Oxford Summer Programme, at Wycliffe Hall

2002

CCCU forms advisory Commission for Advancing Intercultural Competencies (CAIC)



2004

Murdock Trust funds campus audits on spiritual formation and summer institutes for campus ministry directors

2004

CCCU convenes the third Presidential Symposium on Creating Campus Climates for People of Color

2004

SCIO and BestSemester launch the Scholars' Semester in Oxford

2007

CCCU hosts a one-day conference on expanding institutional racial diversity at North Park University in Chicago; 33 administrators from 19 campuses attend

2006



Paul R. Corts becomes fifth president of the CCCU

2006

BestSemester's Washington Journalism Center is launched

2006

CCCU establishes John R. Dellenback Global Leadership Award for individuals who have made outstanding contributions to Christian higher education

2008

CCCU hosts first gender conference on "Conversations Towards Wholeness: Creating and Sustaining Climates in Which Women and Men Can Flourish in Christian Higher Education"

2008

10th Circuit Court of Appeals strikes down exclusion of Colorado Christian University from state scholarship program as unconstitutional discrimination against religion*

2009

CCCU awards Creation Care Grants to six institutions



2011

India Studies Program launches

2011

John Templeton Foundation awards a two-year research grant for a study; "Balancing Perspectives: Science and Religion Research and Teaching with the Member Institutions of the Council for Christian Colleges & Universities" is published as a result

2010

CCCU hosts first Women's Advanced Leadership Institute (WALI)

2007

CCCU creates new Commission on International Higher Education and hosts a conference in Oxford alongside the International Association for the Promotion of Christian Higher Education (IAPCHE) and the International Council for Higher Education (ICHE); participants from 13 countries attend.



2010

Contemporary Music Center moves to Nashville, Tennessee

2010

CCCU establishes additional position dedicated specifically to government relations

2011

CCCU hosts its first Multi-Ethnic Leadership Development Institute (M-E LDI)

2012

Middle East Studies Program moves to Jerusalem, Israel

2012

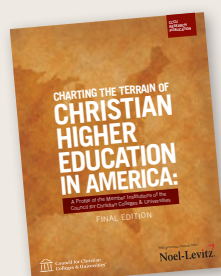
U.S. Supreme Court unanimously affirms the right of a religious educational institution to require certain religious commitments by its teachers in *Hosanna-Tabor v. EEOC**

*The CCCU filed an amicus brief in this case.

Our History: 2012-2016

2012

CCCU publishes research study *Charting the Terrain of Christian Higher Education in America: A Profile of the Member Institutions of the Council for Christian Colleges & Universities*



2014

Shirley V. Hoogstra becomes seventh president of the CCCU

2014

Middle East Studies Program moves to Amman, Jordan

2014



Australia Studies Centre moves to Brisbane, Australia, and begins new partnership with Christian Heritage College

2014

Templeton Religion Trusts funds new two-year SCIO project, Oxford Interdisciplinary Seminars in Science and Religion: Bridging the Two Cultures of Science and the Humanities 2015-2016

2016

CCCU files amicus brief with U.S. Supreme Court in defense of five members' religious freedom lawsuit challenging the contraceptive and abortifacient mandate in the Affordable Care Act; from 2011-2014, more than 20 CCCU members filed suits in this matter



2013

Edward O. Blews becomes sixth president of the CCCU



2013

William P. Robinson becomes interim president of the CCCU

2014

CCCU joins the Evangelical Immigration Table

2013

SCIO begins ongoing partnership with Green Scholars Initiative (now the Museum of the Bible Scholars Initiative) to offer the Logos summer program for students and faculty, as well as creating new research projects based in the U.K.

2015

CCCU launches Young Alumni Award



2015

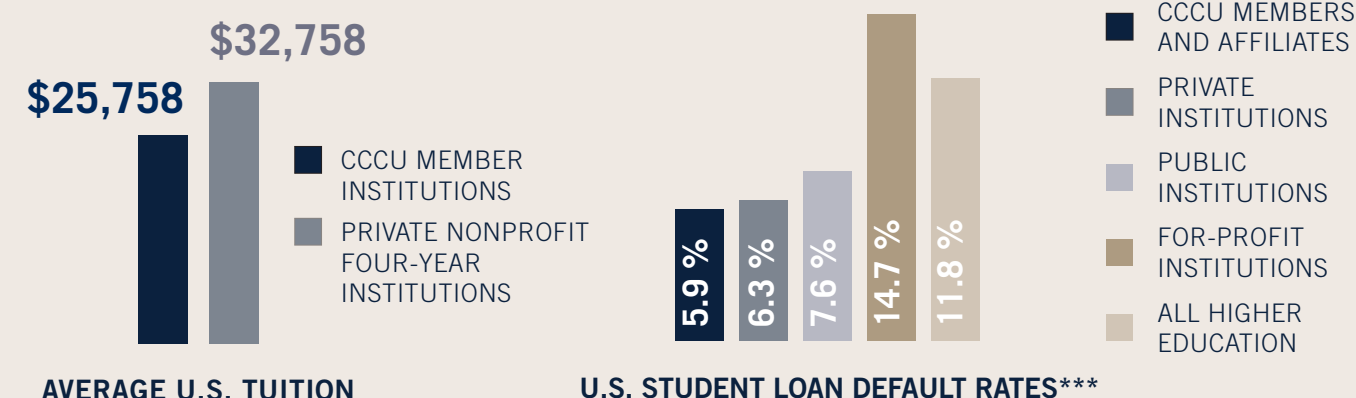
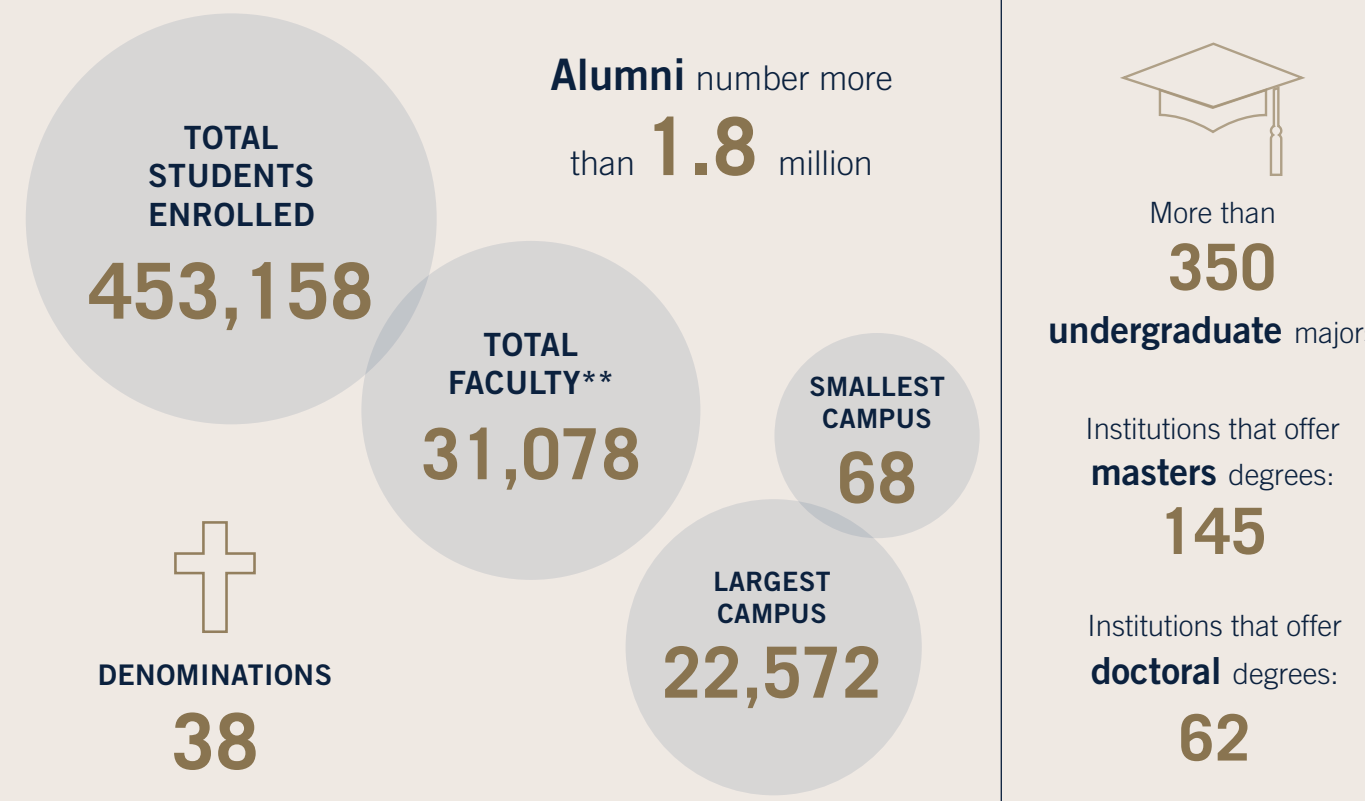
CCCU forms Commission on Diversity and Inclusion and hosts a Diversity Conference at North Park University in Chicago, Illinois, drawing 210 attendees from 48 campuses



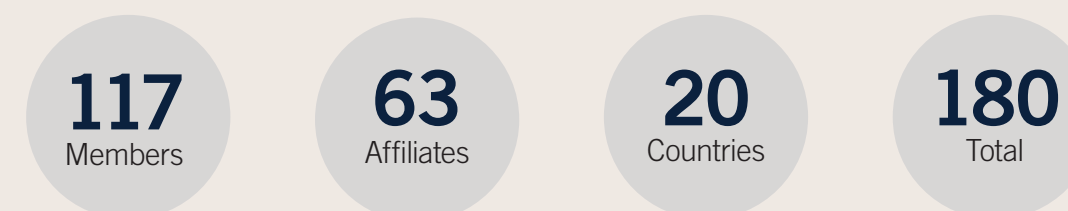
2015

BestSemester launches pilot summer program in the Middle East

CCCU: By the Numbers*



CCCU MEMBERS & AFFILIATES: SPRING 2016



*Numbers based on data available for member and affiliate institutions in U.S. and Canada only

**Full- and part-time; U.S. Members and Affiliates only

***Based on most recent data from 2012

THE ROLE OF A FAITH-LED LIFE

How my semester abroad changed my view of the role of faith in everyday life.

By John M. Zwier

THE FALL SEMESTER after my 21st birthday, I was eager to experience the world. At the time I had ambitions to become a Foreign Service Officer in the U.S. State Department, and I thought a semester abroad would be a great stepping stone. So, two years after the September 11 attacks and one year after the U.S. went to war in Iraq, I heeded a very strong calling to learn more about the Middle East. I expected to travel, learn some Arabic, and eat some new foods; I even expected that this could be the beginning of a career. Little did I expect that my semester in Egypt with the Middle East Studies Program would give me an opportunity to enter a powerful and challenging faith community.

As a student at Calvin College, I was a Christian who struggled to comprehend the mysterious and transcendent aspects of God. Along with that struggle, my study of the history of religion and religious institutions had convinced me that faith largely led to conflict and that leaders of the institutions of the Church were deeply, if not irreparably, damaged. Belief in God seemed to do little societal good.

When I arrived in Egypt, the program had brought together students from a

broad spectrum of Christian schools. We had students from Messiah College, Taylor University, Geneva College, Seattle Pacific University, Southern Nazarene University and many others linked by their common commitment to Christian faith. At first this seemed unremarkable. But soon my assumptions about what it meant to be a Christian in the modern world would be challenged.

I loved my classmates. Almost every weekend, we would take trips together. In Alexandria, some of us were invited to share Eid al-Fitr (the holiday that marks the end of Ramadan) with a generous Egyptian family. Our rudimentary Arabic and their rudimentary English did not take conversation far, but we managed to celebrate and share a meal together. On the border of Syria and Turkey, another group of us were in conversation with a local resident. Stephen and Robert and Sarah were amazing in their ability to communicate, fearless in their humility, and we were invited to share a meal and an evening in this gentleman's home.

From our base of operations in Cairo, we travelled all over Egypt. We saw the pyramids and explored ruins, living

churches and mosques. We met with political and religious leaders such as Father Elias Chacour. We volunteered our time with organizations like the St. Andrew's Refugee Services, teaching English to displaced kids from Sudan and Iraq. Some of us took a train to Siwa Oasis, deep in the Libyan Desert. Together, we became confident and seasoned travelers.

We also became residents of Cairo. We lived in a middle-class neighborhood, not in an expat enclave. We learned how to get around the city by taxi and bus. We learned where in our neighborhood to find the best *koshari*, *shwarma*, and my favorite, *fiteer*, which is similar to a French crepe. We learned that Naguib Mahfouz, the Nobel Prize winner for Literature, had lived in our neighborhood; that inspired me to read one of his books, *Midaq Alley*. As we grew more comfortable with our neighborhood, we began to develop relationships with our neighbors, and I think it enriched the experiences of all. Through it all I often experienced a feeling of the loving Emmanuel, God with us.

But it was my time in discussion with my new friends that led to the most lasting change in my life. My classmates and I spent countless hours in discourse with each other and with citizens of the Middle East. We had group devotional time, as well as class to ponder Arabic language basics, the religious history of the region, and the Arab-Israeli conflict. We also gathered in our apartments and shared countless hours talking over homemade meals and late into the night.

In these times of discourse, we wrestled with what it means to live as Christian stewards in the world. I remember struggling with my classmates over what it meant to be called to peace and reconciliation work, to the work of redeeming the world. Once, inside the program's modest communal space, my friend Sarah and I passionately discussed how literally to read the Bible and why it mattered. For Sarah, it shaped her mission and calling. She was

in the program because she was going to be a missionary to those who did not know Christ as their Savior. Not as comfortable with my faith, my ambitions were more secular in nature, but I could not deny that Sarah's strong faith would be a light unto the world. Hers would be a life led by God, and it was good. This discussion and many others like it, both with students uncertain about God's role in life and those who were truly convicted, shook down my assumptions about the Church as a whole. It forced me to take faith, and the faithful, more seriously, and it opened me up to the positive possibilities of faith-led life.

After the semester ended, many of my classmates took their experience and went into work in international relations and missionary work. Sarah is living and working around Syria. Andrew and Kate spent time in Afghanistan. Stephen works for the United Nations in Africa and the Middle East. Adam worked for the Air Force out of Germany. Robert worked in Sudan. I've lost touch with some of the others from my class, but even those of us who returned to North America and did not go on to explicitly work in international endeavors still feel the effects of the experience.

I did not go on to be a Foreign Service Officer. For one thing, I'm terrible at learning languages; I'm guilty of failing to listen and my tongue gets tied up in my pride. I'm now a patent attorney in the Twin Cities and an Army reservist. Although I'm not directly involved in international work, I appreciate the Middle East Studies Program making me a better global citizen. It informs how I worship, how I vote, how I discourse. My experience also informs every discussion I have with people of faith. I recommend making this a part of every student's faith and educational journey. I still struggle with the mysterious and transcendent aspects of God; I think many Christians do. But, I will always be grateful to my semester in the Middle East for opening me up to the positive power of the faith-led life. ▮

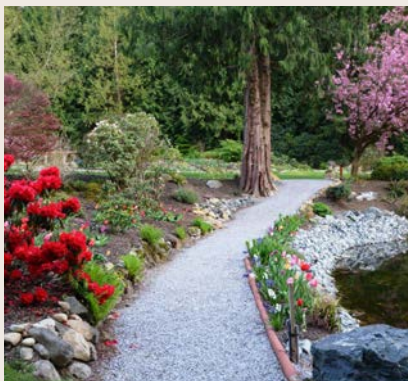
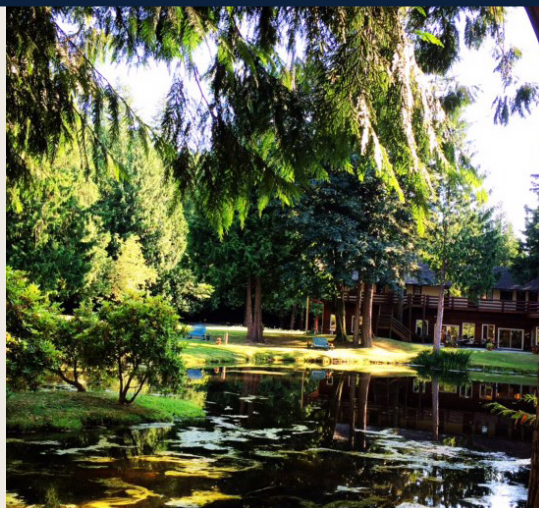
"[My semester abroad] forced me to take faith, and the faithful, more seriously, and it opened me up to the positive possibilities of faith-led life."



JOHN M. ZWIER is an associate at Carlson, Caspers, Vandenburg, Lindquist & Schuman. A graduate of Calvin College and the University of Michigan Law school, he attended the Middle East Studies Program in Fall 2003.

FROM TOP: The Fall 2003 MESP class poses in front of an ancient Siwa Oasis building; MESP students had the opportunity to talk with Elias Chacour; the MESP students visit an oasis in the desert; Zwier (seated) and some of his MESP classmates visited the Sahara during their travels; Zwier and his classmates volunteered at St. Andrew's Refugee Center while at MESP.

Photos courtesy of John M. Zwier.



These photos are from assorted Leadership Development Institutes over the years.

Photos courtesy of Cedar Springs Christian Retreat Center, Karen A. Longman and Shirley V. Hoogstra.

Changing the Face of Christian Higher Education, One Leader at a Time

By Jo Kadlecsek



SIX YEARS INTO her job as an associate program director at Pepperdine University in Malibu, California, Kristin Bailey realized she hadn't thought much about professional development. Though she'd come a long way from her first job as a fourth grade teacher before earning a master's degree in community counseling, her move into higher education presented her with new challenges and new discoveries about herself.

When a colleague pointed her to the CCCU's Women's Leadership Development Institute (WLDI), she didn't hesitate. Not only did it provide much-needed focus on her own leadership abilities, but the institute also gave Bailey the Christ-centered emphasis she'd been hoping for.

