

MESSIAH COLLEGE
2018 STATE OF THE COLLEGE
Kim S. Phipps

Promoting the Common Good
Educating Students to Nurture Shalom in our World

This summer, I viewed a documentary that chronicles “what can happen when strangers meet.”ⁱ In 2000, internationally acclaimed Cellist Yo-Yo Ma founded the Silk Road Ensemble, a group of exceptional musicians who represent a rich variety of cultures and traditions.

In a recent interview, ensemble member Cristina Pato explained Yo-Yo Ma’s theory about the creativity of intercultural collaborations, which he refers to as *the edge effect*. This is “the point in which two ecosystems meet—like the forest and the savannah. And apparently in ecology, this edge effect is where the most new life forms are created.”ⁱⁱ Yo-Yo Ma embraces the new music that emerges from the point of intersection. And he models a vision of intercultural artistic expression that serves as a catalyst for understanding, insight and invention.

Let’s watch a clip from the trailer of “The Music of Strangers.” [Video]

The vision of the Silk Road Ensemble inspires me as I reflect on Messiah College’s theme for the upcoming academic year: “Promoting the Common Good.” Three years ago, we identified this theme as a means of celebrating and communicating how the members of the Messiah College community work together to produce our own edge effect as we endeavor to fulfill our mission and help usher shalom in our world.

Our shared commitment to the common good is rooted in the biblical concept of *shalom* – which Brian Smith, associate professor of Hebrew Bible, explains “means wholeness and completeness. It certainly includes the idea(s) of peace as we typically use the word (absence of strife, harmony), but it also includes health, prosperity, safety, restitution.” God illuminated the vision for shalom in Creation and declared it was “very good” —a reality in which humans were in right relationship with God, with one another and with the created world. Author Lisa Sharon Harper writes that the Hebrew words for “very good” support the concept of shalom by focusing on the sheer force of Creation’s goodness as well as the Hebrew concept of goodness which rests in the connections between people or things. Harper writes, “God’s mighty web of interconnected relationships was forcefully good, vehemently good, abundantly good.”ⁱⁱⁱ

And yet, today, we are far from Eden. We understand that as followers of Christ we will never be truly at home in this world. Even as we further the common good, we recognize that we do so in a world that is deeply divided and troubled, with many people facing estrangement and exile. Even Christians are divided by race, gender and economic class. There are far too many people in our world without food and shelter, and far too many people living without purpose or meaning. The Israelites intimately understood the pain of estrangement and exile. The cloud of witnesses in Hebrews 11 acknowledged that they were “strangers and exiles on earth.”^{iv}

In this present moment, we are called to nurture shalom as we prepare our students (and ourselves) to live, learn and serve in a context that may feel, at times, like exile. American culture is rife with discord and distrust of most institutions, including colleges. Confidence in churches and organized religion is at its lowest point (38%) since Gallup began surveying on the topic in 1973.^v These sobering findings are sources of concern for colleges seeking to provide Christ-centered education.

Part of educating Gen Z students requires teaching them to investigate truth, assess the credibility of information and sources, and contribute to the common good. The Oxford Dictionaries christened “post-truth” as the “Word of the Year” for 2016.^{vi} John Fea, professor of American History, recently posted a discussion of the nature of true beliefs on his widely read blog.^{vii} He affirmed historian Jonathan W. Wilson’s definition of professional knowledge as true beliefs “reached in a valid way” and that “*validity is judged not by the individual, but by a community of scholars in an ongoing conversation.*”^{viii} We must guide our students in the pursuit of truth and teach them how to engage in meaningful dialogue.

The fact that we live in a society with a more jaded view of truth and goodness makes our educational mission even more vital. Messiah’s Campus Pastor Don Opitz writes, “Our airwaves and media links are overflowing with bad news, cynicism and vitriol. While we won’t turn a blind eye to the needs and news of the day, we are convinced that we’ve got to hold fast to what is good, and to imagine and cherish that good.”

In the midst of a world that doubts the essential value of truth and goodness, James Davison Hunter calls Christians to respond by being faithfully present where they are. For a model, he points to the story of the Israelites who had been taken from Jerusalem into Babylonian exile where they would remain for several generations (Jeremiah 29).

