

COUNCIL FOR CHRISTIAN COLLEGES & UNIVERSITIES

# ADVANCE

SPRING 2020

MAGAZINE

## DIVERSITY

## MATTERS

### RACE, ETHNICITY, AND CHRISTIAN HIGHER EDUCATION

**A Biblical Basis  
for Diversity Work**  
p. 16

**400 Years After  
the Transatlantic  
Slave Trade**  
p. 20

**Diversity: Moving  
Past Theory Into  
Practice**  
p. 28

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

# WE INSURED OUR FIRST CHRISTIAN COLLEGE IN 1960. THEY'RE STILL A CUSTOMER TODAY.

Find out why at  
[brotherhoodmutual.com](https://brotherhoodmutual.com)



Insuring America's Christian Colleges and Universities

Property & Liability Insurance | Commercial Auto | Workers' Compensation | Mission Travel Services | Ministry Payroll

© 2020 Brotherhood Mutual Insurance Company. All rights reserved. Brotherhood Mutual is licensed in most states. 6400 Brotherhood Way, Fort Wayne, Indiana 46825

FROM THE PRESIDENT | SHIRLEY V. HOOGSTRA

## The Stories We Tell



**I ALWAYS AM** interested in hearing stories because I am a learner – I just want to know more. And hearing the stories of others can inspire the next generation to live with a larger imagination. But the stories we are told – or aren't told – matter.

Take, for example, the story of Katherine Johnson. An African American woman who began working at NACA (NASA's precursor) in 1953, she was a prodigy who, according to NASA's chief historian Bill Barry, "was critical to the success of the early U.S. space programs.... She had a singular intellect, curiosity, and skill set in mathematics that allowed her to make many contributions, each of which might be considered worthy of a single lifetime." But I didn't know Johnson's story until I saw the 2016 film *Hidden Figures*.

How did I miss it? I was never told the story. How many stories like this are we missing in our curriculum? Are we getting better at telling the stories of our collective history?

Here is another story. My father, a World War II veteran, and my family benefited from his access to the GI Bill. I always heard about the first house my

father bought for the family in Holland, Michigan. Though small, it was just the sort of house my mother wanted: side-walks to take the children out in the stroller; other mothers at home in the neighborhood to befriend; walkable to church and school. Safe.

What I see now – what I didn't see then – was that the whole neighborhood was white. I didn't know that other non-white veterans – men just like my father, except for the color of their skin – had a hard time accessing the GI Bill benefits, if they were able to access them at all.

The GI Bill made it possible for many families like mine to build up their wealth and create opportunities for future generations. It was something that should have been available to all – but it wasn't. And I didn't fully understand that story of discrimination until more recently. Knowing it now helps me understand better the difficulties many families – particularly African American families – face in getting ahead, and the hard work it took for many African American students to join us our campuses. Are we telling the stories of these painful truths? I need to know more of these stories so that I am a wiser advocate for justice in America.

The film *Just Mercy* (based on the book by Bryan Stevenson) shares some of these painful truths. It's a depiction of Stevenson's work as a young attorney who decides to represent death row inmates who are wrongfully condemned or who were not given proper representation in their case. This is the sort of work Christian college graduates – graduates like Stevenson himself (an Eastern University grad) – would be drawn to, given the call in Micah to "do justice, love mercy, and walk humbly with your God."

But seeing Stevenson's on-screen encounters with danger and humiliation for doing this biblical imperative is difficult to watch. He is illegally pulled over in his car; intimidated and frightened by

**Christian higher education must tell stories that tell the fullness of the human experience – both painful and redemptive.**

a gun at his head; and strip-searched at a prison when going to visit his client.

As a white attorney, I was never at risk for a strip-search when I saw a client in jail. My son and husband have never been illegally pulled over with a gun to their heads. Yet a male African American friend of mine has been pulled over 18 times in the last five years for no infraction. Another dear African American friend thanks God every night when her husband walks in the house alive.

These stories matter. I need to know them. I want to be able to celebrate *Just Mercy's* ending – where the rule of law triumphs, resulting in an overturned conviction in the same courtroom that found Stevenson's client guilty the first time. This is redemption; this is God's work in the world.

Christian higher education endeavors to be its best. To do so, it must tell a complete set of stories that represent the fullness of the human experience – both painful and redemptive. That's why this issue of *Advance* focuses on laying the groundwork for telling these stories and providing the background for why this work matters. As Christians, we can bear to hear and tell the whole truth of people's stories because God is at the center of our lament and gladness. "He leads me into paths of righteousness for his name's sake." (Psalm 23:3) We embrace this work in its entirety because it is God's work in his world. 🙏

## REGULARS

4

FROM THE EDITOR  
By Morgan Feddes Satre

5

AROUND THE COUNCIL  
News from the CCCU

12

ON EXPERIENTIAL LEARNING  
By Kimberly Battle-Walters Denu,  
PH.D.

14

HELPING THE HELPERS  
By Jeff Carlson

56

THE LAST WORD  
By Kelly M. Kopic

## FEATURES



### COVER STORY

16

#### REIMAGINING THE IMAGO DEI

Genesis 3 is a key text when we consider the value of diversity on campus.

By Roger Nam

20

#### AMERICAN EVOLUTION

400 years after the start of the transatlantic slave trade, why does it matter to Christian higher education?

By Claude Alexander Jr., Bernard Powers Jr., Jemar Tisby, Michael Battle, and David Emmanuel Goatley

28

#### MOVING PAST THEORY

How CCCU institutions are turning talk about improving racial diversity and inclusion into action.

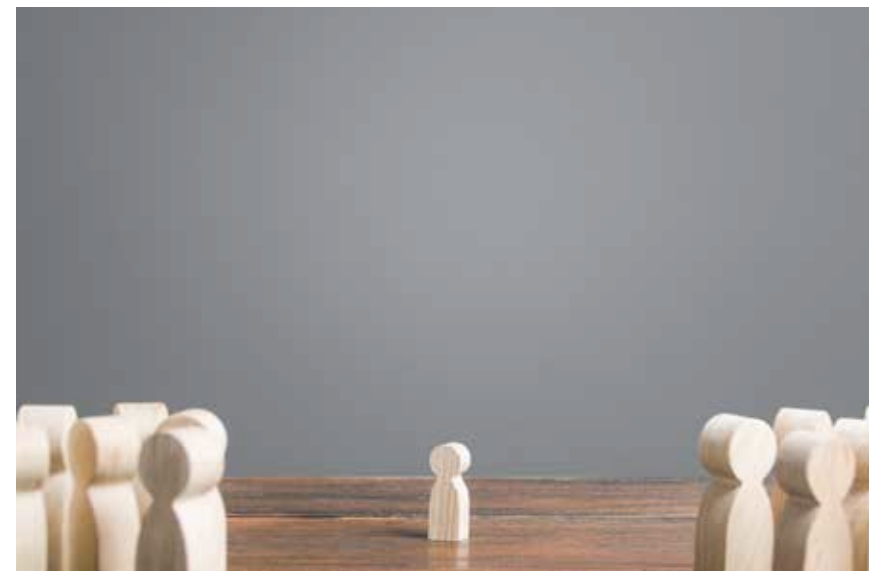
Essay Collection

40

#### BEYOND THE CLASSROOM

Alumni of CCCU's BestSemester programs share how their experiences helped them better engage a diverse world.

Essay Collection



44

#### FINDING UNCOMMON GROUND

In a society fractured by tension, how do we move forward?

Interview with John Inazu

## ON THE SHELF

50

#### THE POWER OF WORDS

How writing helped me find uncommon ground in the midst of conflict.

By Tish Harrison Warren

52

#### HEALING RACIAL TRAUMA

A necessary primer in understanding and overcoming the lasting trauma of racism.

A review by Pete C. Menjares

54

#### CHRISTIANITY, PLURALISM, AND PUBLIC LIFE

A new report highlights the value that Christian faith brings to American life.

By Michael Wear and  
Amy E. Black

#### 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](http://www.cccu.org/magazine). Direct questions and letters to the editor to [media@cccu.org](mailto: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](mailto:advertising@cccu.org).

#### PEOPLE

**Shirley V. Hoogstra**  
President

**Greta Hays**  
Senior 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.





# Wrestling with a Painful Past



**ON THE COAST** of what is now Ghana sits Elmina Castle, the oldest European building south of the Sahara. First built by the Portuguese as a trading settlement in 1482, the bright white castle's upper stories gave its residents grand views of the ocean and surrounding landscape. However, in 1500, the castle also became a key base for the transatlantic slave trade, first for the Portuguese and then the Dutch. From 1500 to 1814, as white residents continued with their daily lives in the main areas of the fort, captured Africans would languish in dungeons for weeks or months in dark, crowded, unsanitary conditions until they were brought through “the Door of No Return” to be loaded on ships heading for the Americas.

In the center of the Elmina Castle courtyard stands a church.

It's a painful, breathtaking thought – that the first Christian structure in Ghana could stand literally in the midst of a stronghold of slavery and, more notably, that those who worshipped in that church had no care for those in the dungeons just hundreds of yards away. But, as Jemar Tisby writes in *The Color of Compromise*, “A survey of the history of racism and the church shows that the story is worse than most imagine.” The painful reality is that

significant parts of Christ's church were complicit in the horrific dehumanization and brutalization of slavery. More painful still is the reality that many of our brothers and sisters in the U.S. are still suffering from the ongoing effects of racism – and that, inadvertently or otherwise, we might be contributing to it.

It is painful, but we cannot ignore it. “Racial reconciliation requires the truth telling of the funeral dirge lament and the expression of grief,” Soong-Chan Rah writes in *Prophetic Lament*. And as recovery programs teach us, the first step is admitting the problem. But once the problem has been named, where do we go next?

**The painful reality is that many of our brothers and sisters in the U.S. are still suffering from the ongoing effects of racism.**

There are a multitude of resources out there – the books I've named above are two – but we hope that for leaders at Christian colleges and universities, this issue of *Advance* can be another as they wrestle through the impact these realities have on campus and in the Christian community at large.

The road to overcoming the dark stains of our past – particularly for those of us who are white Christians – is not an easy one. While we might wish it otherwise,

part of the difficulty stems from racism's deep roots in the U.S. As Bishop Claude Alexander points out (page 22), the first enslaved Africans came to our shores more than 150 years before the U.S. would become a nation, and many of the legal barriers limiting African Americans were lifted less than 60 years ago. That's a lot of troubled history with which to wrestle, and addressing it will stir up pain and hurts, old and new.

Thanks be to God, however, that we don't walk through this alone. The benefit of being part of the CCCU is that we have colleagues and friends – family in Christ – who are committed to this same work across the country. To paraphrase Lamentations 3, there will be times reflecting on our history where we will remember “the bitterness and the gall” and our souls will be “downcast” within us; yet “this I call to mind and therefore I have hope: Because of the Lord's great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness.”

**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.



**COMMENTS**

Do you have comments about stories in this issue or ideas for stories in a future issue? Email us at [media@cccu.org](mailto:media@cccu.org).

# Around *the* Council

## 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:



**Taxes** | After more than a year of concerted effort by the CCCU and numerous other religious and nonprofit organizations, Congress repealed the so-called “parking tax” on churches and nonprofits (originally part of the 2017 tax legislation) in January. The tax was repealed retroactively, giving institutions who had previously paid the tax an opportunity to file for a refund. Congress also reverted changes in the 2017 legislation that were made to the “kiddie tax” that inadvertently harmed some scholarship students by sharply increasing the tax levied on scholarship funds set aside for expenses like room and board; this repeal was not retroactive.



**Clarifying Regulation Definitions** | The Department of Education has proposed a broader interpretation of “controlled by” that includes religious mission as a way to verify an institution is religious. The CCCU wrote the Department a letter of support for this proposal that also expressed concern that other parts of the provision could be interpreted as requiring institutions to apply for religious exemption. The CCCU maintains that institutions are able to assert the exemption at any time without any application for exemption.



**Protecting Religious Freedom** | In February, the CCCU and 40 member institutions submitted an amicus brief to the Supreme Court in support of two Catholic schools in California. These schools were denied their right to ministerial exception by the Ninth Circuit as it relates to employment decisions for all employees that are responsible for promoting, teaching, and fostering Catholic identity in their students (not just those who are “ministers” or “pastors”). This case holds great importance for Christian higher education, as who we hire impacts the very ability to deliver on our missional promises. The Court was originally scheduled to hear arguments in April; the hearing was delayed and had not been rescheduled as of publication.



**Immigration** | In the fall, the CCCU signed onto two amicus briefs that addressed the Supreme Court cases that will determine if the rescinding of DACA is constitutional, as the result will have a large impact on our students. Earlier this year, President Trump issued a proclamation, which went into effect Feb. 22, that included new travel restrictions for six countries. While the restrictions did not include student visas, they do impact family reunification. We continue to advocate for policies that allow for family unity and that welcome refugees, regardless of their country of origin. In March, the CCCU hosted two regional immigration summits on CCCU campuses for students, faculty, and campus leaders to discuss immigration reform in line with biblical principles.



# Presidents Conference

**FOR THEIR ANNUAL** conference gathering, presidents of 84 CCCU institutions gathered in Washington, D.C., at the end of January for a time of engaging some of the most pressing trends and issues facing Christian higher education. With topics ranging from how Christian theology shapes Christian colleges and universities' approach and response to abuse, to the current higher education agenda at the U.S. Department of Education, to the lasting impact of the transatlantic slave trade agreement on Christian higher education (see page 20 for more), this event allowed attendees to learn from national thought leaders' expertise, strategies, and resources, as well as engage in fellowship and discussion with peers.



# Multi-Academic Conference

**MORE THAN 500** CCCU campus leaders in advancement, alumni affairs, enrollment, communications, academic affairs, campus ministry, and student development gathered in San Diego, California, in February for the CCCU's annual Multi-Academic Conferences. The conference format enabled each peer group to hear keynote addresses, such as those on a Gospel standard for public engagement and navigating higher education's next defining moment, while also spending time with their fellow peer group leaders in breakout sessions dedicated to sharing best practices, resources, and trends specific to their work.



**Above:** John Tannous, director of research delivery at EAB, shared the latest research on shifting trends within higher education and outlined some possible strategies for sustainability. **Right:** Attendees had the opportunity to engage with sponsors and attend breakout sessions with information specifically dedicated to the best practices, resources, and trends most relevant to their area of work. **Bottom right:** Worship sessions at the conference were led by members of California Baptist University's worship team.



**Top:** Justin Giboney (president of The AND Campaign) offered the opening keynote address for the conference, which took place at the U.S. Senate's Dirksen Office Building. **Center Left:** (From left) Bishop Claude Alexander Jr. (senior pastor of The Park Church in Charlotte, N.C.), David Goatley (director of the Office of Black Church Studies at Duke University), Michael Battle (former U.S. ambassador to the African Union), Shirley Hoogstra (CCCU president), Kimberly Battle-Walters Denu (CCCU vice president for educational programs), Bernard Powers Jr. (director of the Center for the Study of Slavery at the College of Charleston), and Jemar Tisby (executive director of The Witness Foundation)

before a panel on the lasting legacy of the transatlantic slave trade. **Center Right:** Leith Anderson, the former president of the National Association of Evangelicals, spoke to attendees after receiving the CCCU's Dellenback Global Leadership Award. **Bottom left:** (From left) Kathryn Nash (a principal at Gray Plant Mooty and co-founder of TrainED), Rachael Denhollander (an attorney, author, and advocate known for being the first woman to file a police report against Larry Nassar), and Shirley Hoogstra led a panel on how Christian theology shapes Christian colleges and universities' response to abuse.

Adela Antal

Corey Nolan Photo



2020 CCCU AWARD RECIPIENTS



*Champion of Higher Education Award*

**CHANT THOMPSON**

Chant Thompson is the executive director of the North American Coalition for Christian Admissions Professionals (NACCAP), a role he has held since 1993; he will retire this year. NACCAP is a professional enrollment organization with a mission to provide vital professional development and initiatives that champion the cause for Christian education.

*John R. Dellenback Global Leadership Award*

**LEITH ANDERSON**

Leith Anderson is the president emeritus of the National Association of Evangelicals (NAE). He served as president of the NAE from 2006-2019, heading up an organization that serves to empower church leaders, ministries, and churches throughout the U.S. Anderson is also a noted speaker and author, having written more than 20 books and speaking at conferences, colleges, seminaries, and churches across the U.S. and in 90 countries around the world.



*Mark O. Hatfield Leadership Award*

**SENATOR BEN SASSE**

Ben Sasse serves a U.S. senator for his home state of Nebraska. Among his Senate duties, he is a member of the intelligence, judiciary, and banking committees. Prior to his Senate service, he served for five years as president of Midland University. He is the author of two books: *The Vanishing American Adult* and *Them: Why We Hate Each Other – and How to Heal*.