"After working a hectic schedule for years, I was more than ready to be replenished," Bailey recalls as she arrived at WLDI the summer of 2014. "I couldn't have known then where that journey would lead me. And since attending, I've often asked myself how four days together at a retreat center could empower women to do things they never thought they would do in their lives."

The combination of Christian commitment, the latest literature and research about leadership, time spent with mentors, and space to reflect and consider new ideas made Bailey's experience a transformative one. Empowered by what she learned at the WLDI, Bailey immediately applied to Pepperdine's educational leadership, administration and policy doctoral program after she returned from the retreat.

"Attending a conference that aimed to nourish and empower women leaders helped me begin to embrace my own style of leadership, consider the language that I use when describing my role at work, and take more risks in my personal and professional life," she says. "I have begun to see new possibilities and feel excited when thinking about what's next in my career."

And that's the point. Since the CCCU first began offering these institutes in 1998, the WLDI, the "Mixed" (men's and

women's) Leadership Development Institute (LDI), and, more recently, the Multi-Ethnic Leadership Development Institute (M-E LDI) have equipped more than 400 emerging leaders from nearly 90 member campuses. Like Bailey, many participants have advanced in their careers to positions as deans, vice presidents, and provosts. In fact, more than 50 participants have served or are currently serving as cabinet-level leaders, almost all of them within the CCCU membership; this number includes 32 chief academic officers and 12 presidents.

FILLING A CRITICAL NEED

The initial formation of the institutes and their continued success are due in large part to the work of Karen Longman, who served as the CCCU's vice president for professional development and research between 1980 and 1999. Today, she directs the Ph.D. program in Azusa Pacific University's department of higher education and she continues to work with the CCCU to plan and lead the institutes. Because of her continued investment in Christian higher education, she received the CCCU's 2016 John R. Dellenback Global Leadership Award. The award is presented to those who have made outstanding contributions to Christian higher education through scholarship, writing and public influence.

During her tenure at the CCCU, Longman saw a gap in Christian higher education for the mentoring and training of its future leaders – particularly for women and leaders of color. It wasn't just a problem for CCCU campuses, however. "Higher education in general hadn't been very good at providing the kind of training and mentoring that contributes to the success of those moving into higher levels of campus leadership," Longman says.

The institutes were designed from the beginning to be an informative, challenging and affirming experience for many who had never before considered taking on a greater leadership role. That affirm-



KAREN LINDSEY-LLOYD

KAREN LINDSEY-LLOYD worked as Mississippi College's director of career services before moving last year to Texas Christian University. She has 15 years of experience in the corporate world and was named one of Mississippi's 50 leading businesswomen. But it was her experience at the WLDI in 2012 that helped shape her current career path.

"My research interests include women in leadership in both higher education and corporate settings," says Lindsey-Lloyd, who is currently completing her doctorate in higher education at Azusa Pacific University. "I have also felt within myself a strong commitment to advance Christian higher education and to ensure quality leadership within our ranks."

She found both such commitments at the WLDI when she joined 25 other women from 14 campuses to study leadership literature and best practices and to discuss how each applies to their distinctive positions and institutional settings.

"I felt like I was home," she says. "I was reminded that leadership can be lonely if we do not make an effort to connect with others."

Mentoring, role-playing and even devotional reflections all helped create a camaraderie within the cohort that can sometimes be missing in higher education, Lindsey-Lloyd says, and that is exactly what she hopes to emphasize throughout her career.

Photo courtesy of Karen Lindsey-Lloyd.



PETE C. MENJARES

PETE MENJARES, the CCCU's senior fellow for diversity, was chair of the education department at Biola University when a colleague suggested he attend LDI in the summer of 2000. Menjares was not sure he wanted to be a full-time administrator, given that his doctoral studies had been concentrated on educational research. So the LDI experience came at just the right time for him in discerning his vocational call.

Not long after participating in LDI, Menjares became associate provost of diversity at Biola before being promoted to vice provost for faculty development and academic effectiveness. A few years later, Menjares was appointed the 11th president of Fresno Pacific University in Fresno, California, becoming its first Hispanic president.

Today, Menjares is the principal and owner of Menjares Consulting Group, where he provides professional consultation services to Christian colleges and universities, focusing on building capacity for diversity.

"The LDI effectively changed my life and career trajectory," he says. "The emphasis upon leadership as a calling confirmed my career path in administration. It would not be an overstatement for me to say that I have had leadership roles within the CCCU in part due to my LDI experience. I believe the LDI experience results in a peer network that is like-minded, national and invaluable."



Located near the Canadian border, the rural setting of Cedar Springs Christian Retreat Center in Sumas, Washington, provides an idyllic setting for campus leaders to learn and grow in their work.

ing process starts during the application, Longman says, because applicants must have two letters of recommendation from current campus leaders.

"These letters typically articulate why applicants are seen as having potential for future senior-level leadership. Many participants have said that until they began the nomination process, they were not aware of their own leadership potential or the fact that others from their campus saw that potential in them," Longman says.

That approach has led to past institute participants seeking out the next generation of leaders themselves, Longman says. That continual searching and development of others has a positive effect for all of Christian higher education.

"There's a large and growing body of research that documents the many benefits of having diversity in senior leadership and on governance boards of both nonprofit and for-profit organization, such as improved financial performance, a strengthened organizational climate, and enhanced organizational innovation and collective intelligence," Longman says.

VISION CASTING IN A PICTURESQUE SETTING

From the beginning, the institutes' organizers focused on hosting the event at a

picturesque setting, one underwritten by the generosity and vision of early advocates like Barry and Sharon Hawes, who funded and attended several of the first institutes. Held every June, participants meet at the Cedar Springs Christian Retreat Center in rural Sumas, Washington. There, far from the demands of deadlines and duties, they are guided for the next four days by a team of seasoned senior-level leaders and are encouraged to slow down, learn and test ideas, network with like-minded colleagues and consider new levels of responsibility.

"The location intentionally invites leaders to leave their busy lives and reflect," says CCCU President Shirley V. Hoogstra, who attended her first leadership development institute early in her tenure at Calvin College in Grand Rapids, Michigan, and has continued to be a resource leader for the program over the years. "We want people to be in a place where their imagination can be free and where God's Spirit is optimally evident [in nature]. It's a quiet place of awe that prepares you for humility and learning."

The unique location invites deeper emphasis on faith and vision. Recognizing the high turnover rates and challenges in higher education, Hoogstra says this spiritual focus provides great opportunities for in-

Photo courtesy of Pete C. Menjares. Photo Courtesy of Cedar Springs Christian Retreat Center.



The attendees of the first Women's Leadership Development Institute pose for a picture in 1998.

stitute participants to revisit their vocation.

In addition, Longman and the other institute leaders equip attendees beyond that brief retreat by supplying them with a variety of leadership articles and books, a personalized year-long professional development plan, and a subsequent two- or three-day "shadowing experience" with cabinet-level leaders on another CCCU campus.

Though hundreds of leaders have gone through the program, Longman says

there's still work to be done. "There are still many highly talented people working on our campuses who remain in functionary roles because their talents have not been affirmed and fully developed, and we in Christian higher education should be leading the way in affirming and developing those talents." ■

JO KADLECEK served as a writing professor at four different CCCU campuses, and was an invited speaker at the LDI in 2000. Recently she and her husband relocated to the Sunshine Coast of Queensland, Australia, where she writes full time.

BY THE NUMBERS

LEADERSHIP DEVELOPMENT INSTITUTES

400+
EMERGING LEADERS

90
NEARLY
MEMBER CAMPUSES

50+
CABINET-LEVEL LEADERS
INCLUDING...

32 PROVOSTS
12 PRESIDENTS

Photo courtesy of Karen Longman. Photo courtesy of Kina Mallard.



KINA MALLARD

KINA MALLARD attended her first LDI in 2002 when she was the director of the Center for Faculty and Academic Development and the communications department chair at Union University in Jackson, Tennessee. From there, she was appointed assistant academic dean at Gordon College in Wenham, Massachusetts, and quickly promoted to academic dean. She moved from Gordon to Carson-Newman University in Jefferson City, Tennessee, for a provost position before advancing to executive vice president.

Each step helped prepare Mallard for her ultimate goal and calling as a college president and in spring of 2015, she was appointed president of Reinhardt University in Georgia. Mallard has little doubt the LDI experience informed her decisions and introduced her to a vast network of support and resources that have shaped her leadership journey.

"The leaders of the LDI were presidents and vice presidents who freely shared their experiences with us," she says. "The time we spent [at Cedar Springs] was well-structured with readings and case studies but also fun for relationship-building and reflection. I still keep in touch with those in my group and enjoy watching their careers unfold. In many ways, the institute gives you a break from your daily activities and permission to focus on what it means to be a leader in Christian higher education."

Dreams Dashed & Redefined

The disruption of civil war led to a new purpose for Steven Grudda.

By Morgan C. Feddes



2016 AWARD RECIPIENT

STEVEN GRUDDA
Houghton College

EDITOR'S NOTE: In honor of its 40th anniversary, the CCCU launched a new award last fall: the CCCU Young Alumni Award. Utilizing social media and online voting, thousands of people cast their votes for 30 nominees, narrowing the selection down to 12 finalists before casting their votes for the final winner. Featured here are the stories of the winner and two runners-up; look to the summer issues of our online newsletter eAdvance for stories about the remaining finalists.

Photo courtesy of Steven Grudda.

A S A FRESHMAN in high school, Steven Grudda dreamed of playing professional soccer. He was on his way: he'd just made the varsity team at his high school and was looking forward to his first big game.

That game never happened. Grudda's family served as missionaries in Ivory Coast (also known as Côte d'Ivoire), and when civil war broke out, they were forced to evacuate. His high school closed down; some of his childhood friends were forced to fight. The war changed everything.

"That whole bubble burst," Grudda says. "Giant wheels of government policy and geopolitical events had just ruined my world. So that made me start thinking on a much bigger scale."

When Grudda became a student at Houghton College in Houghton, New York, several years later, he took some introductory classes with professors who had extensive experience in international relations and with international aid groups. It cast a new light on his experiences in Ivory Coast and on what he wanted to do with his college career.

"I began to realize I could actually study the problem that so upset me in high school," he says. "Those questions became very meaningful for me, and I began to see the academic pursuit as far more meaningful than just, 'What job am I going to get after [graduation]?'"

Grudda majored in international relations and French, and he took every opportunity he could at Houghton to put his studies into action even before he graduated. On campus, he developed leadership skills and experience through involvement in student government, as captain of the soccer team and as a resident assistant.

Off campus, Grudda took advantage of other opportunities to learn and develop his skills. He was one of the students that Ndunge Kiiti, professor of international development at Houghton, took to a number of symposiums organized by the Institute for African Development. "Steve was always inquisitive and asked questions at the symposiums," she says. "I get inspired when I see students [like Steve] connect theory and practice and really take action on current issues and challenges in our world – even while they are students."

Grudda did just that, spending every summer during his college career working in Africa. The first two summers he served on mission trips to Ivory Coast. He spent the next two summers working and researching in Sierra Leone with Houghton and partner organization World Hope International (WHI).

That experience led to him back to Sierra Leone after graduation to continue working with WHI and Houghton in coordinating the Mango Out-Growers Project, which connected farmers to Sierra Leone's first fruit concentrate manufacturer, Africa Felix Juice. The project helped farmers gain income from mangoes that would have otherwise gone unharvested.

"Students [like Steve] that approach international development with a faith mindset are typically motivated by something more than just getting experience or getting paid – they're fulfilling a higher cause directed by God," says John Lyon, WHI's president and CEO and a fellow Houghton graduate. "That makes those candidates really appealing to work with because they're much more motivated – and for the right reasons."

Today, Grudda works as an associate at Endsight Consulting, based in Washington, D.C., where he serves as the lead on African agribusiness. It's a role that allows him to continue to empower and support small farmers and communities throughout Africa.

It was his education at a Christian college, Grudda says, that helped him recognize how his faith and his upbringing as the child of missionaries could fully incorporate into his calling in business and economics.

"The preparation I had at Houghton helped me realize I need to be able to do good, but I also need to be able to articulate my own motivation for why I'm doing that," he says. "I'm here to do good, and do good business; I'm going to make money and they're going to make money. But my motivation is because Jesus wants us to take care of each other and look out for people who need some extra support, and I think I can be part of that solution. If I had gone to another institution, I don't think I would have exited with the same kind of worldview or the same sense of that servant-leadership role."

2017 CCCU Alumni Award Timeline

MAY 15: NOMINATION PROCESS OPENS

Campuses select one alumni from the last 10 years (2007 on) to nominate. Entries should include an article of no more than 800 words (text must be in a Word document) and images. Send entries to editor@cccu.org.

AUGUST 31: NOMINATION PROCESS ENDS

OCTOBER (CHRISTIAN HIGHER EDUCATION MONTH): Voting Process Begins

Defining Moment

An entrepreneurship class brought all of Hallie Darphin's experiences and desires into a singular focus.



HALLIE DARPIN
Mississippi College

AS SO OFTEN happens in college, a single class near the end of her time at Mississippi College in Clinton, Mississippi, showed Hallie Darphin how to unite her psychology major, her business and writing minors, and a semester-long experience in Uganda into a life-changing passion.

This particular class was on entrepreneurship. Darphin had just recently returned to campus after taking a semester off to work at a children's home in Uganda, and she wanted to go into missions. As she went back to campus, her father encouraged her to consider getting a business minor. Darphin was initially skeptical about business, as in her experiences she had seen people choose money over relationships.

But her view on that quickly changed in the course of her studies; indeed, it was through the business entrepreneurship class that she found her calling. "The professor said, 'Take a problem that you're passionate about and solve it using business,'" Darphin says. "I had just seen this need for education funding and sustainability in Uganda, and was like, 'Wait, we can solve that? We can fix problems with business?'"

The outcome of Darphin's work in that class was Dot Products, a company that sells eco-friendly school supplies and helps educate children in the Democratic Republic of Congo, Mexico and Tanzania. In addition to funding education, Darphin hopes to eventually move some of the production of the supplies to those countries in which students are being supported as way to help provide jobs for their parents.

"[Mississippi College] gave me the understanding, the knowledge and the practical application that allowed me to move from being a scared psychology major who felt [doing something like this] was impossible and instead say, 'This is going to be hard, and I'm going to need a lot of help, but I can do this. And this is something I can do today instead of 15 years from now.'"

Photo courtesy of Hallie Darphin.

Healthcare Economics

With a passion for public health and development, Damilola Junaid is working to make a difference in Nigeria.



DAMILOLA JUNAID
Gordon College

A SIMPLE GOOGLE search led Damilola Junaid to the campus that would change the course of her career path.

A Nigerian native who attended high school in London, Junaid was searching for a Christian university that would enable her to begin the process of becoming a doctor and also fit her other criteria, such as campus size and financial aid availability. Her search led her to Gordon College in Wenham, Massachusetts, where she majored in biology in the pre-medicine concentration. She later added a minor in economics, and it was a course in economic development that shifted her focus from medicine to public health.

"[The class] sparked my interest in better understanding the relationship between how a country's economic state affects its healthcare system. Our class discussions about aid versus trade helped me realize every nation has the potential for growth if it invests in its people and creates opportunities for trade," she says.

Junaid hopes to one day hold a leadership role in determining the trajectory of any healthcare field she decides to pursue, particularly in Nigeria. To that end, she entered Gordon's first business plan competition her senior year and won a prize to launch her proposed organization: ARISE, a nonprofit that addresses the stigma of STD testing in Nigeria.

In addition to ARISE, Junaid also currently works as a research technician in the OB/GYN department at Brigham & Women's Hospital in Boston, Massachusetts, where she and her colleagues work on understanding the links between various reproductive issues pertaining to the health of women and babies around the world.

Junaid says that her education at Gordon not only helped shape her career but it also strengthened and shaped her faith. "[Gordon] taught me to ask the right questions about my faith – to not see Christianity as black and white, but to learn to be patient with myself and others in figuring out who we are in Christ," she says. "[At times] I questioned my faith and had doubts, but my understanding is being strengthened on a daily basis, and my worldview has changed over the years for the better as a result." ■

Photo courtesy of Damilola Junaid.

THE SPIRITUAL LIVES OF CCCU STUDENTS

What is – and isn't – happening in students' spiritual growth.

By Todd W. Hall



ne of the most important goals of CCCU institutions is to help students grow spiritually and develop their character. It is also one of our biggest challenges. In order to guide students in their spiritual growth, we need to know where they are. We have to assess how our students are doing spiritually and evaluate the effectiveness of our spiritual programs. In fact, secular accrediting agencies have begun asking for evidence that we are assessing and improving student spiritual development, since it is a core part of our mission. For more than a decade, the CCCU has assisted its member institutions in this endeavor by coordinating efforts to assess student spirituality.

The Spiritual Transformation Inventory (STI) was first offered as an optional part of the CCCU's Comprehensive Assessment Project (CAP) in 2005, and it has since been regularly administered by many member institutions. A comprehensive assessment that evaluates both students' spirituality and campus programs, the STI has demonstrated high reliability and validity and has been administered to more than 28,000 students at over 40 Christian colleges.

A CONCEPTUAL MODEL OF RELATIONAL SPIRITUALITY

When campuses administer the STI, students report on their spiritual experiences in 33 different areas, which are grouped into five domains:

1. Connecting to God
2. Connecting to Self & Others

3. Connecting to Spiritual Community
4. Connecting to Spiritual Practices
5. Connecting to God's Kingdom

The STI also measures the importance and level of impact of 24 campus spiritual programs and 24 spiritual outcomes. Results are provided for the five domains and 33 areas, and for the 24 program items and 24 spiritual outcomes.

The theoretical approach to the STI centers on the importance of relationship with God and others and is appropriate for a wide variety of Protestant denominations. This conceptual model is referred to as "relational spirituality."