The Lord of heavenly forces, the God of Israel, proclaims to all the exiles I have carried off from Jerusalem to Babylon: ⁵ Build houses and settle down; cultivate gardens and eat what they produce. ⁶ Get married and have children . . . Increase in number there so that you don’t dwindle away.^{ix} “Seek the shalom of the city where I have caused you to be carried away captive and pray to the LORD for it; for in the shalom of it shall you have shalom.”^x

Davison Hunter writes,

“God was calling them . . . not to be defensive against, isolated from, or absorbed into the dominant culture, but to be faithfully present within it.” . . . “Christians share a world with others and that they must contribute to its overall flourishing.”^{xi}

As people of faith living in a pluralistic society that is increasingly negative in its assessment of religion, we often feel very estranged. Yet, we can and should commit to steadfastly work for the good of all of our neighbors even as we confidently profess our faith. Shapri LoMaglio, vice president for government relations at the Council for Christian Colleges & Universities, recently affirmed this calling: “Pluralism’s great

strength is that it does not ask people to weaken their beliefs, political or religious. In fact, it preserves a guaranteed space for them to hold those beliefs—and to live them out in both their public and private lives.”^{xii} God’s shalom inspires us to cherish our deeply held beliefs and teach our students to embody those beliefs, by actively loving and serving their neighbors. A commitment to shalom requires that we live generatively, advance wholeness, nurture faithfulness and embrace a hope-filled future.

Live Generatively

To educate in such a way that creatively and generatively brings shalom, we must first understand our common purpose, why it matters and how to communicate it to others. At a foundational level, we anchor our work in our mission statement—the expression of how we distinctively advance the common good as a Christian college of the liberal and applied arts and sciences. This mission is what unifies us in all of our endeavors—from educational programming to operations to strategic planning.

Most importantly, our *primary identity* unifies us as employees in our efforts to spread shalom: we are followers of Christ. Anglican Priest Tish Harrison Warren writes, “We are marked from our first waking moment by an identity that is given to us by grace; an identity that is deeper and more real than any other identity we will don that day.”^{xiii} We each define ourselves in multiple ways, but, in the coming year, may we exemplify our primary identity in Christ and interact with one another and our students from this rootedness.

The fact of our rootedness in Christ, in specific traditions of the church, our history, and our mission means that, as we develop and change, we have a strong foundation that gives meaning to new possibilities and realities. Indeed, that very foundation is a story of generative growth, from a small missionary and training school to a comprehensive college with a breadth of undergraduate and graduate programs, Messiah College continues to expand and change. For the past two years, we have been examining whether it is prudent and beneficial to pursue university status. Early in the fall, the Community of Educators and College Council will be voting on the University Status Task Forces’ recommendation to apply for this change. The Task Force believes that “university” nomenclature more accurately reflects Messiah’s increasingly global footprint and the scope of our programs. Professor Robin Collins, a member of the University Status Task Force, articulated how a status change might bring together the concept of “unity in diversity” - one aspect of promoting the common good.

“We associate a university with a wider, more expansive and deeper engagement with a diversity of ideas and cultures than a college. However, at non-Christian universities, this engagement tends to lack any unifying purpose or vision, other than learning and research for its own sake. . . . At Messiah, we desire to be part of God’s great work of “uniting all things under heaven and earth under Christ” and of “reconciling to himself all things.”

Collins suggests that university status can also serve as an articulate expression of Messiah's institutional character expressed in the See Anew branding campaign—our aim to reconcile “seemingly different ideals in new and interesting ways.”

University status will clearly convey the caliber of research taking place on our campus, research that focuses on generating new knowledge about our world and the people God loves so deeply. Jennifer Thomson, associate professor of biopsychology, and student research fellow, Kelly Striker '18, who majored in biochemistry with a psychology minor, discuss the unifying role of faith in their research efforts to try to alleviate the suffering of people with Post Traumatic Stress Disorder. [Video]

Messiah students have a variety of opportunities to participate in intellectually challenging research in their academic disciplines. Peter Powers, dean of the School of the Humanities, will be chairing a campus committee to provide leadership to an institution-wide undergraduate research initiative, one of the components of the College's Experiential Learning Initiative and a hallmark of academic excellence. The committee will clarify objectives, establish benchmarks, develop assessment protocols and implement strategies for promoting the significant level of undergraduate research being conducted in all of our schools, including the creation of a common website and digital repository. Knowledge generation and application are important components of nurturing shalom in our world.

