



AABC

Fall Issue
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Accrediting Association of Bible Colleges

NEWSLETTER

Route To:



Ralph E. Enlow, Jr.
Executive Director

From the Director's Desk



The US Postal Service has met with success in popularizing its slogan, *We Deliver for You*. (At least they succeeded in getting me to recall it!) Recently, I have been thinking of that slogan's potential applicability to the work of AABC. I can think of at least two ways in which our AABC colleges need to be able to assert, *We Deliver for You*.

Outcomes Assessment. AABC colleges need to demonstrate competently and cogently that they deliver on their educational promises. Increasing public and regulatory demands will press us to affirm more systematically and aptly than ever before that, *We Deliver* in the area of educational effectiveness. The public – including our own constituencies – seeks convincing evidence that what they are being asked to invest in higher education actually pays commensurate dividends. This public interest underlies the increased emphasis upon outcomes assessment imbedded in new USDE regulations governing accrediting agency recognition. While we may be confident that such dividends are manifest, most AABC colleges need to improve at documenting and disseminating relevant educational outcomes information. AABC *Criteria* and policies must demand of our colleges more effective outcomes assessment and, we must provide more comprehensive and useful training and resource materials to that end.

Distance Learning. Distance learning represents a second area in which we need increasingly to be able to say, *We Deliver for You*. I'll have more to say about that in the next **AABC Newsletter**. Meanwhile, I hope you'll give special attention to *Dr. Ken Gangel's* crisp and clarion analysis of our cultural milieu. See you at the annual meeting! D

Y2K IS THE LEAST OF OUR PROBLEMS

By: Dr. Kenneth O. Gangel

With a booming economy and technological advancements which boggle the mind, there is hope that the new century will bring even greater progress. But anxiety lurks beneath the optimism. Will the world be changed beyond recognition? Has the environment been permanently damaged? The doomsayers are in full cry predicting cataclysmic disaster. Portentous Poobahs take out full-page ads anticipating the Second Coming of Christ, while others wait on the fringe for the sun to extinguish itself and the world to end. The influx of foreigners seems a threat to the continent as cities rapidly fill up with immigrants.

Sound familiar? The year was 1899. Concerns centered on the industrial revolution rather than the information age, but what we fretted about at the end of the 19th century seems eerily similar to what shakes us at the end of the 20th. No one seems to mind that neither the millennium nor the century end at midnight December 31, 1999. Nor do they consider that if most evangelical New Testament scholars are correct and Christ was born in 4 B.C., we have already crossed the bridge.

The frightening four digits 2-0-0-0 have already called forth books such as *Countdown To Chaos*, *Y2K: The Day the World Shut Down*, *Will America Survive the Y2K Crisis?*, and *Y2K: A Christian's Guide to the Millennium Bug*. One famous preacher (who ought to know better) broadcast a sermon in August 1998 in which he said, "He may be preparing to confound our language, to jam our communications, scatter our efforts, and judge us for our sin and rebellion against His Lordship. We are hearing from many sources that January 1, 2000, will

be a fateful day in the history of the world."¹ The famous Urbana Missions Conference scheduled for December 27-31 has been postponed a year. Cultic groups head for Israel while millions stock up canned goods, firewood, and ammunition.

The christian response to all this will be as varied as the voices and pens who create it, but one could hope that christian schools rise as a moderating force amid the chaotic rhetoric. Jim Jacobson, President of Christian Freedom, International, observes that western christians are hoarding for a hypothetical disaster while many third world christians not only have no electricity or running water but are in danger of being tortured, enslaved, or murdered. A huge embarrassment lies ahead for many evangelicals. Either shame at swallow-

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1999-2000 AABC Evaluation Team Visits

Under USDE regulation 602.27(d), recognized accrediting bodies must make public the dates when an institution's accreditation or preaccreditation (candidate) status is being reviewed in order to provide opportunity for third-party comment. In view of this requirement, notice is given that the following institutions are scheduled for evaluation during calendar year 1999. Persons wishing to submit third-party comments regarding any of these institutions should direct them to the AABC office at the following address: P.O. Box 780339, Orlando, FL 32878-0339; Fax: 407-207-0840; E-mail: exdir@aabc.org.

