

COUNCIL FOR CHRISTIAN COLLEGES & UNIVERSITIES

# ADVANCE

FALL 2018

MAGAZINE

## PREPARING FOR THE FUTURE

The steps today's  
campus leaders  
can take to find  
tomorrow's  
leadership.

**Overcoming the  
Gender Gap**

p. 28

**Theology After  
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ADVANCING FAITH & INTELLECT FOR THE COMMON GOOD





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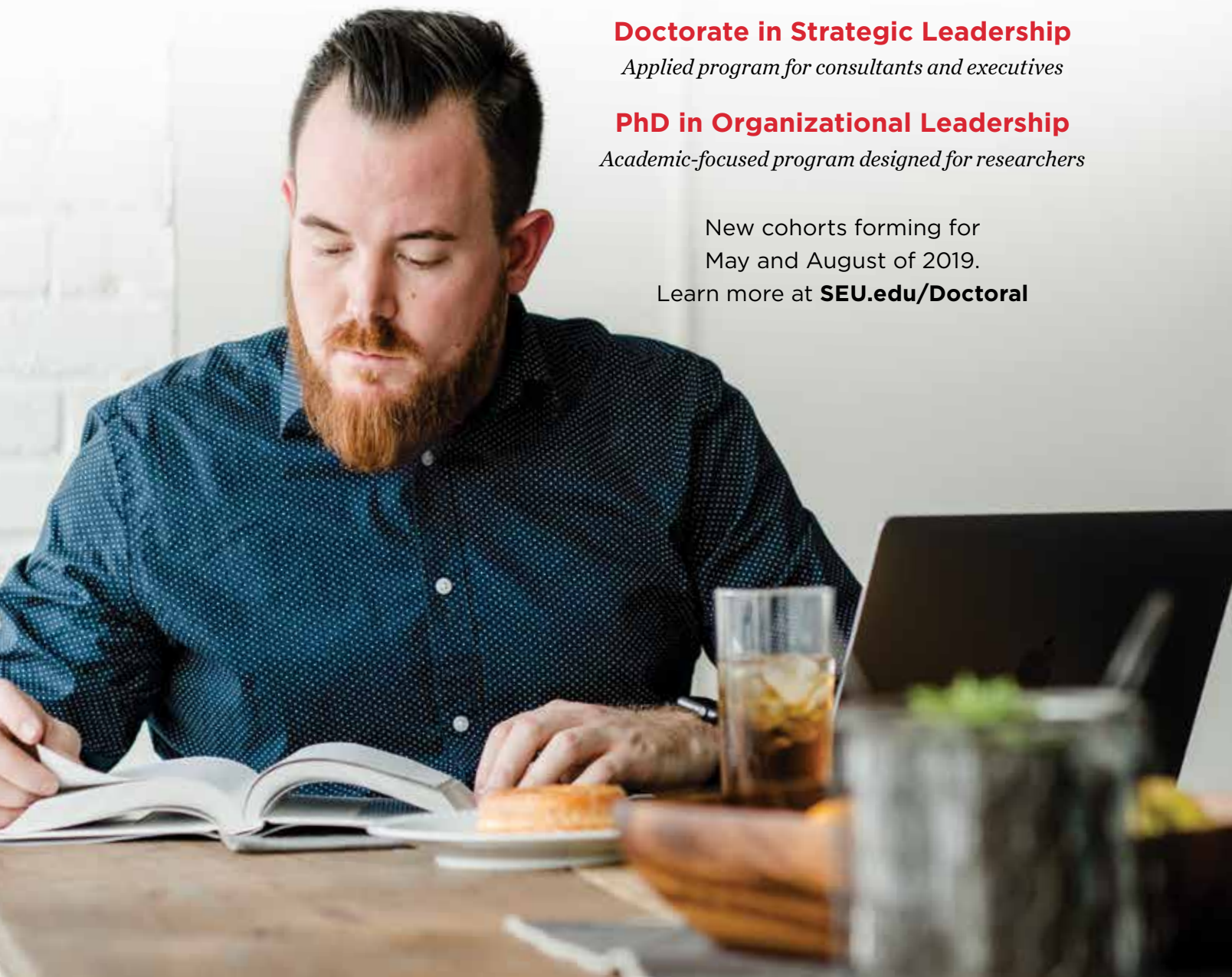
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**SHIRLEY V. HOOGSTRA, J.D.**

PRESIDENT, COUNCIL FOR CHRISTIAN  
COLLEGES & UNIVERSITIES

**BELONG TO ONE**  
WHO UNDERSTANDS YOUR VALUES



# Creating a Noble Life



**IT WAS AN** inspiring funeral service in Grand Rapids, Michigan, for a local boy who became an international philanthropist and entrepreneur. George W. Bush was there. Four governors were there. Many other dignitaries and guests were there to honor a person who had made a worldwide impact. But most importantly, the Gospel was preached: “We are sinners saved by grace because of the sacrifice of Jesus Christ for us.” Rich DeVos, founder of Amway, was a real-life example of a contemporary person who strove to lead a noble life. For him, a life worth living entailed philanthropy, freedom, faith, and family.

How does a noble life get formed? Author and speaker Fareed Zacharia linked a noble life to a liberal arts education in a recent commencement speech. “You will learn to write, speak, move through life, be a good citizen, be a better human. ... The goal is to create a noble life.” Our institutions do this well, and indeed, it is a worthy endeavor. David Brooks, speaking to the CCCU presidents in 2016, observed this about our endeavors: “You [Christian colleges] 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 else wants it.”

As you begin this fall with another class of first-year students, it is such a privilege to stand for an education that includes delving into the word of God along with the latest textbook and research. This kind of education includes conversations in your English classes where you ask deep questions not only about what authors were thinking when they wrote their essays but also about what those essays reveal about the God of the universe. In your biology classes, you teach the newest advances in DNA research while asking, “What does this reveal about God?” In your residence halls, while you unpack the realities of living together in the midst of difference, you ask, “What does this teach us about God?”

Although we do these things imperfectly, we hope that each student who graduates has had an opportunity to think about what Brooks calls the “eulogy values,” not just the “resume values.” We, without apology, talk about a life that is marked with the fruits of the spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. A life marked by the fruit of the Spirit is, in fact, a noble life. Well-educated people should be leaders in society, role

**Christian colleges and universities unapologetically point students to a deeper relationship with the God of the universe in order to gain wisdom and live a noble life out of gratitude.**

models for young people to aspire to. They should live lives that are others-centered, not self-centered; generous, not stingy; open-hearted, not cynical.

Each one of our students will encounter open doors as well as obstacles, and it is our job to teach them to discern what God is asking them to do as circumstances present themselves. Recently, in a *Washington Post* op-ed, Ronald J. Daniels, president of Johns Hopkins University, wrote, “When students, and graduates, inevitably face moments of ethical decision making, of sorting fact from fiction on social media, and of reconciling individual aspirations with obligations to their communities, they would be aided by the habits of discernment and deliberation that have distinguished the humanistic tradition for centuries. Perhaps best of all for the country is the vital role played by humanistic inquiry in the development of better, more informed, more capable citizens.” President Daniels here affirms that a liberal arts education has the potential of instilling the ability to discern – wisdom. As Christians, we know the Psalms and Proverbs point us to the ultimate source of wisdom: a loving and just God. “The fear of the Lord is the beginning of knowledge” (Proverbs 1:7).

Christian colleges and universities unapologetically point students to a deeper relationship with the God of the universe in order to gain wisdom and live a noble life out of gratitude.

Christian higher education for what purpose? The same thing that motivated Rich DeVos (a Christian college graduate). In his own words: “[I] believe that man was created in the image of God and was given talents and responsibilities. As image bearers, mankind was instructed to use their talents to make this world a better place. At the heart of it, we believe that man was created, and in him is the Living Spirit. He is not a just a lump of clay put together for a few years until we bury him. But he has a greater depth and responsibility. That’s why we care for each other – why we stand together and give thanks for the things we enjoy.” The CCCU often says it this way: “Faith and intellect for the common good.”

As we, all 183 institutions in the CCCU, continue in 2018 and beyond sharing the value of our mission-driven institutions with the media, the courts, the legislature, the accreditors, the departments in our executive branch of government, the leaders of our cities and towns, our partners, and our adversaries, we will remain bold and unbent in defending, preserving, and protecting Christian higher education, knowing the beauty of our calling: to shape the next generation of influencers to live noble lives anchored in Jesus Christ for the good of others. ☺

## HOW HAVE WE SERVED YOU?



In June, our BestSemester program directors gathered with their colleagues in Washington, D.C., for a time of professional development and planning for how they will continue to serve your students this year.

In June, I spoke with presidents attending the National Christian College Athletic Association's annual convention about sports, leadership, and why Christian higher education matters.



We hosted our annual Leadership Development Institutes in June, launching a year of professional development and mentorship for 65 up-and-coming leaders in Christian higher education.



Left to right: Photo courtesy of the CCCU, photos (2) courtesy of Shirley Hoogstra

We help U.S. campus leaders connect with leaders on Capitol Hill so they can offer their own perspective on important topics. The members of the Commission for Financial Aid Administrators were able to have such meetings in June.



Left to right: Photo courtesy of Brad Crofford, photo courtesy of Shirley Hoogstra, photo courtesy of the Aspen Institute



Our accreditation councils seek to create influence and provide strategic communication with each accrediting body. Thanks to their work, we held a 90-minute meeting on accreditation with the Department of Education in September.

I have been speaking regularly on important issues connected to Christian higher education, including at a forum hosted by the Aspen Institute on the state of multi-faith dialogue and the challenges and opportunities for religious pluralism in today's polarized climate.



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*"If we are not intentional about addressing the future composition of our institutions' leadership, we harm our ability to be missionally effective."*

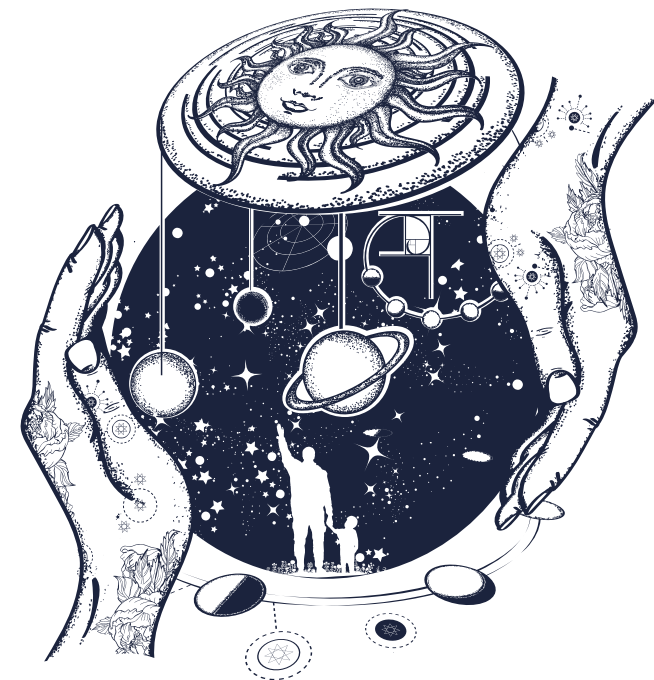
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### FINDING OURSELVES AFTER DARWIN

A new book explores science and faith with engagement, not agreement, as the goal.

Interview with Michael Lloyd and Stan Rosenberg



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### THE NEW MORALITY DILEMMA

How do we counter a trend that equates disagreement with immorality?

A conversation with Peter Baker, Cherie Harder, and Michael Wear

## 50 TOO FAST, TOO CURIOUS

The little-noticed, strange, and harmful tax on parking lots.

By Brad Crofford



**THE COUNCIL FOR CHRISTIAN COLLEGES & UNIVERSITIES (CCCU)** is a higher education association of more than 180 Christian institutions around the world. With campuses across the globe, including more than 150 in the U.S. and Canada and nearly 30 more from an additional 18 countries, CCCU institutions are accredited, comprehensive colleges and universities whose missions are Christ-centered and rooted in the historic Christian faith. Most also have curricula rooted in the arts and sciences.

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

### DISTRIBUTION

*Advance* is published each year in the fall and spring and is mailed to members, affiliates, and friends of the CCCU. It is also available online at [www.cccu.org/magazine](http://www.cccu.org/magazine). Direct questions and letters to the editor to [editor@cccu.org](mailto:editor@cccu.org).

### ADVERTISING

*Advance* accepts advertising from organizations that serve the students, faculty, or administration of our campuses. For more information and/or to receive a CCCU Media Kit, please email [advertising@cccu.org](mailto:advertising@cccu.org).

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# A Matter of Perspective



**OVER THE LAST YEAR**, I’ve been fortunate enough to continue in my work at the CCCU while spending most of my time physically in Denver, Colorado, as my husband pursues his master’s. I’ve come to realize that keeping perspective is vital when you live in one time zone, work in another, and attend seminary in a third. Keeping perspective on meeting time helps you call in on time instead of two hours late. Going for a run in the mile-high mountain air of Denver offers new perspective on the importance of oxygen after being at sea level in Washington, D.C. Even asking the simple question, “What do you do?” brings a different perspective; in D.C., people respond about their job, while in Denver, most everyone will add the phrase “for fun” to the question, opening the conversation to talk about hobbies instead of a career.

Recognizing one’s perspective – and working to gain fresh perspective when it’s needed, especially on contentious topics – is a key focus for this issue. Our cover package of stories (starting on page 26) is a series of articles, each of which offers research and tips for gaining a clear, long-term perspective on your institution’s leadership pipeline. This includes addressing the gap between the number of women and the number of men in senior leadership positions, as well as intentionality about cultivating and advancing leaders of color. As Andrew Benton, one of the contributors, points out, “If we are not intentional about addressing the future composition of our institutions’ leadership, we harm our ability to be missionally effective.”

Bringing a new perspective to the deep debates in science and religion is a group of science and religion scholars, many of them connected with Scholarship & Christianity in Oxford (SCIO), the CCCU’s U.K. subsidiary. In a new anthology called *Finding Ourselves After Darwin*, they attempt to open new conversations on three key theological issues – the image of God, original sin, and the problem of evil – and how modern scientific theories interact and engage those issues. The goal, as editors Stan Rosenberg and Michael Lloyd discuss in an interview on page 38, is not agreement, necessarily, but rather a civil, robust engagement of these key topics.

Meanwhile, in the political arena, it seems increasingly difficult to find common ground between different perspectives. As it turns out, there’s a name for that trend: affective polarization. This is the idea that when we encounter people who disagree with us, we no longer view them as individuals who are simply wrong or mistaken. Instead, we view them as evil or immoral. Peter Baker, the program director of the CCCU’s American Studies Program in Washington, D.C., is constantly looking for ways that he can help the students attending ASP counter trends like this. That’s why he spoke with two key colleagues in Washington, D.C.: Cherie Harder (president of The Trinity Forum, who formerly served in the George W. Bush administration) and Michael Wear (founder of Public Square Strategies LLC, who formerly served in the Obama administration). In their conversation on page 44, they offer their own perspectives on the growth of affective polarization, how it’s impacting students and young adults, and how CCCU faculty can help students combat this trend.

As always, we appreciate your feedback on the content we include in each issue of *Advance* – it helps us gain (you guessed it) perspective. We want this publication to be a tool that serves you in your own vocation within the broad web of Christian higher education. 🙌

**Have comments on these articles, or ideas for a new one? Email me at [editor@cccu.org](mailto:editor@cccu.org).**


**MORGAN FEDDES SATRE** is the CCCU’s communications specialist and managing editor of *Advance*. She is an alumna of both Whitworth University and BestSemester’s L.A. Film Studies Program and is currently pursuing her M.Div. at Fuller Seminary.

