I. Program Purpose, Goals, and Suitability for Gordon College

Founded in 1889 as a missionary training institute, Gordon College is now New England’s only independent, evangelical four-year liberal arts college. The College has weathered profound changes and witnessed equally profound continuities since its inception. Today, the College remains poised to accomplish good things—for the Church and society at large. To help us in this undertaking, we respectfully request from the Lilly Endowment a grant of $1,999,419.

The Lilly opportunity is both timely and historic for the College. On the one hand, it allows us to reaffirm and provide support for some of our cherished, long-standing commitments. On the other hand, it provides a welcome window of opportunity to rethink and reenvision some aspects of the College and its role in the landscape of Christian and American higher education. Put differently, while Gordon deeply cherishes its evangelical heritage, the College also believes that some contemporary manifestations of this heritage should not be accepted uncritically. This dual objective, captured in the phrase “critical loyalty,” sums up the rhyme and reason of our application.

Expressed more fully: the idea of Christian vocation resonates, at the deepest level, with Gordon’s institutional self-understanding. As an institution with significant Reformed influences, we robustly endorse John Calvin’s charge that everyone should “apply diligently to. . . [their] calling, and endeavor to live in such a manner as to contribute to the general advantage.” Or, as the section on “Christian Calling” in Gordon’s Mission Statement puts it, “The Christian purpose in life is to enjoy God and His Creation, to serve God and others, to bear witness to the Lordship of Christ and to reform society, culture, and the Church by the application of Christian thought and values in all dimensions of human endeavor.” As an educational institution committed to young people, Gordon therefore “strives to educate men and women distinguished by intellectual maturity and Christian character, committed . . . to servanthood and prepared for leadership roles in their homes, workplaces, churches, and communities.”2 The commitment of instructing students both for church service and engagement in society at large has been an abiding aspect of Gordon College. In the context of the Lilly grant, the College unreservedly reaffirms this commitment, persuaded that it accords with the Lilly Endowment’s own desire to strengthen the idea and practice of Christian vocation in America.

At the same time, the College intends more from the grant than simply the fortification of preexisting goals: we see this as an opportunity for institutional self-reflection and repositioning, to deepen and enrich our understanding of Christian vocation in an academic context. At the risk of sounding grandiloquent, we contend that evangelical higher education now finds itself at a crossroads, whereby it must choose between the status quo and a path of institutional readjustment responsive to a number of pressing concerns pertinent to the future of evangelical Christianity and, more generally, American religious life. In particular, the College desires to employ the Lilly grant to help redress some of the more insightful criticisms of “evangelicalism,” understood as a movement within modern American

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society and culture. While some criticisms certainly might be dismissed as missing the mark or simply ad hominem, others cannot be brushed aside in good conscience; honesty and wisdom require taking them seriously and extrapolating their institutional consequences.

Three such criticisms warrant special consideration. First is the charge of “anti-intellectualism,” the contention that evangelical Christians all too often have been inadequate stewards of the mind, neglecting serious and sustained intellectual commitment in favor of what Reinhold Niebuhr once called “zeal without knowledge.” Three such criticisms warrant special consideration. First is the charge of “anti-intellectualism,” the contention that evangelical Christians all too often have been inadequate stewards of the mind, neglecting serious and sustained intellectual commitment in favor of what Reinhold Niebuhr once called “zeal without knowledge.” Second, while evangelicals have placed great emphasis on individual study and application of Scripture (worthy goals in themselves), they have sometimes done so at the expense of knowledge of and participation in the broader tradition of Christian thought and reflection, fashioning an ahistorical variant of Christianity, commendably devout but inattentive to the wisdom of the past. Finally, critics have questioned evangelicals for standing aloof from ecumenical engagement, whether it be with mainline Protestant churches, Eastern Orthodox communities, or the Roman Catholic Church. While merely feel-good ecumenism does the Church no service, evangelicals’ neglect of other expressions of the faith as insightful interlocutors has come at a high price—for Christian unity in general and for evangelical ecclesiology and self-knowledge in particular. What is more, this neglect has often been accompanied by a “religious consumerism” mentality detrimental to the flourishing of America’s historic denominations. In sum then, anti-intellectualism, wariness of tradition, and a tepid concern for ecumenism, we contend, have unfortunately compromised the evangelical movement in contemporary America and diminished its understanding of Christian vocation. While Gordon College itself has escaped some of the more unsavory manifestations of these problems, and in fact has often sought to work against them, we recognize that the evangelical movement as a whole has not. Yet, as one of evangelicalism’s flagship colleges, we cannot point fingers. Instead, we must conclude that we have a better job to do.

Therefore, it is our hope that the Lilly grant will assist us as we continue to realize our core vision of preparing students for vocationally reflective service to church and society, while also providing support to reenvision our understanding of vocation, so that we might offer more efficacious intellectual leadership within the broader ambit of American evangelicalism.

**Program Components**

Our proposal is made up of six individual but interrelated components, each making up a mini-initiative under the larger tent of “Critical Loyalty.” Through the implementation of three new programs and the reconstitution of three existing ones, we offer a plan that fosters serious vocational exploration—for ordained ministry, for other forms of church service, and for thoughtful, moral participation in what the Church has traditionally called *in hoc saeculo,* “in this world.” In addition, we seek to establish a distinguished speaker series for the purpose of enriching and nourishing all of the grant initiatives.

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As a matter of institutional principle and in keeping with the objectives of the Lilly Endowment, we have focused the lion’s share of our energies on projects that affect the student body, from which future ministers, citizens, leaders, and thinkers will necessarily be drawn. At the same time, we have sought to foster programs that touch nearly every sector of the College, including the professoriate, staff, alumni, board, and other constituents, both local and national.

Below these programs are briefly described; they will be elaborated at a latter point; more detailed descriptions are found in the appendices.

**New Programs**

1) **Church Vocation Institute (CVI)**, a special institute to help students and alumni formulate a theological framework for understanding vocation, to assist students called to the ministry connect with specific seminaries and church bodies, and to oversee the establishment of a *Church Advisory Council* made up of area clergy.

2) **Jerusalem & Athens Forum (JAF)**, an upper-level great books program for students and a campus-wide discussion forum designed to promote a reflective appreciation of the Christian intellectual and literary tradition, and foster its appropriation as a means for understanding and engaging contemporary culture.

3) **Project for the Church and the Public**, a project aimed to help select faculty pursue writing and scholarly projects that have the potential to make a significant impact on contemporary church life and the broader public square.

**Re-envisioning of Established Programs**

4) **New Faculty Mentoring Program**, a program to help new faculty cultivate a vocationally reflective sense of commitment to Gordon College and the Christian liberal arts tradition and to help them assess their own talents in the context of a mentoring relationship with senior faculty.

5) **Christianity, Character, and Culture (CCC)**, a yearlong course on faith, culture and the liberal arts, which strives to introduce all first-year students to the moral and intellectual life in the context of the Christian pilgrimage.

6) **A. J. Gordon Scholarship Program**, a twenty-year old mentoring program for students recognized for their potential leadership in both ecclesiastical and secular fields.

In addition to the above, the College will also establish a distinguished speaker series, entitled **“Faith Seeking Understanding.”** This series is designed 1) to enrich the above programs by bringing to campus first-order guest speakers and, through their lectures and discussions, 2) to help spark and sustain a campus-wide discussion about the nature of Christian calling and the present importance of serious Christian thinking.
Further Considerations on Institutional Suitability with Reference to Our Programs

When an institution requests a grant of this amount, common sense demands from the potential recipient demonstration of itself as a suitable and worthy steward. Instead of summing up further the amorphous phenomenon of “evangelicalism” and chronicling the history of Gordon College, which now touches three centuries, we thought it advisable to highlight various components of our heritage that comport well with the Christian idea of vocation, that underscore the distinctive aspects of the College, and that speak to the suitability of the specific goals of our grant request. Furthermore, in calling attention to facets of the College’s heritage, we propose to make a twofold argument. First, as adumbrated above, we believe that Gordon College has maintained a long-standing commitment to ideals consonant with those of the Lilly initiative on Christian vocation; the grant will help us better realize our objectives in a contemporary setting. Second, we contend that Gordon, despite some of the aforementioned shortcomings in American evangelicalism, actually has a notable history of engaged, progressive leadership in Christian higher education. Thus, in suggesting that Gordon rethink how it can better nurture an intellectually vibrant, church- and tradition-engaged Christian witness, we are, in a sense, only attempting to retrieve, accentuate, and/or magnify elements of Gordon’s past identity as a needful response to contemporary circumstances. Five aspects of the College suggest themselves for elaboration.