(IA = initial accreditation; IC = initial candidacy; 10 = 10-year reaffirmation; 5 = 5-year reaffirmation)

1999

Allegheny Wesleyan College (OH) - (IC)

October 18-20

Bethany Bible Institute (SK) - (IA)

March 15-17

Ecclesia College (AR) - (IC) - March 17-19

Pillsbury Baptist Bible College (MN) - (IC) -

October 4-6

Puget Sound Christian College (WA) -

(10) - September 22-24

Roanoke Bible College (NC) - (10) -

September 27-29

San Jose Christian College (CA) - (10) -

March 17-19

Wesley College (MS) - (10) - October 4-6

Western Christian College ((MB) - (IA) -

April 21-23

Zion Bible Institute (RI) - (IC)

March 24-26

2000

Bethesda Christian University (CA) -

(IA) - April 3-5, 2000

Calvary Bible College (MO) - (RA)

March 1-3, 2000

Carver Bible College (GA) - (IC) - TBA

Heritage Baptist College - (ON) - (RA)

October 12-14, 2000

Hispanic Baptist Theological School (TX)

(IC) - TBA

Life Bible College (CA) - (RA)

March 8-10, 2000

North American Baptist College (AB) -

(RA) - TBA

Northwest Bible College (AB) - (IA)

March 20-22, 2000

South Florida Bible College (FL) - (IC) - TBA

Trinity Bible College (ND) - (RA)

February 28 - March 1, 2000

Wesley College (MS) - (RA)

October 9-11, 2000

Western Pentecostal Bible College (BC) -

(RA) - TBA

Winston Salem Bible College (NC) - (IC)

TBA

FUNDING LEVELS FOR STUDENT AID THREATENED

The Student Aid Alliance has sounded the alarm regarding the status of federal student financial aid funds. Despite the current \$14 billion surplus in the federal budget, the allocation for the Labor-HHS-Education appropriation is about 18% below fiscal year 1999 levels. While the subcommittee chairs of both chambers want to pass bills that make student aid a priority, appropriators cannot agree on off-setting cuts to do this. As of September 21, there were only seven legislative days left in the current fiscal year. Yet, there were no signs of pending action to pass the student aid appropriation bills. Educators fear that, in the current climate, the opportunity to pass needed increases in funding levels for student aid will be lost and Congress will treat level funding as a victory.

The current situation is the result of spending caps that were passed in 1997 when the government was still facing deficits. Even though there has been a dramatic shift from budget deficits to surpluses, the caps have not been removed. Funding for the Title IV programs has lagged behind inflation and student need for two decades. In constant dollars, federal grants and loans are worth less today than they were in 1980. AABC members are encouraged to contact members of Congress through the Alliance toll-free number, 1-800-574-4AID, and website, www.StudentAidAlliance.org and remind them that student aid is a priceless investment in the future of our nation. D

IRS Issues Final Regs for Public Disclosure of Nonprofit Tax Returns

On April 9, the Internal Revenue Service released final regulations on public disclosure requirements for exempt organizations. The regulations, which take effect June 8, require exempt organizations (including private colleges and universities) to make their tax returns more easily available to the public. The most significant change is that nonprofits must make Form 990 (the nonprofit tax return), available within thirty days to anyone who requests a copy in writing. Previously, tax-exempt organizations were only required to disclose their 990s to those who made the request in person.

This announcement largely follows proposed guidelines published in September 1997. The regulations do not apply to private foundations, which will be covered under separate regulations, according to the IRS.

The IRS has suggested that nonprofits may avoid paperwork hassles associated with written requests by posting the returns on the Internet.

