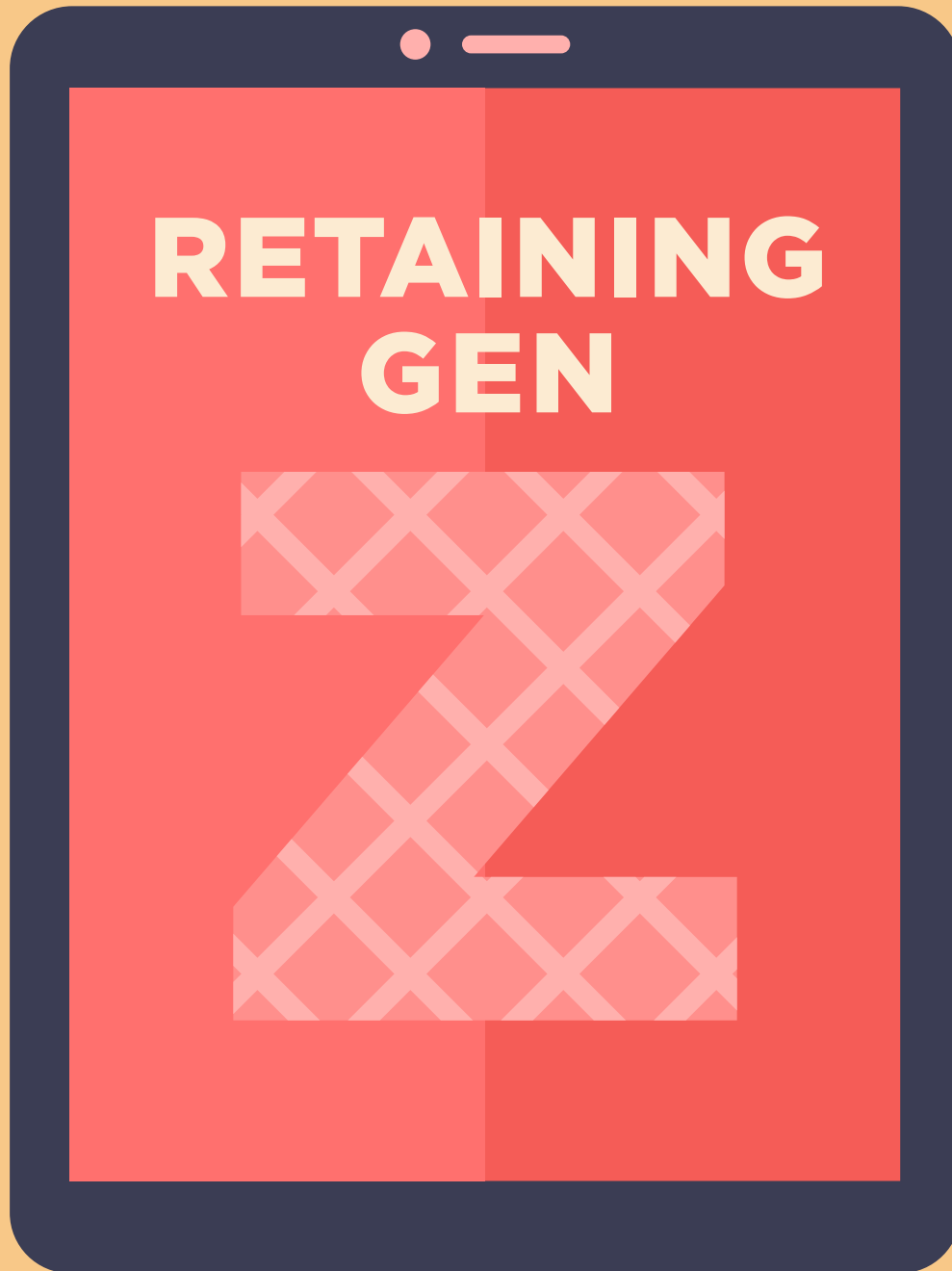


COUNCIL FOR CHRISTIAN COLLEGES & UNIVERSITIES

ADVANCE

FALL 2019

MAGAZINE



**Responding to a
New Reality**
p. 22

**Engaging Students
in Distress**
p. 27

**Technology and the
Human Future**
p. 43

ADVANCING FAITH & INTELLECT FOR THE COMMON GOOD



25% OFF TUITION

for faculty & staff of CCCU member schools



Doctorate in Strategic Leadership

Applied program for consultants and executives

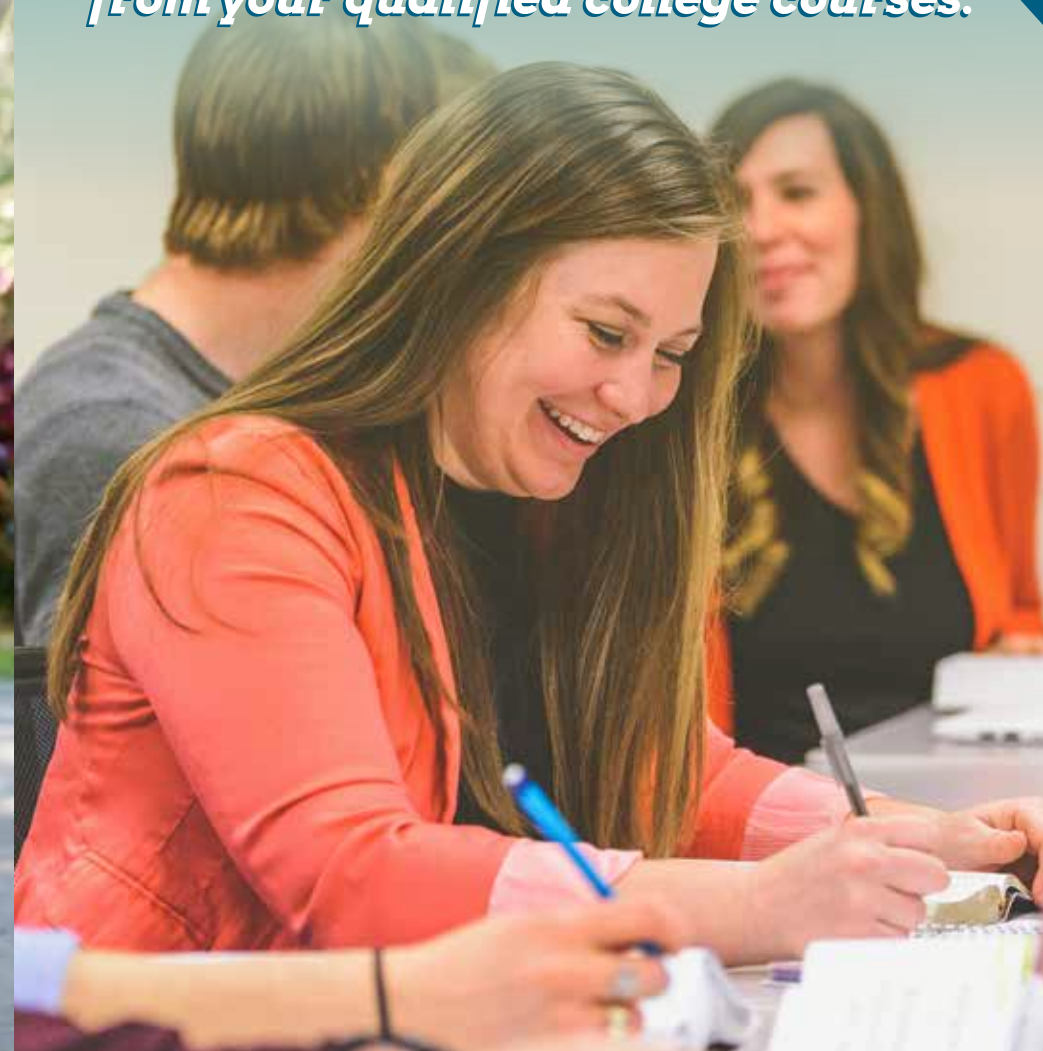
PhD in Organizational Leadership

Academic-focused program designed for researchers

Learn more at [SEU.edu/Doctoral](https://seu.edu/Doctoral)

SAVE TIME. SAVE MONEY.

*Receive credit at Asbury Seminary
from your qualified college courses.*



M.DIV.

MASTER OF DIVINITY

96^{Credit Degree} - 18^{Advanced Standing Credits}

78 TOTAL REQUIRED CREDITS

M.A.

MASTER OF ARTS

60^{Credit Degree} - 12^{Advanced Standing Credits}

48 TOTAL REQUIRED CREDITS

ALSO RECEIVE UP TO A

\$5000

ANNUAL SCHOLARSHIP
CHECK WEBSITE FOR ELIGIBILITY.

Advanced standing credits may be awarded to religion majors and minors from accredited colleges and universities.

SOUTHEASTERN
UNIVERSITY

SEU.edu Lakeland Florida
800.500.8760 | 863.667.5018

Follow us @seuniversity



Call. 844.GO.TO.ATS

Visit. asbury.to/visit

Click. asbury.to/degrees

Learn more. asburyseminary.edu

Kentucky • Orlando • Memphis • Tulsa • Online



ASBURY *theological*
SEMINARY

THE WHOLE BIBLE FOR THE WHOLE WORLD

It's Worth It



AUSTRALIA IS SIMPLY A BEAUTIFUL COUNTRY. Though it can take 24 hours to arrive on its beautiful shores when you're traveling from the other side of the world, it is worth the effort. Rainforests, uncrowded beaches, and new and thriving cities are reasons enough to visit Australia, but the five private institutions of Christian higher education associated with the CCCU (Alphacrucis College, Avondale College of Higher Education, Christian Heritage College, Eastern College of Australia, and Excelsia College) made my recent trip to Australia remarkable.

These institutions are doing pioneering work and making an impact on the culture and thought life of Australia – no easy task, given the British-based system of education that favors the 40-plus state-supported universities. Unlike the United States, financial aid is not generally given directly to students in Australia; instead, state financial support goes only to institutions that have achieved a particular academic status based on criteria that heavily weighs the research produced by the university. While an institution can apply for university status, the odds are stacked against the 1000-plus non-university institutions – after all, you need money to underwrite research, and those institutions can't get research accomplished without financial support. There is also not a well-developed history of philanthropic giving from the general public to higher education institutions.

But these challenges have not stopped the intrepid and visionary leadership, faculty, and staff of those five CCCU institutions that are determined to survive and thrive, just as the U.S.-based CCCU institutions did decades ago when they, too, faced challenges in building their faculty, their academic programs, and their reputations.

In these situations, a key way to survive and thrive is to band together as an association of institutions, and that's what these Australian institutions have done; in addition to their membership with the CCCU, they have worked with other Christian institutions and created the Australian Christian Higher Education Alliance (ACHEA). Eighteen months ago, I was invited to speak at ACHEA's research symposium. This symposium helped the faculty from these institutions present and publish on the theory, practice, and distinctives of Christian higher education in the Australian context; after attending this event, I know that the book that will be published from the symposium will have relevance for all of us in Christian higher education.

Why is all this effort these institutions are going through worth it? Why bother with persisting in this cause of Christian higher education? Here is what I say when people ask me these questions: Our world needs Christians in all areas of life. Christian higher education not only instills the academic knowledge its students need, but it also believes that the formation of the whole person through Christian thought, practice, and action is essential for the common good.

Serious societal ills, many of which are intractable in nature, need Christians to be educated and equipped to serve and find solutions. As a 2017 *Forbes* article highlighted, there have been significant gains in decreasing poverty, increasing literacy, reducing infant mortality, and promoting and establishing fairer governments. Yet there is still much to be done. To name just a few examples: The U.N. High Commissioner for Refugees reported that nearly 71 million people had been "forcibly displaced" by conflict at the end of 2018

Being a wise Christian who makes a difference in the world doesn't magically happen. It happens through study, mentoring, and practice – the kind of study, mentoring, and practice that happens in Christian colleges and universities.

– a new high. Educational disparity continues in the U.S. and abroad. Solutions are needed to address the rising tide of mental health issues facing families, communities, and the nation.

I like to say, "If you can't count on Christians, who can you count on?" But being a wise Christian who makes a difference in the world doesn't magically happen. Being wise happens through study, mentoring, and practice – the kind of study, mentoring, and practice that happens at Christian colleges and universities. There, students study the Bible and apply biblical principles to the questions in their disciplines. In studying the Bible, students learn that wisdom comes from the indwelling of the Holy Spirit. Through prayer and community practice, the Spirit is discerned. At Christian colleges and universities, students form mentoring relations with older, wiser, more mature men and women of faith. The class discussions; the conversations around a thesis project; the model of faculty, staff, and other classmates and alumni serving and living out their faith – all of these elements provide students the exemplars for living out Christ-centered, prudent, service-filled, sacrificial lives. These characteristics gird up the wise life. Students at Christian colleges and universities see people who practice what they preach, and then they themselves have opportunities in community to practice what's been taught.

Your alumni represent hundreds of thousands of examples of wise, remarkable, Christ-loving, community-serving individuals. We'll be highlighting just a few of these stories throughout October on social media as part of our celebration of Christian Higher Education Month. These individuals exemplify why Christian higher education is worth it. We who are working day in and day out on the sometimes mundane, sometimes glorious aspects of life in our institutions have the privilege to join our students and alumni in making a difference for Christ. Now that's worth it. 🙏

First and third photos: Courtesy of Shirley Hoogstra. Second and fourth photos: Courtesy of Craig Murison.



Top: CCCU President Shirley Hoogstra poses with other keynote speakers and attendees at the ACHEA Research Symposium. **Upper middle:** The symposium was hosted at the State Library of Queensland in Brisbane, Australia. **Lower middle:** President Hoogstra also visited with leaders from several Christian colleges in Australia, including leaders from Excelsia College in Sydney. **Bottom:** Beth Green (Tyndale University College, Toronto, Canada) gave a keynote address on Christian education in a secular time.

REGULARS

6
FROM THE EDITOR
By Morgan Feddes Satre

7
AROUND THE COUNCIL
News from the CCCU

12
ON DIVERSITY
Brenda Salter McNeil

14
ON EXPERIENTIAL LEARNING
Interview with Kimberly
Battle-Walters Denu

16
INNOVATION
Reflections That Transform
By Chloe Buckler

52
THE LAST WORD
By Sho Baraka

FEATURES



COVER STORY

18 PREPARING FOR GEN Z

The next generation of students is coming to campus, and it's unlike any generation before.

By Morgan Feddes Satre

27 ENGAGING STUDENTS IN DISTRESS

Knowing when and how to help can be difficult. Here are some guidelines.

By Irene Kraegel

22 RESPONDING TO A NEW REALITY

Student needs and demographics are changing. How are CCCU leaders adapting?

By Morgan Feddes Satre

28 MORE THAN JUST A MEAL

Students increasingly face food insecurity, leaving them hungry for more than just knowledge.

By Shannon Que



32 WHY ADVOCACY WORK IS ESSENTIAL

Campus leaders share how to engage in advocacy... and how to do it well.

By Jay Barnes, Mark D. Kahler, Ryan Spear, and Carla E. Gross

ON THE SHELF



HEED THE CALL 48
By Claude O. Pressnell Jr.

CLIMBING THE
SECOND MOUNTAIN 50
By Kay Llovio

43 TECHNOLOGY AND THE HUMAN FUTURE

Why Christian higher education is uniquely positioned to shape how we engage revolutionary technology.