1) **Location.** Location is not destiny, as some determinists would have it, but location does play an indispensable role in shaping an institution’s character, *raison d’être*, and future aspirations. We find it both salutary and challenging to live out our calling in New England, a virtual stone’s throw from Boston, prized by culture-shapers since the nineteenth-century as “the Athens of America.” Of particular significance for the College is the area’s Puritan educational legacy. As Edmund S. Morgan has noted, “Puritans ascribed an extraordinary power to education.”⁶ “[W]e longed . . . to advance Learning and perpetuate it to Posterity,” the founders of Harvard famously opined, “dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust.”⁷ While Harvard has perceptibly relaxed its concern for equipping future clergy, Gordon still takes this charge seriously, persuaded that helping lay the groundwork for a learned ministry is among a Christian liberal arts college’s cardinal tasks. Today, this is more important than ever when Boston and its environs have been transformed into one of the world’s preeminent centers of secular scientific research and a leader in self- and society-altering industries, like computer- and biotechnology. Given our environment then, we hold it as only right and good to maintain a distinctive, culturally engaged witness, offering our graduates Biblical wisdom, Christian thought, and an ethic of compassion and responsibility, all while serving as a repository of Christian reflection for society at large. We are persuaded that each of our Lilly-funded endeavors work toward these ends.

2) **Mentoring.** When Gordon opened its doors in 1889, its first instructor, Dr. F. L. Chapell, described the new school as a "gathering of earnest souls to get what preparation they can for whatever work the Lord may induct them into." The College stands by these words. At the heart of “preparation” has been an emphasis on personal contact between learners, particularly between

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professor and student. Today, as any visitor to Gordon’s website will discover, this is perhaps the most prominently showcased (but not merely showcased) aspect of the College. Accordingly, we have sought to accentuate and expand mentoring possibilities in our grant application. The mentoring pedagogy evident, to varying degrees, in each of our programs will enable students who are seeking to discern their own vocations to actively engage with exemplars living out their own callings. This process will center on relationships between faculty and students, but will also encompass mentoring relationships between students and students, and senior and newer faculty. Against trends toward “distance learning” and the proverbial absenteeism of the “research professor,” we maintain that actual, flesh-and-blood encounters between two individuals is the vital sanctuary, in which lasting Christian vocations are shaped.

3) Promoting Intellectual Excellence. While Gordon cannot claim to be wholly untainted by evangelicism’s anti-intellectual strain, the College has often worked to combat this tendency and it remains committed to this endeavor. As the College’s historian Thomas Askew has put it, “[T]he faculty and administration have . . . engaged in critical self-evaluation of the evangelical movement, drawing on its strengths but also recognizing its limitations and working to alleviate them. In this regard Gordon has sought to avoid an outlook of narrowness, legalism and anti-intellectualism.” Two examples must suffice. The first is the founding in 1956 of the Gordon Review by Gordon faculty members. Since then, this journal has evolved into the Christian Scholar’s Review and, while no longer seated at Gordon, it remains among the leading interdisciplinary journals for promoting Christian scholarship and cultural criticism. Second, the presidency of Harold J. Ockenga (1969-76) was momentous for the life of the College. To scholars of twentieth-century evangelicalism, Ockenga is a prominent figure, among other things for his role as cofounder of Fuller Seminary in California and as pastor of historic Park Street Congregational Church in Boston. As a mover-and-shaker in the so-called postwar “New Evangelicalism,” Ockenga championed a forward-looking, intellectually rigorous vision of Christian higher education, one which sought “a Christian world and lifeview,” not a shallow biblicism, as its “integrating principle.” He brought this vision to the College in 1969 and it has left a lasting impress. His words, therefore, from 1972 are still valid at Gordon College today: “A true education will produce a scholarly person who has a love of learning. He does not learn in order to make a living, or to get money, or to achieve power, but for the love of learning itself. In this, we never forget that scholarship is primary. Christian education shares this goal with secular education; otherwise it becomes a travesty of education. . . . Piety cannot substitute for excellence. Nothing shoddy can be allowed in Christian education.” As our current strategic plan echoes, Gordon is committed to “enhance[ing] Gordon’s place on the intellectual landscape.” Our Lilly grant--particularly the Jerusalem and Athens Forum, the A. J. Gordon Scholarship Program, and the Project for the Church and the Public--helps us work toward this end.

4) The Liberal Arts Ideal. Closely related to the ongoing quest for intellectual excellence, Gordon recognizes the enduring importance of liberal arts education and is proud of its Carnegie Foundation 1A classification for strong colleges centering their curricula in the liberal arts. Shortly after World War II, Gordon first applied the term “liberal arts” to itself. Hitherto called “Gordon College of

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Theology and Missions,” the College decided “[to] move toward the goal of becoming a Christian liberals arts college,” as a 1946 document from our archives indicates. From a certain perspective, this might appear odd: an institution initially borne by an evangelical missionary activism that often regarded scholarly learning as a frivolous indulgence adopting a mantle whose historical antecedents lie in classical antiquity. However, in recognizing the importance of liberal education for Christian students, Gordon’s faculty, administration, and board were simply laying claim to a venerable Christian sentiment first fully voiced by the Church Fathers, St. Augustine in particular. That sentiment can be expressed as follows: thoughtful Christian action in the world depends on right judgment and a judicious intellect. More fully expressed, reflective Christians, like any reflective individual, need to know how to express themselves well and accurately; to distinguish fact from opinion; to detect exaggeration and falsehood; to resist simplifying complex problems; to seek out the judgment of appropriate authorities; and to cultivate and value honest self-knowledge. These skills combined with the moral and doctrinal teachings of Christianity remain the perennial needs of our students. Want of them, not least in the pulpit, only vexes and oppresses the emergence of a mature Christian witness. However, as is well documented, the utilitarian, pragmatic impulse of American culture, with evangelicalism sometimes unwittingly serving as its conduit, often dims the light of liberal learning in favor of more functional or careerist approaches to higher education. Looking askance at this impulse— at what Nathan O. Hatch has called American evangelicals’ predilection to become “enamored of pragmatic causes”—we instead strongly endorse the intrinsic goodness of liberal learning. The freshman course *Christianity, Character, and Culture* seeks to bring it into the reach of every student at Gordon, the *New Faculty Mentoring Program* serves a similar function for new faculty, while the *Church Vocation Institute* underscores its importance for future servants of the Church.

5) *From Nondenominationalism to Multidenominationalism.* As an independent Christian college, Gordon serves numerous denominational constituencies, including Congregational, Episcopalian, Methodist, Baptist, Presbyterian, and other Protestant bodies, as well as a smattering of Roman Catholic and Orthodox students. We greatly desire to strengthen our ties with denominations and see the Lilly grant as a propitious opportunity to do so, especially through the work of the *Church Vocation Institute* and the creation of a *Church Advisory Council*. These facets of our program will help us better understand the needs of denominations and particular parishes and they will also allow local clergy to provide input about the direction of the College. Slowly, the College has come to realize that the rhetoric of “non-denominationalism,” typical of many evangelical communities, often produces unfortunate side-effects, attenuating the importance of church involvement and impeding a developed ecclesiological understanding. Accordingly, Gordon desires to think of itself less as a nondenominational college than as a multidenominational one and, as such, a better servant of the “one holy, catholic, and apostolic church.” Relatedly, the College validates the importance of greater ecumenical engagement outside the evangelical orbit. The College has already begun a number of endeavors on this front, including an ongoing dialogue with St. Anselm College, a nearby Benedictine liberal arts college. In many respects, we believe, a college independent from specific denominational identities will be better positioned to serve the Church.

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11Today the student body and faculty represent about 40 different denominations.
12In September, representatives from the two colleges will meet for a one-day conference on “Catholic and Evangelical Approaches to the Liberal Arts: A Conversation.” Initial funding for this initiative has come from the Lilly Fellowship Program in the Humanities and the Arts at Valparaiso University. Gordon College became a...
denominational affiliation is especially well positioned to foster ecumenical conversation and collaborative intellectual endeavors across denominational boundaries. This has been a particular concern of Harold Heie, a veteran of Christian higher education and our Director of the Center for Christian Studies. The College nods in agreement to his words: “[A]n interdenominational evangelical Christian college has a unique opportunity to gather together for conversation faculty and students who are evangelical representatives of many Christian traditions and denominations. But that conversation is still too narrowly defined. . . . [It] should be opened up to include Christians from all traditions, evangelical or otherwise. I therefore pose a challenge to evangelical/interdenominational Christian colleges to create such communities of conversation.”

Through the Lilly grant—particularly through aspects of the Jerusalem and Athens Forum, the Church Advisory Council, and the speaker series, “Faith Seeking Understanding”—we hope we can broaden the conversation in compliance with Heie’s challenge.

