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*Doing Justice; Loving Mercy;
Walking Humbly with God*

A Strategic Plan for the Chapel and Religious Life Office

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Part I: Introduction

The Chapel and Religious Life Office, known simply as “the Chapel,” is a key contributor to High Point University’s commitment to holistic education and servant leadership. It has been a cherished cornerstone in the life of the University since the school’s founding in 1924, providing pastoral counsel, individual and social moral challenge, as well as a steadfast presence of compassion and prayer in moments of need. For the past three years, the Chapel has been in transition since the retirement of Dr. Harold Warlick. Dr. Warlick served the campus faithfully and honorably for 23 years, departing the University in the spring of 2012. Interim Chaplain Dr. Matthew Farrabow served the campus admirably in the 2012-2013 academic year, and I, Rev. Preston Davis, began serving as Chaplain in the 2013-2014 academic year. After a year of discernment, it is now that the Chapel and Religious Life Office will write its next chapter.

New chapters are being written quickly and often at High Point University. With President Qubein’s arrival nine years ago, the University has made a name for itself globally as an innovator in higher education. Through state of the art facilities, top ranked faculty, and a cutting edge vision for holistic education, High Point University is turning the collective head of America’s schools of higher education, all of whom are trying to respond to challenges of the age. Other liberal arts schools are taking notice and notes. No longer is it adequate to say that the City of High Point or the Triad is watching. The world is.

Prior to and during this eight-year period of growth, key elements of the Chapel have remained constant, specifically the weekly, Christian ecumenical chapel service for which the office is most identified. A strong foundation has been laid, one that stands on the shoulders of the Methodist Protestants who founded High Point University 90 years ago this year. It is with deep respect that the Chapel Office serves as a steward of the University’s United Methodist legacy and affiliation. Indeed, as a school that values holistic education, the Chapel office feeds the University’s commitments to spiritual and moral formation, which are deeply woven into the fabric of campus life.

While the Chapel Office has remained mostly unchanged in recent years, the world inside and outside the campus has shifted radically. With approximately 4,400 students enrolled in the fall of 2014, the student body has grown more culturally and religiously diverse. More than a quarter of students identify as Catholic, while less than ten percent identify as Methodist. Roughly 120 Jewish students call High Point University home, and, with its global recognition, the school has attracted a number of Muslim international students. There are also generational shifts to consider. Today’s Millennials eschew religious labels. According to Pew Research, thirty seven percent of Millennials identify as more spiritual than religious and one third of American adults under the age of 30 no longer has a religious affiliation. This data is reflected on our campus. According to entrance data on our 2013-14 student body, nearly a quarter left the question of religious affiliation blank, identified as “none,” or preferred not to answer the question. Where chaplaincy programs of the past could confidently know the religious identity of the students to whom they ministered, today very little is guaranteed. The ground beneath us is shifting. Therefore our

practices of ministry must shift, too. Otherwise we will raise a generation of young adults whose defining spiritual characterization is to be religiously skeptical, uninterested, or worse, illiterate.¹

As the spiritual center of the University, the Chapel and Religious Life Office must do more than respond to these shifts. It must lead with empathy and imagination through these uncertain times. The Millennial generation certainly has grounds to question the validity of religion, when their major experiences in the first decade of the 21st century have been those of religious intolerance and violence. These events have left a bitter taste in our mouths. In fact, all humanity has grounds to doubt the quality of the bread being served by our faith traditions, but what we cannot deny is that we are still spiritually hungry. This next generation of world leaders is seeking spiritual nourishment even if they don't know it. The time is right for creativity and courage. It is a time to draw upon High Point University's deep Methodist tradition to build new, innovative efforts and faithful practices to be offered to the campus and community with grace, generosity, hospitality, and mindfulness.

The rich Methodist history of High Point University has been documented in other places, but highlights of that history are reflected here in the Appendix to give a sense of how intimately intertwined the church and school have been in the past. While this document does look in the rearview mirror, as all practitioners of faith are obliged to do, it is more directly a document that examines the present and looks to the future. We are indebted to our deep roots, and those roots will nurture us as we now commit to practices and principles that will bear new fruit for the University's future.

Rev. Preston A. Davis
Minister to the University
September 2014

¹ See more on the rapidly shifting nature of young adult spirituality in Pew Research's 2012 research, "'Nones' on the Rise," <http://www.pewforum.org/2012/10/09/nones-on-the-rise>.

