

## *Preface to the Second Edition*

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**R***enewing Minds: Serving Church and Society through Christian Higher Education* is an introduction to the field of Christian higher education. Drawing on the words of the apostle Paul in Romans 12:2, the book, as the title suggests, focuses on the distinctive role of Christian higher education, both in the kingdom of God and in the world of the academy. It is written for administrators, trustees, church leaders, faculty, and staff who are beginning their service with or relationship to a Christ-centered institution. It is also written for students or parents of students who are considering a Christian college or university. It is not a lengthy book, but it does provide pointers to additional sources for those who wish to read more about these important matters.

For almost twenty-five years I have been involved in Christian higher education as a faculty member or administrator. During some of those years, I was focused in the realm of theological education. For nearly a dozen of those years, I have served as president of Union University (founded in 1823), a Christian university with a long history in the liberal arts tradition. I have great appreciation for seminaries, Bible colleges, and even colleges and universities with some ongoing or historic church relationship. But this book, while having application to various kinds of institutions, is an explication of the identity and mission of Christian colleges and universities that desire to be intentional about their purpose. My own thinking about what this “intentional” focus means has developed over the years. This book represents those reflections.

The number of people who have influenced my thinking are many. While I hesitate to mention any of them because others will be left out, I must acknowledge the trustees, faculty, staff, students and administrators at Union University who have been God’s gift to me since December 8, 1995. Others who have been significant in the development of my thinking and whose ideas can be found at various places throughout this book include the late Carl Henry and Ted Engstrom. Also, I must acknowledge

the important impact of Jay Kesler, Bob Agee, Bob Andringa, James Sire, Chuck Colson, Paul Corts, and many more. I thank God for each one of them and for their influence on my life.

The writings of George Marsden, James Burtchaell, Arthur Holmes, Mark Schwenn, Mark Roche, Duane Litfin, and Timothy George, among many others, have greatly shaped my understanding of the important and distinctive mission of Christian higher education. While all of these have influenced this work, probably even in ways that I am not aware, I must take responsibility for the shortcomings found in the book.

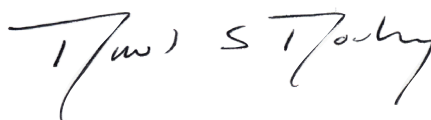
Portions of almost every chapter have been previously presented at Union University and in other settings as well. The feedback offered from those in attendance on those occasions has been most helpful. On the acknowledgments page I have noted these places. I want to thank those responsible for the gracious invitations to make presentations on these campuses and in other contexts. I am honored that they have given me these privileges, and I thank them for their part in developing this work. While the chapters still reflect their original shape as formal addresses given in various settings, the second edition has attempted to format the book in a way that is more consistent with academic rather than popular expectations.

Several people have contributed to the various stages of the preparation of this manuscript. My deep gratitude is offered to Greg Thornbury, Hal Poe, Jimmy Davis, Gene Fant, Carla Sanderson, Todd Brady, Barbara McMillin, Charles Fowler, Rich Grimm, Beverly Burrow, Tim Ellsworth, Tom Rosebrough, Cindy Meredith, and Melanie Rickman. I am thankful for the valuable input that they have provided, but particularly do I want to thank Melanie Rickman, Cindy Meredith, and Greg Thornbury. The book has been greatly strengthened by their able contributions. I want to thank Ray Clendenen and Jim Baird for their efforts and support that they have offered for this second edition. The encouragement from the Union University board of trustees has meant more than I can express. The willingness of Robby George to write the foreword for this book is an incredible gift. Dr. George, who holds the prestigious McCormick Chair of Jurisprudence at Princeton University, is one of the truly outstanding thinkers in today's Academy. His contribution to this book, like his friendship, is priceless.

Finally, I want to offer my deepest expression of gratitude to my family. Lanese has endured yet one more writing project. Without her love and kind encouragement, this project would not have been possible. I am also grateful for the support provided by Jon and Sarah, Ben and Julie, and Tim and Andrea, to whom this book is affectionately dedicated.