*Young Alumni Award*

**GRAHAM SMITH**

Graham Smith is a 2012 graduate of Wheaton College and co-founder (along with his wife, April Tam Smith) of P.S. Kitchen, a restaurant located in Times Square. The restaurant’s mission is three-fold: to create jobs for people who were previously incarcerated or homeless, to donate 100% of the profits to sustainable charitable work locally and overseas, and to serve a vegan menu that’s “kind to the body and the earth.”



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  
Facebook Twitter Instagram  
Federally Insured by  
NCUA ASI



INTERNATIONAL INSTITUTION SPOTLIGHT: HAITI



UNIVERSITÉ CHRÉTIENNE DU NORD D’HAÏTI (UCNH/NORTH HAITI CHRISTIAN UNIVERSITY)

Founded in 1994, UCNH has upheld and built upon a long tradition of excellence inherited from its predecessor, the Baptist Theological Seminary of Haiti. It has been instrumental in shaping the landscape of higher education in Haiti through raising influential Christian pastors, leaders, and professionals. Today, with a commitment to academic rigor and moral excellence, UCNH serves close to 2000 students from all parts of Haiti and from very diverse socioeconomic backgrounds and who are enrolled in a wide range of programs. UCNH’s master’s program in leadership and development from a Christian

perspective brings attention to new leadership models. Drawing from its care of the environment and conservation practices, for which it has received many accolades and awards, UCNH has embarked on a major Rural Reforestation and Restoration Initiative. The university is also launching a Center of Entrepreneurship and Economic Development this spring to address rampant unemployment and to contribute to the strengthening of local economies. Innovative programs in theology, music leadership, education, and health seek to address the lack of service in both rural and urban settings and to foster hope in the Haitian population.

EMMAUS UNIVERSITY OF HAITI

The staff and leaders at Emmaus University don’t just help students work towards academic degrees; they live life alongside one another in rich, transformative community. They challenge students to a life and mind freed and renewed by Christ, empower them to see their God-given calling and abilities, and equip them to boldly lead for the kingdom – thus bringing transformation to their families, communities, and nation. Located outside of Cap-Haïtien in Northern Haiti, Emmaus University is the only higher ed institution on the island with both government recognition and international accreditation (CETA).

Emmaus is committed to maintaining their best for God’s highest through undergraduate and graduate-level training rooted in the Wesleyan-Holiness tradition. With almost 200 students and 30 full-time faculty and staff, EU is committed to making disciples, church planters, teachers, and transformative leaders. Emmaus currently offers a bachelor of theology, an M.A. in Christian leadership, an M.Ed. in instruction and administration, and an M.A. in theological studies.



NEW INSTITUTIONS

In January 2020, the CCCU Board of Directors approved the applications of two new members:



Liverpool Hope University  
Liverpool, United Kingdom

TABOR

Tabor College  
Adelaide, Australia

Courtesy of UCNH and Emmaus University

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.

Call. 844.GO.TO.ATS      Click. asbury.to/degrees  
Visit. asbury.to/visit      Learn more. asburyseminary.edu  
Kentucky • Orlando • Memphis • Tulsa • Online

**ASBURY** *theological* SEMINARY  
THE WHOLE BIBLE FOR THE WHOLE WORLD



# Diversity and Experiential Learning



**AS A FIRST-GENERATION COLLEGE STUDENT** who grew up in south-central Los Angeles, traveling and studying abroad was not an idea that I considered nor was encouraged to contemplate. That changed my senior year of high school. My Spanish teacher, whose accent I adored, urged me to consider being an exchange student to the Dominican Republic. Anxious to go, I shared this information with my parents and raised money to make this opportunity a reality.

After arriving in Santo Domingo, and after the excitement wore off, culture shock commenced. I suddenly felt lost, disheveled, and aware of my otherness in a community that was very different from mine in many ways, yet surprisingly similar in others. In time, I reluctantly began to push past my own cultural myopia, language challenges, and ethnocentrism to experience, see, and understand the beauty of a different culture. In this context – a classroom without walls – I was able to listen, learn, and appreciate people who had different lived experiences in a way that no classroom or college course could have ever fostered.

Looking back, my time as an exchange student helped shape my worldview and biblical understanding of God’s love for all of humanity, regardless of region, nationality, language, or color. It allowed me the space to grapple with my own “isms” and biases. Lessons learned there would later help me, as an African American woman, successfully thrive at a predominately white Christian college. It would give me the tools to live outside of the U.S. in four other countries – the Dominican Republic, Japan, Ethiopia, and South Africa. It would enable me to travel, teach, and serve in over 40 countries – but it would also compel me to return to serve in my inner-city community. It helped me to understand what I call “glomestic diversity” – the important intersection of domestic, international, and global diversity. It taught me the value of seeing both the beauty and uniqueness of a place, as well as the systemic inequities and hegemonic practices that exist everywhere.

## Christian higher education can lead the way in helping students not only connect with the world around them but also engage and impact it.

So what is the connection between glomestic diversity and experiential education, and how do we get our students to engage the world around them? Although data show that our students are connected to the world via social media, research also points to a growing chasm of social isolation. More of our students are on Facebook, but fewer of them are connecting face-to-face. Many are losing the ability to engage others on important topics such as diversity, civility, and matters of faith.

This is where I believe experiential learning can be a game changer. Christian higher education can lead the way in helping students not only connect with the world around them but also engage and impact it. When a student from Idaho has the opportunity to live with a family in Kampala or to explore life in an urban community in Los Angeles, it helps him or her become more culturally competent and culturally humble. It teaches the student to live and respect others in a pluralistic world while being empathetic to different lived experiences.

These lessons can’t be replicated in the classroom alone because they are birthed in organic, authentic, and indigenous contexts that are away from the student’s comfort zone. The challenge of being unfamiliar, uncomfortable, and unscripted promotes growth, moving students beyond exotic tourism to engagement in these distinct ways:

- **Being unfamiliar.** In settings that are foreign to their own experiences, students are forced to wrestle with their inner discomfort and cultural disequilibrium. Christ-centered liberal arts experiential education can prepare students to engage diverse perspectives without disintegrating or forcing others to assimilate to what they are comfortable with, while also encouraging them to lean into their faith.
- **Being uncomfortable.** While we want each student to have a rich experience, this does not equal comfort. In fact, for students to get the most out of experiential education, they have to grapple with discomfort in some way and be willing to sit with unease. By sitting in their discomfort, they gain a strength, grit, and cultural humility that they would not otherwise find.

- **Being unscripted.** Although we teach our students to be planners, living in diverse communities causes them to see that they cannot plan for everything. In fact, a lot of the “good stuff” happens without their help at all. While living in diverse local communities, they learn to go with the flow and to embrace the moment. This is not taught – it’s caught!

Will experiential learning/study away programs help every student become a diversity ambassador, more socially conscious, a good neighbor, or a better Christian? I won’t speak for others, but I do know one thing – it changed me. ☺

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



**OUR APPROACH**  
We provide a platform for the best of Christian thought leadership, and opportunities and resources for leaders to engage life’s greatest questions in the context of Christian faith.

- WHAT WE OFFER**
- ★ A library of *Trinity Forum Readings*, released quarterly, featuring excerpts of classic literature and letters, introduced by experts, and tailored for reflection and group discussion.
  - ★ Curricula that is ready-made for the classroom on topics of democracy and faith, technology and human flourishing, entrepreneurship, character, and more!
  - ★ Lectures and discussions that can be broadcast live on your campus and Reading Groups hosted nationwide.
  - ★ Organizational memberships that deliver our resources to your doorstep.
  - ★ Podcasts with leading thinkers and field experts.
  - ★ Socratic Forums for faculty or board development.

★★★★  
“I’m collecting resources for first-year and senior seminars on politics. So much good stuff all in the same place. Excellent discussion starters for those students thinking about the limits and possibilities of life in politics and elections.”  
- Professor of Political Science

**FIND OUT MORE**  
www.ttf.org mail@ttf.org 202-944-9881

**FOLLOW US**  
@trinityforum

**JOIN US TODAY!**  
Receive 15% off your store order with the code: CCCU20





(From Right) Jamie Aten (executive director of Wheaton College's Humanitarian Disaster Institute (HDI)), Marianne Millen (a former Wheaton College Psy.D. student), and Laura Captari (an HDI collaborator) survey damage from Hurricane Harvey in Houston, Texas. They collaborated with local churches in the Houston area to host a Spiritual First Aid training for church and faith community leaders.

## Helping the Helpers

This one-of-a-kind research center equips Christian leaders and groups engaging in disaster relief.

By Jeff Carlson

**WHEN HURRICANE KATRINA** made landfall in late August of 2005, it forever changed the lives of millions of people – including that of Jamie Aten, who six days earlier had moved his family to Hattiesburg, Mississippi, for his new role as an assistant professor at the University of Southern Mississippi. He saw firsthand the destruction and suffering caused by the hurricane. In the aftermath, he also saw the churches and faith-based organizations who leapt to help with the cleanup and recovery process. Though he recognized the important role they had, the trained psychologist in him perceived that their current “help” was not very helpful at all. “I realized there was a lack of research around the intersection of faith, trauma, and resilience in the context of disasters,” Aten said. A gap needed to be filled.

In 2010, Aten came to Wheaton College and founded the Humanitarian Disaster Institute (HDI), the first faith-based academic disaster research center in the country. Early on, HDI focused on research to help the church prepare and care for those vulnerable from disasters. Their research provides information on operating in the sphere of disaster relief with tip sheets, devotionals, manuals, books, and articles.

The data HDI shares on their website proves the need for such training is immense: Fires, hurricanes, floods, and earthquakes wreak havoc in the world right now, with a 400 percent increase in natural disasters since 1985. Worldwide, 125 million people currently need humanitarian assistance because of disasters. HDI works toward developing best practices to help these people, using research and data in order

to empower the next generation of leaders in the humanitarian and disaster sector.

This work culminated with the launch of the M.A. in Humanitarian and Disaster Leadership (known as the HDL program) in the Wheaton College Graduate School in 2018. Aten says the program is the first of its kind, focused on humanitarian and disaster preparation through faith-driven leadership. Training like this is also important in addressing those in other vulnerable situations, Aten says, because they are interconnected and lead to other problems in our society. Human trafficking, displacement, gender-based violence, and climate change – all are issues affected by the occurrence of disasters.

HDI has added a number of fellows to increase knowledge around these different initiatives and to mentor students. For example, Belinda Bauman, the founder of One Million Thumbprints, an organization that seeks to help women and girls affected by violence, has mentored a group of students developing an organization to raise awareness for the issue of gender-based violence. The fellows program is an invaluable way to help students learn and practice here as they prepare for careers in this field, Aten says.

Kent Annan, the HDL program director, said he became aware of it over a cup of coffee with Aten. “I was immediately struck that this was the perfect timing for a program like this in our sector, where nothing like this really existed,” says

Annan. He came to Wheaton after spending more than 20 years working around the world, most recently leading Haiti Partners, a nonprofit he co-founded.

In the launch of HDI and its master's program, Annan saw an opportunity to develop faith leaders who are excelling in leadership, research, and best practices, all with the goal of serving vulnerable people who need help. “It's the degree I would have loved to get when I was getting started doing [this] work,” Annan says.

Students in the program have the option to finish with a year of full-time study or two years of part-time coursework. Additionally, current Wheaton undergraduate students can begin classes their senior year as one of Wheaton's accelerated master's options, and there is also a unique cohort opportunity available to employees of members of the Accord Network (a group of Christ-centered relief and development professionals and organizations).

Kati Shepardson says she never considered going back to school after graduating college, but this program changed her mind. “I wanted to become better equipped to serve and work at higher levels in disaster response,” she says. Her ability to work full-time and complete her degree in two years made her participation possible. She says the Wheaton HDL program changed her life, in part because the program doesn't have any “typical” type of student. People who have been working in the sector for years learn alongside recent undergraduates, and all seek to root themselves in best practices to serve humbly and seek justice in the world. As a result, Shepardson says, “I have gained a new confidence that I have something to contribute to the humanitarian and disaster field.”

One of the most valuable and integral parts of the master's program is its emphasis on experiential education. Students create their own mock NGO, complete with name, mission, research, and fundraising pitch. Visits to NGOs, government agencies, and businesses help give context to the more abstract classroom learning. The Field Operations course is a one-week experience in which students undergo real-life simulations from the field in disaster zones. Annan says, “It's intense, but it's some of the most unique preparation they can receive as they put into practice all the concepts and methodologies they've learned about in class.”

Currently, 52 students are enrolled in the program and come from all over the world, including Uganda, Taiwan, the Dominican Republic, England, and Costa Rica. Aten sees the impact and potential of his work manifested in these future leaders: “Our students – and Wheaton College students in general – are hungry for ways to put their faith into action and serve the most vulnerable.” ☺

**JEFF CARLSON** is the CCCU's government and external relations fellow and a graduate of Wheaton College.

**Top:** Jamie Aten (center) debriefs with Marianne Millen and Lauren Captari about the damage they witnessed after Hurricane Harvey. **Bottom:** Jenny Hwang (right, HDI managing director) facilitated a trauma training workshop with Nicholas (leader of the Kakuma International School of Mission) at the Kakuma Refugee Camp in Kenya.



Gabi Satola/Wheaton College

(Top) Gabi Satola/Wheaton College; Tom Albinson



# REIMAGINING THE IMAGO DEI

Genesis 3 is a  
key text when we  
consider the value of  
diversity on campus.

Roger Nam



## HERE'S AN EXTREMELY SIMPLE EXERCISE:

1. Go to any CCCU school website.
2. Type the word “diversity” into the search window.

You will undoubtedly get scores of different options and activities designed to reflect an institution’s commitment to racially inclusive diversity. A deeper dive into the institution’s social media accounts will reveal a more extensive portrayal of a commitment to diversity. This can be as simple as posting a meaningful quote from Howard Thurman on Twitter or sharing a lovely picture of Korean fried chicken on Instagram. But why do institutions do this?

A variety of reasons: Accrediting bodies can oblige such commitments. Most administrative staffs include individuals who champion these moves. External groups can provide economic incentives to meet certain diversity benchmarks. At the extreme level, legal threat and social shaming can contribute to these gestures towards ethnic diversity.

Like a good professor, I will say that those answers are “not wrong.” But these should not be Christian higher education’s primary reasons for commitment to racial and ethnic diversity. The above motivations often lead to symbolic yet tepid strides to truly racially inclusive campuses. In many instances, these movements can backfire – superficial gestures may build resentment and reify informal efforts to protect the status quo.

Rather, I encourage the CCCU family to consider commitments to diversity as essential to Christian higher education’s shared goal of (as the CCCU’s mission puts it) “relating scholarship and service to biblical truth.” I suggest the creation narrative as a starting point for thinking through a theology of diversity.

The Bible begins with the bold portrayal of God. Unlike other ancient Near Eastern theologies, Genesis 1 portrays a fiercely monotheistic vision with an absolutely sovereign God. God does not need to contend with other deities, nor struggle with any limitation. He simply declares and results come. The heavens and the earth are created.

And then – again unlike other versions of creation – humans are afforded an elevated place in the creation account of Genesis 1. Rather than acting as a noisy nuisance, the creation of humans is the absolute pinnacle. After the creation of the heavens, the earth, the firmament, and the expansion, God proceeds with his culmination in verse 26 by saying, “Let us make humankind in our image.” To make sure the point is clear, Genesis 1:26-28 repeats that humans are created in God’s image with semantically similar phrases:

- “according to our likeness” (Gen 1:26)
- “So God created humankind in his image” (Gen 1:27)



- “in the image of God he created them” (Gen 1:27)

Genesis 1:26-28 would get absolutely butchered for redundancy by any writing consultant. Why repeat the same thing four times within two verses? Remember, this is from the same chapter that laconically explains the origins of the world with the maddeningly concise verse 3: “Then God said, ‘Let there be light’; and there was light.” (What? How? Why?)

The redundancies in Genesis 1:26-28 signal that we must reflect deeply on the bold proclamation that humans are created in the “image of God.” Over the centuries, theologians have poured much effort into the decipherment of this phrase “image of God,” though a precise understanding is elusive – probably deliberately so. But at a minimum, we can consider the creation of humans stands as the pinnacle of creation – after he is done, God, in his powerful word, blesses them and declares them as unique bearers of the “image of God.”

I suspect that Genesis 1 is pointing us to care less about the mechanics of the creation process, and to focus on God as the creator. And this divine creator of Genesis 1 makes humans not out of any capricious whim but, rather, as the pinnacle of the creation event. Humans are the only ones worthy of the descriptor “image of God.”

This cryptic descriptor “image of God,” with all of its mystery and controversy, must undergird the approach to supporting racial diversity on our campuses. A true conviction that each human carries the “image of God” would have a profound effect on how much we value diversity within our campuses. Oftentimes, we contemplate the image of God in a hall of mirrors, learning from those who are, in essence, reflections of ourselves. People hold tightly to their own visions of Christianity, even when said traditions reflect a particular culture more than biblical truth.