Part II: Present Ecology

1. Staffing and Support

The Chapel and Religious Life Office currently employs two staff members: The Minister to the University and the Manager of Chapel Programs. These two positions are responsible for the oversight and management of all religious activities on campus. In addition to these two positions, the Office contracted a Jewish Life Coordinator in the spring of 2014. Furthermore, Chris Barrett of College Life and Father Vince Smith of the Immaculate Heart of Mary—serve as partner campus ministers that are financially and administratively supported by outside organizations. These campus ministers are invaluable in providing the needed support for our diverse student body, and they fall under the umbrella of the Chapel and Religious Life Office for their work on campus. Bishop Thomas Stockton also participates in the ministry framework of the office, serving as a Bishop-in-Residence. The Bishop-in-Residence is an unpaid, volunteer ministry. Bishop Stockton, after retiring as Bishop from the Virginia Conference in 1996, joined the ministry team at High Point University in this position. Bishop Stockton makes himself available for hospital visitations, mentoring, and is present for Wednesday chapel services.

In July of 2013 I, Preston Davis, began as Minister to the University. “The Minister to the University is a member of the leadership team of the University who contributes to the mission of the University by convening and supporting a vital campus ministry that promotes the spiritual flourishing of all faith traditions and encourages, creates and facilitates opportunities for students to cultivate their faith, explore their spirituality, engage in vocational discernment, and promote social justice. The Minister to the University is also charged with cultivating those communal virtues that make and sustain High Point University as an institution of the United Methodist Church.”²

Shannon LeFever has been serving as Manager of Chapel Programs since 2006. This position was primarily made to be an administrative support position that balances duties between the Religion and Philosophy Department and the Chapel and Religious Life Office. Because of the large programming ground that the Chapel covers, however, this position has grown in its capacities to oversee operations during worship services, organize Board of Stewards events, and host other Religious Life programming.

2. Space

Charles E. Hayworth Sr. Memorial Chapel

The Chapel and Religious Life Office is blessed with facilities that serve a variety of traditions. In particular, when one talks of the Chapel Office, it immediately calls to mind the Charles E. Hayworth Chapel. The space and office have become inseparable. Indeed, Hayworth Chapel is at the heart of religious life on campus, serving as the focal point for

² Minister to the University, Position Description, Spring of 2012.

weekly worship, as grounds for celebration of service and weddings, and as a sturdy shoulder for moments of grieving.

The Chapel was completed in 1972 with funds from Charles Hayworth, Jr. in honor of his father Charles, Sr. In 1986 a fire destroyed two rooms and caused major smoke damage to the chapel, necessitating a renovation. With the addition of the balcony and more pews in 1990, the chapel has a maximum capacity of 250. The intimate space provides both advantages and challenges. The cozy character of the chapel provides a unique space on campus, fostering intimate gathering. However, as the campus and religious life grow, the present space is unable to adapt to more innovative forms of worship, nor is it able to accommodate a larger population for such gatherings.

A proposal will be made in this document for a renovation that draws on the Chapel's strengths of tradition and intimacy, while creating a space that ennobles and emboldens a living faith for the future.

3. Board of Stewards and Board of Advisors

The Board of Stewards is an ecumenical group of students that aids in carrying out the mission and programs of the Chapel Office on campus and in the community. The board's energies are focused toward creative worship, opportunities for faith formation, social entrepreneurship, and community service to the City of High Point. The Board is appropriately named for their major task of being stewards of the weekly offering collected at chapel services. The Board of Stewards then uses those funds toward projects of import in the High Point community, most recently with the Salvation Army Angel Tree Project and West End Ministries.

The Board of Advisors was a group of religious leaders and community members on and beyond campus with whom the Dean of the Chapel networked, and who supported the chapel through their gifts and presence. The participants, structure and mission are being reimagined to fulfill the unique mission of the Chapel Office—a mission to which we turn now.

Part III: Mission – Doing Justice; Loving Mercy; Walking Humbly with God

The Chapel is the “church” of High Point’s campus—church in the best sense of the word. It is not limited to a building, though Hayworth Chapel is critical to the work of the office; it is a church that is a spiritual community with its eyes and arms open to the world. It is a place and people that seek to educate by embodying authentic faith for the enrichment of the campus and community. It is a place and a people that seek to incarnate the best of the Christian tradition: faith, hope, and love. The Chapel’s mission, based in its commitment to be a steward of the University’s faith tradition, is to help live out the academic mission of the University to “provide a rigorous liberal education nourished by research and scholarship, interdisciplinary exploration, and the experiential learning within the context of a vibrant university community committed to helping students develop their full potential and gain a deeper understanding of the human condition.”³ The Chapel possesses a distinct role within the institution, and has the privilege and the opportunity to carry out the University’s historic religious tradition in new and meaningful ways. In so doing, the Chapel better expresses High Point University’s commitment to be unique, indeed, to *be extraordinary*.