I offer this revised work with the prayer and hope that it might be used to advance the work of Christian higher education and to strengthen the work of campuses in this country and around the world. If that happens in any measure, I will be grateful to our great and glorious God.

*Soli Deo Gloria*

A handwritten signature in black ink, reading "Tim S Stanley". The signature is written in a cursive style with a large initial "T" and "S".

# 1

## *Loving God with Our Minds*

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*“Love the Lord your God with all your heart,  
with all your soul, and with all your mind.”*

~Matthew 22:37

*“In Augustine’s view the incentive for so much learning is not then by any means mere mastery of knowledge for its own sake; such ambition ‘puffs up’ the mind and makes it an object of idolatrous worship. What prompts earnest and excellent scholarship in the Christian is the ‘fear of the Lord.’”*

David Lyle Jeffrey, *The People of the Book*

*“We cannot neglect the soulful development  
of a Christian mind.”*

J. P. Moreland, *Love God  
with All Your Mind*

*“Christ wants a child’s heart, but a grown-up’s head.”*

C. S. Lewis, *Mere Christianity*



The world as we know and experience it in many ways began again on September 12, 2001. We now live with a global awareness and new understandings of terrorism, war, and the meaning of security. As we look around the globe, we observe a shift among the nations that will influence this new century. Futurists are suggesting that China and India are the countries to watch for future economic influence, while places like Nigeria, Brazil, and South Korea will be the sources of strength for a “new Christendom” whose numerical predominance will be located in the Southern hemisphere. These changes require those involved in the work of Christian higher education to look at the future differently than we did just a decade ago.

### **Current Challenges**

Moreover, the changes in higher education seem to be ever-shifting in terms of philosophy, methodology, and delivery system possibilities. It is impossible to keep up with these changes, but we must continue to monitor these trends and provide education that is faithful to our heritage as Christ-centered institutions while seeking to be ever more connected to the reformulations of the world in which we now find ourselves. These changes are manifold and can be summarized in terms of technology; education delivery systems; the rise of for-profit institutions along the landscape of higher education; and the interface between traditional education and the rest of society in terms of internships, classroom consulting, service learning, distance learning, and strategic institutional alliances. All of these cause us to rethink traditional classroom boundaries.

Special interest groups can be expected to offer pressure for higher education institutions to conform on issues that will compromise our mission. We must anticipate that issues of sexuality, sexual freedom, and same-gender unions could impact federal funding and possible accreditation matters for some private church-related institutions. The right to hire will likely be the most important legal issue that Christian colleges and universities face in the near future. These and other issues make the challenges of providing Christ-centered higher education in the twenty-first century more challenging than ever before.

With these factors in mind, we must think wisely, carefully, strategically, and creatively as we look toward the future to enable Christian colleges and universities to become more thoroughly mission driven, grounded in our commitment to offer education that is academically rigorous and unapologetically Christian as we seek to become resources for serious Christian thinking and scholarship in all disciplines for the initial decades of the twenty-first century.

We do so while taking into account the shifts and challenges in our society, in culture at large, in denominational landscapes, in our nation, and in our world. Yet we must not be naïve or deceived. Our world is still plagued by the effects of the fall. The New Testament reminds us that sin has not just impacted individuals; it has impacted creation as well. Since the time when humanity was banished from the garden, disarray and disorder have characterized the earth. The book of Romans claims that creation has been subjected to futility through humanity's sin, though there is hope in the work of Christ.

