



Transcriptions

Influence of Christian Higher Education

Ted Ward

Annotation: *Accrediting Association of Bible Colleges (AABC) Annual Meeting*, Arlington Heights, IL, October 31-November 2, 1985. (*AABC now known as Association for Biblical Higher Education*). Ted Ward describes the development of *Faculty Dialogue*, a journal he helped to establish and for which he was one of the editors for as long as it existed. As part of this description, he inserts comments about strengths and limitations of Christian higher education.



I want to talk you a little bit about what we're trying to do in the Institute for Christian Leadership and, particularly, the nature of the work with the liberal arts colleges of the of the Northwest. You may hear me refer to a consortium of colleges and I will do that only inadvertently. We do it sometimes accidentally because the word consortium spelled with a small "c" does not mean a Christian college coalition—consortium coalition, but it simply means, in the good old Latin sense, a group of institutions organized for some common purpose.

There are a number of institutions in the Pacific Northwest organized for a common purpose and occasionally we refer to that as a consortium. However, that's not actually the name; there is no name. As a matter of fact, the whole notion is that of an open fellowship of Christian institutions and faculties and administrators within those institutions who have a burden for the increased effectiveness of the voice of Christian higher education in American society.

First of all a couple of assumptions, and I suspect you may or may not agree with these assumptions, but I would have to be honest with you. First, it is in the view of some of us involved in this project and I suspect many more educators across the nation, that the Christian higher education establishment has, in many respects, a kind of an ingrown quality and does not really address in publicly apparent ways on any kind of large scale the major issues of our time and our society. We see this problem, not only with reference to the lack of any kind of clear-cut use of public media for the affecting of the thought of the American society, but we also see it even in terms of the patterns of publication that are characteristic within the Christian higher education establishment. If it's not our own publication, the odds are that we make the presumption that Christian scholars probably would be rejected from publishing in x, y, or z journal and so, therefore, there's not just a whole lot of effort. And as we want to make more noise, we tend to create more journals, but they tend to be insider's journals read and affected by only a very select set of people. Some of us are convinced that there are, within the higher education establishment of the church, a number of people who have a number of valid things to say and need to be encouraged to say them.

In fact, we have the view that we face a rather remarkable period in history when, if there is a certain amount of energizing, stimulating, planning, preparation, and encouragement, and ultimately a clear evidence of the blessing of God in the efforts, that we face a rather remarkable period of time historically for the voice of Christian higher education to be heard in the land. And I don't know whether you've thought about this carefully or not, but most of you are aware of what the calendar says on your desk pad. It says, 1980, what is it, 5? How many of you have reflected on the fact that, every time we've gotten to a year numbered 9 since 1939—the New York World's Fair—the notion of 9 as the 9th year before a new decade has given rise to a great flurry of anticipation of the decade ahead. And you know that it isn't really very late in the year 8" that you begin seeing people holding conferences and writing books and having all kinds of things to say about the decade ahead. Has it occurred to any of you that the whole decade of the '90's is going to be a massive orgy of preoccupation with the new century, yeah, verily, millennium?

Now regardless of eschatological bickering let's presume, for a moment, that we are in the role of the wise of the young women watching for the bridegroom. Our Lord carefully distinguished between the wise and the unwise. Most of us read that however our taste may be and forget which side is the wise group. But if you look closely at that passage in Matthew 25, the wise group was the group that took the long view of things. They're the ones that said, yes, our Lord comes, but maybe he comes not soon enough so we'd better carry an extra oil pot. And our Lord called those people, what? Wise. And there was another that had such faith in the return that they carried their lamps and no oil pot and our Lord called them not just unwise but deliberately foolish. I tend to take the wise view whenever possible and when given a clear-cut choice; and that's one issue on which I am given a clear-cut choice, so I opt for the long view. Our Lord could return at his pleasure tonight but I would not argue with any of you on that score. But I strongly believe that it is our place in the world to capitalize on resources of the time, now, in order that we be prepared for whatever the future may hold for us. So, not intending an eschatological debate, simply arguing that if we are alert to the high probability that within another three or four years we're going to start seeing a veritable outburst of curiosity, interest, itching ears, public readership and watchman-ship with reference to that new millennium, new century, new millennium, new decade as perhaps human society has never seen before; a real sense of preoccupation with what that future will carry.

