

Dear Baylor University Leadership:

We are members of the Baylor University family—including faculty, staff, alumni, Baptist ministers, faith leaders, donors, and parents of Baylor students. We write in light of Baylor’s recent letter to the United States Department of Education (“DOE”) in which it seeks a religious exemption to various requirements of Title IX of the Educational Amendments of 1972 (“Title IX”), including the law’s sexual harassment prohibition, as it applies to lesbian, gay, bisexual, transgender, queer, questioning, intersex, and asexual (“LGBTQIA+”) people.¹

Although Baylor’s letter to DOE is the event that has prompted our correspondence, we are not writing regarding the University’s legal obligations. We are not the University’s legal advisors, nor do we believe that the legal minimum is the proper standard for an institution that seeks “to bring light into the world.”² We write because statements made by Baylor in its letter to DOE raise deep moral and spiritual concerns that are at the heart of Baylor’s past, present, and future; specifically, how we as children of God are called to treat one another. We also are concerned with the letter’s representation of Baylor’s Baptist heritage and tradition.

- We urge you to end the harmful, separate, and unequal treatment of LGBTQIA+ people in the Baylor family and to take all necessary steps to ensure that LGBTQIA+ students on campus are protected from sexual harassment in all forms.
- We urge you to correct the statements made in Baylor’s letter to DOE regarding the University’s Baptist faith traditions, especially statements that disregard the University’s history and the central nature of the Baptist faith.

Our concern, first and foremost, is for LGBTQIA+ members of the Baylor University family—people who continue to be subject to separate and unequal treatment in many aspects of campus life. As members of the Baylor family, we believe that all people are created in the image of God and entitled to equal dignity and respect, so we appreciate the University’s stated commitment “to embody Christ’s teachings of love and inclusivity across boundaries of racial, ethnic, gender, socio-economic, religious and other expressions of human difference.”³ However, we believe that commitment is hollow if it does not affirm an individual’s right to participate in a campus climate that is free from harassment in all forms. We are gravely disappointed by Baylor’s attempt to side-step this moral obligation by seeking an exemption from our nation’s civil rights laws as they apply to LGBTQIA+ people.

¹ Letter from L. Livingstone to C. Lahmon, U.S. Department of Education, May 1, 2023, [available here](#).

² *Academic Strategic Plan*, Illuminate, Baylor University, [available here](#).

³ *Commitment to Diversity & Inclusion*, Baylor University, [available here](#).

The University's record of differential treatment of LGBTQIA+ people⁴ has prompted a growing and consistent call for equality and inclusion by Baylor family members—from the student body⁵, to the Faculty Senate⁶, to Baylor's alumni⁷, to its donors.⁸ In April of 2019, when Baylor's Office of Student Activities *approved* a student organization's advertisement for an anti-gay speaker that included imagery depicting the LGBTQIA+ community as a totalitarian regime—while simultaneously *denying* LGBTQIA+ students the ability to charter their own organizations for community and advocacy—thousands of Baylor family members publicly objected.⁹ Many current and former LGBTQIA+ Baylor students spoke out about how they had been treated on campus and about the harms of Baylor's policies and practices, including its restrictive policy on LGBTQIA+ student organizations.¹⁰ Ministers and scholars expressed public dismay at the University's lack of progress on LGBTQIA+ inclusion.¹¹ As a result of this outcry,

⁴ See, e.g., *Brittany Griner Loves Baylor University but Its Anti-Gay Policies Hurt Her and the School*, *Slate*, Apr. 2014, [available here](#); *Gay Student Loses Scholarship at Baylor's Seminary*, *Midland Reporter-Telegram*, Feb. 1, 2004, [available here](#); *Baylor Student Fights for His Rights as a Gay*, *Christian Post*, Feb. 3, 2004, [available here](#); *Another Story: Paul Dwyer and his father, Dr. Eddie Dwyer*, *Another Story*®, [available here](#) (recounting when Baylor denied graduation to student who violated Baylor's anti-gay handbook policy); *The 20 Colleges Most Hostile to LGBT Students*, *The Advocate*, Aug. 14, 2017, [available here](#).

⁵ On multiple occasions, the student body has called on Baylor's leadership to change its policies regarding LGBTQ+ students. E.g., *Call for Reinterpretation of Baylor's Human Sexuality Statement Passes Student Senate*, *The Baylor Lariat*, Oct. 10, 2020, [available here](#); *Student Government Passes LGBTQ+ Inclusion Bill*, *The Baylor Lariat*, Apr. 11, 2019, [available here](#).