Until the ultimate redemption of the earth is accomplished, we live with the essential disorder of human life that remains all around us. Newspapers tell us each day that new diseases are discovered, and they afflict thousands around the world. New forms of injustice are contrived and carried out upon the unsuspecting each day. New configurations of suffering are documented daily. Yet we have hope not because of our combined abilities, intelligence, or cleverness but because Jesus Christ has come to this world and by His life, death, resurrection, and exaltation we have and should focus on a hopeful future.<sup>1</sup>

We cannot forget the pull of the world or the pull to ignore God so evident all around us. As Christ-followers we are not called out of this fallen world, but we are called to engage it and to sanctify the ongoing secular society in which we live. I believe this is the reality of incarnational Christianity. It is the pattern of truth found in Christ Himself. That being the case, there is no sphere of humanity to which Jesus Christ is irrelevant; and certainly that includes the academic world, which is the focus of this book. The incarnation and resurrection of Jesus Christ provide the foundations of a Christian worldview that have cosmic consequences for the way we understand our world and engage the culture in which we live.

## A Different Approach to Higher Education

In light of these challenges, I want to propose a different approach to thinking about truth and higher education. I believe that the integration of faith and learning is the essence of authentic Christian higher education and should be wholeheartedly implemented across the campus and across the curriculum. This was once the goal of almost every college in America. This is no longer the case.<sup>2</sup> Before the nineteenth century every college started in this country, with the exception of the University of Pennsylvania and the University of Virginia, was a Christian-based institution committed to revealed truth. All of that changed with the rise of secularization and specialization, creating dualisms of every kind—a separation of head knowledge from heart knowledge, faith from learning, revealed truth from observed truth, and careers from vocation.

What happened was a loss of an integrated worldview in the academy. There was a failure to see that every discipline and every specialization could be and should be approached from the vantage point of faith, the foundational building block for a Christian worldview. The separation of faith from learning and teaching was the first step toward creating a confused and disconnected approach to higher education, even in church-related institutions.<sup>3</sup>

## Historical Overview

A brief overview of Christian higher education will help us see the shifts and changes in purpose and focus across the years. Early Christian education emphasized catechetical purposes as foundational. Medieval universities (those developed between the eleventh and fifteenth centuries) were largely for the purposes of professional education, with some general education for the elite. Of the seventy-nine universities in existence in Europe during this time, Salerno was best known for medicine, Bologna for law, and Paris for theology.

The Renaissance envisioned the revival of Greek and Roman literature while newer subjects were developing during the medieval periods such as arithmetic, geometry, and music. The Reformation and post-Reformation period placed all aspects of

education within the context of a Christian worldview. American higher education reached its zenith, building on what had gone before. Early American colleges governed by trustees from related religious groups provided education within the context of faith and grounded in the pursuit of truth (*veritas*). Some of these schools included:

<b>Institution/Location</b>	<b>Date Founded</b>	<b>Denomination</b>
Harvard (Massachusetts)	1636	Congregational
William and Mary (Virginia)	1693	Anglican
Yale (Connecticut)	1701	Congregational
Princeton (New Jersey)	1746	New Light Presbyterian
Columbia (New York)	1754	Anglican
Brown (Rhode Island)	1764	Baptist
Rutgers (New Jersey)	1765	Dutch Reformed

Pennsylvania and Virginia were essentially the first secular institutions. The German model espousing research and academic freedom began to influence American higher education in the nineteenth century. Johns Hopkins, founded in Maryland in 1867, was the first purely research institution in this country.

During the nineteenth century, state-supported higher education began to flourish, following the University of Virginia model, which had separated theological influence from the curriculum by abolishing the chair of divinity in its initial reorganization. The University of Michigan adopted a credit point system; Harvard introduced an elective curriculum; and majors and specializations followed as we moved into the twentieth century.

The rise of Enlightenment thought was a watershed in the history of Western civilization; it was a time when the Christian consensus was broken by a radical secular spirit. The Enlightenment philosophy stressed the primacy of nature, a high view of reason and a low view of sin, and an antisupernatural bias; and it encouraged revolt against a faith-affirming perspective on

education. Friedrich Schleiermacher's *On Religion: Speeches to Its Cultural Despisers* severed faith from philosophy and morality. Faith was understood only in pietistic terms, having little connection with matters of truth. Though Schleiermacher tried to save the Christian faith, in reality faith was separated from the exploration of truth—even the Jesus of history and the study of the Bible was separated from the “Christ of faith.”

