

A Commentary on the Mission Statement of Dallas Baptist University

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“The purpose [mission] of Dallas Baptist University is to provide Christ-centered quality higher education in the arts, sciences, and professional studies at both the undergraduate and graduate levels to traditional age and adult students in order to produce servant leaders who have the ability to integrate faith and learning through their respective callings.”
—Adopted in 1993

The purpose of Dallas Baptist University . . .

DBU recognizes that every educational institution exists to fulfill particular purposes which it has freely chosen. After much study, conversation, and prayer, the DBU community has settled on specific purposes which are presented in the DBU Mission Statement. Without a mission statement to which the University is resolutely committed, the institution would be subject to the whims of pragmatic exigencies, to miscellaneous religious, cultural and educational trends, to *ad hoc* decision-making procedures, and to the occasional demands imposed on the University by accreditation and review agencies. To offset an unintentional approach to its educational task, the University has settled on a particular mission that provides the University with an internal compass and a clear sense of direction that governs its educational goals and activities.%

The following commentary is an attempt to explain the various components of the DBU Mission Statement, and to state precisely what the University intends to accomplish as a Christian institution of higher education called by God to fulfill its distinctive purposes in the world.

* The author gratefully acknowledges that the following authors and sources inspired some of the ideas contained in this commentary. Arthur F. Holmes, *The Idea of a Christian College*, revised edition. Grand Rapids: William B. Eerdmans Publishing Company, 1987. Nicholas P. Wolterstorff, *Educating for Responsible Action*. Grand Rapids: William B. Eerdmans Publishing Company, 1980. James D. Bratt, et. al. *An Expanded Statement of the Mission of Calvin College: Vision, Purpose, Commitment*. Calvin College Provost's Office, October, 1992. St. Olaf College Self Study Committee, *Integration in the Christian Liberal Arts College*. Foreword by Sidney French; Preface by Clemens M. Granskou; Edited by Howard Hong. Northfield, Minnesota: St. Olaf College Press, 1956.

% As Arnold Nash says in his book *The University and the Modern World* (p. 26), “The real question becomes therefore not, ‘Shall we or shall we not have a planned university?’—that is not a live option—but rather, ‘On what basis shall it be planned, and to what purpose?’” Thus, any institution such as DBU should be able to say along with the *Harvard Report on General Education in a Free Society* that “What we possess exists by intention and design, not by accident and default.” (p. 185).

is to provide Christ-centered, quality higher education . . .

Christ-centered . . .

DBU is genuinely committed to and operates within the framework of the Christian world and life view as set forth in the Scriptures of the Old and New Testaments. At the center of this perspective is the person of Jesus Christ. In agreement with historic Christian orthodoxy, DBU believes Jesus Christ to be the incarnate Son and Word of God who is the Creator and Savior of the world and its universal Lord. As such, DBU embraces Jesus Christ as the foremost figure in the universe, and as the One who also stands at the center of human life, history, thought, and culture. On the basis of this theological commitment and understanding of reality, DBU seeks to establish its mission and order its affairs in theoretical and practical ways.

DBU aspires to be a Christ-centered institution of higher education in its character and conduct, in its pursuit of scholarship, teaching, and learning, and in its ministry and service to students.

- The administrators, faculty, and staff at DBU are committed to exemplifying the teachings and spirit of Jesus Christ in their character and conduct in all professional undertakings, personal relationships, and daily activities both inside and outside the University community.
- The faculty members at DBU are committed to establishing their scholarship and teaching in all of the various disciplines on the notion that in Jesus Christ “are hidden all the treasures of wisdom and knowledge” (Col. 2: 2). Christ-centered faith is the organizing principle upon and by which the sum-total of the academic enterprise is pursued at this institution.[£]
- The administrators, faculty, and staff at DBU are committed to meeting the intellectual, spiritual, and personal needs of their students by encouraging them in a growing relationship with God through Jesus Christ in the power of the Holy Spirit. The primary educational purpose of DBU is permeated and reinforced by a concern for the student’s spiritual and moral formation grounded in the truth of Scripture as well as other relevant sources.

quality higher education . . .

[£] “Unless the Christian College is providing a leadership that can see life steadily and see it whole within a philosophy of education *that makes Christ and His truth central*, we are yielding by default to pagan philosophies” (Clarence Clausen, et. al., *Integration in the Christian Liberal Arts College*, p. 81, emphasis added).