⁶ E.g., *Baylor Faculty Backs Student Bid for LGBTQ+ Recognition*, *The Waco Tribune Herald*, Feb. 10, 2021, [available here](#).

⁷ E.g., *Thousands Petition Baylor to Recognize LGBTQ+ Student Groups*, *The Waco Tribune Herald*, Apr. 29, 2019, [available here](#); *More than Three Thousand Petition Baylor To Recognize LGBTQ+ Student Group*, *The Houston Chronicle*, May, 11, 2019, [available here](#).

⁸ E.g., *Christian College Alums Show Support for LGBTQ+ Students, Looking Back to Move Things Forward*, *Inside Higher Ed* (Jul. 13, 2022), [available here](#) (discussing donors at Baylor motivated by LGBTQIA+ equity); *A New Scholarship For Students Who Advocate Care and Justice for LGBTQ+ Persons Garnered Most Support on Giving Day*, *Baptist News Global*, Mar. 22, 2022, [available here](#).

⁹ See, e.g., *Thousands Petition Baylor to Recognize LGBTQ+ Student Groups*, *The Waco Tribune Herald*, Apr. 29, 2019, [available here](#). The public objection is [available here](#).

¹⁰ E.g., Madeline Sneed, *Baylor Love LGBTQ+ Students – To A Point*, *Ethics Daily* (July 11, 2019), [available here](#); *Rejection of LGBTQ Student Group Leads to a Fight at Unambiguously Christian Baylor*, *Texas Tribune*, June 26, 2019 (recounting experiences of LGBTQ+ students on campus); *LGBTQ students at Christian colleges face more harassment, survey finds*, *NBC News*, Mar. 22, 2021 (recounting the experience of a Baylor sophomore whose sexual harassment complaints were referred to a counseling center; “They say they have preventive measures in place but nothing gets done... When I reported discrimination, I was referred to the counseling center.”), [available here](#); Desorsiers, Kyle, *LGBTQ Furor at Baylor at the Heart of Title IX*, *Waco Tribune Herald*, [available here](#); *These LGBTQ+ Students Say Their University Treats Them Like Second-Class Citizens*, *The Nation*, Dec. 2019, [available here](#); Stehlik, Alivia, *Baylor University should allow students to be public about identities*, *The Waco Tribune Herald*, July 8, 2019, [available here](#); Hardy, Paige, *What Would Jesus Do? Make Space for LGBTQ+ Students*, *Baylor Lariat*, Apr. 23, 2019, [available at](#) www.bubearsforall.org. Additional coverage is available at www.bubearsforall.org.

¹¹ Baird, Robert., *LGBTQ Rights & Bolstering the Golden Rule at Baylor University*, *Waco Tribune Herald*, Apr. 29, 2019, [available here](#); Younger, Brett, *Looking Past Cherry-Picked Scripture for Real Truth*, *The Waco Tribune Herald*, May 11, 2019, [available here](#); Mason, George. *LGBT Students at Baylor Want to Form a Campus Group and the Baptist University Should Let Them*, *Dallas Morning News*, May 5, 2019, [available here](#); McGee, Dan, *Baylor's Decision on LGBTQ: Will My Alma Maer Become Invested or Irrelevant*, *Baptist News Global*, Apr. 30, 2019, [available here](#); Rothaus, Kyndall, *What Baptists Know About God's Love That Their Institutions Don't*, *Ethics Daily*, May 6, 2019, [available here](#).

the University acknowledged in a communication to the Baylor family in August 2019 that it “*must do more to demonstrate love and support for our students who identify as LGBTQ.*”¹²

While some incremental steps have been taken to achieve a more inclusive campus environment, harmful inequities remain. At present, the University’s policies prohibit LGBTQIA+ students and their allies from chartering student organizations that the University views as “advocating” for LGBTQIA+ people and their sexual identities.¹³ Among more than 400 student organizations at Baylor, only one is focused on LGBTQIA+ students and it was created by the University’s administration after the perpetual denial of numerous other student-led charters, causing students to abandon any hope of obtaining approval.¹⁴ University faculty who are gay cannot openly be in same sex relationships or marriages without fear of losing their positions. Many faculty members have children or other family members who are LGBTQIA+, but question whether they can speak truthfully about the sexual identities and orientations of their family members. The pain and isolation that LGBTQIA+ community members have experienced navigating the current campus environment is unacceptable. Baylor can and should be better than this.