Early twentieth-century American education was impacted by this mind-set in the modernist-fundamentalist controversies. Both groups in various ways tried to save “faith” through various pietistic approaches; on the one hand you could find the separatistic pietism of American fundamentalism, and on the other there was the pragmatic pietism of William James, the common-faith civil religion of John Dewey, and the historical-experiential religion of Harry Emerson Fosdick. The result, however, was the divorce of faith from teaching and scholarship in universities across the country in the arts, the humanities, the sciences, the social sciences, and all other spheres, including the scholarly study of religion.

During this time there remained a belief in a transcultural objective truth in all fields, but the dominant perspective, with rare exceptions, maintained that faith had to be bracketed from this search for truth. The situation changed even more drastically at the end of the twentieth century with the rise of postmodernism, which includes the loss of a belief in normative truth and the influence of relativism in almost all spheres of knowledge.

Following World War II, a rapid expansion of higher education took place all across America. As we enter the twenty-first century, there are approximately 2,500 four-year institutions of higher learning. In addition there are about 1,000 community colleges and several hundred for-profit institutions. Many public institutions are large research universities. Of the 1,600 private institutions, almost 800 maintain some church relationship (about 400 mainline Protestant; a little less than 300 Roman Catholic; and slightly more than 100 Evangelical). Among these 800 schools, we can identify four different types:

### **The Private College**

- independent in its operation,
- few Christian commitments,

- faculty and students (with some or many trustees) probably unrelated to the Christian heritage of the college, and
- approach to education generally as diverse and pluralistic as most public institutions.

### **The Bible College**

- preparation for church-related vocations,
- generally study only Christian material, and
- undergraduate seminary.

### **The Church-Related College**

- acknowledgment of Christian heritage,
- sees itself as an academic partner with its sponsoring denomination, with many faculty, students, and board members coming from that tradition,
- approach to education is characterized by two generally unrelated spheres (often called the “two-sphere approach”): (a) campus ministry and chapel programs, and (b) academic curriculum and program and caring context for education.

### **The Systemic or Intentional Christian College or University in the Liberal Arts Tradition**

- strong cultural ties with sponsoring denomination/constituency,
- faculty and students conscious of denominational/constituency ties,
- trustee board has strong tie to denomination/constituency,
- provides opportunity for examination of subject matter from a faith perspective,
- grace-filled context for education,
- approach to education grounded in Christian worldview and life view, and
- education as a learning community—one sphere characterized by the integration of faith and learning and faith and living.

Now we find ourselves at the beginning of the twenty-first century. What approach to education can we or should we expect from colleges and universities that maintain their Christian identity? In the relativistic world in which we find ourselves, can we expect or should we expect an explicit Christian mission to be maintained? Can the “one-sphere” systemic approach to the integration of faith and learning be articulated and practiced, or is the “two-sphere” dualistic church-related model a better strategy? We believe that the integration of faith and learning is at the essence of authentic Christian higher education and should be wholeheartedly implemented across the campus and across the curriculum.<sup>4</sup>

In thinking about Christian higher education, we cannot rapidly leap over the foundational issues. We need to think carefully and intentionally about the importance of integrating faith and learning as the essential issue for defining Christian higher education.<sup>5</sup>

### **Loving God with Our Minds: The Starting Point**

Our starting point in thinking about these things can be found in the words of Jesus called the Great Commandment (Matt 22:36–40). Here we are told to love God with our hearts, our minds, our souls and to love others completely. Jesus’ words refer to a wholehearted devotion to God with every aspect of our being, from whatever angle we choose to consider it emotionally, volitionally, or cognitively.<sup>6</sup> This kind of love for God will then result in obedience to all He has commanded. These words of Jesus serve as the framework for carrying out the distinctive mission of Christian higher education to this changing postmodern world.