A conversation with John
Bucher and Craig Gay

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 more than 30 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. Direct questions and letters to the editor to media@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.

PEOPLE
Shirley V. Hoogstra
President

Greta Hays
Director of Communications
& Public Affairs

Morgan Feddes Satre
Communications Specialist &
Managing Editor, *Advance*

Katryn Ferrance
Art and Brand Manager
& Graphic Designer

Alan Haven
Marketing Specialist

Andrew Hochmuth
Web & IT Specialist

Kendra Langdon Juskus
Copy Editor

Stay connected with the CCCU on Twitter, Facebook, LinkedIn, and YouTube.



Our Unique Hope



ONE OF THE MOST difficult aspects of being interested and involved in journalism is the fact that the majority of what is covered in U.S. news is overall negative in its tone – “wars and rumors of wars” is the biblical phrase that comes to mind. Thanks to current technology, we now have the ability to hear about bad news from literally every corner of the globe. Frankly, it’s not hard for even an optimist like myself to become a pessimist in the onslaught of negative news.

Perhaps that’s why I was so surprised by how much hope I gleaned from a summer seminary class on systematic theology with a special emphasis on eschatology. On its surface, an in-depth exploration of “the last things” doesn’t sound like much cause for a sunny, positive study, especially when many headlines scream about the planet’s imminent doom due to natural disasters, conflict, and general human life.

Yet Christianity is unique in its theology of hope rooted in an act of destruction – the crucifixion of Jesus Christ – and in his subsequent physical resurrection from the dead. The work of the Church in the light of the resurrection and in anticipation of the final return of Christ is anchored in this hope of the cross – a hope that, as Paul reminded the Corinthians, “is foolishness to those who are perishing, but to us who are being saved, it is the power of God.” As one of my classmates astutely pointed out, the human perspective of the world is only able to see the decay of physical things – the fires that wipe out huge swaths of life, the diseases that ravage communities, or the destruction wrought by powerful storms, to name just a few.

That is why the Christian eschatological message is such a powerful counter to this decay. It promises that all things will be made whole and renewed, and it also provides us with hope and purpose even as we wait in anticipation for that day. “A light in the darkness” isn’t just a trite phrase for us to repeat; it’s what Jesus provides us in the midst of the darkness of decay around us. And that is why Christian higher education is such a profoundly hopeful endeavor. We aren’t just equipping students with the skills they need to succeed in their careers and live fulfilling, productive lives; we’re modeling what it looks like to use God-given talents, opportunities, and gifts to shine that light of hope out into a world that so often only sees the dark, rank, devastating effects of decay.

This isn’t to say that Christian colleges and universities aren’t without their problems; as this issue highlights, there is an increasing number of students who struggle with emotional or mental distress on top of all the normal stressors that come with college life. The decay of the world touches us all, and our campuses are no exception. But thanks be to God that we have a Savior who doesn’t leave us in that sin; instead, he not only redeems us but calls us to be a reflection of his light in the world. And that is hopeful news, indeed.

Do you have comments about stories in this issue or ideas for stories in a future issue? Email us at media@cccu.org.

P.S. – By the time you’re reading this, I will be on maternity leave with our first child, a daughter. So while I might not be able to respond personally to any questions or feedback for a while, never fear – the rest of the *Advance* team will gladly take your questions, comments, or ideas (and will even consider requests for adorable baby photos as well). ☺

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 Center and is currently pursuing her M.Div. at Fuller Seminary.

Hi Uon Kang Haaga

Around *the* Council

NEW INSTITUTIONS

In July 2019, the CCCU Board of Directors approved the applications of new members:

			
Baekseok University South Korea	Concordia University Ann Arbor Ann Arbor, Michigan	Concordia University Wisconsin Mequon, Wisconsin	Ozark Christian College Joplin, Missouri

PRESIDENTIAL CHANGES

The following institutions have experienced presidential transitions since our last published list (Fall 2018). *Campuses that currently have interim presidents are not included.*

Asbury University (KY) Kevin J. Brown, July 2019	Gordon-Conwell Theological Seminary (MA) Scott W. Sunquist, July 2019	Moody Bible Institute (IL) Mark Jobe, January 2019
Azusa Pacific University (CA) Paul Ferguson, June 2019	Hope International University (CA) Paul H. Alexander, August 2019	Pepperdine University (CA) Jim Gash, August 2019
Carson-Newman University (TN) Charles Fowler, July 2019	Howard Payne University (TX) Cory Hines, April 2019	Trinity International University (IL) Nicholas Perrin, June 2019
Christ’s College Taipei Benjamin Wu, November 2018	Judson College (AL) W. Mark Tew, March 2019	Trinity Western University (British Columbia, Canada) Mark Husbands, July 2019
Eastern Nazarene College (MA) Jack Connell, November 2018	Life Pacific University (CA) Angela Richey, August 2019	

INSTITUTIONAL NAME CHANGES

			
Bethel College in Mishawaka, Indiana, is now Bethel University	Calvin College in Grand Rapids, Michigan, is now Calvin University	Dordt College in Sioux Center, Iowa, is now Dordt University	Life Pacific College in San Dimas, California, is now Life Pacific University

THE LATEST UPDATES FROM 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.

Over the last several months, this advocacy work has included:



Higher Education Act (HEA) Reauthorization | Though the congressional committees responsible for the HEA reauthorization worked tirelessly to complete this work by August, that did not happen. We have worked and will continue to work to get a definition of religious mission codified in the reauthorization and create an administrative remedy to address any adverse accreditation action that fails to respect an institution’s religious mission.



Second Chance Pell | We have been advocating alongside Prison Fellowship for an increase in prison education and Pell Grant accessibility for incarcerated persons, and we are encouraged to see progress in this area both from the Department Education, expanding the Second Chance Pell Experiment, and the Senate, working on expanding education to incarcerated persons through the Restoring Education and Learning (REAL) Act of 2019. In July, we hosted leaders from 17 CCCU institutions who currently have or are interested in creating prison education programs for a time of networking and learning.



Immigration | Along with our partners at the Evangelical Immigration Table (EIT), we have been supporting Dreamers and ensuring their access to education. This year, the House passed the American Dream and Promise Act of 2019, though the legislation did not go anywhere in the Senate.



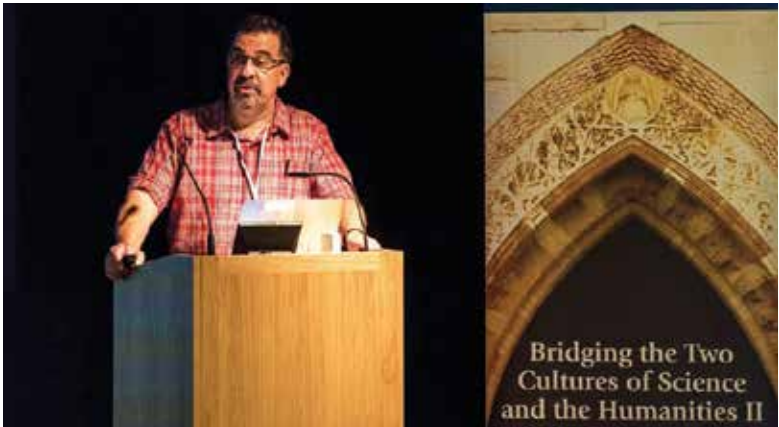
Support in Legal Cases | When court case outcomes have the potential to impact Christian higher education, the CCCU often files or joins amicus briefs. The CCCU served as the lead institution on an amicus brief addressing three Title IV cases (*Bostock v. Clayton County, Georgia*; *R.G. & G.R. Harris Funeral Homes v. EEOC*; and *Altitude Express, Inc. v. Zarda*) being heard by the Supreme Court. The brief explains how faith-based institutions have religious employment standards that are key to our fulfillment of the mission of our colleges and universities, and how a change in the definition of sex would bring about confusion for these religious standards.



Financial Items | We continue to push for the repeal of the “parking tax” on churches and nonprofits and are hopeful that the Economic Mobility Act of 2019, which includes such a repeal, will be passed. We submitted comments to the Department of Labor (DOL) regarding their overtime proposal and highlighted a number of points, including suggestions that DOL should update the salary threshold based on cost of living for different regions, prorate the threshold for part-time employees, and continue to consider the implications for colleges and universities.



LEARN MORE
For more information about the CCCU's advocacy work, visit www.cccu.org/advocacy.



Top: The attendees of the 2019 Presidents Roundtable, part of the Bridging the Two Cultures of Science and the Humanities seminar hosted by Scholarship & Christianity In Oxford (SCIO), engaged a variety of important science and religion topics. **Bottom left:** Stan Rosenberg, SCIO founding director and CCCU vice president for research and scholarship. **Bottom center:** The program cover shows the entrance to Oxford’s Natural History Museum, including an angel holding the Book of Life and a dividing cell. **Bottom right:** Participants take a break in one of Oxford’s courtyards.

BRIDGING THE GAP BETWEEN SCIENCE AND RELIGION

DOES SCIENCE UNDERMINE faith? What do scientists think about religion, and what do religious people think about science? What can Christian institutions do to foster support for science?

These were some of the questions that a group of senior leaders and faculty from more than a dozen CCCU institutions and an additional seven non-CCCU institutions discussed during a presidents’ roundtable hosted in July 2019. The roundtable came at the conclusion of Bridging the Two Cultures of Science and the Humanities II, a two-year seminar hosted by Scholarship and Christianity in Oxford (SCIO), the CCCU’s U.K. subsidiary.

The seminar, made possible thanks to support from the Templeton Religion Trust and the Blankmeyer Foundation, provided 24 faculty scholars the opportunity to develop interdisciplinary skills in science and religion over the last two years, including two month-long events in 2018 and 2019 at SCIO’s facilities in Oxford. The scholars came from a wide variety of academic fields in both the sciences and humanities, including chemistry, biology, physics, psy-

chology, mathematics, history, theology, reconciliation studies, and English.

As part of the seminar’s benefits, each scholar received support for their research in addition to their time at Oxford, enabling the cohort to produce 50 publications in the last year. There was also funding for student research assistants, a tuition reduction for those students to study at SCIO, and a substantial fund to create and run science and religion clubs on campuses; these clubs hosted more than 100 events during the 2018-19 academic year. This fall, the play *Mr. Darwin’s Tree* will travel to 12 campuses, where the clubs will help host its staging.

To wrap up the seminar, this closing presidents’ roundtable convened the participants with their presidents and other senior campus leaders for a time of dialogue on how to engage questions regarding the intersection of science and religion issues. Attendees had the opportunity to engage the questions above through keynote lectures by Elaine Ecklund, director of the religion and public life program and professor of sociology at Rice University, and Jona-

than Hill, associate professor of sociology at Calvin University. They also discussed the vision for science and the humanities at their institutions, and each group shared what they wished the other group knew about their perspectives on the work of science and religion on their campuses.

Though the Bridging the Two Cultures seminar is officially over, the Templeton Religion Trust announced a new grant opportunity for participants of both this cohort (which ran from 2018-19) and the first cohort (which ran from 2015-16). Alumni from these events can apply for grants of up to \$234,000 each for one to three years in duration.

"SCIO is delighted to have been able to host the faculty and substantive conversations on such a major subject impacting so many areas of life and study," says Stan Rosenberg, SCIO founding director and CCCU vice president for research and scholarship. "The level of trust and partnership expressed between the two groups demonstrates the ability these campuses have to engage in serious and difficult conversations with integrity, commitment, good will, and vision."

Jonathan Kirkpatrick

INTRODUCING NEW INTERNATIONAL BUSINESS STUDY OPPORTUNITY FOR CCCU STUDENTS IN AUSTRALIA



Starting in the spring of 2020, the CCCU’s Australia Studies Centre will offer a reimagined semester abroad opportunity, utilizing its strategic location to offer students the opportunity to explore the many facets of working in international business.

THE WORLD OF STUDY ABROAD is changing. Participants are becoming more diverse and are demanding more major-specific options to study away from campus. In addition, they want more opportunities to learn by doing in internships, practicums, site visits, and independent studies. A recent CCCU survey of more than 3,000 students found that the top five things CCCU students look for in an off-campus program are:

- Adventure and fun (70%)
- Beautiful/specific geographical location (63%)
- Travel opportunities (60%)
- Multicultural experiences (59%)
- Academic excellence (54%)

Additionally, data from the Institute for International Education’s 2018 Open Doors Report indicates that over 20% of U.S. students studying abroad are business and management majors.

With this data in hand, the CCCU’s Australia Studies Centre (ASC) has been adapting its program to provide deep, active learning in ways that are both attractive and beneficial to students. Specifically, the ASC’s new program in international business will offer students an adventure-filled travel program that is based in Australia and provides opportunities to travel to other countries around the region. The program will be centered on four core values: faith-integrated academic content; rigorous and experientially based practices; skills focused; and rooted and relational experiences.

In the spring of 2020, the ASC will offer its first reimagined semester that allows students to explore the many facets of working internationally in either a for-profit or nonprofit organization. This semester will be a pilot program, offering ASC the time and

space to grow into a new program model. Its integrated curriculum will explore such topics as comparative economics, consumer behavior (international marketing), social entrepreneurship, managing a diverse workforce, and sustainability. Specific emphasis will be placed on gaining hands-on business experience through travel, coursework, site visits, and interaction with the people and places of Australia, Indonesia, and other countries in Asia.

Lessons learned from this pilot semester will be used to ensure that ASC’s program best meets the needs of CCCU students and their home institutions in the years to come, says ASC program director Don DeGraaf. “We hope to create an experience that will open students’ eyes to a variety of new and different paths of using business for the common good,” he says. “These experiences will ask students to cut across disciplines and swirl together academics, travels, hands-on experiences, site visits, internships, community living, and digging deeply wherever God places us. What we hope they will get in return is an experience map all their own – one that demonstrates God’s faithfulness and points them to a life of consequence.”

As a part of this process, the ASC is developing an advisory committee to assist in the creation and evaluation of curriculum that will develop the competencies required for international business majors, preparing them to thrive in today’s competitive global economy. If you are interested in getting more information related to this advisory committee, please contact Don DeGraaf at ddegraaf@bestsemester.com.

To learn more about the Australia Studies Centre, visit www.bestsemester.com/australia.

UNDERSTANDING CCCU FACULTY

IN 2016-17, 24 CCCU INSTITUTIONS and over 1,900 faculty participated in the Higher Education Research Institute (HERI) Faculty Survey as part of the CCCU’s Collaborative Assessment Project (CAP). The survey provides a comprehensive, research-based picture of key aspects of the faculty experience and is designed to provide institutions actionable information on important and timely issues. It includes topics such as: pedagogical practices; faculty goals and expectations for students; research and service activities; sources of stress and satisfaction; and the connection between learning in the classroom and practices in the local and global community. Results from the HERI Faculty Survey have been used in strategic planning, faculty recruitment and retention, faculty development activities, assessment and accreditation, and discussions relating pedagogy to student learning experiences.

