



## **On Becoming A University**

### Introduction

Cornerstone University opened its doors in 1941 with 200 students as Grand Rapids Baptist Bible Institute, an evening school committed to Christian education. The Founders wanted a school that would prepare students for ministry and missions in order to lead people to Christ and develop Regular Baptist churches.

Even in this early period school leaders began to recognize that periodic organizational changes would be necessary to meet the needs of new students and new ministry opportunities. During the first thirty-one years, the Institute soon evolved into Grand Rapids Baptist Bible College and Theological Seminary, served 3,133 alumni, gradually developed coursework in the liberal arts, and moved from the original site downtown at Wealthy Street Baptist Church to a campus on the eastern edge of a growing Grand Rapids.

In 1972, the school committed its future to a liberal arts model and the name became Grand Rapids Baptist College and Seminary (GRBC&S). The school earned North Central Association accreditation in 1974 and grew steadily in this period to a peak enrollment of 969 in 1980. During the 1980s, the school fell upon a few years of hard times, weathering a period of declining enrollment to a low of 698 students in 1986 and fluctuating to 710 by 1993.

### Rebirth Of A College And Seminary

During the 1990s, GRBC&S again recognized the need to change and embarked upon an ambitious program for renewal and “hoped-for” resurgence. A Board of Trustees presentation in

early 1992, entitled “The Acts 1:8 Strategy,” listed key Board decision points—like voting to present the college and seminary to a “broader evangelical marketplace,” voting to revise the constitution, and voting to consider a name change for the institution—along with three goals, which guided subsequent efforts at strategic organizational change:

1. To maintain and enhance biblical spiritual vitality.
2. To enhance the institution’s academic reputation.
3. To grow in quality, enrollment, and equity.

For the next three years these goals were articulated in innumerable presentations known as the “4 Cs Speech,” intending to clarify and refocus the school’s identity:

- a) GRBC&S is a *Christian* College, using “college” generically to include the Seminary and clearly reinforcing the school’s core mission as a thoroughly and biblically “Christian” (as opposed, broadly, to public, or, narrowly, to “just Baptist”) institution of higher learning based upon a “Christian worldview,”
- b) GRBC&S is not only Christian, it’s a *College*; it is a higher educational institution desiring academic quality as an expression of its Christian worldview and whose motto summarizes its values: Excellens Academica cum Commisso Christo.
- c) GRBC&S is a *Conservative* College, meaning the school affirms the Bible as the very Word of God, is thus theologically conservative, and bases its spiritual formation programs not so much upon “rules” as on “Spiritual Discernment.”
- d) GRBC&S is a *Comprehensive* College, which allows the school to develop academic programming in the liberal arts, professional, and graduate theological studies. While this speech used the “C” of “college,” the seminary was always mentioned as a key component in the school’s academic vision, usually in terms of the school’s “comprehensive” academic model.

As GRBC&S personnel worked to encourage *renewal* in the hope of stimulating an organizational *resurgence*, they became increasingly aware that serious qualitative growth would result only from a complete institutional *repositioning*. In other words, trustees and personnel concluded that simply reinvigorating the vitality of the institution—renewal—was not enough. Surviving and thriving in a rapidly changing, competitive environment demanded “directed transformation” in the corporate culture and workforce of the organization. Consequently, from

1992 through 1999, trustees and personnel “repositioned” the organization via a series of relatively rapid shifts in program, practice, and presentation, among them:

- revised constitution and a restructured Board of Trustees as an *independent, self-perpetuating board*, thus allowing the Board to enhance the caliber and vision of its membership,
- developed a new institutional mission statement: “to enable individuals to apply unchanging biblical principles in a rapidly changing world,” as well as a new college philosophy of education,
- significantly reinforced the school’s identity as a Christian liberal arts and graduate theological studies institution,
- developed a new philosophy of “spiritual discernment” for helping students grow in their ability to make mature Christian decisions on so-called cultural lifestyle questions,
- added Adult Continuing Education programming in 1993,
- changed the name of the institution in 1994 to Cornerstone Baptist Educational Ministries, an umbrella organization comprised of Cornerstone College, Grand Rapids Baptist Seminary, and Cornerstone Communications, with the “Comets” becoming the “Golden Eagles,”
- expanded radio ministry offerings to include “Children’s Sonshine Network,” later known as “His Kids Radio,” and “Mission Network News,” along with two youth radio stations called WAY-FM,
- revised the institutional doctrinal statement in 1999 as “The Cornerstone Confession,”
- changed the name and organizational model in 1999 to Cornerstone University, comprised of the undergraduate college, Grand Rapids Baptist Seminary, and Cornerstone Communications.