# THE DESCRIPTOR 'IMAGE OF GOD' ... MUST UNDERGIRD THE SUPPORT OF RACIAL DIVERSITY ON CAMPUSES.

But Genesis 1:26-28 is crystal clear that the “image of God” is not limited to the people who share the same embodied characteristics. Only by reimagining the image of God to extend beyond our mirror-image perspective can we truly commit to diverse campuses. If we believe the theology of Genesis 1:26-28, then we must also commit to a deep reimagining of the “image of God.” We must intentionally seek to learn how other communities can teach us about God and our relationship with him. Otherwise, we impoverish our own sense of God when we shield ourselves, unintentionally or otherwise, from seeing how others connect with God.

I can draw one example from my own experience. As a second-generation Korean American, I took my first pastoral call in a megachurch in Seoul, South Korea. During that three-year experience, I learned a Korean Christian tradition that was so deeply distinctive from even my own Korean American Christian experiences. I realized that my vision for ministry was deeply refracted from my own American perspectives. Over time, I grew to appreciate the unique contributions that the Korean church can make to the wider Christian body.

And the Korean sunrise prayer service! At my home institution of George Fox University, we rightly cherish our Quaker institutional heritage, which includes valuing reflective worship with a

stillness that is often marked by silence. This is a sharp contrast to my experience with the Korean Christian tradition – let’s just say that Korean sunrise prayer is generally not a quiet experience. Regardless of denominational leadings, Korean prayers tend to be vocally expressive and unrestrained.

Why this difference? Since prayer connects the divine and the human, to some degree, the human experience informs all of our prayers. To harness such richness, we must reimagine an “image of God” far beyond our own narratives to renew our own Christian experience. Korean church historians connect Korean Christians’ expressive corporate prayer to the painful history of Korea as a colonized entity, which begot a prayer style that outwardly embraces the suppliant’s plea for mercy at the hands of a sovereign God.

With the growing diversity of college-aged students, CCCU institutions would do well to give voice to these different representations of the “image of God” and the subsequently different methods of responding to God. Although counterintuitive, such an appreciation of the wide spectrum of worship may indeed serve to unify more than divide college campuses. The rich expressions of worship would solidify the stated goal of transformation of student lives. Our richly diverse student communities are the greatest resources for nurturing a transformation, empowered by the diverse expressions of the “image of God.”

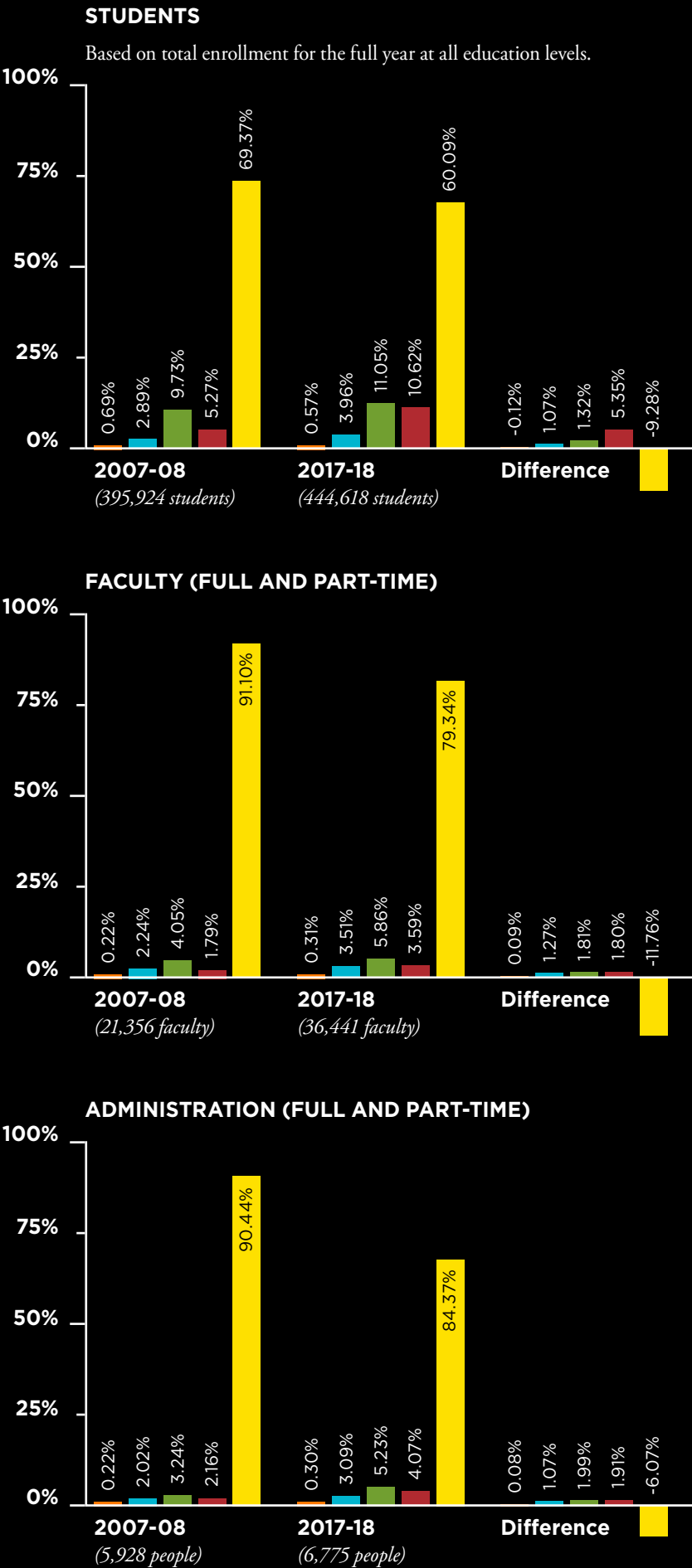
The writings of Howard Thurman and the taste of Korean fried chicken are a start to this work. How different would CCCU institutions look if we were truly to embrace the Imago Dei as presented in Genesis 1:26-28? We can only imagine. 🙏

**ROGER NAM** is dean of Portland Seminary and a professor of biblical studies at George Fox University (Newberg, Oregon).

# DIVERSITY WITHIN THE CCCU

How has the ethnic diversity at CCCU institutions in the United States changed over the last decade? The CCCU examined data from IPEDS (the Integrated Postsecondary Education Data System) to look at trends amongst students, faculty, and administrators between the 2007-08 and 2017-18 academic years (as 2017-18 is the most recent data available at time of publishing). Note that in the 2007-08 results, IPEDS included both Native Hawaiian or Other Pacific Islander and Asian ethnicities as one category, so for comparison reasons, we have combined these two groups in the 2017-18 data as well.

- American Indian or Alaska Native
- Asian/Native Hawaiian or Other Pacific Islander
- Black/African American
- Hispanic/Latino
- White







# AMERICAN EVOLUTION

**400 years after the  
start of the Transatlantic  
Slave Trade, why does it  
matter to Christian higher  
education?**

**Claude Alexander Jr.,  
Bernard Powers Jr.,  
Jemar Tisby,  
Michael Battle  
and David Emmanuel Goatley**

The following is from a panel discussion at the 2020 Presidents Conference on the legacy of the transatlantic slave trade and its relevance for Christian higher education. The panelists included: Bishop Claude Alexander Jr., senior pastor of The Park Church in Charlotte, North Carolina; Dr. Bernard Powers Jr., director of the Center for the Study of Slavery at the College of Charleston; Jemar Tisby, executive director of The Witness Foundation; Dr. Michael Battle, former U.S. ambassador to the African Union; and Dr. David Emmanuel Goatley, director of the Office of Black Church Studies at Duke University. This discussion has been condensed for length; to view each panelist's full remarks and watch the ensuing Q&A session, visit [www.youtube.com/CCCUvideo](http://www.youtube.com/CCCUvideo).



**BISHOP CLAUDE  
ALEXANDER JR.**

*Senior Pastor, The Park Church (Charlotte, NC)*

Let us consider what August 25, 2019, means to our nation and why you, as leaders of colleges and universities, might want to lean into this reality. It is startling when you consider on that August 25, 1619 – one year before the arrival of the pilgrims on the Mayflower, 113 years before the birth of George Washington, and 157 years before the formation of our nation – 20 Africans from what is now Angola were brought in chains on a slave ship called the *White Lion*. They landed at Point Comfort, which is Fort Monroe in Hampton, Virginia. They were sold for food. They were the first enslaved Africans captured and brought to English North America. Thus began the transatlantic slave trade in the English colonies, which would later become the United States of America.

It is sobering to think how long the matter of race, racialization, and racism have been alive in this land. When you think of the fact that it was 113 years before the birth of George Washington, it causes you to realize that the matter of race, racialization, and racism was the amniotic fluid into which our founders were born. And therefore, it helps us explain the tension, the dissonance, of how those who spoke of freedom could hold others in bondage. How those who would write the documents that we continue to hold up as the example [of freedom] for the world could also have the Three-Fifths Compromise, which stated that the African slave was human enough to be counted for state representation, but also non-human enough to be treated as property that could be mortgaged, insured, publicly traded, and invested. When you think of the number 400 years, then you come to understand why just 52 years of the removal of the legal barriers [through

the Civil Rights Act of 1964 and the Fair Housing Act of 1968] has not been enough to take away the residue of race that continues to exist within our nation. When you think about Washington D.C., which operated under legal segregation until 1952, you come to understand how entrenched this was at the very seat of the nation's power.

Why is this important for us to discuss now? It is important because an undealt-with past remains present; an unconfessed and unrepented history must be dealt with by the present generation. One of the things that is going to be brought out [in this session] is this notion of racial indifference, which occurs because of an ignorance of history and a feeling that “it is not my fault.” So I want you to look at your neighbor and say, “It’s not your fault.”

It’s not your fault, and guess what? It’s not my fault either. It’s none of our faults because there was no prenatal cue where you got to choose the race into which you were born. That was conferred upon us by God. And yet we must admit and come to terms that with this conferral by God himself came certain burdens and certain blessings. And though it’s not our fault, it is our problem. So witness to your neighbor again and say, “It’s not our fault, but it is our problem.”

The issue, now that we acknowledge that, is what is our role as institutional leaders? If we understand that the church – both in its silence and in its statements – was complicit [in racism], and that these churches then built schools whose practices, policies, and even instruction informed the continuation of racism, then it is important for us to come to terms with our own histories and to raise them up before our students. It gives us a further appreciation of the students who come to our campuses to realize that their very presence is a sign of survival and resilience.

**THE MATTER  
OF RACE,  
RACIALIZATION, AND  
RACISM WAS THE  
AMNIOTIC FLUID  
INTO WHICH THE  
FOUNDERS WERE  
BORN.**



Shutterstock

**BERNARD POWERS**

*Director, Center for Study of Slavery, College of Charleston (Charleston, SC)*

Since I’m a historian, let me just talk a little bit about the past. I love what William Faulkner says about the past – the past is not dead; it’s not even over. That’s particularly the case in the South, but not only the South. Claudia Rankine, the Jamaican-born poet, says that you cannot put the past behind you, it’s buried in you; indeed, it has made your very flesh its cupboard. So those are some compelling ways that I think we have to think about the past and its relationship to us right now in 2020.

Let me give you a personal example I share with my students in modern African American history. Now, probably most of you know about Ida B. Wells, the famous black journalist of the late 19th century, an anti-lynching activist, and an advocate for women’s right, born into slavery in Mississippi. In 1968, I was preparing to take the SAT exams to go to college, and her daughter was my tutor – the daughter of an enslaved woman. Then my students look at me and they really wonder, “How old are you?” But that’s how close slavery is to us today in 2020.

Now, Americans have never really faced up to this main feature of our history and its implications. I want to take a few minutes to talk about that and remember these things. ... Some years ago in the early 2000s – and some of you might have seen this – there was an exhibit in New York City put on by the New York Historical Society, and the focus was slavery in New York City. It was very well-attended, and people were shocked. They said, “Slavery in New York City? Are you kidding me? There were slaves here?” Yes – and at one point in the 18th century, there were more enslaved people in New York City than in Charleston. On the eve of the American Civil War, the monetized value – it’s even hard to say that because

we’re talking about people – but the monetized value of enslaved people exceeded the value of all the railroads, banks, and factories in this country combined. That’s an amazing and simultaneously disheartening figure. ...

Most people in the U.S. do not understand the dual function of the system of slavery. We know that slavery coerced people to work, but in the United States, it was a race-based institution. For most of the history of slavery internationally, it was not based on race; historically, one group conquered another group in enslavement. But in the U.S. and other places in the Western Hemisphere in the modern era, slavery is based on race. And so the second function of the system of slavery in the U.S. is to regulate race relations. That’s why when emancipation happens, shortly thereafter the system of legally enforced, racially established segregation is created – to continue to provide that function of regulating race relations. That’s what the Civil Rights Movement grows out of – a legacy of slavery, a legacy of Jim Crow, and a legacy of political exclusion. ...

There are lessons in all of these things that I’ve been mentioning, lessons for us in the present. We need to look at our own campuses and our histories, our present as well as our past. For example, if we want to examine the climate of race on our campus, [we need to realize that] in significant ways that climate, whether we recognize it or not, has been shaped by the legacy of slavery.

Now remember this, too: The schools that were established in the late 19th century or early 20th century are not off the hook, either. It could very well be that some of the funds that were used to establish them have antebellum roots. It could be that some of the buildings that were constructed on those campuses were constructed by convict labor, which many people describe as slavery by another name. And it could be that some of the buildings are named after

people who were deeply invested in the system of segregation.

Now this is a past that cannot merely be studied. The legacy of slavery demands repair in the present. And that is because virtually every racial disparity that exists in the country today in one way or other has its roots deeply planted in the system of slavery. And so on our campuses, we need to talk about these things. We need to teach about these things, and we need to consider the ways in which repair can be effected. Two final points are these, and these two points have everything to do with religion and faith and the working of God in people’s lives. First of all, it was religion, it was faith, it was hope, it was the story of the deliverance of the Israelites that enabled enslaved people to survive. When the first shots of the Civil War were fired, these people heard the voice of God in those canons. They heard the voice of deliverance.

But the other way that religion plays a role – let’s take the biography of John Newton as an example. A man deeply invested in the Atlantic slave trade – a ship captain of a slave-trading vessel – who had his heart and conscience pricked by God, ultimately then changes the course of his life, becomes an Anglican minister, and eventually joins the abolitionist movement. That’s a story of deliverance and redemption, and it says that there is no person beyond the redemption of God. These stories that are deeply embedded in the institution of slavery and its consequences, we can use those to talk about the effects of God in people’s lives at the same time that we think about what course of action we’re going to take to effect repair in society today.



JEMAR TISBY

Executive Director, The Witness Foundation

I think the reason I'm amongst such distinguished personnel on this platform is because I wrote a book called *The Color Of Compromise* with the subtitle, "The Truth About the American Church's Complicity In Racism." So that's a fun reading for you. In the book, I begin with the tragic story of the 16th Street Baptist church bombing in Birmingham, Alabama, in 1963. The death of four precious young black girls as they were getting ready for the youth day Sunday service was an act of racial terrorism designed to instill fear and intimidation in the black community during the Civil Rights Movement, and we need to name it as such.

But I also talk about what happened the day after that. A young white lawyer named Charles Morgan Jr. had been scheduled to give a talk in front of the all-white young men's business association of the city. He went on with his talk as scheduled, but he changed the content. He challenged his listeners, and he asked them a question, "Who threw that bomb? Was it a Negro or a white?" And he said the answer should be, "All of us. All of us who did it, all of us who said [the N-word], whose crude jokes rock the party with laughter." And he also turned his attention to the church. He said, "How many of us visited the Negroes in their hour of travail?" He even went so far as to say, "How many of us allowed Negroes into the ranks of our churches?"

What Charles Morgan Jr. was articulating, I think, was the concept of complicity. Numerically speaking, the people who actually plan and plot racial terrorism and put the dynamite at the church is a very small number. But there was a neighborhood in Birmingham that already had the nickname "Dynamite Hill," and the city already had the nickname "Bombing-ham." The idea is that the most egregious acts of racial

AS WE ARE LIVING IN THE LEGACY OF SLAVERY ... HOW WILL CHRISTIAN COLLEGES AND UNIVERSITIES CONFRONT RACISM INSTEAD OF COMPROMISING?

terrorism, like a church bombing, can only occur within a context of compromise.

So the book is about the way the American church – and to be specific, the white American church – was compromised and was complicit with the growth of a racial hierarchy in the nation. What we have to come to grips with is that it wasn't the vast majority of white Christians who were physically doing the acts of violence, but it was the lack of action, the lack of pushing back, the lack of challenging the status quo, and the act of compromising instead of confronting racism that created what we have today.