Here are some important aspects of faculty life we learned from the 2016-17 administration of the HERI Faculty Survey:

FACULTY COMMITMENT TO DIVERSITY

Affirmed that it is essential/very important to enhance students’ knowledge of and appreciation for other racial/ethnic groups

- 90% CCCU Faculty
- 81% Faculty at Private Institutions
- 84% Faculty at All Institutions

FACULTY COMMITMENT TO STUDENTS

Mentored students over the past year

- 75% CCCU Faculty
- 74% Faculty at Private Institutions
- 70% Faculty at All Institutions

FACULTY HEALTH AND WELL-BEING

Reported that their current teaching load is an extensive/somewhat source of stress

- 71% CCCU Faculty
- 62% Faculty at Private Institutions
- 67% Faculty at All Institutions

FACULTY COMMITMENT TO CAMPUS COMMUNITY

Affirmed that developing a sense of community among students and faculty is the highest/high priority

- 80% CCCU Faculty
- 70% Faculty at Private Institutions
- 65% Faculty at All Institutions

FACULTY COMMITMENT TO SERVICE

Affirmed that service is essential/very important

- 76% CCCU Faculty
- 68% Faculty at Private Institutions
- 68% Faculty at All Institutions

FACULTY AND ADMINISTRATORS

Strongly or somewhat agreed that administrators consider faculty concerns when making policy

- 64% CCCU Faculty
- 62% Faculty at Private Institutions
- 60% Faculty at All Institutions



CCCU Source: HERI Faculty Survey, 2016-17

i CAP will offer the HERI Faculty Survey in Spring 2020 as part of its regular cycle of surveys. For more information on how you can join CAP to administer this survey to your faculty, please visit our website at www.cccu.org/cap.

AdobeStock



Walking the Path of Reconciliation

Editor's Note: This piece is adapted from a plenary session address of the same title given on Jan. 31, 2019, at the CCCU Presidents Conference.

THE CONVERSATION ABOUT walking the path of reconciliation is extremely important to me, and I've come with a real sense of concern for the leaders on your campus who have been hired to represent diversity for you. I am concerned about their wellbeing and how we're using them on our campuses.

You see, in my experience, these leaders are expected to be experts, but they have not been adequately trained or equipped to lead systemic change regarding diversity, equity, and inclusion in Christian college or university settings. They are folks who have a heart for reconciliation; they're generally people of color; and they have, throughout their college career, demonstrated that they care about this topic. But the unfortunate thing that I see happening is that they struggle to bring systemic change. After working at Christian institutions and organizations, they find themselves feeling – to use the analogy one leader gave me – like “washed-up NBA players.” She described it like this:

I'm in the NBA, but I get put on a team that does not know how to use my skills. I find myself sitting on the bench most of the time, and then I get traded because I'm not showing that I was worth whatever they paid to draft me. Then I go to another team, and another, and another. At some point, I begin to doubt myself. My own sense of confidence begins to wane, and I begin to wonder whether or not I actually was any good.

When she said that to me, I almost wept. Who is this NBA player that we've just described? Those are the multicultural directors who have been hired by Christian colleges and universities. They make the institution look better – because you claim that diversity and reconciliation is a core value, so their presence gives you credibility. However, they have never been trained to lead systemic change, so they actually function as glorified program coordinators who put on cultural diversity events. On top of that, the person who hired them and supervises often has no real background in the work of reconciliation, either – so they can review you or fire you if you're not doing your job, but they can't supervise you because they don't know anything about it, either!

These multicultural leaders can make suggestions, but they're not going to be taken seriously or followed. They're not viewed as experts until there's a crisis on campus – then they have to know instantly what to do and how to counsel the leadership to respond to the crisis.

It's not fair what we're doing to these people. There's no real job security; there's no sense of advancement. If, in NBA terms, they get

[Multicultural directors] need to be strengthened if they're going to stay on this journey. They constantly bear the burden of reconciliation. There's an emotional, physical, and spiritual toll placed on them to keep embodying this value for us.

“traded” – if, after two or three years, they're told they're not a good fit, or they're not collaborative – then they find themselves not knowing what to do next.

I am here to advocate for these multicultural directors. They need to be strengthened if they're going to stay on this journey. They are constantly bearing the burden of reconciliation on our campuses. There's an emotional, physical, and spiritual toll placed on them to keep embodying this value for us. In short, we need a new way to understand the importance of that person who plays that role on your college campus. I believe that Jesus is right when he says this in Mark 2:21-22:

No one sews a patch of unshrunk cloth on an old garment. If he does, the new piece will pull away from the old, making the tear worse. And no one pours new wine into old wineskins. If he does, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, they pour new wine into new wineskins.

I believe that this text is an urgent, biblical call for a major paradigm shift in the way we're doing business

regarding diversity on our college campuses. When it comes to diversity on our college campuses, we need to think about an old problem in a new way.

I want to propose a new paradigm for us to consider as we move forward: 1) Reconciliation happens by repairing broken systems; 2) Reconciliation happens by engaging power; 3) Reconciliation is not just focusing on relationships and feelings.

Daniel Hill, author of *White Awake* and a dear friend of mine and son in ministry, says the problem we have is that we've equated diversity with race. Diversity is that which we talk about in Revelation 7:9: All tribes, all nations, all people gathered together. God created diversity, and in the end, we will reflect the multi-faceted people of God. But God did not create race. Human beings created race to justify slavery and the dehumanization of people, and to take the indigenous people's land and commit genocide.

This thing called “diversity” is from God; this thing called “race” is evil! But we keep putting the two together. Let's celebrate diversity; but the problem we're having is race – that's what needs to be reconciled.

Since we don't have a common definition of “reconciliation,” I developed one in my book *Roadmap to Reconciliation*: “Reconciliation is an ongoing spiritual process – I believe it begins with God – involving forgiveness, repentance, and justice, that transforms broken relationships and systems to reflect God's original intention for all creation to flourish.”

I believe that's God vision for us. After I wrote the book, I developed an implementation guide that was tested in churches and on college campuses in the United States and Canada. Through that process, I learned some things – because I'm still on the journey, too – that caused me to update two parts of the process. The first is a restoration phase; that goes back to what I said earlier, that people who champion this value need opportunities to be restored.

The second is an update to what I mean by “activation” phase. Originally, I wrote that this phase meant actively working for reconciliation, but I realized that activation is better understood as repairing broken systems together. I think about what Bryan Stevenson said when someone asked him whether he supported reparations – a scary word for most of us. He said this: “Of course I do. But anybody can write a check! Real reparations would be to repair what was actually broken.”

Looking over my 30 years of experience now, I know one thing for sure: Multicultural directors need to be respected as professionals in the field of diversity. And to do this, they need access to resources that strengthen and enhance their professional development. This is my life's work; I've been called to equip the next generation of Christian leaders to be practitioners of reconciliation in their spheres of influence.

But to CCCU leaders, I believe that this is now in your hands. I believe that some change has to come from the top. Whether or not racial reconciliation becomes a systemic reality at your institution depends on you. 🙏

Brenda Salter McNeil, Ph.D., serves as associate professor of reconciliation studies at Seattle Pacific University, where she also directs the reconciliation studies program. She is the author of several books, including *Roadmap to Reconciliation*.



Watch Brenda Salter McNeil's entire presentation online at www.youtube.com/CCCUvideo

HARNESS THE POWER of your CAMPUS



Derck & Edson's commitment to higher education is demonstrated through our numerous planning, enhancement, and athletics projects on campuses throughout the United States. Our expertise is demonstrated by the **wow-factor** we deliver that leaves lasting, positive impressions on these same campuses.

Since 1940, we have been transforming campuses through our planning, design, and implementation services that meet the needs of colleges and universities including:

- feasibility studies
- master planning
- architecture
- engineering
- landscape architecture
- athletic facilities design
- site design
- inventory and analysis
- identity enhancement
- GIS services
- circulation solutions
- implementation services
- construction observation

Find out more at:
www.derckandedson.com

DERCK & EDSON EST. 1940
CAMPUSES · DOWNTOWNS · ATHLETICS



Introducing the CCCU's Newest Vice President

Dr. Kimberly Battle-Walters Denu is the CCCU's new vice president for educational programs; she will be responsible for creating and implementing the CCCU's vision for the global education of students and the professional development of faculty and staff on CCCU campuses. We recently sat down with Dr. Denu to discuss what brought her to the CCCU, her passion for Christian higher education, and her vision for her role.

You have many years of experience working in Christian higher education. What drew you to consider this particular role with the CCCU?

I was drawn to this position for several reasons. First, I greatly respect President Shirley Hoogstra and her leadership and the tremendous work that the CCCU team does through professional development, advocacy work, and study abroad. The opportunity to work with such high-caliber leaders was very appealing.

Second, I have a passion for and commitment to Christian higher education. Our campuses do important work that supports excellence in scholarship and the furtherance of the Gospel around the world. Because of my love for the church and the academy, I want to do all that I can to support Christian higher education in a greater capacity.

Third, the vice president for educational programs (VPEP) position is a compilation of things that I have experience with and love to do. Having spent more than two decades in Christian higher education, I have worked as a full-time professor/scholar, a student development staff member, and an academic administrator. The VPEP position is the perfect blend of my experience with my passions.

Finally, and most importantly, I felt led by the Lord to apply for the position as an act of service to Christ, Christian higher education, and the broader Christian community.

You've traveled extensively and have been awarded Fulbright grants to study and work in other countries. How would you describe the value of faith-based experiential education experiences for undergraduate students?

Anyone who knows me knows that I love to travel – especially internationally! My grandfather loved nature and taking trips to explore God's creation. I believe I inherited his love for "seeing" the world and strongly believe that if God "so loved the world," then I need to love the people in it and to see it, too.

I think experiential education is one of the best educations a Christian college student can get. The opportunity to step outside of the familiar; to see and understand from another perspective; to put theory into practice; to engage in active research in the field; and to witness faith in action in the larger community is life-changing. Faith-based experiential education helps students transfer their focus from themselves to others. Isn't this what the Christian message is about?

This has been the impetus for me to engage in experiential education both in the inner city and abroad. My experiences as an exchange student in Latin America, as a scholar conducting research in Africa, as an educator in Europe and Asia, and as a professional doing ministry and service in Australia and in various parts of the world have been invaluable experiences that will stay with me for the rest of my life.

That is why I think that experiential education is one of the best educations a Christian college student can get. The opportunity for students to step outside of the familiar; to see and understand from another perspective; to put theory into practice; to engage in active research in the field; and to witness their faith in action in the larger global community is impactful and life changing personally, academically, and spiritually. Faith-based experiential education helps students transfer their focus from themselves to others. Isn't this what the Christian message is all about?

Thinking now of the work your role will do in guiding the CCCU's professional development opportunities for faculty and staff, how have you experienced the benefit of these opportunities in your own career? What value do you see these programs providing your peers and Christian higher education broadly?

We were not born to be stagnant. Just as we grow physically, we are meant to grow spiritually, intellectually, and professionally. Prior to joining the CCCU, I worked at Azusa Pacific University, where I was not only encouraged to grow but I was mentored, sponsored, and invited to sit at the table and connect with others who helped in my professional transformation. It was during this time that I was invited to participate in various professional development opportunities through the CCCU – the Advanced and the Women's Leadership Development Institutes, and the Diversity Conference, just to name a few. These had tremendous impact on my professional trajectory and leadership capacity.

I believe that if more university leaders would support and encourage faculty and staff to participate in these types of professional development offerings, it would not only produce more happy, healthy, high-performing employees, it would also cultivate the next generation of Christian leaders, scholars, and citizens who make an eternal and global difference.

What hopes and goals do you have stepping into this new role?

I am excited to see what God is going to do in and through our campuses this year. My primary goal this first year is to engage and support our member campuses through vital professional development resources and through the promotion of our study abroad programs. The CCCU has a commitment to and resources to support students and professionals at each of our member campuses. A secondary goal is to create diverse "glomestic" educational engagement opportunities that welcome faculty, staff, and alumni to participate as life-long learners in various parts of the world.

Finally, I hope to encourage the Christian higher education community to remember that what we do is not just for ourselves but for the kingdom. With this in mind, my hope is that Christian higher education as a whole will continue, as Scripture says, "to do justice, love mercy, and to walk humbly with our Lord." 🙏

KIMBERLY BATTLE-WALTERS DENU is the CCCU's vice president for educational programs.

PEPPERDINE
SCHOOL OF PUBLIC POLICY

AMERICA NEEDS BETTER PUBLIC LEADERS

Our Master of Public Policy degree prepares students for careers in:

- Elected Office
- Foreign Service
- Local to Federal Government
- Nonprofit/NGOs
- Private Sector
- Think Tanks/Academia

Exclusive Admission Benefits for CCCU-Partner School Grads*

- Up to 70% Scholarship
 - Standardized Test Waiver
 - Plus Other Benefits
- *must meet eligibility requirements

publicpolicy.pepperdine.edu/CCCU



A new AI-enabled MQ Mirror created at Oral Roberts University (ORU) can provide students with information, updates, or encouragement when they ask; here, a student spoke the command, "Encourage me," prompting the Bible verse to appear on the glass.

Reflections that Transform

An AI-Enabled Mirror Is Helping Oral Roberts University Students Do More Than Get Ready

By Chloe Buckler

IMAGINE LOOKING INTO the mirror in your dorm room, getting ready for another day of classes, and asking your mirror for the location of your next class, an update on your to-do list, and to order your Starbucks for pickup.

It might sound like something out of science fiction, but for students at Oral Roberts University (ORU) in Tulsa, Oklahoma, this type of experience can be their reality. With the help of the new MQ Mirror, designed and created at ORU, the university is revolutionizing the way in which the physical world meets the digital. Mirrors, normally used to reflect reality, can now be used as a gateway into the digital world, bringing all areas of digital life into one convenient location to support a user's physical, academic, social, and personal needs. The MQ Mirror not only has the potential to transform the way in which humans interact with technology, but it also re-

fects a form of worship through innovation by the desire of the mirror's creators at ORU to glorify the ultimate Creator.

Inspired by the fitness world using mirror technology to enhance fitness experiences, Mike Mathews, ORU's vice president of technology and innovation and the original designer of the MQ Mirror, wanted to harness that technology for higher education. Working with ORU's AI software designer Jesupelumi Wickliffe and senior programmer Larry Moss, Mathews and his team created the mirror within a month's time earlier this year.

ORU has now placed 10 different mirrors throughout their campus, and some classrooms are fitted with the technology, Mathews says. The mirror is also available for purchase by students, and ORU desires to continue to make the mirror more accessible to students and staff alike.

Photos courtesy of Oral Roberts University

ORU has already received several awards for innovations like the MQ Mirror, including the 2018 EllumiNation Technology Award, which recognizes higher education visionaries who are creating lasting change through technology. The mirror was a big part of Mathews being recognized as one of *Industry Era's* 2019 Top 10 Technology Leaders. Additionally, after a demonstration to Houston's mayor through Lone Star College's Day of Innovation event, the MQ Mirror was part of the *Houston Business Journal's* 2019 Innovation of the Year competition.

It has also gained attention at other organizations worldwide, Mathews says. "The mirror is currently being purchased abroad in India as a means to help churches, education, and abusive situations," he says, adding that other universities are exploring using the mirror to aid with addiction rehabilitation.

The technologically advanced mirror essentially has all the functions of a smart phone or other smart device – without the user having to touch anything. Not only can the mirror perform artificial intelligence functions, but it can also utilize popular applications as well for entertainment, music, self-help, and personal data analytics. By harnessing the power of all of these different pieces of technology, the MQ mirror streamlines processes for users to address their holistic needs.