These repositioning changes stimulated a dramatic hoped-for, worked-for, and prayed-for resurgence in the university. After a decline of 22% (Seminary, -43%) from 1980 to 1990, during the next decade the undergraduate program increased by 149% (Seminary, +82.8%) to a total enrollment in Year 2000 of 1,876, with another approximately 200 graduate theological students in the Seminary’s Asian Extension program.

Year 2000-2001, however, proved to be a most intense year in which the university experienced a mismatch in budgeted and actual college enrollment, pressures from capital debt, a year-end deficit, the impact of a too-rapidly expanded staff infrastructure, and necessary position eliminations. With excellent work by personnel in budgetary “belt-tightening,” personnel sacrifice in accepting delayed salary increases, the addition of a new chief financial officer and

other leadership team restructuring, continued constituent support, an overall increase in enrollment by 3% for a total of 2,394 students in fall, 2001, and God's gracious blessing, the university made significant progress toward financial and budgetary stability, including the opportunity to raise personnel salaries sooner than anticipated.

One of the great beauties of the university's repositioning and growth is that students now come from some 38 different denominational or associational groups. In both the traditional age and graduate theological programs students are admitted who have made a profession of faith in Christ, while in the ACE program prospective students are simply asked to acknowledge the university's Christian commitment. All trustees, faculty, and staff members must be Christian people who affirm the university's doctrinal statement, "The Cornerstone Confession." This commitment to the university's biblically Christian beliefs is the glue that holds together a more denominationally diverse campus community.

#### The Greening of Cornerstone University

Organizations are conceived, born, and sometimes renewed or reborn, then experience a period of growth in a process familiar to the natural order around them. This "greening" period (when organizations begin to "blossom") is a particularly important time in the lifespan of the organization, for this is when the organization begins to assume and manifest the essential values and attributes that will define its character and contribution for the remainder of its life.

The resurgent, God-given growth Cornerstone University experienced in the 1990s was not an accident. The "greening" of Cornerstone University began because university trustees and personnel recognized the need for organizational change and implemented key strategic initiatives. This change and the growth that resulted from it have created enormous new potential for the university. A new name, a new stature, new personnel and programs, new facilities, a renewed commitment to its Christian higher educational mission, an expanding

constituency, and new opportunities indicate that Cornerstone University is, or at least can be, an emerging academic asset for both the local and national Christian community.

But a “greening” university is not yet a “mature” university, so several questions must logically be asked. Some people regularly ask, how big (meaning size of enrollment) does this university aspire to be? This is a legitimate question, even perhaps an important one. But it is by far not the most important question. Enrollment growth, just like church attendance, is always the by-product of other organizational goals and activities and only rarely should be an “end” in itself.

The list of more important questions to ask include: Does this university know its mission, and is it committed to fulfilling it? Is there anything about this university that is distinctive? What really will this university contribute to God’s kingdom work in this age?

‘Mission,’ ‘distinctiveness,’ and ‘contribution’: these elements comprise “the vision thing,” and to be effective, the vision must be relevant to the challenge of contemporary culture. In John 17, Jesus’ prayer noted that God placed Christians “in the world” (by virtue of our physical birth) even as he commanded us to be “not of the world” (by virtue of our spiritual rebirth). Theological liberals “do a good job” of being “in the world” but forget to be “not of the world.” Theological conservatives tend to excel at being “not of the world” but frequently forget God placed us “in the world.” In terms of the “Cultural Mandate” (Gen. 1:28) and the “Great Commission” (Matt. 28:19-20), neither group possesses an un-checked record of honoring God’s third command of John 17 to go “into the world.”