Photo: Hi Un Kang Haaga


# Around *the* Council

## NEW INSTITUTIONS

In July 2018, the CCCU Board of Directors approved the applications of three new governing members:



**Concordia University, Nebraska**  
Seward, NE



**Lubbock Christian University**  
Lubbock, TX



**Ouachita Baptist University**  
Arkadelphia, AR

## PRESIDENTIAL CHANGES

The following institutions have experienced presidential transitions since our last published list (Fall 2017). *Campuses that currently have interim presidents are not included.*

- |  |   |
|--|---|
| <b>Africa Nazarene University (Kenya)</b><br>Stanley Bhebhe, June 2018 | <b>North Park University (IL)</b><br>Mary Karsten Surridge, August 2018               |
| <b>Charleston Southern University (SC)</b><br>Dondi Costin, July 2018  | <b>Redeemer University College (Ontario, Canada)</b><br>Robert J. Graham, August 2018 |
| <b>Eastern University (PA)</b><br>Ron Matthews, March 2018             | <b>Simpson University (CA)</b><br>Norman D. Hall, June 2018                           |
| <b>Excelsia College (Australia)</b><br>Peter McKeon, December 2017     | <b>Southwest Baptist University (MO)</b><br>Eric A. Turner, September 2018            |
| <b>Johnson University (TN)</b><br>L. Thomas Smith Jr., July 2018       | <b>Southwestern Christian University (OK)</b><br>Tom L. Murray, July 2018             |
| <b>Kilns College (OR)</b><br>David Dealy, March 2018                   | <b>The King’s College (NY)</b><br>Tim Gibson, August 2018                             |
| <b>Mississippi College (MS)</b><br>Blake Thompson, July 2018           | <b>Tokyo Christian University (Japan)</b><br>Yoichi Yamaguchi, April 2018             |
| <b>Missouri Baptist University (MO)</b><br>Keith L. Ross, January 2018 | <b>Williams Baptist College (AR)</b><br>Stan Norman, April 2018                       |

## INSTITUTIONAL NAME CHANGE

**Warner Pacific College** in Portland, Oregon, is now **Warner Pacific University**

# Master of Public Policy degree program

**P4:**  
**Exclusive Admission Benefits for CCCU - Partner School Grads\***

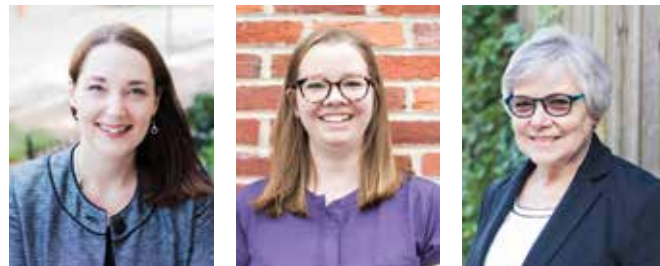
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## AROUND THE COUNCIL



## CCCU WELCOMES NEW HIRES IN DEVELOPMENT, ACADEMIC PROGRAMS

**AS PART OF** its commitment to improve and expand upon its member services, the CCCU welcomed two teammates to the organization's new development office and a new interim vice president of educational programs.

Joanna Barnhouse, who holds both her master's and bachelor's degrees from Messiah College, is the CCCU's new director of development. She had previously served at Messiah as a senior regional advancement representative in the development office there.

Alana Dean Price, who holds a master's from Taylor University and a bachelor's from Grove City College, is the CCCU's new project coordinator for the office of the president. She previously served at the CCCU as an intern for higher education while earning her master's degree.

Both of these positions are part of an effort to increase the CCCU's presence and effectiveness in Washington, D.C., and were made possible by a significant capacity-building grant from the M.J. Murdock Charitable Trust as a continuation of its long-time support of the CCCU.

Carolyn Dirksen has joined the CCCU as the interim vice president of educational programs, while Rick Ostrander will continue to serve the CCCU as vice president for research and scholarship. Dirksen brings to the CCCU 50 years of experience as a senior leader at Lee University, where she served in a variety of roles, including vice president for academic affairs and director of faculty development. She holds a Ph.D. from the University of Arizona and a master's and bachelor's from Northern Arizona University.

They join 29 colleagues in D.C. and another 50 around the world in advancing faith and intellect for the common good.

## CCCU CAREER CENTER

Post or find jobs with faith-based employers, in faith-related positions, and in all higher education sectors.

[www.cccu.org/career-center/](http://www.cccu.org/career-center/)



All photos by Hi Uan Haaga

## AROUND THE COUNCIL

## THE CCCU'S PRODUCTIVE SUMMER AROUND CAPITOL HILL

**THE CCCU'S ADVOCACY WORK** promotes and protects its institutions' unique position as Christ-centered, nonprofit institutions of higher education that are often in the crosshairs of a variety of issues affecting higher education and nonprofit organizations, and/or challenges to religious character and convictions.

The government and external relations staff continue to advance the interests of CCCU institutions and to make the case for Christian higher education in the public square. Over the last several months, this work has included:



**Engaging the Department of Education** to affirm the importance of religious higher education and religious mission. At the end of July, the Department announced it would establish a negotiated rule-making committee. Among the topics it will consider are two of key importance to CCCU institutions: 1) the requirement for accreditors to respect institutional mission, and 2) the eligibility of faith-based entities and their students to participate equally in federal student aid and other funding programs.



**Defending mission-based accreditation** to ensure that faith-based institutions can continue to uphold their religious missions and convictions without discrimination. The CCCU helped its members who are accredited by the Higher Learning Commission (HLC) and the American Bar Association (ABA) engage those bodies when new proposals threatened to tread upon faith-based institutions' rights.



**Promoting criminal justice reform** alongside other organizations, like Prison Fellowship, to support the bipartisan FIRST STEP Act, which would, among other changes, increase access to educational and faith-based programming in prisons. We also continue to advocate for expanded Second Chance Pell access, which would make Pell grants available to incarcerated and formerly incarcerated persons.



**Protecting the financial health of CCCU institutions** by advocating against problematic provisions in the Tax Cuts and Jobs Act. While several harmful provisions (such as the taxing of tuition waivers, employer education benefits, and certain college and university endowments) were not included the final version of the bill, one item that did make it into the final legislation was a 21 percent tax to nonprofits' provision of parking and transit benefits, which went into effect Jan. 1, 2018. (For more information, read "Too Fast, Too Curious" on page 50.) We continue to urge the delay of implementation – and ultimately the repeal of – this provision, as well as for expanded provisions for the charitable deduction.



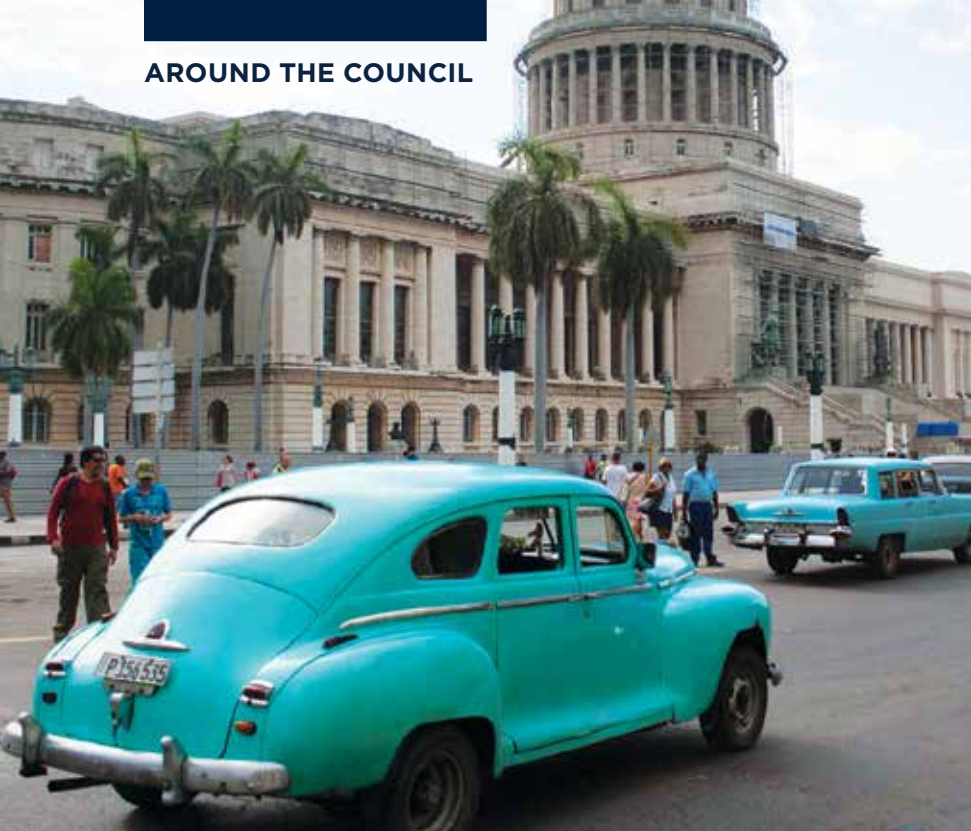
**Advocating for students** who continue to be impacted by the rescission of the Deferred Action for Childhood Arrivals (DACA) program by renewing calls to Congress to pass a permanent solution. We have supported the Dream Act since it was first introduced in 2001, and we have worked alongside our institutions and other groups, like the Evangelical Immigration Table and the National Association of Evangelicals, to support a bipartisan, permanent legislative solution that will allow these students to use their God-given talents and abilities to contribute to the country they consider home.



### LEARN MORE

For more information about the CCCU's advocacy work, visit [www.cccu.org/advocacy](http://www.cccu.org/advocacy).





**Left:** Classic cars, like these in front of the capitol in Havana, are a common sight in Cuba. **Top Right:** Live music at the Jazz Cafe in Havana. **Middle Right:** Students have opportunity to visit both urban and rural areas in Cuba. **Bottom Right:** The Cuban flag.

## LATIN AMERICAN STUDIES PROGRAM STUDENTS ONCE AGAIN VISIT CUBA

**EACH SEMESTER, STUDENTS** attending the CCCU’s Latin American Studies Program (LASP) spend part of their time traveling in at least one other Latin American country as part of their academic studies. For the last few years, students had been traveling to Nicaragua, but recent political and social unrest there has raised safety concerns and made traveling difficult. Thus, LASP program director Dan Siefken and his team looked to Cuba for another option, as LASP has traveled there in the past and already has a great network of connections in the country.

“Politically, Cuba has played an important role in how the U.S. has developed its relationship with Latin America,” Siefken says. “For students interested in studying or working in the region – whether in politics, economics, education, faith, ecology, or whatever it may be that they’re considering – Cuba is a great place for them to start.”

Siefken and the LASP team partnered with Centro Martin Luther King (CMLK), a Cuban nonprofit organization that was founded by a Baptist church and that provides a wide variety of support services for the community as well as educational opportunities such as lectures and publications.



**LEARN MORE**  
For more information about the Latin American Studies Program, visit [www.bestsemester.com/LASP](http://www.bestsemester.com/LASP)



Photos courtesy of Dan Siefken

## BESTSEMESTER CONTINUES EXPANDING STUDY ABROAD OPPORTUNITIES FOR STEM STUDENTS



**THE CCCU’S AUSTRALIA** Studies Centre (ASC) is the latest BestSemester program to offer coursework for students pursuing degrees in the sciences, technology, engineering, or mathematics. ASC students have the opportunity to take courses in environmental science, information technology, and computer science through Queensland University of Technology, and business internships are available in STEM fields. This will enable students in these fields to integrate their studies with observation of Australian culture.

In addition to Australia, STEM students can also study abroad at CCCU programs in:

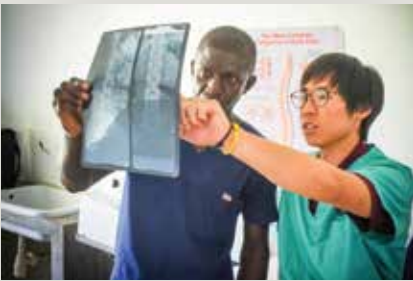
**Oxford, United Kingdom,** at the Scholars’ Semester in Oxford and the Oxford Summer Programme. Students can take tutorials in a number of STEM fields, including biological sciences, chemistry, mathematics, statistics, physics, earth sciences, and theoretical computer science. Oxford’s tutorial model gives students the chance to engage with a scholar-mentor, to formulate their views on a subject, and to consider those views in the light of the detailed, analytical conversation in the tutorial.

**Mukono, Uganda,** at the Uganda Studies Program. There, students in biomedical- and public-health-related disciplines can enroll in the Global Health Emphasis, allowing them to complete global health coursework and to participate in an international field internship in Uganda.



**LEARN MORE**  
For more information about these and other BestSemester programs, visit [www.bestsemester.com](http://www.bestsemester.com)

Top to bottom: Photo courtesy of Australia Studies Centre, Jonathan Kirkpatrick, photo courtesy of Uganda Studies Program



**Top:** Students at the Australia Studies Centre have the opportunity to explore Australia and pursue an internship in many fields. **Center:** The Radcliffe Camera, home of the Radcliffe Science Library, is a well-known sight for Scholars’ Semester in Oxford students. **Bottom:** Students at the Uganda Studies Program learn from doctors and social workers in Uganda through their field internship.

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MORE THAN \$40,000 IN GRANTS AWARDED TO FACULTY; APPLICATIONS OPEN FOR NEXT YEAR

AS PART OF its commitment to encourage and develop quality Christian scholarship that impacts the broader academic community, the CCCU awards several grants and research opportunities to CCCU faculty across North America. Applications are open for these opportunities; visit [www.cccu.org/facultygrants/](http://www.cccu.org/facultygrants/) to learn more.

Networking Grants for Christian Scholars

THESE GRANTS ENCOURAGE collaborative scholarship among professors serving at CCCU member institutions, as well as connect these professors with broader scholarly networks. The goal is to create and disseminate high-quality scholarship that brings Christian voices into contemporary academic conversations.

This year, the selection committee awarded five grants totaling more than \$40,000. The scholarly teams selected represent seven CCCU campuses across North America, and also include members from three other universities and organizations:

*Reexamining Evangelical Populism and Evangelical Internationalism* – **Keven den Dulk** (Calvin College), **Robert Joustra** (Redeemer University College), and **Dennis Hoover** (Institute for Global Engagement)

*Shaping Citizenship: Christian Institutions and Youth in Africa* – **Megan Hershey** (Whitworth University), **Tracy Kuperus** (Calvin College), and **Amy Patterson** (Sewanee University of the South)

*The Music of Social Protest: An Intersection of Politics and Faith in Latin America* – **Nestor Quiroa** (Wheaton College), **Wilfredo Canales** (Olivet Nazarene University), and **Lindy Scott** (Whitworth University)

*Creative Dance to Foster Resilience in K-12 At-Risk Youth* – **Emily Wright** (Belhaven University), **Sally Schwer Canning** (Wheaton College), **Merry Lynn Morris** (University of South Florida), and **Laura Morton** (Belhaven University)

*Multi-Institutional Campus Safety and Misconduct Project* – **Nathan Tintle** (Dordt College), **Kristen Van De Griend** (Dordt College), and **James R. Vanderwoerd** (Redeemer University College)

Scholar’s Retreat

CCCU FACULTY SCHOLARS from any discipline have an opportunity to spend an extended period of study and reflection at a peaceful, fully furnished cottage in Holland, Michigan. The grant provides recipients funding for their stay at the retreat as well as funds for a recipient’s home institution to help defray institutional costs associated with providing a sabbatical opportunity.