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II. Program Design and Components

Under the conceptual umbrella of “Critical Loyalty” and with self-conscious reference to the aforementioned dimensions of Gordon College’s history and character, we, therefore, propose a grant that both affirms Gordon’s heritage and seeks to reenvision aspects of it in light of the challenges and opportunities of the present. Again, our program encompasses six individual but interrelated initiatives, supplemented by a speaker series that seeks to nourish and buttress the various grant elements and infuse the College as a whole with a bracing dose of serious Christian thinking and theological reflection on the Christian idea of vocation. Summaries of the various grant-elements follow:

New Initiatives

1) Church Vocation Institute

Summary and Goals

The Church Vocation Institute (CVI) seeks to complement the mission of the College by providing a variety of opportunities for students to explore the theological foundations of vocation and gain exposure to specific career options in service to the institutional Church. CVI will introduce a variety of new enterprises that robustly affirm the College’s identity as an institution of liberal learning while appropriating Gordon’s history of preparing women and men for service to the Church. The CVI seeks to promote the twin notions that a liberal education provides an excellent foundation from which to pursue further training for pastoral ministry and that all manner of calling and skills can be effectively employed in service to the Church.

Elements of the Church Vocation Institute

- **Church Advisory Council.** The work of the CVI will be supported and guided by a Church Advisory Council consisting of 7-12 members, cultivated and facilitated by a **Director of Church Relations.** The purposes of the Church Advisory Council include providing counsel to Gordon College in its stated aim of preparing young men and women for roles of leadership in local congregations; cultivating the College’s relationships with local, regional and national church congregations and leadership; assisting in the establishment and evaluation of the programs of the CVI; planning and providing resources for the events of the **Pastoral Leadership Workshops, Church Job Fairs,** and **Quest Fieldtrips** (see below); generating internship opportunities for participants of the **Elijah Project** (see below).

- furthering avenues and opportunities for the dissemination of the work and expertise of Gordon faculty to lay and clerical audiences; proposing and evaluating other cooperative projects between Gordon College and area churches.
• **Pastoral Leadership Workshops.** Designed for individuals who already sense a call to full-time pastoral ministry, this series of noncredit-bearing workshops will introduce students to a variety of contemporary issues and challenges facing future church leaders.

• **Church Jobs Fair.** A career fair jointly sponsored by Office of Cooperative Education and Career Services open to all students who wish to explore how their liberal arts education might be employed in service of the Church.

• **Quest Fieldtrips and Workshops.** A series of fieldtrips and other events open to the entire campus designed to expose students to the wide variety of ways in which liberally educated individuals can help serve and lead the institutional Church. Fieldtrips may include visits to denominational headquarters, denominational mission organizations, seminaries, and church-based community development initiatives.

• **The Elijah Project.** An intensive twelve-month program for a select group of students consisting of a shared living experience, two seminars exploring the theoretical and practical aspects of vocation, a summer internship and household activities exploring faith and culture and career paths. Efforts will be made to place students in ecclesiastical settings in internships that reflect the student’s area of study and interest. During the summer, the Elijah Project will sponsor summer workshops for alumni (Summer Alumni Institutes) who wish to explore further the relation of their faith and their work and the theological significance of vocation, or who might be considering a career change to church-based ministry or church-related service.

*Staff*

• **CVI Director (Full Position):** provides supervision and direction for the activities of the CVI; directs the Elijah Project and Summer Alumni Institutes (recruiting participants, teaching or arranging instructors for the seminars, arranging internships, planning house activities); and coordinates program evaluation.

• **Director of Church Relations (1/2 Position):** maintains Church Advisory Council, cultivates relations with area churches, and directs Pastoral Leadership Workshops and Quest events. In addition, this position will help Gordon faculty, particularly CCS Fellows (see below), gain a hearing and disseminate their work among area churches. ¹⁴

• **CVI Administrative Assistant (1/2 Position):** provides administrative support to the CVI Director and the Director of Church Relations.

¹⁴Hitherto the College has not had someone specifically designed to cultivate church relations. The grant will therefore help us do a more intentional job of understanding church needs and helping churches utilize the material and intellectual resources of the College. This will also allow our present Director of Alumni, Parent, and Church Relations to focus on alumni and families.
Consultants/Models

The following individuals were helpful, either as paid consultants or informal conversation partners, in conceptualizing the CVI: Dave Horn, Director of the Ockenga Institute, Gordon-Conwell Theological Seminary; Rodney Petersen, Boston Theological Institute; William Messenger, Mockler Center for Faith and Ethics in the Workplace; Victor Aloyo, Jr, Director of Vocations, Princeton Theological Seminary; Steve Garber, Resident Scholar, Council of Christian Colleges and Universities; and Dave Guthrie; Director of Graduate programs, Geneva College.

The operations of the CVI and the hiring of staff will be supervised by Greg Carmer, Dean of the Chapel. The CVI itself will be institutionally seated in the Chapel Office.

2) Jerusalem and Athens Forum

Summary and Goals

The Jerusalem and Athens Forum (JAF) is envisioned as a two-semester great books program in the Christian intellectual and literary tradition (broadly defined) for eligible juniors and seniors. The cohort will be limited to fourteen motivated and intellectually promising students. The format of the program will consist of close readings of primary texts and spirited discussions in the Socratic style. Most of the readings for the courses will be drawn from “great books” by Christian authors from antiquity to the present or from books that, while not Christian in the strictest sense, still raise questions of profound significance for present-day Christian intellectual and moral life. (St. Augustine’s Confessions would represent an example of the former; Aristotle’s Ethics or Alexis de Tocqueville’s Democracy in America would represent examples of the latter.)

Eligibility in the program will be determined by GPA (3.5 minimum), interview based on questionnaire, writing sample from a previous class, and recommendation by advisor or another professor. For their participation in the program, students will receive twelve hours of course credit, purchase of course books, and a vocational development stipend.

The specific goals of the program are:

- To awaken students to the rich, varied, and often conflicted intellectual heritage of their faith, the widespread ignorance of which has only contributed to a diminished sense of vocation among many individuals and faith-based enterprises today.

- In a vocationally reflective context, to encourage students to pursue post-baccalaureate study in clerical, academic, and professional fields. As future, high-profile Christian leaders, these students will be well positioned to transmit elements of Christian thought and social responsibility to society at large.

- To cultivate an historically and theologically informed sense of Christian vocation among the
students. This will in turn allow them to think insightfully about their relationship to and responsibilities within the spheres of work, family, education, politics, culture, society, and the academy.

- To help foster in Gordon’s students an interior disposition which appreciates the life of the mind and Christian academic excellence. Students in this program, we believe, will be recognized as campus leaders and academic pacesetters, and their activities and profile on campus will redound to the entire Gordon community.

- To cultivate ecumenical concerns among the students, helping them better understand Catholic, Orthodox, evangelical, and mainline Protestant traditions, and to see the rich diversity and historical experience of these traditions as resources for their own vocational and intellectual pursuits.

**Elements**

Besides the great books course, the nerve center of the program, there will be several additional features of the JAF, including two student retreats to promote vocational reflection, several cultural outings in Boston to establish group collegiality, several visiting speakers and discussion leaders, faculty and student colloquia, and a spring-semester debate among the program’s students (open to the student body at large) on an issue of pressing concern for contemporary religious and intellectual life. (These elements are elaborated at length in the appendix.)

**Staff**

- **JAF Director (2/3 Position):** serves as the program’s principal instructor, holds executive responsibility for the timely and proper implementation of all program elements, maintains a scholarly and writing profile consistent with the aims of the program, provides vocational counsel to JAF students, and provides executive oversight of the work of the JAF Assistant Director.

- **JAF Assistant Director (1/2 Position):** assists the director in the general administration of the program; helps in the implementation and evaluation of the program; cultivates close contact with JAF students and focuses their energies on seeking funding for and applying to top seminaries, graduate programs, and professional schools; maintains contact with JAF students after their departure from Gordon; serves as a resource person for other high-achieving Gordon students desirous of pursuing graduate study; helps coordinate the distinguished speaker series for the grant as a whole.

**Consultants/Models**

Four models have been important in the construction of this program: Christ College, the honors college at Valparaiso University; the Great Books program at Columbia University; the Pew Younger Scholars Program; and the Templeton Honors College at Eastern College. In addition, the following individuals have served as consultants for this program: Mark Schwehn, Dean of Christ College and Director of the Lilly Fellows Program in the Humanities and the Arts at Valparaiso University; James Davison Hunter, William R. Kennan Jr. Professor of Sociology and Religious Studies at the
University of Virginia and Executive Director of the Institute of Advanced Studies in Culture; and Eileen Gillooly, Director of the Great Books Program at Columbia University.

Thomas Albert Howard, Associate Professor of History, will provide executive leadership for this initiative and serve as the JAF Director.

3) Project for the Church and the Public (an extension of Gordon’s Center for Christian Studies)

Summary and Goals

“We have enough and to spare of lightweight entertaining goods on the one hand and ponderous works useful to comparatively few readers on the other; and the cream of the educated Christian public goes empty away.” The statement by a nineteenth-century church historian provides the basic rationale of this project. Faculty typically publish the results of their scholarship to the various disciplinary guilds that make up the academy. This is well and good, given the mandate for faculty to advance knowledge in their particular disciplines. However, this mandate often entails insufficient attention to making scholarly work accessible and useful to the Church (i.e., the “person in the pew”) and, more broadly, to the general educated public. This proposed initiative, therefore, seeks to remedy this problem by providing select Gordon faculty--those whose scholarly savvy, high theological literacy, and polished writing and speaking skills distinguish them for the important role of representing the College--with incentives and resources to enable them to better reach audiences in the Church and the public square, while maintaining a high-level academic profile.