DBU dedicates itself unreservedly to the pursuit and implementation of excellence in all of its operations throughout the University. The institution seeks to do its very best to conduct all of its affairs in accordance with the highest professional standards and academic processes. A commitment is made to apply time-honored principles of good practice in all of its educational programs and administrative affairs. As determined by the Southern Association of Colleges and Schools (SACS), DBU gladly complies with the requirement to be vitally concerned about institutional effectiveness, and pursues a rigorous, ongoing program of planning and evaluation for the purpose of continuous improvement.

Excellence in service to God and humanity is mandated by the essential tenets of the Christian faith in every sphere and walk of life. DBU therefore aspires to fulfill this requirement by striving to be the best kind of institution possible, and by providing for its students the finest possible education, all to the glory of God.

in the arts, sciences, and professional studies . . .

The arts: Various liberal arts, humanities, and fine arts disciplines may be pursued as programs of study at DBU. Such majors are intended, by virtue of their methodology and subject matter, to discipline the mind, to liberate from parochial vision, to sensitize the human spirit, and to enrich cultural life. Studies in the arts are second only to Biblical and theological studies in understanding the human condition. The arts are central to the curriculum at DBU, and are especially powerful in the formation of the minds and characters of human persons regardless of interest or vocation. Because of the enormous influence of presuppositions as starting points on these areas of study, DBU is particularly concerned to approach an investigation of the liberal, humane, and fine arts from a biblical perspective that will illuminate the nature of human beings and their cultural productions and relationships.

Furthermore, DBU is committed to the concept of a *classical liberal arts education* as the basis of its various programs of study. A general or liberal studies curriculum is germane to all undergraduate degree programs. DBU recognizes that studies in the liberal arts are designed primarily to equip students with the basic tools of thinking and learning as well as to impart to them the general knowledge and wisdom of the Western, Christian, and other intellectual traditions. Grounding students in the liberal arts enables students to understand their own cultural heritage which stems from both “Jerusalem and Athens.” It encourages them to participate in the “Great Conversation” regarding the fundamental ideas that have shaped our civilization. It provides them with the content and cognitive skills that not only enrich their own experience, but also enables them to participate effectively in the Church, and as citizens in a free, democratic society. Furthermore, a liberally educated person is able to make wise choices

regarding the use of leisure time whether it be devoted to re-creation or employed in contributing to political, social and cultural affairs. Liberal education should equip a person to be “fit for everything,” for all the offices of life both private and public, as Puritan educators once affirmed.

The sciences: DBU is committed to providing academic majors in both the natural and social sciences. The former are concerned with an investigation and understanding of the natural and physical world. The latter are occupied with an investigation and understanding of human beings in relation to themselves, others, and their social, political, and economic environments. In keeping with its primary theistic orientation, DBU undertakes these studies with an understanding of God as the Maker of heaven and earth, and of human beings as the image and likeness of God.

Professional studies: DBU is committed to providing academic majors and the best training possible in professional studies to prepare students for careers and/or graduate school in business, law, medicine, computer science, the ministry, and other significant professional areas. In this area, the University takes students who are grounded in a biblical worldview and in the skills and content of liberal studies, and trains them in the latest technologies and concepts in their chosen area. As a result they will be enabled to make significant contributions to society, to the professional culture, and to the world of work. Those seeking training in the professions will obtain specialized skills and competencies along with a high degree of intellectual content and knowledge to be used in service to God and neighbor.

Rather than separating, layering, or paralleling the liberal arts with professional and scientific studies, DBU seeks to intertwine them thoroughly. The vision is that the development of the core powers of human knowing, plus an exposure to the fundamental questions of existence, and an understanding of the various religious and philosophical traditions will result in an enriched understanding of the meaning of human vocation and a more fruitful contribution to the world of work and cultural life. Technological, scientific, and professional vocations apart from such a context become personally sterile and morally insensitive. The cult of professionalism or vocationalism can easily dehumanize life. Therefore, DBU believes that all fields of study and areas of vocational endeavor must be informed by and immersed in the humanizing and liberating disciplines. This perspective is rooted in a Christian philosophy that understands human beings to be more than just specialized workers or professional people who need to be trained for their occupational-economic functions. Human society is not a mere colony of “worker-bees” feudally ordered into divisions of labor. Rather, education must be aimed at the essential humanity of persons who need the cultivation and deepening that Christian liberal arts education provides. The professional and technical worlds, carried out by individuals so education, will benefit proportionately.

at both the undergraduate and graduate levels . . .