This fall, Peter Hill, professor of psychology at Biola University, is completing his book on developing humility in leaders. In the spring of 2019, Helen Rhee, professor of history of Christianity at Westmont College, will continue her research project on early Christian health care and Greco-Roman medicine.



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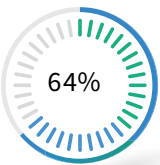
LATEST STUDENT SATISFACTION INVENTORY SHOWS AREAS OF STRENGTH, ROOM FOR GROWTH

THE COLLABORATIVE ASSESSMENT PROJECT (CAP), an initiative of the CCCU Research Council, conducts, interprets, and disseminates research that fosters institutional improvement and supports an accurate and compelling narrative regarding Christian higher education in the U.S.

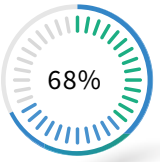


In Fall 2017, CAP institutions administered the Student Satisfaction Inventory (SSI), a national survey of student satisfaction on university campuses. Thanks to the responses of 16,424 undergraduate students from 42 CCCU institutions, the research council was able to observe trends and make comparisons with other four-year private colleges.

WHO TOOK THE SURVEY?  
Of the 16,424 students surveyed:



are at their first-choice institution

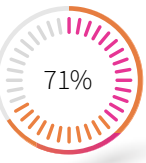


are female



are Caucasian/white

OVERALL SATISFACTION  
The majority of CCCU students are still satisfied with their college experience, though there has been some decrease over the last seven years. Students of color have lower satisfaction levels overall:

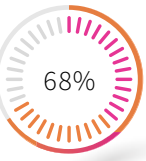


Caucasian/White

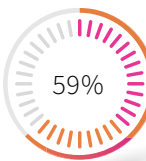


Students of Color

of CCCU students intend to re-enroll



Caucasian/White



Students of Color

are satisfied or very satisfied with their CCCU experience

The CCCU continues to prioritize the work needed to ensure that all our students feel included, welcomed, and cared for. The 2019 Diversity Conference will be held Oct. 4-6 at George Fox University in Newberg, Oregon, and the SSI will again be administered in 2019, providing a fresh look at these key numbers.



For a complete copy of the 2017 SSI results or to learn more about getting involved in the 2019 administration of the SSI, contact Nita Stemmler, the CCCU’s program consultant, at [nstemmler@cccru.org](mailto:nstemmler@cccru.org).



AREAS OF STRENGTH

CCCU’s top strength (compared to all four-year private colleges):

CONCERN FOR THE INDIVIDUAL



OTHER STRENGTHS

Academic advising; campus support services; service excellence; and instructional effectiveness

AREAS FOR GROWTH

CCCU’s top growth area (compared to all four-year private colleges):

RESPONSE TO DIVERSE POPULATIONS



OTHER AREAS FOR GROWTH

Commitment to racial harmony; protection of freedom of expression; financial aid issues; and sense of belonging on campus (particularly for underrepresented students)





# The Courage of Curiosity

**THERE IS AN OUTSTANDING** interview later in this magazine (p.44) that I hope you'll read. In it, Cherie Harder (president of the Trinity Forum, who previously served in the George W. Bush administration) and Michael Wear (who served as former deputy director of the White House Office for Faith-Based Initiatives during former President Obama's first term and ran evangelical outreach for his 2012 re-election campaign) discuss with Peter Baker (director of the CCCU's American Studies Program) some of the causes and effects of our increased tribalism. They make several astute observations, but one particularly struck me: Our increased isolation from people who think differently is making our views more extreme.

In other words, we lack curiosity. We don't want to know what people outside our own circles are thinking. We don't want to engage hard questions – or risk having someone ask *us* hard questions. Contemplating this point prompted me to think about the story of Philip talking to the eunuch in Acts 8:29-31:

The Spirit told Philip, "Go to [the eunuch's] chariot and stay near it."

Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. "Do you understand what you are reading?" Philip asked.

"How can I," [the eunuch] said, "unless someone explains it to me?" So he invited Philip to come up and sit with him.

Philip and the eunuch were different in almost every way. The eunuch was a different race, came from a different place, followed a different religion, and, as a castrated man, would not have been treated with the same social status given to a male like Philip. In a recent sermon I heard on this passage, the pastor reflected on *how* Philip approaches the eunuch. In spite of all of their differences, Philip stays close to him. And in spite of the fact that Philip knew the passage in Isaiah that the eunuch was reading referred to Jesus, he displays a posture of curiosity. He asks before he answers. He listens before he talks. He waits until the eunuch invites his input before he gives it. The pastor also noted, however, that Philip would have never been in a position to converse with the eunuch had he not stayed near the chariot of this person who was so different from him in almost every way.

I'm struck by how countercultural this encounter and Philip's posture are in our current society. Too often, as Christians, we fall prey to the same traps as the culture around us. For our convenience, it is easiest to surround ourselves with people who look like us, think like us, believe like us, and are in the same social strata. This is not to say that Christians are monolithic in these attributes, but it is possible to be a Christian and yet to be just as tribal as the world around us.

**Our increased isolation from people who think differently is making us more extreme. We lack curiosity. We don't want to know what people outside our own circles are thinking. We don't want to engage hard questions – or risk having someone ask us hard questions.**

And yet here we see that Philip put himself in proximity to someone different than himself and sought out a relationship with him. We see that he exercised humility in doing so. I am struck that Philip did not impose himself or his opinion on the eunuch; instead, he waited until he was asked. First, he listened.

In law school, you are taught never to ask a question that you don't know the answer to. While that is sound advice for a lawyer, I've since learned it is bad advice for a mature adult, and especially for a Christian person. Philip here asks a question without knowing what the eunuch will say. I take heart in his example. I know that I sometimes find myself fearful to talk to people who I know have different experiences or beliefs from my own; or to ask a question that I know may lead to hearing hard things; or to being asked questions that I don't know the answer to, that create a crisis of belief for me, or that have an answer that is hard for them to hear.

As Christians, however, we have been freed from fear (1 John 4:18). Therefore, we can ask hard questions and listen well because we literally have nothing to lose. Even if we lose it all, we know that we will actually gain everything

(Philippians 1:21). Therefore, we are positioned to listen from a posture of openness rather than defensiveness. Where there is room to learn, we can learn; where there is room to grow, we can grow; where there is room to lament, we can lament; and where there is room to repent, we can repent.

We are also people who have hope. Therefore, no matter the depth of the challenge, hurt, or disagreement, we have hope – not only that God is at work *now* because his kingdom *is* coming, but also that someday all will be made new; all will be made right. This allows us to embrace any challenge, because we know God can enter into any situation and bring healing, redemption, and restoration.

This means we can ask people with different political opinions about why they hold their views, in order to listen and to try to understand. This means those of us who are white can ask our brothers and sisters of color what we need to know about our privilege, even when it is hard to hear. This means that those of us whose lives have benefited from the colonization of the Americas can ask indigenous persons to tell us what this has cost

them, and we can grieve alongside them with open hearts and open minds. This means we can ask LGBT people about their experience, how they have been hurt or isolated or otherwise left behind instead of loved, and we can respond with the love of Christ. This means we can ask someone who doubts or dislikes Christianity, or who has been hurt by or is angry at the church, to share their story without responding defensively.

Proverbs 18 advises us to listen before we speak and admonishes that an intelligent person is always eager and ready to learn. Curiosity is an attribute in short supply. Curiosity requires a level of assurance that you can withstand the unknown. Because of our faith in Christ, we can withstand anything. May our faith, therefore, drive us to be people who are curious – not merely as an intellectual exercise, but rather because we truly desire to know others. We can know people different than you or me, who are also made in the image of God and are endowed with dignity. In knowing them, we can learn new things about ourselves; about others; and, most importantly, about God. ☺

**SHAPRI D. LOMAGLIO** is the vice president for government and 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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# Blessed Are the Peacemakers

But what does peacemaking actually look like?

**Editor's Note:** This is the first in a series of essays that will build a framework for engaging areas of social conflict that also manifest themselves on campus. If you are interested in contributing in some way to this series, email us at [editor@cccu.org](mailto:editor@cccu.org).

**SEVERAL YEARS AGO**, my husband and I were provided with the opportunity to visit Sweden. One day as we meandered through Gamla stan, Stockholm's old city, we came upon the former Stock Exchange Building. Like many old buildings of its time, the building had been repurposed and had now become, among other things, home to the Nobel Prize Museum, recognizing the individuals or organizations who had received one of the prestigious awards in the fields of physics, literature, physiology, economics, and chemistry, as well as the Nobel Peace Prize.

Amidst the names of luminaries who have received these extraordinary prizes was the name of one Nobel Peace Prize recipient whose life had so greatly impacted mine: the Reverend Dr. Martin Luther King Jr. As we stood in front of various airtight boxes that sheltered the artifacts that celebrated King and so many others, I remembered my visit to another museum in Atlanta, Georgia, that chronicled King's life and his faithful commitment to nonviolent peace and justice initiatives, the Martin Luther King Jr. Center for Nonviolent Social Change.

One of the most iconic figures of our time, King lived a life that frightened and angered some and buoyed the faith and hope of others. His passionate commitment to fight for an America that valued all of its citizens – and for an end to racism and the advancement of freedom and peace – is the work for which he lived and ultimately died. It is also a work that extends far beyond U.S. borders. In his Nobel Prize acceptance speech, King spoke of a deep and enduring need for human beings to work together, to use every means and measure necessary to end division and hostility, and to forge a way ahead so that we might live in peace with one another:

Sooner or later, all the people of the world will have to discover a way to live together in peace, and thereby transform this pending cosmic elegy into a creative psalm of brotherhood. If this is to be achieved, humanity must evolve for all human conflict a method that rejects revenge, aggression, and retaliation. The foundation of such a method is love.

This is not an antiquated idea, but rather one that deserves re-examination and application for a 21st-century America still embroiled in bitter battles drawn across racial, socioeconomic, political, gender, religious, and cultural lines.

In a 2013 chapel address at Bethel University, some 50 years after that soul-rousing speech, King's youngest daughter, the Rev. Dr. Bernice King, gave an equally impassioned address to our community. She articulated the need for a younger generation to commit themselves to the cause of becoming peacemakers and peacekeepers – not simply as a means to continue the legacy of her father, but also in honor of the King of Kings, our Lord and Savior, Jesus Christ.

I would suggest that her words, as those of her father, remain as true for us in the CCCU today as the day they were spoken to students at Bethel. Christian colleges and universities have been given a unique and special call to cultivate more than brilliant minds – we have also been given the responsibility of developing next-generation leaders who will possess the kind of faith, courage, strength, and integrity that can transform the world. We must cultivate in our students a dogged determination to love faithfully and to take the One who is our Prince of Peace with them as they go out into a world in desperate need of soul and spirit transformation.

Jesus declared in Matthew 5:9, "Blessed are the peacemakers, for they shall be called children of God." But what does it mean for us to be peacemakers today? What can believers in the Lord Jesus Christ do to impact the world around us as we look out at the landscape fractured by violence, hunger, brokenness, and desperation?

**We must be made right with God.** Christ's sacrifice on the cross brought reconciliation between God and humankind. Because of the sacrifice of Jesus, which has brought peace, we now have the extraordinary privilege of being ambassadors of Christ, compelling others to be made right with God. To share

Christ – to bring others out of darkness into His marvelous light – is peacemaking.

**We must be people of prayer and of action.** Philippians 4:6-9 lays out this point well: "Don't worry about anything; instead, pray about everything. Tell God what you need, and thank him for all he has done. Then you will experience God's peace, which exceeds anything we can understand. His peace will guard your hearts and minds as you live in Christ Jesus. And now, dear brothers and sisters, one final thing. Fix your thoughts on what is true, and honorable, and right, and pure, and lovely, and admirable. Think about things that are excellent and worthy of praise. Keep putting into practice all you learned and received from me – everything you heard from me and saw me doing. Then the God of peace will be with you."

**Understand that God's peace is superior to the world's "peace."** Jesus himself pointed this out as he spoke to his disciples in John 14: "I am leaving you with a gift—peace of mind and heart. And the

peace I give is a gift the world cannot give. So don't be troubled or afraid."

**Be a peace pursuer.** Again, Scripture is a great guide for us. Just look at Psalm 34:12-14: "Whoever of you loves life and desires to see many good days, keep your tongue from evil and your lips from telling lies. Turn from evil and do good; seek peace and pursue it."

Being a peacemaker means that, in spite of all the unrest and trouble we see, we must believe that God's love can change hearts; that our prayers will touch heaven; that our faith can move mountains; that trust in the Lord will sustain us and see us through to the very end. We must not let the loads that we bear individually or collectively, or the attacks that the enemy would wage against us, keep us from remembering the words of Jesus Christ from John 16:33: "These things I have told you so that you will have peace. In this world you will have tribulation, but be of good cheer, for I have overcome the world." How desperately we need to hold fast to the Father in these days. ☺

**LAUREL BUNKER** is the associate vice president of Christian formation and church relations at Bethel University in St. Paul, Minnesota.

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# Travel Light, Hold it Tight

**MY WORK IN** Christian higher education over the years has involved a lot of international travel – perhaps a curse to some, but a blessing to me. The key to successful travel, I’ve learned, is the same principle that I encourage in Christian college students: “Travel light, hold it tight.”

Let me explain.

Traveling overseas is difficult when you take too much luggage. You have to get to the airport earlier to check your bags, and then having them sitting in an airplane cargo bay restricts your flexibility if flight schedules change. And of course, once you arrive at your location, you have to lug that suitcase through the streets of London or Kampala.

That’s why in my travels to over 20 countries, I have learned to make do with a small backpack and a carry-on bag. Khaki pants, a couple of shirts, running shorts, a fleece, socks and underwear, shoes, and my University of Michigan baseball cap will almost always suffice. Traveling light keeps me nimble and adaptable to the unpredictable events of international travel.

It’s the same in the Christian life. As we grow in our faith in college, we learn to whittle down what we may have believed were absolute necessities. Encountering Christians from other cultures and backgrounds helps us to see the relative nature of some of the beliefs and practices that we’ve inherited, leading us to hold those lightly. A former student of mine at John Brown University said it well in his senior graduation speech: “I believe less now than I did as a freshman, but I believe it more deeply.” That’s an apt description of traveling light as a Christian.

But while I always travel light, there are three items that I hold tight and never let out of my possession: my passport, iPhone, and credit card. These three objects, though small and seemingly non-descript, will get me to and from virtually anywhere in the world. Zip-up pockets are mandatory for these essentials, and no feeling is worse than that momentary sense of panic when you lose track of one of them while traveling in a foreign country.

Similarly, the Christian life isn’t only about traveling light; it’s also about knowing what items to hold tight. If our students graduate from our schools concluding that all of their beliefs are permanently up for debate, then we haven’t accomplished our goal. The sometimes-difficult process of evaluating and filtering what we hold dear should lead not to skepticism but to an embrace of the essentials.

So what are those essentials? As with travel, there are three. The apostle Paul summarized them long ago as faith, hope, and love. First, we hold to faith – not just a warm feeling, but some basic truths that we can depend on. Christians have summarized these essential truths in a variety of ways over the centuries; the Apostles’ Creed has always been a good place to start. Like the information in a passport, our faith contains truths that we embrace tightly amid doubt and uncertainty.

Second, we hold on to hope that God will ultimately accomplish his purposes in this fallen world. For many students, their time at a Christian college includes their first significant exposure to examples of human suffering and social injustice. At such times, the Christian virtue of hope in God’s goodness and sovereignty is particularly important to buttress us from doubt and disillusionment.

Finally, of course, we hold fast to love. When we witness deep suffering in the world, love compels us to run toward the suffering, not away from it. After all, we worship a God who does the same.