Over the last few years, ORU has worked to streamline all online databases, making the MQ Mirror the perfect central hub for students, faculty and staff alike, Mathews says. For example, to address physical fitness, the mirror can sync with popular workout applications to outline daily fitness goals and stats.

The mirror was also outfitted with specific functions to address the academic needs of students. By connecting to ORU's online academic portal, the mirror enables students to audibly ask the mirror for information relating to their grades, outstanding projects, and class information, and they can even access a personal "productivity" metric. For campus leaders like Kathaleen Reid-Martinez, ORU's provost and chief academic officer, the mirror represents a significant step

Jenny Fang (far right), director of ORU's Chinese Initiative, was able to show guests from China the MQ Mirror in action during their visit to ORU's campus.



Michael Mathews, ORU's vice president of technology and innovation and creator of the MQ Mirror, shows how the mirror can display a student's educational pathway from the student information system.

forward. "The AI-enabled MQ Mirror is a major breakthrough that finally allows all the campus education systems to be integrated and provide my life-long dream of personalized and adaptive learning," she says.

For those struggling with addiction or emotional distress, the MQ Mirror is also outfitted to connect students with campus resources in real time and can act as a confidential and approachable way for users to access appropriate assistance. Since a 2017 survey by the American College Health Association found that 63.4% of students had felt "overwhelming anxiety" and 41.9% said they "felt so depressed that it was difficult to function" at some point within the previous year, the mirror's technology could provide a key resource to struggling students. Not only can it connect students with a counselor via video chat, but it was also programmed to enable students to access spiritual resources, including the Bible app, and features an "encourage me" function.

Perhaps most uniquely – and most importantly – the mirror's technology puts the "human" back as the focus of the human-technology relationship. As ORU president William Wilson says, "The AI-enabled MQ Mirror has captured the attention of the education community, as it allows a fresh approach to serving students with vital educational information in both an audible and visual manner. We are proud to know this innovation has been designed right here at Oral Roberts University."

The ultimate goal for the mirror, Mathews says, is that it reminds users of the reflection of God's creativity and innovation within humanity. "We believe that God has created everyone to be creative and innovative through their talents and giftedness," he says. 🙏


CHLOE BUCKLER is a graduate student at Pepperdine University in Malibu, California, pursuing her Masters in Public Policy, and an assistant resident director on campus.



PREPARING FOR GEN Z

The next generation of students is coming to campus, and it's unlike any generation before.

By Morgan Feddes Satre



More tolerant. Less rebellious. Less happy. Completely unprepared for adulthood.

Those are the descriptors in the subtitle of *iGen*, the latest book by psychologist Jean Twenge, a nationally known researcher on generational trends. *iGen* analyzes Twenge's research on Gen Z (the generation born between the mid- to late-1990s) – the generation currently arriving on campuses across the country. Twenge, who presented her research at a CCCU conference for provosts, campus ministers, and student development leaders in February, found that Gen Z has significant differences from previous generations.

One major factor creating those differences, she says? Smart phones. While Millennials had access to this technology from a young age as well, it was not as ubiquitous during key developmental years as it has been for Gen Z. In a cover story for *The Atlantic*, Twenge noted that smartphones have “radically changed every aspect of teenagers’ lives, from the nature of their social interactions to their mental health. ... These trends appear among teens poor and rich; of every ethnic background; in cities, suburbs, and small towns.”

Recent research from the Barna Group concurred. In 2018, Barna partnered with the Impact 360 Institute to study the so-called “leading edge” of Gen Z – those between 13-18 years old – to see how this generation views the world, including faith and morality. In addition to technological use, they noted that Gen Z teens are also shaped by the fact that they have “come of age in a post-9/11 nation reeling from the 2008 recession.”

As a result, these teens are anxious about their future and are more focused on attaining financial security and professional success than Millennials were at their age and are less concerned at this point in things like starting a family or deepening their spiritual lives. They're also the most likely to be spiritually and morally unmoored because of their strong belief in individualism and moral relativity. In fact, Barna found that Gen Z is slightly more likely than Millennials and twice as likely as Boomers to strongly agree with the statement that “what is morally right and wrong changes over time based on society.”

What does all this mean for leaders on Christian college and university campuses welcoming these students and caring for them? In our last issue, we took a look at current enrollment and finance trends and examined some unique, innovative ways CCCU institutions are engaging the challenges and opportunities they face in the current reality. But as all Christian higher education leaders know, it isn't just enough to connect with potential students, guide them through the enrollment process, and welcome them as new students. Student retention and success have always been vital components in higher education, but this new generation brings unique challenges to campuses – often in exponentially increasing numbers.

There are both pros and cons to the fact that the majority of Gen Z has lived life primarily through their touchscreens. Today's incoming students are less likely, for example, to have had alcohol or sex than were students of previous generations, which has helped reduce such rates as teenage pregnancies.

But incoming Gen Z students are also less likely to have their own driver's license; to have held a job; to have spent significant time engaging in any social activities without close parental supervision; or to have even spent significant time engaging with friends in face-to-face interactions outside of school and connected extracurricular activities. These are some of the traditional markers of independence among adolescents; hence why Twenge asserts that Gen Z students are more likely to be “completely unprepared for adulthood” in her book title.

Gen Z students are also more likely to experience symptoms of depression and anxiety and to exhibit suicidal ideations. Some of this increase is likely due to increased awareness and acceptance of expressing such needs, but technology has also changed things in revolutionary ways. Technology might appear to make us more connected, but

Twenge found that the more time teens spent on their screens, the more likely they reported being unhappy, especially if much of their screen time is on social media. As Barna reported, teens feel pressured to “create a personal brand by ‘manicuring’ their online presence, driven by the knowledge that they are constantly being watched, not only by their peers, but by future employers. This is an exhausting way to live, but they don't feel they can stop.” There are also effects of online bullying; Gen Z teens report online bullying at the same rates as Millennials, suggesting that efforts to curb it have been unsuccessful.

Campuses have already been feeling the strain that comes with students' increased anxiety and depression symptoms. In 2015, *The Chronicle of Higher Education* reported on the “epidemic of anguish” arriving on college campuses – a third of college students had reported feeling so depressed within the previous year that they had had difficulty functioning. While (to our knowledge) no comprehensive research has been done on Christian colleges and universities as a group, word of mouth from campus leaders and studies on specific Christian colleges (such as one on a small, unnamed Christian college in *Mental Health, Religion & Culture* in 2018) suggest that trends on CCCU campuses don't vary much from national trends.

One factor that could be at play is Gen Z students' overall lack of deep understanding or engagement with Christianity. Barna found that while 58% of teens still self-identify as Christian, only 9% are “engaged Christians,” which means they have attended church in the last six months and strongly agree with four statements:

- The Bible is the inspired word of God and contains truth about the world.
- I have made a personal commitment to Jesus Christ that is still important in my life today.

● ● ●

GEN Z TEENS
ARE MORE
FOCUSED ON
ATTAINING
FINANCIAL
SECURITY AND
PROFESSIONAL
SUCCESS THAN
MILLENNIALS
WERE AT
THEIR AGE
AND ARE LESS
CONCERNED
AT THIS POINT
IN THINGS LIKE
DEEPENING
THEIR SPIRITUAL
LIVES.

● ● ●

- I engage with my church in more ways than just attending services.
- I believe that Jesus Christ was crucified and raised from the dead to conquer sin and death.

It is important to note that the overall number of “engaged Christians” Barna has found has been a relatively small segment of the population; only 14% of Boomers, for example, are considered “engaged” in their faith. But as Barna noted, today's teens are coming of age in a post-Christian culture; not only are they more likely to be reluctant in challenging others' beliefs, but they're also more likely to not see the relevance of faith in day-to-day life. Even “churched” Christian teens – those who have gone to church recently but did not agree with all four statements like the engaged Christian teens did – are less likely than older generations to express confidence in their beliefs.

Thus, CCCU institutions are in a unique position to make a tremendous impact on this young generation through a number of ways as they arrive on campuses:

- Students can engage in classes that examine Christian doctrines and thus learn more about their faith;
- Faculty can openly engage students on the relationship between faith and their discipline, giving students an opportunity to witness the relevance of faith in daily life even as they pursue their vocation; and
- Thanks to a commitment to holistic education, Christian colleges and universities can help students through times of crisis in a way that meets all needs – physical, emotional, mental, and spiritual.

Of course, that does not make it any easier to engage the significant increase of student need on tight and even shrinking budgets. Thus, the following stories examine some different ways CCCU campuses of all sizes are engaging student needs in innovative ways.

RESPONDING TO A NEW REALITY

Student needs and demographics are changing. How are CCCU leaders adapting?

EVERY ASPECT OF higher education has transformed over the past decade, but for campus leaders who oversee student success and retention, currently a unique convergence of trends presents a monumental challenge to determining how best to empower students to succeed in their studies and, subsequently, in their careers. Consider two factors that have particularly noticeable impacts on student populations:

Increasing mental health needs

In its 2016 survey of incoming freshmen, the Higher Education Research Institute at UCLA found that 13.9% of incoming freshmen anticipated a “very good chance” that they would seek personal counseling at some point in their college experience, up from just 3.5% of freshmen in 1991. In a 2017 survey by the American College Health Association, 63.4% of students reported that within the last year, they had felt “overwhelming anxiety,” and 41.9% said they “felt so depressed that it was difficult to function.” Though some of this increase is due to increasing awareness of mental health needs among students, it still results in a growing need for resources, a need of which campus leaders are well-aware. An August 2019 report from the American Council of Education (ACE) surveyed 400 college and university presidents: 80% reported that student mental health has become more of a priority over the past three years, and 72% said they had reallocated or found additional funds to address these needs.



Even as CCCU institutions work to address enrollment issues, they also face a growing need to provide care for students who are already on campus to ensure their success.

Increasing numbers of non-traditional students

The most recent Annual Financial Aid Survey of CCCU Institutions found that in 2017-18, more than half of the 62 CCCU institutions who participated in the survey reported a decline in their traditional undergraduate enrollment. In fact, more than half of the enrollment at surveyed institutions now consists of undergraduate degree completion and graduate programs. This means that

many CCCU students are attending classes online or in the evenings; they are committed to their studies, but they aren't able to connect and engage in the same way as students have in the past.

On their own, each issue would present challenges alongside the opportunities it creates for both students and institutions. But Christian colleges and universities must address these challenges, and many others, all at once – often with steadily tightening budgets that

Photos courtesy of Biola University

make increasing student care services difficult, if not impossible. How are CCCU institutions responding?

Addressing a Growing Mental Health Crisis

At Biola University in La Mirada, California, the journey to better understanding and meeting student needs began with a key transition in 2016: André Stephens was stepping into the role of vice president for student development. Stephens may have been new to student development, but he wasn't new to Biola; at that point, he had been working with the enrollment team at the university, which has about 4,000 undergraduate students, for more than 20 years.

Thus he was armed with expansive institutional knowledge even as he took a deep dive into the new division he was overseeing. In his conversations with students, faculty, and staff across campus over the first year, he took note of a number of things that were significantly shaping Biola students' experiences. One of the most noticeable was an increase in mental health challenges among students.

“It was apparent that our staff and faculty were doing an excellent job of reacting to student needs, especially when in times of high need or when a crisis arose,” Stephens says. “The challenge was that we weren't able to do work in the areas of prevention and education to minimize the number of students who were going into those times of high need or crisis mode, and so we felt we had to take a more proactive approach.”

A key step Stephens and his team took to inform their approach was to obtain hard data to supplement the stories that he had already heard across campus. Thus, in 2018, Biola administered the National

College Health Assessment (NCHA) for the first time in 15 years, and the results were telling. Not only did it confirm that Biola students were experiencing anxiety, stress, depression, and other stressors at levels on par with their peers nationally, but in some cases, the rates were even higher than the national average.

When the NCHA results came in, Stephens and his student development team were already in the midst of reassessing both their department's structure and how they engaged their campus partners from other areas, such as the counseling center, food services, and campus safety. One result was a shift in the structure of the student development department to include three areas for promoting and supporting student wellness: spiritual development, community life, and a new student wellness area.

The new structure allows for a key component in addressing student needs, says Lisa Igram, Biola's dean of student wellness: collaboration. “The whole idea of wellness is a complex social problem. There's not one thing that's causing this sudden rise in student anxiety, depression, stress, or their inability to cope,” she says. “There are all kinds of things that are happening that are contributing to this, so that tells us that a complex solution is required. There's not going to be one thing that will shift campus culture; it's going to be multi-pronged. So that means we have to be collaborative, cohesive, and able to hit multiple levels in our approach.”

Once the NCHA data was in hand, the Biola team's next step was to pull together a student health and wellness committee that involved all aspects of campus – 35 people ranging from administrators to staff to faculty to students from across departments and specialties. Stephens, Igram, and the committee spent the next year diving not only into the NCHA data but into national research as well with the goal of coming up with a definition for what student wellness at Biola University looks like.

To help address the rising expression of emotional distress among students, Biola University is working on a campus-wide proactive approach to help students before they reach a crisis point.



It was important to take the time to do this before developing a plan of action, Igram says, because there is no single definition of what “wellness” actually means. It was also key to factor in Biola’s defining mission as a Christ-centered institution of higher education.

“If the liberal arts is designed to develop a student as a whole person and to help them be able to ask good questions in order to solve problems in culture and community, but stress and anxiety inhibit that [growth], then there’s something that we need to do as an institution so they can engage in that education and be developed in mind and character to really impact the world for Jesus Christ,” she says.

At the time of writing, the committee was in the midst of utilizing the NCHA data and its year of learning and brainstorming to finalize a new strategic plan on student wellness to guide Biola leadership. Everything in the plan will work toward the goal of improving collaboration, communication, and education, Igram says.

Though the process took time, Stephens says that doing so while keeping in mind the end goal of a definitive strategy was of vital importance – not

just for Biola as an institution, but for the long-term health of its students. “We didn’t suspend any of our current work [during this process] – our existing resources were still in place and students could continue accessing them as needed,” he says. “But the impetus was to look [at caring for student wellness] over the long haul – not just for how we as an institution do this in the long-term, but how we can set up students to succeed and be well beyond their time at Biola. [To do that,] we had to make sure the foundation we were building on was strong.”

Recognizing the need for that kind of thoughtful, deliberate collaboration to meet student needs has also inspired significant changes at North Central University (NCU) in Minneapolis, Minnesota. There, student success leaders recognized that, somehow, a gap had formed in their process for identifying students who were struggling. Though

there was a homegrown system in place for faculty and other campus leaders to flag students who were struggling academically or emotionally, there were students who had never been flagged who were being dismissed from the institution for low grades.

“That should never happen. We can’t create a plan for success for a student that we don’t know is struggling,” says Erin White, NCU’s dean of student advocacy at the time (she recently became NCU’s director of institutional research). “So we knew we had students falling through the cracks, and we knew that if there were students who were getting academically dismissed, there were likely other students that were in the murky middle.”

Bolstered by support from the administration to find a solution, White began the process of looking at different technological vendors that could help NCU meet its needs – not only to better identify those students slipping through the cracks, she says, but to do so with a system that did so efficiently, integrated well with other technologies on campus, had the flexibility to be updated by campus leaders if needed, and was sustainable for NCU’s size of 1,100 undergraduate students.