The first and greatest commandment makes plain that we are to love God with our minds. As T. S. Eliot appropriately expressed: “The purpose of a Christian education would not be merely to make men and women pious Christians: a system which aimed too rigidly at this end alone would become only obscurantist. A Christian education must primarily teach people to be able to think in Christian categories.”<sup>7</sup>

Thus we want to love God with our hearts, with our souls, and, indeed, with our minds as well. Learning to think Christianly

impacts our homes, our businesses, our health care agencies, our schools, our social structures, our recreation, and, yes, our churches too. To love God with our minds means that we think differently about the way we live and love, the way we worship and serve, the way we work to earn our livelihood, the way we learn and teach.

We need more than just new ideas and enhanced programs; we need distinctively Christian thinking, the kind of tough-minded thinking that results in culture-engaging living. To achieve this end, we need to hear afresh the significance of Jesus' words for us. For as Eliot said so fittingly, to love God with our minds suggests the ability "to be able to think in Christian categories." Such thinking means being able to define and hold to a world and life view grounded in the truth of God's revelation to us. It means seeing life and learning from a Christian vantage point; it means thinking with the mind of Christ.<sup>8</sup>

This perspective involves the whole of our human personality. Our minds are to be renewed, our emotions purified, our conscience kept clear, and our will surrendered to God's will. Applying the Great Commandment entails all that we know of ourselves being committed to all that we know of God.

### **The Twentieth-Century Demise**

Never before in America has it been so important to awaken our institutions of higher learning to the significance of these words of Jesus for us. For as George Marsden has suggested in his groundbreaking work, *The Soul of the American University*, we have moved from a time of "Protestant establishment" to one of "established unbelief."<sup>9</sup> Russell Chandler added that colleges and universities affiliated with mainline Protestant denominations face challenging times. In his 1992 book, he predicted that the slide into secularization would be virtually complete by the early years of the twenty-first century.<sup>10</sup> Mark Schwenn has contended that the modern university has forgotten its spiritual foundations.<sup>11</sup> Others have lamented that most church-affiliated colleges and universities have become so totally secularized that it's hard to know a church-affiliated college when you see one.<sup>12</sup>

While not everyone is so pessimistic, it is generally the case, scholars agree, that higher education in America has shifted from

a foundational vantage point, where the knowledge of God provides the context for all forms of human knowledge, to one that is hostile to Christianity. Today the university tends to focus solely on better knowledge and higher skills.

Two contemporaneous volumes from Harvard University Press interpret the changes differently. Clark Kerr, former president of the University of California, approvingly notes that the vision of Christian higher education has been shattered forever. He believes that empirical thinking has replaced moral philosophy and that research has taken the place of teaching in the Christian university.<sup>13</sup> Bill Readings describes such shifts as signs of decay. In fact, Readings declares that the university has become an autonomous bureaucratic institution, a ruined institution, without a grand narrative of culture to carry out its work.<sup>14</sup>

I would suggest that there is a metanarrative, a larger story, to shape our thinking and learning and that it is found in the words of Jesus in what He called the Great Commandment. Yet the problems with the modern university have moved beyond the loss of moral philosophy, the rise of autonomous bureaucracies, or even the “political correctness” of the academic elite. The problem is deeper. We have lost the “uni” in “university.” We have lost sight of the foundational questions.

### **Toward a Recovery of the Christian Foundation**

In the late 1800s nothing matched the financial and political dominance of the railroad. Then a new discovery came along—the car—and incredibly the railroad industry failed to take advantage of its unique position to own its development. The automotive revolution was happening all around, but the railroads failed to use their dominance to take hold of the opportunity.

The leaders of the transportation industry did not take advantage of one of the greatest transportation developments in the history of the modern world. Tom Peters, in his book *In Search of Excellence*, points out the reason: they didn’t understand what business they were in. They thought they were in the train business when in fact they were in the transportation business. Time passed them by, as did opportunity. They couldn’t see what their real purpose was. They failed to ask themselves any of the foundational questions.