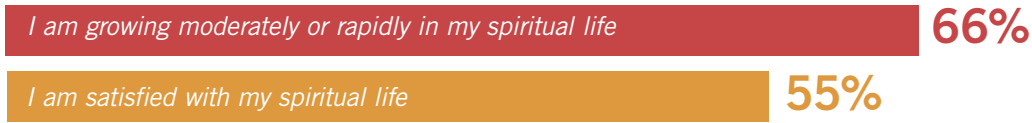
In using the STI to validate a model of relational spirituality, my research lab found that: 1) more secure attachment predicts higher "realized Christian spirituality" (defined by students' connection to God, themselves, others and their spiritual communities, as well as their perceived spiritual growth in the past year), and 2) the positive impact of secure attachment is generally strengthened by spiritual practices and involvement in the spiritual community.

The STI provides a tool and conceptual model to assess students' attachment tendencies (what students rely on for spiritual inputs), their spiritual practices and spiritual community, and their realized spiritual outcomes.



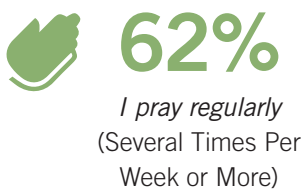
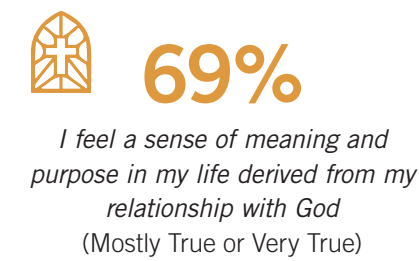
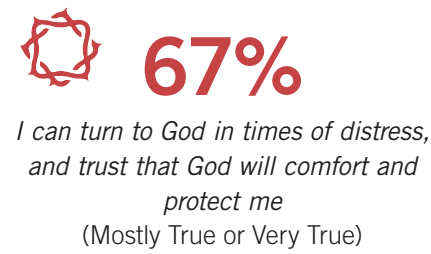
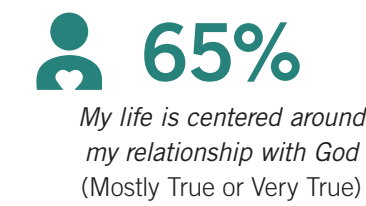
OVERALL SPIRITUAL STANDING FOR STUDENTS

Using results collected over the last five years from 9,608 students at 22 different CCCU institutions, we can identify strengths and areas of growth in students' spirituality and in our campus programs. The majority of CCCU students are experiencing a substantial amount of spiritual growth throughout their education.



SPIRITUAL STRENGTHS FOR STUDENTS

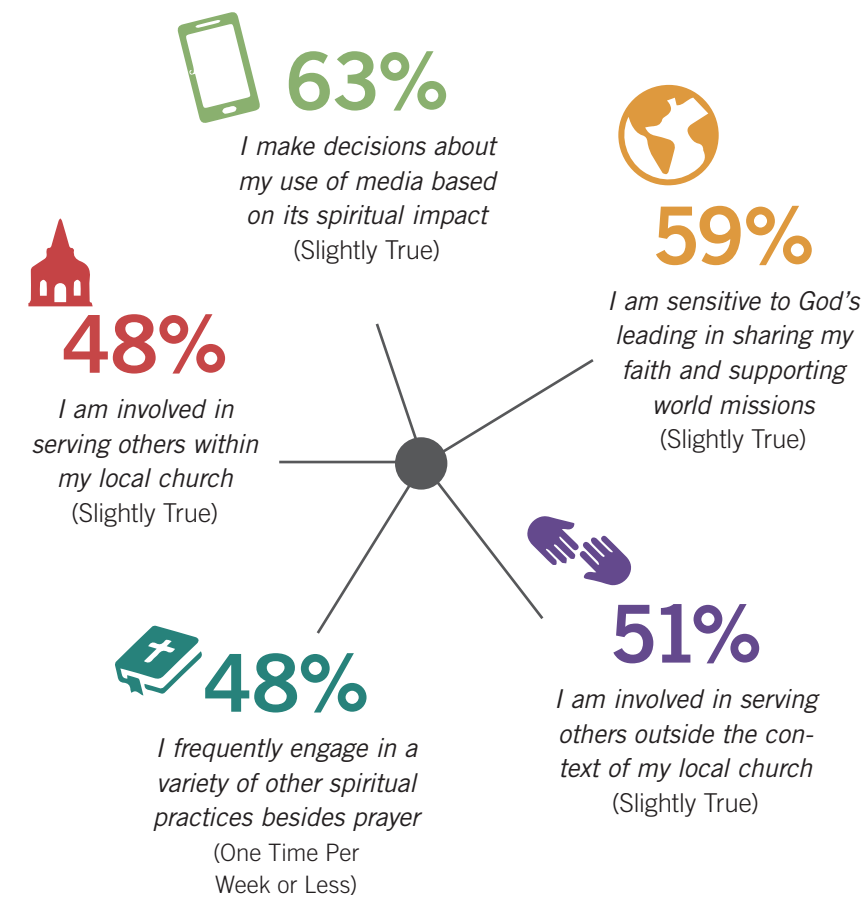
Of the 33 areas of spiritual development, four areas stand out as relative strengths:



As one would expect, students doing well in one of these areas tend to be doing well in the others, likely because they all contribute to a unified spiritual vitality.

GROWTH AREAS FOR STUDENTS

While it is evident that CCCU students are doing well in several foundational areas, the data also revealed five areas that show a need for growth among students as a whole:

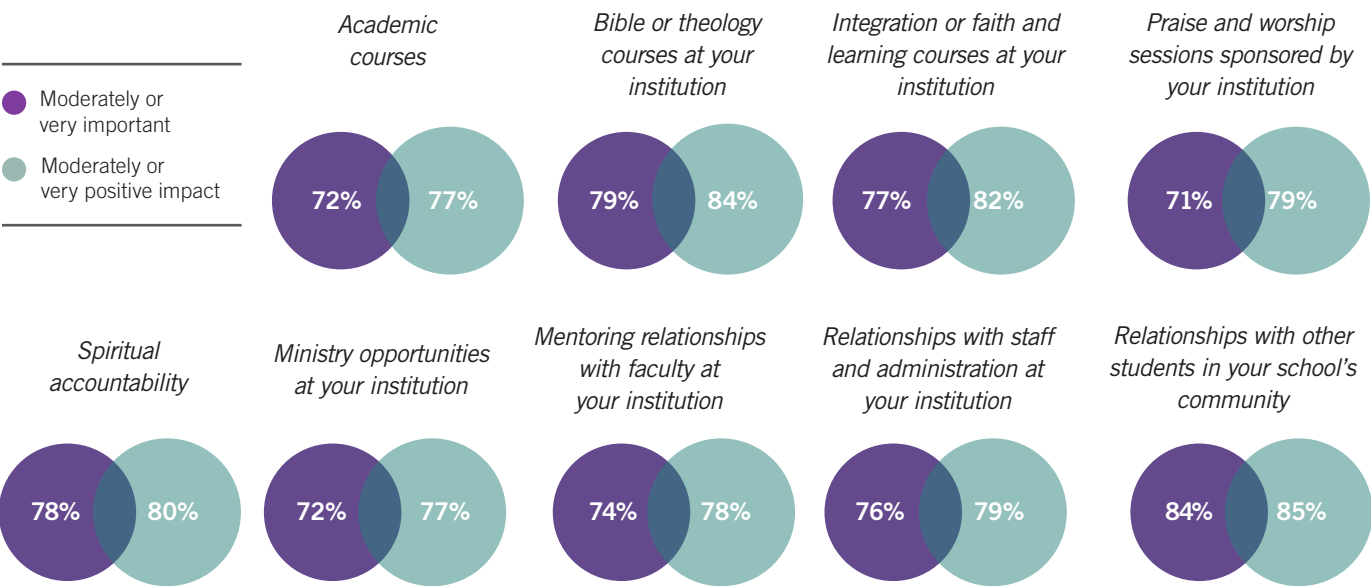


Social media has changed the way our students communicate and construct their identity. The STI results indicate that more work needs to be done to help students use social media wisely. Evangelism and service may be impacted by students' busy schedules and immersion in their studies. While many schools emphasize these areas, the data suggest that evangelism and service represent growth areas for students.

Finally, it is interesting to note that students are reporting high levels of prayer, but lower levels of other spiritual practices. This suggests that it may be helpful for campuses to engage in discussions and structured experiences of other spiritual practices besides prayer.

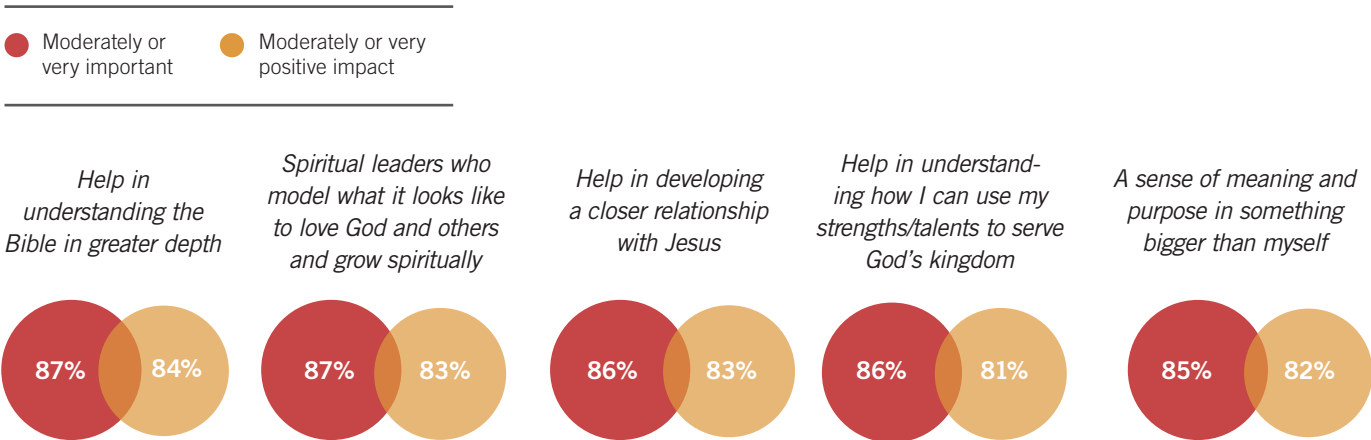
PROGRAM STRENGTHS

Of 24 program areas that are assessed, students reported that nine are both important and have a positive impact on their spiritual development:



TOP SPIRITUAL OUTCOMES

The STI also asks students to rate 24 spiritual outcomes in terms of 1) how important it is for their school to help them with these outcomes, and 2) the impact the school as a whole has had on these outcomes. Though all outcome areas showed high importance and impact ratings among students, the top five are noteworthy:



It is interesting to reflect on the relationship among these five outcomes. A sense of meaning and purpose is foundational for our well-being, and we know this comes from connecting to something larger than ourselves. Recent research by psychologist Roy Baumeister and his colleagues shows that people experience meaning as distinct from happiness or positive emotions. These five outcomes are interrelated and link directly with the five areas that Baumeister found to be associated with a sense of meaning in life. When we help students grow in these five spiritual outcomes, we help them embark on a life of meaning and purpose, ultimately found in relationship with God.

QUALITATIVE THEMES OF STUDENTS' SPIRITUALITY

In addition to using quantitative measures of spirituality like the STI, it is also helpful for campuses to gain a more in-depth view of their students' spirituality through interviews, focus groups and qualitative analysis. In a recent series of qualitative studies with CCCU students, we sought to do this by investigating themes that differentiated students considered to be spiritual exemplars from those judged to be to non-exemplars. Our findings showed that students who are considered to be spiritual exemplars 1) take more ownership of their faith, 2) are more intentional about creating spiritual community, and 3) face and accept spiritual pain.

We also found six general themes that characterized all students' spirituality – three positively oriented and three negatively oriented:

POSITIVE THEMES

1

Pursuing authenticity in relationship with God

2

Maturing in spiritual development

3

Having corrective relational experiences with God

NEGATIVE THEMES

1

Guarding against vulnerability with God

2

Fluctuating in feeling connected to God

3

Experiencing frequent emotional insecurity in relationship with God.

Themes identified from campus-based focus groups and interviews such as these can provide a powerful supplement to the overall picture of students' spiritual lives.

USING THE STI ON YOUR CAMPUS

How, then, can STI results help your campus's spiritual formation efforts?

Accurate Assessment of Campus Spiritual Development Programs

The STI can be administered to all class ranks. Many campuses administer it to each cohort when they are freshmen and seniors. The results allow campuses to identify relative strengths and growth areas in terms of students' spiritual experiences. In addition, STI results enable campuses to identify program strengths (in which students report high importance and impact) and challenges (in which students indicate low levels of impact in areas of high importance). This information can be used to improve spiritual formation programs and outcomes. This allows schools to focus their efforts on areas of challenge and to track and document the impact of new programs. In addition to traditional programs, many institutions are integrating the STI into online programs to track spiritual outcomes for these cohorts. Identified spiritual strengths and challenges can also inform strategic planning processes.

Personalized Feedback for Each Student

In addition to group reports that provide aggregate results for campuses, individual reports provide students: 1) immediate results and feedback on all 33 scales; 2) a personalized 6-week growth plan; and 3) a curriculum of soul projects for all 33 areas. A growing number of schools utilize the individual report for students as part of a required class, internship experience or online/hybrid program.

Comparison to Other CCCU Schools

The STI provides national benchmarking based on data collected from other CCCU institutions. The CCCU database is updated daily and can be segmented by class rank. This allows campuses to evaluate their students' overall spiritual development compared to other CCCU institutions, providing an important view of their students besides raw scores.

Accreditation Resource

STI results are also valuable for documenting spiritual outcomes for accreditation purposes. Schools can document improvement in spiritual outcomes as a result of spiritual programs. This allows campuses to show that they are using assessment results to improve programs and thereby closing the assessment loop. CCCU schools are generally reporting improved spiritual outcomes when they use STI results to inform decisions regarding their spiritual programs. The ultimate goal of the STI is to assist campuses in helping their students build a strong spiritual foundation for a life of love and service in God's Kingdom. ■

LEARN MORE

To view the full STI Technical Report or to learn how to administer the STI on your campus, visit SpiritualTransformation.org



TODD W. HALL is professor of psychology at Biola University and chief scientist for E Pluribus Partners, where he helps organizations develop a culture of connection. Hall is a leading scholar in the measurement of spirituality, spiritual development and the integration of psychology and theology. He developed the Spiritual Transformation Inventory and is a co-developer of the MCORE, an assessment of core motivation that combines narrative and quantitative methodologies. For more information on the STI, visit SpiritualTransformation.org or contact Hall at todd@drtodddhall.com.

ADDITIONAL RESOURCES

For more information on these results and other past findings of the Spiritual Transformation Inventory, check out these additional resources:

"Christian Spirituality and mental health: A relational spirituality paradigm for empiracle research" (*Journal of Psychology and Christianity*) by T.W. Hall

"Relational Spirituality: An attachment-based model of spiritual development and psychological well-being" by B. Augustyn, T.W. Hall, D. Wang, and P.C. Hill

"Spirituality at a crossroads: A grounded theory of Christian emerging adults" (*Psychology of Religion & Spirituality*) by K.L. Bailey, B. Jones, T.W. Hall, D.C. Wang, and J.M. McMartin

"Some key differences between a happy life and a meaningful life" (*The Journal of Positive Psychology*) by R.F. Baumeister, K.D. Vohs, J.L. Aaker, and E.N. Garbinsky

"What is the 'Relational' in Relational Spirituality? A Review of Definitions and Research Directions" (*Journal of Spirituality in Mental Health*) by J. Tomlinson, E.S. Glenn, D.R. Paine, and S.J. Sandage

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Editor's Note: David Brooks, *New York Times* columnist and author of the best-selling book *The Road to Character*, was the keynote speaker at the 40th Anniversary Celebration Gala in Washington, D.C. The following is a transcript of his speech; it has been edited for length.

WORDSOVERHEARD

The Cultural Value of Christian Higher Education

Christian colleges can develop students in ways few other institutions can.

Whenever I'm at events, especially in a Christian community, I think about how odd it is that I got here. I grew up in Greenwich Village in the 1960s in a somewhat left-wing household. When I was 5, my parents took me to a "be-in" in Central Park, which was where hippies would go just to be. One of the things they did was they set the garbage can on fire and threw their wallets into it to demonstrate their liberation from money and material things. I was 5, and I saw a \$5 bill in the fire, so I broke from the crowd, reached into it, grabbed the money and ran away, which was my first step over to the right.

I grew up in a Jewish home but went to a church school, Grace Church School on Lower Broadway. I was part of the all-Jewish boys' choir at Grace. We were about 40 percent Jewish — it's Lower Manhattan, New York — and when we would sing the hymns, to square with our religion we wouldn't sing the word "Jesus." The volume would drop down and then it would come back up again. So that was unusual [background] to get here.

I've spent much of my life with secular morality. I think the most spiritual institution I would go into is Whole Foods. So it's odd, but God willed it in some way. Five years ago, I started writing a book on cognitive humility. I had a colleague at the *New York Times* named Anne Snyder who's a Wheaton grad, and she persuaded me it should be about moral and spiritual humility. The book changed a lot, and over the ensuing two years, Anne fed me so many books from her Wheaton College curriculum that I feel I deserve a Wheaton diploma by proxy. Writing the book and working in this sphere turned out to be more transformational than I could have imagined.

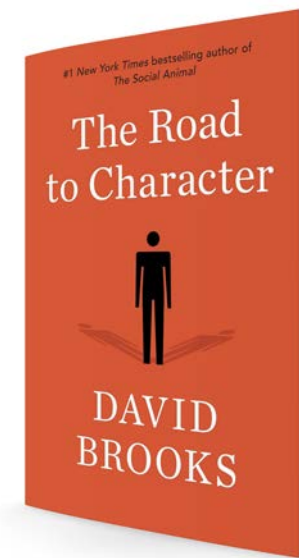
There are moments of writing that book, I remember, where I was expanding my knowledge of theology and God's work. I was coming to new understandings of history. There were moments when I was experiencing the lives of my characters, like Augustine's final conversation with his mom, Monica, who was the helicopter mom to beat all helicopter moms. But at the end of her life, she says to him, "You are the Christian I wanted you to be." They

had a conversation of harmony after a life of conflict. They go beyond the material to the spiritual, talking about the life behind and the life to come. She's about to die and he has a word repeated over and over again: hushed. "As we spoke, the sound of the trees was hushed. The sound of the birds was hushed. The sound of the voices was hushed. The sound of our hearts was hushed." You get the sense of tranquility in falling into God's grace.