The University’s decision to seek a religious exemption from protecting the civil rights of LGBTQIA+ people comes at a difficult time. In the United States, evidence indicates that LGBTQIA+ college students have a heightened risk of experiencing assault, bullying, harassment, and mental health concerns, and are less likely to experience a sense of belonging.¹⁵ In Texas, studies show that students experience high levels of verbal and physical harassment based on their sexual orientation and gender identity.¹⁶ In the past year alone, LGBTQIA+ people and families have endured hostility from Texas officials and a shocking escalation of hate crimes.¹⁷ We are concerned as Baylor family members that the University’s policies toward LGBTQIA+ people create even greater challenges for many who already face an inequitable share of adversity.

Seeking to be exempt from a law that prohibits harassment and discrimination against LGBTQIA+ students undermines recent and repeated assurances that the University has provided to the Baylor family that it would seek to build “trust with LGBTQ+ students.”¹⁸ Moreover, in 2019, as many in the Baylor family raised questions regarding the treatment of LGBTQIA+ students on campus, the University stated—unequivocally—that “*Baylor is in compliance with*

¹² Letter from L. Livingstone to Baylor Students, Faculty and Staff, *Human Sexuality at Baylor University*, Letter (Aug. 27, 2019), [available here](#).

¹³ Baylor University Statement on Human Sexuality, [available here](#).

¹⁴ *Baylor Grants First Charter to LGBTQ+ Student Group*, *Texas Monthly*, Apr. 27, 2022, [available here](#).

¹⁵ See, e.g., *Experiences of LGBTQ+ People in Four Year Colleges and Graduate Programs*, *The Williams Institute at UCLA* (May 2022), [available here](#).

¹⁶ See, e.g., *GLSEN National School Climate Survey, School Climate for LGBTQ+ Students In Texas* (2019), [available here](#).

¹⁷ E.g., *Texas Attorney General’s Office Sought State Data on LGBTQ+ Texans*, *Texas Tribune*, (Dec. 2022), [available here](#); Monacelli, Steven, *Texas Sets New Hate Crimes Record, DPS Show*, *San Antonio Current*, (Jul. 2023), [available here](#).

¹⁸ E.g., Letter from L. Livingstone to Baylor Students, Faculty, and Staff, *Human Sexuality at Baylor University* (Aug. 2019) [available here](#).

*Title IX...regarding the support we provide to our LGBTQ students.”*¹⁹ Four years later, it is seeking to exempt itself from these very obligations.

We are saddened that the University appears hesitant to break from its regrettable pattern of using references to religion and/or Baylor’s status as a private institution as reasons to delay embracing the full equality and civil rights of all people. The bare legal minimum is not—and should not be—the standard for a university that seeks to prepare people for Christian leadership in the world. Unfortunately, we cannot help but be reminded that, for the majority of its existence, Baylor’s policies excluded Black students from admission to the university, including for nearly a decade after *Brown v. Board of Education* was decided. To be sure, for many years these exclusionary policies were “legal,” but they were not moral.

After President Nixon signed Title IX into law, Baylor sought and maintained a religious exemption so that it could be legally protected in its decisions (a) to provide certain educational opportunities and scholarships only to men and (b) to deny pregnant women who were unmarried temporary medical benefits.²⁰ Baylor’s recent decision to seek a religious exemption reminds us that the only other time in its Title IX history when Baylor sought such an assurance was to secure legal protection to disadvantage women.

Our concern is compounded by more recent history. In 2016, Baylor’s outside investigators found its campus environment (and its compliance with Title IX) was hindered by “a lack of institutional support and engagement by senior leadership.”²¹ It found that Baylor’s institutional culture regarding sex and sexual activity—a “belief by many administrators that sexual violence ‘doesn’t happen here’”—operated in ways that undermined prohibitions on sexual harassment.²² Many of us have hoped that Baylor had since overcome these blind spots.²³ We are therefore deeply troubled by Baylor’s efforts to side-step obligations under Title IX as well as its recent communications and public statements to the media suggesting that Baylor students, faculty, and staff misunderstand the nature of the religious exemption that Baylor seeks or how it interplays with its overall campus climate for LGBTQIA+ people and their need to be free from harassment.²⁴

With broad and diverse public support from the Baylor family, this is the time for Baylor to hold true to its word by improving its treatment of LGBTQIA+ people and to disrupt its historical pattern of delay in embracing the full civil rights and dignity of all people. We urge Baylor to reconsider its unequal policies toward LGBTQIA+ people, and to reconsider its decision to seek exemption from sexual harassment and anti-discrimination requirements.