Cornerstone University is “in the world” and has been reasonably faithful (at times even zealous) at being “not of the world.” But how will Cornerstone University go “into the world?” And again, what really will this university contribute to God’s kingdom work in this age?

Answering these questions may not be as easy as it appears. Knowing our mission and knowing what we believe about the truth-claims of the Bible are essential but not enough. To

develop our Christian worldview and fulfill the cultural and redemptive mandates of Scripture—and then to identify the university’s distinctive contributions—we must understand current culture.

### Early Twenty-First Century Postmodern Culture

Cornerstone University’s renaissance has taken place during a time of rapid and far-reaching social change. Modern culture or “Modernity” seems to be giving way to postmodern culture or “Postmodernity.” Modern culture is built upon a “modern mentality” characterized by certain key beliefs, among them: the idea of objective truth, the dependability of human reason and its extensions in science and technology, the autonomy of the human self, secularism, and the inevitability of progress. Though many modern structural characteristics like capitalism or industrialization remain, the “modern mentality” under-girding this culture is declining. A new culture, which is now being called “Postmodernity,” is emerging with its own “postmodern mentality” affirming new beliefs, among them: moral relativism, a lack of faith in reason, science, or technology, vague spiritualism, and, frequently, a new attitude of despair.<sup>1</sup>

The hallmark of the “postmodern mentality” is its rejection not only of “absolute truths,” but the *very idea of* “absolute” truths, or for that matter any “truths” at all. This is called moral relativism and in this view right and wrong exist only in the mind of a given individual, not as an objective standard. Consequently, ethics and morality are not defined by God or natural law but by the situation, personal preferences, or the majority of “might makes right.”

Modern thought departed from Christian truth, thinking, and ethics by exaggerating the role of rationality, determinacy, bureaucracy, nationalism, or progress toward some presumed utopia. Postmodern thought departs from Christian truth, thinking, and ethics in different but equally threatening ways by exaggerating the place of moral relativism, irrationality, indeterminacy, anarchy, and a pessimistic outlook on life to the point of despair and cynicism.

In postmodern thought, standardized definitions for words are “out” and personalized interpretations of words or entire written works are “in.” Words and writing, like truth, can have many meanings. Postmodern thought typically also rejects foundationalism or “meta-narratives,” the idea that we can identify some paradigm or some overarching explanatory framework that explains all reality.

In postmodern thinking, a renewed interest in supernaturalism is displacing the overt secularism of modern thought, but the focus is upon “gods,” not God. The question today is not so much “Is there a God?” as it is “Which God?”<sup>ii</sup> Being a “person of faith” is vogue, but “faith in what?” does not seem to matter. Having rejected the Sovereign God as its transcendent reference point, culture becomes “decentered” and begins to dis-integrate. People lose their sense of meaning and purpose, and groups lose any sense of moral authority. Consequently, postmodern American culture continues to lose the public moral consensus that characterized the culture during its first two hundred years and “power politics” more often than “first principles” define public discourse and even public policy.<sup>iii</sup>

Let’s pause for a word of balance. Postmodern culture is not monolithic and is no more wholly Christian or non-Christian than modern culture. Not all of Postmodernity’s expressions are necessarily antithetical to a Christian philosophy of life. Renewed interest in the supernatural, a rejection of the anti-Christian themes of Modernity, a new sense of personal freedom experienced through technological development, and a rediscovery of creativity in the human spirit are only some of the new developments that make Postmodernity attractive.

Whether Postmodernity is “post-Christian” is another question subject to debate; but one thing is clear, to function at all, cultures always live on what Francis A. Schaeffer called “borrowed Christian values.” In addition, God always has his remnant of believers who act as “salt” and “light” in their culture, sharing the optimistic realism of biblical Christian truth.