Can there possibly be a better time for Christian higher education to have its act together so that there are clear-cut voices from within Christian higher education that say, here are issues in our

society that we must address; here are values that have been allowed to gather dust—in some cases rust and corrode—if not being deliberately kicked off the ship, that must be restored to their place if we're going to have a viable society? Now I'm talking about statements to the public sector, not just statements within the Christian community, important though that is. Some of us, in other words, are very energized by the possibility of being ready for a decade of real clear-cut statement-making.

And when do you do that energizing? When do you do that preparing? Well, not the night before in the last day of 1989. We do it now. You say, what has that to do with such a thing as the journal, *Faculty Dialogue*? Well, it really is all connected. When you take a look at the relatively slow processes of change and transformation within the styles and habits of any institution, and let's face it, institutions tend to be pretty fixed in their ways all except your college, obviously, and to some extent my alma mater which obviously is one of the more creative. With the possible exception of your situation and my situation, the fact is that many people's situations tend to be somewhat stubborn and rigid despite the best efforts of leadership; and it takes time, effort, and a great deal of wise leverage in order to get things lined up for any kind of developmental change.

Now, how do we do this? Well, we could do all sorts of things by fiat. For example, administrators who are really worth their salt certainly know how to make pronouncements. I mean, if you don't know how, you can go watch military officers. They do the same thing. I'll never forget a military officer in a base in Europe where I was working at one time trying to help them with their problem of what to do with the vast number of handicapped kids on that base. It was a huge base. And they had these kids that the schoolteachers didn't want. The problem was they didn't have a Special Education program. They desperately needed one. And it was during a time I was working with the U.S. Office of Education in the area of handicapped children and trying to help the base commander on behalf of the school superintendent on the base understand what the problem was. And he finally solved the problem by issuing a decree: After 1000 hours, and he stated the date, there will be no more children of any sort walking on the streets during school hours. And that was supposed to solve it. We know very well that we don't really mobilize positive efforts by fiat though we can maybe alert people to problems and issues and get better compliance with traffic regulations. It's going to take far more than just well-thinking, well-meaning administration. It's going to take a great deal of commitment on the part of faculty supported up and down the line including, as we've pointed out in the most recent issue of *Faculty Dialogue*, a kind of commitment from the boards of Christian higher education institutions that hasn't very well been there.

This brings up another big issue or problem we're trying to address and that is how do you help Christian higher education people think of themselves as other than high-level school teachers, you know, school teachers teaching big kids? There is a kind of a schoolteacher's mentality about certain sectors within the Christian higher education establishment and, at this point, I'm having virtually no interaction with AABC members or Bible colleges and, therefore, I'm not throwing mud on your doorstep. I'm just simply saying that, even if one looks in the liberal arts colleges where our efforts have been primarily focused, we see a lot of high-level school teaching and we see people who really feel that they've done their thing if they've influenced a group of kids. And they persist in calling them kids even though this is not very typical in American higher education, in general, today. It still is in Christian higher education that you think of students as kids. They influence these kids toward the maturing of their lives for Christ and that's their big contribution. Well, I submit that that's only part of the potential contribution for an educator in the higher education establishment. And I would argue that even, pardon me, even in the Bible college sector, to take that kind of a small view of the faculty person and of the institutional contribution and to presume that

one has his or her whole stewardship and whole mission in life focused on that handful of youngsters and young adults that you will deal with in classrooms is not to take full advantage of the investment in intellectual development and investment in scholarship that is characteristic of the typical person who is a professor in higher education.