In addition to researching and engaging campuses who were using similar technologies, a key part of the discernment process, White says, was partnering with NCU’s IT team from the very beginning, as they knew the best questions to ask to make sure any new system would be able to fit well into the campus current IT structure. “A huge part of our success, I think, was having IT invested and connected from the very beginning, so I would highly advise anyone considering an option like this to do the same,” White says. “We all know IT is so busy all the time, so making sure we had IT staff that were dedicated to this project and had time to research and advocate for it was huge.”

Having faculty members who were leaders on campus was another key step to the success of the implementation

process, White says. “Make sure that those faculty who other faculty look to for leadership and advice are a part of the implementation and helping you create the messaging for implementation for both faculty and students, if your faculty are advisors.”

Once NCU had settled on a platform called Starfish and had implemented it on campus with the help of those key stakeholders, White and her colleagues realized their new system worked well – unexpectedly so. On the old system, there had been around 450 flags on student issues raised in a given academic year; in the first year of using Starfish, there were more than 4,500. “We knew with the automatization process, we’d have an increase in flags – I didn’t expect to have as much of an increase as we’ve had,” White says. “It was amazing in a lot of ways because we had so much information we hadn’t had before, but the challenge was how to keep up with it.”

After the first semester of using the platform, White and her team sat down to adjust what in the workflow could be automated and to work more with faculty and other academic leaders to garner their assistance in following up with students. Even with the unexpected increased workload, White says, it quickly became apparent that NCU’s decision to utilize technology like Starfish was the right one. Not only did it centralize information about student success in one platform and encourage cross-departmental collaboration and engagement with students in need, White says it also received strong positive feedback from students who used it.

“I was actually surprised that in our first year, I received no negative feedback from students. I think a big factor is that it’s a system that is very transparent, and students today really appreciate that level of transparency,” she says. “They can see what the professor says about them, and they can see all of the various follow-ups that are in place to help them stay on track.”

Photo courtesy of Biola University

While online students are generally very engaged in their coursework, it can be more difficult to engage them with other aspects of campus life.



● ● ●

**"IF THE
LIBERAL ARTS
IS DESIGNED
TO DEVELOP A
STUDENT AS A
WHOLE PERSON
... BUT STRESS
AND ANXIETY
INHIBIT THAT
[GROWTH],
THEN THERE'S
SOMETHING
THAT WE NEED
TO DO SO THEY
CAN... REALLY
IMPACT THE
WORLD FOR
JESUS CHRIST."**

● ● ●

Serving Students Who Might Not Step Foot On Campus

Proactive engagement and intentional communication are not only useful in addressing students’ mental health needs, but they are also vital for engaging students in online and non-traditional programs.

Denver Seminary knows this well. Though the seminary already had online courses, the first fully online program – the Master of Divinity (M.Div.) degree – launched in 2016, says Aaron Johnson, Denver Seminary’s associate dean of educational technology. The M.Div. was soon followed by additional master’s degree options in both Christian studies and biblical and theological studies. Now, more than 150 of the seminary’s 1,000 students are pursuing fully online degrees. “Our online course portal, Moodle, is one of the busiest ‘buildings’ on campus,” Johnson says. To keep student course engagement efficient, an integration between Moodle and Campus Management’s CampusNexus Student enables the seminary to handle data transfers quickly.

The journey began with a 2015 study of accepted students who did not enroll. “The most important data point [we learned] was that Denver Seminary remained their first choice, even if they enrolled at a different institution,” Johnson says. Though students had been interested in the institution’s training and mentoring experience and its relational culture, a big obstacle stopped nearly everyone they surveyed, he says: “They could not uproot and move their families or leave their jobs.”

Since Denver Seminary emphasizes the importance of relationships both in and out of the classroom, campus leaders prioritized this as part of both the online experience and the experience at its satellite locations in Amarillo, Texas, and Washington, D.C. “Spiritual development can take root anywhere we are in relationship



With multiple physical campuses as well as many online students, Denver Seminary has worked to make sure all their students feel connected to both their faculty and their peers.

with God and others,” Johnson says. “For online students and residential students, it is the same: We grow spiritually when we converse with God and behold his presence in the learning process.”

The seminary works to make sure online students feel connected to their instructors and peers, but they are also empowered to have vital face-to-face connections to help them in their ministerial training, since online students are required to find a local mentor to journey with them through the seminary experience, Johnson says.

Seminary leaders also work to ensure online students’ voices are heard as they improve the academic experience beyond standard course evaluations. For example, a grant enabled the seminary to fly several online students to Denver to spend time at campus events and meet with faculty, Johnson says.

“We also hold monthly faculty committee meetings where we [use] Zoom [to connect with] different online students and interview them to learn about their experience and the challenges they face,” he says. “Though students come from diverse backgrounds and may have

very different demographics, their common challenges and desires emerge as we hear them tell their stories.”

It’s that kind of intentional engagement with students that is so key to engaging online and non-traditional students, says Norlan Hernandez, Biola’s director of online and graduate student success. “Online students are often doing education in the midst of everything else, and so engagement is not their number one priority,” he says. “So we try to do our best to fit the reality of where we are in their lives but to continue to engage the student and understand their particular needs.”

One technique that has helped Biola’s leaders think through the effectiveness of their own online and non-traditional programs has been to put themselves in the shoes of the student, Hernandez says. “We often create programming from the university perspective, and we have a blind spot as to how the student is experiencing the program and all facets,” he says. “So I would recommend going through a full student cycle from beginning to end so they can evaluate every touch point to see how they’re experiencing admissions, advising, the

classroom, and so on in order to better address challenges.”

Both Denver Seminary and Biola have ways to engage online and non-traditional students with lectures and other campus events that happen outside the classroom, but they stressed the importance of shaping even those experiences to meet students’ needs.

“The greatest challenge for online learners is that they are fitting education into their already demanding lives,” Johnson says. “They are making education work in the midst of full-time jobs, caring for a family, and serving in their churches and communities.”

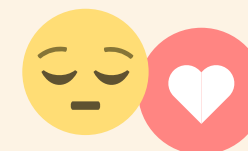
Two new ways the seminary connects its online and satellite campus students to events outside the classroom is by hosting a monthly live video called the DenSemCast, which includes speakers and topics selected specifically by the online students, and through its Engage360 podcast, Johnson says.

At Biola, Hernandez and his team have worked to make sure the kinds of communication they send to students – whether it is newsletters with academic updates, information on professional development opportunities, or links to campus chapels and other events – is tailored to fit the time demands of their students. “We know our students are juggling through life along with work, so they don’t have time for a 30-40 minute sermon,” Hernandez says. “So we try to do bite-sized communication so they can still feel engaged and informed without overwhelming them.”

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 Center and is currently pursuing her M.Div. at Fuller Seminary.

Photo courtesy of Denver Seminary

ENGAGING STUDENTS IN DISTRESS



Given the rising expression of student anxiety, depression, and other emotional struggles, faculty and staff across campuses increasingly find themselves in supportive roles for distressed students. **Dr. Irene Kraegel**, director of the Center for Counseling and Wellness at Calvin University (Grand Rapids, MI), offered strategies for off-campus study leaders and new faculty at two CCCU summer events. We’ve compiled some of her guidelines as a resource for all leaders.

Levels of Emotional Distress (and What to Do)

Understanding the kind of crisis a student is experiencing can help you understand how best to meet their needs.

Level 1: Uncomfortable Emotions | A student is going through periods of sadness, anxiety, irritability, or social withdrawal, perhaps related to transitional stress, academic pressures, or relationship issues. While these fluctuations may be “normal,” they can be particularly distressing for a student with undeveloped coping skills.

What to do

- Engage in active and reflective listening, providing empathy and encouragement.
- Encourage them to seek support from peers and other campus supports.
- Make the student aware of available mental health resources.

Level 2: Intense and/or Chronic Uncomfortable Emotions | A student is experiencing strong, extended bouts of anxiety, depression, or social isolation, or they are exhibiting non-lethal self-harming behavior (such as cutting) or vague suicidal thinking (with no intent to follow through).

What to do

- Engage in active, reflective listening, and inquire about methods they are use to manage their stress. If you are concerned about safety, also ask directly if they are considering suicide. (If yes, go to Level 3.)
- Ask if they are receiving support from a counselor or other health professional. If not, encourage them to make an appointment (and offer to help them do so, if needed).
- Make note of the conversation, consult with your supervisor or department chair, and inform wellness-related staff on your campus.
- Follow up with the student to express care and ongoing encouragement to seek treatment.

Level 3: Danger to Self or Others | A student is expressing evidence of being a danger to self or to others, or has disconnected from reality and is exhibiting psychotic behaviors.

What to do

- Maintain a calm demeanor with the student, but engage appropriate emergency personnel immediately. Do NOT attempt to manage the situation on your own.
- Contact all appropriate parties as dictated by your campus’s emergency protocol.

But What Do I Say?

Sometimes the toughest part is starting the conversation. Here are a few guidelines that can help.

Getting the Conversation Going: Start with open-ended questions to give the opportunity to open up: “It seems like you might be having a hard time – can we talk?” “I’m concerned about your absences from class – how are you doing?” “Part of my role is taking time to check in with students – do you have a couple minutes to touch base?”

Keeping the Conversation Going: Use phrases that reflect thoughts and feelings and provide empathy and validation (“I understand why you would feel that – this is a busy and challenging time in your life”), and highlight strengths and supports you’ve observed (“You have many people who care for you”).

Offering the Next Step: When making a treatment referral, start by asking what they’ve done in the past, and be sure to normalize the help-seeking experience (“I know a lot of students find it helpful to talk to a counselor when they’re feeling like this”). If they express reluctance to seek help, explore their reasons nonjudgmentally (“What would keep you from talking to a counselor about these things?”) and provide both hope and support (“Could it be worth trying just one session to see what it’s like?”). Offer to help them make the appointment, if needed.

Things to Remember

Never promise confidentiality to a student, and remain within the boundaries of your role. Always be up front and honest about your reasons for concern with a student. And remember that good listening is the most important thing you can do – it may not feel like much to you, but having authentic connection with others goes a long way for all of us during times of struggle.

MORE THAN JUST A MEAL

Students increasingly face food insecurity, leaving them hungry for more than just knowledge.

By Shannon Que

IT'S A STEREOTYPICAL IMAGE of life in college – that of a hungry college student. The idea is so common that it has become a comically perceived penance for obtaining a college degree. Did you really go to college if you didn't eat multiple meals of Top Ramen?

The humor, however, can hide a dangerous reality: Students increasingly struggle with food insecurity.

Food insecurity goes beyond hunger. The United States Department of Agriculture (USDA) defines food insecurity as the lack of “access by all people at all times to enough food for an active, healthy life” due to insufficient socioeconomic resources. A 2017 USDA report noted the detrimental effects food inse-

curity can have on students, including:

- Lower GPAs because of difficulty concentrating in class and on homework assignments
- Social isolation
- Lower degree completion rates

Given the long-term impact these kinds of effects can have on a student's educational outcomes and subsequent career goals, food insecurity is not something to take lightly. A recent report from the Center for Law and Social Policy found that nearly a quarter of students at four-year colleges battle food insecurity.¹

Though it is difficult to determine exactly how many CCCU students are facing food insecurity, it is most certainly a reality on CCCU campuses.

An informal poll that included responses from more than two dozen CCCU institutions across the U.S. found that more than half of campus leaders were aware of some level of food insecurity among their students, and nearly half reported they had seen an increase of food insecurity over the last five years. So what can be done to address this hidden but growing need?

The Importance of Asking the Right Question

At George Fox University in Newberg, Oregon, campus initiatives to address food insecurity ramped up after a conversation with a student who could not afford the cheapest meal plan on campus, says Jere Witherspoon, who serves as the coordinator of the campus's Bruin Community Pantry (BCP).

Officially launched last year, the BCP coordinates four different initiatives: a food pantry; four hospitality tables throughout campus that provide both food and information about other opportunities for students to get access to food; outreach services connected with the spiritual life office; and a new leftovers program coordinated with Bon Appetit, George Fox's campus dining service, that gives students access to leftover food from that day's cafeteria meals.

The numbers are already significant for a campus that

serves about 2,400 undergraduate students. “In one day, we had 125 students come through the food pantry,” Witherspoon says. The leftovers program had 141 students sign up to receive services in one year. And according to a survey of the student body, the hospitality tables have quickly become one of the most prominent ways that the university has put its “Be Known” promise to students in action.

Witherspoon and her colleagues at George Fox quickly recognized the need for data from their students to better understand the scope of student needs on campus, so they sent out a survey. Of the 565 students who responded, 33% said they faced food insecurity.

Campus leaders at Baylor University in Waco, Texas, also recognized the need for solid student data in this area for their campus of more than 14,000 undergraduates. So as part of their annual survey that is sent to new students every fall to assess their transition to college and to identify potential red flags that may hinder student success, Baylor added a new question starting in 2017: “Are you able to afford three meals a day?” The survey found that on Baylor's campus, anywhere from 9 to 15% of new students face some level of food insecurity.

Gathering that data is key because of the often invisible nature of food insecurity, says Michelle Cohenour, Baylor's director of student success initiatives, who has worked in higher education administration for 18 years.

“Food insecurity is a hidden identity,” she says. “It is difficult to pull data on, as opposed to [something like] the percentage of first-generation students or another demographic.”

That unseen nature can also make it difficult to know exactly which students need food assistance. Thus, Cohenour and her team seek to “demystify the process” by informing students as early as the orientation process of food assistance opportunities on campus as well as other commonly used resources like tutoring services.



Responding to food insecurity with healthy eating options is a priority for many CCCU leaders.

Among the resources Baylor provides students are a food pantry, known as The Store; campus fridges open for all students to use; Campus Kitchen, which provides a hot meal for students once a week; and the Texas Hunger Initiative (THI), a research initiative housed within the Diana R. Garland School of Social Work that strives to advocate on behalf of those experiencing food insecurity through policy advocacy and community and interdisciplinary collaboration. Students are taking advantage of these on-campus initiatives; in the 2018-19 academic year, for example, The Store had 4,492 student visits.

Another university that recognized the need to obtain data is Biola University in La Mirada, California. In 2018, Biola conducted a comprehensive survey of their undergraduate students' basic needs. According to the survey, of the 717 students who responded, 68% have experienced food insecurity during their time at Biola.

The growth of such need is one result of increasing diversity within Christian higher education, says Meleca Consultado, Biola's director of student development and international development. “The increased accessibility to college has opened the door to more diverse student populations. Now, the diverse needs of those students are being seen,” Consultado says.

Like George Fox and Baylor, Biola has developed a number of initiatives to meet the needs of its students, which are overseen and created by the Biola Basic Needs Committee that Consultado chairs. Such initiatives include the Biola Shares Pop-Up Pantry, which partners with local churches who have food banks and strive to provide healthy snacks such as fruits and vegetables to students; two food cabinets mostly stocked with nonperishables and sandwich ingredients; and a meal donation program, a collaboration with Bon Appetit hosting two weeks per academic year for students to donate meal swipes or money (\$5 per meal). In 2018-19, 677 Biola students utilized the pantry, while 1,100 additional meals were donated.

Food insecurity is a growing concern on CCCU campuses. Campus leaders are finding ways to assist and empower them so students can focus on their studies, not on finding their next meal.