For the railroad industry, foundational questions would have included “what business are we in?” and “what is the goal of our efforts?” Answering such questions would have led them to realize they were not really in the railroad business at all. They were in the transportation business. Their ultimate goal should have been the preservation of a particular system of transportation but not the task of transportation itself. This is the power of a foundational question: it goes beneath momentary methods, tools, and fads to keep an organization focused on its most basic identity and objective.<sup>15</sup>

### **Rethinking Our Purpose**

David Damrosch, professor of English and comparative literature at Columbia University in New York City, has penned a sane and sound analysis of the specific challenges facing higher education at the conclusion of the twentieth century. His work, entitled *We Scholars: Changing the Culture of the University*, proposes several reforms meant to alter the culture of American academic life. He recognizes the changes that have been brought about in higher education through the rise and expansion of the specialized disciplines. Yet he proposes that the problem we face is not necessarily increasing academic specialization but the lack of interrelatedness between the disciplines. This unwillingness to relate disciplines to one another has resulted in a fragmentation of knowledge. The fragmentation of knowledge should alarm all who are committed to Christian higher education, for it strikes at the foundation of our purpose.

Damrosch calls for an interdisciplinary community approach to teaching and research, simultaneously generalizing *and* specializing. He discourages the isolationism of the academy, urges the university to reshape itself by working in concert across established field boundaries. He rightly recognizes that disciplinary fragmentation dates from decisions made only a century ago when the modern American university assumed its current form.<sup>16</sup>

Damrosch’s suggestions are noble and helpful but shortsighted. They fail to address the most important aspect of the problem, which is not specialization per se but a specialization brought on by a fragmentation of knowledge. This fragmentation has resulted in a false dichotomy between the life of the mind and the life of

faith. Christian institutions seeking to put into practice the implications of the Great Commandment can enter this important conversation.

I would suggest that the starting point of loving God with our minds, thinking Christianly, points us to a unity of knowledge, a seamless whole, because all true knowledge flows from the one Creator to His one creation. Thus specific bodies of knowledge relate to one another not just because scholars work together in community, not just because interdisciplinary work broadens our knowledge, but because all truth has its source in God, composing a single universe of knowledge.

Then education will mean much more than passing on content to our students. It will also mean shaping character, and it will move toward the development and construction of a convictional worldview by which we can see, learn, and interpret the world from the vantage point of God's revelation to us. We must therefore seek to build Christian liberal arts universities where men and women can be introduced to an understanding and appreciation of God, His creation and grace, and humanity's place of privilege and responsibility in God's world.<sup>17</sup>

### **Understanding and Appreciating Our Heritage**

It is helpful to realize that the goal of Christian education, rightly understood for the past two thousand years, has been this faith and knowledge integration. The starting point for this integration has rested not only on the foundation of the words of Jesus' Great Commandment but also on the wisdom literature of the Hebrew Scriptures, which reminds us that the fear of the Lord is the beginning of knowledge, wisdom, and understanding (Prov 1:7; Ps 111:10; Job 28:28). Thus the beginning point for thinking, learning, and teaching is our reverence before God the Father Almighty, Maker of heaven and earth.

The search for knowledge, the quest for truth—phrases so familiar as to be clichés in education—must not be uttered carelessly. For when we speak of such from the Christian perspective, we speak of God who is omniscience, God who is truth. From this foundation has followed a legacy of those committed to a passion for learning based on the supposition that all truth is God's truth. Thus, as Christians related together in a learning community,

we all as faculty, students, staff, and administrators are to seek to take every thought captive to Christ and love God with all our minds.