We believe so strongly in communicating the narrative of the many ways Messiah College promotes human flourishing that today we are launching a “Promoting the Common Good” website to coincide with this year's theme. Take a look at some of the key messages of the [new website](#), including Messiah's economic, service, educational, recreational and cultural impact and our commitment to volunteer service and environmental sustainability. A full calendar of special events focusing on the common good theme are planned for the upcoming academic year. During the weekend of Sept. 14, we will commemorate the 100th anniversary of the graduation of Rachel Flowers, Messiah's first African American student. The story of Rachel's legacy as a student, educator and community leader will motivate and challenge us to continue to work for justice and reconciliation.

The generativity of the Messiah College community includes alumni, students, staff and faculty who are shaping their fields through creative leadership. As one example, Timothy Dixon, professor of music and director of orchestral undergraduate and graduate studies, was appointed conductor of the American Youth Philharmonic for the 2018-19 season. Tim was selected from an international pool of applicants because of his stellar musicianship and imaginative pedagogy.

Advance Wholeness

In addition to living generatively, our calling to educate students for shalom requires us to intentionally advance wholeness. At Messiah College, we nurture wholeness by valuing and advocating for righteousness *and* justice. In his essay “Christian Learning In and For a Pluralistic

Society,” philosopher Nicholas Wolterstorff argues that Christian learning plays an integral role in preparing Christians to engage the most salient issues of the day. He writes that “in the public square, there must be a Christian voice . . . that speaks the healing word of the Christian gospel for all . . . If that Christian voice in the public square is to have any profundity, if it is to be an informed voice addressing in depth and with imagination the issues of the day, not just a shrill and strident voice, if it is to have integrity and wholeness, it will require Christian learning.”^{xiv}

Jim LaGrand, professor of history and newly appointed director of the College Honors Program, eloquently describes the role of Christian learning in promoting shalom in our world. [Video]

One way of knitting the world together and advancing wholeness is for our community to incarnate the beautiful diversity of God’s kingdom. Todd Allen, special assistant to the president and provost for diversity affairs, will be leading our institutional commitment to increase our knowledge and understanding of cultural intelligence, working first with the President’s Cabinet, the Provost’s Cabinet, the Diversity Committee and the board of trustees, followed by other campus teams and departments. The nationally recognized Cultural Intelligence Center defines this approach as “the capability to relate and work effectively in culturally diverse situations.”^{xv} We must cultivate this kind of intelligence in ourselves and in our students.

One recent program that furthered our commitment to reconciliation was Messiah College’s inaugural Human Library project. Todd Allen and Liz Kielley, associate librarian and technical services coordinator, co-chaired a team of colleagues who planned and hosted the event. Modeled after a program that began in Copenhagen, Messiah’s Human Library was billed as an event “where people become open books, sharing their personal stories” with 18 human “books” that readers could “check out” and listen to each person’s story. One participant said, “I passed these people every day and never knew that story.” Todd reports, “People are having lunches and dinners together because of this experience. That’s the richness of diversity, of learning – and it extends to both our personal and professional lives.”

A holistic vision of educational excellence informs the research and analysis being conducted regarding student success. Kris Hansen-Kieffer, vice provost and dean of students, explains, “Key indicators of student success are high retention rates, high graduation rates and high levels of student engagement. Therefore, the Messiah College student success task force is being guided by a definition of student success that focuses on helping students develop into whole persons as they progress through and complete their college experience.” Messiah College already has many key components in place to support students’ success, including the student retention and student care plan teams, the offices of disability and learning services, advising, and the Engle Center for Counseling and Health Services. By Dec. 31, 2018, the task force will present a proposal outlining how we might increasingly coordinate and integrate these efforts for the benefit of all Messiah students.

In order to holistically educate students, it is helpful to understand some of their generational characteristics as we seek to offer support and mentoring. Scholars are identifying emerging trends in iGen or Gen Z students. Jean M. Twenge, psychology professor at San Diego State University told the New York Times, “A generation that rarely reads books or emails,

breathes through social media, feels isolated and stressed but is crazy driven and wants to solve the world's problems (not just volunteer) is now on campus. Born from 1995 to 2012, its members are the most ethnically diverse generation in history.”^{xvi}

In addition to these characteristics, our campus community has become increasingly aware of the increase in Gen Z students' depression and anxiety. Ellie Muir, director of the Engle Center, recently told *The Bridge* magazine “a full three-quarters of students seen as clients at the Engle Center have anxiety as a significant or the most serious presenting problem.”^{xvii}

While there are many reasons for this rise in anxiety and depression among college students, Marcelle Giovannetti, a counselor at the Engle Center, discusses a few significant ones:

- Technology gives students access to everything imaginable, having too much choice becomes overwhelming.
- They are keenly aware of the financial pressure and the high financial cost attached to making sure they succeed.
- The ability to tolerate the distress of waiting has all but disappeared from their world. The problem is learning and college do not work that way.
- They have grown up in a world which has challenged their sense of safety and security . . . but simultaneously [they] also feeling pressure to maintain the facade of happy and stable on social media.