That said, we still must acknowledge that the dominant sensibilities of postmodern culture form a “mentality” if not a worldview largely contrary to biblical Christianity. This does not mean that modern culture is necessarily preferable or that it was any more “Christian” than postmodern culture. It simply means that all cultures must come under the critical review of biblical Christian faith. Some of what human beings develop in culture will be honoring to God, much of what human beings develop in culture, because of sin, will be dishonoring to God. Our task as believers is to embrace and celebrate that which honors God and to work to redeem that which does not.

As we have seen, the dominant characteristics of postmodern culture form a “mentality” that is largely at odds with the Christian faith. This “postmodern mentality” is broadcast in media, presented in art and literature, marketed in business, performed in music, preached in politics and the pulpit, and taught in universities.

### The Postmodern Uni?versity

Christianity helped conceive the idea of the university, which developed from schools attached to great cathedrals in places like Paris and Bologna.<sup>iv</sup> The pattern continued in America. Beginning with Harvard University in 1636, for the next two centuries most institutions of higher learning east of the Mississippi River were founded by a religious or specifically Christian group. Yet today, the only thing left of biblical Christianity in most of these institutions is the Scripture reference inscribed on the gatepost.

“To anyone who investigates the current academic standing of reason, truth, knowledge, human individuality, and even the meaning of meaning itself, the thought is hard to avoid: if this is not a crisis, it is certainly not an intellectual position on which to sustain a great civilization or even a satisfactory university.”<sup>v</sup>

“The modern academy has lost any consensus on that which is true, good, or beautiful. That’s another way of saying that the ontological and epistemological foundation for the pursuit of truth

has pretty much crumbled, leaving a worldview vacuum of yawning proportions.”<sup>vi</sup> Postmodern thought’s greatest cultural foothold is in the academy.<sup>vii</sup>

In the postmodern university, the clearly dominant viewpoint teaches students that truth does not exist and that there is no meaning or morality (and thus, no hope). Yet people continue to send their children there.

No one suggests that students cannot receive a “higher education” at a contemporary public university. Of course they can and do. But students cannot receive a *Christian* “higher education” in a public institution of higher learning. This is one reason Cornerstone University exists.

Of even greater importance are the needs of people in current culture. God said to “love your neighbor as yourself” (Mk. 12:31). So Cornerstone University cannot proceed, “business as usual,” blithely ignoring the spiritual destitution of our neighbors. Men and women, their culture, and the created order stand in need of redemption and reconciliation found only in the One who said, “I AM the Way, the Truth, and the Life” (Jn. 14:6).

This fact compels us. This must become Cornerstone University’s passion. Cornerstone University must, therefore, offer distinctive academic programs that prepare Christian students for a life calling of serving God and enjoying his creation by evangelizing people and transforming culture for Jesus Christ.

#### What Is Cornerstone University’s Contribution?

So in this sixtieth year, we echo the university’s founders and state firmly that there is no reason for Cornerstone University to exist unless it is thoroughly and consistently Christian. The central imperative of this university from its inception unto this day is to develop students’ Christian understanding while providing them with an academic preparation for their life’s “calling.”<sup>viii</sup>

Cornerstone University faculty and staff members have chosen to fulfill its mission by working to develop each student's Christian worldview. Students are challenged to go beyond essential salvation by faith in Jesus Christ to maturing spiritual discernment and to a greater understanding of the lordship of Christ in all of life and culture.

If Cornerstone University expects its graduates to exercise any influence upon postmodern culture, then those students must learn how to *think* Christianly. George Barna recently observed, "an unbelievably small portion of believers have what is called a Christian worldview...and because (most Christians) don't think like Christians, they can't act like Christians. Because they don't act like Christians, they can't have much impact on the world in which they live."<sup>ix</sup>

In some ways, the Christian public seems as uncertain as the non-Christian. Recent polls indicate that 72% of people calling themselves "evangelical Christians" say they believe "the Bible is the written Word of God and is totally accurate in all it teaches." Yet 53% of evangelicals say there is no such thing as absolute truth. This figure jumps to 66% among people 18 to 25 years of age.<sup>x</sup> If nothing is "true," than why learn and why teach? Is it any wonder that teaching students to think, let alone to think "Christianly," is a challenge in this postmodern culture?