Perhaps Justin Martyr, a philosopher in the second century (AD 100–165), was the first in postapostolic times to articulate the need for faith *and* learning. He said that whatever has been uttered aright by any person in any place belongs to us Christians.<sup>18</sup> In Alexandria in the next century, both Clement and Origen instructed their converts not only in doctrine but in science, literature, and philosophy as well.<sup>19</sup> Finally, Augustine penned the thought that every true and good Christian should understand that wherever we may find truth, it is the Lord's.<sup>20</sup>

This legacy may be observed across the centuries and in most every culture, for wherever the gospel has been received, the academy and Christian learning have followed. For example, when commenting on the place of the humanities, John Calvin reflected: "If we regard the Spirit of God as the sole fountain of truth, we shall neither reject the truth itself, nor despise it wherever it shall appear, unless we wish to dishonor the Spirit of God. For by holding the gifts of the Spirit in slight esteem, we condemn and reproach the Spirit Himself."<sup>21</sup>

Calvin's contemporaries Luther and Erasmus, though with different emphases, underscored Calvin's convictions. Erasmus maintained: "All studies, philosophy, rhetoric, [and literature] are followed for this one object, that we know Christ and honor Him. This is the end of all learning and eloquence."<sup>22</sup>

The commitment of Erasmus and Calvin to a program of studies so single-mindedly Christ-centered provides a model for us as we seek to bring faith to bear upon all learning and living. Their sense of wholeness in studies and teaching, in art and science, in ethics and etiquette, in politics and government, provides a striking model for us.<sup>23</sup>

We must seek to become heirs of this great legacy, moving toward becoming Great Commandment colleges and universities by seeking to understand and cherish God's revelation and holy creation in our discipline-related explorations.

### **The Great Commandment: Applications**

Being Great Commandment institutions means more than the integration of faith and learning; it involves the integration of faith and living. Jesus tells us to apply our love for God with heart, mind, and soul by loving others. Divine love issues in interpersonal love. Such application extends to work and school, home and church, politics and play. It impacts the most elemental aspects of our daily lives—for all thinking must be accompanied by action—thinking and acting Christianly.

This means we will seek to serve one another by demonstrating the love of God to students, colleagues, and others. We will show love and respect for those we serve. We will attempt to work for their highest good. Following the observations of Francis Schaeffer, we recognize that if we do not show love to one another the world has a right to question whether Christianity is true.<sup>24</sup>

A commitment to the Great Commandment calls for us to be student friendly in our educational delivery systems and service oriented in our dealings with faculty, staff, alumni, and other constituencies. At the heart of this commitment is the visible demonstration of valuing one another. We want to model the love and forgiveness of Christ. We will seek to recognize achievement, to reward and applaud success, and to learn together from our failures. We will even search for ways to enhance the rare quality of community, seeking to withstand the pressures of individualism and constantly focusing on an attitude of service and graciousness to all people. There are several implications of these truths.

First, faculty and students at Christian colleges and universities should be better teachers and learners because our motivation for learning is different. We want to learn more about God and His world, His purpose, and His activities as they impact our areas of focus. The purpose of learning is different. It is shaped by values different from just wanting to get a good job, as important as that is.

Second, education that integrates faith and learning, that establishes and shapes a Christian worldview, can help restore lost moral accountability. It can help us be better people, better citizens, and better employees. It gives us standards and ideals at which we can aim in order to be better people because it is an education concerned not only with content but with character as well. Then we can know what is right and do what is right. So a

Christian worldview not only impacts and shapes the mind but the will as well.

Education shaped by a Christian worldview can better prepare someone for his or her vocation. This is not mere career preparation, but it helps each of us see that our own unique vocation is a calling from God, a holy thing from God.<sup>25</sup>

The goal is to enable men and women to be prepared for their chosen vocation in order to be salt and light in the marketplace. We want to help students become servant leaders and change agents in our world. The goal is to help us be prepared for work and to see work from God's perspective in a way that will bring glory to Him—preparation for vocation—not just job training or careers but work, calling, *vocatio*. In our next chapter we will see the implications of these commitments for serving church and society.

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