Since the book has come out, I've gone on a Christian college tour in the last couple of months. I went to chapel at Hope College. I met students at Calvin College, Union University, Whitworth University; a beautiful dinner at Gordon College; a choir performance by Nyack College students at St. Patrick's Cathedral; commencement at Westmont College; a retreat with Wheaton faculty members; and many others. I've come to love and appreciate the world of Christian colleges.

Some Christian institutions adopt an adversarial posture toward the mainstream culture, a "Benedict Option" of circling the wagons, because things seem to be going against them. From my vantage point, it's the complete opposite [for Christian colleges]. You guys are the avant-garde of 21st century culture. You have what everybody else is desperate to have: a way of talking about and educating the human person in a way that integrates faith, emotion and intellect. You have a recipe to nurture human beings who have a devoted heart, a courageous mind and a purposeful soul. Almost no other set of institutions in American society has that, and everyone wants it. From my point of view, you're ahead of everybody else and have the potential to influence American culture in a way that could be magnificent. I visit many colleges a year. I teach at a great school, Yale University. These are wonderful places. My students are wonderful; I love them. But these, by and large, are not places that integrate the mind, the heart and the spirit. These places nurture an overdeveloped self and an underdeveloped soul.

My students, as I say, are amazing. By the time they get to Yale, they've started



The Road to Character
David Brooks
(Random House)

four companies, solved three formerly fatal diseases, and majored in a lot of obscure sports. They have the ability to dominate classroom discussion while doing none of the reading. They do amazing community service. In class, they are vibrant and curious and wonderful to be around, but they've been raised in a culture that keeps them frantically busy putting out fires — the next deadline, the next test. Their friendships are never on fire, and they get neglected. Their souls are never on fire, and they get left behind. They've been raised in a culture that encourages them to pay attention to the résumé virtues of how to have a great career but leaves by the wayside long periods of time to think about the eulogy virtues: the things they'll say about you after you're dead.

They go through their school with the mixture of complete self-confidence and utter terror, afraid of a single false step off the achievement machine. Many of them are victims of conditional love. Their parents shine strong beams of love upon them when they're doing what their parents approve, and the beam of love is withdrawn when they do something the parents disapprove. They have not been provided with a moral vocabulary, so the only vocabulary they have is a utilitarian one. They use economic concepts like "opportunity cost" in

an attempt to understand their lives. They have not been taught words like "grace," "sin," "redemption" and "virtue" that would enable them to get a handhold on what's going on inside.

They assume that the culture of expressive individualism is the eternal order of the universe and that meaning comes from being authentic to self. They have a combination of academic and career competitiveness and a lack of a moral and romantic vocabulary that has created a culture that is professional and not poetic, pragmatic and not romantic. The head is large, and the heart and soul are backstage.

Most universities have made this worse. Most universities have gotten out of the business of spiritual and character development, and they've adopted a research ideal. We've all benefited intellectually from this research orientation, but as Tony Kronman writes, this orientation "draws our attention away from the whole of our lives and requires that we focus on some small special aspect of it instead." It makes the idea of our lives as a whole seem less familiar and less compelling. It emphasizes the instrumental reasoning over the other faculties of heart and soul. It teaches students how to do things but less why they should do them and less how to think about what is their highest and best life. To ask about the meaning of life is to appear unprofessional.

In a sense, what's happened is obscene. "Obscene," if taking that word literally, means it's something that covers over and eclipses the soul. The result of this is not shallowness, particularly. It's not decadence. It's hunger. My students are so hungry for spiritual knowledge. On book tour, I would go into rooms of CEOs or into these rooms of business conferences. These guys would be the most materialistic people you could imagine, and I'm coming in with this wahoo stuff about soul — I don't know how they're going to take this. Yet when I would start talking about this stuff, the audience locked in because they, too, are hungry. They're hungry because God made us restless until we rest in him. They are hungry because they have an unconscious boredom when they realize they

have not achieved the highest level of their own fulfillment.

I think that God has given us four kinds of happiness. First, at the lowest level, material pleasure – good food, nice clothes. Second, ego and comparative happiness – winning status, being better than other people. Third, generativity – the pleasure you get from giving to others. Fourth, and the highest and the necessary kind of happiness, transcendence – an awareness of one’s place in a cosmic order; a connection to a love that goes beyond the physical realm; a feeling of connection to unconditional truth, love, justice, goodness, beauty and home. God calls us, and our nature demands, that we try to achieve level four. We’re endowed with a moral imagination, and if it is not met, there’s a longing; there’s a loneliness; there’s a hunger for life’s meaning.

Many of our institutions, and especially our universities, don’t do much to help our graduates achieve that transcendence. But for Christian universities and other religious institutions, this is bread and butter. This is the curriculum. This is the chapel service. This is the conversation students are having late at night. It’s lived out. Now, you in this room, have the Gospel. You have the example of Jesus Christ. You have the beatitudes; the fire of the Holy Spirit; you believe in a personal God who is still redeeming the world. As Pope Francis demonstrated, when a single person acts like Jesus, the whole world is transfixed. Carrying the Gospel is your central mission to your students and to those you serve beyond the campus walls, but that’s not all you have. You have a way of being that is not all about self. You have a counterculture to the excessive individualism of our age. You offer an ideal more fulfilling and more true and higher than the ideal of individual autonomy.

You offer lessons in the art of commitment. When I go to Christian colleges, the students there strike me as especially adept at making commitments – sometimes too adept; they want to make all their commitments by age 22. But they know how to commit, and they’ve been taught how to

think about commitments. After I finished my book, I realized that the thing all my characters had was the capacity to make infinite commitments. All the characters in my book – some religious, some not – made a covenant. They made a promise, the kind of promise that Ruth made to Naomi: “Where you go, I will go. Where you lodge, I will lodge. Your people shall be my people and your God, my God. Where you die, I will die and there I will be buried.”

For most of us, our inner nature is formed by that kind of covenant in which the good of the relationship takes place and precedence over the good of the individual. For all of us, religious or secular, life doesn’t come from how well you keep your options open but how well you close them off and realize a higher freedom. Hannah Arendt wrote, “Without being bound to the fulfillment of our promises, we would never be able to keep our identities. We would be condemned to wander helplessly and without direction in the darkness of each person’s lonely heart, caught in its contradictions and equivocalities.”

I came to see that the fulfilled life involves four big commitments: to a spouse and the family; to a vocation; to a faith or philosophy; and to a community. Achiev-

ing levels three and four happiness requires those commitments to be solid and in good shape. We live in a society that is in conspiracy against commitment-making. My students are plagued by FOMO: Fear Of Missing Out. They don’t want to close off any options. We live in a culture that puts a lot of emphasis on individual liberty and personal choice. We live in a society filled with de-commitment devices. The entire Internet is commanding you to sample one thing after another. Tinder is luring students to sample one person after another. Our phones are always beckoning us to shift our attention. How do you make long commitments when you can’t keep your attention on anything for more than 30 seconds?

Moreover, commitment-making is hard, especially for young people. One philosopher said it’s like a vampire problem. Maybe you want to be a vampire; the problem is you don’t know what it feels like to be a vampire. Vampire problems are the kinds where, when you make the decision, you’re making a decision to become somebody else. It’s very hard as your present self to know what it will feel like to be your future self. Getting married is a vampire decision. Your marriage will change you, but you

don’t know how. Having kids is certainly a vampire decision. They will change you. Going to med school is a vampire decision. Committing yourself to a faith is a vampire decision – God will change you.

It’s cognitively a very hard problem, and many people are paralyzed at its face. You can’t think your way through these problems. You can’t do it by pure reason. In any commitment, love is at the core. A commitment is falling in love with something and then building a structure of behavior around it for those moments when the love falters. It arises at a deep sensation of certainty, a moral and spiritual sensation that something is right, that you’ve been called to something.

To understand a calling, to make a commitment, your mind and heart and soul have to be prepared. First, the emotions have to be educated. We’re not necessarily born with wise emotions. At some level, we have to be taught what to feel, what to revere and what to love, what to detest and what to reject. We educate our emotions through having experiences and relationships. We educate them through religious practice. We educate them through culture and literature and the arts. *Middlemarch* educates the emotions about love and regret. There are symphonies that teach us about joy. There are Taylor Swift songs that teach us about sadness.

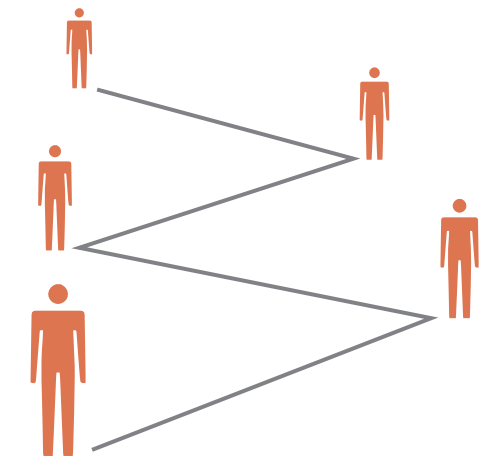
Second, we have to provide students with opportunities to fall in love with a person, a subject, an activity. This capacity for love is part of our nature, but to know what to love and to fall in love in life’s busyness takes some encouragement. Love humbles you because you realize you’re not in control of your own mind. You think obsessively about the person you love. It opens up the crust of life and reveals soft, tender flesh below so you enjoy more and you suffer more. It de-centers the self. You realize your core riches are not in yourself; they’re in another. Love also teaches you how to endure. We’ve all had that first romantic passionate love, but when you educate a love, it’s not reliant on that immediate, passionate first embrace. It longs and endures. It’s what the philosopher Roger Scruton

calls a second love. This long second love carries people through the tragedies and the blessings of life.

A commitment is about fusion. The author Louis de Bernières wrote in the book *Captain Corelli’s Mandolin* about a love that fused people together. One of his characters says, “Love itself is what is left over when being in love has burned away, and this is both an art and a fortunate accident. Your mother and I had it. We had roots that grew towards each other underground, and when all the pretty blossoms had fallen from our branches, we found that we were one tree and not two.” To cultivate that facility is part of the mission for people who educate young people so they know what love is.

The second thing is to teach an appreciation of God’s beauty and use beauty as a guide post toward what is good and virtuous. Plato said in *Symposium*, “He who would proceed aright in this matter should begin in youth to visit beautiful forms.” First, the outward forms, and from outward forms would become an appreciation that the beauty of the mind is higher than the beauty of the form. From that, it would become an appreciation of the beauty of laws and the beauty of existence and that he who follows the trail of beauty, Plato wrote, will come to see “a nature of wondrous beauty, a nature which in the first place is everlasting and not growing or decaying, a beauty absolute, separate, simple and everlasting, which without diminution and without increase or any change is imparted to ever growing and perishing beauties of all other things.” Colleges can thrust objects of beauty before their students and hope for one in a thousand you will provoke one of those primordial experiences of wondering awe that can transform a life and point toward a vocation, a marriage or a faith.

Third, secular colleges have gotten out of holding up exemplars of excellence. At Christian colleges, you have the ultimate exemplar: the life and example of Jesus. But there are other ideas to copy and to inspire, and the ideals of exemplars inflame a desire for excellence. We’ve ruined the word *eros*;



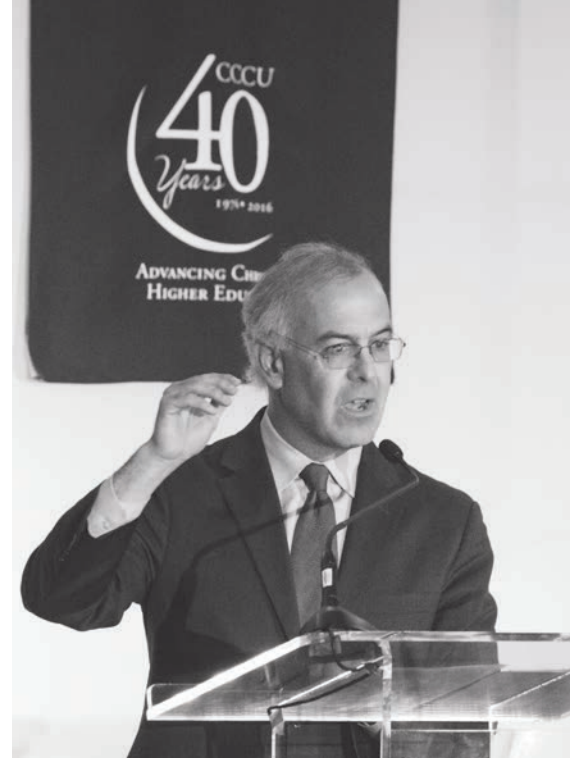
During a Q&A after his keynote address, David Brooks offered this helpful critique of Christian higher education.

A GENERAL CRITIQUE of the evangelical world, I would say, is that sometimes, for people who are seeking, the evangelical world offers [both] ramps welcoming such a person in and walls excluding them. The ramps are often just hospitality; the ramps have the ability to talk about the world in a way that is aware of our spiritual nature.

But a lot of the walls come from a combination of a spiritual superiority complex combined with an intellectual inferiority complex. That comes from an easy assumption of superiority combined with, sometimes, a lack of intellectual rigor. At Yale University, we’re not always nice to each other, but we are pretty intellectually tough with each other. The Christian virtue of kindness sometimes leads to too much intellectual affirmation and not enough harsh critique.

VIEW MORE

To watch David Brooks’ entire speech, please visit www.cccu.org/advance



David Brooks speaks at the Council for Christian Colleges & Universities 40th Anniversary Celebration Gala in Washington, D.C.

Photo by Warren Pettit.

in this culture, we associate it with sex, but for the Greeks, the word *eros* was a longing for the pure, a longing for excellence. In our culture, we don't even have a name for this longing. Dorothy Day called it loneliness. She wrote a book called *The Long Loneliness*, but she didn't mean solitude. By loneliness, she meant longing, longing for God. C. S. Lewis famously called it joy. Joy is not the fulfillment of desires. Joy is the longing itself. We've lost that vocabulary, as we've lost a lot of moral vocabulary. With it has gone some of the insufficient ideals. There was a guy named Robert Livingston in the 19th century who said that when people don't do good, it's often not because they're bad but they have been given an insufficient ideal. That is not true at Christian schools, but it's often true at other schools.

I've tried to express the things that help people find their commitments, find the things that make their lives valuable.

Those are things like falling in love with something, being attracted aesthetically to beauty and having this hunger for excellence. Those are all motivators. But to do a commitment through life and through decades, a commitment is not only motivated – it's disciplined. These are the other things colleges can offer their students: ways to discipline their longings.

The first thing a commitment is disciplined by is truth. Tim Keller said that truth without love is harshness, but love without truth is just sentimentality. The ability to look at something and study something honestly is a thing that has to be taught to young people. John Ruskin, the 19th century art critic, said, "The more I think of it, I find this conclusion more impressed upon me, that the greatest thing a human soul ever does is to see something and tell what it saw in a plain way. Hundreds of people can talk for one who can

think, but thousands can think for one who can see."

The second [discipline] is the deep commitment to the craft. When you undertake a craft, a doctor has to lay out the tools. The carpenter has certain practices. My practice is laying piles out on the floor as a writer. It is that craft of organizing the structure of a column or a book that is the discipline that keeps my life in structure and order. Of course, all religions have disciplines.

The final thing that discipline loves is community. None of us is capable of acting out our commitments alone. We all depend on redemptive assistance from outside. We're all uplifted by contact. We're all reinforced by the norms of the people we know and admire. We're all purified by the service to those around us. I have a friend named Rod Dreher who had a sister who lived in little town in northern Louisiana.

She loved her town, and she was one of those people who touched lives. The town had maybe 600 people in it, but when she died of cancer in her early 40s, 1,200 people showed up at the funeral. She had a practice in her life as part of her commitment to her community of going around on Christmas Eve and going to the one town cemetery. On each gravestone, she would place a lit candle. She died just before Christmas, and Rod was home with his family. He asked his mom on Christmas Eve, "Should we go out and place the candles on the gravestones?" His mom said, "You know, in some future year, I'll do it, but right now, with her death so fresh, it's just too much. I just can't do it." They were driving to another family gathering on Christmas Eve, and they drove by the cemetery; somebody else had placed a candle on every gravestone in her honor. That's community reinforcing


community and disciplining the commitment to each other.

What I've tried to describe is this task of helping young people build the commitments, the foundations of their lives. A lot of the schools I go to do a great job at many other things, but integrating the faith, the spirit, the heart and the soul with the mind is not one of them. When I go to Christian colleges, that's exactly what I see. That is the gift [your] institutions offer the wider culture. That gift is a gateway drug to the gift of the Almighty.

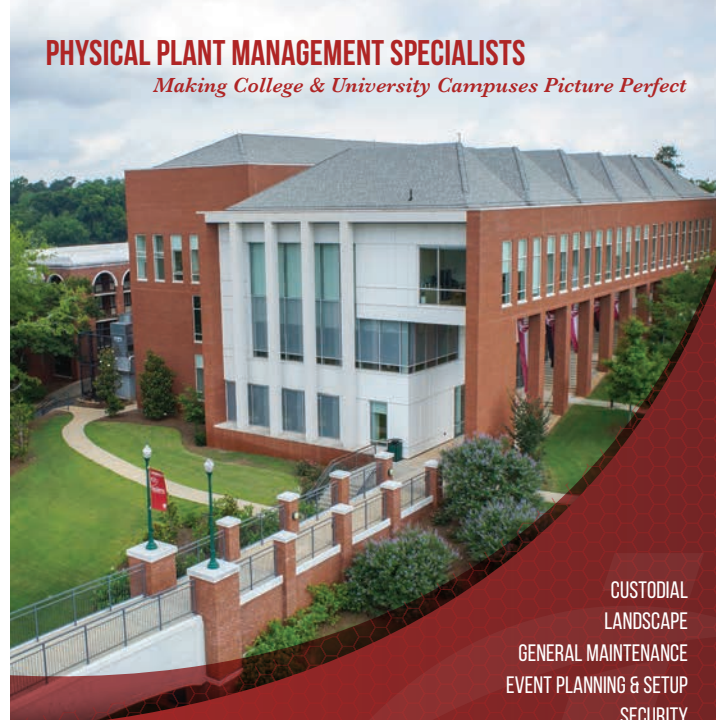
I'll close by reading one of my favorite prayers from one of my characters in my book, St. Augustine, his famous and beautiful prayer, "What Do I Love When I Love My God?"