Elements

The specific elements of this initiative are:

- To establish a **Center for Christian Studies or CCS Fellows Program** that will provide key Gordon College faculty with the financial incentives and time needed to pursue the vocation of reaching a broader Christian and public audience with their scholarly work. The fellows program calls for the annual appointment of up to three Gordon faculty members as CCS Fellows, based on the quality of proposals for research projects and their potential dissemination in quality church and/or high profile semi-scholarly venues. Fellows will receive two-year grants that can be used for partial release time from teaching and/or for underwriting research and writing expenses.

- To establish a **Dissemination Program for the Church and Public**, which will provide CCS Fellows with the expertise and practical assistance necessary to identify and obtain commitments from viable Church and public venues for dissemination of their scholarly work. This program entails two foci: 1) A Director of Church Relations will be established (mentioned earlier in conjunction with the CVI program) with the additional charge of serving as a liaison between CCS Fellows and local churches to identify venues (church-related journals, adult education programs, special seminars for the laity, etc.) for the dissemination of CCS Fellows’ work. 2) In order to reach beyond church walls to the broader public, the responsibilities of the **Public Relations Specialist** in the College’s **Communications Office** will be reconfigured to enable this office to work closely with CCS
Fellows to identify and serve as liaison to disseminate the results of scholarly work in the following: semi-scholarly religious and nonreligious publications; television and radio, print news media, and website publications.¹⁵

This initiative will be regarded as successful if each CCS Fellow has published or had accepted for publication at least three significant writings or public presentations by the end of the two-year appointment. To stimulate their efforts, each year CCS Fellows will meet together with the Director of the CCS to discuss the status of their work and dissemination efforts. What is more, each CCS fellow will be expected to present their work before the faculty at large in the context of Gordon’s Faculty Forum, an ongoing monthly event, during which faculty read from their projects and receive constructive criticism from peers.

(From a vocational and ecclesiological perspective, we are inclined to think that this program has particular promise: it helps bridge some of the customary aloofness between the Academy and the Church, often pronounced within evangelical circles, and it enables the Church to utilize some of its best minds to reach its flock and “the world” it is charged to love and to serve.)

Harold Heie, Director of the Center for Christian Studies, will provide executive leadership for this initiative.

Re-envisioning of Preexisting Programs

4) New Faculty Mentoring Program

Summary and Goals

Gordon College embraces a deep sense of faculty vocation that goes beyond customary contractual obligations for teaching, scholarship, and institutional service. We wish to help all new faculty discern their specific, God-given calling within the framework of Christian higher education, a calling that best matches opportunities to their specific gifts, whether they be in scholarship, teaching, mentoring students, working with underprepared students, or serving local churches with their academic training. While we have had a mentoring program in place for some time, it has been underfunded and often neglected. The Lilly opportunity therefore allows us to breathe new life into this program. Therefore, the New Faculty Mentoring Program is envisioned to help new faculty over a three-year period discern their particular vocations, while acquainting them with various College programs, including those of faculty development and performance evaluation.

More concretely, the proposed mentoring program seeks to help new faculty acclimate to their new responsibilities and the ethos of Gordon College; to assist them in the formulation of “vocation statements” that reflect their particular sense of calling for the future; to assist them in developing coherent, person-specific plans for development during their first three years at Gordon; to help them

¹⁵While the Church Relations Director and the Office of Communications will be charged primarily to assist the CCS Fellows disseminate their work, they will also render these services to the rest of the Gordon’s Faculty as a well, at least for those who desire and have the ability to see their work reach audiences beyond their scholarly guilds.
understand and prepare for the College’s system of faculty evaluation leading up to the standard comprehensive third-year assessment.

Deliberate, personal mentoring is the life blood of this program. Therefore, the program pairs each new faculty member on a tenure-track appointment with a senior faculty mentor—something we believe benefits the mentee while also stimulating and rejuvenating the mentor. The mentoring process spans the period from the spring semester\(^1\) of the first year of teaching through the fall semester of the third year, with differing emphases in each year, as summarized below:

**Elements**

- **First Year: Survival and Initiation into a Community of Scholars**: First year mentoring revolves around biweekly conversations involving all new faculty and their mentors (with each mentor having two mentees) to talk informally about teaching and scholarship and any issues or questions arising during the new faculty member’s initial period at the College. This mentoring phase culminates in a three-day off-campus workshop in May for all new faculty and their mentors, devoted to the theme “Faithful Learning: A Community of Learners.”

- **Second Year: Development of a Vocation Statement and Initiation into Selected College Programs**: In addition to continuing biweekly conversations, mentors will assist mentees with two primary projects: 1) a 3-5 page “vocation statement” (a pivotal document because it informs subsequent development) that reflects the status of the mentee’s particular sense of calling and 2) the composition of a long-term “profile” of faculty development goals based on this vocation statement (this corresponds to the initial step in the College’s current Faculty Development Program). Another focus in the second year will be to familiarize the new faculty member with selected programs of the College in which they might participate, such as the Jerusalem and Athens Forum,\(^2\) the course Christianity, Character, and Culture, or a variety of off-campus programs. The second-year mentoring process culminates in another three-day off-campus workshop in May devoted to the theme “Faithful Scholarship: The Vocation of Christian Thinking.”

- **Third Year: Completing the Transition into Gordon’s Faculty Development Program and System of Faculty Evaluation**: The chief focus in the fall of the third year will be for the mentor to assist the mentee with two components of the standard comprehensive evaluation process for all third-year faculty: 1) the writing of a third-year self-evaluation statement and 2) the writing of a first draft of an “Integration of Faith and Learning Paper” (a final draft becomes part of the tenure-review portfolio). In the third year the mentor will also assist the mentee in two additional endeavors: 1) the possible application for a Faculty Initiative Grant for the fourth year\(^3\) and 2) the development of an initial prospectus/proposal.

\(^1\)We do not begin immediately in the fall semester because the new faculty member at this point needs time to fulfill basic teaching responsibilities. Also, a one-semester delay will work to the advantage of more suitable pairings between mentor and mentee, and greater discernment of the new faculty’s actual skills and needs.

\(^2\)Particularly, those faculty with little knowledge of Christian theology and history will be encouraged to attend several sessions and other activities of the JAF. Participation with their mentors might produce rich conversation material for nourishing the mentor-mentee dialogue.

\(^3\)These grants are offered by the College to those faculty with promising research projects that demonstrate the
for sabbatical leave in the fifth year. The last official gathering of the cohort of mentees and mentors will consist of an on-campus workshop spread over two mornings during the January break, during which each mentee will solicit feedback on a draft of their “Integration of Faith & Learning” paper.

The New Faculty Mentoring Program will be administered by Herma Williams, Associate Provost of the College.

5) First-Year Seminar: Christianity, Character, and Culture (CCC)

Summary

All first-year students at Gordon College take a seminar course, entitled “Christianity, Character, and Culture,” the foundational course for the Core Curriculum. The course extends through the entire year, meeting in small sections (about thirteen per section) led by a member of the faculty, staff, or administration. CCC is an interdisciplinary course, touching on a variety of topics, including the formation and application of a Christian worldview; introduction to the liberal arts; character formation, with an introduction to virtues and vices; and Christian social responsibility. The course is writing intensive and active participation of all students is expected.

New Directions

The Lilly initiative will substantially strengthen and extend the scope of the existing course by introducing the concepts of calling and vocation, along with their theological bases, and linking these with the established seminar themes. This will be accomplished in several ways.

- **CCC Taskforce.** A CCC Taskforce will be formed to plan the curricular changes during a workshop to be held in the summer of 2003. The Taskforce will read and discuss a variety of books and articles, and view several films that address the themes of calling and vocation and assess their suitability for inclusion in the seminar. In all likelihood, these will include (but are not limited to) *The Fabric of This World: Inquiries into Calling, Career Choice, and the Design of Human Work* by Lee Hardy; *Working: Its Meaning and Its Limits* edited by Gilbert C. Meilaender; and the films *Chariots of Fire, The Apostle, Cinema Paradiso, Norma Rae, Mr. Holland's Opus,* and *The Mission.* The Taskforce will also prepare discussion questions and writing assignments for use with the new readings and films. Finally, the Taskforce will prepare a Leaders’ Manual, containing background material, additional readings, and other course information that will be helpful for seminar leaders.