Messiah is allocating increased resources for supporting students, including offering a weekly skill-building anxiety management group, hiring an additional full-time counselor and implementing a student wellness plan, which includes sponsoring Mental Health First Aid sessions for employees who desire to learn how to be helpful to students. Each one of us has a role to play in caring for and supporting our students as we work to nurture the shalom of our campus community.

Nurture Faithfulness

As we live generatively and advance wholeness, we also spread shalom and the Common Good by nurturing faithfulness. Our educational outcomes as a Christian college must be directed toward furthering the Kingdom of God. Wolterstorff writes, “I think of the goal of Christian higher education as preparation for the life and work of the kingdom of God. . . . a special and unique type of human flourishing. . . .”^{xviii}

We promote shalom in ways that provide a purpose for our students' intellectual and ethical development by helping them exercise moral imagination as they cultivate their souls through education. Moral imagination gives wings—representing a rigor of thinking – seeing beyond what *is* to what *might be* to discern the ways that the Kingdom of God is already breaking into our world. We demonstrate moral imagination when communicating and embodying familiar truths and convictions in new and unexpected ways. One of the ways we do this is by following Jesus' example of telling individual and communal stories that encourage understanding and relationship building. Ethical education honors our roots and provides a unifying purpose of the Christian university—combining the pursuits of righteousness *and* justice in the service of shalom. Our students and alumni distinguish themselves by demonstrating integrity in their professional and personal lives. Andrew Samuel, an alumnus and former trustee, discusses the

importance of ethical business practices and giving back to the local community. He begins by commenting on his experience with Messiah faculty. [Video]

Andrew and his wife, Jane, who also graduated from Messiah College, are dedicated to helping international students so they recently established a generous international student scholarship fund. In addition, Andrew is in the process of setting up a philanthropic foundation to support regional community needs.

Integrating academic excellence with moral and ethical rigor provides our students with a distinctive education rooted in Christian faith. All Messiah College employees are equipped to nurture faith in one another and in our students through the practices of soulcraft, which is a term used by David Coleman, chief executive and president of the College Board. Coleman suggests three practices of intrinsic value in Christian Higher Education that are worthy of emulation in the broader academy

- Productive solitude . . . the practice of being alone;
- Reverent reading . . . attending to a text with the full powers of the mind and heart; and
- Grace and gratitude . . . religious training invites us to strive with all our might while recognizing the limits of our power.^{xix}

This soul-centered approach to education that ushers in shalom both on campus and in society is especially needed today. Our national climate of polarization has led to everyone seeming more on edge. Even Siri, the iPhone digital assistant, seems quick to cast blame. A colleague recently recounted that after trying twice to unsuccessfully summon Siri to send a voice-to-text message, Siri said the following to her: “This is about you, it is not about me.” . . . You know it’s bad when Siri is calling you out!

On a more serious note, some campus interactions have revealed that the nationally divisive climate is also taking a toll on our community. While it is natural and healthy for people to disagree about deeply held beliefs and politics, we must remember that no issue or identity is more important than our unity as Christian educators. When disagreements arise, we need to be reticent to immediately assume a posture of moral certitude. Being people of conviction requires that we incarnate humility as a core Christian virtue and an essential ingredient of civil dialogue and debate – a foundational cornerstone of a democratic society. Let’s agree to challenge ourselves to seek understanding in the midst of difference, thereby teaching students and ourselves how to wholeheartedly listen.

Nurturing faithfulness necessitates that we actively promote a campus environment of dignity, respect, safety and wellbeing. As indicated in the College’s Strategic Plan, we recently administered a campus-wide climate survey, and we received 1,472 representative responses from employees and students. The general community outlook was somewhat affirmative, with both undergraduate students and employees indicating overall contentment regarding areas of well-being, safety and respectful interactions. But as we reported in forums last spring, issues that need to be addressed were also identified. Todd Allen and Inger Blount, assistant director of human resources, are co-leading the Campus Climate Action Team, whose efforts will guide our shared work in the upcoming year.