DBU offers academic programs at both the undergraduate and graduate levels. At the undergraduate level, DBU offers six two year associate degree programs in six areas of concentration, five traditional undergraduate degree programs in thirty-five major fields of study, two non-traditional undergraduate degrees in thirteen major fields of study in the college of adult education, and eight undergraduate pre-professional preparation degree programs. At the graduate level, DBU offers nine master degree programs in various areas including business, organizational management, counseling, liberal arts, elementary and secondary education, teaching, higher and adult education. The current DBU undergraduate and graduate catalogs provide details about each program of study. The University seeks to provide the kind of educational experience that is substantive and appropriately challenging for baccalaureate and masters students in their respective programs.

to traditional age and adult students . . .

The student population at Dallas Baptist University is comprised of traditionally aged college students along with a large contingency of non-traditional adult learners. The line of demarcation separating these two groups of students is age twenty-five. Because of the intellectual, social, and personal differences between traditional and non-traditional students, DBU is committed to implementing proper pedagogical and andragogical procedures and to upholding high academic standards in teaching and working with both groups. DBU recognizes that the investment made in the education and training of traditional students affects the future, and that the commitment to adult education impacts the present world where non-traditional learners already sustain significant positions of leadership and influence in the home, market place, Church, and local community. Furthermore, traditional students bring an excitement to the classroom and add a youthful vitality to the university campus. Adult learners provide a wisdom borne of maturity, and an exemplary commitment to the value of education and its personal and economic benefits. DBU gladly welcomes both groups to its student body and recognizes the potential and importance of each.

in order to produce servant leaders . . .

Dallas Baptist University pursues its programs of education in the arts, sciences, and professional studies for the stated purpose of producing servant leaders. The development of servant leaders is the centerpiece of the DBU mission statement, the aim of its programs of study, and the target at which students are "arrowed." Thus special attention must be given to understanding the meaning of this important concept which constitutes the final educational end or *telos* at Dallas Baptist University. This may be done by briefly reviewing some of the main features of the Christian vision of life and reality in which the concept of servant leadership is grounded.

Central to God's original, creative intentions for human beings is the concept of responsible servant leadership. It is important to remember, however, that the scope of service and leadership is not limited to distinctively spiritual and religious activities or to the domain of the Church. Recognizing the world as God's creation, and eschewing the misleading categories of the sacred and the secular, human beings have responsibilities towards creation which they are to rule and subdue, to cultivate and keep as servants accountable to God (Gen. 1: 26-28). With creativity and imagination, humanity has been commissioned by God to discover and develop the potentialities hidden in the depths of the creation. They are commanded to develop culture and civilization for God's glory and for the blessing and benefit of humanity. The psalmist marvels at how God has crowned human beings with glory and honor as the rulers of the works of His hand, and how He has put all things under their feet (Psalm 8: 5-6). Indeed, as the Bard suggests, divinely appointed human servants are to "take upon themselves the mystery of things as if they were God's spies" (*King Lear* V. 3). Thus, God's own original mission statement of servanthood and leadership had to do with forming and shaping the earth into a godly and wholesome culture characterized by *shalom* (soundness, wholeness, well being) so that human beings as God's image and likeness might flourish in the whole of life. DBU takes the cultural mandate or creation decree as its starting point in understanding the scope and task of servanthood and leadership which is carried out today in the various professional and personal callings that God extends to all His people.[†]

Unfortunately, human beings rebelled against this noble position as servants of God in His good creation and declared their independence. However, God was not content to leave them in their state of rebellion. Through redemption in Jesus Christ—the quintessential suffering servant who came not to be served, but to serve and to give His life as a ransom for many (Mark 10: 45)—God has restored those who believe to their original status as His people who are to have dominion over creation as His servant leaders. Thus, the scope of service is the whole creation and the domain of human culture which is both gift and task, and the

[†] Indeed, the Christian college and university receive its own charter in the Genesis "cultural" mandate to have dominion over creation (Gen. 1: 26-28). The cultural mandate implies the education mandate, and the education mandate implies the student mandate, for students must be educated in order to develop a culture and civilization to God's glory. Hence, the university is the institution exclusively devoted to the preservation and development of human culture, and hence to the fulfillment of God's original and permanent purposes for creation and His creatures. Additionally, this comprehensive understanding of the scope of servanthood and leadership enables professors outside the traditional service and religious professions to recognize how their education and training of students in such areas as the humanities and liberal arts can also be dedicated to the training of servant leaders. The historian, mathematician, and the philosopher, for example, can use their knowledge and skills as servants and leaders in their various professions just as readily as the banker, doctor, or pastor.

model for servant leadership, regardless of calling, is found in the service, suffering, and sacrifice of the Lord and Savior Jesus Christ.