- **Greater Mentoring Opportunities.** Two mentoring programs will also be developed, one for students and one for CCC leaders. 1) A student mentor, selected from the Junior and Senior classes, will be assigned to each CCC section. Mentors will assist students in revising their papers, model active participation in discussions, and meet informally with students outside of class. Mentors will receive training at an annual retreat and in regular meetings with the seminar directors. 2) CCC leaders, those who actually teach the course, will be hallmarks of serious Christian thinking.
organized into five cohorts, each of which will be led by a Senior Leader. Senior leaders will plan and lead regular cohort meetings and help new leaders develop facility in handling the material of the CCC course.

- **Additional Connections.** Additional connections between CCC and Gordon’s New Student Orientation and Convocation Program will also be developed as a result of the Lilly grant. Connecting with Student Orientation will help bridge a widely recognized “cultural gap” that exists between Orientation, which currently operates with relatively little captivating intellectual content, and the College’s academic programs. The Convocation Program, attended by all Gordon students, will provide a venue for bringing outstanding speakers to campus, drawn from a wide range of vocations, who will address various CCC themes. This element of the program overlaps with the Lilly-funded speaker series, “Faith Seeking Understanding” (see below).

Executive oversight for this project will come from Bruce Webb, Professor of Economics and Director of Christianity, Character, and Culture.

6) **A. J. Gordon Scholarship Program**

**Summary**

Named in honor of the College's founder (Adoniram Judson Gordon), the A. J. Gordon Scholars Program has annually provided substantial tuition grants to incoming students with promising leadership skills. At present, approximately 25 first-year students each year receive the scholarship, which covers $12,000 of a student's annual tuition. Candidates for the scholarship must meet high academic standards, although the award is based on a broad assessment of qualities and aptitudes—including spiritual maturity, writing and communication skills, volunteerism and empathy—rather than simply academic records. Numerous faculty participate in the selection process, which includes on-campus interviews and group discussions.

For over twenty years, the program has provided A. J. Gordon Scholars with faculty or staff mentors. Recipients of the award are engaged in the preparation of a "growth contract" designed to prompt self-assessment and deliberate goal setting. Recently, the College has endeavored to create a more intentional sense of community among the A. J. Gordon Scholars, especially during their early years, to nurture a broader conversation about leadership and learning.

**New Directions**

After more than two decades, the A. J. Scholarship remains attractive to potential students and a cherished program, yet the College recognizes that some of the components of the program merit refinement and refocus. Above all, we desire to encourage students to think of service and leadership as *life-long enterprises that require serious and sustained intellectual exertion and reflection.* Often raised in the evangelical subculture, many of our best and most energetic students display the evangelical tendency to rush toward pragmatic and idealistic causes, occasionally at the expense of the more patient discipline of liberal learning, preparation for graduate study, and seasoned reflection about one's calling and career. As a result, the A. J. Gordon Scholars are often drawn toward myriad
leadership roles and ministries during their College years. Without dampening their compassion and zeal for serving others, we want to encourage students to think more intentionally about vocation and leadership after College—about how best to prepare themselves through serious study and reflection for a vision of Christian life and service that stretches beyond the immediate moment.

Some of the specific refinements planned for the program are:

- **Growth Contract:** The growth contract, previously completed during a students' first year, will be relocated toward a midpoint of their College experience. During the students' first year there will be considerably less focus on defining goals, which can push students toward premature and pragmatic decisions. Set at a midpoint of their College years, the growth contract will more likely be seasoned by the early years of liberal learning; we will now use the occasion, not to prompt thinking about leadership during College, but to engage students in thinking about their transitions from their baccalaureate study toward their emerging passions and purpose. How might you prepare and discipline yourself now, we shall ask, to be the person you should be fifteen years from now?

- **Retreats and Forums:** Even as we de-emphasize the growth contract during the first year, we will endeavor to create a community of intellectual inquiry among the new A. J. Gordon Scholars. As a community of scholars, the students will participate in common forums, retreats, and symposia, designed to expose them to various viewpoints on learning and service and provide them occasions and inspiration to explore with one another their own goals and sense of calling. This program will draw on the distinguished speakers series, “Faith Seeking Understanding,” but it will also create opportunities for more intimate, patient conversation and reflection. One vital aspect of the new program will be the intentional efforts to engage junior and senior A. J. Gordon Scholars in conversation with the younger ones, drawing on students' tendencies to learn from their peers.

- **Mentoring:** While many students and mentors continue to speak well of their times together, there is a growing sense among participants that the mentoring component lacks a clear sense of purpose or focus. Our intention, therefore, is to recast the mentoring program as an "apprentice" program, where students and mentors not only build relationships but also share a common project. In this way, conversations about calling, service and lifelong goals and leadership will grow out of a mutual experience and collaboration. We believe that faculty and staff will be more inclined to serve as mentors if the relationship helps them pursue some of their own goals, even as we expect that students will be more excited about the program if it provides them opportunities to assist and to learn from a mentor enacting their own vocation. Mentors and students can collaborate on research and writing tasks, planning symposia or forums, leading service-learning or missions projects, among other possibilities.

**Staff**

- **A. J. Gordon Scholars Program Assistant (1/2 Position):** for this initiative, we will add a half-time assistant to the program, who will keep a careful eye on the quality of the mentoring relationships; help students with their growth contracts; plan and organize events for the program; cultivate close contact with A. J. Gordon Scholars and program alumni; and
provide hands-on assistance to help students plan for and pursue post-baccalaureate opportunities.

Executive oversight for the A. J. Gordon Scholarship Program will be provided by Chris Carlson, Associate Dean for Student Life.

**Supplement: Speaker Series: “Faith Seeking Understanding”**

As indicated, all of the grant elements and the College as a whole will be greatly enriched by the establishment of a speaker series, the purpose of which is to bring first-order scholars, artists, writers, pastors, and others to campus to address themes such as: 1) What is the history and theology behind the Christian idea of vocation?; 2) How can the traditions of the Church inform and deepen one’s understanding of calling?; 3) What is the relationship between intellectual commitment/liberal learning and the formation of Christian vocation?; and 4) What pressing issues of the present must Christians understand to live out their callings faithfully and knowledgeably?

Therefore, we intend to bring speakers (4-6 per academic year) who represent a broad range of backgrounds, in terms of denomination, academic training, ethnicity, gender, and political persuasion. We see this as a way of broadening our “campus conversation” and prompting ecumenical and cross-cultural reflection.

As a general but not an iron rule, each speaker will give one talk in the College’s Convocation Program before the entire student body, following up by focused talks and discussions in more intimate settings--settings made possible by the various grant elements. For example, besides speaking at Convocation, a guest speaker might discuss a book or an article with students and faculty in the context of the Jerusalem and Athens Forum and later meet with the student mentors and seminar leaders for Christianity, Character, and Culture for a period of question-and-answer about a particular topic relevant to the speaker’s expertise, background, and experience. The speakers’ activities will be announced in appropriate venues, so that regional clergy and laity, alumni, board members, and others might also benefit from this opportunity. Regularly, the keynote address given by a speaker will be published in Gordon’s magazine, Stillpoint, so that its contents might reach a broader audience still.19

The Executive Steering Committee (see below) in consultation with relevant faculty and staff, will decide which speakers to invite to campus and how to arrange the visits so that various grant elements maximally benefit. The Assistant Director of the Jerusalem and Athens Forum will provide administrative support in inviting guests and organizing visits.

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19Stillpoint has a circulation of 30,000.
III. Outcomes, Evaluation, Timetable, and Dissemination

For the “Critical Loyalty” Project to be successful, desired outcomes must be clearly articulated, an evaluation plan established, a timetable fixed, and means for effective dissemination identified. Herewith:

Desired Outcomes

Although a number of our goals and objectives have been alluded to in the foregoing, we believe that our aims can be summarized in nine points. We are heartened that many of these aims strongly correlate with Gordon’s current strategic plan, “Blending Tradition and Innovation.” The “Critical Loyalty” project seeks to accomplish the following:

• To instigate and sustain a campus-wide discussion that will find its center of gravity in the Christian idea of vocation, both in its theoretical and practical aspects.

• To affirm the profound and historical, if often fragile, symbiosis between liberal learning and Christian vocation.

• To help Gordon College enhance its place in the broader intellectual landscape, transmitting serious Christian thinking to the academy, the church, and the world.

• To strengthen mentoring relationships at the College, especially between professor and student, student and student, and senior faculty and junior faculty.

• To equip students to think about their personal vocation and to undertake specific steps from their undergraduate experience to post-baccalaureate opportunities, in seminary, church work, graduate school, further professional training, or specific employment opportunities.

• To stimulate ecclesiological thinking and to enhance the College’s relationship with and benefit to area churches, seminaries, and other church-related endeavors.

• To provide abler leadership within the evangelical community, upholding as intrinsic to Christian vocation the importance of intellectual commitment, Church tradition, and the necessity of conversing with and learning from those outside the evangelical orbit.

• To promote broader conversation among Christian educators about the vocation of evangelical colleges as promoters of intellectual excellence and as servants of the Church.