Our commitment to maintain Christian community in the midst of disagreement must characterize our efforts to remain faithful to the history, mission and identity of Messiah College as a Christian college in the midst of a pluralistic world. The dedication to that calling is one reason we ask all employees, including the president, to affirm the Apostles' Creed and to be supportive of Messiah College's foundational documents and the values and commitments expressed there. We are called individually and corporately to be caring stewards of the College's identity, legacy and teaching. This too is a means of extending shalom to one another and to the world through our distinctive calling and witness.

Embrace a Hope-Filled Future

Only when we extend shalom to other members of our community can we even begin to promote a hope-filled vision of the Common Good. God's promise of hope for the Israelites still in exile rings true for us today: I know the plans I have in mind for you, declares the Lord; they are plans for peace, not disaster, to give you a future filled with hope. When you call me and come and pray to me, I will listen to you. When you search for me, yes, search for me with all your heart, you will find me" (Jeremiah 29:11-13).^{xx}

When I reflect on a hope-filled future, I think of students and alumni who consistently encourage me because of their intellectual depth and passionate commitment to service. One of our students, Gloria Igihozo, a biochemistry major and chair of the Student Government Association's Multicultural Council, describes the value of service learning rooted in a deep commitment to the common good. [Video]

As Gloria expresses, hope and love of neighbor are intricately connected. Tomorrow, we will have the honor of welcoming theologian Miroslav Volf to speak for Educators Day. He writes: "Hope, in a Christian sense, is love stretching itself into the future. When I hope, I expect something from the future . . . "hope" is, roughly, the *expectation of good things that don't come to us as a matter of course.*"^{xxi} It is with a spirit of hope, love and purposefulness that we approach planning for Messiah's future. A salient dimension of hope is for administration, faculty, staff and students to work toward ensuring that Messiah College continues to thrive as a strong and vibrant institution.

One of the most essential areas of planning involves student enrollment and retention—first and foremost because students are at the heart of our educational mission, and second, because tuition and fees revenue accounts for 82% of our budget income. This week we will welcome 651 first-year and 102 transfer undergraduate students. In our incoming class of new students, we have 119 domestic underrepresented students and 31 international students (19.7%). Retention for first year to sophomore year is a healthy 87.4 percent. Due to a very challenging recruitment environment, last March, we adjusted our first year student goal and we do anticipate successfully meeting or surpassing our projected tuition revenue goal.

In FY18, we had 772 graduate students, a student increase of 12% over FY17. Compared to last year at this time, we are ahead 62 unduplicated students and 47% to our graduate credit

hour goals this year (versus 44% to goal last year). Graduate enrollment will likely meet our expectations for the upcoming fiscal year.

However, in spite of achieving these goals, we remain concerned about the cost of private Christian college higher education and the ever-increasing national tuition “discount wars.” This summer, I commissioned a working group to research and analyze alternative tuition pricing and financial aid strategies with a goal of preparing a final report by February 2019. Last spring, the College introduced income share agreements as a new strategy to assist students in funding their education, and that pilot program is fully subscribed.

In planning for the future, we need to seriously consider the changing demographics of today’s prospective college students who are increasingly older than recent high school graduates and more focused on career preparation. Research from the Barna Group provides a snapshot of prospective college students. More than half (58%) are over 25 years old.^{xxii} The Barna Group summarizes the top reasons students go to college as “career, career, career.”^{xxiii} The increase of prospective students over the age of 25 reinforces the importance of Messiah offering accelerated graduate programs, certificates and online summer school—all rooted in our Christian faith and exemplifying academic excellence and experiential learning. Last May, our community cheered when one of our favorite college students who is just over the age of 25—Lew Gladfelter, helpdesk coordinator for Technology Support Services, completed 9 years of study and graduated with his B.A. from Messiah. Now, Lew plans to continue with graduate studies toward a master’s degree modeling the devotion to lifelong learning that motivates so many of our graduate students.