¹⁹ *Ibid.*

²⁰ Letter from Baylor University to Office of Civil Rights, US Department of Health Education and Welfare (Jan. 12, 1976), [available here](#).

²¹ The Report from the Pepper Hamilton Law Firm on Baylor’s Handling of Sexual Assault Cases Involving Its Football Program, Findings of Fact, [available here](#).

²² *Id.*; see also *Dissecting Baylor’s Pepper Hamilton Report on Baylor’s Failings*, *USA Today*, (May 26, 2016), [available here](#).

²³ *Id.*

²⁴ Letter from L. Livingstone to Baylor Students, Faculty, and Staff, *Clarifying Recent Media Reports, Commitment to Students*, Aug. 14, 2023, [available here](#); see also, e.g., *Baylor Responds to Viral Complaints Regarding Title IX Religious Exemptions*, *The Baylor Lariat* (Sydney Matthews), (Aug. 15, 2023), [available here](#).

While the well-being of LGBTQIA+ people in the Baylor community is our utmost concern, we also write to express our dismay about the statements made in Baylor’s correspondence to DOE regarding our Baptist heritage and beliefs and Baylor’s governance structure. Baylor’s assertion in its letter to DOE that the Baylor Board of Regents is a religious body that has ascribed to *controlling tenets* that would require the maintenance of unequal policies or unwelcoming climates toward LGBTQIA+ people is at odds with Baylor’s intentional transition from being a church-controlled institution to a faith-based, world-class academic university. It is also inconsistent with the non-creedal nature of the Baptist faith and the values of independence on which Baylor was founded.

As Baylor family members, we know that the University’s Baptist tradition dates back to its founding in 1845 by Texas Baptists in Independence, Texas. As the late Truett Seminary Dean Rev. Dr. Paul Powell would remind us, just five years earlier at Independence in 1840, the first groups of Texas Baptists gathered and adopted two “inalienable rights.”²⁵ One affirmed that the local church would have autonomy, and the other affirmed the priesthood of believers. Unlike many religious traditions that have defined mandatory doctrinal creeds, Baptists affirm the priesthood of the believer and the priesthood of all believers, as well as the soul freedom of individuals. Baptists believe that all people have direct access to God and need no intermediary—whether a priest or religious body—to access Christ’s teaching. *There is only one high priest and that is Jesus Christ.*²⁶ As one respected Baptist theologian observed:

Even to the casual observer, it is evident that all Baptists do not dot every ‘i’ and cross every ‘t’ in exactly the same way. There is no such thing as ‘the Baptist faith’ or ‘the historic Baptist faith.’ These phrases imply a creedal faith, something which Baptists have always avoided. There are certain basic things generally held by Baptists today as through past years. But underlying all of them has been the principle of soul competency in religion. This fact is inherent in the principle of the priesthood of believers. It is not surprising, therefore, that Baptists should have their differences. The amazing thing is that there are so few. But what should be their attitude where such differences do exist? So long as these differences do not deny the authority of the Scriptures or the lordship of Jesus Christ, they should be resolved in Christian love. Each person should speak the truth as he or she sees it—in love. And each person should grant that right to the other.²⁷

Baylor was founded on these principles.²⁸ Yet, over the course of the 20th century and especially beginning in the late 1970s, some groups of Baptists, including the very ones referenced in Baylor’s letter to DOE, began to take increasingly rigid doctrinal positions, and some required

²⁵ Powell, Paul, *This We Believe*, [available here](#).

²⁶ See, e.g., Hebrews 4:13, 7:23-8:13, [available here](#).

²⁷ Herschel Hobbs, *The Baptist Faith and Message*. Convention Press, Nashville, TN. 1971.