As the steward of the University’s theological legacy, the Chapel office brings together many players in community and campus life. It is a crossing ground between the University’s leadership, Student Life, multiple faith groups and traditions, multiple student organizations, the Religion and Philosophy Department, community religious and civic organizations, and the United Methodist Church, particularly the Western Conference of North Carolina. In a word, it is a dynamic intersection for community, fostering deep and meaningful relationships. Amongst these interweaving relationships, a myriad of voices have weighed in on the purpose and value of the Chapel. In an effort to distil and get to the heart of these many voices, my first year at the University became known as the “Year of a Thousand Cups of Coffee,” with the goal of thoroughly exploring one single question: ***What unique role can the Chapel and Religious Life Office play at High Point University that no other office of campus can?***

In the spring of 2012 I gave a presentation to students, faculty and staff in which I focused on five key elements (or “Five Pillars”) I believed would lay the groundwork for a successful religious life office. These pillars were the result of a host of conversations with peer institutions, including Elon, Wake Forest, Davidson, Pfeiffer, Furman, and, most of all, UMC minister and Chaplain of the University of Richmond, Rev. Craig Kocher. After this first year and its thousand cups and conversations, I believe these pillars still provide a framework to answer that driving question in a way that benefits High Point University and the surrounding community. These pillars are:

1. Further an ecumenical and interfaith vision for religious life rooted in High Point University’s United Methodist heritage ~ *Foster an inclusive religious vision while reaffirming High Point’s United Methodist identity.*

³ High Point University Academic Mission Statement, “Strengthening the Liberal Arts and Student Learning at High Point University: A Five-Year Plan for Academics,” August 1, 2011.

2. Pastoral care to college and community ~ *Promote compassion and care for the school and wider community in moments of crisis, deep pain, and great joy.*
3. Worship, education and spiritual vitality ~ *Construct a variety of compelling programs and worship services to deepen faith, expand ideas of spirituality, engage in social justice, and lead to authenticity and the transformation of one's self and surroundings.*
4. Vocational formation ~ *Aid students, faculty and staff to engage the resources and wisdom of their faith traditions to explore "calling" as it applies to their personal lives and professional possibilities available to them at the University.*
5. Ambassador of goodwill and being a "critical lover" ~ *Serve as a representative of the University to other faith and social communities and serve as the voice of "conscience" within the University.*

All five pillars have a common core. They seek to offer the campus a sincere and authentic expression of what it means to be a person of faith based in practice. High Point University continually elevates modeling leadership as the best way to teach leadership. It is practice-centered. The Chapel echoes that conviction, rooted in the Christian understanding of incarnation—the Word becoming flesh, faith becoming manifest in hands, hearts, and lives. That is, the Chapel will be values-centered, invoking and inspiring grace, generosity, hospitality, honesty, and trust—our highest communal ideals. Yet for these ideals to be realized they must be practiced—they must be incarnate within our lives. The Chapel will be values-centered by being practice-oriented, offering prayer, contemplation, worship, service, pilgrimage and testimony.

Through mindful practices of faith, High Point University can engage in a more hopeful and genuine form of spirituality and meaning-making, leading to the transformation of one's self and the world. Our mission is rooted in the ancient directive of the prophet Micah, that is at once Christian and religiously inclusive:

He has told you, O mortal, what is good;
and what does the Lord require of you
but to do justice, and to love kindness,
and to walk humbly with your God?

Micah 6:8 (NRSV)

The mission of the Chapel is to bring these words to life, to help them reside in the hearts, minds, and hands and feet of our students, faculty, and staff. Our mission is to have these words walk from Kester Promenade out into the world, exemplifying a university committed to ***doing justice, loving mercy, and walking humbly with God.***

Part IV: Implementation

To best fulfill the Chapel's mission of *doing justice, loving mercy, and walking humbly with God*, I offer the following objectives. These objectives are based on the Chapel's existing strengths and best practices gleaned from chaplaincy programs around the country geared to respond to the changing religious and generational demographics.