Now, I will come to the defense of faculty people. I primarily identify with faculty though I've worked both sides of the street. With reference to unreasonable loads, there are plenty of people who don't write, who don't have any real motivation to get out and do anything in the public, don't have any motivation to speak, don't have any motivation to do anything other than teach school simply because they are overloaded with too many different kinds of teaching responsibilities. In the course of a week, they'll run through enough hours to scare the willies out of people that are in more well-established educational institutions. And I recognize that this is a real threat to the productivity of Christian faculty members. And that's one reason why I think that the sort of appeal that we're trying to make has to be addressed, not just to faculty and administrators, but has to be addressed also to boards. Because if we're going to get serious about the contribution of the individual institution in Christian higher education and get serious about the collective impact that these institutions can make, we're going to have to make this a matter of tremendous awareness and concern on the part of boards as well. And, let's face it, one of the reasons we tend to be glorified kiddie schools is that many times that's the vision that the board has and I ask you, at what point, through what means, do you have leverage possibilities to expand the visions of the boards?

Now, other than wishful thinking and dreaming and model-building about what could be going on, what little we have done is attempt to touch a few points we have identified through the analyses we've made that we think of as touch points in the sense of pushing the right buttons or hitting the right triggers so that larger forces will come to light. One of the characteristics we've found in early work in this area is that the Christian higher education faculties, in general, are of all faculties in higher education the least communicative across institutions. In other words, if you take a look at secular schools, if you take a look at different types of private education, Christian and other, and look at public education, look at the whole thing, the sets of people who tend to be the most out-of-touch with any other sector are in the Christian schools. They tend to know their own business and they tend to know their own institution. They tend to know the support system of their own institution and that's about it.

Two or three reasons—for one thing, quite often these institutions, including many that are not very different from AABC institutions, have very restrictive budgets and they try to stretch the dollars very thin, very widely and, consequently, there are few funds available for professional meetings, for going to encounters with other people in professions. And what encounters there are tend to be insider encounters, tend to be meetings with other people that are basically just like me; and within institutions that are just like ours, and usually institutions that are not too terribly far away. Within AABC as a national meeting, you're encountering people from all over the country, but there are relatively few people per institution here, if I'm not mistaken. I've looked at AABC meetings over the years and this is really not a meeting place for faculties. It's a meeting place for administrators and for occasionally a thematic focus, for example this time in missions, a place for people in those faculties or those disciplines to meet and share. But the provinciality, the isolation of faculties is a significant contributor to this limited vision of one's potential for contribution. So we have felt that something has got to be done to bring faculty more into encounter with each other at the level of ideas.

Now within the Pacific Northwest, what we've tried to do is first of all, to bring together administrators and identify with administrators what are some of the thematic areas of concern across the institutions, as the institutions try to relate to the societies in which they find themselves, what some of the thematic concerns of those institutions are. That was our first step. And we've done this systematically and carefully and we've built what amounts to a regional agenda of concerns.

One such meeting was held in southern Indiana about—when was it five, six years ago—and we started that same process in the Midwest. However, for a variety of reasons, we decided that given the limited resources we had at the time, we were going to get farther faster with a pilot work in the Pacific Northwest so we centered the project in Portland. This is partly related obviously to the fact that Joe Gilliam is a resident of Portland and, when he's the main idea man, you can easily see that ideas are going to travel primarily where his energies are focused. However, his pastoral tenure before going into higher education was in the Midwest and, hence, a deep concern for the Midwest.

The second thing we did was to bring faculty together around these thematic areas and we brought institutional faculty across institutions. We asked the institutions to send, if you please, two to four people, regardless of discipline, who were particularly concerned about the given issue that we were focusing on in a given conference. So in effect, we engaged, first of all, in a conference to identify concern areas, and this was largely administrators though not exclusively. Then we moved to faculty and asked institutions to send forward faculty resources who would be able, because of their disciplinary backgrounds and because of their interest and because of their scholarship, to address certain matters. Then, at the same time, we brought together a sort of national panel that you might call the panel of the grey beards—I don't know what else to call them—a number of people who are retired, outstanding, and still terribly active. People like Elton Trueblood and President Eisenhower's and President Truman's Commissioner of Education in Washington who was a very interesting Christian man. And at 93 or 4, still active, Earl McGrath. Some of you may have heard of Earl McGrath. He's in his 90's. His mind is still as bright and able as any of us here. He wouldn't engage in the kind of foolishness I engaged in this afternoon. He gets somebody else to drive him and then he can think clearly when he got to this meeting so he's got one up on me all the time; but people of this sort. And then we've brought these people into interaction with the same problems and themes and you can easily imagine that what we had there was a pretty stimulating kind of dialogue.