This fall we are launching Messiah’s first accelerated master’s program. By 2023, the master’s degree will be required for athletic trainers to sit for the Board of Certification Examination, and, therefore, to practice. Angela Hare, dean of the School of Science, Engineering and Health says, “Our accelerated five-year program in athletic training is not a repackaging of the current undergraduate program. The program is a new, challenging and innovative curriculum with new clinical education opportunities that fully prepares students not only for entrance into the profession, but also to explore allied health and determine where their skills best fit and where they will excel.”

Another positive development at Messiah is a creative partnership model being formed in support of the Master of Higher Education program. Dottie Weigel, assistant professor of higher education, and Rob Pepper, assistant provost and dean of the School of Graduate Studies, are working with other institutions to facilitate agreements in which our Master of Higher Education students hold graduate assistantships at these host institutions while enrolled in Messiah’s graduate program. Currently, we have finalized partnerships with Houghton College, Bluffton University, Southern Wesleyan University and St. Francis University.

Looking ahead, we need to find additional ways to capture the growing market of adult learners who do not possess undergraduate degrees or certificates and/or badges. We also need to insure that our traditional-aged students have opportunities to complete online courses so that they will be prepared for future professional development activities and graduate education. Of course, we will also continue to be innovative and thoughtful regarding undergraduate and

graduate program revision and development. To assist us with these efforts we are delighted to welcome Jeffrey Moshier who will work with the president, provost and educational leaders to research and design new programs and partnerships.

Good progress has been made on laying the foundation to diversify our revenue streams by initiating the Rider Musser project. In late May, the Oakwood Hills development became a “real live shovels in the ground” project. Four aspects of the project are currently underway:

1. The construction of a traffic round-about at the entrance to the campus, and the development;
2. The construction of Oakwood Hills drive, which will guide traffic into the Oakwood Hills apartment complex, and connect Lisburn Road with Mill Road;
3. The construction of a new front entrance and driveway to Orchard Hill, the Messiah College presidential residence; and
4. The preparation of site pads for the eventual construction of the first three apartment buildings and a residential clubhouse.

The purpose of the project is to provide Messiah College with a recurrent income stream independent of tuition and fees revenue. Watch for a campus e-mail announcing a Rider Musser Development Corporation information session to be held on campus in mid-September.

As we plan for a hope-filled future for Messiah College, we need to keep before us the call of promoting the common good by living generatively, advancing wholeness and nurturing faithfulness.

In “Liturgy of the Ordinary”, Tish Harrison Warren encourages us to be what author Walker Percy referred to as “hints of hope,” a concept author Steven Garber also builds upon in his book “Visions of Vocation.”^{xxiv} Warren continues this stream of reflection:

“We are fed in worship, blessed, and sent out to be ‘hints of hope.’ We are part of God’s big vision and mission—the redemption of all things—through the earthly craft of living out our vocation, hour by hour, task by task. I want to do the big work of the kingdom, but I have to learn to live it out in the small tasks before me—the *missio Dei* in the daily grind.”^{xxv}

As “hints of hope” in the world, we need to be a counter-cultural community of faith and learning, rejecting the spirit of enmity and divisiveness permeating our world as we seek to live out our mission by completing our daily tasks with excellence. As “hints of hope” on our campus, we need to inspire one another and our students to follow the example of the Silk Road Ensemble by discovering endless sources of new life in the borders that exist between us. Yo-Yo Ma espouses the virtue of trust when facing an unknown journey: “Everybody is afraid of going somewhere they haven’t gone before. But you build enough trust within a group and sometimes you can turn fear into joy.”^{xxvi} My friends – let us commit this day to be “hints of hope” who cultivate trust and turn fear into joy as we educate our students and ourselves to be bearers of shalom.