²⁸ See, e.g., Weaver, Doug, *A Baptist Related Pedagogy*, *ATL Review* (Spring 2019): 3-4 (“At Baylor University, we are heirs of this freedom and responsibility in the Baptist tradition. Freedom that is experienced defines, liberates, and transforms, even pedagogically, as we are responsible to God and to neighbor.”), [available here](#).

members of their associations or churches to sign statements professing their adherence to certain religious doctrines. This troubling development, whether applied to churches, missionary boards, or scholars at academic institutions such as Baylor, was criticized by many Baptist ministers and scholars, as well as Baptist academic leaders, such as the late University President Emeritus Herbert Reynolds.²⁹ In the 1970s and 1980s, when Baylor University remained under the control of the Baptist General Convention of Texas, pressure mounted for faculty members to declare their beliefs in the inerrancy of the Bible. Baylor’s initial request for a Title IX exemption in the 1970s to enable it to treat women unequally arose from Baylor being controlled by the Baptist General Convention of Texas (“BGCT”) and the beliefs of that body. The University’s ban on dancing also arose from the control the BGCT had over the University for many years.

By the 1980s, not only was religious control of the University inconsistent with the civil rights of people, it was also inconsistent with Baylor’s desire to maintain academic excellence and academic and research freedom. Pressures by the BGCT and other Baptist bodies to insist that Baylor University take increasingly rigid doctrinal perspectives—even going so far as to ask that its scholars be forced to sign statements professing beliefs—led Baylor to make the intentional decision to break from its control by external Baptist institutions. In 1990, Baylor changed its charter to remove the University’s control by the BGCT, which Baylor feared would become more influenced by the increasingly dogmatic Southern Baptist Convention (“SBC”). Baylor’s then President Reynolds said at the time of the charter change that he would not sit back and watch the University be taken over by Baptists who are “*more interested in indoctrination than education and enlightenment.*”³⁰

Baylor’s charter change did not jettison its Baptist heritage or affiliation. Baylor’s bylaws acknowledge that the University is “operated within the Christian-oriented aims and ideals of Baptists, including those contained in the Baptist Faith and Message of 1963.”³¹ Yet, the University, while affiliated with the Baptist faith, is not controlled by mandates of a particular Baptist body, be it the Southern Baptist Convention, the BGCT, or the number of other bodies or alliances referenced in Baylor’s letter to DOE. The Baptist Faith and Message of 1963, which Baylor references in its letter to DOE and is incorporated into Baylor’s bylaws, is unequivocal in

²⁹ See, e.g., Powell, Paul, [This We Believe](#), [available here](#). Reynolds, Herbert H., *An Open Declaration to Texas Baptists*, Feb. 26, 2002, [available here](#).

³⁰ *Baylor U. Removes Itself from Baptist Control*, [Chronicle of Higher Education](#), Oct. 31, 1990, [available here](#).

³¹ Baylor University Bylaws at 7.1, [available here](#). Baylor’s Bylaws reference the Baptist Faith and Message of 1963 as a document orienting its Baptist tradition. Notably, the Baptist Faith and Message of 1963 does not contain language regarding marriage or family structure. Nevertheless, when attempting to justify their assertions regarding LGBTQIA+ people, Baylor’s leadership has at times referenced a later amendment to the Baptist Faith and Message of 1963 developed by the Southern Baptist Convention in 1998, which added restrictive boundaries regarding family structure. As preeminent Baptist scholars have noted, the 1998 amendment has no place in Baylor’s history as a Baptist institution. It is not referenced in Baylor’s bylaws. Moreover, Baylor is not and was never associated or controlled by the Southern Baptist Convention, and its governing documents unequivocally refer to the 1963 version. The 1998 amendment that Baylor’s leadership has invoked to seek to justify their assertions regarding same-sex marriage also calls upon wives to submit to their husbands, and has been used to deny the ability of women to participate in ministry. See, generally Weaver, Doug, *Baylor and Submission: We Know Better*, [Waco Tribune Herald](#), Jun 15, 2019, [available here](#).

its commitment to independence and freedom from religious control of even Baptist bodies, noting that:

Throughout their history Baptist bodies, both large and small, have issued statements of faith which comprise a consensus of their beliefs. *Such statements have never been regarded as complete, infallible statements of faith, nor as official creeds carrying mandatory authority.*

As Baylor family members, we believe the University's statements in its letter to DOE suggesting that Baylor's governing body, the Board of Regents, operates as a religious institution with controlling doctrine are fallacious. Neither the Baylor Board of Regents nor any other body is the "high priest" that mandates the beliefs of those who walk in the Baptist faith.