Yet teaching students to *think* Christianly is central to the Cornerstone University's purpose. Contrary to what some have periodically proposed throughout American history, however, learning to *think* Christianly is not just a matter of learning the Bible. While the Bible is God's revealed Word, and it gives us truth-claims for our lives, it does not provide us with *exhaustive* truth.<sup>xi</sup> Human beings can and must learn from both the Word God revealed (special revelation) *and* the world God created (general revelation). We can and should learn from non-Christians, too, for God's common grace exists and non-Christians are still imago Dei.

Because of this, the liberal arts and professional studies are important and integral components of the academic program of Cornerstone University. Educating the “whole person” is not just a slogan but a correct application of God’s command to “take captive every thought to make it obedient to Christ” (2 Cor. 10:5). Learning in the liberal arts is critical to the development of a Christian worldview and the fulfillment of the Cultural Mandate and therefore must always be the intellectual fulcrum for any academic endeavors.

Scholarly activity is also integral to the academic program at Cornerstone University. Scholarly activity lies at the essence of learning, because both the teacher and the student must apply themselves in scholarly pursuits in order for learning to take place. Ideally, “teacher-scholars” lead students in developing first their knowledge and then their wisdom. Both teaching and learning are pleasing to God, for they are extensions of God’s command that we develop and steward the world he gave us. This activity helps us to care for ourselves, our loved ones, and perhaps our neighbors, fulfilling God’s calling in our lives. It also enables us to share more effectively our Christian faith with others. Teaching and learning are divinely approved activities through which our students may be nurtured and developed. Developing a quality teaching and learning experience is, therefore, the university’s first priority.

Teachers who publish “expand their territory.” They share their knowledge with a broader audience, sometimes generations after their passing. Cornerstone University stands on the cusp of a significant expansion of scholarly contributions, both in faculty research and writing for publication and in student participation in graduate school.

Finally, without God, postmodern culture is rudderless and centerless. Consequently, people are “harassed and helpless, like sheep without a shepherd” (Matt. 9:36). Since people matter, the “fact” of their condition demands our response. We, therefore, believe that Cornerstone University must develop students as *shepherd leaders* who can share their Christian worldview confidently and caringly with people whose lack of biblical vision is causing them to perish. In

this model, leadership is not just the province of “hard driving people” who “run big organizations,” but the opportunity of everyone—every personality—who names the name of Christ. In this way, leadership becomes an extension of Christian stewardship and flows directly from the Cultural Mandate. God commands us to change things for his glory, and change typically does not occur without someone pointing the way.

Developing students’ leadership skills reinforces the efficacy of their Christian worldview: Christian worldview is the *message* and leadership is one *method* or *means* of carrying the message. Modeling a distinctively Christian leadership at all levels of society is a distinguishing contribution to the development of culture.

Of more than 3400 colleges and universities in the United States, only about 100 are considered avowedly Christian institutions of higher learning. While scores of universities talk about “leadership,” only a handful of institutions, most notably the military academies, actually support leadership programs for more than a small fraction of their students. An even more limited number of universities attempt to teach some variant of both Christian worldview and leadership, again, generally not for all students. No Christian college or university has developed a reputation for excellence in teaching all students both Christian worldview and leadership. Consequently, Cornerstone University’s interest in integrating Christian worldview instruction with leadership development for all students in all programs makes its academic experience highly distinctive.

Developing leaders whose Christian worldview can change people and culture for Jesus Christ is a high calling. It is a distinctive vision, one that sets Cornerstone University apart from its peers and one that suggests the significant part Cornerstone University can play in the Kingdom work of God in this postmodern age.

How Will Cornerstone University Accomplish Its Vision?