My daughter completed a semester abroad in Uganda as a college student, and her closing reflections summed it up better than I could: “Ultimately, what I have gained from my semester in Uganda is faith in a God who is good, hope that all will be made new, and love for the world in all of its beauty and brokenness.”

Traveling light and holding it tight is essential for navigating the chaotic airports, train stations, and bus terminals of international travel. But eventually we all discover that not just an airport but the entire world is messy and unpredictable. Events that can rock our faith come our way without warning. My prayer for our students is that they learn to travel light in their Christian journey and hold tight to the God of faith, hope, and love, who will help them to navigate the unpredictable life they will face. 🙏

**RICK OSTRANDER** is vice president for research & scholarship at the CCCU.



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# Entering a New Chapter

**FOR 50 YEARS,** I was a faculty member and administrator at Lee University in Cleveland, Tennessee. We worked hard every day to stay true to our mission of Christ-centered education and all that implies for faith integration, hiring, admissions, and student development. Like our colleagues across the spectrum of higher education, we came to understand the power of experiential learning, and we implemented cross-cultural and service requirements for all our undergraduates. Our controlling purpose was to show our students how to use their academic gifts and skills to address the needs of the world. When I retired from that position in May, I asked God for new ways of using my own gifts for the public good. His next step for me is to be the interim vice president for educational programs at the CCCU.

After decades of working with CCCU student programs from the college’s side, I now have the opportunity to see the CCCU from the inside. My primary responsibility is for student programs, and I have been steeping in the details of all the CCCU has to offer. I am so excited about what I am learning. Out of necessity, we often talk about experiential learning programs in terms of finances and logistics, transfer of credits, and use of institutional aid. But beyond those necessary concerns, there is a wonderful world of students interacting with talented faculty and program directors over the world’s deepest divides and greatest complexities. Each program is unique, and each offers something it is difficult or impossible to duplicate through our single-campus programs. The semester-long interaction with students from across the spectrum of CCCU schools creates a wider dialogue, and program directors bring years of experience in fostering such essential conversations. Campus-based short-term programs are invaluable, but from my perspective, the CCCU programs create a unique environment for developing life-long skills and commitments in the context of faith.

My closest neighbors in my office building are the energetic and visionary students and staff of the American Studies Program. They represent a bright hope for our future as they spread out across Washington, D.C. for their internship assignments, bringing with them all the good training and faith integration of their home institutions. They carry their energy and vision to the Supreme Court, to the offices of Congress, and to think tanks and organizations across the city. They study public policy and Christian political engagement, learning to be salt and light in a pluralistic society.

At the Los Angeles Film Studies Center, students gather within view of the iconic Hollywood sign to focus on developing their voices as artists while examining how to be Christians in a challenging professional world. While studying courses such as Faith and Artistic Development in Film, they have astounding internships, and the walls of the offices

are covered with framed posters of the films students have worked on. The other domestic program is the Contemporary Music Center in Nashville, Tennessee. Students in this program prepare and perform a show every week that receives a bracing critique from center directors. The final exam is an actual tour arranged and performed by the students at locations across the country.

Students in the Middle East Studies Program in Jordan face all the conundrums of a part of the world where there are no easy answers. They use the skills you have taught them to think critically and compassionately about some of the world’s most daunting challenges. Similarly, students in the Uganda Studies Program dive into the health and social issues of the developing world and engage with the culture through service projects and interaction with classmates at the Uganda Christian University.

In Central America, a similarly complex part of the world, Latin American Studies Program students polish their Spanish in class and in homestays, and they connect classroom learning with the real world through community immersion and regional travel. Students at the Australia Studies Centre take classes at Christian Heritage College, travel to the Outback, and learn about the varied and fascinating indigenous cultures of that region.

The world desperately needs Christian scholars, and the Scholars’ Semester in Oxford offers CCCU students a chance to prepare for that at the highest level. Students participate in Oxford tutorials and write over 250 pages of carefully critiqued work over the semester. The CCCU also offers students a chance to study peacemaking and reconciliation in Northern Ireland.

What I have learned in my few weeks here is that the BestSemester programs are extensions of our individual campuses’ excellent work, bringing together students whose gifts you have honed. They are learning what we all want our students to learn – how to use their gifts and skills for the good of humankind, as Steven Garber says, and how to know the world and still love it. Through their experiences in CCCU programs, we build on your work in ways that enhance our shared goals of preparing students to make a difference in the world. 🌱

**CAROLYN DIRKSEN** is interim vice president for educational programs at the CCCU.



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**Left:** Don Perini, professor of creativity and innovation at Cornerstone University, is now the director of the university's new Creativity and Innovation Honors Institute, a new secondary major for students. **Right:** An aerial photo of Cornerstone University's campus in Grand Rapids, Michigan.

## The Power of Creativity

A new honors program is transforming students' thinking – and landing them jobs.

By Jess Dunning

**CREATIVITY IS POWERFUL.** So powerful, in fact, that one professor's desire to incorporate the topic of creativity into his students' coursework transformed the way his students thought (a skill that has paid off for several in their post-graduation job hunt) and expanded from a single course to an entire honors program in less than a decade.

Don Perini is a professor of creativity and innovation at Cornerstone University in Grand Rapids, Michigan, and, more recently, is now the director of the Creativity and Innovation Honors Institute (CIHI), a brand-new secondary major that Cornerstone Students can pursue as of the fall 2018 semester.

Like other honors programs, CIHI places an emphasis on great books and engaging ideas at the heart of a liberal arts education. But CIHI goes a step further, Perini says, because at its heart, it is a program meant to develop skills, not just expand thinking.

"I want students to focus on developing skills like design thinking, empathy, storytelling, and how to fight self-doubt, fear, distractions, and perfectionism," Perini says. "These are skills needed in the marketplace."

One of the foundations to the program is the focus on design thinking, a solution-focused way of thinking that uses observation, brainstorming, prototyping, and implementation to assess if a proposed solution is indeed the best option. Since so many ideas are created in the process, there is less worry about a single idea's failure; in fact, often analysis of the effectiveness of a solution leads to a better understanding of the problem, which in turn prompts new ideas for a solution.

Perini knows first-hand how this kind of thinking can transform a person's life, because it transformed his own when he first began studying it nearly 10 years ago. In seeing his own transformation, he proposed an elective class dedicated to creativity, innovation, and problem solving using this design thinking model, which Cornerstone approved.

In the first class, 12 students enrolled. Perini would only teach for 15 minutes or so, and then students would work on their design projects, spending time revisiting mistakes and improving on what they had done before.

This is the key to design thinking, Perini says – the emphasis on the process, especially on revisiting and revising

mistakes, and not the product itself. That can be a challenge, because it is a new way of thinking for many students. "For some students, this is their sweet spot; it is finally a class they can thrive in," he says. "Other students can find it difficult – they do well on traditional tests and research papers."

Despite the challenge, that first course was a tremendous success: When it was offered a second time, 70 students signed up.


At the time, Perini says, Cornerstone was reformatting its core curriculum, so Perini's class was added first as a core class and then, when it continued to see tremendous success among students, as a minor. It quickly became one of the institution's largest minors, and students were rapidly seeing the benefits of this new way of thinking.

One student had struggled with extreme self-doubt at the start of her time in the minor; now, Perini says, she can speak confidently in front of large groups and share her experiences in the program. Another student, who had struggled academically before taking Perini's classes, went on to graduate and immediately landed a job with a major national company because of the skills learned in the minor. In fact, Perini says, the employer only asked questions about the minor because they were so interested in the skills being taught in the program.

The new CIHI program is offered as a secondary major, Perini says, because this form of thinking works best alongside students' chosen major to create more-prepared and well-rounded individuals. Talents are natural, while creativity is developed, he says. Thus, CIHI will enable students to develop the creative skills necessary to support their natural talents in their chosen major.

Perini attributes the success of the program not to the particular curricula involved, but rather to the transformation that happens in a student's thinking. The goal is that by the time the students are done with the program, they can express how they have overcome perfectionism and self-doubt, and they can see what success looks like in ways they might not have imagined before.

Not only does this process give students greater self-confidence and improved skills to persist through tough challenges, but it gives them a new perspective on how God created them to work in the world, Perini says.

"Our role is to do redemptive work," he says. "This program is designed for students to see themselves as capable and confident, and this comes from having a full picture of [what it means to be made in] the image of God. As students begin to see themselves as God sees them, they are going to find their work to be meaningful and important." 

**JESS DUNNING**, who holds a B.S. and M.S. from Grace College, served as the 2018 intern in higher education at the CCCU.

Photos courtesy of Cornerstone University





## Meeting a Different Kind of Need

New campus clinic trains students to serve those with autism and other developmental disorders.

By Ryan Slaughter

**“HOW DOES THE** body of Christ respond to families in our communities that have children with developmental challenges?”

That question was the catalyst for the creation of the Speech and Language Pathology (SLP) Clinic at Faulkner University, which serves families in the Montgomery, Alabama, area at no cost. The clinic opened in July 2018 and has a goal to establish a comprehensive autism center on the campus by the end of 2019.

The need for such care in the church is great. In July, *Christianity Today* highlighted recent research that found a child with autism was twice as likely to never attend religious services compared to a child with no chronic health conditions. Children with developmental delays, ADD/ADHD, learning disabilities, and behavior disorders were also significantly more likely to never attend religious services.

“One in 58 children is diagnosed with autism. That’s pretty significant,” says Faulkner University President Michael Williams. “We don’t hear churches talking about families with special needs, because those families aren’t there. They’re busy preparing and helping their children. Why would they go to church if that community is less prepared to minister to them?”

Though Faulkner’s clinic is only just underway, its staff is already open to seeing patients diagnosed with speech, language, cognitive, and swallowing disorders. The clinic rooms are creatively designed with fun themes for different age groups. The rooms also come with adaptive equipment and seating to accommodate the patient’s needs. The tools and equipment in each room are safeguarded for infants, toddlers, and children alike.

This is one of two purposes for the clinic, says Dr. Leah Fullman, director of Faulkner’s speech and language program

Photos courtesy of Faulkner University

The students are all servant-oriented; they want to help people. That is why they get into a field like this. They have a desire to help and heal people.

and the SLP clinic’s founding director. Waitlists at local healthcare providers in the area can be six to eight months long, she says, and so Faulkner sees an opportunity to serve the community, particularly those who are uninsured or underinsured, and provide care for both the patients and their families.

The clinic’s second purpose is to support Faulkner’s various degree programs in health, including its newest graduate program, a Master of Arts or Master of Science in speech language pathology. As a teaching clinic, faculty and graduate students will work together to coordinate plans of care and services for the patient, providing key experience for students looking to fill in the gaps of needed care in this area. Demand for the new program has been high, Fullman says, in part because of the program’s unique approach to learning.

“During the first year of the program the students will rotate among the attending faculty in the clinic to get a comprehensive learning experience to best prepare them not only for their licensing exam, but also to be interdisciplinary healthcare professionals,” she says.

Faulkner’s foundation as a Christian university is also a key component to the program. “These future healthcare professionals will be equipped to meet the diagnostic and treatment needs of their patients, as well as their patients’ spiritual needs,” Fullman says. “The students are all servant-oriented; they want to help people. That is why they get into a field like this. They have a desire to help and heal people.”

**RYAN SLAUGHTER** is a student at Princeton Theological Seminary and served as the CCCU’s fellow in public policy.



**Top Left:** Dr. Sheela Stuart works with a young patient at Faulkner University’s new Speech and Language Pathology Clinic. **Top Right:** Dr. Leah Fullman administers a feeding technique to an infant patient at the clinic. **Upper Right:** Faulkner President Mike Williams announces the official opening of the clinic. **Lower Right:** Dr. Amy Ogburn works with an adult patient to stimulate jaw muscles. **Bottom Right:** Esther Farahona, a Faulkner student, works with a young patient in the clinic’s physical therapy room.



# OVERCOMING THE GENDER GAP

Identifying campus-specific opportunities to empower women.

By Janel Curry and Kathryn Willeman

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## HOW ARE WOMEN REPRESENTED IN SENIOR-LEVEL LEADERSHIP AT CHRISTIAN COLLEGES AND UNIVERSITIES?

**IN SHORT: THERE HAS BEEN PROGRESS, BUT THERE'S STILL PLENTY OF ROOM FOR GROWTH.**

Prompted by this question, a team of researchers, headed by Janel Curry, provost at Gordon College (Wenham, Massachusetts) and Amy Reynolds, associate professor of sociology at Wheaton College (Wheaton, Illinois), utilized financial support from the Imago Dei Fund to create the Women in Leadership National Study. This study examined more than 1,400 nonprofit institutions in the U.S. (including CCCU institutions) to assess the status of women in leadership and learn from organizations that have been successful in advancing women.

This article will pull out and examine the data specifically tied to the institutions of the CCCU to assess the current representation of women in leadership and offer insights from five institutions that have higher levels of effectiveness for moving women into leadership.

### THE CURRENT SITUATION

In looking at institutional data that U.S.-based CCCU institutions submitted in their federal form 990 in 2010, the study found that only 5 percent had female presidents. By contrast, the overall number of female leaders at colleges and universities in the U.S. that year was 26 percent.

The results were similarly disheartening at the provost level. In 2010, only 19 percent of chief academic officers at CCCU institutions were women, whereas 40 percent of all U.S. colleges and universities had female provosts. Similarly, only 19 percent of CCCU institutions' board members were female, compared to 28 percent nationally.

Recent research shows this gender gap in senior leadership at CCCU institutions has improved some, but the rate of progress remains slow. As of 2015, women held less than 30 percent of positional leadership roles in any category, and barely more than 20 percent of all senior-level positions. Women accounted for 6.7 percent of college presidents and 29 percent of chief academic officers.

The area of greatest growth in the representation of women at CCCU institutions is at the board of trustees level. In 2010, 48 percent of CCCU institutions were overseen by a board of trustees whose composition was at least 20 percent female, while an additional 14 percent had board compositions that were at least 30 percent female. By 2015, these numbers rose to 55 percent and 19 percent, respectively.



## SOME COMMON FACTORS IN BRIDGING THE GAP

The Women in Leadership National Study did not stop at benchmarking the current state of gender diversity in the CCCU. Instead, its ultimate goal was to identify some of the best practices that could be implemented at the institutional level for promoting, advancing, and retaining women in senior-level positions of leadership. Building off of the previous data, researchers surveyed and interviewed leaders at five CCCU institutions with higher levels of effectiveness for moving women into leadership. In comparison to many previous studies, this one involved both men and women and focused on institutional effectiveness.

One survey highlight is the fact that women reached the highest level of leadership within traditions that emphasize the Holy Spirit, such as Pentecostal, Holiness, Wesleyan, and Anabaptist. Beyond that finding, the survey allowed researchers to draw out even greater distinctions about views of women in leadership in society, the church, and the family. The study found that 94 percent of the leaders affirmed that women and men should equally serve in leadership positions within society, but there were greater differences of opinion between men and women in regard to gender roles in the spheres of church and family.

Of note is the fact that few institutions surveyed had clearly stated positions on women in leadership. This, combined with the fact that both men and women leaders sometimes attend churches espousing views that may or may not conform to their own perspectives, left women trying to guess at where their peers were in supporting them in their roles.

What distinguished those institutions that were using women's gifts most effectively?

- These organizations had developed a professional ethos and also practiced flexibility in how and when they drew on an individual's gifts.
- These organizations demonstrated intentionality in advancing women, stemming from the senior-most leaders. Senior leaders were visible and vocal in their support of women in leadership. This involved identifying ways in which women could use their gifts in leadership positions and encouraging them to step into the calling that the Holy Spirit had given them.
- These institutions also encouraged discussion about barriers to and experiences of women. This allowed women to be comfortable in sharing their experiences.
- These institutions were focused on mission and vision, wanting God's gifting to be fully utilized for the sake of the Gospel.
- The leadership in these institutions could articulate why gender diversity mattered in accomplishing the institution's mission.