For more information, contact Michael B. Blumenthal at the IRS, (202) 622-6070 or Karin Johns at NAICU, (202) 785-8866, or karin@naicu.edu. D

Providence College & Seminary Hosts 1999 ACBC Conference

(2000 Conference - Prairie Bible College - May 25-27)

The 1999 Conference of the Association of Canadian Bible Colleges was held at Providence College and Seminary in Otterburne, Manitoba, May 27-29 with 205 delegates in attendance. ACBC President, Larry McKinney, reports that this was the 40th Anniversary Conference of the Association and also one of the largest ACBC conferences in recent years. The theme for the three-day event was "Developing Professionally in Christian Higher Education" with Dr. Kenneth Gangel, writer, speaker, and retired Vice President for Academic Affairs at Dallas Theological Seminary, as the plenary speaker.

Next year's Conference will be held at **Prairie Bible College** in Three Hills, Alberta on **May 25-27, 2000** with Dr. Don Page of Trinity Western University as the keynote speaker.

The Association of Canadian Bible Colleges, comprised of 40 institutions, provides fellowship, cooperation, professional development, and mutual encouragement opportunities for personnel in Canadian Bible colleges and institutes. The Organization does not have a formal relationship with the Accrediting Association of Bible Colleges, but approximately half of the 40 ACBC member schools are also associated with AABC. D

Y2K (Cont'd from Page 1)

ing outlandish prognostications, or the shame of using hoarded goods while others have nothing.

Meanwhile our six billion global population continues to escalate. Twenty-one cities around the world have populations over ten million and during this next century, India will surpass China as the world's most populous nation. One half the population of the continent of Africa is under 15 years of age. In the United States, the generation of children younger than 18 has grown from 69.5 million three years ago to 70.2 million today and the baby boom continues.

We have talked for years about the impact of the Baby Boomer generation, and that cannot be denied. But the so-called Millennial Generation is leaving its fingerprints all over public and private life—crowded schools, skyrocketing sales of toys and children's magazines, growing demand for pediatricians, and a voracious continental appetite for marketing to children, who now influence more adult spending decisions than Baby Boomers ever dreamed about.

The U.S. Census Bureau predicts that children of immigrants will account for 88 percent of the increase in the under-18 population between the years 2000 and 2050. Even marketers, accustomed to crass behavior in a materialistic society, are startled by the impact 6-12 year olds have over how their parents spend money. Michael Kitei, President of Small Talk, has conducted studies showing that children now spend or influence the spending of \$500 billion a year in the United States. Trends Research Institute forecasts a grim future for the existing power structure: "The Millennium Generation has no loyalty of any kind—no family loyalty, no corporate loyalty. Party loyalty? Are you kidding?"²

So as we stand on the banks of tomorrow, thoughtfully pushing behind us the maniacal meanderings of the Y2K craze, what issues and problems form the context for professional development of Christian school educators on this continent in the next decade?

PUBLIC APATHY

Over the past 40 years my life has been interwoven with the Christian school movement

and I have been repeatedly frustrated by the inability of the evangelical public to grasp the importance of what we do. I have watched millionaires write checks to highly visible evangelical organizations while ignoring or throwing coins to the local Christian school. I have listened to parents telling me why they would never consider a Christian school, or worse, all the wrong reasons why they have. To borrow a phrase from Governor George W. Bush aimed at Al Gore, somebody almost seems to be going around stirring up apathy.

Part of the problem of course, has to do with our culture's attitude toward religion in general. According to George Barna, only 28 percent of people surveyed on the statement, "The Christian churches in your area are relevant to the way you live today" agreed strongly, with another 38 percent "agreeing somewhat," leaving more than a third in disagreement. More shocking was the finding that so-called "born again Christians" only strongly agreed at 41 percent and regular attendees at 34 percent.³

But we should not confuse apathy toward Christianity with anti-supernaturalism. Our culture has enormous appetite for supernaturalism—angels and demons are more popular than ever. But the cross, the resurrection, the authority of the Bible—such ideas seem atavistic to most North Americans.

In Canada, we've seen some interesting research regarding the impact of geographical mobility on religious involvement. Here's a paragraph from the research of Reginald W. Bivey at the University of Lethbridge.