To accomplish this vision, Cornerstone University has developed a new five-year Strategic Plan:

## **CORNERSTONE UNIVERSITY STRATEGIC PLAN**

### **Goals for a CU Strategic Planning Process**

- congruent with vision and mission
- simple as possible
- ultimately participatory at all levels
- university wide
- produce measurable, or at least definable, goals and objectives
- linked to assessment and budgeting
- annual or cyclical process
- produce a short document that focuses personnel and the university

### **Assumptions and Observations**

- \*Cornerstone University will offer both liberal arts and professional studies programs, categorized by the Carnegie Foundation as a “Master’s College and University II.”
- \*Both Christian Worldview and Leadership Development will continue to function as foundational distinctives of a Cornerstone University education.
- \*Cornerstone University will continue to focus on quality and growth, along with agility and flexibility, in programming and administration.
- \*The current Strategic Planning Goals (Christian worldview and Leadership, quality, financial strength, growth) are still viable. CU needs to expand these goals, along with possibly identifying new goals, by developing new objectives and action steps with baselines and 3-5 year targets.
- \*There are 3,958 colleges and universities in the U.S., of which 1,593 enroll fewer than 1,000 students. Among 2,312 private institutions, 1,510 enroll fewer than 1,000 students. CU has grown 137% in the past ten years and stands at 2,529 students...CU is no longer as “small” as we often think of ourselves.
- \*Everything on these pages assumes CU is committed to its Christian mission and is valuing, targeting, and acting with quality.

### **Annual Strategic Planning Process**

Directive Phase – Vision and direction with a few near-term strategic initiatives or  
Spring commitments and enrollment targets provided by the Board of Trustees/President/President’s Cabinet.

Analysis Phase – Internal and external SWOT research conducted by the ULT,  
Spring with input provided by personnel throughout the university.

Strategic and Operational Planning Phase – Planning conducted by university  
Fall divisions and departments based upon provided directives, assessment data, and SWOT research.

Strategic Recommendation Phase – Synthesis of university division and departmental  
Fall planning into a unified strategic and operational

plan administered by the ULT.

Budgeting Phase – Budgeting process, including possible re-deployment of resources, Winter based upon the strategic plan guided by the ULT and conducted by all university divisions and departments resulting in a budget as finalized by the President’s Cabinet.

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### **Strategic Directives**

1. Increase regional recognition for excellence as a Christian university.
2. Develop of additional strategic alliances with other learning institutions, corporations, or organizations.
3. Develop to a higher level of excellence programs that maximize the cultural impact of CU’s emphasis upon Christian Worldview and Leadership Development (ie., Business Administration, Science and Mathematics).
4. Develop Online Education.
5. Conduct feasibility studies for possible implementation of various new programs (ie., Health Care Professions and specifically Nursing).
6. Increase understanding and application of current pedagogical tools, including information and new media technology, relevant to students’ and constituents’ needs and expectations and to current research in learning theory.
7. Continue to expand CURadio via partnerships, acquisition, affiliation, or program development, focusing on youth and adult radio regionally and children’s radio nationally.
8. Increase the Seminary’s regional presence and reputation for excellence in theological education and ministry via centers for Contextual Learning, Life-Long Learning, and Global Learning.

### **Growing a University**

- Doing better what the university is already doing, ie. quality
  - Becoming more distinctive in the marketplace, ie. branding
  - Ongoing evaluation and possible reconfiguration of existing personnel, programs, and resources for continuing viability
  - New programs
  - Improved and/or additional facilities
  - Marketing
  - Prayer and faithfulness
- \*\*\*Satisfied customers, by far the number one contributor to growth, ie. “Serving the Lord by serving students”

### **What kind of programs or initiatives should a university support?**

1. Ones that educate students or minister to listeners, ie. fulfill the mission.
2. Ones that recruit and retain students or listeners.
3. Ones that increase revenue, attributable to the bottom line, to create capital for reinvestment.

### **What is “quality” in an academic program?**

- known for discipline excellence, integration and instruction of Christian worldview and leadership development, and extra-curricular academic activities, ie. sponsored

- lectureships, seminars, etc.
- faculty members with appropriate credentials who are recognized for pedagogical skill, depth of Christian worldview understanding and spiritual role modeling, leadership on and off campus and the ability to mentor students.
- creates “niche” and fulfills a demand in the marketplace.
- develops a level of recognized quality vis-à-vis peer programs at other universities.
- strong reputation that yields increasing enrollment and helps attract students to the university’s other programs.