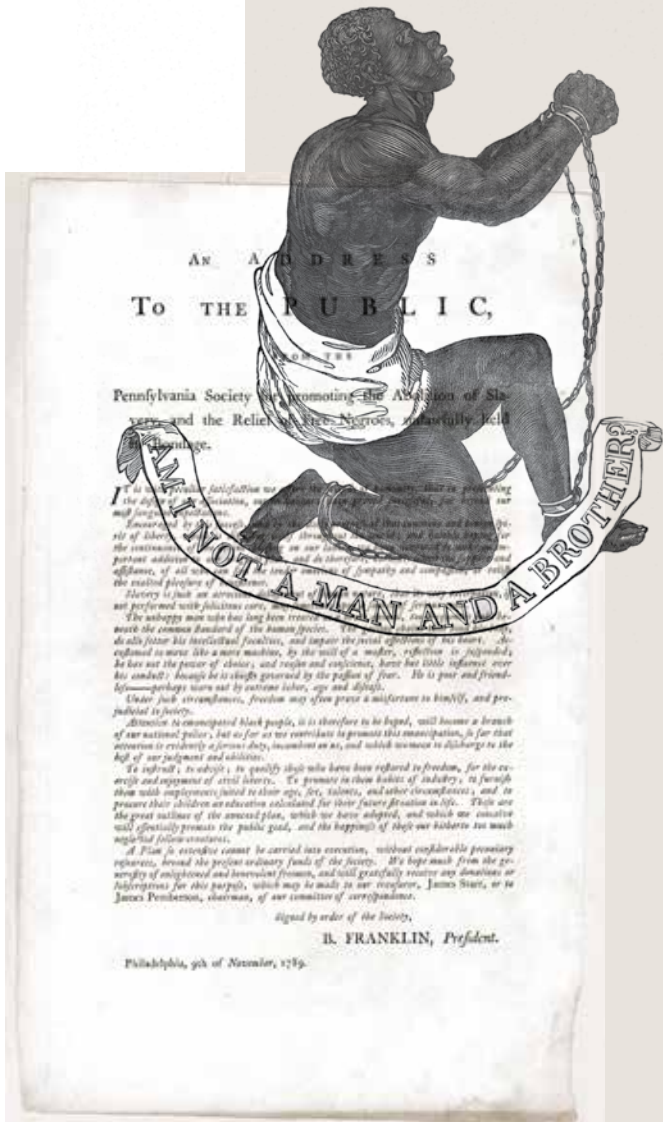
The idea for us today is that, like Martin Luther King Jr. said, "There comes a time when silence is betrayal." Or like what Elie Wiesel said – and I'm paraphrasing – silence supports the oppressor, not the oppressed. In the 21st century, as we are living in the legacy of slavery and segregation and racialization, how will Christians today – including Christian colleges and universities – confront racism instead of compromising and being complicit with it?

I have the privilege of going to many colleges and universities that are part of [the CCCU]. One of the points I make is that we need to reckon with at least three ideas that are inherent in compromise and racism in this country. Number one: We've got to reckon with money. Fundamentally, race-based chattel slavery was an economically

exploitative system that profited off the backs and the labor and the bodies of black people. Why? In order to increase the bottom line of plantation owners and all those associated with the industry. Now, racism and racial hatred are certainly part of that. But if we neglect to talk about the financial aspect, we'll never actually make progress in closing things like the racial wealth gap, which have vast implications for other things like education and healthcare, life expectancy, and infant mortality.

The second thing we need to reckon with is white supremacy. ... As my friend Daniel Hill says in his book, *White Awake*, white supremacy is the narrative of racial difference. It's the story we tell ourselves about race. And if we don't reckon with this as an ideology, then we'll never actually change the fundamental story that we tell about race, and racism is going to keep cropping up in different manifestations. ... As Bryan Stevenson, the founder of Equal Justice Initiative, said, "The North won the Civil War, but the South won the narrative war." In other words, there's a consistency and even a resurgence from time to time of this narrative of racial difference. ... It makes all people of color "the other." For instance, all the theology I learned in seminary was "theology" until it was "black theology" or "Latin American theology." The marginalization of the theological and intellectual contributions of people of color is something that we have to come to grips with in our institutions.

And lastly, we have to come to grips with the fact that racism is violent; it's bloody. At the end of the day, in order to enforce a system of white supremacy



Shutterstock

based on greed and money, ... when people push back against their own oppression, it has to be stamped down often through violence. So there's very real fear for people of color, particularly black people, when we hear [racist] rhetoric, whether it's coming from politicians or Christian leaders – we know what it ends up with down the road. This is not a theoretical issue for most people of color. It's an existential thing: Are we safe? That begins with some of the emotional and spiritual safety, but it also includes physical safety as well.

So Christian colleges and universities, you have a tremendous opportunity, but also a tremendous responsibility, to address these issues in that critical stage of a life and a season where people are learning and absorbing and figuring out what they think about the world and how they're going to make an impact. And if we in the 21st century are complicit and we compromise, then 50 years from now, should the Lord tarry, we will ask: Where was the Church?

MICHAEL BATTLE

Former U.S. Ambassador to the African Union

I want to give context for my discussion out of my own background, both as a diplomat and as a theologian. In 2012, I was speaking at the All Africa Conference of Churches in Nairobi, Kenya, and while I was talking about American foreign policy, a young man from Ghana raised a question: "Why has the United States not been more actively and aggressively apologetic about the institution of slavery?"

I recounted for him the number of times that U.S. leaders had in fact apologized for slavery. While never sufficient is any apology, the apology was made. And then I said that slavery has dual responsibility. It has responsibility from the West, which participated in the vicious, inhumane, ungodly, downright sinful selling of human beings. And it

also has responsibility with complicity on the African continent. ... I knew that my family was from Ghana and the Ivory Coast. So I said to the young man from Ghana, "Had my ancestors not been defeated in a tribal conflict and not sold to the West, I might have been the Ghanaian ambassador and not the U.S. ambassador." What happened as a result of that was that the All Africa Council of Churches committed that they would start intentionally dealing with Africa's history in slavery. I was extremely glad for that.

The following year, I was in Bahir Dar, Ethiopia, at the African Union Peace and Security Council meeting, and we were dealing with the current slavery that still exists on the African continent. And I raised the question, along with some others, about the slave trade that now goes from Eritrea and Ethiopia to Sudan and Egypt. The president of Sudan, the prime minister of Ethiopia, and the foreign minister of Egypt were in the meeting. Hosting that particular conference was the former president of Nigeria. And I said to him and to others that I challenge the African continent to rid itself of the modern-day slave trade that exists on the continent. They committed to do so.

Now that's interesting history. It's also helpful and hopeful as we deal with the questions of reconciliation, because reconciliation is always a two-way street. It's never a one-way street.

After leaving diplomatic service, I went to Cincinnati as the executive vice president and provost of the National Underground Railroad Freedom Center, which is the only museum in this country that consciously deals with the history of U.S. slavery and simultaneously deals with the question of modern-day slavery. Shockingly, there are more people in slavery today on planet Earth than were in slavery in the transatlantic slave trade. Every single continent on planet earth engages in some form of slavery. Not the same kind of



slavery based on race, but slavery based on economic inequalities. Women being trafficked in sex trade; people who work hard and are never paid; people who are brought from foreign countries and forced into servitude paying off debt. Slavery is real; slavery is alive. The white church and the black church have dealt with the issues separately and in an interesting distinct way.

So we brought together leaders of the evangelical community and leaders of the African American church community in a freedom summit and raised the question: Why is it that many white churches are very comfortable dealing with modern-day slavery but totally uncomfortable dealing with America's legacy of slavery? And why is it that the black church is extremely comfortable dealing with the legacy of American slavery, but unfortunately silent on the question of modern-day slavery? The intent was to say that in both instances, the root of a movement based upon seeking justice and equality is there, but the approach, unfortunately, is different. ... Until we deal with a whole question of slavery, we will never reach transformation or reconciliation. ...

Every major theological movement that has sought to emphasize human justice has been based on the notion of transformation and reconciliation: believing that God calls transformed and reconciled people to be actively engaged in the process of transforming and reconciling the world unto the message of transformation and reconciliation. There are five existential principles in such a theology: the [principle] of freedom, the principle of love, the principle of justice, the principle of courage, and [recognizing] that we will never be able to bring those principles together unless we can talk about this – the existential principle of forgiveness.

Forgiveness does not excuse wrong – it never has and it never will. Forgiveness is designed to bring people to a consciousness of reconciliation and,

## FORGIVENESS DOES NOT EXCUSE WRONG ... FORGIVENESS IS DESIGNED TO BRING PEOPLE TO A CONSCIOUSNESS OF RECONCILIATION AND, HOPEFULLY, TRANSFORMATION.



hopefully, transformation that leads to redemption. It does no good to say, "I forgive you" or "I am forgiven" if I never move beyond the moment of forgiveness to being transformed and changed, redeemed and reconciled with whatever it was that I needed to have been forgiven for or whatever it was that I demanded forgiveness for. Forgiveness is not passive; it is exceedingly active.

Love is the power – the only power – that can confront the history of racism. It is the only power that can confront anti-Semitism and Islamophobia. It is the only power that can confront and demolish oppression. Unfortunately, we have a tendency to bifurcate the notion of love. We think it's okay simply to love our neighbor, if we define neighbor only as people who look like, walk like, talk like, worship like, and pray like us. But love means we reach across all kinds of aisles and intentionally reach the people who are not exactly like us.

**DAVID EMMANUEL GOATLEY**  
*Director, Office of Black Church Studies,  
Duke University (Durham, NC)*

Those of us who are Christians have a call to truth, and Christian colleges and universities, as a part of your responsibility, have a vocation to pursue truth. The way the truth is handled, however, in many contemporary places around the world is selective. You never can get at truth if you only listen to the voices of privilege. So we have to ask ourselves: What voices are not at the table? When we talk about issues of truth, people without privilege are often not included. And so I hope that a part of your conversation will be about responding to and engaging in the truth about race.

We know [race] is a social construction, but we also know that it's real, and its ramifications continue. And so part of the question is how do you leverage your institutional power to deal with issues of race and the legacy of slavery? Part of the truth of slavery is slavery was

brutal. Not inconvenient, not sad – it was brutal. It was brutal to be physically branded with hot iron. It was brutal to have your body mutilated. It was brutal to be whipped and beaten with leather and then have salt poured in the wound. It was physically brutal. Slavery was sexually brutal. Women – not only women, also men and children, but primarily women – were raped at will by slave owners. And not only did men do that, but there are documented testimonies of slave owners taking their adolescent boys to slave quarters and showing them how to rape a woman. Slavery was brutal. That's a part of the truth that we should confront. Slavery was brutal in terms of selling family members apart from each other. If you have a child, can you imagine someone taking your child, selling your child to someone else, and you never seeing them again?

Slavery was brutal. We need to acknowledge it and – while we can't draw direct lines – [we need to] appreciate the ongoing trauma that that does in terms of people's life stories and consciousness. But it traumatizes both the victims and those who are perpetrators – because for [perpetrators], they were taught that it's all right to brutalize another person. And whether explicitly or implicitly, that permission continues, because black lives are not valued in this country the same as white lives are. It can be documented in terms of any study you want to do, but it's clear that black people are treated with less value, less respect, and less honor because of the implicit and explicit lessons that race does matter in ways that make some people more valued than others. And if you value people less [in terms of their] body, you also value them less in terms of their emotion and their intellect.

That is a part of the legacy of the American experience. That is truth. And as people who are in higher education, we are called to deal with the truth of both the brutality and of the benefit

accrued to some. There are unearned benefits in the United States that are accrued to people because they're white. That's a part of the legacy of slavery. Let me give you just two examples.

In the low country of South Carolina, that was swampland. The colonial residents couldn't do anything with swampland, but West Africans who were brought as slaves had been growing rice since the second millennia

**YOU ARE CALLED  
TO PURSUE TRUTH  
IN ITS BRUTALITY  
AND ITS BENEFIT.  
... YOU MAY NOT  
BE CULPABLE FOR  
SLAVERY, BUT  
BECAUSE YOU HAVE  
POWER AND BECAUSE  
YOU ARE CALLED TO  
TRUTH, YOU ARE  
RESPONSIBLE.**

before the common era – that's a long time. And they had cultivated systems of irrigation where they could irrigate through rainwater, they could irrigate using clay that retained moisture, and they could irrigate through tidal waves. So they were experts in growing rice, and they brought both the physical capital and the intellectual capital that helped turn South Carolina into an agricultural powerhouse.

Another example. Most of us have benefited from inoculations. If you read the typical stories about that, you read about Cotton Mather in Boston and other physicians [working

to stop a smallpox outbreak through inoculations]. That's what comes up in the privileged story of inoculations. What does not come up is that Boston's Second Church in Massachusetts gave a slave called Onesimus to Cotton Mather. Onesimus was from a West African village where they practiced making a small incision in the skin, inserting smallpox in it, and covering it up. People would get a little sick for one week, get over it, and never have smallpox again. That's where Cotton Mather learned about inoculation, and that's why most of us in here have not been affected by some illnesses that could have taken us out – because of the benefit of someone who was enslaved.

Those stories happened over and over. You are called to pursue truth in its brutality and its benefit. And so, as we said earlier, you sitting here, you are not culpable for slavery, but you are responsible. So part of the question is: How do you utilize and leverage your power in your institution and the power that your institution has in its denominational life, in its Christian network, in its locality, in its state, and with other peers? How do you exercise your power to influence the need to repair? What is appropriate action for addressing and redressing the lingering effects of slavery? You may not be culpable, but because you have power and because you are called to truth, you are responsible. 🗣️



To view the full version of this panel, including the ensuing Q&A session, visit [www.youtube.com/CCCVideo](http://www.youtube.com/CCCVideo)

Shutterstock





# MOVING PAST THEORY

**How CCCU institutions are turning talk about improving racial diversity and inclusion into action.**

The CCCU commissioned *Diversity Matters: Race, Ethnicity, and the Future of Higher Education* to help administrators, faculty, and staff navigate our increasingly diverse campuses. This collection is adapted and updated from several chapters of that book, highlighting some practical examples and personal stories and showing that our member institutions continue to engage this important topic. To purchase copies for your institution at a substantial discount, visit [www.acupressbooks.com](http://www.acupressbooks.com) (enter coupon code CA2020).

Shutterstock



## MOVING FROM THEORY TO PRACTICE

### REBECCA HERNANDEZ

One of the greatest joys I have experienced in my work is my connection with colleagues across the country who have been similarly called to help lead diversity change in their institutions. Although the challenges are great in these roles, we also find joy because we believe this work brings our campuses closer to fully modeling God's vision for Christian community, as expressed through the body of Christ on earth.

To illustrate how various parts of the body are contributing to the work of the whole, I called on several outstanding colleagues to share examples of how they are focusing attention on certain aspects of this work in their institutions. Before presenting these examples, I would offer the following cautions about simply attempting to copy these programs without some assessment work of your own campus environment:

1. **Context matters.** Each of these efforts has been developed and implemented in a time and place. The mission, ethos, and campus leadership all matter. To make progress, it is important to be aware of the roots that have formed a campus environment, including its values, vision, and mission. What ties Christian higher education together, and differentiates us from secular institutions, is our unique foundational belief in God, the Bible, and the redeeming grace we have received through the death and resurrection of Christ. But there is more to the context than that. For example, at George Fox University, where I currently serve, our Quaker roots emphasize our commitment to peace, justice, and reconciliation work more passionately than perhaps is the case at other institutions.
2. **This work requires tenacity.** It is challenging and requires time and perseverance – often over a period of years – to see significant impact and fruit. Some of the summaries that follow reflect on experiences or programs that have been in place for a decade or more, and that “long obedience in the same direction” (to borrow from the title of Eugene Peterson’s book) has allowed for refinements and a long-term impact that has changed the campus culture in significant ways. Developing such programs requires both attentiveness to the realities of a campus culture as well as strategic thinking to move an institution in new, and at times controversial, directions.
3. **This effort requires collaboration.** Most of the good work being done does not happen in isolation, but rather by working across and within multiple units on campus. Someone with vision can develop a compelling vision of

a better future in a certain area of campus life, and other individuals and units embrace that idea, for the betterment of wider networks within and often beyond the institution.

4. **Assessment is needed.** How do we know if these programs are beneficial? Excellent resources and evaluation tools are available and can be helpful both in documenting the impact of specific programs as well as refining and polishing ideas for greater effectiveness in the future. Although the standard assessment tools are important, in the work of diversity, additional perspectives and measures need to be considered. For example, we need to ask questions such as “Whose voice matters most? Is this change good for students and the institution? Are these changes good even if the value isn’t immediately clear to those directly impacted?” An institutional commitment to ensuring that our campuses include and value every individual member (students, staff, and faculty) requires that the impact of specific programs and services be documented.