-
- ⁱ *The Music of Strangers*, dir. Morgan Neville (The Orchard, Participant Media, HBO Documentary and the Silk Road Project, 2015), television.
- ⁱⁱ Shankar Vedantam, writer, “Want a Creative Spark? Get To Know Someone From Another Culture,” in *Morning Edition*, transcript, National Public Radio, July 10, 2018.
- ⁱⁱⁱ Harper, Lisa Sharon. *The Very Good Gospel: How Everything Wrong Can Be Made Right*. Waterbrook, 2017, 30-31.
- ^{iv} “Hebrews 11:13” *The Holy Bible: ESV: English Standard Version Containing the Old and New Testaments* (Wheaton, IL: Crossway Bibles, 2008).
- ^v Lydia Saad, “Military, Small Business, Police Still Stir Most Confidence,” Gallup.com, June 28, 2018, accessed August 24, 2018, <https://news.gallup.com/poll/236243/military-small-business-police-stir-confidence.aspx>.
- ^{vi} “Oxford Dictionaries Word of the Year 2016 Is...,” Oxford Dictionaries, December 11, 2016, accessed August 24, 2018, <https://www.oxforddictionaries.com/press/news/2016/12/11/WOTY-16>.
- ^{vii} John Fea, “‘Critical Thinking’ and the University,” *The Way of Improvement Leads Home*, August 18, 2018, accessed August 24, 2018, <https://thewayofimprovement.com/2018/08/18/critical-thinking-and-the-university/>.
- ^{viii} Jonathan W. Wilson, “The Most Misunderstood Purpose of Higher Ed,” *Blue Book Diaries*, August 14, 2018, accessed August 24, 2018, <https://bluebook.life/2018/08/14/the-most-misunderstood-purpose-of-higher-ed/>.
- ^{ix} Jeremiah 29: 4-6. *Common English Bible: A Fresh Translation to Touch the Heart and Mind* (Nashville, TN: Common English Bible, 2011).
- ^x “Jeremiah 29:7 - HNV - Seek the Shalom of the City Where I Have Caused...,” Bible Study Tools, 2018, accessed August 24, 2018, <https://www.biblestudytools.com/hnv/jeremiah/29-7.html>.
- ^{xi} James Davison. Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (New York: Oxford University Press, 2010), 277.
- ^{xii} Shapri LoMaglio, “Our Commitment to Pluralism Should Not Waiver,” *Advance*, Spring 2018.
- ^{xiii} Tish Harrison Warren, *Liturgy of the Ordinary: Sacred Practices in Everyday Life* (Westmont, IL: InterVarsity Press, 2016), 19.
- ^{xiv} Nicholas Wolterstorff, “Christian Learning In and For a Pluralistic Society,” in *Educating for Shalom: Essays on Christian Higher Education*, ed. Clarence W. Joldersma (Grand Rapids, MI: W.B. Eerdmans Pub., 2004), 262.
- ^{xv} “What Is CQ?” Cultural Intelligence Center, 2018, accessed August 24, 2018, <https://culturalq.com/what-is-cq/>.
- ^{xvi} Jean M. Twenge as quoted in Laura Pappano, “The IGen Shift: Colleges Are Changing to Reach the Next Generation,” *The New York Times*, August 02, 2018, , accessed August 24, 2018, <https://www.nytimes.com/2018/08/02/education/learning/generationz-igen-students-colleges.html>.
- ^{xvii} Robyn Passante, “Distress Signals,” *The Bridge Magazine - Messiah College*, Winter 2018, accessed August 24, 2018, https://www.messiah.edu/infob/10/the_bridge/2351/Distress_signals.
- ^{xviii} Nicholas Wolterstorff, “Autobiography: The Story of Two Decades of Thinking about Christian Higher Education,” in *Educating for Shalom: Essays on Christian Higher Education*, ed. Clarence W. Joldersma (Grand Rapids, MI: W.B. Eerdmans Pub., 2004), 170.
- ^{xix} David Coleman, “College Board CEO: How Religious Education Helps Us Rethink the College Admissions Race,” May 31, 2018, accessed August 24, 2018, <https://www.christianitytoday.com/ct/2018/may-web-only/college-board-ceo-religious-education-college-admissions.html>.
- ^{xx} Jeremiah 29:11-13. *Common English Bible: A Fresh Translation to Touch the Heart and Mind* (Nashville, TN: Common English Bible, 2011).
- ^{xxi} Miroslav Volf, *A Public Faith: How Followers of Christ Should Serve the Common Good* (Grand Rapids, MI: Brazos Press, 2013).
- ^{xxii} *What's next for Christian Higher Education: How Christian Colleges & Universities Can Prepare for the Future* (Ventura, CA: Barna Group, 2018), 15.
- ^{xxiii} *What's next for Christian Higher Education*, Barna Group, 8.
- ^{xxiv} Steven Garber, *Visions of Vocation: Common Grace for the Common Good* (Downers Grove, IL: IVP Books, an Imprint of InterVarsity Press, 2014), 189.
- ^{xxv} Tish Harrison Warren, *Liturgy of the Ordinary*, 95.
- ^{xxvi} *The Music of Strangers*, dir. Morgan Neville.