The declining involvement of adults has been accompanied by their failure to expose their children to the churches on a level that matches their own parents and grandparents. In 1945, it appeared that approximately 60 percent of Canadian young people were being exposed to religious groups on a regular basis as a result of some 60 percent of their parents attending services weekly. As of 1975, only 35 percent of adults with school-age children were seeing that their offspring were regularly involved in Sunday Schools or their equivalents, with just 32 percent of parents attending services weekly themselves. By 1995, those figures had slipped further, to 26 percent for children and 23 percent for parents.⁴

Rather than dreaming up some new marketing system (rather like Steven Jobs' Rainbow Macs), our movement desperately needs a continental, even a global education program informing evangelicals of the absolute necessity of Christian schools in the overall scheme of church life. The fact that some of our schools are growing is often sustained, in my opinion, by population accretion rather than an evangelical commitment to a Christian philosophy of education.

ECONOMIC INFATUATION

As we enter the 21st century, Ted Turner and Bill Gates represent the quintessential Americans. Turner is now the single largest land owner in the country and Gates remarked after the market slump late last year, "My net worth has declined to a level I never thought it would get up to." Whatever one thinks of Bill Clinton (and it is not difficult these days to illicit an opinion), he has stayed focused on his campaign target. In 1991 and 1992 he kept a sign hanging in his office which read, "It's the economy, stupid." Now almost seven years later, the booming economy has become all Americans care about. A New Year's Eve poll reported on NBC Nightly News (December 31, 1998) showed Bill Clinton as "the most admired man in America."

Historians need not guess about America's interests in the next decade—prosperity, entertainment, athletics, and gambling. During the NBA strike late last Fall, Patrick Ewing of the New York Knicks, who struggles along at a salary of \$18.5 million a year, told reporters, "It's about survival. It's about feeding our families."

At first glance a booming economy and prosperous stock market would seem to favor schools which rely on the public's support of non-profit institutions. But when we combine economic infatuation with public apathy we see something of the danger zone we face. Some predict a great national and continental revival around the corner; I do not. Some forecast a society expressing thirst for transcendence and wired with religious sensibilities. I rather agree with George Will who talks about those "who believe that the religious impulse is a bad habit, a legacy of less enlightened times, and something that society should outgrow. Religion is akin to second-hand smoke—something that thoroughly enlightened, modern people find