• To gain a more comprehensive understanding of how the College helps students foster vocational reflection, intellectual commitment, church involvement, and preparation for their post-baccalaureate lives (see evaluation).
Evaluation

In order for us to measure whether or not we are achieving our stated aims and to help us plan for the future development of our programs, we have devised a comprehensive six-fold plan of evaluation:

• First, an Executive Steering Committee, composed of shapers and leaders of the various grant components, will be formed as an aspect of the leadership structure (see below). This Committee will meet regularly to assess the problems and promise, strengths and weaknesses, of each program and suggest specific actions and interventions as necessary. Regularly, at the Committee’s meeting, the stated outcomes will be reviewed, so that we may hold ourselves accountable to our aims.

• Second, the leaders of the individual components will develop instruments of evaluation (primarily questionnaires and written evaluations) that will allow participants to gauge the effectiveness of the programs in which they participated. Invariably, these questionnaires and evaluations will include questions such as: 1) how did this program contribute to your understanding of Christian vocation? 2) how did this program enhance your understanding of service to church and society? 3) what role does intellectual commitment and liberal learning play in helping the Church fulfill its mission? (In short, these questions will be geared directly to the stated “desired outcomes” listed above.)

• Third, specific records will be kept for a number of programs, particularly the CVI, the JAF, the A. J. Gordon Scholarship Program, and the Project for the Church and the Public. For the first three, records will be kept on how many of these students actually are entering into seminary training, full-time church work, and topnotch graduate and professional schools. For the fourth, records will be kept on how many CCS Fellows are actually reaching church and public audiences with their work. It will be the responsibility of the leaders of the programs to keep these records; the Provost and the Project Director (see below) will expect to see them.

• Fourth, during the fall of the fifth year of the grant, a team of consultants will be assembled composed of personnel external and internal to the College. This team will conduct a series of meetings both with grant-component leaders and with participants. Together, this team will provide a written evaluation, which will be submitted to the Provost, the Project Director, and the Executive Steering Committee. This report, along with the other evaluation tools, will serve as the basis for the final report submitted to the Lilly Endowment.

• Fifth, between year three and five of the grant, the Project Director, Thomas Albert Howard (see below), will be commissioned to write a reflective essay on “Evangelicalism, Liberal Learning, and the Church.” This essay will draw from both Professor Howard’s practical experience in helping formulate and direct the “Critical Loyalty” Project and his scholarly interest in the history of Christian higher education and Christian thought. It is intended to offer broad theoretical/historical reflection and guidance concerning the “evangelical mind” and the present-day vocation and challenges of Christian collegiate education. After review by the Provost, the contents of this essay will be disseminated to key Gordon administrators, to the Board of Trustees, and to the faculty in the context of Gordon’s Faculty Forum.
will seek to publish a long version of the essay in a national venue, like *Books and Culture* or the *Christian Century* (or perhaps, if crafted appropriately and accepted, in a nonreligious venue like the *Chronicle of Higher Education*[^20]). An adapted shorter version will be published in *Stillpoint: The Magazine of Gordon College*, so that it may gain a hearing among numerous constituents of the College. We intend this essay a) to generate evaluative insights into our project and b) locate it within a larger national conversation about Christian vocation and higher education.

- Sixth, the effectiveness of the grant programs and their impact on the student body will be measured through a **Long-term Learning Outcomes Survey**. This survey will collect *quantitative* data relating to graduates’ church involvement and leadership, professional leadership, service to community, and graduate education. It will also collect *qualitative* data on graduates’ understanding of how their education at Gordon has shaped their understanding of vocation; their esteem for the life of the mind and liberal learning; their knowledge of and appreciation for Christian tradition and theology; their range of ecumenical understanding; their perspective on leadership and service; their choice of work; their understanding of the significance of work; their grasp of the needs of the church; and their sense of their faith’s relevance to affairs of the contemporary world.[^21]

### Timetable

Under the auspices the Lilly grant, the Critical Loyalty Project will operate within a five-year timeframe, from July 1, 2003 until June 30, 2008. However, the individual programs have varying beginning and ending dates within this timeframe:

- **Church Vocation Institute** - July 1, 2004 - June 30, 2008 (4 yrs plus 1 year preparation)
- **Jerusalem and Athens Forum** - July 1, 2004 - June 30, 2008 (4 yrs plus 1 year preparation)
- **Project for the Church and the Public** - July 1, 2003 - June 30, 2007 (4 years)
- **New Faculty Mentoring Program** - July 1, 2003 - June 30, 2007 (4 years)
- **Christianity, Character, and Culture** - July 1, 2003 - June 30, 2006 (3 years)
- **A. J. Gordon Scholarship Program** - July 1, 2003 - June 30, 2008 (5 years)
- **Supplementary Speaker Series** - July 1, 2003 - June 30, 2008 (5 years)

[^20]: Here the title might be: “Evangelicalism and the Liberal Arts: An Unlikely Alliance?”
[^21]: The Long-term Learning Outcome Survey instrument is to be developed, administered, and interpreted by a team consisting of a Gordon psychologist, Bryan Auday, and a sociologist, Daniel Johnson, both veterans of statistical analysis. The instrument is to be administered to a large representative sample of graduates of the class of 2005. The instrument will be administered several more times in the following decade. Efforts will be made to cooperate with the **Office of Institutional Advancement and Planning** to integrate other outcome assessment concerns with this instrument. The data gathered by this survey will be interpreted and the results pertaining to the effectiveness of Lilly funded programs, and other programs of interest (academic honor programs, study abroad programs, spiritual formation programs, mission and service opportunities, etc.), will be made available to the Lilly Endowment and disseminated to the Council of Christian Colleges and Universities (CCCU) and other professional organizations and publications as appropriate.
Dissemination

Effectively and consistently communicating the activities of the “Critical Loyalty” project to Gordon’s various constituents is essential to the overall success of the grant. Fortunately, Gordon possesses a number of venues for such dissemination. Upon receipt of the grant, a special memorandum from the President’s Office will be sent to all faculty, staff, and board members, summarizing the grant components and underscoring their significance for the life of the College. The Executive Steering Committee will meet in the spring of 2003 for a preliminary meeting to discuss the road ahead, including discussion of further dissemination strategies. In the annual Faculty Workshop (August 2003), the grant components will be highlighted to the faculty and various leaders identified. Thereafter the following instruments will be utilized to advertise, announce and/or publish various events and activities of the grant:

- **The President’s Report** - a periodic report that reaches all College constituents, both internal (faculty and staff) and external (alumni, donors, parents, etc.)

- **The Provost’s Report** - a monthly memorandum sent by the Provost to all faculty and staff

- **Grapevine** - a weekly e-mail newsletter for students, produced by the College’s Center for Student Development

- **The Tartan** - the student newspaper

- **Stillpoint: The Magazine of Gordon College**

- **Alma Matters** - Gordon College’s alumni magazine

- **www.gordon.edu** - Gordon’s College’s website

- **www.northshorechristiannetwork.org** - a regional website devoted to publicizing and promoting church and church-related events on “the North Shore,” the area north of Boston. This website is funded and maintained by Ms. Bonny Loring, a board member for Gordon College, and a firm booster of the ideas contained in the grant.
IV. Leadership

Thomas Albert Howard, Associate Professor of History and Director of the Jerusalem and Athens Forum, will serve as the overall Project Director. He will be assisted by Daniel White, Director of Foundation and Corporate Relations. Professor Howard will provide general direction for the entire project and help coordinate its various components. Mr. White will help oversee the project’s budgetary dimensions and assist the College in planning and procuring resources to insure the sustainability of the program elements after the life of the grant. Both Professor Howard and Mr. White will operate under the executive oversight of Mark Sargent, Provost of Gordon College.

In addition, an Executive Steering Committee will be formed, comprised of the architects and/or leaders of the various Lilly-funded programs. The locus of decision-making authority, this Committee will meet at least once (more often twice) every semester to discuss matters relevant to the grant, to decide on guest speakers, to consider any necessary refinements, to evaluate the progress of the programs, to hold one another accountable to the stated aims of the grant, and to arrange for formal evaluations. This Steering Committee will be comprised of the following: Mark Sargent (Provost), Thomas Albert Howard (Jerusalem and Athens Forum), Harold Heie (Project for the Church and the Public), Herma Williams (New Faculty Mentoring Program), Greg Carmer (Church Vocation Institute), Bruce Webb (Christianity, Character, and Culture), and Chris Carlson (A. J. Gordon Scholars Program). Daniel White will also serve on this Committee in an ex officio capacity. Professor Howard will serve as the chair of the committee. A brief curriculum vitae of these individuals follows:

Mark Sargent, Provost. Dr. Sargent holds a Ph.D. in American Literature from the Claremont Graduate School. He served previously as provost of Spring Arbor College in Michigan and as a Fulbright Scholar at the University of Utrecht in the Netherlands. He currently chairs the chief academic officers commission for the Council for Christian Colleges and Universities (CCCU). His publications have appeared in numerous venues, including the William & Mary Quarterly.