**What is involved in a potential new program feasibility study?**

1. Consideration of the program in reference to the Cornerstone University mission.
2. Review of the program vis-à-vis Cornerstone University’s history, personnel, and strategic plan.
3. Evaluation of the program’s demand in the marketplace: first, student recruitment and second, career placement.
4. Interviews with professionals who can provide insight to program history, financials, marketplace potential, and political challenges at other universities or organizations.
5. Research of appropriate program policy or accreditation boards or agencies.
6. Development of a business plan detailing operational—including personnel, financial, and facility—requirements.
7. Identification as required of funding sources for program initiation costs.
8. Determination of a timetable required for implementation.
9. Evaluation of all findings in regard to other university priorities identified in the university strategic plan.

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**What Will Cornerstone University Become?**

We acknowledge that God does not “need” any of us, nor does he “need” Cornerstone University. Yet he desires to use us and in his grace and love he chooses to “use” us in his service. Cornerstone University has been given a heritage of Christian commitment to biblical truth. And now the university is being given an opportunity to contribute directly to the Kingdom work of Christ. Cornerstone University’s mission and vision will allow it to respond to this opportunity distinctively, and we pray, with distinction. Cornerstone University can fulfill no higher calling than to be used of God in the changing of people and culture for Christ.

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- <sup>i</sup> Os Guinness, *The American Hour: A Time of Reckoning and the Once and Future Role of Faith*, (NY: Free Press, 1993); and David S. Dockery, ed. *The Challenge of Postmodernism: An Evangelical Engagement*, (Grand Rapids: Baker, 1995); and Millard J. Erickson, *Postmodernizing the Faith: Evangelical Responses to the Challenge of Postmodernism*, (Grand Rapids: Baker Books, 1998); and Paul Lakeland, *Postmodernity: Christian Identity in a Fragmented Age*, (Minneapolis: Fortress Press, 1997); and Gene Edward Veith, Jr., *Postmodern Times: A Christian Guide to Contemporary Thought and Culture*, (Wheaton, IL: Crossway Books, 1994).
- <sup>ii</sup> J.A. Walters, *Sacred Cows: Exploring Contemporary Idolatry*, (Grand Rapids: Zondervan, 1979), p.182; and Millard J. Erickson, op. cit., p. 11.
- <sup>iii</sup> Peter L. Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion*, (Garden City, NJ: Doubleday, 1967); and Richard John Neuhaus, *The Naked Public Square: Religion and Democracy in America*, (Grand Rapids: Eerdmans, 1984).
- <sup>iv</sup> Charles Colson and Nancy Pearcey, *How Now Shall We Live?* (Wheaton, IL: Tyndale House Pub., Inc., 1999), p. 302.
- <sup>v</sup> Os Guinness, *American Hour*, op. cit., p. 69.
- <sup>vi</sup> S.D. Gaede, "The Christian University in a Divided Society," in David S. Dockery and David P. Gushee, eds., *The Future of Christian Higher Education*, (Nashville: Broadman and Holman Pub., 1999), pp. 91-92.
- <sup>vii</sup> Os Guinness, *Fit Bodies, Fat Minds: Why Evangelicals Don't Think and What To Do About It*, (Grand Rapids: Baker Books, 1994), p. 107.
- <sup>viii</sup> Gary D. Badcock, *The Way of Life: A Theology of Christian Vocation*, (Grand Rapids: Eerdmans, 1998); and Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of Your Life*, (Nashville: Word Pub., 1998).
- <sup>ix</sup> George Barna, quoted in David S. Dockery and David P. Gushee, op. cit., p. 8.
- <sup>x</sup> Gene Edward Veith, Jr., op. cit., p. 16.
- <sup>xi</sup> Francis A. Schaeffer, *He Is There And He Is Not Silent*, (Wheaton, IL: Tyndale House, 1972), p. 79, and *The Church at the End of the Twentieth Century*, (Downers Grove, IL: InterVarsity Press, 1970), p. 53.