53rd Annual Meeting



Pre-Convention
Ellen Black



Plenary Speaker
Jack Hayford



Recording Artist
Twila Paris

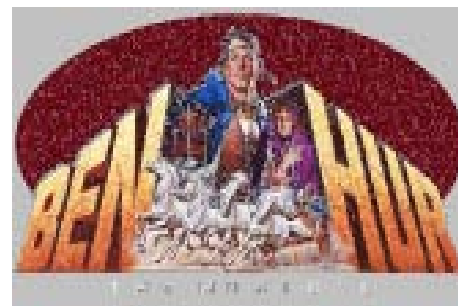
Preliminary Program

WED – FEB 16	THU – FEB 17	FRI – FEB 18	SAT – FEB 19
<p>8:30 a.m. – 4:00 p.m. Pre-Convention Workshop</p> <p>Assessment/ Institutional Effectiveness Planning</p> <p>Presenter: <i>Ellen Black</i></p>	<p>9:00 a.m. – 12:00 noon Early Morning Workshops</p> <ul style="list-style-type: none"> ➤ Accreditation: Pathway to Excellence ➤ Team Evaluator Training: Novices ➤ Team Evaluator Training: Veterans ➤ New Presidents: "Rookie Roundtable" ➤ Team Chair Training (invitation only) <p>11:00 a.m. Registration Opens</p> <p>1:30 p.m. – 3:00 p.m. Plenary Session: <i>Jack Hayford</i> Senior Pastor The Church On The Way</p> <p>3:00 p.m. – 3:30 p.m. Break/Exhibits</p> <p>3:45 p.m. – 5:15 p.m. Workshop Sessions</p> <p>6:30 p.m. – 9:00 p.m. Banquet <i>Twila Paris in Concert</i></p>	<p>8:30 a.m. – 9:00 a.m. Worship & Word</p> <p>9:00 a.m. – 10:15 a.m. Plenary Session: <i>Jack Hayford</i> Senior Pastor The Church On The Way</p> <p>10:15 a.m. – 10:45 a.m. Break/Exhibits</p> <p>10:45 a.m. – 12:15 p.m. Workshop Sessions</p> <p>12:15 p.m. – 1:30 p.m. Lunch/Exhibits</p> <p>1:30 p.m. – 3:00 p.m. Annual Business Meeting</p> <p>3:00 p.m. – 3:45 p.m. Break/Exhibits</p> <p>3:45 p.m. – 5:15 p.m. Workshop Sessions</p> <p>5:15 p.m. 6:00 p.m. Exhibits President's Reception</p> <p>7:30 p.m. – 9:00 p.m. President's Address: <i>Gilbert Peterson</i></p>	<p>8:30 a.m. – 9:00 a.m. Worship & Word</p> <p>9:00 a.m. – 10:15 a.m. Plenary Session <i>Wayne Freeberg</i></p> <p>10:15 a.m. – 10:45 a.m. Break/Exhibits</p> <p>10:45 a.m. – 12:00 noon Discussion Groups: AABC Criteria & Policy Review</p> <p>12:00 noon – 1:30 p.m. Lunch</p> <p>1:30 p.m. – 4:30 p.m. Special Post-Convention Consultation: Online Distance Education Moderator: <i>Dr. Larry Moulds</i></p> <p>8:00 pm Musical Production: <i>Ben Hur</i> Orlando Convention Center</p>

February 17-19, 2000



Omni-Rosen Hotel
International Drive
Orlando, Florida



Ben Hur
The Musical

Workshops

Track	Thursday PM	Friday AM	Friday PM
Governance	<i>So Now You're a Bible College Trustee: Things They Didn't Tell You But Should Have</i> Bjorn Lindgren	<i>Grievance Policy & Process</i> Peacemaker Ministries	<i>Major Donor Relations: Connecting God's People and His Money with His Plans</i> Don Distelberg
Presidential Leadership	<i>A College President's Guide to Accounting and Financial Responsibility Standards</i> Nicholas Wallace	<i>Growing an Endowment with Planned Gifts</i> Don Distelberg	<i>How to Resolve Conflict Biblically</i> Peacemaker Ministries
Academic Leadership	<i>Strategies for Enhancing Academic Recognition</i> Cliff Churchill	<i>Institutional Effectiveness for Novices and Smaller Institutions</i> Ronald Roach	<i>Independent Study Contracts</i> David Agron
Christian Education (ETA)	<i>Multi-Ethnic Ministries in Urban Settings</i> Samuel Chand	<i>Improving Your Teaching for Adult Learners</i> Greg Carlson	<i>Educational Literature Ministry (title tbd)</i> Dan Smith
Bible Institute Leadership (ETA)	<i>The Challenges of a Growing Bible Institute</i> Joseph Ross	<i>Starting a Bible Institute with an Existing Agency</i> Dave Wager	<i>Involving Local Churches in Your Bible Institute</i> Samuel Chand
Information Technology	<i>Old Wine in New Wineskins: The Lure and Limits of Distance Education</i> Donald Tucker	<i>Exploring Internet Opportunities for Schools & Adult Learners</i> John LaRUE	<i>Educational Success in the New Millennium</i> Larry Moulds
Accreditation Procedures	<i>Guide to Conducting Institutional Self-Study</i> Randall Bell	<i>Preparing to Host an Evaluation Team Visit</i> S. David Mash	<i>Open Forum with the Commission on Accreditation</i> Richard Beam, Chair

Y2K (Cont'd From Page 3)

obnoxious, and from which the public must be protected."⁵

EVANGELICAL ISOLATION

Obviously the values of biblical Christians are well out of whack with the surrounding culture. Nearly 80,000 women die from abortion complications every year. Worldwide, the annual abortion rate affects 35 out of every 1,000 women annually and the U.S. rate is 23 per 1,000. Since many of the countries surveyed have made abortion illegal, their reports probably underestimate abortion statistics. The sub-heading of an article reporting from the Guttmacher Institute is itself enlightening: "The study finds women undeterred by laws worldwide."⁶