Thomas Albert Howard, Associate Professor of History; Chair of the History Department; and a former participant in the Lilly Fellows Program in the Humanities and the Arts at Valparaiso University (IN). Dr. Howard holds an M.A. and Ph.D. in European intellectual history from the University of Virginia. He is the author of Religion and the Rise of Historicism (Cambridge, 2000) and “German Academic Theology in America,” forthcoming in History of Universities (Oxford University Press). Currently, he is bringing to completion another major research project, Theology and Modernity: Theological Study and the Rise of the Modern German University, which has been supported by grants from the American Academy of Religion, the German Academic Exchange, and the Pew Evangelical Scholars Program.

Harold Heie, Director of the Center for Christian Studies at Gordon College and a Senior Fellow at the Coalition for Christian Colleges & Universities (CCCU). He holds a Ph.D. in Mechanical and Aerospace Engineering from Princeton University. He previously served as Vice President for Academic Affairs at Messiah College (PA) and Northwestern College (IA), after teaching mathematics at Gordon College and The King’s College (NY). He is co-author, with David Wolfe,
of *The Reality of Christian Learning: Strategies for Faith-Discipline Integration* and *Slogans or Distinctives: Reforming Christian Higher Education*. Dr. Heie has developed and implemented numerous workshops for new CCCU faculty over the past 15 years, at institutional, regional, and national levels.

**Herma Williams**, Associate Provost and Professor of Education, holds a Ph.D in education from Iowa State University. Before coming to Gordon College, Dr. Williams taught at George Mason University and as a Fulbright Scholar in South Africa. She has also held Mellon and Kellogg Foundation fellowships. An accomplished speaker and author, she has been active on the board of the Council for Christian Colleges and Universities (CCCU).

**Greg Carmer**, Dean of Chapel. Mr. Carmer holds a M.A. and Ph.D. in theology from Boston College. His article “All Things Reconciled: A Dialogue with the Sciences from a Reformed Perspective (*Journal of Faith and Science Exchange*, 1997) won a First Prize in the 1997 essay contest sponsored by the Religion and Science Program of the Boston Theological Institute and the John Templeton Foundation. Besides serving as Dean of Chapel, Dr. Carmer is responsible for the spiritual formations programs, voluntary community service projects, and short-term mission and service trips. In addition, he helps facilitate the freshman program, Christianity, Character, and Culture, and the annual Leadership Enrichment and Development training program.

**Bruce Webb**, Professor of Economics and Chair of the Department of Economics & Business; Director of the freshman program, Christianity, Character, and Culture; Core Curriculum Coordinator. Dr. Webb holds a M.A. from Northeastern University and Ph.D. from Clark University in economics. He is coeditor of *Faith & Economics*, a review published by the Association of Christian Economists. He will present, “Is there Value-Added in Christian Scholarship: The Case of Unemployment,” at the conference "Christianity and Economics" (Baylor University, November 7-9, 2002), jointly sponsored by the Fruit Memorial Symposium and the Lilly Fellows Program in the Humanities and the Arts.

**Chris Carlson**, Associate Dean for Student Life, Director of the A. J. Gordon Scholars Program, and Director of Gordon’s Leadership, Enrichment, and Development Program. Mr. Carlson holds a M.S. from Rhode Island University in Human Development, Counseling, and Family Studies (with a concentration in college student development). He frequently speaks and holds workshops on the topics of leadership and student development.

**Daniel White**, Director of Foundation and Corporate Relations. Mr. White holds an M.B.A. from Boston University, and is a member of the Association of Fund Raising Professionals. He has served in a variety of leadership capacities with area nonprofit organizations, and has a background in the securities industry.

**Other Key Personnel**

Besides the formal leadership structure, the College will enlist the talent of other key Gordon personnel to assist in the development and long-term success of the “Critical Loyalty” project. While numerous individuals might be included here, the following are especially important because of their...
role in formulating our grant proposal and/or their future role in bringing about its successful implementation.

**Robert Grinnell**, M.A., Vice President for Development, will assist Daniel White in monitoring the grant budget and in helping secure the long-term sustainability of the grant elements.

**Pam Lazarakis**, B.A., Director of Cooperative Education and Career Services, will assist students in the CVI, JAF, and A. J. Gordon Scholars programs.

**Rita Dove**, M.A., Assistant Director of Cooperative Education and Career Services, will assist students in the CVI, JAF, and A. J. Gordon Scholars programs.

**Dorothy F. Boorse**, Ph.D., Assistant Professor of Biology, will play an advisory role in implementing the reenvisioned A. J. Gordon Scholars Program.

**Nancy S. Nies**, M.A., Assistant Professor of English, will play an advisory role in implementing the reenvisioned A. J. Gordon Scholars Program.

**Brian C. Auday**, Ph.D., Professor of Psychology, will help develop the Long-term Learning Outcomes Survey as an instrument for project evaluation.

**Daniel C. Johnson**, Ph.D., Assistant Professor of Sociology, will help develop the Long-term Learning Outcomes Survey as an instrument for project evaluation.

**Timothy Sherratt**, Ph.D., Professor of Political Studies and former Director of the Pew Younger Scholars Program at Gordon College, will serve in an advisory capacity for both the JAF and A. J. Gordon Scholars programs.

**Chris Underation**, M.A., Public Relations Specialist, will work with the Project for he Church and the Public to make sure CCS Fellows’ scholarly work and that of other Gordon faculty more effectively reach church and public audiences.

**Patricia C. McKay**, B.A., Publications Editor, will play a key role in seeing that various aspects and activities of the grant are made known through Gordon’s in-house publications.
V. Institutional Support, Potential Obstacles, Existing Resources

Institutional Support

After Harold Heie, Director of the Center of Christian Studies, notified the College of the Lilly opportunity, it has received a high level of priority, from both the administration and the faculty. The application process was set in motion by Craig Hammon, Executive Vice President of the College, who sent a memorandum to key College personnel last September. “This should be a very high priority and intentional effort on our part,” he wrote. “Such a grant would obviously help the college and our students significantly.”

What has made the grant particularly attractive, to Heie, Hammon and others, is that it coheres remarkably well with many elements of the College’s strategic plan, “Blending Tradition and Innovation,” approved by the Board of Trustees on September 13, 2001. Among other things, this plan calls for the College to 1) “continue and reinforce our commitment to the preparation of students within the . . . liberal arts tradition,” 2) “enhance Gordon’s place on the intellectual landscape,” 3) “prepare students to become Christ’s servants and leaders in both the world and the Church,” and 4) “build more bridges between liberal arts education and post-baccalaureate studies and vocations.”

Consequently, the College’s leadership recognized that the opportunity provided by the Lilly Endowment promised an exceptional platform to help launch aspects of the strategic plan, even if it also challenged us to think more deliberately about the theological idea of vocation and its contemporary relevance for Christian higher education.

During our implementation phase, the College sought out able leadership and broad-based support from the College’s various constituencies. Thomas Albert Howard was selected to spearhead our efforts because of his concern for reinvigorating Christian learning and his exposure to theological reflection on vocation during his tenure as a Lilly fellow at Valparaiso University, where he was personally mentored by Dr. Mark Schwehn, Dean of Christ College, Valparaiso’s honors college, and Project Director for the Lilly Fellows Program in the Humanities and the Arts. We were grateful that Dr. Schwehn agreed to serve as our chief consultant in formulating this grant application; his visit to the campus was a memorable and instructive one in the life of the College. Schwehn’s consulting efforts were complemented by several others, including James Davison Hunter (Director of the Center of Advanced Studies in Culture at the University of Virginia and an alumnus of Gordon College), Eileen Gillooly (Director of Columbia University’s Great Books Program), Dave Horn (Director of the Ockenga Institute at Gordon-Conwell Theological Seminary), Steve Garber (Resident Scholar, Council of Christian Colleges and Universities), and Dave Guthrie (Director of Graduate Programs, Geneva College).

Besides Professor Howard, the Project Director during the implementation phase, numerous others among Gordon’s staff and faculty have given generously of their time and energy. Particular mention should be made of Daniel White, Director of Foundation and Corporate Relations, who oversaw the organizational, scheduling, and budgetary aspects of our effort. In addition, Mark Sargent, Harold Heie, Malcolm Reid, Bruce Webb, Greg Carmer, Pam Lazarakis, Rita Dove, and...
Robert Grinnell, among others, have lent their assistance. Alongside these strategic individuals, representatives from virtually every academic division became engaged in our effort. As outlined in our planning grant, we utilized five taskforces and a number of “brainstorming retreats” to work cohesively over a period of months to develop the programs contained in the current document. The taskforces were comprised of a broad cross section of faculty and key staff (over 30 individuals all together), with an aim toward ensuring that the ideas and concepts which fed the program development process were truly representative of the entire Gordon community. Our endeavors toward this end were affirmed during the annual Faculty Workshop in late August 2002, when the entire faculty was presented with this proposal. After a period of discussion, dialogue, and friendly criticism, the faculty (consisting of approximately 100 individuals) expressed its support of the ideas contained herein. The Board of Trustees and the President’s Cabinet have also expressed their approval. In the final analysis, from the most senior members of the Board to the newest faculty, this initiative enjoys thick support at the College.