While the Church has the special duty of the worship of God, the proclamation of the gospel, and the spiritual and moral formation of believers, the Christian college and university—Dallas Baptist University included—exists as an agency of the Church in its own sphere to prepare students for responsible servant leadership not only in the Church, but throughout the world in the restoration and fulfillment of God’s original cultural mandate. The task is distinctively educational.[#] The University seeks to impart to its servant leaders the character qualities of Christ, the general knowledge, wisdom, and intellectual capacities of the liberal arts, the competencies required by the professions, and the motivation and tendency to responsible action so that they will be equipped and prepared to serve as leaders in the whole of life and in any and every vocational calling.

who have the ability to integrate faith and learning . . .

DBU’s purpose is to produce, not just servant leaders, but *Christian* servant leaders. This intention largely depends upon instructing students in the task of integrating Christian faith and academic learning. Otherwise, the service and leadership offered by the institution’s graduates would be based on a different perspective, and lack the distinctively Christian dimension. DBU believes that the integration of biblical faith and academic learning is the *raison d’être* of Christian higher education. This function distinguishes it from its secular counterparts which approach the educational task, even the production of servant leaders, on the basis of alternative presuppositions and antithetical worldviews.

At the outset, however, a distinction must be made between the *proclamation and practice* of the faith at the University, and the scholarly art and craft of *integrating biblical faith and academic learning*. DBU is deeply committed to a common, core understanding of the faith which C. S. Lewis referred to as “mere Christianity.” Thus, DBU is concerned that the basic virtues and values of the faith be practiced fruitfully thereby creating a just, compassionate, and disciplined learning community. DBU is also concerned that the essential truths of the faith be proclaimed faithfully in an age of confusing pluralism. And DBU is equally concerned to provide invaluable training and experience for students through various opportunities for Christian service. While these activities make invaluable contributions to the lives of students and to the campus environment, they do not constitute the integration of faith and learning *per se*, but might be described as the “interaction of faith *alongside* learning.” Oftentimes at Christian colleges and

[#] C. S. Lewis says: “A university is a society for the pursuit of learning.” (from “Learning in War-Time” in *The Weight of Glory and Other Addresses*. Grand Rapids: William B. Eerdmans Publishing Company, 1977, page 43).

universities, the proclamation and practice of Christian faith merely *accompanies* academics without necessarily being integrated with them. If that is the understanding and extent of the integration process, then it is incomplete, and the actual activity of education and scholarship most likely proceeds on a foundation other than a Christian one.[¶]

Hence, DBU aspires to do more than just promote a Christianity which *flanks* academics. Given the fundamental religious nature of human persons, DBU recognizes that education is not undertaken in an unbiased, objective manner, but is always governed by the previous commitments and control beliefs embraced by the scholarly community. DBU asserts that there is no such thing as presuppositionless scholarship, teaching, or learning. If education is not pursued on Christian grounds, then other religious and philosophic systems will provide the foundation. Consequently, DBU believes that the distinguishing feature of a Christian university is found not only in its external religious environment (Christian proclamation and practice), but also in its commitment to pursuing the academic enterprise on the basis of Christian concepts which penetrate to its very core. The roots of the tree of knowledge must be grounded in biblical soil.

Thus, for DBU, the phrase “integrating faith and learning” refers to the scholarly activity in which the fundamental doctrines of the Christian faith—God, creation, humanity, sin, and redemption—serve as the theological and philosophical starting points by which the various disciplines are studied, appreciated, critiqued, and developed. The integration of faith and learning, which may be better termed “the integration of Christian theology and learning,” is the pursuit of academic study within the framework of the assumptions and presuppositions of the biblical worldview. It is a “critical-appreciative dialogue” with the various academic disciplines informed by Christian faith. The challenge of bringing Christianity and academics into a fruitful relationship may also be described as “faith seeking understanding,” (*fides quaerens intellectum*) not only of itself which is theology, but of the entire *cosmos* through the avenue of the various academic disciplines, especially the liberal arts, the humanities, and the natural and social sciences. The investigation of the world and human experience from the vantage point of Christian conviction imparts a meaning, depth, and vitality to academic study which would be lacking without it. The outcome of this pursuit for all concerned is the formation of a truly Christian mind, and the development of a distinctively biblical understanding of the spiritual, human, and physical worlds.