Meanwhile the miscible American congress continues as the monarchy of the nation—expensive, dysfunctional, and out of touch with reality. The priorities of Washington, D.C. demonstrate with regularity that national leadership places little value on traditional Christian beliefs. We all agree that no nation should be allowed to produce chemical warfare weapons which could endanger the world. But the cost of the two-day Clinton Iraq attack in December of 1998 totaled out at \$450 million and the number of chemical and biological weapons plants attacked or destroyed came to zero. Meanwhile, in the midst of a booming economy, the number of homeless people in America probably reaches as high as 500,000, up 11 percent during the economic boom of 1998.

A recent article in *Christianity Today* by Daniel Taylor is classic, an absolute read for all Christian educators. What we used to call "situational ethics" has now been codified as a social law of tolerance. Taylor quotes a line from his son's sociology text on the subject of homosexual practice: "Everything is right somewhere and nothing is right everywhere." Then he observes, "Thus relativism absolutizes pluralism. That is, it takes the clearly observable fact that we have a multitude of views and values and practices in the world—pluralism—and draws the illegitimate conclusion that there is no justifiable way of choosing among them. Truth is merely opinion, goodness only what the majority says it is."⁷

With our commitment to the authority of Scripture and our insistence on the exclusivity of the Gospel, evangelicals have become sitting ducks in a society that has learned to despise intolerance. How many more abortion clinic bombings? How many more mass cultic suicides? How many more bizarre prophecies in the name of Jesus? How many more of such events will it take before society turns on Christians much in the way Rome did and at the very least, ostracizes us as the suspicious remnant minority we really are? The Moral Majority is history and the highly-hyped 70 million evangelicals in America, a myth that never had any substance.

What does all this have to do with Christian school education? In my opinion, it has everything to do with the watered down, insipid shallowness of too much modern preaching and theological understanding. Listen to the words of my friend and former colleague, David Hesselgrave.

Most of us today think of evangelism in terms of reducing the Gospel to a few simple facts about Christ and salvation; and of Christian education in terms of teaching what the Bible says concerning subjects of interest to us. Actually, the more uninformed our hearers are, the more they need the larger story of Scripture that supplies the world view in which God, sin, Christ, salvation, etc. take on divine meaning. Moreover, the longer we assume that Christians really know the "big story" (i.e., Biblical theology) and proceed with the study of such topics as the church, Christian marriage, and stewardship without reviewing the "big story," the more we unwittingly allow our culture, personal preferences and a few "proof texts" to influence our choices and conclusions.⁸

In that one paragraph lies the essence of Bible college philosophy and the argument for pursuing not only a solid major in Biblical studies and theology, but total integration of faith and learning throughout the curriculum.

PERSONAL REBELLION

In his last column of 1998, Jonathan Alter chose to deal with "the era of bad feeling." He writes, "what makes Republicans especially frustrated about the events of 1998 is that the cultural war is over—and the 60s sexual revolu-

tion won."⁹ I mentioned earlier the independence and lack of loyalty on the part of the millennium generation. Their attitudes and behavior have surely been formed by a rebellious society trapped in a spirit of incivility at best, and anarchy at worst. One need not live in the shadow of Y2K to take seriously Paul's warning to Timothy.

But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God—having a form of godliness but denying its power. Have nothing to do with them (2 Timothy 3: 1-5).

In the 21st century students will come to us out of a culture far more tolerant of evil. Elementary school children watch chaos and violence on television for hours and bring to high school intellectual hard drives filled with ideas which would have horrified us just 30 or 40 years ago. And we are supposed to turn these people into godly men and women who can serve the culture I have described.

In such a climate, relational biblicism should be incarnate on our campuses. There is simply no excuse for ugly, obnoxious, cynical, malicious behavior among Christians. Such behavior denies our mission and our values, and destroys the effectiveness of both.