1. Create and exercise an inclusive religious framework in partnership with the High Point community that extends from and enriches the Methodist tradition of High Point University.

The Chapel and Religious Life Office will be committed to its Methodist heritage while also being ecumenical and interfaith in outlook. These two commitments are not contradictions but the reality of a diverse community in our post-modern, global context. Engaging in a lived tradition and staying connected to our original Methodist impulses of piety, education and social engagement will ensure that we remain steadfast while being nimble to meet the needs of our time. Our interfaith commitment will pave a new path of religious literacy and dialogue on our campus that crosses boundaries and entertains new, creative spiritual tensions that will foster authentic spiritual formation and discipleship for the 21st century.

- a. Establish a Faith Council (potentially continuing in a new way the work of the Board of Advisors), composed of the leadership of various campus ministries, while also inviting dynamic Triad faith leaders of diverse traditions to be recognized as campus ministers.
 - Thwart implicit competition within campus ministry by creating a unified narrative that brings campus ministers together so they might better engage with one another, share best practices and bolster empathy for difference.
 - Practice empathy and model friendship and cooperation across religious lines for the benefit of the campus and community.
 - Inform group about activities with students and allow the group to advise the Minister to the University on how to better promote religious diversity and understanding.
 - Develop programming that advances interfaith cooperation and service to illuminate religious and ethical commonalities and differences in order to advance religious literacy and empathy.
 - Create religious life policies and a covenant statement that all campus ministries must sign and enter into with mutual respect and understanding.
- b. Build a space intentional to the work of interfaith community formation that takes into consideration the needs of as many faith traditions as possible.

- ✓ A multifaith prayer space was built in the Spring of 2014, detailed later in this document.
- c. Create partnerships with the United Methodist Church that foster the well being of clergy and laity while providing new leadership and ministry opportunities for students in the life of the UMC. These include but are not limited to:
 - Pastoral ministry internships and opportunities for students to engage local congregations in our immediate community that allow students to provide new and engaging forms of ministry to those congregations.
 - An annual clergy convocation that brings Triad United Methodist ministers to campus in order to nourish their pastoral leadership and provide stimulating ideas for ministry, from which our students can also benefit.
 - Partner with key clergy and laity who are renewing and reimagining the United Methodist Church in creative and measurable ways. In particular this means continuing work with *Flame Builders*, a group committed to providing leadership skills to young adult laity for the renewal of the Church.
- d. Continue events such as the MLK Memorial Service and the Annual Prayer Breakfast that bring regionally and nationally known religious figures to the High Point University campus and welcome the wider ecumenical Triad community.
 - These include 2013-14 guests: Rev. Dr. Don Wilton, poet Clint Smith and Black Church leader Rev. Dr. Eboni Marshall Turman.
- e. Minister to the University will participate in and make key contributions to both the High Point Ministers Conference and High Point Interfaith Alliance.

2. Provide pastoral care for students, faculty and staff of the University by:

- a. Offering one-on-one pastoral care and guidance to students, faculty, and staff.
- b. Practicing an open-door policy for the Minister to the University that symbolizes the Chaplain's availability for the campus community.
- c. Partnering with various sectors of the Office of Student Life to create and follow through on a master plan in the event of a student death. This should include a framework for notifying the campus and family and aiding the campus in remembering and grieving.

- d. Partnering with campus groups committed to areas of personal growth and social common good, such as but not limited to, College Life, Catholic Campus Ministry, Diversity Club, and Pride.
- e. Continuing to notify the campus of births and deaths within the faculty and staff ranks.
- f. Perform weddings and funerals for students, faculty and staff.

3. Provide the campus and community with pastoral and spiritual leadership in the contexts of worship and education.

- a. Continue, with imaginative and inclusive alterations, a weekly Chapel service as the epicenter of religious life on campus.
 - These worship opportunities will continue to include Fall and Spring Family Weekend services, a Fall Alumni Weekend service, the popular Lessons and Carols service and the Martin Luther King, Jr. Memorial service.
- b. Continue, with increased academic rigor, the REL 1019, 1020, 1021 courses that allow students to receive credit for attending the weekly chapel services, participating in group discussion and completing additional readings. Courses will focus on spiritual formation, vocation, and faith leadership.
- c. Form small groups that focus on spiritual, social, and moral formation and responsibility. This should be directed primarily to the student body, but can also extend to the wider campus.
- d. Develop a “Pilgrimage” program that introduces students to faith formation around the globe, particularly in communities that pursue active reconciliation due to social, political and religious division.
 - The first pilgrimage opportunity took place over Spring Break 2014. I led a group of 10 students to Cange, a village in the central plateau of Haiti.
 - A second pilgrimage is scheduled for Fall Break of 2014 to Christ in the Desert, a quiet Benedictine monastery in New Mexico.