What we moved toward was a third kind of event which was really a productivity exercise where we have tried to turn on a new journal. Now it's not surprising, I suspect, for outsiders watching those of us in higher education, who just love to commit important stuff to paper and then and then hide it in libraries, to take an important idea like being ready for the year 2000 and stick it in a book or a journal and then stick it on a shelf and forget it. But such is the nature of the scholarly community that one of the most vital ways in which people are stimulated, one of the most important ways by which ideas are shaped, is in that very process of writing and academic scholarly dialogue around ideas. And as we looked at the various journals that Christian higher education has spawned over the years, including some that are meritorious in their own terms, we found that there was very little that provided a forum for people to be self-consciously concerned about what Christian higher education was doing.

Now there are journals for people who want to write Christian poems. There are journals for people who want to write about C.S. Lewis. God bless him, that—boy, I wish we had a nickel for every article about C.S. Lewis. We could buy something and possibly sit down and eat it and we would be all edified. There are avenues for certain kinds of Christians to publish certain kinds of materials, but what there really hasn't been very much is the open avenue for people to look at the nature and shape and form of the Christian higher education establishment. Looking at it as a friendly critic, much of the stuff we have about the Christian higher education establishment is in journals of higher education where sometimes it is simply looked at by people who are either unfriendly critics or are not knowledgeable. I can tell you that in my years at Michigan State University in the in the Department of Educational Administration, Higher Education, and Adult Education that one of my constant battles was trying to keep my colleagues informed of the various species and shapes and forms of Christian higher education. And I can tell you that I've had very limited success acquainting my colleagues with the Bible college as a specie of institution. They just can't find a category in their minds to locate it partly because it has no literature and they can't find anything to read about it.

Now you say, whoa, of course they can. All they got to do is go to *Moody monthly*. Well, they don't go to *Moody Monthly*. There are a lot of places they don't go to find out things about various sectors of the Christian higher education establishment. As a matter of fact, I know of very few areas that are less well-examined than theological education. And one of the reasons that I'm sure the good Lord has me at Trinity is so that our doctoral program in education at Trinity will not become what has become, I believe, the typical trap of Christian institutions, particularly theological schools, in reference to education—that is, you look at children and families and parishes, period. One of the reasons I'm at Trinity is because we will be looking at the higher education establishment of Christian education and instigating research and development activity in that establishment, if you please, as friendly critics. But journals for this sort of thing really haven't been available to us. Periodic papers, monographs, yes, now and then a book, but would you believe there is now a journal? Some of you have actually seen it. It's called *Faculty Dialogue*. How many of you have actually seen the thing? Good, because you were supposed to have received the last two issues. Did anyone receive one really recently, I mean, within the last ten days? Well, I'm glad to know that because one of the reasons I'm a little slow getting out today, I waited for the mailman at our house because Joe promised me that in today's mail would be a big batch for you people here. Well, the mailman came and went without the big batch, so I managed to scrounge off of my shelves a few copies of the Spring/Summer '85 and of the Winter '84/'85. And if anyone has never seen one of these, I'm going to offer you one of these copies at the end of the session.