I'm still wondering whether Naisbitt's cornucopian futurism has been realized. Certainly in the economic and technological realms the horn is full of plenty. But sin has more than kept pace in thriving violence, crime, and perversion which seem to have made evil rather than righteousness ineluctable.

FAMILY BREAKDOWN

Perhaps the most damaging characteristic of our culture, one which gives birth to dozens of others, is the continental allegiance to permissive parenting. Today's teenagers and young adults, raised in day care centers by working parents are reproducing the climate which created their own rebellion. Listen to the words of Kirby Anderson in *Moral Dilemmas*, a book you cannot afford to miss. He writes,

(Cont'd, Next Page) *

Y2K (Cont'd)

"Just a few decades ago most children in America (80 percent) grew up in intact, two-parent families. Today children who do so are a minority. Illegitimacy, divorce, and other lifestyle choices have radically altered the American family, and thus have altered the social landscape. . . . Broken homes and broken hearts account for the incumbent difficulties America faces as a culture. The moral foundation of society erodes as children learn the savage values of the street rather than the civilized values of culture. And government inevitably expands to intervene in family and social crisis brought about by the breakdown of the family."¹⁰

In America at least one in every three sexually active people will contact a sexually-transmitted disease (STD) by the age of 24. According to a report by the American Social Health Association, "Americans are stricken with 15.3 million new STD cases each year."¹¹

In such an environment, society gropes for solutions to school violence, such as the Littleton, CO massacre. Politicians mewl about gun control and more money to "fix our schools," but few voices demand that our culture return to God-ordained parent-control.

So there you have it. In our quest to fulfill our God-given mission, Christian schools face public apathy, economic infatuation, evangelical isolation, personal rebellion, and family breakdown. Such a scenario hardly allows for business as usual. Ken Meyer, former president of Trinity Evangelical Divinity School has said of seminaries: "The traditional curriculum is neither user nor church-friendly. We are in a morass of traditional curriculum with little concern for application, and the curriculum has not kept up with the needs of the church. Too often, our faculties have come to believe the church exists for the seminary when we know the seminary exists only and because of the church. A tender balance must be kept."¹²

Do his words apply to some Christian schools as well?

At the end of the twentieth century a booming economy is accompanied by an underlying spirit of despair, futility and even nihilism as people search for dignity and worth. Yet they search in frenetic activity that makes it more difficult to involve them in learning programs

and ministry vocations. In our schools, rearranging the furniture and changing the logo will solve none of these problems. **The dangerous temptation facing Christian education leaders in the 21st century is the radical restructuring of programs and services to accommodate the external sociological preferences of Boomers, Xers, and the Millenegers.**

It will take a very special kind of leadership in our schools to respond with a positive theological and Scriptural stance which emphasizes the biblical evaluation of contemporary issues, the reality of the Holy Spirit in practical life situations, and a distinctly Christian value system as a standard for life and leadership. Readers of this magazine make up the essence of regional leadership for the Christian school movement in this country and we have no margin for misprision.

Winston Churchill once spoke of "that special moment" when a person is "figuratively tapped on the shoulder and offered the chance to do a very special thing, unique to him and fitted to his talents; what a tragedy if that moment finds him unprepared or unqualified for the work which would have been his finest hour."

This article is adapted from Dr. Gangel's keynote address at the 40th Annual Meeting of the Association of Canadian Bible Colleges

ENDNOTES

¹ "Y2K: A Secular Apocalypse?" *Christianity Today* (January 11, 1999, 56,57).

² Dale Russakoff, "Millennium Generation Set To Make Its Mark," *The Denver Post* (December 21, 1998, 21A, 23A).

³ George Barna, *What Americans Believe* (Unpublished pamphlet, ND,6).

⁴ Martin E. Marty, "Don't Lose Track of Church-Goers," in *Context* (August 15, 1997, Vol. 29, No. 15,1).

⁵ "Seasonal Litigation," *Newsweek* (December 21, 1998, 78).