## THE GROWTH CONTINUES

When the Women in Leadership National Study conducted its research, the most recent official data at the time was from 2015. But how much has changed in the last three years?

According to the data the CCCU gathers each year from its members, the number of female leaders continues to rise slowly but steadily. Women now account for **7.6** percent of presidents in the U.S. (up from 6.7 percent).

Numbers are going up on a global scale as well. Out of the CCCU's 183 current members, **16** are led by women.

## DEVELOPING NEW BEST PRACTICES

Ultimately, the study revealed intentionality and leadership, with a focus on mission, to be central tenets to institutional change around women in leadership. Given this information, Gordon College (with financial support from the Sister Fund) hosted a workshop in October 2017 to convene a group of teams to develop such intentionality in their own institutions. These teams came from Biola University, George Fox University, Gordon College, University of Northwestern - St. Paul, and Wheaton College. Each team of men and women – sent at the behest of their respective presidents – was required to include at least one vice president; other team members included students, deans, staff, and faculty.

Utilizing insights from the study, as well as research from their own campuses, each team developed individual campus strategies for change and proposed measures to monitor change on their campuses. The event also created opportunity for cross-institutional sharing, where individuals holding similar campus roles met together to exchange experiences and strategies.

Each institution's plan attempted to address its leadership's current goals and to focus on strategies that would bring about the greatest change in developing female leaders. The range of strategies clearly showed the importance of building change in multiple areas but within the context of the particular college or university. Below is a look at some of the common themes that emerged from the created plans.

### *Professional Development and Mentoring of Faculty and Staff*

At George Fox University, the team developed a year-long "Advancing Women in Leadership" initiative as part of its goal to engage and promote female campus leaders, including department/division leaders and executive leaders. Participants first met for a retreat to spend time together, and will continue to meet monthly for the next year in both large and small groups to facilitate learning and discussion.

Similarly, the team at the University of Northwestern - St. Paul is creating a group for the continuation of supporting female professionals within the institution. Initiatives from this network will include mentoring programs, leadership development programs, speakers, and focus groups. The steering team will study current research, conduct institutional assessments, and utilize data to direct these actions. Plans are in place to purchase a software license developed specifically for setting up a structure and process for mentoring relationships.

### *Mentoring Students*

Several institutions are creating plans for engaging students – both female and male – in the discussions around the value of women in leadership, as well as offering mentoring for female students. University of Northwestern - St. Paul, for example, is launching a student club this year that will equip female students with leadership skills and encourage them to live out God's plan for their lives by connecting them with female campus leaders and alumni for mentoring.

Other institutions are utilizing campus programming to connect with students. Biola University is developing a one-day event for the entire campus community that will utilize the expertise of several scholars to help men and women consider different ways they can partner together to support women in leadership. Likewise, Gordon College had two of its cabinet-level leaders (one woman, one man) lead a training session and discussion with the student leaders who will be on campus for the 2018-19 year. Additionally, the theme for this year's convocation series there centers around the idea "That All May Have Life Abundantly: Making Spaces for Human Flourishing"; all the speakers of the series will be women who lead in a variety of areas on campus.

### *Analyzing the Need for Institutional Change*

In addition to mentorship and discussions, institutions are also analyzing ways their institutional practices can promote greater engagement and support of women leaders. George Fox University updated its gender climate audit earlier this year; leaders there are currently analyzing the results and will present on the findings – including identifying targeted areas for improvement – to campus employees later this fall.

Biola University's leadership team has developed three goals that will guide its work for the next year: 1) continue to improve gender diversity in senior leadership and maximize the value of the diverse teams that are being developed; 2) increase awareness and advocacy related to gender climate within the current senior leadership; and 3) ensure equitable hiring and human resources practices for faculty and staff. The ultimate goal is to help leaders understand the challenges that women face and the barriers that may exist to their promotion and thriving, and to then make decisions and establish practices that address those issues.

Similarly, the team at the University of Northwestern - St. Paul is putting the final touches on the university's Diversity Strategic Plan. This emphasizes directives that foster a campus environment promoting a welcoming, Christ-centered community that understands, respects, encourages, and celebrates the richness of diversity, as well as reflects a commitment to increasing the diversity of students, faculty, staff, administrators, and board of trustees through the intentional recruitment, retention, and representation of ethnic minorities. Once the plan is completed and approved by the institution's board of trustees, it will provide the context for an ongoing conversation at the senior leadership level and allow for institutional accountability for these goals.





### WHY NOW? WHAT'S NEXT?

Most of these initiatives are in their early stages. So why talk about them now?

Each of the teams involved in developing plans for their institutions hopes their institution can become a learning community and share with others what they learn on their journey. They recognize that intentionality, ownership by leadership, and connection with their individual institutional missions are central to their success, but they also know the value of learning from others' examples.

Thus, the purpose of sharing this information now is two-fold. Our hope is that these examples help you consider your own campus community's needs and how you might be able to promote, support, and develop the women leaders at your institution. We also hope that this will inspire other institutions to share their own stories of similar efforts they've developed in their own campus context. Together, we can reverse the trends of underrepresenting women at senior leadership levels and help our leaders – and by extension our campuses – fulfill their God-given callings. 🙌

### RECOMMENDED READING

*Women in God's Mission: Accepting the Invitation to Serve and Lead*, Mary T. Lederleitner (IVP Books, 2018)

For more information on the Women in Leadership National Study, visit [www.gordon.edu/womeninleadership](http://www.gordon.edu/womeninleadership)

To share your own stories of developing and promoting diversity on your campus, email [editor@cccu.org](mailto:editor@cccu.org).

**JANEL CURRY** is the provost at Gordon College (Wenham, Mass.) and is one of the founders of the Women in Leadership National Study.

**KATHRYN WILLEMEN** is a recent graduate of Gordon College and served as a presidential fellow there during the 2017-2018 academic year.

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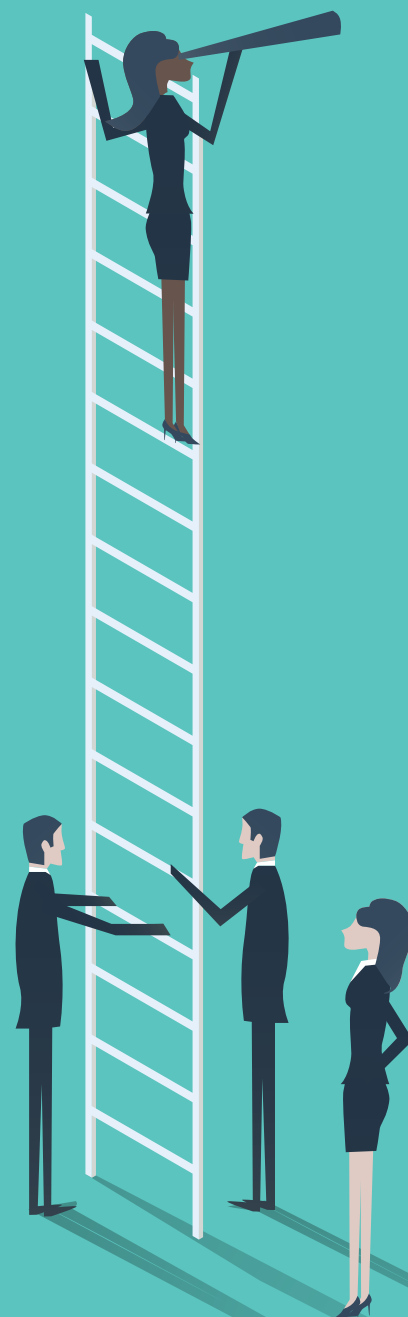
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# IF YOU BUILD IT, THEY WILL COME

To find future leaders, build a pipeline within your institution.

By Andrew Barton



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know only one Gen X-er who still works at the company that gave him his first job: my older brother. He is as satisfied with and loyal to his Fortune 500 employer today as he was when he left college 26 years ago. The company is certainly imperfect and has had its share of good and bad performance in the time he's been there. However, even in difficult times, my brother stuck with the company not for potential financial gain, but because his employer was intentional in investing in and developing his leadership skills and overall capacity to lead. He has consistently been entrusted with new assign-

ments that stretch his skills and has benefitted from clear, two-way communication with his supervisors to evaluate his readiness for future leadership within the company. My brother and I have often discussed the connection between intentional leader preparation and improved organizational performance within companies like his in comparison to the less intentional and weaker focus on developing future leaders I see in higher education.

Faced with a disrupted landscape of higher education, loss of predictability in planning, an underrepresented leadership pipeline, and a need to cultivate more effective leadership identities, today's academic institutions need to bring a greater level of intention to developing leaders ready to navigate the complex waters ahead. This intentionality will not only lead to greater employee engagement, improved institutional performance, and stronger missional impact, but it will also provide structural opportunities for those typically underrepresented in leadership positions to be identified and positioned for success.

## A DISRUPTED LANDSCAPE

Higher education has experienced significant disruption in the last 20 years. Institutions in the U.S. are experiencing unpredictable student enrollment and rapidly rising costs, and social, cultural, and legislative shifts have created additional pressures in areas of religious protections, hiring, and community standards. Many institutions have experienced the new reality of shifting from a seven-year plan, to a three-year plan, to a "let's try and forecast next year as best we can" plan.

Meanwhile, higher education institutions in both the U.S. and Canada find themselves situated in strong economies, with ever-elongating streaks of record job growth, low unemployment rates, and broad gains across a range of industries. These factors have led to a competitive labor market in higher education, with institutions experiencing rising employee turnover rates. As the economy improves, employees – especially the well-performing ones we want to keep – have more job options. Industry experts estimate direct replacement costs can be as high as 60 percent of an employee's annual salary, with total turnover costs as much as twice an employee's salary to recruit, hire, and train a new worker.

If we agree on the premise that the mission of the Christian college or university is to provide a life-changing education rooted in the gospel of Jesus Christ and to graduate alumni who bring about far-reaching positive societal change,

then preparing people to lead and shape our institutions is profoundly significant. Unfortunately, many commentators would suggest that there has been all too little intentional operational focus on developing that necessary leadership.

THE IMPACT OF AN INADEQUATE LEADERSHIP PIPELINE

The uncomfortable reality for higher education is that it is a sector largely unprepared for the impact of a limited leadership pipeline due to aging leaders, unprecedented turnover rates, untested mid-level employees, structural inhibitors, reduced budgets, and increasing employee reluctance to pursue institutional leadership positions. These limitations not only have financial costs, but also intangible and arguably more significant costs in terms of momentum of mission, organizational effectiveness, and direction. In serving alongside a long-serving president who is transitioning out of the chief executive role, I am seeing the significant direct and indirect financial, cultural, and missional costs of leadership transition firsthand.

Recognizing the need for employees with different competencies, experiences, and perspectives to lead in a disrupted landscape, it is crucial for institutions of Christian higher education to address the major systemic challenge that can prevent a successful future: an inadequate leadership pipeline.

Research suggests 50 percent of higher education's senior administrators will turn over in the next decade, along with 25 percent of college and university presidents. A 2012 study of presidents who lead institutions in the Council of Independent Colleges revealed that almost half planned to leave their position in the next five years. Annual business and human resource surveys from Deloitte continue to highlight that the ability to effectively develop leadership is the perennial concern of all the organizations surveyed.

This means that now, more than ever, institutions must consider what they want their leadership to look like in the near future, particularly when it comes to the diversity of their leadership teams. Research has shown that diverse teams lead to greater efficacy in problem solving, derive higher financial returns, and increase innovation. Diversity of background, perspective, and experience are increasingly valuable characteristics in leadership. Additionally, it has been proven that student outcomes improve when students see leaders who they believe have similar perspectives and/or experiences to their own.

Yet CCCU institutions, by and large, have inadequate leadership pipelines to meet this need. This is not to suggest that those in the pipeline are inadequate themselves, but rather to recognize the reality for Christian higher education that women and people of color are severely underrepresented in academic and non-

academic leadership roles. For example, there are more than enough qualified women to fill available leadership positions – actually the pipeline is creating more women than men for academic leadership – but systemic barriers can prevent women from obtaining senior-level positions. (For more information on how some CCCU institutions are trying to overcome this, see “Overcoming the Gender Gap” on page 26.)

Rather than simply replicating the long-standing, predominantly white and male model of senior leadership in Christian higher education, it is important to intentionally identify and develop more emerging leaders who are women and people of color. If we are not intentional about addressing the future composition of our institutions’ leadership, then I believe we harm our ability to be missionally effective.

This is where it can be helpful to look at the example of companies like my brother’s employer. Successful succession-planning strategies in the for-profit sector have been extensively documented, with General Electric, Johnson & Johnson, Allstate, Procter and Gamble, Hewlett-Packard, Lincoln Electric, Southwest Airlines, and Whole Foods Markets touted as exemplars. These companies have prioritized purposefully developing individuals, largely for a strong internal leadership bench and a robust organizational performance, employee engagement, and customer satisfaction.

If we are not intentional about addressing the future composition of our institutions' leadership, we harm our ability to be missionally effective.

Thus, we need to study our respective leadership pipelines and bring to them the level of attention and intentional response as would any of these Fortune 500 companies. College and university leaders need to talk about the institution's pipeline, form a framework for one if needed, and allow data to inform their actions to develop a diversity of ethnicity, gender, age, and perspective within those pipelines.

HOW DO WE FIX IT?

William J. Rothwell defines succession planning as a “deliberate and systematic effort by an organization to ensure leadership continuity in key positions, retain and develop intellectual and knowledge capital for the future, and encourage individual advancement.” Having an active leadership pipeline is one such deliberate effort. Some simple first steps include:

- Talk about your leadership pipeline with regularity.
- If you don’t have a formal way to articulate your succession plan, create one. (Rothwell’s *Effective Succession Planning* is a seminal work and practical resource in the succession-planning field.)
- Ask leaders to complete a position assessment to help identify possible successors, both internal and external to the institution.
- Develop an illustration of these leadership positions, along with successors, as an institutional pipeline.
- Review the pipeline through a lens of diversity: Who are you seeing, and who are you not seeing? Why? What does your preferred pipeline look like? What are the possible barriers?
- Consider the strategies needed to enhance your pipeline, such as identification, training, coaching/mentoring, advancement, development plans, and implicit bias training.

As we are more intentional about the identification and development of a leadership pipeline, so we need to be more aware of the dynamics within our organizations that help or hinder the success of these leaders. In a 2010 article in *Academy of Management Review*, Scott DeRue and Susan Ashford propose a theory that the construction of leadership identity is not a static process simply due to a formal title or position, but rather a social one that is built on the interactions within an organizational culture where leaders claim and followers grant leadership. Specifically, they identify three elements of the process:

1. **Individual internalization** – individuals incorporate the identity of a leader or follower;

2. **Relational recognition** – reciprocal recognition by leaders and followers of each other’s role; and

3. **Collective endorsement** – how others in the broader social environment acknowledge the individual as a leader or follower.

They suggest that effective leadership or followership comes when claims and grants are reciprocated, with obvious challenges for leadership if they are refuted. Many of us can recount examples in our institutions where leadership was claimed due to title, but not granted by the organization – maybe due to style, actions, or the lack of recognition or endorsement in a high-relational culture.