4. Advocate for and lead vocational discernment for the campus. This means animating conversations of meaning that inspire our highest ideals of responsible living and learning by:

- a. Partnering with various groups on campus, such as Bonners, Board of Stewards and the Leadership Fellows to introduce themes of discernment and vocation.

- b. Participating in writing the University’s Quality Enhancement Plan (QEP) that calls attention to the whole life of the student within and beyond academics.
- c. Offering opportunities to faculty and staff to help them connect the meaning of their work with their own sacred stories and traditions.
- d. Welcoming to campus innovative thinkers and leaders who are re-conceptualizing what it means to be a person of faith, to find meaning in work, and to be a global citizen.
- e. Working to bring faculty, staff and students together to focus on issues of justice and inclusion and to form meaningful relationships across lines of religion and university position and rank.
 - Continue to offer monthly “Consider This” dinners that will bring faculty, staff and students together in an intimate dinner environment to discuss a topic of relevance to their work and study.

5. Be for the University an “Ambassador of Good Will” in the community and nation, while—with grace, humor and empathy—being a voice of conscience that helps the University follow through on its highest ideals of personal and social responsibility.

- a. Foster a sense of trust on campus between major departments and the Chapel by making frequent contact with Deans, Chairs, and Vice-Presidents, as well as staff in support positions.
- b. Aid the President and leadership of the University in outreach, forming positive relationships with key community leaders in the City of High Point.
- c. Be a truth-teller for the University in the capacity of a pastor. That is, be a “critical lover”—one that is first and foremost a lover of High Point University, committed to its mission and vision, and loves it enough to be a constructive critic for the benefit of its legacy and soul.

V: Further Proposals

1. Diversity and Depth of Staff

In order to support the expanded vision of High Point University's Chapel, which seeks to meet the needs of the growing diversity on campus and to deepen its spiritual formation, the following Assistant Chaplain positions are strongly encouraged. They are listed by hierarchy of need.

- a. Director of Jewish Life (part-time to full-time)
 - ✓ Yoav Guttman was hired as a Jewish Life Coordinator on a part-time basis in the Spring of 2014 to work with Hillel and the Minister to the University on matters of Jewish life on campus. This temporary arrangement will be adequate until a more detailed plan for Jewish life is created (Spring 2015).

- b. Director of Cultural Diversity and Inter-Religious Life (full-time)

Out of its Methodist heritage, High Point University seeks to practice radical hospitality to people of all faith and cultural traditions. In order to accomplish this, it will need a staff person uniquely equipped at building interfaith communities and multicultural understanding.

- c. Catholic Priest-in-Residence (supported by the Catholic Diocese)

Currently the University's student body is more than a quarter Catholic. Father Vince Smith of the Immaculate Heart of Mary leads a weekly Mass on campus and is available to students on a limited basis. This has been appropriate as a short-term solution. For a more long-term approach, the University should nurture a relationship with the local diocese of the Catholic Church, seeking an opportunity to have a priest positioned on campus. It would be important for this person to work closely with the Minister to the University, appreciating the Chapel's inclusive vision.

2. Space

- a. Charles Hayworth Chapel

The Charles Hayworth Chapel is a gift to the campus. It has advanced the faith and education of countless students since its building in 1972. Within the Christian tradition there is a reforming spirit and evolution to which sacred spaces must respond. Jaroslav Pelikan aptly suggested, traditionalism is the dead faith of the living, while real tradition is the living faith of the dead. The fruit of a sacred space is not in its ability to evoke nostalgia—that would be traditionalism—but its ability to activate and inspire a living faith, a living faith that is as bold as the founders of

High Point College. High Point University has the opportunity to be a laboratory for a new form of faith walk, one that is unapologetic about its Christian roots and at the same time unafraid to pursue new styles of worship and to cross boundaries of religious difference. President Qubein rightly articulates that the expansion of the University's campus and identity is the result of faithful courage. In its 90-year history, the Chapel was first within Roberts Hall. In 1972 Hayworth Chapel took the torch. Now is the time to pass the torch once more to construct a sacred space that embodies faith and a courageous mission—a space that continues to spark a living faith that transforms lives.