The foundation that has encouraged and provided most of the funding so far is underwriting the journal. There will come a time when the journal will b—as is the case with all such things founded and sponsored by foundations—will have to stand on its own feet. We're hoping that it doesn't take too big a cut in its size, scope, and substance when it goes on its own merits. Multnomah Press is handling it for us, by the way, and we're grateful to Multnomah for their attempt to help us produce something that is at base costs and still looks good and has a higher level of merit. I point out that *Faculty Dialogue* as a title is carefully chosen to represent what we're concerned about. We're concerned about getting faculty to talk with faculty across institutions, hence, *Faculty Dialogue*.

Many journals have places within them, sections within them, for people to write rebuttal or response to previous articles. Our model of publishing, in fact the dialogue that is ultimately to

become the majority portion of the journal. And we hope, in time, after we get the snowball built up and it begins to carry its own momentum downhill, that most of our space will be available for people writing thoughtful short pieces in response to stimuli from other such pieces. And that, ultimately, the *dialogue* is less a matter of monograph—as we do have one issue that’s a straight monograph and we have other issues that have been primarily collections of articles on themes—and, ultimately, what we want is a true *Faculty Dialogue*. Now faculty, in this sense, does not exclude administrators and it certainly does not express any anti-administrator bias but it is a reflection of a belief that as faculty people become energized to contribute from their expertise to issues that are larger than their own classrooms that we will begin to see something of the potential for this contribution of the Christian faculty persons into the whole of the mainstream of American thinking.

Now, I don’t come this afternoon to sell you anything. I’m sure even if Joe were here, himself, he would not. I’ve never seen him try to sell an idea to a group and that’s certainly not my intention this afternoon. We’re here as a response to an invitation to inform you what we’re doing and, quite frankly, I have a kind of a hope, though I’m not sure how to shape it and form it. I’ll tell you about it and let you know what I’m thinking. And as the senior consultant in this whole project, I suspect that I have a right to share that vision and let you then respond, react, and maybe we can talk together here this afternoon about some possibilities.

I know as well as you do that there are sectors and that the sector lines within higher education tend to be like fences. And Christian liberal arts colleges live behind one set of fences and theological seminaries live behind another set of fences and Bible colleges have their own set of fences. And some people would argue that you’re the only bunch that has barbed wire on the top of your fences. Now I won’t exactly support that because I’ve found a very wholesome openness in some of the research studies that have been done by students in our program at Michigan State over particularly the last five years, and I suspect some of you in this very room I should probably thank in person for a very high level of cooperation that we’ve had from institutions within AABC. We have tried, at Michigan State, to open up a line of research that would breathe some air into the AABC experience. And by AABC experience I’m not talking about the accrediting association, but I’m talking about the cluster of institutions that are the accredited Bible Colleges of the U.S. and Canada. And we’ve had as good an institutional cooperation from Bible colleges as we’ve ever had from any other kind of institutions. So, the allegation that this is either a closed community or an exclusive and paranoid community, which occasionally one does hear, is, in my experience, not a valid generalization.

Now, nevertheless, I think you understand and I understand that if you take certain prestigious liberal arts colleges—and prestigious, in this case, is always spelled with a capital P. And if especially these are institutions that have appointed themselves already through the means of other consortia to be the great white father of the world, such institutions are not altogether enthusiastic about throwing open the fences here and really aggregating on some kind of a spurious ground like belonging to Christ, or something of that sort. They’re much more inclined to come together around Greek philosophy and other notions of liberal arts. But some of us happen to believe that the whole of the Christian community is involved in the whole of the world, and if the whole of the Christian community is involved in the whole of the world, these fences that we talk about dividing off our species of institutions must be treated, as they properly are, relatively minor territorial divisions; certainly not divisions to cause us to divide our efforts and isolate and freeze ourselves off from one another. I am personally burdened for a broader communication within Christian higher education

than we can achieve just within the liberal arts Christian college sector. Fortunately, in the Pacific Northwest we have relatively little of this pomposity that has become characteristic of so much of the Christian liberal arts movement and a great deal more of the kind of open warmth that one has associated with individual Bible schools.