As we think about a pipeline that enables a diverse pool of qualified candidates to be successful in their leadership roles, it is important to consider the relative strengths and weaknesses of collective endorsement in our organizational cultures. For example, where does your organization implicitly endorse individuals as leaders? Possible strategies to give emerging leaders this benefit of additional visibility and collective endorsement are:

- Event visibility (e.g. speaking in chapel, participating as a panelist on stage, or being recognized publicly by a senior leader).
- Appointment to serve on or chair a committee or task force.
- Selection to participate in leader development programs.
- Opportunities for stretch assignments, job shadowing, job rotations, or lateral career moves.

Our commitment to intentionally prepare and deploy a richly diverse cohort of future leaders needs to be for the future longevity and effectiveness of the mission of our institution, not for our own benefit or exaltation. When thinking about the reason for a purposeful approach to developing men and women to lead in the complexity that is a 21st-century institution of higher education, I often come back to the words of former college, university, and seminary president David McKenna: “Our legacy will be written not in the good things that we have done as Christian leaders, but in the great things that our successor will do.”

May it be so. ☺

ANDREW BARTON is the chief of staff at Azusa Pacific University (Azusa, California).

RECOMMENDED READING

- Book:** *The Succession Principle: How leaders make leaders*, David L. McKenna (Wipf and Stock Publishers, 2014)
- Book:** *Effective Succession Planning: Ensuring leadership continuity and building talent from within*, William Rothwell (New York: AMACOM, 2010)
- Article:** "Preparing leaders for the future," Dr. Pitre Davis (ACE)



# THE HABAKKUK GUIDELINES

Eight steps for creating best-in-class leadership development programs in Christian higher education.

By K. Shelette Stewart

*“Then the Lord answered me and said: ‘Write the vision and make it plain on tablets, that he may run who reads it. For the vision is yet for an appointed time; but at the end it will speak, and it will not lie. Though it tarries, wait for it; because it will surely come, it will not tarry.’”*

- Habakkuk 2: 2-3 (NKJV)

For those of us who are Christians in higher education, best-in-class always begins and ends with God. What vision has God given you for leadership development for your college or university? How will you galvanize your team around the vision?

## THE STEPS

The book of Habakkuk provides excellent guidelines, practical principles, and pragmatic suggestions that may be applied to the planning and implementation of successful leadership development initiatives for your institution. In Habakkuk 2:2-3, God provides detailed instructions for imparting vision.

He says that your vision is:

### 1. To be written down or recorded (v.2):

Your leadership development goals and initiatives should be clearly outlined in the form of a formal comprehensive strategic business plan that includes your mission and vision; situation analysis; program objectives and strategies; management and operations structure; marketing plan; financial plan; and implementation and evaluation plan.

### 2. To be made plain so that others can understand it (v.2):

The situation analysis section of the business plan for your leadership development initiatives is the area where you clearly explain the importance of talent development with regards to your institution, society, and the Kingdom. Help your team understand the need and sense of urgency around human capital development. Consider including a SWOT analysis that highlights your school’s internal *strengths* and *weaknesses*, relative to succession planning, along with implications of the broader external market *opportunities* and *threats* facing your institution.

### 3. To be shared with other individuals (v.2):

Leadership development initiatives touch all levels of your institution. So it’s imperative that they’re not created in a silo that only includes human resource (HR) professionals. While HR may play a role in drafting the plan, it’s critical that key stakeholders across all functional areas understand the importance of leadership development to their organizations and to the longevity of the institution. Take the time to share your ideas around human capital strategy with your colleagues and get their input and feedback. This helps to drive a sense of ownership and accountability around talent development across all departments.

### 4. For motivating others toward a common goal (v.2):

Engage your team in appreciating how leadership development facilitates the mission and vision of the institution. Connect the dots for them. Help them understand how these programs will help the school achieve strategic business imperatives in areas such as succession planning; diversity and inclusion; women’s leadership; and student, faculty, and staff engagement and retention.

### 5. To be acted on or implemented (v.2):

Execution is critical. Be sure to clearly define roles and responsibilities in the business plan for your leadership development platform. Set your goals. Identify the required learning platforms (e.g., cohort programs, executive education classes, on-demand tools, learning management systems, etc.). And allocate the necessary resources – both budgetary and human (e.g., subject matter experts, curriculum designers, instructors, coaches, consultants, etc.).


### 6. For a specific time in the future (v.3):

Best-in-class leadership development programs prioritize internal target audiences based on the short- and long-term needs of the institution. For example, today, your most pressing audience for leadership development support may be your front-line staff or high potentials in your development office. Later, you may find that your senior executives or middle managers require more support. Make sure that the business plan for your leadership development program is flexible in addressing the dynamic changes and needs of your institution.

### 7. Not to be discarded (v.3):

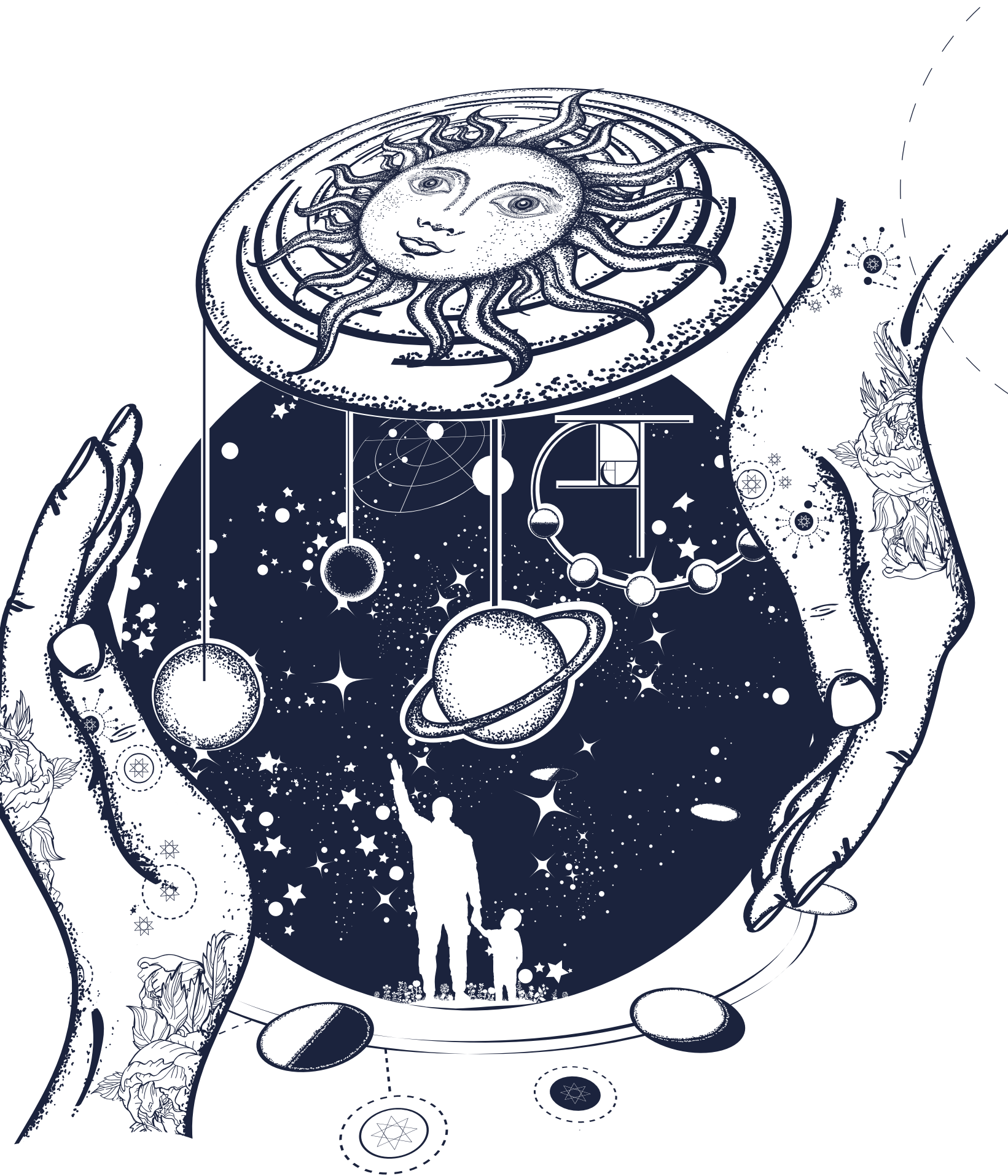
When other institutional priorities begin to beg for attention, keep your leadership development plans front and center. Maintain your commitment to developing your next generation of leaders, your bench strength. Remember, they are integral to the longevity of your institution.

### 8. Fail-proof (v.3):

What does success look like for your institution when it comes to leadership development? Take the time to contemplate, discuss, and pray about this with your team. Then identify qualitative and quantitative variables to measure and track your progress. Assessment and evaluation should be integral parts of your business plan for talent development. Continuous improvement is essential for best-in-class leadership programs. Ultimately, for us as Christians in higher education, our focus must be on achieving not just *success*, but, more importantly, *significance* in that we’re leaving a positive lasting legacy for Kingdom purposes. 

**DR. K. SHELETTE STEWART** serves in a leadership role with Harvard University, overseeing strategic partnerships with global corporations for Harvard Business School. She is the author of *Revelations in Business: Connecting Your Business Plan with God’s Purpose and Plan for Your Life*, which serves as a textbook for Christian college and university business school students and has been formally endorsed by academic and business leaders, including Dan Cathy, chairman and chief executive officer of Chick-fil-A. For more insights and information, please visit: [www.sheletttestewart.com](http://www.sheletttestewart.com)

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## FINDING OURSELVES AFTER DARWIN

*A new book explores science  
and faith with engagement,  
not agreement, as the goal.*

**Interview with Michael Lloyd  
and Stan Rosenberg**

**IN AN ERA** where conflicting ideas often cause anger and division amongst those who disagree, the disagreements in religion and the sciences – particularly around the areas of creation and evolution – seem almost insurmountable. Yet an international, interdisciplinary group of scholars has been committed to engaging these issues in a respectful, thoughtful way, even if they will never fully agree. Those conversations (with the financial support of the BioLogos Foundation and the John Templeton Foundation) led to a new book that tackles heavy theological topics: *Finding Ourselves After Darwin: Conversations on the Image of God, Original Sin, and the Problem of Evil*.

Morgan Feddes Satre, editor of *Advance*, spoke with the book's general editor, Stan Rosenberg (founder and director of Scholarship and Christianity in Oxford (SCIO), the CCCU's UK subsidiary, and director of the CCCU's BestSemester programs in Oxford), and with one of its associate editors, Michael Lloyd (principal of Wycliffe Hall, Oxford, where the CCCU's student programs in Oxford are based), about the origins of the book, the approach it takes to these issues, and how CCCU faculty and students can engage it. The interview has been edited for length and clarity.



**What spurred the creation of the book? What brought the group of you as contributors and editors together?**

**Michael Lloyd:** Well, it began as an interdisciplinary group meeting to discuss human origins. So we had theologians. We had philosophers. We had biologists. We had biblical studies scholars and ancient Near Eastern scholars. We used to meet up roughly once a month over voluminous amounts of pizza, and we had a lot of discussion about the whole issue of how Darwin and modern genetic discoveries affect the way in which we understand our origins as human beings, and out of that emerged these clusters of issues, which we then addressed in the book.

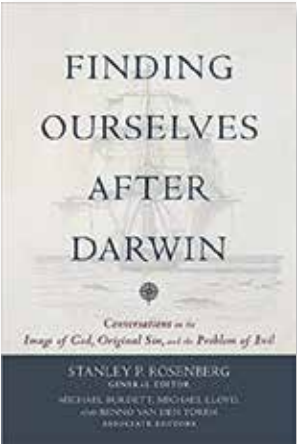
**Stan Rosenberg:** One of the things we really endeavored to do throughout the whole process was focus on opening up the conversation. For many of these debates and discussions, people want to close discussion down too quickly. They want to set firm perimeters perhaps before the appropriate conversations have been authentically held. There's a pressure to assert a position, set up a fortification, and lay out firm boundaries. Is there a place to be willing to take risks and step out? One of our goals as a group was to take risks – not for the sake of it [the risks], but to recognize that creating barriers means others can't get in and we can't get out. Sometimes you need boundaries [in conversations like these], but rarely do we need those fortifications as much as we think we do.

**Michael Lloyd:** One of our key motivations was thinking about Christian people around the world who are studying science and have been brought up in church traditions that make them think that, to be faithful

*We wanted to offer other narratives that show there is a huge amount of space to relate creatively between the different disciplines of orthodox faith and creative science.*

Christians, they have to reject evolution entirely. We wanted to offer other narratives that show there is a huge amount of space to relate creatively between the different disciplines of orthodox faith and creative science. We want those who are struggling with these issues to know that people have been there before. They've thought these things through, and they've not found it necessary to reject either the faith or the science. We want them to know that they don't need to pick one and reject the other. So [the book] was written with a pastoral motivation as much as anything.

**Stan Rosenberg:** Related to that is each of the doctrines we deal with [in the book] are, in some ways, scripturally ill-defined. With doctrine, there are nuggets at the core that we all hold. All of us are convinced we're made in the image of God. All of us are convinced there's a problem of evil to solve and that God is good. But what does it mean to be made in the image of God? For example, some theological traditions would include biological formation in the image of God – they think our human form is part of the *imago dei*. But that's not in scripture, or in the initial expression of the doctrine, but rather is a consensus some have come to over time. If you decide that, that automatically shapes the way you respond to evolution. But that's a decision and that's one part of the tradition – scripture is more vague. Biblical scholars – scholars of good will and merit – disagree. So what we've said is that for us, the non-negotiable is that we're all made in the image of God. What's highly negotiable is what that looks like, and so we included



Left to Right: Stan Rosenberg and Michael Lloyd

essays from people who took different positions and argued it different ways to try and give a sense of the range [of possibilities]. Some of those might even work together – it's not necessarily an either-or.

**Michael Lloyd:** What we've tried to do is to distinguish, both in theological theory and in scientific theory, between the ideas and the way in which those ideas have been interpreted. So both in science and in theology, there's an original theory that has then been interpreted and has built up layers of interpretation upon it. We said, "Okay, we're not too worried about the layers of interpretation; let's get back to nuggets at the center of both and see how those relate." That may mean shedding a few of the interpretive layers of both, and that's fine. We are committed to scripture, not to particular interpretive traditions.

**The book covers three topics: the image of God, original sin, and the problem of evil. Why these three? Why are they such a key bridge between the studies of science and faith?**

**Michael Lloyd:** These are the topics that, in a sense, have been brought under question by the findings of biological science, and they are utterly basic to understanding ourselves as human beings. First, the image of God – who are we? What is it to be human? That is shaped by knowing where we come from. Secondly, original sin – what's gone wrong? That also impacts the understanding of grace and redemption. How does that understanding impact upon the Gospel? There are those who say that if you don't have Adam, you can't have Christ. You can't have the putting right of all things if you don't know what's gone wrong with it. Thirdly, the problem of evil – the goodness of God is pretty fundamental to anything any believing person might want to ground themselves upon, and it seems to be challenged

by the assertion that there's been pain, suffering, death, killing, and disease in the world long before human beings even emerged. So, did God set it up that way? If so, why? If so, how is he good?

**Stan Rosenberg:** When you look at the debates that have gone on over science and religion more broadly, or, in particular, over creation and evolution, these are the big questions that both sides are really dealing with. When you read and hear the Neo Darwinists, the Neo Atheists, they regularly delve into metaphysical reflections. Look at Richard Dawkins putting up his signs on the London buses: "There's probably no God. Now stop worrying and enjoy your life." That absolutely touches on this problem. It is presented as science, but it's not. It's metaphysics. So, we're all touched by those [questions].