See Power Point Presentation: A Living Faith; A Living Space

b. Multifaith Prayer and Meditation Space

In the Fall of 2013, just days after the start of school, a group of Muslim students came to my office to inquire if there was an appropriate space for Muslim prayer on campus—a five-times-a-day practice. Because there was not, I offered my office as a substitute. With committed efforts on behalf of Campus Enhancement and the Chapel Office, the Multifaith Prayer and Meditation Space was completed in May 2014. The space takes the place of the kitchen that existed in the Fellowship Hall below Hayworth Chapel. The intention for the space is to provide support for all of our students who come from a variety of religious and spiritual backgrounds. Moreover, this inclusive disposition, and the space itself, will be useful in educating our campus as a whole on the importance of interfaith dialogue and understanding.

c. Fellowship Hall

Renovations to the Fellowship Hall were completed in July 2014. These renovations have made the space more customizable to a wide variety of needs. It accommodates the necessities for student group meetings (religious and non-religious), classes, dinners, overflow for worship, and conference meetings. The renovations include new carpet, paint, tables and chairs, white boards, and a drop down projector and screen.

d. Chapel Lounge

The Chapel Lounge presently operates as the museum and library of the Chapel. It will continue to serve this purpose, but it must be altered to accommodate the growing mission of the Chapel and aid as meeting space for various contingencies.

e. Office Space

The Chapel Office has one of the most coveted office spaces on campus. The Minister to the University's office is one of the largest on campus, serving as a meeting space for Chapel campus guests and dignitaries. It will be important to examine how the space can be better allocated and divided in the future, however, to accommodate a growth in staff.

Part VI: Conclusion

High Point University is in the midst of an exciting transformation. It has changed itself from the inside out, drawing the attention of students, parents, and peer institutions. The University's mission, campus, and people embody a dynamic spirit that is shifting higher education. The Chapel Office offers depth and roots of tradition for this vibrant campus, while also helping our campus better imagine the possibilities of what we can be in the future. The Chapel is the location for the deepest expression of one's self. It is the location to come alive to the highest commitments of the human experience. It is the location to engage one's self, one's neighbor, and the spiritual hunger inside all of God's creation.

It is in this exciting time of transformation on our campus that religious life will seek a new beginning, also. Now is the time to build on the strengths of High Point's Methodist heritage and boldly imagine new possibilities of religious understanding and service. We have the opportunity to help our students connect to the wisdom of their faith traditions in a deeply reflective way that shapes them for lives of intentionality and consequence, lives of faith and integrity. We have the opportunity to practice radical hospitality for difference and to partner with varied faith communities in the City of High Point for our common good. Now is the time to embody these hopes, to practice these possibilities. Our lives and the world depend on this kind of vision. Now is the time to make a path by walking it, a path committed to ***doing justice; loving mercy; and walking humbly with God.***

Appendix

Part VII: History of Methodism and High Point University Religious Life

In 1994, President Dr. Jacob Martinson, Jr. auspiciously divined the future of High Point University, writing, “Yet, as institutions of higher education go, we are a young institution; our greatest years are before us...”⁴ Twenty years later, the University is living into that encouraging forecast. The University was named the #1 Regional College in the South and the #1 Up and Coming School in Regional Colleges in the South in both the 2013 and 2014 “America’s Best Colleges” by U.S. News & World Report. In addition, the University was ranked #1 for Best Undergraduate Teaching in Regional Colleges in the South for the first time this year, 2013-14. These are remarkable accolades for an institution not yet into a century of existence.

Amidst an ever-changing world when many institutions of higher education are in economic crises, President Nido Qubein has cast an inspiring vision, implemented astounding growth and helped unlock vitality within High Point University. Rooted in a principled determination to be a leader in higher education, President Qubein has set a mission for the school: “provide an extraordinary education in an inspiring environment with caring people.” These three principles have and will continue to guide students toward lives of success and significance and will steer High Point University—as Dr. Martinson saw twenty years ago—evermore faithfully into a brighter future. Our best days are still ahead of us. This is a statement grown from Christian roots, roots nurtured by hope and faith. The ability to gaze hopefully and confidently into the future is the product of a deep appreciation for where High Point University has come and the values to which it has committed itself.