⁶ Kim Painter, "A Global Abortion View," *USA Today* (January 21, 1998, 8D).

⁷ Daniel Taylor, "Are You Tolerant?," *Christianity Today* (January 11, 1999, 44).

⁸ David Hesselgrave, "Seven Understandings Crucial to Effective Cross-Cultural Evangelization and Discipline Making," (Unpublished monograph, 5).

⁹ Jonathan Alter, "The Era of Bad Feeling," *Newsweek*, (Dec. 18, 98/Jan. 4, 99, 58).

¹⁰ Kirby Anderson, *Moral Dilemmas*, Nashville, Word Publishing, 1998, 117,118.

¹¹ "Grim New Numbers on STDs," *U.S. News and World Report* (December 14, 1998, 74).

¹² "The M.J. Murdock Charitable Trust Review of Graduate Theological Education in the Pacific Northwest," abridged comments on the study by Kenneth M. Myer, *Faculty Dialogue* (Spring/Summer 1994, No. 21, 178,179). D

Executive Director's Itinerary**October**

- 4-5 Huntsville Baptist Institute (AL)
- 17-18 AABC Board of Directors
Orlando, FL
- 26 Grace University (NE)
- 27 Calvary College of Bible (CO)

November

- 3 Florida Christian College (FL) [FL distance learning cooperative]
- 6-8 TEAM Board of Directors
Wheaton, IL
- 10-11 Family of Faith College (OK)
- 12 Calvary Bible College (KS)
- 17 NAICU Secretariat
Washington, DC
- 29 Colegio Pentecostal Mizpa (PR)

December

- 3 Trinity College of Florida (FL)
- 6-8 USDE National Advisory
Committee on Institutional
Quality and Integrity (DC)



PRSR STD
 AUTO
 U.S. Postage Paid
 Orlando, Florida
 Permit # 2697

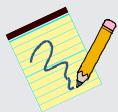
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A publication of The Accrediting Association of Bible Colleges, the leader in Advancing and Assuring Quality Biblical Higher Education throughout North America

Dr. Ralph E. Enlow, Jr.
 Executive Director

Dr. Randall E. Bell
 Associate Director



Make a Note of It!

If you haven't visited our web site, you can find us at www.aabc.org. Please pardon our dust as we continue to make changes and updates. We are striving to make this site a valuable resource for you.

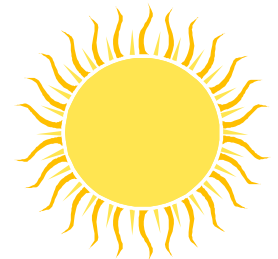
You will now find AABC's *Referral Service and Member Highlights* on our web site. These features will no longer be a part of the *Newsletter*. Please continue to direct this information to Carol Dibble, AABC, P.O. Box 780339, Orlando, FL 32878-0339, or e-mail this information to carol@aabc.org.

If you have any questions regarding these changes, please feel free to contact us at 407-207-0808.

Mark Your Calendar AABC Annual Meeting

2000

February 17-19
 Omni Rosen Hotel, International Drive
 Orlando, Florida



Special Features:

- ❖ Pre-Convention Workshop with **Dr. Ellen Black**: *Assessment*
- ❖ Joint Meeting with **Evangelical Training Association (ETA)**
- ❖ Special Workshop Tracks: Governance, Church/Christian Ed., Distance Ed.
- ❖ **Jack Hayford, Wayne Freeberg**, Plenary Speakers
- ❖ **Twila Paris** in Concert
- ❖ Special Post-Convention Consultation with **Dr. Larry Moulds**: *Online Distance Education*

Upcoming Events

- **Association for Christians in Student Development (ACSA)**
 Annual Conference, June 5-8, 2000
 Taylor University (IN)
- **Association of Canadian Bible Colleges (ACBC)** Annual Conference
 May 25-27, 2000, Prairie Bible College (AB)

2001

February 15-17

Special Features:

- ❖ Pre-Convention Workshop with **Dr. Robert Andringa**: *Governance*
- ❖ **Howard Hendricks**, Plenary Speaker