**How does this book explore these questions? What's the framing behind each issue?**

**Stan Rosenberg:** The conceptual framework we're using shows up in the initial image I tried to portray in the introduction [of the book] of walking down Parks Road in Oxford. On one side, you have the Museum of Natural History, with an image over the entryway featuring an angel holding scripture in one hand and a dividing cell in the other. You get this sense that there's a both-and. This story of the cosmos takes in both the divine and the material processes of the world, and so they aren't in opposition – they are sometimes convoluted and confusing, but we should not be treating them as oppositional. It gets more interesting because when you look at the museum's entry and interior, it looks like a cathedral. It consciously mimics cathedral design, and it was built by the sale of Bibles – Oxford University Press' copyright on the King James Bible paid for the building of the museum. Then you spin around and look across the street at one of the great 19th century colleges, Keble College, and it has a lovely chapel. That chapel was built by the profits from science – by [the proceeds from] the discovery of fertilizer and the collection of bird guano, which provides the nitrates to create fertilizer.

So, you have a Christian chapel built by the profits of science, and you have a natural history museum built by profits from the Bible. What a great image that reflects the sense of being not in opposition but rather apposition. [The buildings] are across the street from each other, and that's the sense we wanted to bring to this, that we're working in a context where





The entry arch of Oxford's Museum of Natural History features an angel holding scripture in one hand and a dividing cell in the other; the imagery serves as inspiration for the new book *Finding Ourselves After Darwin*.

these [disciplines] can be mutually supportive. They don't always stand on the same ground, which sometimes is confusing, but you can go from one to the other, and you can integrate the one, if you will, with the other to a certain degree.

That sets up the main framework for the book. It's not a three-ways or a four-ways book. There are many books in religion and science that lay out ways to think about this, and you have to choose A, B, or C, and you're going to be really troubled if you don't. We've very consciously stayed away from that. We have authors who disagree with each other on some things, but they were all happy to know they were writing alongside others whose positions they might disagree with. You could say that for the two of us – Michael's position on the problem of evil actually disagrees fundamentally with some of the things I wrote about, but we are still friends and still get along – rather well, in fact!

**Michael Lloyd:** We do!

**Stan Rosenberg:** He even edited my chapter in an honest way – that is, he didn't force me to say something different than what I wanted. Again, our goal is to be faithful to the initial doctrine. So we start with the image of God. There are different fundamental ways of understanding the image of God that then influence how you react to Darwin. The first section explores a number of those ways.

We then move on to original sin – what went wrong, how do we describe it, why did it go wrong. Again, there are different ways of thinking about it. In each of these, we present positions that would be seen as quite consistent with traditional, theological approaches with historic orthodoxy, though there are several novel appropriations attempting to make sense of the issues in light of some of our expanded body of knowledge. Some are positions that would not have been seen before. It doesn't mean they're unorthodox, but they're not necessarily approaches that our readers

would be familiar with. From there, we go on to the question of evil.

**Michael Lloyd:** And that is challenged by Darwin's assertion that there's been killing and pain and death and suffering in the world long before human beings ever evolved, and therefore you can't blame it all on human beings. So the free-will argument has a challenge to it, and there are basically three ways you can respond to that. You can say, yes, God created a world that had competition and violence within it, but he was justified in doing so. Or you say, actually, he couldn't have created any other kind of world; there were limitations upon the options that he had, and this was the only way he could have created the kind of world we have. Or you say, no, he didn't intend to create it this way, but something went wrong, and it can't be just human beings who are the culprits.

We've got people representing all those three positions, and we hope to create the space by not saying you have to follow one idea, but rather by presenting a number of ideas. It leaves people free to think for themselves, to come to their own conclusions, and hopefully to do their own creative thinking on the back of what we've done in a way that is respectful of each other and reflecting the kind of mutual love and acceptance that is required of us in the Gospel.

**How do you see CCCU faculty using this in their classrooms or in their own work and research?**

**Stan Rosenberg:** The initial audience this is intended for is advanced undergraduate or master's-level students, but I think scholars and faculty, pastors, and informed lay readers will find it useful as well, and will find chapters in here that are written at a sufficient level to be valuable to them in their own work. But we wrote to contribute to serious, thoughtful conversation in an upper-division classroom that is engaged with issues of science and religion in some form. But the book is not meant to give a particular answer – it would be assigned to help readers see a range of options, see the kinds of conversations possible, see what's possible to consider.

I would also hope that it would be a model of how we can engage with difficult questions in a winsome and loving way as part of a broader community. Life rarely reduces to a simple either-or choice; there are complexities here to engage with and difficult choices to make. So I hope that it really provides a model of scholarly engagement across difficult questions and indeed will be read as the work of a community of scholars modeling faithful, scholarly engagement. 🙏

Jonathan Kirkpatrick

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# THE NEW MORALITY DILEMMA

How do we counter a trend that  
equates disagreement  
with immorality?

A conversation with  
**Peter Baker, Cherie Harder,  
and Michael Wear**

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In the United States, political and public discourse have been increasingly marked by the rise of what scholars have termed “affective polarization” – that is, the idea that when we encounter people who disagree with us, we no longer view them as individuals who are simply wrong or mistaken. Instead, we view them as evil or immoral.

Challenging this trend toward affective polarization is of vital importance for faculty and university leaders at Christian colleges and universities who are looking to train up the next generation of leaders – but it is nevertheless a daunting challenge. That’s why Peter Baker, director of the CCCU’s American Studies Program (an intensive leadership and professional development program in Washington, D.C., that helps CCCU students learn what it means to be a Christian leader in political and public spheres) sat down for the following discussion on the rise of affective polarization, its impact on politics, and how faculty and university leaders can use their classrooms to help students combat this trend.

The conversation was held with Cherie Harder (president of The Trinity Forum, who formerly served as special assistant to former President George W. Bush and director of policy and projects for former First Lady Laura Bush) and Michael Wear (founder of Public Square Strategies LLC, who formerly directed faith outreach for former President Obama’s 2012 re-election campaign and served as the deputy director of the White House Office for Faith-Based Initiatives during Obama’s first term). The transcript has been edited for length and clarity.

**Peter Baker:** Cherie, I’ll turn to you first. You’ve been in Washington, D.C., for over 20 years. To what degree have you encountered the dynamic of affective polarization in your work? Is this a new phenomenon? Are things different today than they used to be, and if so, how?

**Cherie Harder:** There certainly has always been partisanship, deep disagreement, and name-calling in politics. But I do think there are some things that are intensifying this trend toward affective polarization. One of those trends is that, unfortunately, our identities are becoming increasingly political. You can see this in various ways. It used to be that people would marry across party lines – people with very different political views – but would almost always marry someone who shared their faith. Now, almost 40 percent of marriages are to someone of a different faith tradition, but only around 23 percent of people who are getting married, or even cohabiting with someone, are doing so with someone of a different political party. In many ways, political affiliation is now seen as somehow more intrinsic to our identities than our faith commitments.

Our faith identities are also becoming more tribal in a sense. It’s been reported that around 80 percent of self-reported evangelicals are very strong supporters of President Trump. But if you look at the religious practice,

church attendance, [and] adherence to particular doctrines of that group, the idea that they are “evangelical” in a doctrinal sense falls apart. In some ways, “evangelical” is becoming more of a tribal term rather than a creedal one.

At the same time, our politics are becoming increasingly apocalyptic. ... Pew found that two-thirds of those who are highly politically involved say they fear the other side. That sense of fear is growing. There's more fear and, with it, loathing than there used to be. ... Now there's a sense that both one's identity and the future of the republic hinge on [your vote]. That makes it far more difficult to engage in any kind of compromise. It intensifies the idea that someone who disagrees with you is the enemy who needs to be vanquished rather than engaged.



**Top to Bottom:** Peter Baker, Cherie Harder, and Michael Wear

**Michael Wear:** I resonate with so much of what Cherie raised. I do think that this [affective polarization] is a real thing that not only affects our politics, and how our politics operate, but it affects who we are as people. It affects the life of our churches. It affects how our college campuses operate. It affects, as Cherie pointed out, our marriages, our romantic relationships, and our friendships.

I think there are a number of factors that contribute to affective polarization. We could have a conversation about the increasing sophistication of political tools – the way that political campaigns are able to reach deeper into people's lives and speak to them more personally than ever before, and the way that can trigger a more emotional response from folks.

We could talk about the stratification of media – the fact that we can receive our news and commentary from websites and sources that we know we're generally going to agree with, and we end up in an echo chamber. We've talked for a long time about politicians being stuck in an echo chamber. We're all in an echo chamber now.

But the corollary to that [stratification of media] is this ability – which we have not previously had to this extent – to hear the conversation our political opposition is having in a sort of unformed, unmediated kind of way. We're easily able to get characterizations and caricatures in our mind of what our political opposition is, who it is, and what they represent. That's new.

We see this play out all the time. If you're a liberal, your political opponent is not just Donald Trump or Paul Ryan – it's David Duke; it's Richard Spencer. It's the very worst of the opposition voices. So news outlets and media platforms, aided and sometimes produced directly by partisan advocacy groups and voices, lift up the most strident, toxic representation of what your political opposition looks like, and that's the predominant image in your mind of who you're working against. The same thing works on the right. For instance, I was recently on *Tucker Carlson Tonight*, and the leading segment into mine was about some Black Lives Matter protestors who had interrupted a cop's wedding. [The argument was,] "This is what Black Lives Matter is about. They're just going around interrupting poor cops' weddings and destroying the most important day of their lives."

We start to think this is who we're dealing with. We're no longer dealing with politicians that we disagree with on substance but generally have good intentions. We now have the ability to go on [sites like] Reddit and watch the most partisan of news media tell us stories about who our opposition is. It makes it difficult to say, "I'm going to come to the table and reason with my political opposition," if the image that we have of our political opposition is of someone breaking up white cops' weddings and others protesting to bring back the Confederacy. If those are the primary poles of our political debate, then it makes [the idea of] civility and coming together to find common ground outside of the political and moral imagination.

Top to bottom: Hi Uon Haaga, courtesy of Cherie Harder, courtesy of Michael Wear

WHEN DISAGREEMENT  
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Now, I think the good news is that while those figures and those forces certainly exist, we've actually allowed ourselves to tell a worse story about the state of social discourse, and about the beliefs of our fellow Americans, than is actually reflected by reality. The problem is that these stories do shape us, and the more we tell them, the more they'll begin to tell the truth about us.

**Cherie Harder:** It's long been the case that whenever you get people of like mind in a room, the prevailing opinion tends to skew toward the most extreme part of that consensus. That's why parties in the past moved to the extremes during the primary and more toward the center in the general election. Michael's point about the stratification of media and the perpetuation of echo chambers means that in general, all the trends and positive reinforcement are toward ever-more extreme versions of that consensus.

Then you combine that with the sense [that] media is rewarded by getting eyeballs to the screen [and thus by] getting the most extreme version of one's political opponents. It tends to reinforce a sense of, "These folks are not just misguided. These are truly evil folks."

Then, as a third trend on top of that, there is something in human nature that does seem to relish that kind of story. It feeds on the idea that we are right, and righteous. Those who oppose us are not only wrong, but evil. You see that in the way that, essentially, falsehood will drive out accuracy in social media, and in traditional media, which loves to have extreme points of view on display. It makes for better television. The *Atlantic* found recently that falsehood continually dominates the truth on Twitter. By sending out a tweet or a post that is more extreme than what the truth actually is, it will consistently reach more people, it

will penetrate more deeply into the social network, and it will spread faster.

So both traditional media and, particularly, social media amplify all those trends that Michael talked about and make it harder to see commonalities or possibilities of friendship across a chasm of difference.

**Michael Wear:** Yeah. One other thing I've been thinking about recently is the prisoner's dilemma. The whole point of the prisoner's dilemma is [the prisoner has] this isolated circuit where no outside information is coming in. So imagine if you were in this situation where you only had these outside voices that weren't the actual person you were dealing with, but were the most hardened, biased, supporters of the other prisoner. They're saying, "Aw. Snitch on him. Just destroy the other guy." You're sitting there thinking, "Well, I don't have much other information to go on except for the fact that these other people seem to hate me. So I better look out for myself. I better fight for my own turf, because it doesn't sound like the other side is too dispositioned to looking out for my interests."

That's very much what we have in our politics right now. There is this sense that, "I would be more civil, and I would look for common ground, but the other side is not interested in that. You need two to tango." But the evidence for the other side not being interested in common ground is based on a very particular set of inputs that might not represent the full story.

**Peter Baker:** For those of us who came of age before cell phones and the internet, we bring a before-and-after perspective to the current situation. You both engage college students and young professionals who don't possess the same kind of comparative perspective. What are you observing about the challenges they face with understanding affective polarization for what it is? How would you describe students' challenges, their struggles, and maybe even their suc-



cesses, in pushing back against the way things are right now?

**Cherie Harder:** For so many young people now, part of their identity is their online identity. Everyone is trying to build their own platform. Part of the way that you build a social media presence is by being among the quickest to react, and posting eye-catching, attention-grabbing, cleverly snarky, or extreme reactions. That does not positively reinforce reflection, contemplation, analysis, accuracy, discernment, or wisdom, all of which take time. It rewards speed. It rewards the extreme. In many ways, it rewards a form of trolling. So built into the system [of online communication] itself are incentives that deepen divides between people.

At the same time, many young people have experienced something that their elders have not – being a victim of online bullying. It's a deep and an ugly thing. There's a desire for protection from that, and it has weakened support for unfettered free speech and increased support for speech codes and the suppression of speech that may be deemed offensive, in part because it is equated with bullying. And so, it's increasingly difficult for younger people to know how to engage those with whom you disagree in a way that is respectful; in a way that's oriented toward getting at the truth; in a way that's oriented toward resolution, reconciliation, discovery, and learning, rather than one-upping or “owning” the other.

So when disagreement becomes a zero-sum game where one person is going to be scorned or bullied and the other gets more likes and retweets, a system is set up that makes polarization inevitable and thus makes compromise, discovery, and deeper relationship incredibly difficult.

**Michael Wear:** It really has been one of my great joys over the last few years to spend quite a bit of time with college students. They carry so much less baggage in some critical ways, and so they bring

an earnestness that I value and I think is of great value to our conversations. The problem is that political discourse has become so cynical, sometimes students feel like they need to shed that earnestness in order to fully engage in politics as it is. I would argue that it's actually the cynicism that is the most fabricated part of our politics right now – it is actually our cynicism that is built around self-interest, and a protection of self-interest, not our earnestness. The earnestness is actually the impulse that would help our politics a great deal.

But you also tend to find that students are grappling with the dangers of affective polarization and the way that politics is trying to claim more and more of our identity, and some typical responses are less than ideal. I will often find either a sort of withdrawn apathy – a sort of [feeling that], “Well, I don't want any part of that. So the best way to show that I reject that is to reject the whole system top to bottom” – or a sort of acceptance, a feeling of, “Well that's just the way it is. And what it means to engage is to look like, and sound like, and be like what I'm seeing.”

A lot of my work is around providing some moral and political imagination for Christians, and particularly for young people to see that engagement in the public square does not have to be done by those kinds of norms as they're presented to you. That you're actually able to bring your full selves to the public square, and not operate in the same kind of self-serving, uncivil, and destructive ways that you might see others operating.

**Peter Baker:** I'm going to use these two words, apathy and acceptance, that you just shared, Michael, to spend some time thinking about our faculty. What are things that we can do – the practices, the vocabulary, the vision – as campus and classroom leaders, to push back against the trend that we see in some students to move toward either apathy or acceptance?

THAT'S VERY MUCH WHAT  
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RIGHT NOW. THERE IS THIS  
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NEED TWO TO TANGO."

**Michael Wear:** I think the liberal arts education model of busting up paradigms and problematizing assumed facts is still important. But we need to understand that for this generation coming up, they're already coming to college with the assumption that the way things are now is not the way they're supposed to be. So I would urge faculty and institutions to not just bust up old paradigms, but to help students put things back together again.