AdobeStock

Photo courtesy of Biola University

The Importance of Leadership Support

As is true of any new campus initiatives, securing the support of senior leadership on campus is key to the success of any programs connected to fighting food insecurity. “You must have the support of the president and the board of trustees if you want to sustain [initiatives],” says George Fox’s Witherspoon.

Campus collaboration is also a key component, Biola’s Consultado says. “The best way an institution can address the basic needs issue of students is by doing it together. I cannot imagine any of our initiatives thriving by just one department.”

Understanding the needs of a specific campus is also important, as every institution has a unique situation for its students.

Thus, raising awareness about food insecurity research, understanding potential indicators of the issue (such as student socioeconomic class or knowing if students have one or more dependents), and listening to the students themselves via surveys or student panels can be helpful in creating a specific plan for meeting campus needs. It is also helpful to understand what external resources might exist for students, depending on their situations. Federal resources can help increase the level of sustainability for on-campus programs.

For example, some students may in fact be able to access the Supplemental Nutrition Assistance Program (SNAP), a resource that Baylor is working to make more accessible for its students, Cohenour says. In its own survey of student needs, Biola found that 17% of respondents were using some form of governmental program, but only 2% were utilizing SNAP for assistance in getting food.

While many students who attend college at least half time are generally not eligible for SNAP benefits, there are exemptions or opportunities to gain

● ● ●

**REGARDLESS OF
THE APPROACH
TO HELPING
ADDRESS FOOD
INSECURITY,
ANY
ASSISTANCE
IS MORE THAN
JUST A MEAL.
STUDENTS
WHO FACE
UNADDRESSED
FOOD
INSECURITY
CAN OFTEN BE
DISHEARTENED
IN THEIR
STUDIES.**

● ● ●

benefits for at least a couple months in certain situations, including:

- Students who are caring for and living with at least one child under the age of 6, or who are responsible for a child between 6 and 11 years old but cannot obtain adequate childcare;
- Students who also work 20 hours or more a week or are participating in a federal or state work-study program (even if they work fewer than 20 hours per week there); or
- Students who qualify for the Temporary Assistance for Needy Families (TANF) program. (Eligibility for TANF varies by state.)

More Than Just a Meal

Regardless of a campus’s approach to helping students address food insecurity, any assistance for students is more than just a meal, says George Fox’s Witherspoon. Students who face unaddressed food insecurity can often be disheartened, she says. “They feel as though they cannot continue pursuing a higher education. [We] can really tie retention and student success to food insecurity and basic needs.”

Baylor’s Cohenour agrees: “Food insecurity is an issue that affects students as a whole. It is a basic need,” she says. “It should be framed as a student success issue because it absolutely is.”

Though campus leaders might not be able to address every need right away, Cohenour says, it’s important to do what is possible: “If we see a need, we need to meet the need. Figure it out as you go, if necessary. We need to be the hands and feet of Jesus. This is what we are called to do.” 🙏

SHANNON QUE is a graduate student at Abilene Christian University and a 2019 recipient of the Center for Public Justice’s Hatfield Prize. Que and faculty advisor Dr. Stephen Baldrige received funding to research food insecurity among college students, from which some of the research for this article originated. Que’s report is available at www.sharedjustice.org.

Expand your Curriculum WITH BESTSEMESTER

BestSemester programs benefit CCCU institutions by enabling them to expand their academic offerings and increase enrollment while outsourcing key courses and personnel to the CCCU. Email us at info@bestsemester.com to learn how these programs can expand your offerings to students while saving you money!



**ACADEMICALLY
RIGOROUS**



**TRUSTED
AND SAFE**



**INTENTIONALLY
CHRIST-CENTERED**



**EXPERIENTIALLY
BASED**



**A TRUSTED
PARTNER**

WHY ADVOCACY WORK IS ESSENTIAL

*Campus leaders share
how to engage in
advocacy...and how
to do it well.*

Though the CCCU is an effective and respected advocate for Christ-centered higher education, there is no more powerful advocacy than leaders and students themselves engaging their elected representatives. This face-to-face interaction gives lawmakers firsthand examples of the world-changing value of Christian higher education, which enriches the diversity of higher education nationally and internationally through institutions who educate whole persons created in God's image.

However, knowing where to begin building these connections and how to navigate such relationships during times of political turmoil can be both challenging and intimidating. The following collection of essays by CCCU campus leaders provides examples of how advocacy work benefitted each of their institutions and offers concrete lessons to keep in mind in your own advocacy work.



AdobeStock

MY FIRST VISIT TO CAPITOL HILL

By Jay Barnes

It was January 2009, and I was incredibly nervous. Would we be stopped by security as we entered the buildings? What should we say when we entered the office suite? Would our member of Congress be interested in what we would say? Would we know the answers to questions she might ask?

These were the thoughts running through my head as my wife and I made our first visit to Capitol Hill during my first year as president of Bethel University. We were in D.C. as part of the CCCU Presidents Conference. Although we had been prepped with important information and given leave-behind materials at the conference, we had no idea how the meeting would actually work. As we entered Representative Betty McCollum's office for the first time, we quickly realized that we were part of a long line of people who would be making a pitch to her that day. What would help our pitch be remembered?

When it was our turn to enter the office, we realized that Representative McCollum was human, interested in us, and committed to higher education. She often notes that she has more colleges and universities in her district than any other member. She is a graduate of one of Minnesota's private colleges, and she knows the colleges in her district are distinct and important.

With one eye on the clock, she asked about our agenda and quipped, "I'm from the federal government, and I'm here to help!" She introduced us to her chief of staff, Bill Harper, as her legislative aide, Rebecca Taylor, took notes. It was the first of many visits we have had with her team. Little did we know how important that first contact would be.

About three years later, we received a letter from the Department of Education. It seemed ominous – and when I handed it to our CFO, I could see the color drain from her face. By mistakenly including

our pension liability as a one-year obligation in our financial reliability composite score, we went from a high 2 to below 1 in one year. When we tried to address the mistake, we had no success in getting anyone in the Department of Education to pay attention to us – until we reached out to Representative McCollum. I was glad that it was not our first visit!

The fact that Representative McCollum knew me by name and knew Bethel, thanks to the previous meetings I'd had with her office, made all the difference. She arranged a meeting with the undersecretary of education, three of the undersecretary's key staff members, the ranking member of the House Committee on Education and Labor, our auditors, our CFO, and me. Although it took more time than I wished, we eventually resolved our issue. Representative McCollum was vital to that process.

Bethel's story proves that cultivating relationships with our elected leaders at the federal and state levels is important. You might not agree with your leaders on every issue, but you want them to know your name, to recognize you in an airport, and to know what matters to your university. Showing up for their local events is key to cultivating this kind of relationship. Finding ways to include them in your campus events can also be helpful.

Sometimes, God provides unexpected opportunities to deepen these relationships. When Al Franken was one of our senators, he and I were scheduled to take the same Delta flight to D.C. We were boarded and ready to go when Delta's computer system crashed. We exited the plane, not knowing how much time we would be waiting. Although I had been in Franken's office several times, I sensed



Jay Barnes

I was not on his radar. This seemingly inconvenient event provided an opportunity to change that dynamic. I wanted him to know about the CCCU and Bethel's commitment to immigrants, refugees, and DACA students. So as we sat waiting for information about our travel schedule, I listened to him do a good Bernie Sanders imitation, and he listened to me talk about the part of our faith commitment that resonated with him. When we finally got to D.C. later in the week, he knew something about me and Bethel when I visited his office.

So, what are my takeaways from visiting the "hallowed halls"? First, our members of Congress are very dedicated people – and very busy people. While there may be some glamour associated with the job, they fly coach, have packed schedules, sacrifice sleep and family time, and make decisions every day that will anger some and bring joy to others.

Second, it is important that they know Christian college and university leaders. We never know when we will need their help. Building a relationship with them improves the odds of them coming to our aid.

Third, their staff members really matter. If staff members understand the issue, they are often the ones who will follow through on the details. Treating them with respect is vital.

Finally, our CCCU government affairs team does great work in preparing us for those 15-minute windows of opportunity to make our case on Capitol Hill. The relationships they have formed with key staffers open doors on the big issues that allow us to carry out our Christ-centered missions. They deserve our prayers, our encouragement, and our investment.

For those looking forward to a first visit to Capitol Hill, it's an adventure you will enjoy. Some members are more curmudgeonly than others, but most are welcoming and eager to serve. Those of us who have been there before are glad to share what we have learned along the way. After all, no matter what campus we're from, we're on the same team in advancing the cause of Christ-centered higher education!

JAY BARNES is the president of Bethel University in St. Paul, Minnesota, and chair of the CCCU Board of Directors.

IT IS
IMPORTANT
THAT MEMBERS
OF CONGRESS
KNOW
CHRISTIAN
COLLEGE AND
UNIVERSITY
LEADERS. ...
BUILDING A
RELATIONSHIP
WITH THEM
IMPROVES THE
ODDS OF THEM
COMING TO
OUR AID.

Bethel University president Jay Barnes high-fives a Bethel student during a chapel service.



Photos courtesy of Bethel University

NAVIGATING THE ILLINOIS MAP GRANT CRISIS

By Mark D. Kahler

Trinity International University resides in Illinois, America's sixth-most-populous state, which recently went more than two years without a budget.

To be precise, Illinois had no official, approved state budget from July 1, 2015, until Aug. 31, 2017. For those keeping score, that amounts to 793 days of limbo in a state that already had the 50th-ranked bond rating even before the budget standoff ensued.

During this time, essential services received funding on credit, while hundreds of line items deemed “nonessential” existed in crisis mode. One “nonessential” was a longstanding college financial aid program – the Monetary Award Program, more commonly known as “MAP Grants.”

A financial aid staple in Illinois since 1967, these annual awards hinge on financial need. MAP Grants only go to students enrolled at Illinois-based public and private institutions, who use the money exclusively for tuition bills. About 120,000 students are eligible in a given year, and they receive roughly \$400 million, an average of about \$3,300 per recipient.

In the grand scheme of five-figure annual college costs, \$3,300 might seem

Mark D. Kahler



Students and administrators at Trinity International University joined other Illinois schools in waiting out a two-year state budget standoff that affected financial aid payments.

trivial. But for many low-income families, financial aid packages are tightly stacked.

MAP Grant credits appear on student accounts each fall, and the state settles with institutions the following spring. During the budget standoff, there were no such payments. Illinois schools wound up covering the differences from budgets that in many cases were already tight.

At the height of the budget standoff, schools approached their representatives in Springfield, seeking relief. Leaders at Trinity International University discovered a sad fact: Many state lawmakers representing our home turf knew very little about TIU's mission or student body.

TIU's mailing address is Deerfield, on Chicago's affluent North Shore. The campus location actually is the small but wealthy village of Bannockburn, a place where multimillion-dollar estates spread within walking distance of campus.

Thus, lawmakers never connected what they saw as a very wealthy dot on a map to the larger MAP Grant crisis. They expressed genuine surprise when they learned of the budget squeeze at TIU due to the loss of MAP Grant funding. Most did not know TIU welcomes many first-generation college families, or that nearly all TIU students receive financial aid.

Though the MAP Grant funding gap never threatened TIU's operating status, we had learned several key lessons by the end of the crisis:

- Connect with government leaders *before* a crisis starts. When they simply work from assumptions based on geography and perceived mission, understanding becomes elusive at best.
- Reassure students with financial need that they are valued, and that the institution has their best interests at heart. Remove all doubt from their minds early in the crisis.
- Help lawmakers understand that educating first-generation students and those from low-income families is a key component of your institution's mission. They usually appreciate these needs but frequently fail to associate them with Christian higher education.

With more crises possible in the years ahead, it pays to make connections now. Help government leaders understand the distinctive nature of your institution's Christ-centered mission.

MARK D. KAHLER is vice president for university communication at Trinity International University in Deerfield, Illinois.

Photos courtesy of Trinity International University

Photos courtesy of Houghton College

WHEN FREE TUITION COMES KNOCKING

By Ryan Spear

In the **2016** election cycle, “tuition-free” or “debt-free” college plans featured prominently at the national level. While the results of that election quieted – or at least delayed – talk of “free college” at the federal level, in January 2017, the state of New York announced, somewhat unexpectedly, a “tuition-free” college plan for middle-class families at every two- and four-year state public institution. Though New York was the first to announce such a plan, it is not alone. Currently, over half of the states have enacted or are considering enacting free tuition or have extensive scholarship programs in place, according to the bi-partisan nonprofit The Campaign for Free College Tuition.

As a small private college in western New York with approximately 50 percent of our applicants coming from in-state, how did Houghton respond and what have been some of the lasting lessons learned?

Timing was a key factor for the first lesson. The announcement occurred with little to no advance knowledge at a key point in the admission recruitment cycle, when financial aid conversations with prospective students and families were at their height. This meant we had to respond to the proposal quickly with clear internal talking points – and not just admission counselors, but our marketing department as well.

Key to this response was improving our nimbleness of strategy development and execution, as well as a willingness to experiment and view this challenge as an opportunity to learn. In the first few months after the announcement was made, we piloted a state-run aid initiative, enhanced messaging for in-state students, and launched a broad marketing campaign focused on the promises of the lasting value and impact of a Houghton College education.

In the time since that announcement was made, we've recognized a number of other lessons as we've learned, grown, and adapted to our changing recruitment landscape:

- Anticipate the direct and *indirect* impact. For example, *directly*, the new program introduced more direct competition; *indirectly* it contributed to shaping the overall conversation about cost/value, regardless of whether a student had been considering an in-state public option.
- Balance a data-centric approach with front-line input from key stakeholders.
- Know your messaging – externally *and* internally – and collect and communicate compelling outcomes. When delivering messaging, highlight core strengths that serve to *indirectly* challenge the state program (e.g. your graduation rates, time to completion, etc.). Also remember that leading students and parents through a “Socratic method” set of key *questions* they should ask them-



Ryan Spear

- Differentiate your messaging and value proposition based on particular student segments; don't assume all students and families will respond similarly to a particular message. Remember *why* different student segments choose your institution.

Approximately half of students who apply to Houghton are in-state applicants.



- Have a bias toward action based in analysis and gather the right people around the table. Include key stakeholders across departments and levels of responsibility who bring a diversity of perspectives and personalities.
- Don't go it alone – work with private sector partners. A key partner for Houghton is the Commission on Independent Colleges and Universities in New York (CICU). We found this was also an opportunity to build rapport and “social capital.”
- Build relationships with policy influencers and associations *before* crises arise. Regularly engage with local, state, and national legislators and invite them to campus to speak and interact with students. Additionally, cultivate a network of

colleagues across the entire private sector through attending annual meetings of your state private college and university association.

Of vital importance, have a *student-centric* approach and look for “win-win” opportunities rather than engaging in an “us vs. them” approach. For instance, at Houghton, we collaborated with our private-sector peers to focus on *student choice* and to promote the value and diversity of higher education opportunities. The temptation is to fall into simply critiquing the state's policies rather than to consistently speak positively about your own institution's policies and core strengths and distinctions. Go for what makes your school look best and look *different*. For Houghton, it was a call to return to the mission – offering a high-quality *Christ-*

centered education and producing *scholar-servants* for *lives of lasting impact*.