Potential Obstacles

For this reason, the likelihood that implementation of these programs would be compromised by lack of enthusiasm is negligible. But this is not to say that obstacles do not exist. Prudence suggests that obstacles be admitted up front, even if, viewed in a more positive light, some obstacles comprise the very challenges that the grant seeks to redress. Two obstacles in particular come to mind. First, since some aspects of the grant will stretch the thinking of both students and faculty, confronting them with the desirability and necessity of serious theological engagement and intellectual exertion, there is always the chance that some elements of the College might be less enthusiastic than others. But this is a risk that comes with any major undertaking and it is one the College is gladly willing to shoulder. Second, there is always the chance that over a five-year period a key faculty or staff member might decide to depart from Gordon for a personal or professional reason. Even in such an instance, however, we believe that it is unlikely that such a departure would imperil the project, the widespread acceptance of which suggests that others would fill empty shoes and move the project forward.

Existing Resources

While we are excited that the Lilly initiative will introduce new structures to the College, we are also fortunate that existing structures and institutions, both in the College and the region, can offer sustenance and assistance to our programs. We believe the following are particularly important and will play a supportive and/or adjunct role to the Critical Loyalty Project during the life of the grant:

- **Center for Christian Studies**, which will house the *Project for the Church and the Public* and, as an institution, is committed to renewing and strengthening the “evangelical mind.”
- **Stillpoint: The Magazine of Gordon College**, which will play a key role in announcing and disseminating aspects of the grant.
- **Cooperative Education and Career Services**, which, in conjunction with grant-program leaders and staff, will help various students involved in the “Critical Loyalty” project transition to suitable post-baccalaureate endeavors.

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22For their various roles at the College, see the above section on leadership, IV.
• **The Chapel and Convocation Programs**, which provide a forum to announce opportunities to students and furnish an existing format in which the “Faith Seeking Understanding” speaker series may be launched.

• **New Student Orientation**, which will be partially restructured as consequences of the Christianity, Character, and Culture initiative.

• **Gordon College Faculty Forum**, an established institution that allows Gordon’s faculty to present their scholarly work and ideas. CCS Fellows will present their work here.

• **Spring Student Symposium**, a week-long symposium in the spring semester that allows students involved in grant elements to present their curricular and extracurricular work to other students and faculty.

• **Provost’s Film Series**, which will introduce themes related to Christian vocation to the College in conjunction with the freshman course, Christianity, Character, and Culture.

• **Gordon’s Faculty**, who will offer vital support for practically all grant programs.

• **Office of Development**, which will assume additional responsibilities to ensure that the grant elements are eventually incorporated into the College’s operating budget.

• **Office of Institutional Advancement and Planning**, which will assist in the development of and benefit from the Long-term Learning Outcomes Survey (see Evaluation, above).

• **Gordon-Conwell Theological Seminary**, which will provide rich resources (personnel, library, ministry opportunities) for students involved in various grant elements, particularly the CVI, JAF, and A. J. Gordon Scholars Program.

• **The Ockenga Institute at Gordon-Conwell Theological Seminary**, which too promises to provide valuable resources and opportunities.

• **Boston Theological Institute**, a consortium of seminaries and divinity schools in the greater Boston area, which, together, provide numerous opportunities for our students, both during their time at Gordon and afterwards.

• **Various Churches on the “North Shore” and in the Greater Boston Area**, whose leaders will make up the Church Advisory Council and which will provide valuable intern and service opportunities for our students, particularly those involved in the CVI.

• **St. Anselm College (Manchester, NH)**, which has partnered with us for mutual support and dialogue about Catholic and evangelical approaches to higher education.

• **The Lilly National Network seated at Valparaiso University**, a networking opportunity for the College that consistently brings fresh insights and opportunities to Christian higher education; Gordon became a network member in 2000.

• **The Council of Christian Colleges and Universities**, a national institutional resource for both faculty, students, and administrators; Gordon was a founding member in 1976.
VI. Future Funding

Because this grant opportunity fits extremely well with many aspects of the College’s strategic plan, the Gordon community is deeply committed to ensuring the ongoing success and sustainability of these programs after the Lilly sources are exhausted. However, in seeking to sustain programs, we will closely monitor the evaluation process; in the process, some grant elements might constrict, others expand, depending on the data we receive from evaluations. While many of the costs will be gradually assumed by the institutional budget over a period of years, some program elements—particularly the new ones—will require more intentional and focused fundraising.

As the budgets for the various grant programs were developed, the President’s Cabinet (which includes the Vice President of Finance, James R. MacDonald) was called upon to give guidance in determining how much cost, beyond the grant period, the College could be expected to absorb versus how much “new funding” would be required. Because of Gordon’s commitment to this project in light of its strong coherence with our strategic plan, the Cabinet concluded that the institutional budget would incrementally assume at least $250,000 of the annual operating budget after the grant period, leaving roughly $150,000 in new funding to be raised. (Again, exact figures will depend on the evaluations.)

To help obtain these additional funds, the College will allocate resources in the fourth year of the project for a fundraising professional who will focus on grant writing and major donor development primarily geared toward programs that were initiated by Lilly Endowment funds. In all likelihood, this individual will be Daniel White (see above), who has coordinated the budgetary arrangements for the project thus far and who, because of his work on this application, has developed a solid understanding of the “culture” behind the grant and the personnel charged to implement it. Gordon will shoulder at least one half of this fund-raiser’s salary during the final two years of the grant; it is our intention to use some of the funds from the “Indirect Costs” category of the grant itself. (See Budget Narrative.) However, well prior to the establishment of this fundraising position, the College’s Office of Development will receive a charge from the President to give the various Lilly programs a high level of attention and commitment.

It should also be noted that there are some modest costs of this proposal that the College is already willing to support financially from the outset. Examples include the Christianity, Character, and Culture program, where the Director’s stipend of $3,000 will be matched, beginning in year one, in an equal amount by the institutional budget, for a total of $6,000. Additionally, in the Jerusalem and Athens Forum, the College will absorb one-third of the Director’s salary beginning in year three of the grant, as an indication of strong institutional endorsement of this program. Gordon’s budget will also cover, throughout the grant period and beyond, 100% of FICA and related expenses for all part-time staff members being added as a result of this proposal, as well as costs associated with the purchase of equipment, computers, and office furnishings related to this grant.

Overall, the sustainability of these proposed programs is highly promising because of their strong congruence with our strategic plan and by the addition of a fundraising professional who will have a vested professional interest in the success of these programs. What is more, the strong support of this application by the Board of Trustees, we believe, lends credibility to our efforts.
VII. A Postscript

At the beginning of this grant application, mention was made that evangelical higher education now stands at a crossroads. It is perhaps needful to return to this point. It has not been lost on Gordon College that some of American evangelicalism’s best and brightest, from Mark Noll to Richard Mouw to Nathan O. Hatch to James Davison Hunter, have not been entirely sanguine about the prospects of fellow evangelicals acting in the social and cultural sphere. A “scandal of the evangelical mind” has compromised the movement, writes Noll; “some deeply entrenched evangelical patterns” have often worked against excellence in education, echoes Mouw. This grant application accepts these words as constructive criticism necessary for the College’s own sense of vocation and for plotting future aspirations.

While we, like Noll and Mouw, believe that great good--an energetic volunteerism, stirring piety, a deep willingness to serve others--has come out of evangelicalism, we also believe that certain readjustments are in order, particularly a readjustment that seeks to counter a tendency of shortchanging the life of the mind and Church tradition as vital wellsprings of Christian vocation. Put more positively, Gordon College desires to serve as a leader in what we believe constitutes a promising turning point in evangelical higher education. To do this, we must preserve and extend the very best in our heritage, but also frankly acknowledge its shortcomings and act accordingly, not in a spirit of unbecoming self-beratement but in one that is simultaneously realistic and eager, sober and hopeful, critical and loyal.

In the final analysis, the Lilly opportunity comes at a wholly propitious moment in the life of Gordon College’s own vocation. It provides a welcomed impetus to fortify what the College has long done well, preparing young men and women for lives of engaged Christian service, but it also concentrates the mind on figuring out what we should be doing better, how to do it, and how to articulate this to our constituents. As we wrote in our planning grant, these are soul-searching, mind-stretching times for evangelical higher education. This opportunity magnifies our ability to search and stretch.

24And we believe there are good reasons to be hopeful; see Alan Wolfe, “The Opening of the Evangelical Mind,” Atlantic Monthly (October 2000): 55-76 and “Revitalizing Religion in the Academy: Summary of the Evaluation of Lilly Endowment’s Initiative on Religion and Higher Education” (November, 2000), 6.