It is not physical beauty, nor temporal glory, nor the brightness of light so dear to earthly eyes, nor the sweet melodies of all kinds of songs, nor the

gentle odor of flowers or ointments or perfumes, nor manna, nor honey, nor limbs welcoming the embraces of the flesh. It is not these things I love when I love my God. Yet there is a light I love, and a food, and a kind of embrace when I love my God. A light, voice, odor, food, embrace of my innerness, where my soul is floodlit by light which space cannot contain, where there is sound that time cannot seize, where there is perfume which no breeze disperses, where there is a taste for food no amount of eating can satisfy, where there is a bond of union that no satiety can part. That is what I love, when I love my God.

That is the highest ideal. Everyone, religious or not, is on a road to a holy place. You guys have the language. The rest of the world needs it. I hope you'll be out in the world leading the way. 

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QUESTION&ANSWER

Developing Good Faith

As Christians are increasingly considered 'irrelevant,' Christian higher education is more important than ever.

Interview by Rick Ostrander

IRRELEVANT AND EXTREME: two adjectives increasingly being used to describe Christians in the United States.

Finding a way to navigate this new reality is the underlying motivation behind *Good Faith*, the latest book by David Kinnaman, the president of the research organization Barna Group, and Gabe Lyons, founder of Q Ideas. In their second writing project together (the first was 2007's *unChristian*), Kinnaman and Lyons outline the findings from Barna Group's latest research and use their insights to address some of the "thorny questions" inherent in conversations about controversial topics.

In the book, Kinnaman and Lyons state that their goal is to help Christians understand the heart behind those views that challenge the Church and equip Christians to be loving toward those with whom they disagree while remaining true to those biblical beliefs that are at the heart of difficult conversations.

Rick Ostrander, CCCU vice president for academic affairs and professional programs, recently spoke with David Kinnaman about the specific role of Christian colleges and universities in this new reality.

You argue that Christians nowadays are perceived as irrelevant and extreme. Are Christians partially to blame for the situation we find ourselves in today?

Yeah, certainly we are. I think a lot of [Gabe's and my] work in *unChristian* and then [my book] *You Lost Me*, two books that we did over the last decade or so, really focused in on the fault that the Christian community has had in dealing with certain issues incorrectly. Jesus is just as concerned with our self-righteousness in the church as he is with the unrighteousness in the culture, and to the extent that the church has been focused on its own preservation, its own interests and its own moralism as a means of salvation for the broader culture, it has really gotten things wrong.

Then on a conversational level, the church has really misunderstood the means by which life-change happens. We tend to think if we could just persuade somebody, hit them over the head with a great Bible verse, that's going to do it. Culture is not changed in that manner.

A lot of Christians have written about our cultural situation that we find ourselves in today. How do you see your book positioned in this growing literature among Christians in terms of how we deal with our culture?

We wrote [the book] for a couple of differ-

ent audiences — lay readers and the Christian community writ large. We also work with institutional leaders, and so there's a sense that pastors, and Christian college and university presidents, staff, faculty, administration — we're all in the vortex. In fact, I think Christian higher education is the forefront of a lot of the challenges that we are facing, because we're interacting with a new generation, with a lot of their new sensibilities in terms of their spiritual compass shifting from an external to an internal source of authority.

Your data would indicate that individual Christians, especially evangelicals, are considered extreme in our culture today, at least by a majority of Americans. Would you argue that Christian institutions are also perceived as extreme?

Absolutely. That's where the forefront of the challenge is — because of [institutional] policies. Institutionally, that's part of the challenge: to lead an effective Christian organization, you have to find ways of creating policy and polity, and operate within a legal financial and social environment.

It's a radically transparent era where, through social media and other kinds of very public means, everyone has a window in on the decisions and discussions and points of view. That's the challenge — Christian colleges and universities have

so many different constituencies to whom they're communicating, and that creates a great deal of tension of how to communicate a clear, convictional, loving, legally appropriate, theologically orthodox point of view on these things.

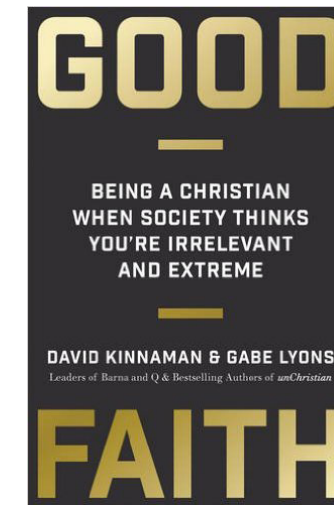
Given that, how important is it that Christian institutions actively advocate for their religious freedom rights in the political arena? Should we focus more on doing our jobs well and winning the respect of our peers, or risk alienating others in the culture by advocating for our way of approaching higher education?

Well, I think it's both/and. We make the argument in the book that we should lead with love; that has to be our defining motivation. Jesus doesn't need our institutions to train the next generation of leaders. It's certainly the best way we have currently to do it, and I want to see Christian higher education thriving 100 years from now around the world, not just in North America. We need to be very appropriate in our cultivation of the spiritual fruit in our responses — that is, are we as individuals, as leaders, and as communities, being defined by love, joy, peace, patience, kindness, gentleness, self-control? That's the first and most significant set of criteria about whatever success or effectiveness that we might be able to gain.

But pursuing goodness, self control, and kindness in the world does not mean that we kowtow to the spirit of the age and to the larger pressures that are marshaling in all these different ways. We should be very wary — as most leaders within Christian higher education are — of the ominous and foreboding nature of these religious liberty discussions, and the place for convictional, theologically orthodox education of any type. Whether we're evangelical, Muslim, Mormon, or Jewish, the notion of committing to a sacred set of documents that somehow guides human activity, belief and flourishing is a very countercultural notion.

So it's very important that we are careful in how we steward that at this moment.

What higher education looks like in 100 years will be very much determined based on our level of courage in expressing our love for the world, our love for how we think about pedagogy, and other sorts of things.



Good Faith
By David Kinnaman and
Gabe Lyons (Baker Books)

WE MAKE THE ARGUMENT IN THE BOOK THAT WE SHOULD LEAD WITH LOVE; THAT HAS TO BE OUR DEFINING MOTIVATION.

In your book, you point out that over half of Millennials do not believe the Bible to be authoritative. If that's the next generation of the church, what can we do as Christian colleges to try to change that? Is there something we need to do differently to shore up Millennials' faith and belief in the truth of Scripture?

That's a great question. In some ways, I'm more hopeful than ever about Millennials. There's a certain humility, and a certain narcissism about this generation that's both totally frustrating and infinitely refreshing.

We need to keep a lot of the core convictions of our institutions. For example, if we're doing certain Bible requirements, we should not replace those convictions or those practices. But what we're seeing is that it's not enough for us just to have [students] take certain Bible courses. I think the change of heart and mind that might be required for us is to expose students to certain seminar-type processes where we're trying to persuade people of a certain point of view on Scripture. Millennials are waiting to be persuaded about how Scripture relates to various issues of life: finances, state, sexuality, marriage, relationships, global poverty, injustice.

[We need] to give people a larger grid to work from. That includes understanding what the Bible's telling us about who we are as humans, where we come from, what went wrong and how to fix it; how this applies to their calling, and their eventual work. We have to [give students] a strong vocational sensibility — if they're in a program that relates to entrepreneurship or business, they're learning how to create it to build abundance in the world. If they're in a creative program — art, design, journalism, film — they're [learning that they're] created by God to bring beauty into the world. If they're in a science-minded program or teaching or education, [they're learning] that they're created to bring order and to instruct and make the world a better, clearer place.

We need to teach some of the wisdom literature like Ecclesiastes, Song of Songs, Lamentations. This generation is very ambitious, and they're living in a very sexualized context. So we have to keep asking ourselves: How do the Scriptures relate to the world in which Millennials are living? Many of the programs that we've developed are good and ought to continue, but they're a little divorced from the kind of world that Millennials are now living in. Therefore, [Millennials] conclude that Scriptures really aren't anything other than something you study on Sunday morning and it just doesn't really relate to the lives they're living today — which couldn't be further from the truth. We've got to correct that. We need their help, actually. This can't be

just a bunch of older people that sit around and think about new programs. We actually need Millennials' help in figuring out how Scripture could be taught and modeled, examined from a wide range of perspectives.

Our students don't come to us as blank slates. As you point out in your book, in fact, Millennials have already been culturally formed, generally speaking, to buy into secular notions of what the good life consists of. How do we, as Christian colleges, actually help un-train them or un-form them in order to form them more as biblical Christians in our culture?

We need to acknowledge that that's part of the work that has to be done – that we have to un-form or re-form some of the cultural notions that are now so deeply part not just of the Millennial Christian community, but the Christian community. For

example, one of the significant trends in the research we're doing for the Association for Biblical Higher Education around the needs of prospective students is the belief that college should be for career advancement, and earning potential, and jobs. That's half-right, but it also misses some of the larger developmental opportunities that education provides. I think this idea of un-forming and re-forming students' aspirations even around going to college is a very, very important piece.

You talk about the role of the church in being a counter-cultural community in our society. Is there a role for Christian colleges to help Millennials become attached to local church communities, when most research indicates that Millennials tend to be anti-institutional?

Helping create a new vision for why [stu-

dents] need to be a part of the church is very critical. We need a clear vision for the rootedness that comes from being part of a church. We define prodigals, nomads, and exiles in our research as three different kinds of spiritual journeys that this generation takes. Each of them is spiritually homeless.


This is a generation that is living, all of us, frankly, in what I call Digital Babylon. Being an exile is a very natural and important way of being faithful. That's actually good. One way to put it is: How are our schools and colleges preparing people to be faithful in exile, in a new cultural context? We think that there are ways that could be expressed that are very powerful. How can our schools effectively help students be faithful in this new exilic context, like Daniel? That's a critical question for those leaders within Christian higher education. **A**

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ENGAGING STUDENTS IN POLITICS

How we can educate our students to be
reasoned thinkers in a divisive political season.

By Michael Wear

THE 2016 PRESIDENTIAL election is already taking up much of the oxygen in our culture and in our classrooms. Politics is pervasive, and even if we as individuals are not particularly interested in the latest campaign news, the presidential election has a way of confronting us in our daily lives. Politics has the potential to be ennobling, to cultivate character and understanding, but one would be forgiven for doubting that potential today. Politics – similar to religion, interestingly – is often viewed as something to be avoided. I hear well-meaning friends say, “Let’s just get through this election.” Perhaps you even feel that way.

I care deeply for Christian college students. Those years may not always feel tender to the students themselves, but they are. No other time in a person’s life combines such high levels of both impressionability and individual agency. And there is perhaps no more pivotal stage for a Christian – as far as these things can be generalized – than that twin junction where you try to figure out both who you are and what you want to do with your life. In the independence of their college years, Christians develop routines that can be difficult to break later in adulthood.

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CHRISTIANS SHOULD BE LESS SUSCEPTIBLE TO POLITICAL STRATEGIES BASED ON STOKING FEAR AND ANXIETY, BECAUSE OUR PEACE AND SECURITY DO NOT COME FROM A POLITICAL ARRANGEMENT.

This is the context I keep in mind when I speak to and work with Christian college students on political issues. What lessons are they learning about what Jesus means for their lives as we work through discrete political topics?

When the topic of politics and Christian college students arises, one story immediately comes to mind. During my time working at the White House, I worked with a Christian student leadership program to host its students for a briefing with administration officials. The program brought together Christian students, primarily from Christian colleges, to hear from top policy makers, advocacy groups and religious leaders. I was particularly nervous about one of our speakers. Kal Penn served as an associate director at the White House Office of Public Engagement for youth outreach. He's a great guy: a generous disposition, bright as all get out, and a passionate advocate for young people and their interests. Kal is also an actor, famous for his comedy movies about the antics of two friends, Harold and Kumar. The humor in his movies could get quite bawdy.

I was thrilled to have Kal speak to the group, but I also was not sure it was a great fit. Was this Kal's first

time speaking to a group of evangelicals? Did he know what he was getting himself into?

I briefed Kal as well as I could, noting that while the students in the room would likely disagree with the president and many of their fellow college students on some key issues, they were also deeply passionate about issues like global poverty, human trafficking and student loan debt (which transcends all religious and ideological boundaries).

My concerns were unwarranted as Kal gave a wonderful, engaging presentation. But then he opened it up for Q&A, and I thought, "Well, *this is where the meeting goes off the rails.*" There was trepidation from the students at first, but soon enough a serious-looking ROTC student raised his hand for the first question. I braced myself. Kal called on him, and the student began to speak: "Mr. Penn, I hate to ask this question, but will there ever be another Harold and Kumar movie?"

It can be difficult to assume what Christian students are thinking about politics. Many have learned the wrong lesson from the perceived mistakes of their parents' brand of politics and have determined it is best to keep their faith and their politics separate. What does it mean to think Christianly about politics, and how do we support Christian college students as they do so?

Students from Point Loma University's Issues in Public Policy class meet with Councilman Todd Gloria at City Hall in San Diego.



Photo Courtesy of Point Loma University.



FROM LEFT: Dordt College alumni Lauren Davis and Kim Van Der Giessen and senior Erica Hughes demonstrated at an event on Dordt's campus.

SETTING THE PROPER STAGE

We must first set politics in its proper place. Most fundamentally, this means rejecting the idea that politics and political outcomes have the final say. Christians should be less susceptible to political strategies based on stoking fear and anxiety, because our peace and security do not come from a political arrangement.

This does not mean we can ignore politics. We recognize that we have been called by God to love our neighbor – to will their well-being – and politics is one way in which we can do that. We are to seek the welfare of the city in which we've been planted. Political participation is our call as citizens, as well as a natural outflow of our faith in a God who cares for the vulnerable, the poor and those who face injustice. We can follow God in politics, just as we would in any other arena. As the presidential election heats up, Christian colleges have a great opportunity to influence their students to follow God in their political lives in a number of different areas:

Insist that faith is of great value to our political discourse because it is a reflection of reality. As Christians, we can bring who we are and what we believe to our politics just like everyone else. How we do this in politics will be different from how we live out our faith at work, or at church, or in our familial context, and that is OK. God is not confused by our political system. We do not need to leave our faith at the door when it comes to political matters; Jesus is just as relevant to our politics as he is to any other area of life. He is renewing all things.

Teach students that, grounded in confidence, we can engage ideas and people without fear or anxiety, in the pursuit of what is true and what will lead to true flourishing. As Christian college faculty and staff, you can model this confident engagement and create opportunities for your students to see a faith that is not subservient to any earthly political ideology. Are your students able to critique their favored candidate? Are your students able to describe what they like about the candidate they ultimately oppose? In a political and media environment that seeks to put itself in the place of bestowing affirmation and casting shame, and "news" sites that promote isolation through judgment-filled and ideologically limited reporting and commentary, Christians should be able to travel between these silos as people who find their identity in Christ.

Encourage students to make political commitments and take political action. We have the highest number of political independents in this country we have ever had in the modern political era. Over 41 percent of Americans, and over 50 percent of American Millennials, are independents. In a two-party system of government, this means that a majority of Millennials has effectively checked out of the system, depriving



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Left: Election day at Mississippi College. Right: Geneva College students gathered outside the Supreme Court to show support during the oral arguments of *Zubik v. Burwell*, of which Geneva is part.



Left: Photo courtesy of Mississippi College. Right: Photo courtesy of Geneva College.

political parties of their input and influence. It is a good thing if your students do not agree completely with either political party; our political parties need members who think they're wrong on some issues. However, joining a political party is one way your students can say, "I'm in," when it comes to their political responsibilities.

Although we do not engage in politics simply to win – to achieve our preferred political outcome – students should also understand that their actions have the potential to impact the presidential election. Your students

might be surprised that a letter to a candidate or in the newspaper can affect internal decision-making at a campaign. If they want to be directly involved in supporting a candidate, they can drop by the local party headquarters or a campaign field office and volunteer. Students can also take responsibility for their community and their campus by organizing opportunities for political education and discourse. What events could be held on campus to bring attention to an under-appreciated set of issues? What forums could be provided for earnest students who want to use their vote well to learn from one another?

EVERY VOTER PRIORITIZES ★ ★ ★

Principles and Priorities: An excerpt from *Faith in the Voting Booth*

WHEN WE GO to our polling places, our ballots may offer only a few candidates. But those candidates represent positions on hundreds – maybe even thousands – of issues. Some issues are trivial and temporary; some are influential and irreversible. We are not just voting for a candidate, but for all of the issues that candidate claims to support. With so many issues in politics and government, it's almost impossible to fully understand them and their impact on our communities and nation. The best we can do is to identify the ones that matter the most to us and then try to assess which candidate will support those issues.

This process of selecting the most important issues that will influence our vote is hard enough, but finding a political candidate who exactly aligns with our list is usually impossible. Some candidates don't even align with their own lists; they agree to support platforms they don't

agree with in order to gain a nomination, party support, and their names on the ballot. And even when we think we have a close match between our political beliefs and the candidates of our choosing, we may be disappointed if the person we voted for changes positions once elected.