When faced with any disruption, we must make the conscious choice to reframe the challenge as an opportunity to refine practices and to revisit the way in which the missions of our institutions continue to serve the needs of 21st-century students. With the 2020 elections on the horizon, the concept of a “free” option for college has become, as a recent article in *The Atlantic* framed it, “something of a prerequisite” for at least one party, which means it will be a topic of discussion for all parties. This means we have a great opportunity to more clearly define the unique value and diversity that Christian higher education provides and the lives it changes throughout the world.

RYAN SPEAR is the director of admission at Houghton College in Houghton, New York.

PRIORITIZING ADVOCACY WITHOUT A DEDICATED STAFF POSITION

By Carla E. Gross

Depending on the size and structure of your institution, you may not have a staff position dedicated solely to government relations or public affairs. At Messiah College, while government relations is part of what I do, it's not my primary role. Ironically, even though Messiah is located just 12 miles from the state capital city of Harrisburg, we do not have a designated government relations or public affairs position.

As a result, these functions (compliance with state employment and other laws, liaison with Pennsylvania Department of Education, financial aid issues, pursuing state grants, etc.) are decentralized into various positions across the institution, while our president, Dr. Kim Phipps, builds relationships with state-elected officials.

This decentralization can be tricky, but we've figured out some strategies for making this work effectively that might be helpful for other CCCU institutions without a public affairs officer.

1. **Make sure your entire team can make a compelling, data-driven case for the contributions your institution makes in your state.** Through ongoing conversations with legislators, the media, and other external stakeholders, we've often experienced misunderstanding about what Christian colleges are – or are not. This is particularly true for those who do not share a Christian worldview. As a result, we have had to work harder with legislators, the media, and the public to break through some of these stereotypes and share the specific story of Messiah College and the contributions made by our employees, students, and alumni. One way we have done this is through an investment in an economic impact study for our institution. We shared the results through a new page on the Messiah website, “Promoting the Common Good” (www.messiah.edu/common-good). The study found that Messiah

contributes more than \$310 million to Pennsylvania's economy each year. We have nearly 13,000 alumni and more than 900 employees working in the Commonwealth. Data like this is hard to ignore, and it has been invaluable to us in communicating concretely the impact that Messiah – and its Christ-centered mission – makes in our state.

2. **Build intentional, proactive relationships with legislators and influencers before a controversy strikes.** There are a couple of ways that this can be done, depending on your institution's structure. One is to invite state legislators and elected officials to serve on the President's Advisory Council or another leadership advisory board, if you have one. At Messiah, President Phipps provides our government guests some time on each agenda to provide a constituent update. While they're on campus, she also connects them with students and invites them to speak in classes. This provides mutually beneficial, two-way communication between legislators and our campus community. Another way is to leverage senior administrators' key roles with state educational associations. For Messiah, that includes groups like the Association for Independent Colleges and Universities of Pennsylvania (AICUP), which organizes annual forums with college presidents and state legislators. While AICUP doesn't necessarily engage or prioritize religious liberty the same way that the CCCU does, it provides networking connections with state legislators so that President Phipps and other senior administrators can help inform and shape their perspectives about Messiah and these broader issues.

Messiah College President Kim Phipps (right) poses with Pennsylvania State Representative Sheryl Delozier.



Photo courtesy of Messiah College

JANUARY 30–FEBRUARY 1, 2020
GRAND RAPIDS, MICHIGAN

Symposium on Worship

CALVIN INSTITUTE OF CHRISTIAN WORSHIP
& CENTER FOR EXCELLENCE IN PREACHING

worship.calvin.edu





Carla E. Gross

3. Connect and build relationships with your alumni who serve in office themselves or are in key staff positions with elected officials. Leverage the help of your develop-

ment and alumni and parent relations folks – they know everybody! And don't forget to tap your politics faculty who are following the careers of their students. You can also invite alumni to have lunch with your president, speak to students in class, or be part of a panel about careers in politics or public service.

4. Invite state legislators to your key campus events or other programs. These can include such events as presidential inaugurations, centennial or other milestone celebrations, facility dedications, and high profile concerts or lectures. You can also invite them to tour or visit some of your campus's key educational programs. For example, we had a state senator representing our

district who worked as a nurse prior to her legislative career. She was very open to coming to campus to tour our nursing labs and speak to our nursing students about their future vocation.

5. Most importantly: Involve your students. Connecting legislators with your students helps them understand what your institutional mission is truly about and the amazing character of your students and graduates. 🙌

CARLA E. GROSS is executive director of marketing and communications and special assistant to the president for communication at Messiah College in Mechanicsburg, Pennsylvania.

Photo courtesy of Messiah College



Find a job with meaning.

22,500+ jobs posted
40,000+ job seekers

www.cccu.org/career-center

AMERICA'S CHRISTIAN
CREDIT UNION
AmericasChristianCU.com

HIGH-INTEGRITY
FINANCIAL
INSTITUTIONS
HAVE BEEN AT

THE BEDROCK
OF AMERICA.

SHIRLEY V. HOOGSTRA, J.D.
PRESIDENT, COUNCIL FOR CHRISTIAN COLLEGES & UNIVERSITIES
- AN AMERICA'S CHRISTIAN CREDIT UNION MEMBER

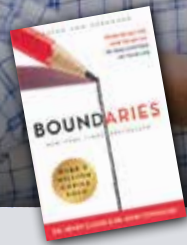


\\ CONNECT WITH US \\



Federally Insured by
NCUA ASI

**Transform your leadership
through relational education.**



*Dr. John Townsend, New York Times bestselling author,
leadership consultant, psychologist, and relationship expert*

Master's Degrees

- Counseling
- Executive Coaching & Consultation
- Organizational Leadership

Bachelor's Degrees

- Leadership Studies
- Organizational Psychology

Professional & Advanced Certificates

- Executive Coaching & Consultation
- Helping Professions
- Organizational Leadership

10% tuition discount for CCCU member institution employees.

Classes start March 2020 and August 2020

Hear from Dr. Townsend: cui.edu/TownsendCCCU



CONCORDIA
UNIVERSITY IRVINE

On the Shelf

Reviews | Excerpts | Interviews



Technology and the Human Future >

Why Christian higher education is uniquely positioned to shape how we engage revolutionary technology.

A CONVERSATION WITH JOHN BUCHER AND CRAIG GAY

IN THIS SECTION

Heed the Call **p. 48**

Climbing the Second
Mountain **p. 50**

A **LL TECHNOLOGY** – from the wheel to the latest smartwatch – has been billed as ways to improve life and advance human productivity. But how does technology contribute to or detract from our flourishing? In his latest book, *Modern Technology and the Human Future: A Christian Appraisal*, Craig Gay, professor of interdisciplinary studies at Regent College in Vancouver, Canada, highlights concerns about how our use of technology might be undermining our embodied experience in dangerous ways. He also argues that the Christian faith has a powerful ideal of our embodiment: the incarnation of Jesus Christ.

John Bucher, co-director of the CCCU's L.A. Film Studies Center, author of *Storytelling for Virtual Reality*, and a leading thinker on the potential theological implications of virtual reality, talked with Gay about his book and the impact Christian thought can have on our use of modern technology. The conversation has been edited for length and clarity.



Craig Gay is professor of interdisciplinary studies at Regent College (Vancouver, BC) and author of *Modern Technology and the Human Future: A Christian Appraisal*.



John Bucher is the co-director of the CCCU's L.A. Film Studies Center and author of *Storytelling for Virtual Reality*.

JOHN BUCHER: Craig, I appreciated in the introduction to your new book, reading a little bit about your background, that you're not someone who is anti-technology. What sparked your thinking in this field? What is your primary concern in the book?

CRAIG GAY: Basically, I think it's that we ought to keep the conversation [about technology] focused on Christ and ask ourselves, "Okay. What is it about Christian faith that might offer us something useful in answering these questions?" One of the points that I make in the book is that there's actually quite a lot we can say about the endorsement of ordinary, embodied human existence by virtue of the Christian understanding of Christ's incarnation, his resurrection, and his interactions with his apostles following his resurrection.

The created order – including our existence in it and our engagement with it – has received an incredible, astonishing endorsement by virtue of the incarnation of Christ. God cares so much about the created order that he himself became one of us in a human body. This is reiterated and even amplified by the resurrection of Christ in a human body. Of course, this becomes a key aspect of Christian confession – that Christ was fully human, remains fully human, is even now fully human at the right hand of God the Father Almighty, will come again in a human body, and is the first fruits of all of those who will be resurrected in bodies.

So we have to begin with the premise that God is committed to this creation and to human beings in bodies in this creation. There's a transhumanist thesis that maybe the next stage in human evolution is to evolve out of bodies and into machinery. Christian faith doesn't provide much in the way of support for that. In fact, I think that from a Christian point of view, we have to say, "No. We know that such a thing can't be true by virtue of the risen Christ and by virtue of the fact that he remains a fully human being in a human body."

Whatever we use our technologies for, we ought to be using them to enhance ordinary embodied human engagement with each other and with the created world. It's not really a question of should we use technology or not. The question is: What should we use technology for? And, of course, that question can't be answered unless we also have some sense of who we are trying to become. Looking at the risen Christ gives us an image of who it is that God desires us to become. We're not aspiring to become disembodied – [we're aspiring for] a more fully embodied and engaged existence.

The problem that I have with a lot of automatic machine development is it actually diminishes the capacities of most of the people that use those machines. Take the systems that are now being developed for medical diagnosis. I'm sure they're very good. But it seems tragic that you would implement a system that would diminish the capacities of ordinary physi-

cians to diagnose disease, meanwhile placing us in the position of being dependent upon machinery for accurate diagnoses. ...

JOHN BUCHER: A lot of people certainly deal with technology in our health care, but all of us engage some form of technology daily – cell phones and computers and iPads. We initially developed these tools to create more spare time. Look back to the Industrial Revolution – [we find] articles written at the time suggesting machines would bring us a four-hour work week, and in turn people would have all this time to pursue their ambitions, their dreams, and family time. But what we've seen is that the more technology develops, the less time people seem to have for the things that matter to them. How do you view the relationship between technological development and time?

CRAIG GAY: It's hard to know who to blame for the problem. I think we live in a civilization that is driven by monetary concerns primarily. And we are people who are greedy in many ways – we want more, and we want it now. And so, in a civilization where time is money, that means trying to fill time up with more of whatever it is that we have to fill it with. And that means a busier life.

Now, technology comes into play on this. I don't know that I blame technology for it, but it's a problem. And if anyone thinks that new technologies are going to make the problem better, they're probably mistaken; odds are that they'll just make it worse. There's a great quote from Soren Kierkegaard in the 19th century: "If I were a doctor and were asked for my advice I should reply: Create silence! The Word of God cannot be heard for all of the noise." He goes on to suggest that publishers have become sleepless trying to figure out how to publish more and more noise, more and more quickly. Indeed, we seem to have gotten to the point where we put so much emphasis on the machinery that enables us to "communicate" that we have all but forgotten what is worth communicating.

So is technology part of the problem? Well, yeah. It is. But the problem is larger than technology.

JOHN BUCHER: I agree with you. I think technology is one of those concepts that we can very easily make out to be a bogeyman for a lot of different things that are actually philosophical problems we have in culture. But at the same time, the concerns that you and I both share about technology are about specific things. They're not just these big philosophical ideas. I think sometimes we who come from a certain worldview or have a certain faith perspective see ourselves as completely separate from the rest of the world and technological concerns.



Modern Technology and the Human Future: A Christian Appraisal

By Craig M. Gay
(InterVarsity Press)

Certainly, we have some very specific things we're concerned about. But I think it's also important to remind people of faith that concerns about technology go back a long time. Look at the myth of Icarus – it is certainly an example of how the ancients were also concerned that technology could be problematic. In that myth, Icarus' father, Daedalus, was the one who actually invented the wings to help he and his son escape the labyrinth. He was also the one who advised Icarus, "Don't fly too close to the sun. Don't use this technology that I've created to help us escape in a way that's going to destroy you." We've often told stories about our concern for where technology could take us if not handled with care.

Now we've seen Bill Gates and Elon Musk and a number of other technological leaders actually sign an agreement that says, "if we reach a certain level of development with artificial intelligence, we'll stop because we be-

lieve that AI would then not want to be enslaved by humanity and could perhaps wipe us off the face of the earth." What do you think we [Christians] can do to be a part of that larger cultural conversation in shared values with people like the Bill Gateses of the world, who actually have some control over where some of these things go, instead of just being in our own cultural corner?

CRAIG GAY: That's a good question. We're so far behind in terms of being able to really speak into this culture that it's hard to know where to begin. The very first thing we'd have to do, I think, is to try and remember what the Christian religion is, what it teaches about the world, and what it teaches about who we are in the world. When, for example, we repeat the Apostle's Creed and other basic Christian confessions, what implications should these confessions have for our understanding of ourselves in this world?

One of the things we should remember, for example, is that immediately following the Fall, God pronounces a curse upon the ground, which I take to mean our labor in the world. This, I think, suggests that our work in the world, as good and as necessary as it is, will for the time being be frustrated by unintended consequences. Anything we do in the world – including anything good – will have unintended consequences. And the larger and the more significant our action in the world, the larger and more significant the unintended consequences are.

So this caution that Gates and Musk and others talk about in respect to AI, it's consonant with Christian insight. It's probably not a good idea to push AI out too far, because we cannot foresee the consequences of doing so. ...

THE QUESTION IS: WHAT SHOULD WE USE TECHNOLOGY FOR? THAT CAN'T BE ANSWERED UNLESS WE ALSO HAVE SOME SENSE OF WHO WE ARE TRYING TO BECOME.

One of the fundamental things we Christians need to do today is simply to remember our theology so that we have a clearer sense of what the world is and what our task as human beings in the world is. Once we remember these things, it will become much easier to answer questions like: Should we do this? Or should we use that? The questions boil down to whether technology is really helping us or not, and helping us to become the kinds of people God desires us to become. If it isn't, then it's pointless to use it; if it is, then great! Celebrate it and use it.

At the moment, we don't seem to know who we are, we don't know where we're going, and we don't know what kinds of people we want to become. So we drift along with our technology, fingers crossed, hoping that whatever happens, it will turn out okay. ...

Now, I want to get back to the administrators that we're speaking to because I think one of the problems that administrators face – and I say this having been one for a while – is money pressures. Technology in our colleges and in the educational context promises to save money so there's a push toward this.

Online degrees are an example. They provide a way to enable students to do programs without having to move. It's also a way for the school itself to save money – they don't have to

hire as many faculty and have an actual campus and all of the things that go along with that. So there seems to be a constant push now to mediate theological education through technology because it's more cost-effective. And the administrators are the ones who feel that pressure most keenly, most acutely.

So to those people I would say, "Look, I understand this, but don't give up on face-to-face interaction – on the actual embodied human experience. Try wherever possible to facilitate that in the lives of our students." Here I would recommend the work of Albert Borgmann. He argues that when we allow technology to get in between us, the result is loneliness. It's disengagement from each other and a disengagement from the larger world. And that leaves us alone and lonely.

Let's not do that to ourselves if we can help it. I know it's expensive, and getting together and actually meeting together is sometimes difficult. But it's worth it, especially for students who have been shaped by technology. I think of the work of Sherry Turkle. One of the things she stresses is that interpersonal communication is an art. It's something we learn to do by doing. And all of the time we spend looking at our screens is time not spent looking into each other's eyes. And that has a cost, right? We're being shaped either way. If we spend too much time behind these screens, I think we're being shaped in such a way as to be destined again for isolation and loneliness.