DBU believes that since God is the Creator of the universe and its sovereign Lord, all truth, ultimately, is God’s truth. The study of the various academic dis

[¶] Some have referred to this as the “education plus,” model, that is, secular education plus a religious dimension added alongside. As Clarence Clausen *et. al.* in *Integration in the Christian Liberal Arts College* puts it, “In practice this means the adoption of current [secular] educational thinking, value criteria, and programs, with the addition of ‘religion courses and chapel’” (p. 64).

ciplines, in a distinctively biblical context, leads to the discovery of God’s truth as it has been embedded in His creation, and as it has been discovered in the Western, Christian, and other intellectual traditions. The *diversity* of academic disciplines find their *unity* in God who brings islands of information together into a unified whole. It is God who renders the cosmos a *uni-verse*, and for this reason, theology—the study of God—has classically been considered the “queen of the sciences.” God, rather than human reason or any utilitarian principle or purpose, is the ultimate basis and point of reference for the integration of all truth and knowledge which is thereby construed as a “seamless robe.” This challenging endeavor to integrate faith and learning, and to recognize all truth as God’s truth, makes unique demands on the DBU professor, student, and administrator alike.

DBU *professors* must (1) have a pre-requisite and substantive understanding of Scripture, biblical theology, and even the rudiments of philosophy (since all academic disciplines are shaped by certain pre-theoretical commitments),* (2) possess a comprehensive and in-depth knowledge of their own area of academic specialization, (3) develop the competency of being able to understand, appreciate, critique, and develop their disciplines through the lens of biblical faith and philosophical commitments, and (4) learn how to communicate a Christian perspective on their disciplines to students and teach them how they might undertake the work of integration for themselves as a lifelong learners.

Students, to begin with, must be eager to learn, value education as a gift from God, be curious about creation and human culture, recognize the importance and develop a love for books and ideas, and be an eager participant in the “Great Conversation” that has shaped the Western and Christian minds. They, too, must be about the business of developing a comprehensive biblical worldview as the grid through which they approach life, and pursue their educational goals and personal callings. Their ambition is to be, while at the University, not just students who are Christians, but distinctively *Christian students* who are animated by a

* In the St. Olaf study on the integration of faith and learning, the authors argue that it is the duty of the Christian professor to become aware of philosophy and theology, and that it would not be impertinent to suggest that every Christian professor should become something of an amateur theologian and philosopher. He or she “should be aware of the epistemological and metaphysical presuppositions of his [or her] own subject matter. Many teachers, even in Christian colleges, are unwitting positivists [i.e., unconscious naturalists or naively embrace some other philosophical persuasion], making no attempt to relate their field to philosophical or theological contexts, but hoping that their private faith along with chapel exercises plus religion courses will overcome this deficiency. The result is the unfortunate one of secular education in the classroom ‘plus’—the plus being the teacher’s faith (private), and the public profession of the college—which to the student can only appear as irrelevant to the subject matter he [she] studies. Certainly the aim of the Christian college is contrary to this pathetic bifurcation of faith and knowledge” (*Integration in the Christian Liberal Arts College*, p. 91).

biblical vision of human greatness, and who are preparing themselves for lifetimes of leadership and service in the Church and in the world.[§]

Administrators are not primarily concerned as professors are with the theoretical task of integrating faith and learning, but are challenged and charged with the duty of demonstrating practically on a day to day basis how they have thought through the implications of Christian faith on their work, and how they are integrating biblical principles in their very vocations as servant leaders, especially in the management of people, in economic stewardship, and in the execution of power. They, perhaps more than any other group on campus, have the opportunity to manifest in their daily lives the finished product of Christian higher education before an observant student body who wishes and needs to learn from them as well.

Thus, integrating faith and learning at Dallas Baptist University is a comprehensive concept. It includes the proclamation and practice of the Christian faith in every aspect of its life and service thereby creating and sustaining a sincere and substantive Christian environment in which to work and study. Integrating faith and learning especially means the pursuit and understanding of the academic disciplines within the framework of central Christian principles and doctrines. DBU considers its undertaking of the business of higher education from the standpoint of Christian confession to be a high privilege and sober responsibility, one upon which the glory of God, the well-being of students, and the contribution to the Church and culture rests. This is the distinguishing feature of its mission and its main contribution, along with other Christian colleges and universities, to the landscape of American higher education.

through their respective callings.