To make progress,  
it is important to be  
aware of the roots that  
have formed a campus  
environment.

The following sections illustrate some of the constructive work now underway across Christian college campuses and lessons learned along the way. Each of these programs was developed in response to a perceived need and guided by the passions of individuals who have been tenacious about furthering the work of diversity in a specific dimension of campus life. It is my hope that these models can illustrate various lessons that can be gleaned from the envisioning and implementation processes of multiple related initiatives across other campuses.

**REBECCA HERNANDEZ** was the associate vice president of intercultural engagement and faculty development at George Fox University (Newberg, OR) at the time of writing. Since the book’s publication, she has become George Fox’s associate provost of local and global engagement and chief diversity officer.

## BUILDING BELONGING: FOSTERING DIFFICULT CONVERSATIONS

### JENNIFER SHEWMAKER

As we work through the issue of racial reconciliation within Abilene Christian University (ACU), we have found that fostering honest, open conversation is difficult but vital. The faculty and staff at ACU have not figured it all out, and we continue to struggle with racial tensions, just as our entire country does. But ACU is committed to moving forward, in love and courage, to embrace the unity of Christ together.

ACU, similar to many postsecondary institutions, has an increasingly diverse student body. In five years, we went from about 20 percent identifying as “other than white” to 40 percent identifying as such. While these students have been encouraged to join our community, it is clear that our job does not end with simply achieving a different balance in student demographics. Providing an education that supports the academic and relational success of all students depends on building and maintaining an inclusive campus community, and this means that all members of the community need to feel valued and supported. Because our student body is changing, it is important for ACU, both individual faculty and staff and as an institution, to consider our history as an institution in the South that has aligned with a predominantly white theological tradition, the biases that have permeated our culture, and how these influences affect our students’ ability to benefit from having a sense of belonging on our campuses.

As our student body has changed, it is important for us as faculty and staff to think about what those changing realities mean for us an institution. One of the key issues is the fact that our students of color may not feel a sense of belonging on our campus. It is vital for faculty and staff to understand that our first-year students, already vulnerable due to their age and stage of life, are likely to feel a lack of belonging on campus if they are from underrepresented groups. Faculty, administrators, and staff need to be aware of these dynamics and act intentionally to provide those students with a sense of belonging.

This is also true for new faculty. The first years after receiving a faculty appointment are challenging for almost everyone who enters the profession. However, new faculty from underrepresented groups face unique challenges relating to certain aspects of their identity. One of the problems frequently encountered by non-majority faculty is stress due to subtle discrimination, such as the feeling of having less support than others and a sense of isolation. Faculty of color also tend to experience students’ questioning of their authority and knowledge more than their majority colleagues, and the perception of unequal expectations that create an unequal burden of





obligation to work harder than their majority colleagues and prove themselves again and again. Understanding these challenges presented to underrepresented faculty, being willing to openly discuss such challenges, and intentionally providing all faculty with the support they need to thrive is a responsibility that the university has acknowledged and accepted by choosing to make diversity and inclusion a key component of our strategic plan. Figuring out the best ways to make these things happen is a work in progress.

#### **Institutional Context: Important Background for the Work Ahead**

Abilene Christian University was founded in 1906 with links to the Churches of Christ and the mission of providing a Christian education for students in West Texas. This heritage has influenced the diversity, or lack thereof, within our community in important ways; it has also presented us with several challenges when creating an environment that contributes to a sense of belonging for all students.



## How do we move from saying [something] ... to the hard work to make that happen?

Tanya Smith Brice, Dean of the School of Health and Human Services at Benedict College in South Carolina, notes that the Churches of Christ even today are typically racially segregated, and she argues that this was purposeful from its origins. Attempts at racial reconciliation have been made, both within the Churches of Christ as a whole and within specific institutions such as ACU. For example, in the 1990s ACU's president, Royce Money, publicly denounced the history of racism within both the Churches of Christ and our university, and asked for forgiveness. Even with these steps, as ACU professor Douglas A. Foster writes in *The Story of the Churches of Christ*, "there is still much to be done."

Having established an Office of Multicultural Affairs, an Intercultural Effectiveness Team, and a variety of groups serving multicultural students, ACU has taken significant steps to model a commitment to inclusion. Conversations about race on campus have been ongoing, although much of our work has been within silos, with little coordination. The challenge is developing consistent, connected programming, policies, and

actions that support diversity. How do we move from saying we want to provide a place for hard conversations about race, a place of unity, a place of support and belonging for all students to actually doing the hard work to make that happen? And specifically, how can faculty development be a vibrant part of that initiative, given the central role of the faculty in creating a learning climate that feels safe and affirming for all students?

The Adams Center offers programs to support faculty members from underrepresented groups, working to provide equity in opportunity for development as teachers, scholars, and leaders. These conversations also give faculty members from majority groups the opportunity to understand the perspectives of their colleagues. These programs also have implications both in terms of pedagogy and course content as they help faculty provide a welcoming and supportive classroom for all students.

The Adams Center focuses on three key areas to provide training and support regarding diversity and inclusion:

#### **1. Programming Specifically for Academic Leaders**

The Adams Center's primary mission, as a center for teaching and learning, necessarily focuses its work on the academic side of the university. Therefore, most of the center's programming was developed for academic leaders and is related to the importance of diversity and addressing explicit or implicit biases, both institutional and personal, that can undermine efforts to build equity in the classroom. A pilot program, called Blind Spots (based off a core text for the program, *Blind Spot: The Hidden Biases of Good People*), was developed in the fall of 2014 and implemented for the first time in the spring of 2015. Offered in four 90-minute sessions, the program focused on the topic of implicit bias and how such bias can hinder the success of students and

faculty from underrepresented groups. The open, honest, and practical conversations that occurred led to many breakthrough moments of deep, honest sharing among faculty and administrative leaders on our campus.

#### **2. Sponsored Conversations About Inequity**

The Adams Center regularly hosts open faculty conversations related to books or films that address issues of inequity. Reading and discussing these books together has provided a safe place for open conversation about bias and diversity. For example, as we discussed the idea of stereotype threat in *Whistling Vivaldi: How Stereotypes Affect Us and What We Can Do*, one faculty participant offered this honest admission: "I didn't know about stereotype threat; it didn't occur to me that thinking that others believed something negative about you could impact the way you can perform in class."

#### **3. Partnership with Multiple Offices to Provide Sessions for All Faculty**

The Adams Center works with several offices across campus to provide programming to enhance the work of faculty with an increasingly diverse student body:

- A partnership with the Halbert Institute for Missions, which promotes cultural competency, has allowed us to cohost guest speakers who have addressed a range of issues, from recruiting and retaining minority faculty, to improving campus climate to support faculty and student diversity, to developing practices to build relationships with those from different cultural backgrounds.
- Working together with the Center for Heritage and Renewal in Spirituality (CHARIS), the Adams Center offers monthly lunch sessions in which faculty consider the

ways that our religious tradition has responded to issues of race, gender, and unity and more effective avenues to promote mutual respect and reconciliation.

- Through our work with the Center for International Education (CIE), faculty members learn of the challenges that international students face on our campus, as well as methods of instruction and classroom management that work most effectively in aiding these students.
- Our ongoing partnership with ACU's Office of Multicultural Affairs (OMA) provides education and support regarding teaching an increasingly diverse student body.

#### **Recommendations Based on Lessons Learned**

As we consider the work that has been done to enhance the sense of belonging and engagement on the part of all members of the ACU community, it is clear that although we have made progress in recent years, important work remains to be done. Our campus community values relationships, and programs that build upon our distinct faith heritage and history will be most likely to succeed. Bringing diversity into the strategic plan is a huge component in being able to progress and have the honest conversation about bias that is vital for us to move forward.

Other institutions seeking to develop programming that supports underrepresented groups and expands inclusive environments would likewise benefit from examining their own individual setting, history, and needs. Based on our experience, I offer several recommendations when developing diversity programming. First, contemplate the institutional language and ethos. What kinds of words, narratives, and images connect with those on your campus?

Second, consider the pockets of strength currently within your community. Are there departments, programs, or colleges that have effective diversity programs, either small or large? In what ways are those programs successful? In what ways might you build upon those areas of effectiveness to develop wider programming for the institution? What people across campus are known to be "magnets" for students of color, and what creates that catalytic effect?

Lastly, it is imperative to build partnerships both across the institution, with other similar institutions, and with community partners. The partnership that the Adams Center for Teaching and Learning has developed with the Office of Multicultural Affairs has benefitted both, providing support and opportunities for growth. Establishing partnerships within your own institution can build connections and promote synergy that move the mission of offices, centers, or groups forward.

**JENNIFER SHEWMAKER** was the executive director of the Adams Center for Teaching and Learning at Abilene Christian University (Abilene, TX) at the time of writing. Since the book's publication, she has become the dean of ACU's College of Education and Human Services.



## INTERLOCKING CROSSROADS: STARTING CONVERSATIONS ABOUT COMPLEX MATTERS

### YVONNE RB-BANKS

Going through the steps of being promoted from director to dean on my campus, I have had to reconsider the best approach for addressing the intersections of diversity for people of color working in Christian higher education. After spending 18 years in this context, I am convinced that leaders need to take specific actions to bring about the diversity work that our campuses require. Such work cannot be done in isolation or designated to one person or department. Rather, this work of diversity must incorporate the engagement of many, especially those on the frontlines and at entry points into our Christian institutions.

Leadership in terms of taking on and promoting diversity work is essential to the effectiveness of our efforts, in addition to holding our Christian communities accountable. Our campuses can continue down the same path regarding diversity, putting forth well-meaning efforts, or we can seek a new path that offers ideas for needed change and effective growth. Clearly, an understanding of the impact of diversity on a campus is required if constructive change is to occur. Diversity does not exist in a singular frame; therefore, reconsidering the topic through the lens of intersectionality offers a starting point for conversations that are relevant not only to people of color but to the well-being of Christian colleges and universities.

The three factors that have been valuable to my own continued investment in a sector of higher education that many people of color have found to be lonely, if not unwelcoming, are:

1. Mentoring to build relationships,
2. Learning engagements and opportunities for professional development that foster intellectual growth regarding the social context and the impact of diversity, and
3. Ensuring the presence of resources that are essential to fostering a path of growth tied to a richly diverse campus community.

These three areas have far-ranging application across various sectors of a campus. For example, they impact the work of enrollment management in recruiting students of color, the work of student development in supporting the social/emotional needs of students of color to improve retention, and the work of human resources in hiring and intervention practices that assist in retaining staff, faculty, and administrators of color. Research supports that the responsibility for embracing and affirming diversity needs to be widely owned across any organization if that work is to be successful.

### Three Anchors to Support Diversity

Based on my experiences and training over many years, mentor opportunities continue to be one of the most powerful ways to anchor people to an organization. As a new professor entering Christian higher education, I appreciated the support that I received from two individuals, one a peer-mentor and another a senior administrator, who guided me through the early years of my career with measureable outcomes – from director to dean and from the rank of assistant professor to full professor.

The art of mentoring, when designed and embraced well, can be beneficial to both parties. For mentors (as anchors) to be effective in this role, they must be prepared, believe in biblical principles regarding diversity and social justice, and have both training and their own support systems to be effective in addressing the challenges faced by those from diverse backgrounds. The encouragement here is for leaders to understand the importance of their role in promoting formal and informal mentoring across campuses, with particular attention to counteracting some of the isolation that may be initially experienced by people of color upon entering an unfamiliar organizational culture.

Another anchor that proved to be extremely important early in my professional journey was the availability of professional development opportunities. Various initiatives to increase my learning were available not only in my area of scholarship but also in professional experiences that connected me with other administrators of color. These experiences contributed to my willingness to proactively take on more diversity-related work, despite the complexities involved.

A third anchor relates to having confidence that an assurance to diversity work existed along with resource allocation for programming, personnel, and projects. However, while the budget signals what is important to those who hold positions of leadership, money is not the only resource that sends signals. For example, there is much to be gained through developing coalitions and partnerships, and through reaching out to people who have expertise to offer based on their own experiences. Similarly, reaching out to local communities of color and finding ways to affirm expertise and opportunities for equal partnerships can signal that the institution is serious about diversity.

### One Person: The Importance of Leadership

As a starting point to developing a campus-based action plan, it is important to have senior institutional leaders who “get it” and are courageous enough to talk about diversity with all its intersections and interlocking complexities. One person, especially someone in a role of institutional leadership, can communicate with conviction and support programmatic steps that create ripple effects that contribute to building a culture of inclusiveness for all community members. What I have witnessed is that leaders who set this tone and embody a commitment to diversity encourage others to do the same. Change efforts are most effective when leaders:



## Movement that integrates critical thinking into action results in the learning needed.

- articulate a compelling vision for the importance of diversity based on theological and educational convictions;
- ensure that efforts of planning for diversity campus-wide move beyond comfortable short-term initiatives;
- set the tone and convey accountability of those given the responsibility for developing various facets of this work;
- encourage widespread ownership that contributes to campus-wide synergy for change that empowers others to speak about matters of diversity;
- ensure that those holding specific spheres of responsibility (e.g., student affairs, human resources, academic affairs, chapel/spiritual life) are working to address barriers that have hindered the development of a campus climate that welcomes all students and employees; and
- provide clear support, both in words and resourcing, for identifying and engaging the tools needed to do the work.

**YVONNE RB-BANKS** was a professor of education at the University of Northwestern – St. Paul (St. Paul, MN) at the time of writing. Since the book's publication, she continues to serve as an adjunct professor there as well as serve more broadly as a higher education consultant.

Courtesy of Missouri Baptist University

## RAISING UP THE NEXT GENERATION OF LEADERS

### GLEN KINOSHITA

The first conference of what was to become known as the Student Congress on Racial Reconciliation (SCORR) took place in February 1996 at Biola University. The original intent was based on the need to create a space for those desiring to connect with others who daily navigated being students of color, as well as those who valued an appreciation for diversity within the context of a predominately white institution. SCORR's vision is “to be an annual gathering where attendees experience instruction that broadens their perspectives, dialogue that enhances critical thinking, and artistic expression that inspires creativity.”

In the early days, the conference was predominately regional, serving Christian colleges and universities in Southern California. The feel of the gathering was intimate, as conversations addressed topics such as promoting diversity in a Christian context and addressing systemic injustices. Those who yearned for such dialogue found a place where they could be free to explore and think deeply.

As time progressed, the attendee demographics began to shift. Several departments on Biola's campus, as well as other institutions represented at the conference, began requiring student leaders (e.g., student government, residence life, etc.) to attend SCORR. Many of these student leaders either were new to the conversation or had not given much thought to topics relating to diversity. Because much of the content was unfamiliar, some participants experienced cognitive and emotional dissonance, expressing that they felt confused or guilty when conversations addressed ethnic identity development or framed diversity issues as being systemic in nature. Yet other attendees yearned to go deeper, and sought for ways to implement structural change on their campuses.

As a result, I expanded the conference to utilize a developmental perspective referred to as “sequencing,” which essentially programs according to the current developmental level of the student. Diane Goodman explains this developmental perspective, suggesting “that change occurs through particular sequences. As one's current perspective or way of being becomes inadequate, this creates a sense of disequilibrium, and the impetus to move to new ways of seeing and being.” Goodman further described the concept of sequencing by citing the work of Harvard scholar Robert Kegan, who identified three phases of growth: confirmation, contradiction, and continuity. By utilizing this sequencing method, we constructed workshop sessions into tracks structured around this model.

The confirmation phase is appropriate for those new to the conversation on diversity. Sessions for those in this phase in-



cluded introductory concepts of intercultural competence and established why addressing issues of equity and inclusion is important, including the biblical foundations that establish the value of diversity from a theological perspective.

The contradiction phase engages the dissonance that conversations on diversity and justice often evoke. Conference sessions designed for those in the this stage address issues of systemic injustice, such as power and privilege, while also allowing participants to engage in dialogue on topics such as biblical justice, internalized racism, and other forms of oppression. The process used to stretch and challenge participants during the contradiction stage involves integration of thought and emotion in learning, with facilitators carefully managing the affective domain.

In the continuity phase, students are urged to continue the process they started during the contradiction phase. Goodman has described the goal of this step as wanting “to help students integrate and apply their new knowledge and awareness. They are seeking to recreate a sense of equilibrium.” Movement that integrates critical thinking into action and leadership results in the continuation of learning needed in our institutions.

Over the years, I utilized a more collaborative approach that involved the student development deans and directors who sent student leaders to SCORR. We discussed that wherever possible, it is important for students to engage topics of diversity prior to attending SCORR, as well as to debrief afterward, thereby conveying the point that diversity, equity, and inclusion are leadership values.

Another significant element through the years has been the presence of the arts. Music from various cultures, especially as it relates to worship, is embedded throughout SCORR. Other expressions of creativity such as graffiti art, dance, spoken word poetry, and drama are present every year. On average, 15 to 17 Christian colleges and universities from across the country send delegations to SCORR, in addition to attendees from the Biola community, with annual conference attendance now averaging 900 students and staff. The future of SCORR will no doubt encompass sessions for faculty and staff, which will further broaden the scope and impact of the conference.