All of this means that voting is not an exact science and that uncomfortable concessions are often necessary. For example, you might consider voting for a candidate based on his or her opposition to

abortion. But what if that candidate's views on other issues do not align with what you believe to be a biblical worldview? Some Christians would adamantly argue that we should ignore all those other issues and support only pro-life candidates. Then there are other Christians who are party loyalists who check off on the ballot the party that they think is most "Christian." Others believe they should only vote for fellow Christians who share their faith.

The list goes on to include voters who always pick the incumbent or always vote against the incumbent. There are even some voters who so dislike the ballot candidates that they write in names ranging from relatives to pets as a form of political protest. In each of these examples (some good and others not so good), a prioritization has taken place and has guided the voter to a selection.

PICK PRIORITIES

"Priority" is an interesting word because it came into the English language as always singular. It means "first," and only one item can top any list. Apparently the word stayed

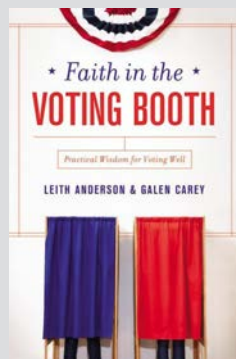
singular for 500 years until our culture decided that there can be many first things.

Let's go back to the earlier definition. When thinking about political importance, what is number one on the list? Suppose the choices include Democrats, Republicans, taxes, abortion, marriage, immigration, climate change, national defense, and religious freedom. Which one comes first?

This is a hard question. We live in a democracy where we expect to have plenty of priorities. We insist that they are all important. And they are all important... even though they may not be equally important. Let's make the question even harder: On a list of top 10 priorities, which nine should be surrendered in order to win what is the most important?

The good news is that most Americans can have multiple priorities. The disappointing news is that most of us won't ever get all we want. We must decide what is more important and what is less important.

LEITH ANDERSON & GALEN CAREY, *Faith in the Voting Booth*, Zondervan, (c) 2016. Used by permission of the publisher. zondervan.com



lectual Dr. Cornel West for a joint dialogue on campus, and Wheaton College in Wheaton, Illinois, held an event with former Democratic Congressman Tony Hall and former Republican Congressman Frank Wolf. These kinds of opportunities can be formative for students trying to figure out how their faith ought to influence their politics.

NO PERFECT OPTIONS

As I talk with Christian college students across the country, I encourage them to think about the passions and sensitivities they feel God has given them and to allow those to shape their political action. Politics is incredibly complex; there are no perfect options. This is confounding to many Americans, particularly young people, who have been made to believe that every choice they make is a totalizing statement of their identity. But we do not locate our identity in politics.

The goal for Christian colleges in helping their students consider this presidential election is the same as it is in other areas: leading students into an integrated life where their faith in Jesus guides and infuses all that they do. When we succeed in that, the possibilities are endless.

The 21st century American political and cultural landscape is going to look vastly different from what we have previously known. Our country is more diverse and less religious; polarization has seeped into the very fabric of our communities; the political incentives and opportunities to stoke conflict seem unprecedented. What will the American church do in this new season?

It is at the time when Christian ideas are most contested, when truth seems most up for grabs, that Christian withdrawal is most tempting and least helpful. Our politics need integrated Christian college students, committed to the well-being of their neighbors, sent out into the world with the moral imaginations to help us find the way forward. Christian college administrations, faculty and staff have the incredible honor of partnering with God to help cultivate that kind of young person.

Let us not shy away from this political moment. Let us not be anxious or fearful, but rest in God's presence, and act in the knowledge of Christ and his work of renewal. ■

MICHAEL WEAR is the founder of Public Square Strategies LLC, and a leading expert and strategist at the intersection of faith, politics and American public life. He served in the White House Office of Faith-based and Neighborhood Partnerships during President Obama's first term, where he led evangelical outreach and helped manage the White House's engagement on religious and values issues. He also directed faith outreach for President Obama's 2012 re-election campaign.

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BLESSED ARE THE PEACEMAKERS

HOW ONE WEEKEND IN SAN DIEGO
ILLUSTRATES OUR CALLING TO BRING
PEACE AND RECONCILIATION TO THE WORLD.

Introductory Essay and Photos by Morgan C. Feddes

Art painted on the posts of the fence between the U.S. and Mexico at Friendship Park in Tijuana, Mexico; translated, the text reads "our world will have peace."

SEE. IMMERSE. CONTEND. RESTORE.

These four brief words summarize the peacemaking framework that guides the Global Immersion Project as it seeks to cultivate everyday peacemakers through immersion in global conflict.

"Peacemaking" often sounds like a lofty, even impossible ideal in a world broken by sin and its consequences. But in February, I joined a group of nearly two dozen CCCU leaders from across the country who gathered in San Diego, California, to learn about and experience a glimpse of this four-step peacemaking process – modeled on the story of our salvation through Christ:

See. Just as God saw our humanity, our dignity and our plight, we must develop our ability to see the inherent value of the "other," understand what in our lives prevents us from fully seeing and build perspective beyond our own experiences.

Immerse. Christ immersed himself in our conflict-riddled story. We, too, must enter into conflict armed with compassion and humility, with the capacity to hold diverse perspectives, and with the desire first to understand instead of being understood.

Contend. In addition to immersing himself in our world, God engaged with our conflict in order to seek our flourishing. Likewise, we need to find ways to defend the marginalized and promote their flourishing, to discover the power of collaborating with other peacemakers and to move beyond the status quo for the good of all.

Restore. Through Christ, God reconciled us to himself and to one another. We must work to create a mutually beneficial, co-creating community by restoring former enemies, the hurting and the healing alike in healthy, mutually beneficial ways.

We had the chance to see how this framework can play out in the light of the immigration debate. Over the course of just two days, we had encounters that showed us all aspects of this situation:

- A tour of the border fence on the San Diego side, led by a group of U.S. Border Patrol agents who provided information on their work;
- A panel discussion led by three immigration experts;
- A tour of Tijuana guided by two community activists who described the realities of life on the border;
- An opportunity to hear from the chaplain of Deported Veterans + Deported Mothers and women who had been deported, leaving their U.S.-born children behind;
- A dinner at Casa del Migrante, one of Tijuana's leading deportation shelters, with men who had been deported just days – even hours – before;
- An opportunity to bond and share with each other, thanks to a three-hour wait at the border to cross back into the United States;
- A discussion with a student who grew up in southern California and was undocumented until Deferred Action for Childhood Arrivals (DACA), but still faces challenges in obtaining the education she desires for her career aspirations.

Though the trip's focus was on immigration and how we can – and should – better engage with the topic, we also sought to understand these questions: What role must Christian universities play in forming and activating its faculty and students as agents of reconciliation? What does it mean for a Christian university to be an agent of transformation itself?

This isn't a question we can answer in one sitting. What follows are responses to this peace-making process from a few of the administrators who took this journey. Our hope is that this starts discussion, garners interest in the growing partnership between the CCCU and the Global Immersion Process and – most importantly – propels us all to follow the leading of Jesus to become peacemakers guided by the Gospel.

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.

THE POWER OF THE PROCESS

Many questions remained unanswered throughout this journey – and that's okay.

By Janet B. Sommers

AS I EMBARKED on this experience, I found myself thrust into a space heavy with both import and discomfort. As the chief academic officer at the University of Northwestern – St. Paul, did I really belong here? What did I know about immigration beyond a passing exposure to the polarizing political debates and media fray? Would this immersion experience prove a worthy investment of institutional time and funding? Motivated by curiosity and a desire for greater knowledge, I could not foresee the interpersonal experiences that would gradually displace my head with my heart.

For me, this journey was punctuated by unsettling juxtapositions and soul-searching questions. I arrived at few answers, yet my penchant for tidy conclusions proved far less important than the transformational process itself – for both me and my institution.



In Tijuana, Alejandra Ortiz (center), who works with the InterVarsity ministry Compra, describes the camp of at least 800 people who lived in the canal behind her before they disappeared after being evicted.

Driving to the Mexican border on Friday afternoon, I sat in the front row of the van to have easy access to Agent Frank Alvarado, our guide from the U.S. Border Patrol. He and three other representatives had just shared statistics, artifacts and stories of unauthorized border crossings, proudly conveying their success in decreasing arrests. As I pondered Agent Frank's ready responses to my questions, mile after mile of metal fencing and barbed wire framed the separation between the U.S. and Mexico. Toward the end of the road trip, the stark contrast of the beautiful brick walls protecting \$500,000 San Diego homes from the Tijuana shanties only hundreds of yards away spoke louder than the rumbling of the vehicle or the growing clamor within my own mind.

Sitting adjacent to a panel of immigration experts later that night, my attention quickly centered on a key question: "How many individuals on the Jericho Road do we need to stop and help before we ask ourselves, 'What is wrong with the road?'" As the conversation swayed among theological grounding, political realities and personal experiences, I found myself

forced to ask, "Who is my neighbor? Am I an American who is a Christian, or a Christian who is an American?"

The next morning as we crossed the border to be led on a tour of Tijuana, we walked to a huge cement waterway that had recently housed 800-plus deportees who had disappeared after the government disbanded their makeshift home. The somber stillness of that site contrasted sharply with the incessant activity of the Red Light District. "Why isn't the church doing more to help the deportees and address the poverty and depravity pervading Mexico?" I wondered. "How can we most effectively help our brothers and sisters overcome the overwhelming despair and futility that stifle the Tijuana streets?"

That afternoon, we visited a park on the Mexican side of the border, where openings in the wall are so small only words can pass between those who venture there each weekend to "see" their family and friends on the opposite side of the wall. The irony of the designation "Friendship Park" was not lost on us as we spent time listening to and learning from deported mothers separated from their families in America. Their cheerful pink shirts belied their poignant stories of abusive spouses, painful separations from their children, and overwhelming love that compels them to find a way back home.

The remainder of my journey was equally impactful. At one of Casa del Migrante's long folding tables, I sat across from a determined immigrant from San Salvador who had journeyed five months to Tijuana and a heavily tattooed gang member recently deported from San Diego. Over plates of rice, stew and beans, we communicated more with our eyes than our stumbling words. The next morning, seated at the executive conference table at our San Diego resort, I listened to the bright millennial whose academic aspirations had been shattered when her parents informed her she was an "illegal."

By the end of the trip, I realized my need to know had been eclipsed by my seeing, hearing and feeling. This global immersion experience had touched the essence of what makes us human. The individuals I had encountered on my journey spoke into who I am as Christian, American, wife, mother, daughter, neighbor.

In the ensuing days thick with faculty concerns and budget deadlines, I struggled to translate the impact of my immigration experiences to my university. I had not arrived home with a strategic plan, clear objectives or even a focused vision. What I did know, however, was that my perspective, the depth of my compassion and my commitment to action had irrevocably changed – not primarily through knowledge but through human experience.

In *Desiring the Kingdom*, James K. A. Smith identifies the purpose of higher education as "not first and foremost about what we know, but about what we love." This trip succeeded not only in enlightening my mind but, more importantly, in shaping my heart. It moved me closer to the goal of Christian education that Henri Nouwen describes in *The Way of the Heart*: increasing our faithfulness to the great commandment to love God with all our heart, mind and soul, and our neighbor as ourselves.

Richard Rohr notes in *Everything Belongs*, "Jesus pushes seeing to the social edge. . . . When we can see the image of God where we don't want to see the image of God, then we see with eyes not our own." Such seeing is often impossible when we remain within the confines of comfortable spaces and places. Opportunities like my global immersion experience invite us into a wrestling of mind, body and soul that can ultimately facilitate personal, institutional and cultural transformation. Christ calls us to nothing less.

JANET B. SOMMERS is the senior vice president for academic affairs at University of Northwestern – St. Paul in St. Paul, Minnesota.



A closeup of the grating between posts of the border fence at Friendship Park in Tijuana, Mexico.

CONFLICTED CONTEMPLATION

Steve Beers, Tijuana 2016

Thinking, I recoil,
As they proclaim a border fence is
depraved theology.
Under my breath I retort,
"Your home has a door.
Your windows have locks.
The key in your pocket opens YOUR car.
You didn't give me your four-digit PIN,
Or tell me where you stash your cash."
Conflicted, I brood, "So, why remove the dang wall?"

Listening, I sit,
Over a simple supper
And inside the Tijuana *Casa del Migrante*
of new deportees.
I stare blindly across the table.
Over time, I see beyond the Boise State
sweatshirt
Manuel is wearing.
It bears witness to his home since '88.
His wife and kids, now praying.
Wondering in silence
If dad will ever make it back from his
ailing mother's bedside.
He claims to have a border crossing plan
And can run fast.
*Conflicted, I'm reminded that my taxes
are soon due.*

Reflecting, I shift,
The next morning.
I sip my vanilla Americano with room,
As the sun follows its designated path.
*Conflicted, I whisper, "God, I hope he is
fast enough."*

IN THE SHADOW OF THE GREAT WALL

Un Salmo de Lamento

Steve Beers, San Diego 2016

How long, oh Lord,
Will the people of the wall suffer?
When may they lift their sun stained arms
to honest labor
Gathering rice and beans to sup
with mother and child?
Oh Lord,
They buckle beneath the fear
of unpronounced forces.
Curled as feeble newborns, they are
Laid intentionally behind unnamed structures
On unrecognized land, declared home.

How long, oh Lord,
Will the methodological churning
of civilizations
Drown the voices of the clarion activist
Shrill and cutting?
Oh Lord,
The civilized continue their deliberation.
They hold keys unknown,
That unlock doors unseen.

You are the God of the unending waves.
Your brine devours the forged steel bars.
Your breakers crack the reinforced concrete.
You come ashore to unhinge
doors and detach gates.
Wash over us,
To remove fear and guise.
Buoy our hands,
To lift these brothers and sisters
back onto their feet.

STEVE BEERS is the vice president for student development, athletics and facilities at John Brown University in Siloam Springs, Arkansas.

The fence on the border between the U.S. and Mexico runs down to the ocean at Friendship Park in Tijuana, Mexico.



Art painted on the border fence between Mexico and the United States in Friendship Park in Tijuana, Mexico.

TEACHING FOR JUSTICE

This kind of education isn't just for our students.

By Bo H. Lim

WHAT DOES IT look like to teach for justice? In Nicholas Wolterstorff's essay "Teaching for Justice: On Shaping How Students Are Disposed to Act," he argues (and I agree) that the processes and goal of education ought to be characterized by God's shalom, and this endeavor requires empathy. In my experience, the empathy that leads to just action is most often gained through personal relationship. My question has been: How am I to engage in relationships with those who suffer when my professional life revolves around teaching classes, doing academic research, and sitting in committee meetings?

Seattle Pacific University's motto is "engaging the culture, changing the world," and the question that students repeatedly ask is "Whose culture, whose world?" They question whether "the world" the faculty and staff engage is the same as theirs. Students wonder if their professors possess empathy born out of lived experience to address the injustices they face. We speak of the need to get students outside the "bubble," but are our faculty and staff needs any different?

One of my research and teaching interests is the biblical exile. For the past two decades, researchers have utilized methods from forced migration studies and have begun to explore the intersections between the biblical exiles and contemporary migrations. From my own personal and ministry context as a Korean-American immigrant, I've written and taught on the Asian American experience and exile. This intersection between the biblical exile, immigration and forced migration made a dramatic impact on classroom learning one quarter when an older student, who was a survivor of the Khmer Rouge genocide, shared his story of survival as a refugee. After hearing his story, we read biblical texts of conquest, captivity and deportation with fresh eyes and renewed interest.

Last year, I had a student come into my office for prayer because her father was recently deported to Mexico. She and her family are devout Christians, and for them there was no question that he would attempt to return to the U.S. Her prayer was that he would not suffer injury or harm during the journey so that he would be able to work and provide for their family. She expressed to me that the thought of her father in Mexico was such a daily

mental and emotional strain that she wondered if she would be able to continue with her studies.

Why did I jump at the chance to go on the Global Immersion Trip to San Diego and Tijuana? It was to gain a little lived experience from which I could draw upon to relate to my students. It was so that I could more empathetically pray for my students. It was to inform my research and writing on exile and immigration. It was so that I could better teach for justice.

What I appreciated about the trip was the opportunity to explore immigration from both sides of the border and hear personal stories as well as explore systemic issues. The time spent hearing the U.S. Border Patrol justify its work was invaluable. While we were driving along the border wall, the patrol caught several young men attempting to cross through the fence. I can still recall the look of discouragement on those men's faces as they were rounded up. Meeting activists in Tijuana and hearing first-hand the stories of DREAMer moms was unforgettable. I met fellow Christians who may be directly and dramatically impacted by the results of our upcoming election, or any action or inaction by Congress regarding immigration.

Immigration is an issue that I wanted to more deeply engage personally and professionally. I had already discussed how SPU might engage the topic of immigration with our provost, Jeff Van Duzer, who also attended the trip; this experience has only deepened our desire to mobilize our campus to do so. I'm grateful that I've developed friendships from the experience and now have



Participants in the Global Immersion Tour listen to speakers active in ministries in Tijuana.

people on whom I can lean as ongoing allies and resources, and I'm more motivated and informed to teach and write on the exile and immigration.

BO H. LIM is the university chaplain and associate professor of Old Testament at Seattle Pacific University in Seattle, Washington.