United Methodist Church Affiliation

The University motto *Nil Sine Numine* means “Nothing Without Divine Guidance.” It can also be said that at its outset, little to nothing was done at High Point College without the aid of Methodist Protestants of the Piedmont. Indeed, it is impossible to speak about High Point University’s past without recognition of its religious and spiritual foundations. High Point University is the successor to Yadkin College, a school founded because of the Methodist Protestants’ desire to provide Methodist youth in the Piedmont area a specifically Methodist form of higher education. John Wesley, the founder of Methodism, envisioned a church that found piety and education to be inseparable. Faith and reason were more allies than adversaries, and one’s education could reflect such an aspiration. More to the context of rural Methodists living in the Piedmont, state schools in their urban centers gave the impression of corruption more than enlightenment. The early Yadkin College catalogue stated, “small villages... are greatly preferable to large towns or cities. A village presents fewer causes of diversion from study, fewer temptations to extravagance.”⁵ Yet, in the pietistic urge to create distance from the heathen cities and their larger

⁴ McCaslin, *Remembered Be Thy Blessings*, ix.

⁵ McCaslin, 8.

populations, the founders of Yadkin College created too much distance, failing to attract enough students to its bucolic location. Recognizing the school's waning future, leading Methodist Protestants, most of all Joseph F. McCulloch, led the effort to open another school of higher learning in the more densely populated cities of Greensboro, Burlington or High Point. On May 5, 1921 McCulloch accepted High Point's bid for the school over neighboring cities. Why there? High Point had more Methodist churches than any other town, the result of the early 20th century boom in textiles that brought a rush of labor and thus a growing congregational base.

From its opening in September 1924 through the first half of the 20th century, High Point College maintained a close relationship with the Methodist Church. Its first two presidents, Robert Andrews (1924-1930) and Gideon Humphreys (1930-1949) were both previously Methodist ministers. In 1926, 100 of the 208 students identified as Methodist Protestants, Andrews reported. During The Great Depression, the Methodist Church was also something of a rescuer of the school that had financial struggles from its founding. McCulloch once remarked that it was "easier to get prayers than funds" in building High Point College. In 1937 the former parsonage of the president of the Methodist Protestant North Carolina Conference at 909 W. College Dr. was deeded to the college, a building that found great use by home economics students. Additionally, The Children's Home, an orphanage owned and operated by the Methodists, was given to the college free of charge when the orphanage moved to Winston-Salem. The Trustees of the College then agreed to accept all children of the home to High Point College free of charge.

The expansion of High Point College as a Methodist-affiliated school mirrored the wider growth of Methodism across the United States. Today, however, less than half of the Methodist universities and colleges founded between 1900 and 1976 remain open (108 exist today). Without the faithful connectional system of the Methodists in the piedmont, High Point College may have faced the same fate.

Prior to and during the initial phase of World War II, the college received notable influence from the Methodist Church. By the pressing of the University Senate—a national board of the Methodist Church that oversees all Methodist affiliated institutions of higher learning—High Point College worked toward and received its first accreditation from SAACS. The theological and social ethical shifts within Methodism, reflective of the greater sense of globalism and appreciation for social structures, also made their way into campus life mid-century. The anti-war, pacifist leanings in the church were exemplified on campus in an editorial in the *Hi-Po* student paper. "We want to keep out of war," wrote a student in the Spring of 1936. "Why should a few bands, a few jingoists, thrust us into one? Let's get some bands of our own, and play a louder tune." Another op-ed called war a "disease," which would inflict unnecessary economic and social suffering. The attack on Pearl Harbor shifted opinion on campus—as it did nationally—toward involvement, however.⁶ It was in these years that the school played a leading role in reunifying the Methodist Episcopal Church and Methodist Protestant Church, 1939. In this year, 58.9% of the student body was

⁶ Ibid, 45-6.

Methodist. A decade later, in 1949, that percentage would drop to 47.2%, the first time that less than half of the students at the college were Methodist.