**GLEN KINOSHITA** is the director of Imago Dei initiatives at Biola University (La Mirada, CA). In addition to directing the annual SCORR conference, he engages in faculty development for intercultural competence and serves as adjunct faculty in the department of sociology and the Cook School of Intercultural Studies at Biola.

## CHANGING A CULTURE: THE FRESNO PACIFIC UNIVERSITY SAMARITAN SCHOLARSHIP STORY

### DINA GONZALEZ-PINA

The story of Fresno Pacific University (FPU) choosing to make “Samaritan Scholarships” available to undocumented students begins in California’s Central Valley. The city of Fresno is a community where the neighboring farmlands are rich and able to produce food for the state, the nation, and the world. In the minds of some Americans, this region is known as the food basket capital of the world.

Although primarily white farmers own the Central Valley that surrounds Fresno, it is the immigrant Hispanic community that works the land, often in 110-degree heat, giving of themselves to produce its crops. Approximately 80% of the labor force in the farm-working community is undocumented; no one with any kind of education, English language skills, or vocational skills would choose to work in this physically demanding agricultural work.

It was in the year 2000 that a group of local high school counselors approached Fresno Pacific University advocating for educational access on behalf of their talented undocumented students. At that time, most California postsecondary institutions would accept undocumented students only if they chose to pay tuition fees as “out-of-state” students, representing a hurdle that was impossible to surmount for some of the most vulnerable and economically impoverished students, who have come to be known as “dreamers.” Although the local public university had invested in these students, most of these students were unable to pursue their career goals unless they were able to secure a scholarship or financially commit to the high cost of education.

What the high school counselors who approached FPU did not know at the time of their request was that FPU had adopted an internal policy in response to California’s concerns over “the browning of America.” The institutional policy at that time asked that if an employee suspected any student of being undocumented, a report was to be made to the administration. How do you move a faith-based educational institution from a place of patrolling and hostility to a place of welcome and embrace? That process required a combination of prayer, relationships, education, negotiation, and lots of patience. It took ethnic Latino staff to cast a new vision that included these students.

In order for this new vision to be implemented, numerous meetings were held within the university, beginning with the admissions team wrestling over this situation that brought together matters related to policy, financial need, and institu-

tional vision. Once the admissions recruiters/directors were in agreement regarding a commitment to support undocumented students to attend FPU, the next step was to move toward convincing a few of the administrative leaders, all of whom were white, to consider the need to provide educational opportunities to those living in the local community.

Making progress on this issue within the institution required several meetings and actively engaging a variety of people in a cross-cultural dialogue and experience. A small number of us (Latino and white) joined a local “Voices of the Valley Tour” directed by the Mennonite Central Committee (MCC), an organization that works on issues related to immigration and faith. This tour consisted of encountering the immigrant undocumented farm laborers in their agricultural work settings to hear their hopes and dreams for their children. These workers also shared with the group their challenges in seeking proper documentation with the broken immigration system. Another critical step in moving our institution forward was providing opportunities for key administrators to meet with potential undocumented students, who told stories of personal struggles and racism faced by members of immigrant communities as they sought

acceptance and opportunities. One result of those dialogues was a deeper commitment to the university becoming a place of biblical compassion and justice, rather than a place of indifference or judgment regarding their situation.

In 2001, Fresno Pacific University established a program of offering two full-tuition Samaritan Scholarships each year to two students who meet established criteria, in response to the request of the community and the institution’s commitment to its biblical values (see the university website for criteria). The first student to graduate from FPU after receiving this scholarship continued his education at Duke University and now serves as a practitioner in the impoverished farm working community of Firebaugh, California. As of 2017, FPU has graduated more than 50 Samaritan Scholars with degrees in almost all of the 30-plus majors offered at the university. The students who have been supported through Samaritan Scholars funding have a graduation rate of 100% in four years or less. These students have graduated with academic honors and have been some of FPU’s best athletes, musicians, and academic scholars. Many of these Samaritan graduates have continued to complete master’s degrees in fields such as business, social work, education, and chemistry; some have



Courtesy of Fresno Pacific University



# Making progress required actively engaging a variety of people in cross-cultural dialogue.



completed doctoral studies in areas of the health sciences. A few have been able to successfully navigate through the legal process and have obtained their residency and citizenship. In the past years, these undocumented students were able to travel abroad with academic cross-cultural programs offered through the university. Over two summers, 20 undocumented students from Fresno Pacific University participated in study abroad programs in Latin America (Colombia and Guatemala).

Living out the scriptural mandate of Matthew 25:35 (“I was a stranger and you took me in,” NHEB), FPU has provided for these students an opportunity to continue their academic dreams, to deepen their spiritual faith, to develop peer relationships, and to be “seen.” For other institutions that might be interested in creating a program like the Samaritan Scholars, what follows is a list of suggested action steps.

First, find out what your campus might already be doing in this area. Meet with the professionals in the admissions office and ask if they have an application process for undocumented students, what resources are available, and whether admissions counselors have been trained and assigned to serve this specific population. Additionally, you might want to ask if your institutional recruiters have developed a relationship/partnership with local immigrant church congregations that serve families with these specific needs.

Second, find out what the authorities in your community are saying to high school students who are undocumented. High school counselors, local ethnic pastors, and local ethnic leaders are positioned to offer helpful guidance in terms of postsecondary institutions that are welcoming of undocumented students. If such students are not considering or currently attending your institution, it might be that they are unaware of their welcome to your campus.

Third, know your state laws as they pertain to funding undocumented students. Although some states have allocated resources (in-state tuition, grants) to support the education of undocumented students, others have not.

Fourth, in conversation with the financial aid director at your institution, be aware of whether aid might be committed to funding scholarships for these students. If there is institutional willingness and concern to support undocumented students, meeting with staff in the advancement office could open doors to donors who have a burden or passion to make higher education accessible to these students. In concert with key institutional leaders, find acceptable ways to pursue the creation of a similar scholarship fund to serve generations of future students. 🙏

**DINA GONZALEZ-PINA** was assistant dean of multicultural ministries at Fresno Pacific University (Fresno, CA) and now serves as ethnic and gender equity specialist at the Mennonite Central Committee.



For more on where Christian higher education is in advancing racial and ethnic diversity, visit [www.youtube.com/CCCUvideo](http://www.youtube.com/CCCUvideo).

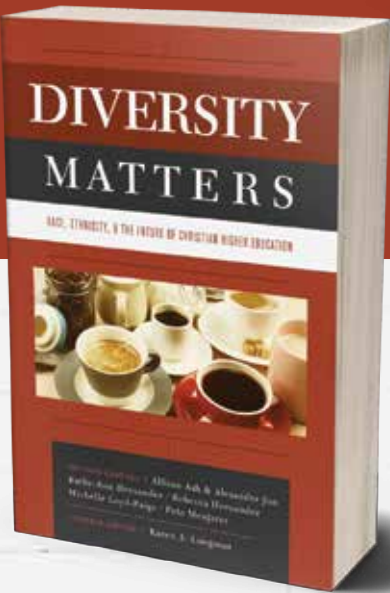
Shutterstock

# DIVERSITY MATTERS

Each chapter in *Diversity Matters* includes important discussion questions for administration, faculty, and staff.

“We are at a critical moment in Christian education in regard to diversity. With the demographics of our nation changing dramatically every year, it is imperative that the church and Christian institutions of higher learning keep pace with this changing reality. To that end, *Diversity Matters* offers sound advice to all who wish to join in this necessary progress.”

—Noel Castellanos, President, Christian Community Development Association



ISBN 978-0-89112-454-2 | \$29.99  
www.acupressbooks.com | 877.816.4455 (toll free)

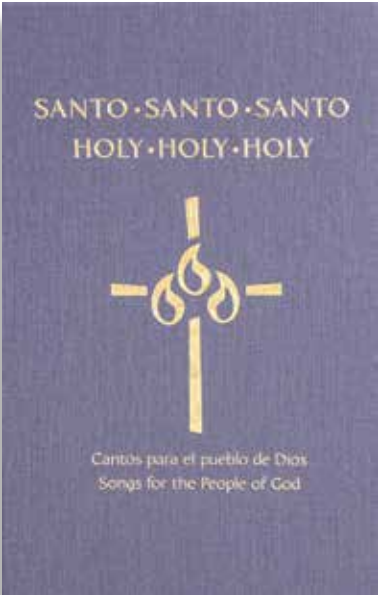
**SECTION EDITORS** / Allison N. Ash & Alexander Jun  
Kathy-Ann Hernandez / Rebecca Hernandez  
Michelle Loyd-Paige / Pete Menjares

**GENERAL EDITOR** / Karen A. Longman

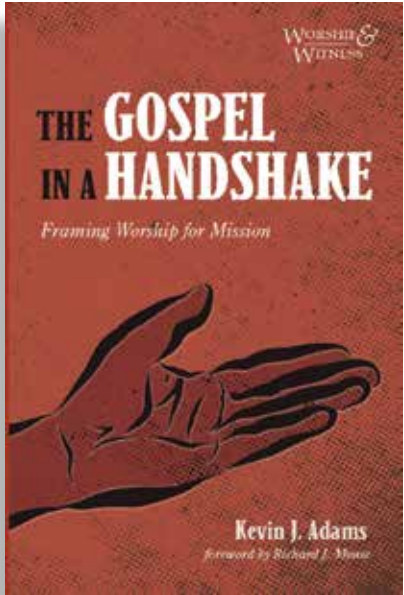
CALL ACU PRESS FOR SPECIAL DISCOUNTS  
ON ORDERS OF 10 OR MORE



CALVIN INSTITUTE OF CHRISTIAN WORSHIP  
WORSHIP.CALVIN.EDU



GIA PUBLICATIONS, 2019



WIPF AND STOCK, 2019

## RECENT PUBLICATIONS

for the study  
and renewal  
of worship





# Beyond the Classroom

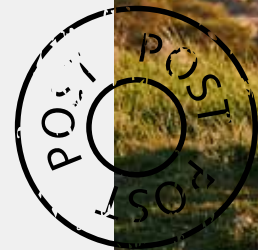
Alumni of CCCU's BestSemester programs share how their experiences helped them better engage a diverse world.

**ONE OF THE BEST** ways to promote growth in intercultural competency is to step outside of what is familiar and engage a new community. Whether that's in a new U.S. city like Nashville or Los Angeles or in traveling to a new continent entirely, hundreds of CCCU students do this every semester when they participate in the CCCU's BestSemester off-campus study programs. These programs push

students to learn beyond the classroom in experiential learning contexts that increase their understanding of the world and their role in it.

We asked some recent program alumni to share how their participation in BestSemester programs made them more aware of the importance of diversity and better equipped them to engage in a pluralistic society.

Shutterstock



Courtesy of Janelle Bargerstock; Courtesy of John Lewis

## JANELLE BARGERSTOCK

*Messiah College  
Middle East Studies Program*

Reflecting on my time at the Middle East Studies Program (MESP), I am reminded that it is in times of extreme discomfort that I have experienced the most growth and change. While everything around me felt complex and strange, I felt my core beliefs and values shifting and deepening as I learned about the cultural, political, and social aspects of the community around me. One such moment came during our travels throughout the Holy Land. Hearing Israelis and Palestinians share their stories openly showed me that truth is best found in the stories of everyone; there is unbelievable beauty in diversity of culture and thought. As a sociology and

anthropology major, I found it fascinating to be fully immersed in such a rich and diverse culture.

My experience pilgrimaging with MESP was a way for me to go beyond a verbal desire to understand those who hold different beliefs than I do and instead engage practical steps towards mutual acceptance of others by recognizing their humanity first. When we first seek to learn from others, we allow others to change our own narratives. And when we go beyond that to seek the divine image of God in everyone – even our enemies – that is when our lives are truly changed.

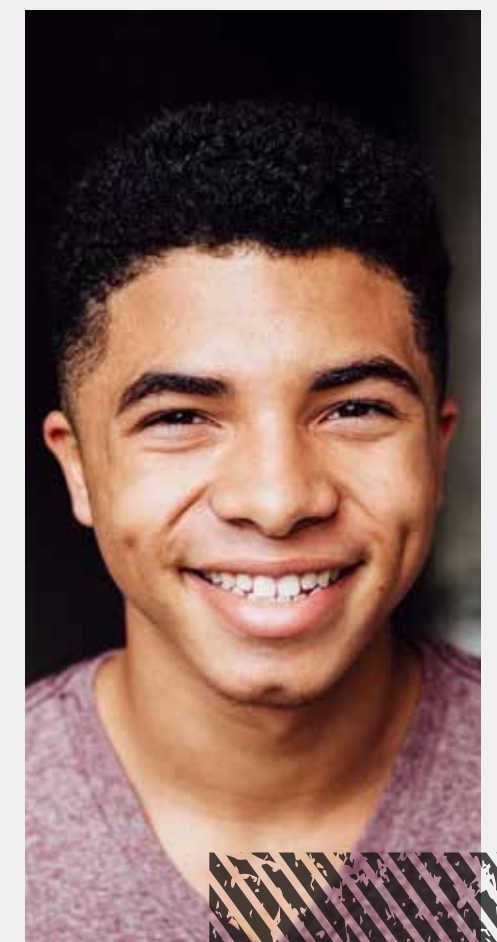
## JOHN LEWIS

*Olivet Nazarene University  
Latin American Studies Program*

My experience at the Latin American Studies Program changed my life in ways of eternal significance. It opened my eyes to the diversity that exists in every corner of the world. I suppose that I expected racial lines to be a bit more blurred in Latin America. However, after living in Costa Rica, I learned that the country is home to large populations of Afro-Caribbeans, Guatemalans, Nicaraguans, Chinese, and indigenous groups. This was not the only thing that surprised me. In this country where *Todos somos ticos*<sup>1</sup> – “We are all Costa Ricans” – I was surprised to find that racial tension and prejudice did, in fact, exist among these different groups. Turns out that the lines are not as blurred as we would like to think they are.

At LASP, I saw how the different cultures and heritage that we bring to the table add the richest layers to our existence. My time at LASP gave me an appreciation of and admiration for the variety in nationality, religion, language, and color that exists among societies. I believe that we, in our diversity, are infinite expressions of a God whose multi-colored image we reflect. My heart now not only appreciates a pluralistic society but is drawn to it. Our LASP professors told us something in the first week that I can now attest is true: This experience has forever changed the trajectory of my life.

<sup>1</sup> Editor's note: “Tico” is a colloquialism for a Costa Rican native.



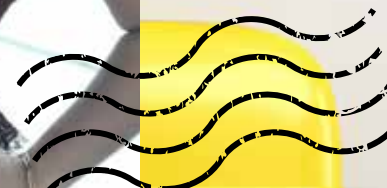


## LEIBY SOTO

*Messiah College  
Uganda Studies Program*

“Diversity” is a word that encompasses many aspects of life and has, in fact, defined my life as a Dominican woman living in New York. The Uganda Studies Program provided me with the opportunity to immerse myself in a different culture. God is an incredible Creator who has allowed us to enjoy the masterpiece of diversity. I was open to learning, observing, and questioning in order to increase my knowledge about the culture, and I was able to create authentic relationships with my Ugandan peers and host families. As a result, there was an exchange of cultural knowledge and awareness, and my genuine friendships allowed me to be vulnerable and acknowledge my limitations. Diversity builds community because even if we are not the same, we are able to have mutual respect, understanding, love, and care for one another.

Uganda gave me the opportunity to learn how to truly engage and take initiative in a new environment. This has prepared me to be more intentional in my community in New York and at Messiah College. Uganda has taught me that it is going to be challenging to cross cultures and step out of my comfort zone. Studying abroad has given me the confidence and excitement to continue to engage in differences. Uganda has reminded me that God created a world that is not supposed to be stagnant in sameness but eager and excited to discover the unity in our diversity.



Shutterstock

Courtesy of Leiby Soto;  
Courtesy of Tristan Ortiz

## TRISTAN ORTIZ

*Southeastern University  
Los Angeles Film Studies Center*

Coming from a small town that no one has heard of to Los Angeles – one of the most populous metropolitan areas on the planet – to chase a life dream can be an utter culture shock, even for those willing to take that step. Los Angeles is a diversity hub – to live there is to be in a mosh pit of different types of people from different backgrounds, religions, languages, and ethnicities. Yet while studying at the Los Angeles Film Studies Center (LAFSC), my eyes were opened to see that diversity isn't what keeps people apart; it is how people come together. It is how the city itself operates.