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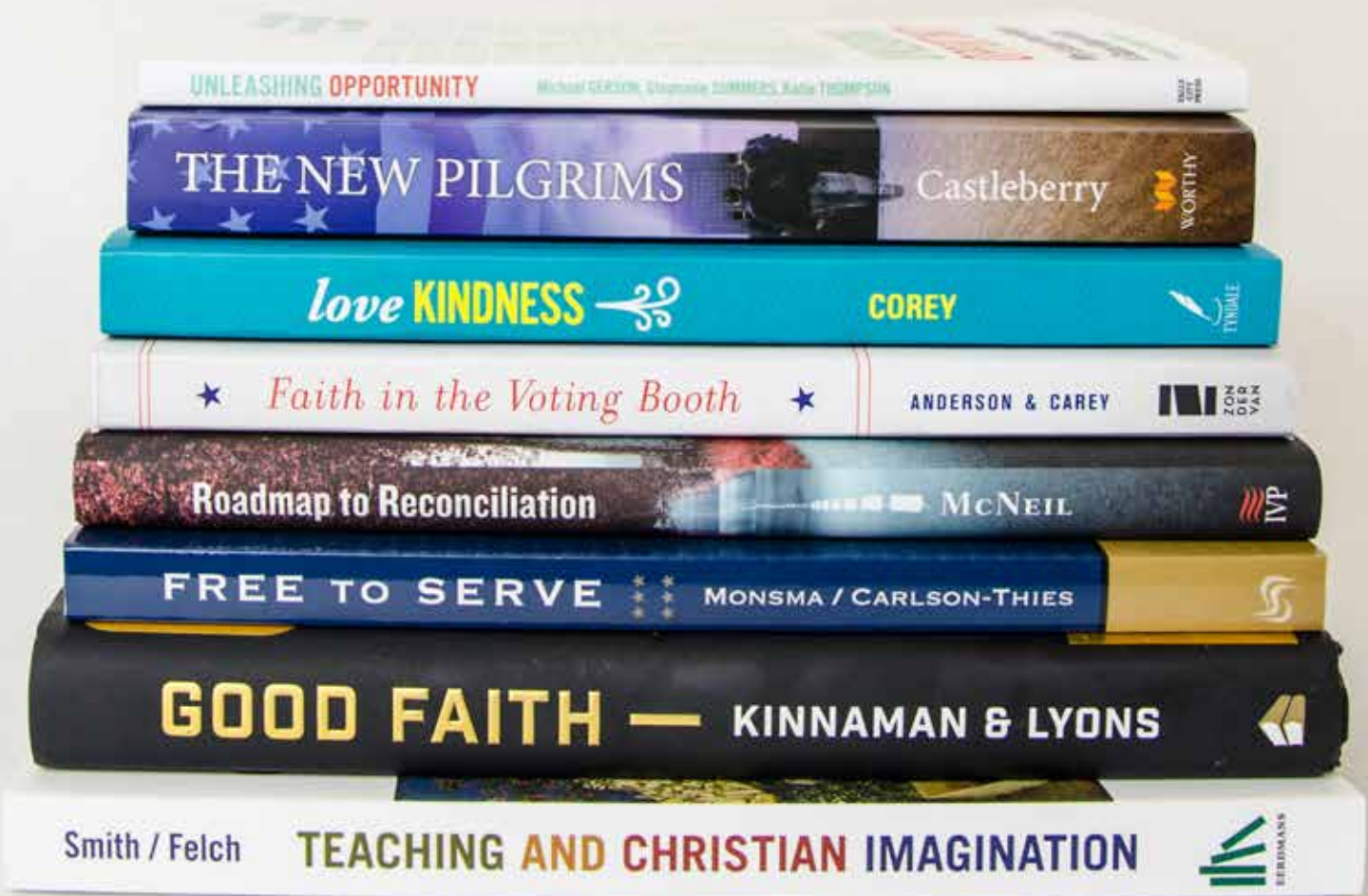
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QUESTION&ANSWER

The Radical Life of Kindness

Biola president's first book calls us to a forgotten biblical virtue.

Interview by Morgan C. Feddes

IN HIS FIRST BOOK, Barry Corey, president of Biola University in La Mirada, California, and vice-chair of the CCCU Board of Directors, challenges readers to rediscover the power and importance of biblical kindness – a brave, daring, revolutionary way of life that challenges us to be authentic and vulnerable with those with whom we disagree. Recently, Corey discussed the book with Morgan C. Feddes, managing editor of *Advance* and the CCCU's communication specialist. The interview has been edited for length.

What was the catalyst for writing this book?

Three things prompted it. One was the story of my father's perspective on the idea of being receivable in Matthew 10:40, where Jesus says, "Whoever receives you receives me, and whoever receives me receives him who sent me." That influenced me for a long time, so I was mulling it over, wondering, "How do I process that powerful image?"

Second, I'm increasingly asking myself, "How do universities, organizations and institutions lean more into a posture of a firm center and soft edges?" In the current cultural climate, I think we've bought into the fact that shouting, fist-raising and saber-rattling seem to be more effective. Obviously, I wrote this book way before anything Trump-ish happened, but to me, the political campaign has underscored that, sadly, people are motivated by meanness, which I believe is grounded in fear. I think the opposite of kindness isn't meanness; it's fear. I think it's fear that causes people to act so angrily at things and causes them to lash out. So that's the second question – how do we posture Christian universities in an increasingly post-Christian, religiously plural world to be winsome without capitulating?

Third, I'm looking at students and realizing that those of us in these

[leadership] roles are entrusted with this rising generation of Christian leaders. What will [students'] postures be, and how will they be able to be effective in the generation that God has called them to? This is a bit of an over-simplification, but I do think they might have seen in their parents and grandparents sometimes the firm center, hard edges: "We're going to stand for our rights, and we're going to knock down those who don't agree with them." The intention was good – we want to hold true to that which is right and not back down. But [it caused] a swing of the pendulum the other way to say, "No no, we're going to be much more relational, and we're going to be much kinder," but in a way that sometimes the center becomes a little bit spongy. Sometimes we do that in such a way that we kind of give a pass on our convictions on these deeply held beliefs, because we want to form relationships, and we want to exercise Christ's love.

So what's been the reaction? Especially in this political age, I imagine you'd either get some raised eyebrows or smart remarks when you say, "Yeah, I just wrote a book on kindness."

I think people are quick to mistake kindness as a random act and not a radical life. Leaders don't have the time to pencil

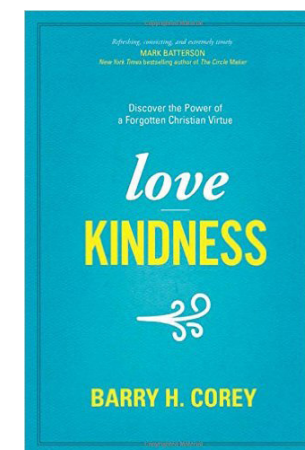
kindness into the margins of their life, because they don't have any margins, so they'll leave that for grandmothers and boy scouts and people with a lot more time on their hands.

The kindness experiment, if lived out the Jesus way, means you're kind regardless of the response you get; you're receivable not in order to be received, but to be obedient. This is the long game. The short game is the vitriol, the yelling and the combustible comments. That wins a lot of people over in the short game because it rallies people up and gets their adrenaline going. Kindness doesn't get adrenaline going. Kindness is a long game, and I think it's the most effective way for us to make a lasting influence for the cause of Christ in our world.

You dig into the difference between niceness, unkindness or aggression, and kindness, and the detrimental impact that the first two can have on Christian witness. Between niceness and unkindness, which one do you think is actually more dangerous in our world today?

I never thought about that. Yes, aggression is the firm center and hard edges, and niceness is a lack of conviction, trimming your sails to prevailing winds. Both can be really destructive. I lean more towards niceness in my own style; I think we all have a leaning. Some of us need to firm up our centers a little bit more and speak more truth into situations where we've given a lot of grace. Others are just so dogmatic about truth that they couldn't give a rip about how they're coming across to somebody; there you've got to understand more about how you live a life that bleeds with grace.

In a very brief example in the book, I said niceness is keeping an ineffective employee that works for you on the job, and kindness is releasing that person with a lot of dignity to go somewhere else where that person can flourish. Sometimes Christians can be too nice, and we don't hold people to high standards because, well, we just want to be nice. I think that's a bad example and a bad stewardship of our leadership roles.



Love Kindness

By Barry H. Corey

(Tyndale House Publishers)

This book is obviously very personal. You tell a lot of personal stories about your kids and your dad and your life as a president. What was that process like for you, especially as a college president, who is stereotypically aloof and impersonal?

When I set out to write the book, I didn't realize that I would be as confessional as I was. But since kindness does require a certain degree of vulnerability and open honesty about who you are, then I can't just define it; I have to describe it. In describing it, I have to put myself out there.

I have also noticed that when I talk to students about principles of leadership, they'll take notes and their eyes will glass over a little bit. But if I say, "Here's where I've failed," suddenly they listen, and they listen with a lot more intentionality. They feel like you're more of a legitimate leader if you can open yourself up. I try to distinguish between transparency – letting it all come through, which I try not to do – and translucency – letting just enough light come through so they can see who I am and where I've failed. I think that was why I felt I had to bare my soul a little bit in this book.

On the surface, "being kind" can seem such an easy thing to do. But the subtitles of your chapters really suggest the opposite: "The way of kindness is messy;" "it takes time;"

"it sometimes gets rejected." So for all the Christian leaders reading your book, what's one thing that you want them to take away from this book, in realizing and wrestling with this really revolutionary idea?

One takeaway would be that you can live a profound life of kindness in the lives of those who are very different and engage in conversation without spending a whole lot of time worrying about whether they are going to receive you or how you are going to be perceived by others. We're sometimes afraid of kindness coming across as theological weakness, and so we use certain language, or avoid certain conversations, or stay away from certain people because it may affect the way in which we're perceived as leaders of Christian institutions. I think if we don't push that kindness idea a little bit harder in how we're living out our leadership lives, then we're going to continually be more insular in our conversations, and we'll actually withdraw.

The other is – and this is my own hang-up – underscoring that the [goal of the] life of kindness is not to be thanked, but it's to be obedient. Often my own pride gets in the way; if I'm kind toward someone and that person ignores me, rebuts me, or rejects me, I'm done. I did my best, I made the overture, and now I'm just going to take that as it wasn't even worth my time. That's the wrong approach. Paul talks [in 2 Corinthians 2] about how we are the aroma of Christ; to some we're the smell of life, to others we're the smell of death. You just smell like Jesus, and don't worry about how you're being perceived or received.

Making yourself receivable is different than trying to be received. We have no control over whether or not people are going to receive us, but we do have control about how we make ourselves receivable. I don't know if we should pay a lot of attention to how kindness can change others' lives. I think it can; that shouldn't be our concern. Kindness is far more about being faithful than being thanked. ■

Photo courtesy of Biola University.

EXCERPT

Renewing Community Values

An Immigrant Contribution to American Higher Education

By Joseph L. Castleberry

Joseph L. Castleberry is the president of Northwest University in Kirkland, Washington. The following is an excerpt from his new book *The New Pilgrims: How Immigrants are Renewing America's Faith and Values* (Worthy, 2015).

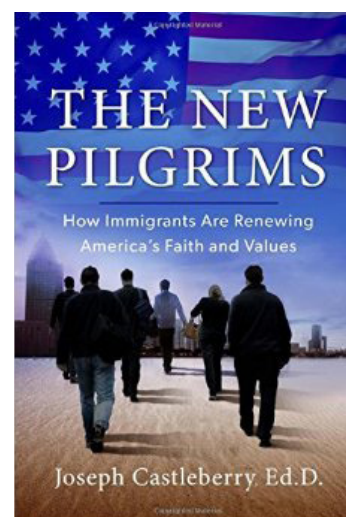
ILONA TROFIMOVICH DOES not look like an immigrant. With her fair skin, blonde hair, and perfect, Northwest-accented English she fits the profile of America's traditional majority racial group, the Northern European "white" person. Born in America soon after her parents came from Ukraine as religious refugees, she grew up speaking Russian as her first language, always living in the tension between American culture and its highly individualistic values and the strong family values of her Ukrainian home culture. While her family experienced far more prosperity in America than they had known in Ukraine, they did not have the resources to send her to college. The ambitious Ilona knew that in order to make the most of American opportunity, she would have to make her own way through college.

Through the ActSix scholarship program that focuses on leaders at urban high schools in Tacoma and other Northwest cities, Ilona earned a full-need scholarship at Northwest University in Kirkland, Washington. With all of her educational costs covered, she focused on doing what

got her to college—studying hard and leading other students. In the classroom, she majored in education and planned to become a teacher, but as she rose through the ranks of student government, she gained increased confidence as a leader and came to understand that she really wanted to focus on educational governance and policy. In her senior year, she won election as the student body president, kept her grades stellar, and applied for graduate schools. Her classmates recognized her speaking skills by choosing her as the student speaker for commencement, and at about the same time, she got accepted into a master's degree program in educational policy at a prestigious Ivy League university.

At commencement, Ilona announced that she would turn down the opportunity to earn an Ivy League degree and forego the pursuit of a career shaping national educational policy in Washington, D.C., in order to attend the University of Washington and stay close to the people who had nourished her and shaped her identity. Recognizing the "sacrifice my parents made to move our family to America" and the "faith community where I was free to loudly proclaim my faith in Jesus—something I never take for granted because of my family's religious persecution in the USSR," she boldly concluded:

The choice lay between a dream opportunity and a dream community. Our society has a clear answer—pick the opportunity. Everywhere and all



The New Pilgrims
By Joseph Castleberry
(Worthy Publishing)

around, young people are hounded by innumerable opportunities. "Go do something with your life," society tells us. "Achieve greatness. Start a business; go to the prestigious graduate school; travel the world; teach overseas; dream up a non-profit that helps disadvantaged children in Africa. Be bold and daring and adventurous."... Instead, what God spoke to me was that it was just as good, just as right, to pick my dream community.

Ilona did not renounce her dreams of transforming the world nor her drive for personal achievement, but she would allow her family and her community to shape the pursuits created by her ambition to succeed: "As I weighed my East Coast/West Coast options, God revealed the desires of my heart. It turns out that more than opportunity, I desire community."

Ilona's choice of community over opportunity seems almost impossible in today's highly individualistic American culture. Individualism may seem like the natural human default mode for postmodern America and Europe, but the majority of the world's cultures place far less importance on the individual self than Americans do. According to anthropologist Geert

Hofstede, a majority of the world's cultures are collectivistic rather than individualistic. In collectivist societies, people draw their sense of identity from their community rather than from their own personal choices. Since most immigrants to America come from such societies, their families tend to look like Ilona's, with a high degree of family cohesion that is only heightened by the struggle to thrive and the need for mutual aid in a new country.

According to the Associated Press, the fall semester of 2014 marks the first time in history that a majority of students in America's primary and secondary schools did not come from white families. As today's K-12 students progress through the system and head to college, non-white students will make an increasing impression on collegiate student bodies. Among them, the children of Christian immigrants will make an impact as they bring with them a more intense religious commitment and stronger family values. Dr. Jesse Miranda, a legendary educator from the Christian Hispanic community, says, "I think they'll come with a lot of fire, a lot of hope, and I think that if we, as a nation, if we as a church, open the doors and give them an opportunity, there's no limit to what they can do."

One way the children of the New Pilgrims will affect colleges, as seen in the example of Ilona Trofimovich, involves their

greater commitment to their families and to the community around them.

If the experience of Northwest University offers a repeatable model, colleges who recruit large numbers of immigrant and minority students should expect a sharp increase in the emphasis on community they will foster on campus.

RECRUITING STRATEGY FOR COLLEGES

As colleges seek to attract the New Pilgrims to their campuses, they would do well to take families very seriously. Miranda commented:

The American family says you're your own person, you're an individual, whereas a Hispanic family says, no, you're part of the family, and the family makes the decision. So you don't go to college because of the nice catalog or where they ranked in American higher education, in the top 10 or top 100. I don't think they look at that. They ask, "What is the benefit and what's going to happen after the education?" I always say to convince a child to get them to school, you talk to the parents and you talk to the pastor. Those are the two guidelines.

Miranda recalled the story of one student whose father was an area presbyter and pastor in Fresno. The father came to him and said, "I don't know why she wants to go east to school when she can go right here to Fresno State. She wants to go east and that's far away from our family, and

second, I don't know what kind of church there is, and she's grown up in the church. She's a pastor's daughter, and she'll step away from the church if we're not careful. Could you tell her to stay here and go to Fresno State, because I know you know education?"

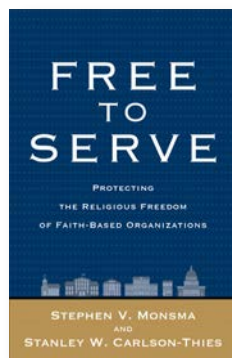
Miranda said, "Okay I'll talk to her." So he asked the student, "Why do you want to go east? Your father wants you to stay here in Fresno; he wants you to continue going to church." The young woman replied, "Brother, I have a full four-year scholarship to Harvard, and I cannot turn it away." Miranda laughed knowingly and said, "Okay, let me talk to your dad." Returning to the father, he said, "Brother, you don't know what she's been offered. Not only is it thousands of dollars, but it's the best education in the country. No, if she goes and you allow me, I'll keep in touch. I'll write to her every month and I'll find out where there is a church over there, and I'll hold her accountable to that, and I'll report back to you."

Four years later, she graduated from Harvard. Her story illustrates how parents and pastors play an important role in the college decisions of Latino and other Christian immigrant youths. The same thing holds true among Asians and other immigrant groups. The parents and the pastors can play crucial roles in the educational choices of youth. ■



Ilona Trofimovich is the daughter of Ukrainian refugees and grew up speaking Russian as her first language. As a student at Northwest University in Kirkland, Washington, she became student body president and was the student speaker for commencement.

Photos courtesy of Northwest University.



Free to Serve: Protecting the Religious Freedoms of Faith-Based Organizations
By Stephen Monsma and Stanley Carlson-Thies (Brazos Press)

Review by Kathy Vaselkiv, *Trustee, Wheaton College, and Board Member, World Relief*

In *Free to Serve*, Stephen Monsma and Stanley Carlson-Thies bring their rich life experience from academia, public policy research, politics and personal Christian faith to the discussion of religious freedom for faith-based organizations. Readers will find this book helpful in understanding how current cultural and political beliefs are undermining our historic national commitments to religious liberty, especially for faith-based educational, health-care and social service organizations. More importantly, Monsma and Carlson-Thies outline a compelling vision for the integration of religious freedom, pluralism and tolerance in the public square and practical strategies for faith-based organizations to continue their valuable contributions to civil society while maintaining their religious convictions.