The University's statements that Baylor is *controlled by* religious tenets that require the maintenance of a campus climate that is unwelcoming to LGBTQIA+ students are deeply concerning. While Baylor's Board may issue statements of faith, such statements do not operate as a mechanism of creedal control. The University's position in its letter to DOE that Baylor's governing body is of the nature that it can issue controlling religious tenets or doctrines is at odds with Baptist ideals as incorporated into the University's own bylaws. It is also at odds with Baylor's intentional governance change in 1990 that was specifically designed to spare Baylor from the emerging dogmas of various Baptist bodies. We note the Baylor Board and leadership is itself comprised of individuals who have differing views and beliefs concerning same-sex marriages – some in Baylor's leadership attend churches that affirm the marriage of same-sex couples, others do not. We urge Baylor to correct the statements made to DOE regarding the *controlling* nature of the religious tenets referenced in its letter.

Failing to swiftly issue such a correction may have a lasting and negative impact on Baylor's culture of academic freedom, research, and academic excellence. Baylor's statements in its letter to DOE about the religious tenets that mandate an exemption from Title IX appear inconsistent with strides in its academic research reputation, recently attaining R1 status for maintaining the highest levels of research activity, as well as its aspirations to be a premiere Tier-1 research university. Maintenance of controlling religious doctrine is inconsistent with academic freedom—not to mention the soul freedom that is a Baptist distinctive. Discrimination of any sort is also antithetical to academic and research excellence. Although there are a number of top research universities that maintain religious affiliations, we are unaware of any that have sought such sweeping exemptions from Title IX's requirements regarding LGBTQIA+ people as those recently requested by Baylor University. For example, Notre Dame is an unambiguously Catholic university; yet, it has not seen fit to request a sweeping religious exemption as it applies to LGBTQ+ students. We are concerned that the position Baylor articulates in its letter to DOE will undermine Baylor's ability to attract top talent and the ability of Baylor scholars to be assured that Baylor's governing body will protect their academic or cultural freedom. Just as Baylor should not retreat from its 2019 assurances that it will comply with Title IX's obligation regarding LGBTQIA+ people, the University must not reverse the progress it has made to free itself from dogmatic control contrary to its foundational values as well as its present and future aspirations.

As people who have loved Baylor and want to believe in and work for the best of its future, we sincerely hope and pray that Baylor University will finally embrace the true call that all people are to be treated and embraced equally, and that it will find strength in our Baptist traditions—traditions not of creeds and mandates, but of faith and freedom.

When writing to ministers and people of faith throughout the South during an earlier era when religious dogmas were used as an excuse to justify the separate and unequal treatment of people, a Baptist minister said:

I am cognizant of the interrelatedness of all communities...I cannot sit idly by.... Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly affects all indirectly.³²

In this spirit of interconnectedness, we urge the leadership of Baylor University to join the calls of the Baylor family to end the unequal and harmful treatment of LGBTQIA+ people.

Our faith does not discriminate.

With gratitude for your consideration,

MEMBERS OF THE BAYLOR FAMILY WHOSE NAMES APPEAR BELOW

³² Dr. Martin Luther King, Jr., *Letter from Birmingham Jail*, 1963, [available here](#).

****SIGNATURES ARE BEING COLLECTED & WILL BE UPDATED EVERY FEW HOURS.
BE SURE TO SIGN THROUGH THE LINK & ENCOURAGE OTHERS TO DO LIKEWISE.****