LAFSC plucked me from a town full of Latinos who looked a lot like me to an epicenter of diversity where I not only learned about the film industry but also witnessed how others view the world. My time in Los Angeles taught me that it isn't our like-mindedness or what we collectively believe that makes the United States the nation that it is. It is the coming together of people of all types and all backgrounds to a place where we can experience life not divided but as one. 🌎





# FINDING UNCOMMON GROUND

In a society fractured by tension, how do we move forward?

Interview with John Inazu

**CAN PEOPLE WITH DIFFERENT VIEWS TRULY LIVE IN PEACE?** Looking at news headlines or our social media feeds, it can feel like the answer to this question is a resounding “no.” Yet when we posed this question in the Fall 2016 *Advance* to John Inazu, a professor of law and religion at Washington University in St. Louis and a leading First Amendment scholar, he argued it was not only possible, but that it was also crucial to do so, and that Christians – especially Christian colleges and universities – can serve as models.

Four years later, Inazu has a new book out, which he co-edited with pastor and author Tim Keller (for an excerpt from *Uncommon Ground*, see page 50). Joy Mosley, CCCU’s director of government relations, interviewed Inazu to see what, if anything, has changed over the last few years about his views on First Amendment freedoms, confident pluralism, and common ground in a fractured, conflicted world – and the role for Christian higher education among it all. The interview has been edited and condensed for length.

**JOY MOSLEY:** One of the most well-known First Amendment freedoms is the freedom of religion. In an increasingly secular America, how do you see this freedom both being upheld and being challenged?

**JOHN INAZU:** There are a couple of considerations. One is that the First Amendment talks about the “free exercise of religion,” and one of the important questions today is what counts as “exercise”? Is it mostly belief, or worship, or does it extend to the other things that religious believers do in their lives? When a substantial part of the population professes no religion at all, the unquestioned assumption that religion extends to all parts of life starts to diminish in the broader culture. Many people in the past would have presumed that religious exercise was a broadly construed concept that touched all aspects of life. That’s no longer a given today, which means the argument for religious freedom needs to be made anew.

I think another challenge of increased secularization is that a significant demographic that professes no belief in any religion will not intuitively recognize or value the need for freedom of religion. When we had religious differences in past eras – even when people had different faiths – they all mutually recognized the significance of religious freedom. But if you don’t actually believe in religion, it’s harder to see why it might be important.

Shutterstock





John Inazu



Joy Mosley

**Back in 2016, you talked to us about how pluralism can help us live together in an age of division, and now you've written a book with Tim Keller on living faithfully in a world of difference. So how has society's understanding of pluralism changed since 2016 – if you think it has changed at all?**

Four years is not a long time in the course of history, but it sure feels like it has been a long time. There seems to be – particularly with national politics – an increased sense of exhaustion, and social media rhetoric seems to have intensified in the last four years. I think that the shrillness of disagreement has increased – or, at least, it hasn't gotten better.

Another thing that we're seeing on both sides of the political aisle is an increased sense that politics and political parties are what will save people. With the diminished value of religion for many people and the increased stakes of what politics seems to represent, there seems to be a move toward sacralizing the political – to a point where the political becomes the totality of what's important in life or the primary marker of one's identity. I've even noticed that with some of my students – they've started to talk about how their political identity is core to who they are and to what motivates them, and I don't think I saw that even a few years ago.

**You also discussed in 2016 the importance of finding common ground, acknowledging that we can't overcome all disagreement. This new book is called *Uncommon Ground*. So, how should we hold these two concepts in tension, recognizing that there is both common and uncommon ground?**

I think the ability to find common ground begins by being clear about what your differences are. When you know who you are, what your purpose is, what you value, then you're more easily able to partner across difference and find those places of common ground. When you're not sure about who you are or what you're doing, it's harder, riskier, and more threatening to try to dip your toes into unfamiliar waters because you're not quite sure how they are going to affect you.

We also need to understand the limits on partnering that flow from the differences that we have with others. One of my

criticisms of arguments for religious pluralism in the 1990s is that too often, those arguments glossed over our disagreements for the sake of unity. But real unity and finding common ground requires naming our differences first. That means – as a practical, a political, and a social matter – we're not going to agree on everything.

**What are some challenges people of faith face as a result of pluralism?**

With an increased recognition of difference and diversity in society, we find a lack of ability to find or name consensus or to agree on common terms. So the more diversity we recognize in society, the harder it is to agree on common ideas. I think for a lot of Christians, in particular – who've been used to having a cultural baseline or discourse for their own beliefs for a lot of our country's history – the increased questioning of fundamental premises and the recognition of a more diverse set of voices in society means that it's harder to feel like you have consensus. It's sometimes harder to name shared purpose or ideas. A corollary is that sometimes people feel more threatened or more anxious as a result. The reality of difference is that the more difference there is, the harder it is to name that which we have in common. And that's hard for everyone, including people of faith.

**You mentioned Christians used to feel like there was more commonality with other citizens in understanding their beliefs, and now that's fracturing. How do you think we deal with that fracture?**

I think a hopeful, confident Christian faith can recognize that the message of the Gospel and its manifestation in culture does not depend on who runs culture or who runs politics; it depends on the ability to live a life of faithful witness. Take the example of Christmas celebrations in public schools that used to include concerts and decorations and words that were rooted around a Christian understanding of Christmas. Today we have moved to more of a generic holiday celebration. And I think Christians should be fine with this change – we should double down on the significance of recognizing and remembering Christmas in our churches and religious organizations and then graciously engage with and love our neighbors who have different faiths, instead of feeling like there's a loss of Christmas because certain social institutions no longer celebrate it as they once did. We recognize and affirm that the meaning of Christmas is far greater than whatever a particular school or society might say about it.

**How can Christian college and university leaders assist their campus constituencies and their neighboring communities in living faithfully in this time of difference?**

I teach at a non-Christian university, but I also deeply value Christian higher education, particularly when it combines for-

WHEN YOU KNOW  
WHO YOU ARE,  
WHAT YOUR  
PURPOSE IS,  
WHAT YOU VALUE,  
THEN YOU ARE  
BETTER ABLE TO  
PARTNER ACROSS  
DIFFERENCE AND  
FIND COMMON  
GROUND.



mation and discipleship with intellectual challenge and rigor. And I see this among many of the students I encounter from these schools and from the colleagues I know who teach at those schools. I think it is important for leaders of Christian institutions to recognize the significance of forming the next generation at the intersection of faith and intellect. One way to do that within Christian colleges and universities is to maximize the opportunities to engage in unsettling and unfamiliar ideas – to do this within the integrity of the institution, but not to be afraid of difference or challenging ideas. I'm encouraged by the number of resources that exist to help educators and administrators do some of this work.

I'm thinking of Marion Larson and Sara Shady's *From Bubble to Bridge*, which is specifically written for students at Christian colleges and universities. How might these students think of their time in those schools not only as a time for their own formation but also as preparation for engagement in the world? Or the organization that Kevin Singer and Chris Stackaruk started called Neighborly Faith, which is about inviting and equipping Christians to engage with their Muslim neighbors, especially here in the States. Or my friend Eboo Patel's organization, Interfaith Youth Core. I think all of these are tremendous resources and opportunities, and leaders of Christian colleges and universities can invite these folks in to help train and form the next generation of Christian leaders.

**You recently wrote an article discussing the various freedoms of the First Amendment, and you mentioned that freedom of religion is not the only freedom that's vital to protecting our religious liberties. Can you flesh out that idea out for us?**

The nature of civil liberties and the First Amendment protections means that legal arguments are not static. They change with how courts and others interpret the meaning of words and phrases. Right now, the free exercise of religion doesn't always offer the strongest and best protections. For that reason, it's important to understand how other First Amendment rights also protect religious expression and religious practice. One of the most important today is the right of free speech, which has been interpreted in the last 40 years to cover far more expression than it used to, including religious expression. So religious believers and advocates for religious liberty should not shy away from making free-speech arguments, which can also protect religious freedom.

Another area that I've written quite a bit about is the right of assembly. The way in which we protect and encourage the private groups of civil society to include religious and non-religious groups is ultimately a benefit to religious freedom as well. But I think what's important about these arguments, and a good reminder for Christians, is that we can't make these arguments purely out of self-interest. If we're going to stand up



for civil liberties, we also have to make arguments on behalf of people who disagree with us; on behalf of people we don't like; even on behalf of people who will use those very rights to challenge our views. The only way the system works is if we recognize the mutual benefit of these rights for one another.

**Could you say a little bit more about the freedom of assembly and how that is a protection for religious liberty?**

The right of assembly covers the private groups of civil society – how they form and how they express themselves in public settings. You could think of anything from a protest group, to a church, to a labor union, to a chess club. And the idea of assembly is that, within the private groups of civil society, people form and pursue all kinds of interests, and it's important to allow the spaces for those groups and those ideas to manifest apart from government control.

One place where this increasingly shows up in our current context is in non-Christian institutions of higher education, where you have Christian and other religious groups that are trying to maintain access on these campuses. And sometimes the groups encounter challenges where the administration will

allow all kinds of student groups but not the religious ones. Here's a place where Christians and others can say it's important to have the right of assembly, to be groups in these spaces, just like any other groups, and then to say just as strongly that we need to stand up for the rights of other religious groups to do the same.

**In your book *Confident Pluralism*, you discuss the civic aspirations of tolerance, humility, and patience. For some, “tolerance” can have a negative connotation – the idea that it only comes from a place of superiority, of just deigning to allow whatever practice or idea we're tolerating. And on the other hand, “acceptance” can also have a negative connotation – the idea that if we accept someone, it means we approve of behaviors that we think are wrong. Is there some terminology that can help us be more effective for affirming our own beliefs while caring for our brothers and sisters with whom we might deeply disagree?**

I think we should start by not giving up on the word “tolerance.” I agree that it is a terribly confused term, and when I speak to Christian audiences, it's often the word that causes



people the most concern. But instead of giving up on it, we can be clearer about its meaning. The version of tolerance that is defined as full acceptance or embrace of someone else's beliefs and practices is ultimately an unworkable and philosophically impossible definition. None of us actually embraces and approves all other beliefs and practices; we can all name things that we find deeply problematic and wrong.

I think a better understanding of tolerance that we can argue culturally and rhetorically is to say that tolerance gives us a way to start to separate people from the ideas they hold. We can still critique ideas, and we can still critique practices, but we can usually tolerate other people who live and work and play with us. As Christians, we can see them as image bearers.

This leads us to a greater pursuit than tolerance – Jesus tells us not to tolerate others, but to love them. He tells us to love our enemies. When we start by recognizing every human being, no matter how different their beliefs and practices are, is first and foremost an image bearer, we can move from the hard work of tolerance to the even harder work of love, even when we encounter deep disagreement.

**Is there anything that is particularly important, especially for students, to hear as a part of this conversation?**

In talking to a lot of college-aged students around the country at both Christian and non-Christian institutions, I think my challenge for Christians is two-fold. First and foremost, recognize that while you will have different identities and different commitments in life, following Christ means that your primary identity lies in his redemptive work in your life.

The second challenge, which might be harder for today's college-aged students, is to recognize that the call of Christianity is sometimes just going to look weird to the world. In today's cultural moment, if you're 19 and you're a Christian, it's probably easier to resonate with some of the more social-justice-oriented ideas in our culture. I think those are really important arguments for Christians to be engaged in and support, and quite frankly, earlier generations of white Christians have not adequately done so. But it's also harder to be distinctive when you think about other aspects of Christian identity that don't meld so easily on social media or other parts of culture. Part of the challenge for Christians, and

Christian students, is to be clear about who you are and not to be afraid of being at times very different from the world.

**That makes me think of one of the big challenges our campuses face: social media usage on campus and training students – and, frankly, everyone else on campus – how to engage with this medium that allows for a lot of interaction without a lot of face-to-face consequences. And so I wonder if you would have any thoughts on that in light of what we've been talking about today.**

I think the combination of social media and technology represents one of the most significant challenges for Christian formation in the West today, and that's certainly true for students and faculty and staff at Christian colleges and universities. It's not to say that social media is all bad, but you can't spend your entire life there; you have to work hard for face-to-face arguments and for sustained reading and for the kinds of things that aren't clickbait driven by wildly expressive or sensational pictures or headlines. I don't know how to do that without taking radical steps toward a different kind of formation.

One place to start is by reading books like Andy Crouch's *Tech-Wise Family* – which is not just for families but for everyone – and taking seriously the immense spiritual challenges that come with technology and social media. And then I think that Christian schools have a real opportunity to try some radically different practices. I don't know what those are, but I do think that they're going to have to be more radical than I've seen. Maybe it means significant limitations on when people are using phones and technology, or even a kind of community agreement to read a diverse set of news sources and newsfeeds. Without that kind of shared communal existence, it doesn't matter what you're doing in the classroom or in a chapel service or in a convocation talk – that's a few minutes out of the week, and then everyone jumps right back into their own influences and inputs. And if you're being formed in the rest of the week by an eclectic and often unhelpful set of influences, it's very hard to sustain real community.

On the other hand, we also want to avoid an Orwellian mindset of censorship and control, especially within Christian discourse. The challenge is immense, but I think that Christian colleges and universities are the kinds of institutions that can lead the way in addressing them.

**The First Christian University in Russia**  
“Reads more like a spy thriller.” PHILIP YANCEY

**JOHN A. BERNBAUM**  
spent nearly two decades with the CCCU in Washington, DC, where he founded and directed the American Studies Program, served as CCCU executive vice president, and developed the Russian Studies Program.

**OPENING THE RED DOOR**  
THE INSIDE STORY OF RUSSIA'S FIRST CHRISTIAN LIBERAL ARTS UNIVERSITY

**ivp Academic**  
shop.ivpress.com

**PHYSICAL PLANT MANAGEMENT SPECIALISTS**  
*Making College & University Campuses Picture Perfect*

**CUSTODIAL  
LANDSCAPE  
GENERAL MAINTENANCE  
EVENT PLANNING & SETUP  
SECURITY**

**National<sup>®</sup>**  
Management Resources Corporation

800.292.9323  
**WWW.TEAMNATIONAL.COM**

Shutterstock



# The Power of Words

How writing helped me find uncommon ground in the midst of conflict.

**TISH HARRISON WARREN**

**IN THE MIDST** of my ordination process, I also worked in campus ministry with graduate students and faculty at Vanderbilt University. Then one spring day in 2011, Vanderbilt's director of religious life told me that our standing as a campus ministry group was in jeopardy. We either had to drop our requirement that our student leaders affirm our doctrinal and purpose statement, or we would not be allowed to remain on campus.

This local campus conflict quickly escalated into a widely covered news story. We soon found that some media distorted the complicated facts on the ground. The conflict at Vanderbilt became an easy trope. Depending on the ideology of the audience, this was a story about the liberal, secular university oppressing the meek and mild Christians on campus, or alternatively, about the bigoted and backward Christians getting their just desserts from the heroes of progress.

We started to see that if we did not tell our own story, our story would be told for us, and it would be misrepresented in half-truths and culture war outrage.

So I began to write.

My coworkers and I started a blog to keep our constituents, students, and the watching world updated on what was happening on campus. We decided to write collectively, without using individual names: we were writing as a community on behalf of a community.

Through our blog, and through essays I wrote in the campus newspaper, we tried to make a case for preserving a diversity of viewpoints and ideas on campus instead of flattening differences by stamping out creeds and religious communities.

In the end, we were kicked off campus with fourteen other religious organizations, which collectively represented nearly 1,400 students. Through it all, I wrote.


That year I wrote, in part, to argue — to attempt to get at the truth of things. I wrote to engage in debate in a way that I hoped brought clarity and light in a dim and turbulent time. And during that year of controversy on campus I saw, in a new way, the power of words.

Early into the controversy, my supervisor in campus ministry charged our team to never say or write anything that we wouldn't say or write in front of the most hostile university administrator. We wanted to guard against unnecessary conflict. But beyond the pragmatic art of diplomacy, our supervisor reminded us that we were called to love others, so we needed to talk and write about those with whom we disagreed in terms they would recognize. The scriptural command to “Do to others as you would have them do to you” (Matt. 7:12) required us to use our words carefully and respectfully.

And here was the small miracle I found: the way we used words shaped us. Our supervisor's admonition to use words charitably shaped how we felt about the university and its administration — it actually made us feel more charity toward those with whom we disagreed, and it changed our understanding of what was happening. It would have been much easier, and more attention-getting, to write a scorched-earth takedown of liberal elites in the academy. Our more nuanced task was to disagree publicly and try, however fumbling and imperfectly, to use words and arguments that were truthful yet humble and that respected the dignity of those with whom we were arguing — to be people who spoke and wrote with conviction, but who resisted the short-lived sweetness of self-righteous vitriol. This task kept us on our toes and forced us to lean into the tension of trying to maintain meaningful relationships with those who rejected us.