In 1945 a survey among 1,051 alumni found that one hundred were ordained clergy, and of those hundred, surprisingly, only 14 were Methodist. Yet among them were unique stories within the heritage of the Methodist church. Maloie Bogle McCrary, class of 1931, became the first woman to serve as a pastor in the Western North Carolina Conference of the United Methodist Church. T. Lea Joyner, class of 1939, would go on to found Southside UMC in Monroe, Louisiana in 1953. One of the most popular preachers in Louisiana, she was the only ordained woman in the Methodist Church in the mid-twentieth century in the state. The church would grow from 125 to 2,775 during her tenure.⁷ On March 12, 1985, Joyner was murdered by an emotionally disturbed young man whom she had tried to help. More than 4,000 mourners attended her funeral. The city of Monroe renamed a street after her as well as the bridge that spanned the banks of the Ouachita River on which she used to minister.⁸ Today, clergy alumni are present most prominently in the WNCCUMC in a variety of local churches and conference leadership positions. Notable clergy alumni include Dr. Michael Brown, Senior Minister of Marble Collegiate in New York City; Donald W. Haynes, columnist for *UM Reporter* and former District Superintendent; Rev. Bob Hamilton, Director of Spiritual Care at Cone Health; Rev. Nancy Rankin, Northern Piedmont District Superintendent; and Rev. Al Ward, Senior Pastor at Wesley Memorial and former District Superintendent.

Chapel Worship Campus Ministry

In its early years, the chapel worship service was mandatory and daily. That tradition continued for nearly 25 years until the late 1940s, when it became a weekly practice. The first student organization to be founded on campus was Christian Endeavors, which changed its name in 1939 to Methodist Student Endeavors in response to the reunification of the Methodist Church. As recorded by McCaslin in his history of High Point University, chapel became less important beginning in the 1960s, being substituted for other assemblies. It was the hiring of Dr. Hal Warlick in 1989 that reinvigorated the Chapel program. Under his leadership, Dr. Warlick guided the religious life on campus through the school's tremendous growth until he retired in May 2012 as Dean of the Chapel Emeritus. In the fall of 2012 Dr. Matthew Farrabow led the Chapel as Interim Chaplain, and in the summer of 2013 Rev. Preston Davis began as Minister to the University to lead High Point University's Chapel and religious life into the future.

History of College Chaplains/Minister to the University/Dean of Chapel

C. Excelle Rozzelle	1953-1957
G. Roland Mullinix	1969-1971
Charles P. Teague	1972-1976
Robert E. Lowdermilk, III	1976-1979
E. Vance Davis	1979-1983

⁷ 126.

⁸ Blue, Ellan, "Lea Joyner," *KnowLA Encyclopedia of Louisiana*. Ed. David Johnson. Louisiana Endowment for the Humanities, 13 Jan. 2011. Web. May 19, 2014.

Ben W. Curry	1983-1989
Harold C. Warlick, Jr.	1989-2012
Matthew Farrabow	2012-2013
Preston A. Davis	2013-Present

Part VIII:

The Chapel Ministry at High Point University: A Vision Statement

Dr. Carole Stoneking, Dean of the College of Arts and Sciences, wrote the following statement with contribution and approval by Dr. Dennis Carroll, Provost, and Dr. Nido Qubien, President at the outset of the search for the next Minister to the University.

The Chapel ministry at High Point University reflects the soul of a historic institution of the United Methodist Church. As such the Chapel ministry is charged with shaping the hearts and minds of our students, faculty and staff. In other words the Chapel ministry leads the community in a type of self-reflection that explores that discursive space between a gospel that engenders a “culture” with its own distinctive symbols, language, myths, and ethic, and all other cultures, including the very first culture in which it made its way, and including the culture called the church that seeks to domesticate the gospel. The Chaplain is uniquely the “community person” charged with cultivating those communal virtues that make and sustain High Point University as an institution of the Church. The Church’s tradition of an educated laity is a remarkable tradition of hope in a world divided by political unrest, religious conflict, and economic injustice. Indeed the Chapel ministry is called to be the embodiment of enthusiastic, hopeful engagement and action, empowering the members of our community to explore questions of vocational discernment, social justice, and spiritual growth, even in the face of cultural atheism and despair. The Chapel ministry is critical to High Point University’s historic mission and to the University’s bold new vision, a vision that marries new and creative ideas to a long and honorable tradition of educating the next generation of church and community leaders. The Chapel creates a safe and sacred space, where students, faculty and staff meet and engage in individual and communal discernment, asking questions that matter in a way that matters. Thus the Chapel program also plays an integral role in the University’s conversation around Phi Beta Kappa and its emphasis on the role of liberal education and questions of meaning and the University’s strategic vision, a vision that represents a shift in higher education toward a more student-centered and character-focused understanding of the godly work of preparing the next generation to live well-formed lives of virtue and passion.

Spring, 2011