GLEN ABERNATHY, '93, '95
LESLIE KROMER ABERNATHY, BBA '95
JOANNA ABLE, '27
ANJELICA ACHTERHOF, '21
DANIEL ADAMS, BA '17, MSED '19, STAFF, SCHOOL OF ENGINEERING AND COMPUTER SCIENCE
CHRISTOPHER AHO, '99
DR. KARL AHO, PHD '16
NATALIE AHO, '99, ASSOCIATION OF WELCOMING & AFFIRMING BAPTISTS
DR. KAMAL S. AJAM, BA '95
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MICHIE AKIN, BM '74
JESSICA ALLDRED, '23
PAM MELCHER WATSON ALLEN, '76
TAYLOR ALLEN, '14
SEBASTIAN ALLMAN, '24
MICHELLE (HOEGLUND) ALLISON, BBA '90
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ELAINE ALSUP, BAYLOR OALA OFFICE MANAGER
EMILY ALSUP, BA '19, MS '20
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DIANA ANDERSON, MA '10
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REV. MARC ANDERSON, MDIV, BCC, TRUETT '10
PRESTON ANDERSON, '16
DAVE ANFENSON, MDIV '13
DR. AMY ANTONINKA, PHD '09
MADISON APUAN, BBA '20
NATALIA ARAUJO, '20
ELLIOT ARCHER, BAYLOR COMMUNITY
DARREN ARMSTRONG, '90
CARRIE ARROYO, SENIOR LECTURER, DIANA R. GARLAND SCHOOL OF SOCIAL WORK
SALLY ASKINS, ASSOCIATE PROFESSOR, DEPARTMENT OF THEATRE ARTS (RETIRED)
JAMIE ATADERO, BS '23, MPH '25
NOAH JOHN AUNE, '26
DEREK AVERY, '04
ALEXIS V. AYALA, '20
CAITLIN AYALA, '20
LEAH BABARAN, '19
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REV. D. RAY BAGBY, RETIRED FACULTY
ASHLEIGH BAILEY, STAFF

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DR. JEREMIAH BAILEY, PhD '21, ADJUNCT FACULTY, DEPARTMENT OF RELIGION
ALICE CHEAVENS BAIRD, BA '60, MA '78

DR. ROBERT M. BAIRD, BA '59, MA '61, MASTER TEACHER, PROFESSOR EMERITUS, DEPARTMENT OF
PHILOSOPHY

AUBREY BAKER, '24

AVERY BALLMANN, '25, STUDENT JOURNALIST

DR. DAN BARISH, ASSOCIATE PROFESSOR, DEPARTMENT OF HISTORY

REAGAN BARKS, STUDENT '19-'21

JERIN BARLING, '20

MANDI BARNES, BSED '06, EdS '09

POLLY STOKES BARNES, BA '70, MDiv '05

EMILY BARNETT, '24

KATHERINE BARRON, '18

J. CARY BARTON, ESQ., '62

HAROLD F. BASS, JR., BA '71

OLIVIA BASS, '20

CAROLINE BATES, '22

JULIE BAUGH, '89

ALY BAUMGARTNER, PhD '20

ANNA E. BEAUDRY, MA '20, PhD '25, PRESIDENT, BAYLOR GRADUATE STUDENT ASSOCIATION

DR. BRANDON BECK, BAYLOR COMMUNITY

KRISTEN BECK, '20

DR. ROSALIE BECK, '84, ASSOCIATE PROFESSOR, DEPARTMENT OF RELIGION (RETIRED)

NICOLE BECKWITH-DAWSON BA '16

KEA BEKKEDAHL, '21

REV. ELIZABETH S. BELLINGER, MS, '94, MINISTER

DR. W. H. BELLINGER, JR., FORMER CHAIR OF THE DEPARTMENT OF RELIGION (RETIRED)

CHLOE BENSON, '22

DR. MARY LAUREN BENTON, BS '15

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JESSICA BEST, '24, CHILDCARE AT SEVENTH & JAMES BAPTIST CHURCH

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GRACE BEULEY, STUDENT

ALYSSA BINZLEY, '23

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REV. MARY ALICE BIRDWHISTELL, '13

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EMILY BLACKABY, BSc '18

MARYSUE BLACKWELL, BAYLOR PARENT

ANNETTE HUTSON BLAKE, BA '83

CHARLES BLAKE, BBA '16

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MORGAN BOBO, '26
REV. JEANNETTE DICKINSON BODE, '19
DR. BRADLEY C. BOLEN, SENIOR LECTURER IN PIANO, BAYLOR SCHOOL OF MUSIC, STEINWAY ARTIST
KERRI P. BOND, MSED '11
JEAN KRONE BONO, '80
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TAMMY TEAFF BOOKBINDER, '79 AND BAYLOR PARENT
ALEXA BORJA, '22
BROOKE BORMANN, '12
JACINTA BORNER, BBA '11
STEPHANIE BOSCH, BME '12
JOHN KEVIN BOSWELL, ALUMNUS
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RYAN BOYETTE, '18
JULIA LAKE BOZONE, '05
BLAKE BRATCHER, '07
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