But that year I also bumped into the limit of words. I honestly believed that if I could make the right argument, quote the right authorities, change the narrative, challenge the categories—if I could write well enough — we could resolve our conflict. But I discovered that no amount of winsomeness or intellectual rigor or cultural engagement or nuance would be sufficient to bring about reconciliation. Words are never, in themselves, salvific. They cannot rescue us from misunderstanding or fear. They do not have the power to finally conquer our own propensity for smallness and selfishness, foolishness or shortsightedness.

As Christians, we use words knowing they help us only to the extent that they lead us to truth, and ultimately to the Word, who was before all words and who judges and redeems all things — even our own glorious and unruly, luminescent and limited, little words.

*Adapted from Uncommon Ground: Living Faithfully in a World of Difference, edited by Timothy Keller and John Inazu, with permission of the publisher.* 

**TISH HARRISON WARREN** is an Anglican priest at Church of the Ascension in Pittsburgh, Pennsylvania.



## 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](http://apu.edu/highered)



God First Since 1899





# Healing Racial Trauma

A necessary primer in understanding and overcoming the lasting trauma of racism.

REVIEW BY PETE C. MENJARES

**IN WRITING** *Healing Racial Trauma*, Sheila Wise Rowe has given the faith community a gift: hope. It is hope wrapped in personal stories of those who know what it is like to experience racial trauma, live through the pain, and come to a place of Christ-centered healing. The outcome is resilience sustained by an enduring relationship with God and rooted in an active commitment to the biblical values of love, peace, and justice.

Rowe is immensely qualified to teach us about the negative effects of racial trauma – not only current racism we see today but also the ongoing, lingering, intergenerational effects of historic racist acts – and to point us to the path to freedom. An African American woman of faith who grew up in racially segregated Boston, Rowe is a counselor, spiritual director, church leader, and Bible teacher who brings a lifetime of experience, professional practice, and ministry to bear on this much-needed topic.

Citing research, interviews, and personal stories, Rowe establishes the reality and persistence of racism and racist acts against people of color today. As a reader, I found the detailed overview of the types of racism helpful (i.e., interpersonal, systemic, internalized), and her ability to illustrate racial oppression through biblical stories was particularly insightful. The glossary of terms at the end of the book is an additional resource that readers will appreciate.

The facts are: Racism exists today in multiple forms, and the resultant racial trauma is real. Rowe defines racial trauma as the “physical and psychological symptoms that people of color often experience after a stressful racial incident,” and she identifies a wide range of effects, including depression, hypervigilance, pessimism, substance abuse, and relational dysfunction. She shares the impact of some of these effects on her clients, family, and members of the faith community, illustrating the profound negative effect racial trauma has not just on an individual, but in families and communities for generations.

Rowe reminds us that healing is not a quick fix, nor is it pain-free or even guaranteed. Rather, healing is a journey in which the will of the wounded is lovingly conformed to the will of God until trauma and brokenness ultimately give way to healing and wholeness. Rowe says that the healing journey needs to be Christ-centered, grounded in the complete work of Jesus on the cross, and accompanied by care, prayer, and biblical truth. Healing requires the wounded to confront painful realities through both internal work (e.g., soul repair) and external work (e.g., re-humanizing the other).

Rowe ends by focusing on resilience – a necessity due to the persistence of racism in the world and the inevitability of the healed being hurt again in the future. She defines resilience as

the ability to face, learn, and grow stronger from life’s challenges. It is rooted in a personal relationship with God, the hope of Jesus’ resurrection, and a commitment to the biblical values of love, peace, and justice. However, the resilience required to sustain one’s activism must also include a plan for holistic self-care that attends to the soul, spiritual, emotional, relational, physical, and vocational dimensions of one’s life.

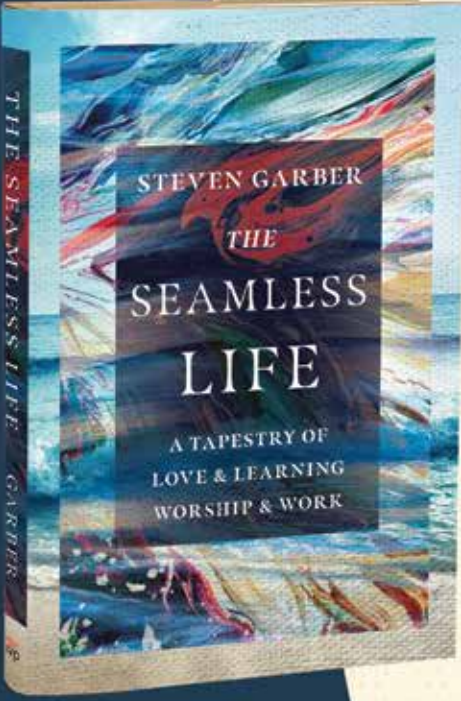
The stories and interviews in the book are revealing, moving, and deep. I know firsthand that the effects of racial trauma cut across racial lines, and they affect everyone in every department on campus. Racial trauma is real and present on our campuses. It has prompted some to leave Christian higher education, some to remain wounded amongst us, and some to find healing and be models of resilience for us.

I began my racial reconciliation journey in the CCCU over 25 years ago; I know the good, bad, and ugly sides of this kingdom work. Not surprisingly, the book caused me to reflect prayerfully upon my own experiences and the effects on my soul. The reflections and prayer prompts at the end of each chapter proved invaluable. I learned that I must continue to guard my heart from unholy anger and un-forgiveness towards those who inflict racial trauma on others, and to know when

to withdraw from the battle so I can live to fight another day. I am grateful that Jesus continues to reveal himself to me in this journey through prayer and worship, the kindness of others, the hope and encouragement of scripture, and by good books like this one. However, if I intend to be in this work for the long haul, I must be, in Rowe’s words, “empowered by the Holy Spirit to drive a spoke in the wheel that will alleviate fear, ensure safety, address racism and injustice, and dismantle the systems and ideologies that keep us apart.”


There is no easy way, but Sheila Wise Rowe has enlightened our understanding of the causes and sources of racial trauma, given us a language to name the pain and wounds, identified milestones on the path to healing, laid out a biblical framework to guide us, and given us hope. There is more to do at our Christian colleges and universities, but with the tools outlined in this book and God’s help, together we can create campuses of inter-ethnic healing characterized by freedom from racial trauma. 🙏

**PETE C. MENJARES** is provost and senior vice president of academic affairs at Vanguard University of Southern California (Costa Mesa, CA), on the board of trustees at Seattle Pacific University, and the CCCU’s senior fellow for diversity. Follow him on Twitter: @PeteMenjares





## REFLECTIONS ON *Life & Vocation*

*“We are all dreamers, longing for lives that are about something that matters.”*



Drawing on his own photography, **Steven Garber** shares colorful vignettes that challenge us to see **all** we are and **all** we do—our work, our play, our relationships, our worship, our loves—as significant to God and to what God is doing in the world.



Shutterstock



# Christianity, Pluralism, and Public Life

A new report highlights the value that Christian faith brings to American life.

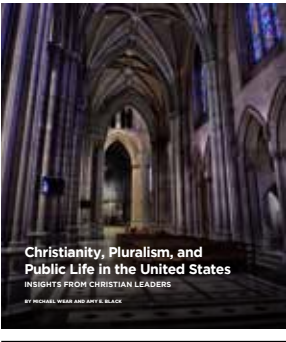
BY MICHAEL WEAR AND AMY E. BLACK

**PLURALISM**, the presence of socially or politically meaningful diversity of various kinds in a society, is a defining feature of 21st century American life. It is the source of great tensions and movements that ripple through our society and our politics. How to contend with diversity is one of the great questions of our day for political leaders, religious leaders, and the American people.

One source of meaning from which Americans have drawn wisdom, answers, and direction in the past is Christianity: its spiritual resources, its teachings, its intellectual tradition, its institutions, and the people who claim the faith for themselves. Today, however, as Charles Taylor describes in *A Secular Age*, the value of faith in public life is increasingly contested. We live in a pluralized, pressurized moment that, in Taylor’s words, stems from a “move from a society where belief in God is unchallenged and indeed, unproblematic, to one in which it is understood to be one option among others, and frequently not the easiest to embrace.” Such a change does not mean that religion is no longer relevant, but rather that new questions are now salient, such as whether religion has answers to today’s problems.

We believe faith has much to contribute. That is why our new report, “Christianity, Pluralism, and Public Life in the United States,” explores Christianity in its diverse and varied expressions and examines many resources faith provides. But before we can discuss the benefits of Christianity to public life in this pluralistic, modern age, it is important to establish more simply and unequivocally that faith is an undeniable and pervasive force in American life. That is to say, there can be no debate, particularly in a democratic society, as to whether faith and Christianity will play a role in the political life of our nation, because Christianity is so prevalent. A majority

of Americans identify as Christians; Christian institutions make up a significant part of the life of our communities; and Christian ideas and motivations continue to shape the public imagination. The desire for a politics or society that is not influenced by religion is a desire in some quarters for a politics and society without religious people. Obviously, this would be a profoundly anti-pluralist sentiment, and we reject it.



**Christianity, Pluralism, and Public Life in the United States**

By Michael Wear and Amy E. Black

Our report reflects conversations with 51 Christian leaders from across the country. Together, they represent many different Christian traditions, backgrounds, and political and theological perspectives. We asked them about their views of the role of Christianity in public life today, the way politics and faith interact, and what pluralism means for their community. We received deeply thoughtful, informed, and sometimes provocative responses to our questions.

Our report was developed with several audiences in mind. First, we hope to equip Christian leaders, institutions, and church communities with ideas and practices for living out their faith in a pluralistic context in a way that is faithful to their tradition and oriented toward the good of the community and nation in which they live.

Second, we hope this report will spark a renewed imagination among leaders in secular institutions – government, secular philanthropy, news and other media, business, cultural institutions, and more – for the positive contribution Christianity has made and can make in American public life, even in a pluralistic society.

Third, and finally, we hope this report will provoke conversations and activity at the local level, where people live out their lives and interact with diverse groups.

Our report offers several leading takeaways from our interviews with Christian leaders:

- Christian leaders are overwhelmingly positive when they talk about diversity and say that pluralism provides new opportunities for Christians to strengthen and live out their faith.
- While there is certainly significant disagreement among Christians on various issues, some of which is central to questions related to pluralism, we were somewhat surprised to find such commonality. Christians share a moral language and vocabulary – even across denominations and political and theological perspectives – that provides a foundation for working together.
- Christian leaders are highly cognizant of popular criticisms of their faith’s role in public life, understand most of the criticisms, and share many of them.
- The capacity of Christianity to support bridge-building work across various divides – religious, racial and political, among others – is significant, and there are robust pockets of this kind of work going on today.
- Perhaps the greatest contribution Christians can make in this moment is at the local level. This is for reasons inherent to Christianity – it is an embodied, incarnated faith that is deeply concerned with the person. Additionally, barriers to bridge-building, public involvement, and service are much lower at the local level, because the needs of individuals and communities are felt most acutely there.
- The American Christian institutional landscape and American Christians’ own self-understanding were formed in what was broadly experienced as a Christian society. As the nation grows increasingly diverse and Christian assumptions less widespread, existing Christian institutions need to adapt, and there is likely need for new kinds of institutions to address the challenges and opportunities posed by pluralism.
- Christianity offers theological resources that can contribute to the formation of strong, healthy civic character in a pluralistic context.
- Political and other public leaders significantly affect the nature of the role Christianity plays in American life. The way that they address – or neglect to address – Christianity (and faith, in general) has an impact on how the public perceives Christianity, as well as how Christians think about themselves and engage in the public arena.

Christian colleges and universities, and those they serve, have an important role to play. We believe that Christians have resources that can be of great benefit to America’s pluralistic future, and that the contribution of Christians in American public life should be welcomed

and supported. We look forward to hearing how the ideas in this report contribute to conversations and action around pluralism in your communities. 🗣️

**MICHAEL WEAR** is the founder of Public Square Strategies, LLC, a consulting and research firm at the intersection of faith and public life. He served in The White House Office of Faith-Based and Neighborhood Partnerships from 2009-2012, and led religious outreach for former President Obama’s re-election campaign.

**AMY E. BLACK** is professor of political science at Wheaton College (Wheaton, IL). A specialist in American politics, her research interests include religion and politics, fostering civil dialogue, and Congress. She is a past president of Christians in Political Science and served as an APSA Congressional Fellow in the office of Melissa A. Hart (R-PA).



**LEARN MORE**

To read or download the full report online, visit [www.ttf.org/reports](http://www.ttf.org/reports).

A photograph of three young adults, two men and one woman, standing outdoors and talking. They are in front of a brick building, likely a campus. One man is wearing a blue shirt, the woman is in a red top, and the other man is in a white shirt.

Learn about our no-fee tuition and graduate tuition discounts at [messiah.edu/](http://messiah.edu/)

## Earn your Master’s in Higher Education

Choose from specialized concentrations in academic support, college athletics leadership, strategic leadership, student affairs or an individualized concentration.

**Experience the academic distinction of a nationally ranked Christian college.**

**APPLY TODAY**  
717-796-5061  
[messiah.edu/highered](http://messiah.edu/highered)

Online | Flexible | Affordable

MESSIAH COLLEGE  
see anew



# Why We Still Need Christian Colleges

As the liberal arts struggle, we should rally around Christian campuses that still embrace them.

KELLY M. KAPIC

*This excerpt is adapted from an article that was first published in the October 2019 issue of Christianity Today.*

**QUESTIONS ABOUT** human purpose and meaning are essential for the health of the human person, but when do we ever take the time to explore them at the level they deserve? And when are we in an environment with experts who can help us with them? While the value of a liberal arts education and the place of religion in the academy may be in doubt at the moment, questions of meaning, purpose, and the “good life” are very much alive and well. And when we ask what human flourishing is and we fail to take God into account – as so many do – the consequences are devastating.

Without a proper Christian framework for understanding our world, we tend to belittle God’s good creation or to fragment life into compartments, where we bow to God for the “spiritual” parts of life and ignore him for the remainder. Instead, learning to love God’s creation as just that, God’s creation, puts us into a fruitful place of receiving and using the creation rightly as gifts from our loving God. Delighting in God’s gifts as just that, gifts from God, enables us to live in a healthy place, neither denigrating nor deifying creation, and enables us to hear God’s calling for us in the world he has given.


Because God has set us in a creation that he repeatedly called “good,”

Christian theology addresses all spheres of life, not just church life. It asks novelists about books, painters about art, actors about the stage, historians about the consequences of the slave trade. These Christians immersed in the liberal arts are vital to the rest of us.

A Christian liberal arts education can prepare students not simply for a job, or even a career, but for vocation – the wisdom that hears God’s call to respond with the whole self to produce meaning and purpose in God’s world. Engaging a broad swath of learning in the concentrated context of Christian higher education can encourage a fair-minded, holistic approach to life, grounded in the Scriptures and the faith of the church through the ages.



Is education at a Christian liberal arts college the complete answer to the problems of higher education? Will its students emerge as completely equipped Christians? No, obviously not. But, with all its imperfections, it supplies a depth and breadth of tools and resources unavailable to the local church and a Christian scholarly context either unavailable or largely absent at secular universities. It will help us live out one of the ways we honor God and our neighbor: by taking this world seriously.

Christians desperately need deep learning, not only in theology but in the wonder of God’s creation. What a gift it is to the church and to the world when a Christian liberal arts college graduates students who are not simply interested in a job or a career but who see their work as a calling. Whether they enter the laboratory, the classroom, or the courtroom, whether they rear children or serve as accountants, they enter their work not as a distraction from their faith but as a vital expression of it. 

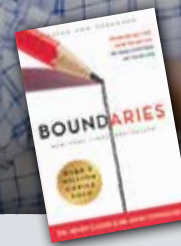
**KELLY KAPIC** is professor of theological studies at Covenant College (Lookout Mountain, GA). He is most recently the author of *The God Who Gives: How the Trinity Shapes the Christian Story* and co-author, with economist Brian Fikkert, of *Becoming Whole: Why the Opposite of Poverty Isn't the American Dream*.

Shutterstock



TOWNSEND INSTITUTE  
FOR LEADERSHIP & COUNSELING  
AT CONCORDIA UNIVERSITY IRVINE

## Transform your leadership through relational education.



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

### Online Master's Degrees

- Counseling (CACREP-Accredited)
- Executive Coaching & Consultation
- Organizational Leadership

### Online Bachelor's Degrees

- Leadership Studies
- Organizational Psychology

### Online Certificates

- Executive Coaching & Consultation
- Organizational Leadership
- Townsend Competence and Character Growth Model

10% tuition discount for CCCU member institution employees.

Next classes start August 2020

Hear from Dr. Townsend: [cui.edu/TownsendCCCU](http://cui.edu/TownsendCCCU)



CONCORDIA  
UNIVERSITY IRVINE





321 Eighth Street NE | Washington, DC 20002



## 2022 International Christian Higher Education Forum

# SAVE THE DATE!

**Feb. 11-13, 2022**

---

Gaylord Texan Resort  
& Convention Center in  
Grapevine, Texas