You need to model positive examples of how people have been navigating things like affective polarization to still get things done. For example, if you're going to talk about the history of the political parties when it comes to, say, criminal justice reform, you should point out the fact that right now in Congress, we have Hakeem Jeffries, who's a Democrat from New York City, and Doug Collins, a Republican from rural Georgia, who have come together to sponsor bipartisan criminal justice legislation that's received the support of President Trump and Van Jones.

I fear that we're not giving our students a sense of hope. Students are entering and leaving our institutions with a sense of how broken things are, but also a sense that the systems and structures are so powerful and so overwhelming that there's nothing you can do – especially within the boundaries of faithfulness and integrity – that would have a positive outcome and lead to flourishing.

**Cherie Harder:** I agree. It's relatively easy to problematize and smash up an existing paradigm. It is much more difficult to help form an educated human being who is fully equipped to engage the challenges of life in a holistic, wise, and discerning way where not only is their intellect trained, but their loves are properly ordered.

So I would just add a couple things. Peter, you mentioned the word “vocabulary.” The words we use are important, and Christian college leadership is uniquely positioned to influence and change the vocabulary around these issues. Part of Orwell's 1984 emphasizes the fact that, actually, words do shape our thoughts. The vocabulary that is used in the public square has changed significantly over the last couple of decades. In David Brooks' book *The Road to Character*, he actually quantified this to a certain extent. He used Google Ngrams, which measures word usage across medium over several decades, and found what one might suspect: There have been sharp declines in word usage that spoke to either virtue or community. Words like “common good,” “character,” “conscience,” “virtue,” “kindness,” “bravery” – essentially, they all tanked. Whereas words that ... were self-expressive or even self-valorizing shot up in terms of usage.

Essentially, the words that we use affect the thoughts that we think. They're part of the paradigms that we build, and Christian college leaders have a unique opportunity to speak a language and a vocabulary that [attests] to the fullness of human flourishing; that talks about virtue; that basically raises the deepest spiritual [aspects] of existence in a way that the popular culture does not. That kind of vocabulary is formative and I think is a necessary,

if insufficient, condition to addressing the affective polarization we're talking about.

In addition, I think an emphasis on deep reading and old books is important. C.S. Lewis said, “You should always read one old book for every new book.” Part of that is there are a lot of things that we assume now that perhaps shouldn't be assumed – they should be questioned and debated. Old books present different assumptions that enable us to see the assumptions of our own time more clearly. Intellectual inquiry requires engagement with the past and thinking through how they wrestled with deep questions. Books help us do that. I think not only reading old and difficult texts, but learning to read well is important. Polarization and trolling make reading comprehension much more difficult. Studies have shown that ... once someone has insulted you and has, in a sense, attacked your perceived sense of identity, you are probably not going to understand everything they say. You're going to be reacting to the attack rather than delving deeply into the substance, if there is any. Essentially, being able to read well requires a certain civility, and I think Christian college leaders also have the chance to model that.

A third thing that I think Christian college leaders can do is embody the practice of hospitality. Hospitality is another necessary, if insufficient, condition to overcoming our affective polarization, because so much of our polarization is driven by incivility, by attacks upon identity, and by the sense of rejection that drives a further sense of alienation, isolation, self-defensiveness, and protectiveness. Hospitality, at its core, breaks all of those down and makes conversation possible. Hospitality is also a Christian virtue, and something that has become less practiced today. Increasingly, people don't know who their neighbors are. People are far less likely to have others into their home, and it's actually one of the delightful practices that Christian leaders can model. It offers a bridge over some of the worst polarization that we struggle with. 🙏



# Too Fast, Too Curious

The little-noticed, strange, and harmful tax on parking lots.

By Brad Crofford

**THE TAX CUTS** and Jobs Act (H.R. 1) garnered countless headlines between its introduction on Nov. 2, 2017, and its signature into law by the president a few weeks later. Depending on whether you listened to President Donald Trump or House Minority Leader Nancy Pelosi, it was either “one of the great Christmas gifts” for the middle class or “the worst bill in the history of the United States Congress.” For some organizations, it was a windfall; for others, it was a wake-up call. In the midst of all this activity, a little-noticed yet far-reaching provision became law. It has gained increasing attention in 2018 as colleges, churches, and other nonprofits realize they now face a new tax on – of all things – parking.

## THE PROVISION

On any given work day, university faculty and staff commute to their campus by car or public transportation. Now, their employer may face a 21 percent tax for providing a parking spot or transportation benefits – even if it’s required to do so by local ordinances.

Section 512(a)(7) of the tax law (Public Law 115-97) includes:

Unrelated business taxable income of an organization shall be increased by any amount ... which is paid or incurred by such organization for any qualified transportation fringe ... any parking facility used in connection with qualified parking ... or any on-premises athletic facility.

This provision is tied to the section on deductions for for-profit organizations. Essentially, for instances where for-profit organizations can no longer receive tax deductions, nonprofit organizations will now face a 21 percent tax. Currently, because deductions are generally still allowed for parking facilities and on-premises athletic facilities,

transportation fringe benefits and qualified parking are the only ones that will impact nonprofits.

This link between for-profit and nonprofit organizations was intended to promote parity. Imagine two hospitals located across the street from each other. They serve the same community. They both provide transportation fringe benefits to employees. The difference? One is a for-profit hospital; the other is nonprofit. Under the new law, the for-profit hospital faces a higher tax bill because it can no longer deduct the transportation benefits. “Why should the nonprofit gain an advantage when it is providing the same benefits?” the bill’s logic asks. Since there is no equivalent deduction for the nonprofit hospital that can be eliminated to ensure parity, it will now face a 21 percent tax – just like its for-profit neighbor.

## THE PROBLEMS

This new tax raises a number of problems, not only for institutions of higher education but more broadly for religious organizations and the nonprofit sector.

1. **A quick implementation.** President Trump signed the bill on Dec. 22, 2017, yet this provision applies to “amounts paid or incurred” after Dec. 31, 2017. Even if organizations had been aware of this provision amidst the broader tax reform debate and the busy holiday season, it would have been difficult – if not impossible – for them to budget in the increased tax expense in such a short amount of time.

2. **A lack of awareness.** Many were – and still are – unaware of this provision. It was not widely reported on, and its premise is not self-evident: In what way does providing parking constitute unrelated business income to a church or college?
3. **A lack of guidance.** This tax has been in effect throughout 2018, and organizations are required to make estimated quarterly payments. Yet, as of mid-October, the IRS had not released guidance on the provision. Thus, organizations have had to estimate what their new tax bill is. Questions have arisen, such as: Are organizations taxed on the value or the cost of qualified parking? If they are taxed on the value, the value might be \$0 in rural areas, since parking lots rarely charge fees. If taxed on cost, that could be difficult to determine since costs fluctuate. For example, a parking lot might be resurfaced one year, then have several years of minimal costs. What cost is taxed in the minimal years? Is lighting included? Security? Landscaping?
4. **Increased administrative burden.** Affected organizations will need to use the IRS Form 990-T to file this tax. This five-page form has 31 pages of instructions. It is only available in paper format. Though there is a \$1,000 *de minimis* threshold for unrelated business income under which organizations don’t have to file the form, they will incur expenses just to calculate whether they are affected. There will also be a substantial burden on the IRS. According to the National Center for Charitable Statistics, there were over 1.5 million tax-exempt organizations in the U.S. at the end of 2016. If even 1 in 10 have to file a form 990-T, the IRS will have to manage hundreds of thousands of new tax returns.
5. **Weakening of difference between for-profits and nonprofits.** Tax law has long recognized a fundamental difference between for-profit and nonprofit organizations. As early as 1894, organizations with “charitable, religious, or educational purposes” were exempted from the tax on corporate income. While this tax does not eliminate other provisions that treat these organizations differently under the tax law, the underlying logic is troublesome. If nonprofits’ different purposes don’t merit different treatment in this area, why should they ever be treated differently?
6. **Diversion of funds from institutional missions to government.** Fundamentally, this provision is troubling because it presents a further diversion of funds from nonprofits’ missions to the government. This will ultimately hurt nonprofits’ ability to serve

their clients, whether because of reducing services or raising prices where applicable. These clients’ needs will then likely either go unmet or need to be met by the government. For example, universities might have less funding to offer students as institutional aid and services, or they may be forced to pass costs on to students – neither a desirable outcome.

7. **Interference of the state with religion.** This new tax represents a troubling paradigm shift for how the government has historically related to churches and other houses of worship. Currently, unlike most other nonprofits, churches (and many other religious nonprofits) are not required to file an IRS 990 form. This reflects the special consideration they receive from the federal government because of their status as churches. Additionally, these institutions did not have to file an IRS 990-T form unless they had “income from a trade or business, regularly carried on, that is not substantially related to the ... purpose that is the basis of the organization’s exemption.” The requirement to file was thus truly optional: If they chose not to engage in that trade or business, they would not have to file. But a parking lot is not truly optional; in some localities, parking or transit benefits are even required by law. This creates an effectively non-optional tax on nonprofits – particularly problematic from a religious perspective. Historically, the government has wisely been cautious in taxing or compelling actions by churches and houses of worship, both because of the Constitution’s Establishment Clause and the recognition that, as Daniel Webster argued in *McCulloch v. Maryland*, “An unlimited power to tax involves, necessarily, a power to destroy.” What starts in the church parking lot could ultimately threaten the pulpit if an administration were to extend the logic of this provision to new taxes and abandon its historic circumspection.

It is perplexing that a bill purportedly aimed at lowering taxes and unleashing the economy would also weaken civic society by directing money from nonprofits to the government. Nonprofits already operate on tight margins, and this tax – while not a killing blow itself – foretells higher costs, reduced governmental support, and a lessened ability to pursue their missions.

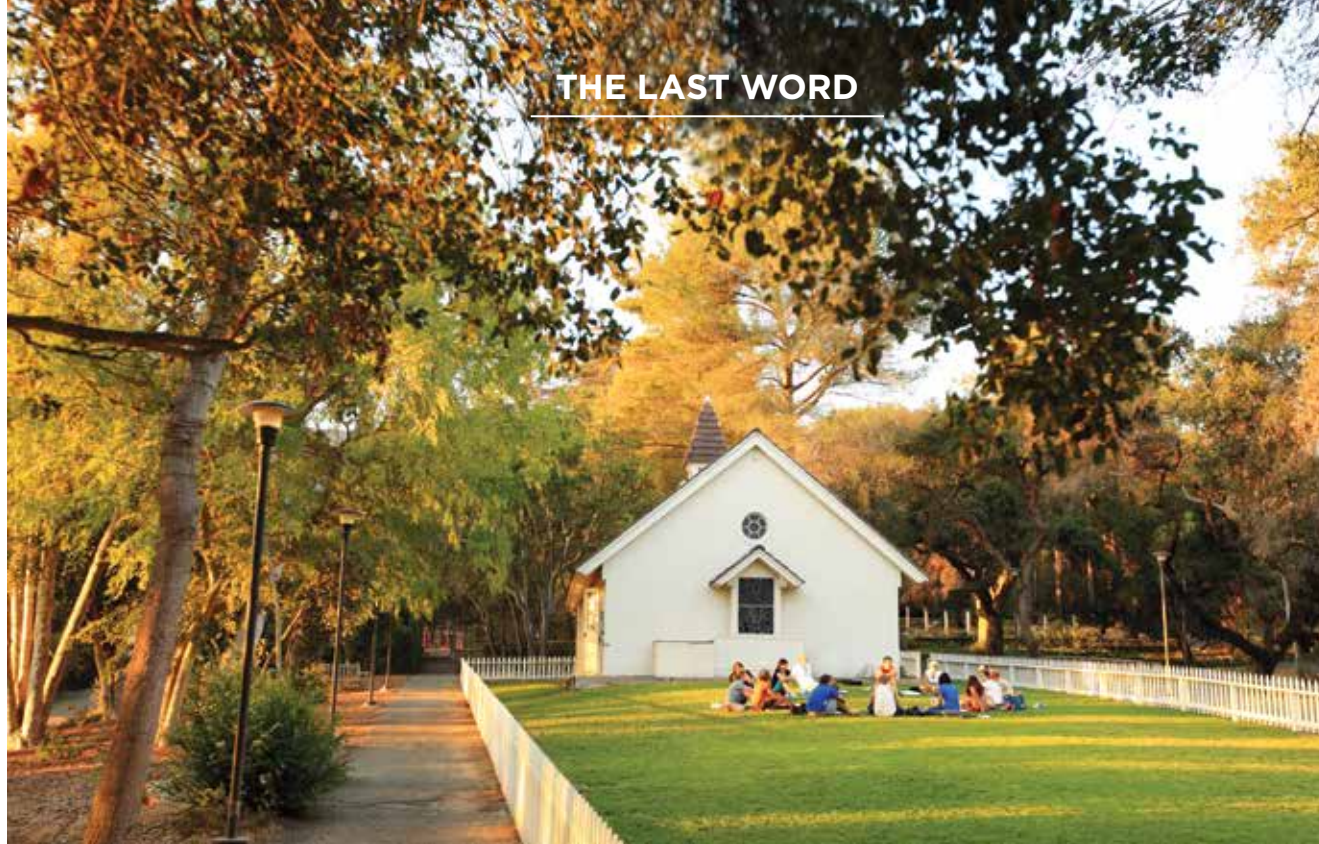
## WHAT YOU CAN DO

Congress has an opportunity to address this issue in November or December. Along with other charitable, religious, and higher education organizations, we have been educating congressional offices on these negative impacts and urging the provision’s repeal. We have also encouraged the Treasury Department to use whatever means available to minimize the adverse impacts of this law. **You can help** by contacting your congressional members to tell them how this tax impacts your institution and to urge them to repeal it without delay. ☞

*This article is not intended as, nor should it be treated as, tax advice. Please consult with a tax advisor regarding the implications of Public Law 115-97 for your organization.*

**BRAD CROFFORD** is the legislative assistant for the CCCU.





# What Higher Ed Can Learn From Faith-Based Colleges and Universities

BY DAVID COLEMAN

**Editor's Note:** This excerpt is from an online column first published May 31, 2018, by *Christianity Today* entitled, "College Board CEO: How Religious Education Helps Us Rethink the College Admissions Race."


**THE BEST TRADITIONS** of religious learning offer lessons for healthy intellectual and social development that prepare students to flourish not only while swept up in the admissions process but in the deeper challenges beyond.

First, religious education celebrates and cultivates productive solitude – the practice of being alone. We don't need to visit a monastery to recognize the essential link between solitude, contemplation, and prayer. Today's young people especially need productive solitude as the technology of interruption has grown to outpace the discipline of concentration.

A second powerful practice is reverent reading. Reading deeply – attending to a text with the full powers of the mind and heart – is vital to communities of faith and to academic

success. C. S. Lewis describes it best when he compares reading well to looking at a work of art:

We must begin by laying aside as completely as we can all our own preconceptions, interests, and associations. We must look and go on looking till we have certainly seen exactly what is there. The first demand any work of any art makes upon us is surrender. Look. Listen. Receive. Get yourself out of the way.

A third gift of religious education is what many religious communities call "grace and gratitude." Religious training invites us to strive with all our might while recognizing the limits of our power. A young person informed by grace and gratitude escapes the illusion that they are entirely in control of their lives. That awareness makes them less fragile in the face of failures and more grounded when successful. 

**DAVID COLEMAN** is CEO of the College Board, a mission-driven not-for-profit organization, best known for the SAT and AP Program, that is committed to clearing a path for all students to own their future.

Photo courtesy of Westmont College.



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