I would also recommend Andy Crouch's recent book, *The Tech-Wise Family*. I think it's full of practical wisdom. One of the things he mentioned is the practice of technology fasting, which I think is pretty useful. We don't really realize how addicted we are to these technologies until we're forced to go without them for a period of time.

JOHN BUCHER: One thing I'm doing in the classroom is trying to create as many experiences as possible for students and to turn what used to be lectures into experiential moments. No one is going to be on their death bed talking about a great text conversation they had. No one's going to be on their death bed talking about the weekend that they binge-watched *Game of Thrones*. We'll be talking about those moments that we experienced life with each other. And I think even walking students through that exercise of thinking about what will be the moments you reflect on when you lie on your deathbed – just bringing that into their consciousness is helpful.

The other thing that I try to do is change things up about every 10 to 15 minutes in the classroom in order to accommodate the attention spans of students. Research has shown that students start to disconnect and disengage the material after about 10 to 15 minutes. So if you can, in some way, even a small way, encourage some change in the classroom space, then I think you have a fighting chance of holding their attention. 🙌



Influence the Next Generation of Leaders Transform higher education with a doctorate from APU.

10% tuition discount available for CCCU institution employees

Ph.D. in Higher Education

For faculty and administrators interested in conducting original research to shape institutional policies and practices to further the impact of higher education.

Ed.D. in Higher Education Leadership

Designed for student affairs professionals looking to provide effective, transformational leadership in a rapidly changing higher education landscape.

Apply today! apu.edu/highered



God First Since 1899

Heed the Call

Os Guinness' latest is an excellent resource on freedom.

BY CLAUDE O. PRESSNELL JR.

LAST CALL FOR LIBERTY is the result of an ongoing plea by author Os Guinness for America to take seriously the fragility and pending peril of its freedom. The title implies that this is Guinness' final text in a series of thoughtful works on the issue. Though this text can stand alone, I would recommend that the reader first tackle at least a couple of Guinness' earlier works if time permits – *A Free People's Suicide* and *Impossible People*.

As is Guinness' practice, he doesn't take a partisan view. Put on an additional layer of tough skin: He cites stinging examples of well-deserved criticism of every political persuasion. Guinness' goal is to delve deeply into the heart of the issue rather than choose a political side. Retaining true freedom is too serious an issue to leave to political bickering.

The foundational framework for *Last Call* is to understand the idea of "freedom" through the lenses of two revolutions: 1776 (the American Revolution) and 1786 (the French Revolution). Guinness argues that the two revolutions sought "freedom" from fundamentally different ideological underpinnings and had strikingly different results.

The American Revolution of 1776 was primarily motivated by a faith-informed view of the human experience. It was a revolution based on a freedom from governmental oppression by Britain, and it moved toward civility and excellence. The founders, although far from perfect, drafted what Guinness calls "a promissory note for individual freedom for all." This is a covenantal freedom based on human dignity, truth, and morality that honestly acknowledges and protects itself from the "crooked timber of humanity" while placing checks and balances to prevent the abuse of power.

Guinness argues that the French Revolution of 1789 primarily sought a freedom that was deeply rooted in acquisition of power and progressive secularism. It was characterized by moral fluidity that sought to loose itself of religious moral confinements, propelled by the idea that humans are fundamentally

good and therefore should be free to do as they please.

Guinness uses questions to contrast these radically differing revolutionary views, such as:

- Which view does justice to answering freedom's central paradox – that freedom is the greatest enemy of freedom?
- Which view is more realistic in facing the difficult task of sustaining freedom?
- Which view best guarantees freedom while doing justice to today's increasing diversity?
- Which view offers the best philosophical and moral case for justifying the vision of a free, open, and stable society? And which can achieve the necessary alliances for accomplishing this goal?

In delving deeply into these questions, Guinness asks the reader to not be distracted by the current quarrels that so easily divide us – a task more easily said than done. He identifies some of the contemporary superfluous issues to either be avoided or given little attention. One is whether America was founded as a Christian nation. Guinness argues the found-

ing fathers never intended a church-state; rather, though founded on Judeo-Christian principles, the government's role is to protect diverse religious thought and experience, not to mandate it.

Guinness also advises against going down the rabbit hole of questioning whether people can be "moral and good" without God; he argues that the human experience demonstrates it is possible. The true question is whether the religious and nonreligious can reach a moral consensus. Too, Guinness asserts that focusing on the glaring hypocrisies of the founders is a straw man and should not be used to summarily dismiss the core principles of freedom. These and other issues distract us from the importance of the discussion at hand.

The true value of Guinness' work on this subject is only realized when it's taken into community. This is where I see the role of Christian higher education. Whether we ac-

knowledge it or not, students are coming to our campuses with strong emotional (not so rational) responses to the current societal debates. They come largely shaped by society and less so by their churches.

CCCU campuses embrace their mission of inculcating a Christian worldview through theory and practice. This is becoming increasingly difficult in a post-truth society. However, now – more than ever – we need our graduates to speak boldly, yet with civility, into our culture. The consequence of challenging our students to think deeply and engage peacefully is not only to share their faith but also to possibly save a society of true freedom where faith can flourish.

Today's lack of civility is turning into a grab for power to be exercised over the opposing side. Tolerance has been exchanged for coercive acquiescence. Guinness attributes this to the 1789 revolution. To maintain an environment where the Christian message can continue to be proclaimed, we need to protect the revolutionary heritage of 1776, which gives room for disagreement, keeps power in check, and is based on an others-focused morality. The revolution of 1789 seeks a free-

dom of radical, unrestrained choice; 1776 seeks a covenantal freedom to choose what is right.

The discussion set forth by Guinness needs to be taken seriously. The campus environment is the ideal place for this dialogue to flourish. Whether the book is integrated into the curriculum, the coffee shop, or the residential halls, the campus leadership should read *Last Call for Liberty* and give serious consideration on how to engage their communities in this timely debate. 🗣️

CLAUDE O. PRESSNELL JR. is president of the Tennessee Independent Colleges and Universities Association (TICUA) and a member of the CCCU Board of Directors.



Last Call for Liberty: How America's Genius for Freedom Has Become Its Greatest Threat

By Os Guinness
(InterVarsity Press)

REACH YOUR AUDIENCE

The CCCU has many advertising opportunities to help you reach your target audience, including:

MAGAZINE | WEB | EMAIL

For more information email: advertising@cccu.org

Climbing the Second Mountain

David Brooks' latest isn't just a memoir; it's a call to action.

BY KAY LLOVIO

IN HIS 2016 KEYNOTE speech at the CCCU's 40th Anniversary Gala, David Brooks, *New York Times* columnist and bestselling author, noted that Christian colleges and universities "have what everybody else is desperate to have: a way of talking about and educating the human person in a way that integrates faith, emotion, and intellect." Brooks' latest bestseller, *The Second Mountain: The Quest for a Moral Life*, explores some of those same themes, but in the context of his own journey. Devastated by the failure of his first marriage, Brooks enters a midlife crisis and emerges with a clear vision of "the prison of individualism" that had shaped his way of thinking. The metaphor of two mountains contrasts different moral worldviews, Brooks says – individualist and relationalist; ego versus heart and soul.

Climbing the first mountain requires the building up of ego and defining the self, acquiring resume values, and conquering the world by being ambitious, strategic, and independent. Reaching the pinnacle of the first mountain often lays bare its inability to truly fulfill us. Here, Brooks points not merely to a different path but to an altogether different place – the journey to the second mountain. Through the valley and wilderness, we can shed our egos to become relational, intimate contributors to a greater community on the second mountain. We are not taking another empty step in self-fulfillment but embracing a worldview apart from self.

Brooks is an erudite guide through this journey, weaving his own insights with those of scholars, theologians, poets, and friends to form a rich, intricate, and complex narrative. Yet his

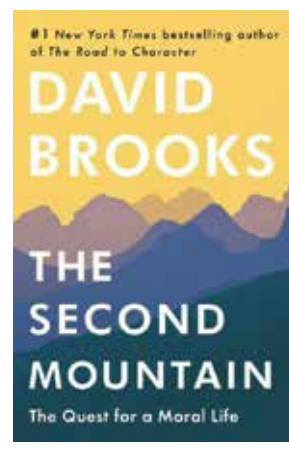
challenge to form a second-mountain generation moves this narrative from memoir to manifesto.

In an early chapter, "The Instagram Life," Brooks brilliantly exposes the empty promises of freedom, possibility, authenticity, and autonomy that we offer to college graduates: "From the most structured and supervised childhood in human history, [students] get spit out after graduation into the least structured young adulthood in human history." No wonder so many climb the first mountain only to find emptiness or betrayal instead of the direction, wisdom, meaning, and values they seek.

These applications to college students form the most compelling sections of the book for those of us in Christian higher education. Do we prepare them for a fulfilled life and help them to cultivate eulogy virtues, the kind that people share about you when you are gone? Do we help students understand the choices in a committed life of vocation, marriage, faith, and community? Or are we influenced or even intimidated by the demands of employers and parents who want marketable skills and resume values?

Second-mountain organizations "touch people at their depths and leave a permanent mark," Brooks writes. Rather than leave persons floundering on their own, these organizations offer "a collective purpose, a shared set of rituals, a common origin story. They nurture thick relationships. They don't merely educate; they transform."

How do Christian colleges and universities fill this role? We encourage students to make deep and lasting commitments that are often countercultural and, therefore, counter-intuitive. We help students on their journey by showing them the contours on the map and pointing out the more obscure second mountain.



**The Second Mountain:
The Quest for a Moral Life**

By David Brooks
(Random House)

We cultivate their commitment to vocation, even as we help them gain skills for the job they need to pay their bills. "In the vocation mentality, you're not living on the ego level of your consciousness – working because the job pays well or makes life convenient," Brooks states. Commitment to vocation requires attention to moments of curiosity and wonder, and learning from a mentor how to be what we have not yet become in order to master that to which we are called.

A commitment to marriage may be even more difficult to develop in our current culture. Do we help our students to know the stages of intimacy; to discern between hormones and genuine interest; to deal with their own and another's imperfections so that marriage can last?

In my favorite section, Brooks argues for a commitment to a philosophical or religious faith, to a connection beyond self or another. He challenges higher education to resist the pull of instrumentalism and retain the humanistic ideal of liberal arts education. Christian colleges are challenged even further to present biblical content as more than myth (stories of our people and our identity) or wisdom literature (tools for understanding and solving the problems of life), but as scripts to live by. For "if there are no overarching stories, then life is meaningless." In sharing his own journey to faith, Brooks reminds us not only of the walls Christians build that keep people from faith but also the allure of the spiritual life.

Finally, Brooks illustrates how a commitment to community – of ordinary people doing extraordinary things for their neighborhoods – overcomes the problem of individualism. This, then, is Brooks' ultimate point – that we help ourselves and our students to choose the second mountain because true "joy is found on the far side of sacrificial service." We have no greater model of this than Jesus, a "second mountain" dweller, who for the joy set before him endured the cross for all of our sakes. 🙏

KAY LLOVIO serves as vice provost for student development at William Jessup University in Rocklin, California.



INTERNATIONAL BUSINESS FOCUS COMING SPRING 2020!

At the Australia Studies Centre, CCCU students can:

- Hone their international business and nonprofit management skills.
- Experience the bustling activity of an international business hub.
- Travel throughout Australia, Indonesia, and other Asian countries.
- Take courses including Social Entrepreneurship, Comparative Economic Systems, Acting Justly: Living in a Multicultural Society, and more!

Learn More: asc@bestsemester.com



Sharing the Full Gospel Story

By starting the Gospel message with Genesis, we are reminded not only of personal redemption, but the redemption of relationship and vocation.

BY SHO BARAKA

At the 2019 Multi-Academic Conference for provosts, campus ministers, and student development professionals, Sho Baraka, artist and co-founder of The AND Campaign, offered a morning devotion on helping the current generation of students connect with and activate their Christian faith. This is the conclusion of that talk; it has been edited for length.

I BELIEVE ONE of the greatest struggles is that when we talk about the Gospel, we don't start it in Genesis; oftentimes, we start with sin. Part of my problem with that type of evangelism is that when you come to many communities – especially communities with visible brokenness – you don't have to convince these people that their communities are sinful and broken. They can see it. We need to convince them that God created them for a purpose, and that we were made in his image, and that we have deviated from that.

But when we start with sin for our gospel message, I think we're not showing people what their purpose is, and how we were made for God's glory and interaction. ... [When we start with Genesis, we see] a relationship with God, a relationship with one another, and a relationship with how we work and how we cultivate. [We see that] God was the center of the story, but because of sin, now we place ourselves on the throne of the narrative. Not only do we remove God, we corrupt our personal relationship with him, and we also pervert our relationship in community. We use relationships for our own benefit.



Sho Baraka

We manipulate people for our own selfish interests. ...

But thanks be to God that there is a Savior who is redeeming all things, amen. Jesus has taken center stage, where he belongs, and he's not only redeeming our personal relationship with God and making right that which was corrupted; he's also asking us to restore right relationship with one another. ...

But the thing that I think we often miss is that he's also redeeming and restoring how we create and cultivate. And so we need to challenge our students [to help them recognize] that your own personal relationship is not about your personal piety. It's about how you operate in community and how you

create. So the very thing that you study, the very major you're pursuing – have you considered how that's going to impact not just your own bank account, but [also] your community, your cities, your nation? Are you working for the flourishing of those things? ...

[As a student,] I wanted to live a righteous lifestyle. I wanted to operate in discipleship and evangelism, and I just didn't know how to do that in the creative world. And so I was like, "Well, maybe in order to be an effective Christian, I just need to be a campus minister," because no one taught me how to effectively be impactful in the marketplace while being a creative. ...

We can no longer suggest that the primary pastime for Christian activity is solely having a quiet time or evangelism in a traditional sense. Engagement in vocation – how [Christians] work, and how they study, and how they operate – is formation of Christian identity. You don't need to jump on a plane to be a missionary. Some of us need to start being missionaries in our dorm rooms, or in our households, or in our classes. Some of us just need to encourage the students to just get to class on time to be excellent. ...

If I can be honest, I don't really feel like this talk is just for a Generation Z audience. I think this is a useful message for adults because ultimately, you reproduce what you have. ... And so, if we want to reach generations that follow us, then we, ourselves, must show the evidence of these principles in our own lives. 🙏

Courtesy of Sho Baraka



How's that for clear?

You've got big plans for your institution and those it serves, but the route you choose is just as important as the destination. As you consider which programs to start, stop, sustain or grow, our financial sustainability services can help you make data-informed decisions for evaluating current or potential programs, reviewing financial performance or assessing program demand.

Everyone needs a trusted advisor.
Who's yours?

BKD
CPAs & Advisors



321 Eighth Street NE | Washington, DC 20002

2020 CCCU MULTI ACADEMIC CONFERENCES

Advancement, Alumni Affairs, Communications,
& Enrollment Conference

February 10-12, 2020

Academic Affairs, Campus Ministry,
& Student Development Conference

February 12-14, 2020

SAN DIEGO, CA



Visit cccu.org/events for more information