While the authors strongly argue that genuine religious freedom must be extended equally to individuals and institutions of all religious persuasions or no faith, most of their examples and case studies are conflicts between Christian organizations and the government or civil society. Considerable space is given to the conflict between state governments and faith-based adoption or foster care agencies opposed to placing children in homes of unmarried couples or same-sex married couples, secu-

lar universities or colleges limiting campus access to religious groups, government contraceptive mandates for faith-based universities, and religious hiring requirements for faith-based humanitarian organizations. While published prior to the *Obergefell v. Hodges* decision, *Free to Serve* anticipates and addresses religious liberty concerns sure to emerge from this recent Supreme Court case.

Monsma and Carlson-Thies identify four trending beliefs in contemporary society that explain the seeming contradiction between our constitutional commitment to religious freedom and threatened limitations on faith-based organizations' unfettered participation in civil society. First, freedom of religion is increasingly reduced to freedom of worship rather than freedom to live out one's faith in daily life and associations. Second, nondiscrimination standards are being applied to faith-based organizations that historically would have been given the same religious exemptions as religious congregations and integrated enterprises. Third is the belief that faith-based organizations that accept government funds are merely extensions of the government rather than partners with the government in achieving limited common objectives. The final belief is that Christianity is in a dominant, favored position in society and is seeking to protect its privileged position at the expense of others.

The authors suggest the winner-take-all approach of those on either side of the culture wars or among those with different religious convictions must be abandoned in favor of a principled pluralism that makes room in civil society for organizations formed around the belief systems of people of all faiths and no faith. "Central to our position is the basic fact that a thoroughly secular world does not occupy neutral ground between belief and nonbelief," they write. "Instead, a nonreligious secular perspective is a distinct perspective, or worldview, that is in competition with religious perspectives."

Fundamental to the practice of principled pluralism is the belief that the government must not prevent its citizens from

"creating and sustaining nongovernmental organizations that are based on and reflect their members' deeply held beliefs," and that "neither should one organization seek to dominate or control other organizations or individuals." They suggest that the respect and tolerance inherent in principled pluralism not only provide a framework for protecting religious freedom, but also broadly serve the common good.

Finally, Monsma and Carlson-Thies provide some proactive steps for protecting religious freedom. First, they encourage organizations to be explicit about their religious commitments in both internal and external documents and practices and to avoid the appearance of coercing others to follow one's faith-based practices. They suggest getting to know community leaders and elected officials before the need to lobby on specific items related to religious liberty becomes necessary, showing respect and working with others with whom you disagree, and joining with those of different religious persuasions to protect everyone's freedom of religion in civil society and the public square.

Their arguments will give leaders of faith-based institutions a solid rationale for advocating their continued access to historic religious hiring protections and exemptions that in some recent situations have been limited to religious congregations. Advancing this perspective will increasingly require collaboration between broad Christian associations – such as the CCCU, the National Association of Evangelicals and similar organizations representing other faith traditions – and all of these groups developing respectful relationships with state and federal legislators and executives in both major political parties. The authors are up front about their involvement with the Institutional Religious Freedom Alliance (IRFA), which seeks to bring together and equip an alliance of diverse faith-based organizations to do these things. *Free to Serve* makes a compelling case for the necessity of such an alliance and the ability of IRFA to provide leadership in this arena.



Unleashing Opportunity: Why Escaping Poverty Requires a Shared Vision of Justice
By Michael Gerson, Stephanie Summers and Katie Thompson (Falls City Press)

Review by Bradshaw Frey, *Professor of Sociology, Geneva College*

In the din of caustic political rhetoric, *Unleashing Opportunity* rings a clarion call to remember what government ought to con-

cern itself with: human flourishing. *Washington Post* columnist Michael Gerson and the Center for Public Justice's Stephanie Summers and Katie Thompson have tantalized us with a primer on justice. Concise, readable and engaging, this book avoids the abstractions that so often accompany Christians' call to live faithfully. It also portrays the kind of government policy that really changes things, a commodity rare in our time.

Like any primer, the strength of *Unleashing Opportunity* is its concrete directives on how to do justice in important parts of our society – places that really matter. Government is a gift, but it's one that is deeply tarnished. Yet the call to people of faith is to embrace the social structures of our society as sites where God's "kingdom can come, on earth as it is in heaven." Gerson, Summers and Thompson demand that we heed God's call to do justice not just in personal

relationships but through these very social structures and, most importantly, through our governments.

Two themes dominate the book. First, the authors maintain that all people have dignity because of their being created in the image of God. Such a premise is no surprise coming from Christians; however, their fear is that this central biblical attribute is selectively granted in practice and often withheld from the most marginalized in our society. Second, the authors lament that "something is undermining people from low-income backgrounds' ability to advance economically." These themes are then applied to topics such as early childhood, foster care, juvenile justice, the graduation gap and predatory lending.

Each chapter mixes a compelling narration of the problem, a biblical rubric for response and current examples where people

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by Valerie J. Gin
& Jo Kadlecik

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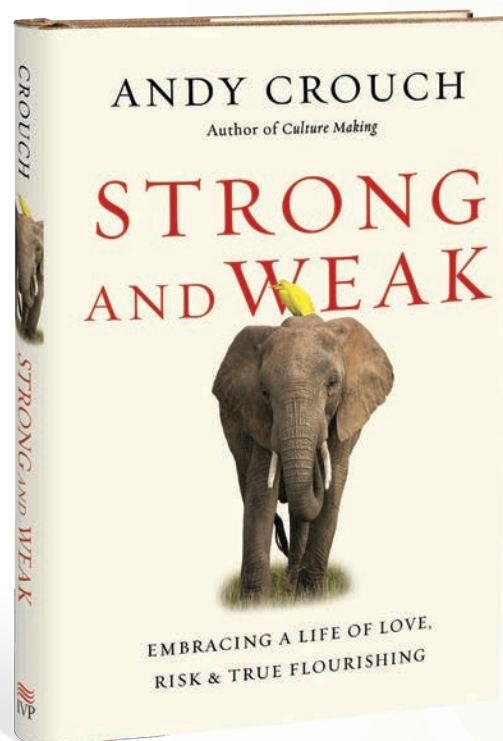
—Dr. Brian Johnson, President, Tuskegee University

VALERIE J. GIN is a former Coach of the Year and professor/chair of kinesiology at Gordon College.

JO KADLECICK is an author and writing instructor who recently relocated to Queensland, Australia.

www.WhenGirlsBecameLions.com

TRUE FLOURISHING FOR ALL



True flourishing, says Andy Crouch, travels down an unexpected path—being both strong and weak.

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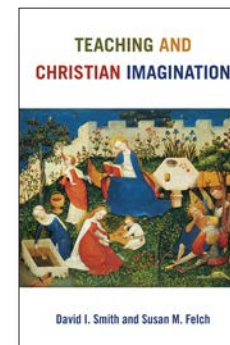
are structurally responding. Each chapter is winsomely written. Simple – but not simplistic – analysis is followed by organizations doing real justice within the maze of each problem. Too often, the evangelical church and other Christian institutions have been slow to embrace the biblical call for justice, but *Unleashing Opportunity* gives counterexamples.

The difficulty with a primer is that it whets your appetite for more. While the authors point to solutions beyond personal transformation, most of their examples tend to be urgent fixes for a deeper brokenness. It’s hard to blame them for not being more foundational in their solutions. Their target is real help for real people in real distress. But their examples don’t always respond at foundational levels. For example, one chapter focuses on a solution of restorative justice. But while a restorative justice solution is a great balm for juveniles trapped in the incarceration system, it leaves untouched the profiteering of the prison-industrial complex. In the same way, legislation to limit predatory lending is difficult to champion in an economic system that often valorizes profit devoid of morality. But this is just the appetizer; CPJ has a broader corpus of writing and policies for deeper responses that should be read for the next course.

I have already used this book in a sociology class and had students from a variety of Christian backgrounds enthusiastically endorse it. They found it engaging, and it made the problems approachable. During our discussion of the foster care chapter, one quiet student became the central discussant. Her family had been very involved in foster care and she was able to confirm the issues as depicted by the authors. Many students were deeply interested in the organizations introduced in the book and wanted to find similar ones in our area.

This book introduces a compelling way to help Christians understand structural problems in our society. It is very readable and usable for discussions or classes. The societal problems explored here are enormous, but *Unleashing Opportunity* opens a doorway for significant responses.

ON THE SHELF



Teaching and Christian Imagination
By David I. Smith and Susan M. Felch
(Eerdmans)

Review by Michael R. Stevens, Professor
of English, Cornerstone University

Like many books that arise out of collegial activity – whether conferences or study groups or some strong thematic thread – *Teaching and the Christian Imagination* by David I. Smith and Susan M. Felch bears the strength of multiplicity and of a brainstorming session that has produced a range of wonderful metaphors to rejuvenate the weary teacher. There is also the danger of diffuseness and sheer content overload, which occasionally arises in this volume. However, form and content are deeply interwoven here. In the introduction, the authors describe the book as a “playground for your imagination,” and they explain that “Our own discussions were marked by freewheeling fertility, perplexed wrestling, and happy surprises.” I identify with all three of those directives in my role as reader and reviewer, and so I will quickly limn out how those categories perfectly describe the book’s effect.

The fruits of “freewheeling fertility” are everywhere to be found in this volume, with the proliferation of images and metaphors that challenge and revamp expectations for the classroom experience. In Part One, which is structured around teaching as pilgrimage, the distinction between tourist and pilgrim suggests the right approach to a student’s journey is not “merely to take souvenirs and leave litter,” but rather to “doggedly seek blessing, practice works of mercy, and erect signs of the kingdom.”

Likewise, the idea of teaching as pilgrimage calls out how “[t]he pilgrim should not travel proudly alone,” but rather “counts on the sustenance provided by inns and hostels along the way, the hope born of shared eating and singing,” and other modes of mobile communion. This image of a classroom as a hostelry for wayfaring students showed me – someone who has lived my whole adult life in classrooms – just how sanctuary-like a sit-down classroom can be.

Perhaps my favorite playfully serious image from this first section follows the arc of pilgrimage and hostelry all the way through the notion of teachers as hosts and kitchen servants, to the point where teachers are also supplicants who, in Bernard of Clairvaux’s parlance, participate in “fragment-gathering,” which is the “reward for attentiveness and obedience, the glad discovery that after the hard work of attending to the detail, we have come further than we thought.” The persistent theme of disempowerment and vulnerability for the teacher, when cast in these sorts of terms, becomes an attractive and comfortable reality to strive toward.

But these tropes can also get a bit jumbled, and a fair measure of “perplexed wrestling” is elicited by the constant mixing

What [this book] has offered me... is the chance to winnow through all sorts of new possible models for the basic unit of our profession: the course, designed and delivered.

and matching of imagery. For instance, I felt pulled across the metaphorical divide a few times in Part Two, where the controlling trope is teaching as gardening. In the course of 20 pages, we move from gardening as a possible authoritarian imposition (through a somewhat runic connection to a Medieval illustration of a walled garden), to the notion of students “making beauty in the world,” to the garden not as solitary tending but as community, and then to the wasteland and despair of Gethsemane. I felt a bit of motion sickness in moving and leaping through the nuances of these images, and though several of the phrases called to me, I felt pulled in multiple directions all at once.

Yet the wrestling seems to have been built in – maybe even intentional, at times – and my overall experience of reading the book ended up being most closely allied to the “happy surprises” that abounded. At several points, I pushed back initially, wanting rootedness to trump pilgrimage. But as I completed my reading and sat back, I realized this book’s true value: even though I consider myself relatively interesting and innovative in the classroom, I’ve grown somewhat defensive and hardened to change. What *Teaching and the Christian Imagination* has offered me (and no doubt will offer to many a professor) is the chance to winnow through all sorts of new possible models for the basic unit of our profession: the course, designed and delivered.

A few statements near the book’s end served as interpretive lenses for the whole. For example, reference to Annie Dillard’s idea that “a certain tilt of the will” is needed for the builder to get stones to speak reminded me of the need to see differently in order to continue helping students learn. And the final section of the book, “Setting up House,” that ultimately suggests we build our courses like our homes: to contain the odd little stories and promote the mutual acts of service that make a house a home. Establishing the classroom as a homecoming was the apt and peaceful conclusion to this volume.

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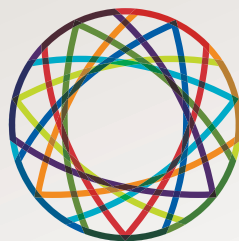
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C R E D O

ON THE SHELF

EXCERPT

What is Reconciliation?

An excerpt from *Roadmap to Reconciliation*

WHAT EXACTLY IS racial reconciliation? If you asked ten different people, it's likely you'd get ten different answers! At a gathering I attended of national multiethnic leaders — pastors, professors, diversity practitioners and leaders of multicultural ministries and denominations — the answer to this question proved quite confusing.

For some, reconciliation meant bringing together a multiethnic group of people who are from similar socioeconomic and educational backgrounds. For others, it meant the pursuit of racial and ethnic diversity but did not include the participation of women in leadership. Still others operated from a model of social empowerment, and for them reconciliation meant that Christians are called to address the discrimination and racism faced by black and Hispanic people in our society.

During the two-day gathering of this elite group, some of whom had written books on the topic of diversity, leaders shared their most poignant beliefs regarding racial reconciliation and best practices for building it. What was most interesting to me, however, was the lack of agreement among the leaders gathered about the term *reconciliation*. There was no single definition or understanding of what reconciliation actually entails.

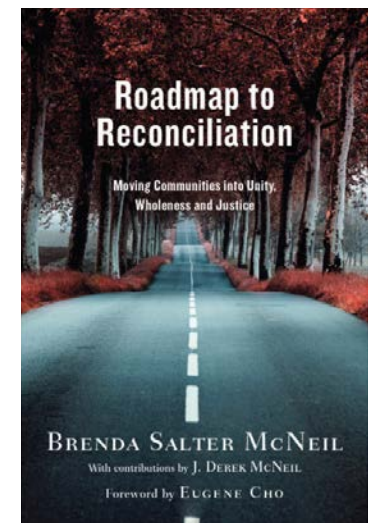
Do you see the problem? While many of us care about reconciliation and feel called to pursue it as part of our discipleship, there is no clear understanding of what it means to do so! Even among the leading diversity voices of the day there are vastly different beliefs about what it means to pursue reconciliation. Sure, most of us believe that

reconciliation means the ending of hostility in order to bring people together, but we still differ, sometimes wildly, in how we believe God calls us to address and engage it.

DEFINING THE TERM

For a while I sought to come up with a new term altogether. I felt that *reconciliation* had perhaps been overused and too often misunderstood. It seems like many people have developed a bias or preconceived notion about what they believe the term means. For example, some people believe *racial reconciliation* is an oxymoron because there has never been a time in American history where racial harmony has existed. One cannot reconcile those who have never enjoyed a conciliatory relationship in the first place. I agree with that, and I fully understand why this term has been disavowed by many, especially when looking at it from a historical and sociological perspective.

Others have a very negative reaction to the word *reconciliation* for a different reason. They feel fear, guilt or shame when they hear the word because of experiences they've had in the past. Meanwhile, some hold the term in a very positive light. For them it denotes a Christian concept, a biblical call for multiethnicity and cultural integration. They eagerly support the process and want people to be challenged to deal with their racism and prejudicial attitudes. However, their notion of the term rarely extends to confronting and changing unjust systems and structures. Moreover, there are those who shy away from the term because it carries the connotation of a "liberal agenda" or the complaints of a vocal minority with no real basis in fact. What-



Roadmap to Reconciliation
By Brenda Salter McNeil
(InterVarsity Press)

ever the reason, it's challenging to change our thinking and accept a new set of meanings, and I wondered if we might be better off with a new term altogether.

I considered the term *intercultural competence*, but while I could appreciate some of the added clarity it offered, the word *competence* implies that a person can become proficient and the task can be completed. I believe that reconciliation is an ongoing journey, and *intercultural competence* puts an overemphasis on "doing" rather than "being." So I moved on to *cultural credibility* and then later to *intercultural integrity*, hoping to home in on the dynamic interchange between people who are ethnically and culturally different. However, it still lacked something fundamental to my understanding of the term *reconciliation*.

Among those who seek to follow Christ, it is generally understood that in order for reconciliation to occur, there must be repentance, justice and forgiveness. A wrong must be acknowledged and the cause for the lack of unity identified. There is no sustained peace without justice and no sustained relationship without forgiveness. These are crucial in this conversation, yes, but I do not believe that justice and forgiveness alone are enough to produce reconciliation. As with the phrases *intercul-*

We are called to go beyond simply making peace or getting enemies to stop fighting – beyond repentance, justice and forgiveness. The Bible invites us further.

tural competence and *intercultural integrity*, something central is still lacking because the church is called to go beyond even this. We are called to go beyond simply making peace or getting enemies to stop fighting – beyond repentance, justice and forgiveness. The Bible invites us further.

Reconciliation is about how to relate even after forgiveness and justice have occurred. It's about how to delve even deeper into relationship with one another. An absence of hostility is possible without a spiritual dimension, but reconciliation is not. Reconciliation is possible only if we

approach it primarily as a spiritual process that requires a posture of hope in the reconciling work of Christ and a commitment from the church to both be and proclaim this type of reconciled community.

REDEFINING THE TERM

With this more complete appreciation and understanding of reconciliation I have come full circle. Since reconciliation is a biblical concept that is rooted in and modeled by the reconciling work of Jesus, I have chosen to reclaim the term instead of replacing it. I want to redeem it and recover its

holistic, mysterious and profoundly biblical meaning. It invites us into the bigger story of God's redemptive work in the world. For the purpose of this book and all following conversation, I therefore offer this new definition of the term *reconciliation*:

Reconciliation is an ongoing spiritual process involving forgiveness, repentance and justice that restores broken relationships and systems to reflect God's original intention for all creation to flourish.

This definition acknowledges the historical wounds that must be healed and transcends an individualistic view to include the need for systemic injustice to be addressed as well. However, it is also rooted in a biblical understanding of God, which is why we must take a close look at the theological principles that undergird it. ▮

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BRENDA SALTER MCNEIL, *Roadmap to Reconciliation: Moving Communities into Unity, Wholeness and Justice*, InterVarsity Press, ©2015. Used by permission of the publisher. ivpress.com



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