The outcome of the overall process of integrating faith and learning is the development of students as whole persons who have a distinctively Christian mind and who have obtained the character, knowledge, and competencies needed to carry out their various and multiple callings as servant leaders. The Christian education received at the University and the relationship between faith and learning cultivated in the classroom is converted into a relationship between faith and the multiple callings of personal and professional life.

[§] John Henry Newman in his classic work, *The Idea of a University*, notes: “When the Church founds a University, she is not cherishing talent, genius, or knowledge, for their own sake, but for the sake of her children, with a view to their spiritual welfare and their religious influence and usefulness, with the object of training them to fill their respective posts in life better, and of making them more intelligent, capable, active members of society.” (Edited, with an Introduction and Notes by Martin J. Svaglic. Notre Dame: University of Notre Dame Press, 1969, page xxxix).

In the context of the DBU mission statement, the concept of calling and vocation must be understood in comprehensive terms. Biblically speaking, the ultimate vocation is the call to Jesus Christ and the Kingdom of God (Rom. 1: 7; 1 Cor. 1: 2). From this primary call to salvation, it is a short step to recognizing that God also summons individuals to multiple roles and spheres of service. God even *calls students* to study at the university! DBU graduates have the opportunity to apply the outcomes of their education as servant leaders in their personal and professional vocations—as wives and husbands, fathers and mothers, lay persons and deacons, professionals and employees, community volunteers and public servants. However, the sphere in which faith and learning may have a central impact is in one’s career or daily occupation whatever it may be.

In agreement with the Protestant Christian tradition, DBU endorses the significant notion of vocational calling which asserts that all believers are called by God to serve Him and humanity in their daily work for which they are appropriately gifted and prepared. As the reformer John Calvin put it, “The Lord enjoins every one of us, in all the actions of life, to have respect to our own calling. . . . He has assigned duties to each in the different modes of life.” The notion of vocational calling transforms the activity of human work into the joyful service of God which is intrinsically valuable, of lasting significance, and personally satisfying. Consequently, all vocational callings are holy callings, and the occupations to which God leads His people are deeply meaningful insofar as they are the fulfillment of His goals in both creation and redemption.

DBU seeks to shape each calling by teaching students how to integrate faith, learning, and vocation, and how to be a servant leader in their respective spheres of work and service. Truly, the more educated a person is, the more service he or she can render. In so doing, DBU is instrumental in achieving the important objective of reclaiming and transforming the whole of creation in service to Christ for the blessing of humanity under the guidance and direction of the Holy Scriptures. The University educates believers in such a way as to enable them to fulfill their vocational callings as agents of change in the world, and to be ambassadors for Jesus Christ by acting righteously, wisely, and productively in all of their daily activities. The final result ought to be the development of Churches, communities and cultures characterized by peace, justice, and human flourishing as the Kingdom of God is extended throughout the earth. Dallas Baptist University, as an agency of the Church, serves as a center of ecclesiastical, social and cultural renewal and transformation through the redemptive activities of its graduates as servant leaders.[¶]

[¶] In regard to the complex relationship between the Christianity and human culture, the model self-consciously adopted by the author of this commentary is neither (1) “Christ against culture,” (2) “Christ of culture,” (3) “Christ above culture,” nor (4) “Christ and culture in paradox,” but rather that of (5) “Christ the Transformer culture.” For more on these influential models affecting the Church’s relationship to the world of

To summarize, Dallas Baptist University as a Christian institution of higher education is dedicated to the pursuit of uncompromising quality and excellence in all of its educational and administrative undertakings on behalf of traditional and adult students, in both undergraduate and graduate programs in all areas of academic study—the arts, sciences, and professions. Furthermore, DBU is committed as a community of *faith and learning* to the integration of them both in the proclamation and practice of the essential tenets of “mere” Christianity, and especially in its distinctive intellectual task of the study and teaching of the academic disciplines within the framework of the fundamental doctrines of biblical faith. The result of this program of education is the formation of whole persons who have developed a Christian mind, and who have the character, knowledge, and competencies to pursue their personal and professional callings as servant leaders who transform the creation and culture in patterning themselves after the service and leadership supremely exemplified in the Lord and Savior Jesus Christ.

Soli Deo Gloria

human culture, see H. Richard Niebuhr, *Christ and Culture* (New York: Harper Torchbooks, 1951).