And I also have a concern that, whatever we do, we draw upon the faculty in higher education wherever they are—graduate, undergraduate, seminary, Bible college, and the like—because God has some very special people tucked away here and there in Christian higher education who with the right kind of encouragement, right kind of support, the right kind of prodding, and the right kind of administrative facilitating have a tremendous contribution to make to the critical thought of Americans about the world. Americans and Canadians, pardon me for the presumption of the U.S. bias.

We are gifted in the United States and in Canada with the tremendous legacy of intellectual culture. We are gifted with a tremendous corner on world leverage in terms of power, in terms of funds, in terms of the riches of mammon. And as a matter of fact, God has used mightily the sources that he has planted within this continent. We know, however, that we are living in a time when the influence of that community of Christ in this continent is certainly but one of a variety of increasingly various competing philosophies. And, at the same time, it has pleased God in his providence to raise up, partly through the efforts of our own missionaries, and partly through the efforts of his own providence in bringing to bear, other sorts of ways to reach people with the message of the gospel. God has been pleased to raise up the church in many places. We face a time when the proper husbanding of our resources and the proper stewardship of our posture as Christians within a relatively rich part of the world has got to take more than just a missions-sending viewpoint. It has got to take some kind of an addressing of the problems and issues in our own society on a comparable par of concern and effort. And I say that knowing that I'm speaking with many of the people who represent institutions whose mission has included the world contribution. I hope I'm speaking to people in this room who are also mightily burdened for the contribution to the moral integrity of Western society. If there is nothing else that Christian higher education can do, it ought to at least be able to address those issues.

Now as an internationalist myself I'm trying to keep all these things in balance and one reason I'm involved in this project is because I am a balanced internationalist. I think we have a world concern, but in our world concern we must not be complacent about our own situation. And you and I know that we will never see transforming power of God working through the kind of aggressive, hostile, nagging, bitter Christianity that has begun to emerge in place of scholarly Christianity critiquing our society.

We're moving I'm afraid, into a period of time when the voice of the Christian that is most obviously heard by the non-Christian is a nagging voice. What kind of positive Christian voice can we raise up out of the academic intellectual communities? What can we say to people other than, you are lost and we have the answer? What can we say to people that will help them comprehend what lost-ness really is? To me, these are important issues of our time. And I'm very convinced that if we can marshal resources within the Christian higher education establishment, and if we can identify crucial problems, if we can identify crucial problems to which higher education can speak, and if we can enlist outstanding faculty to speak to issues and to sharpen their wits with each other as they sharpen postures that are godly and biblically full of faith, love, and hope, and find ways to get those faculty encouraged and sharpened through such meager paper as this, we may just really be

ready for the '90's so that the Christian higher education establishment might be able to stand; not with some kind of a legislated common voice, but with a great upsurge of the kind of moral voice that reminds people clearly that God is not dead and that our Lord lives.

Such is my personal vision and that's why I'm here—not to recruit, but to inform. And simply to ask you, if you will, to engage in in thought and reflection what about this grabs you or concerns you? And just see where the representative collection of AABC folk who are here this afternoon might be in their own consciousness of similar problems and areas of concern. So that's my message and it's perhaps not what you were expecting in this kind of a workshop in this conference, but if you're too bitterly disappointed at this point just put that down as one of the things that happens when you go to conferences.

Now, I'd like to open the floor and see if there are any comments, observations. If necessary, I'll try to answer any further questions, however, I'm not really asking you to ask me questions. I'm really asking you a question and that is, does anything that I've said ring any kind of a bell in your own vision and consciousness? *I'd be interested in your observation about what issues were identified in your, I guess, conferences.* Yeah, okay. Well, let me see if I can't mention a couple of highlight issues. Again, part of our strategy has been to look at the institution of higher education serving the church and be self-conscious about, in effect, how well it's doing it. Most recently, an issue we've been working on is the issue of service. In fact, the new issue of *Faculty Dialogue* will deal with the issue of service as a theme in higher education. Some of you are aware and others of you probably haven't even thought much about it—the Bible College movement arose, as much as anything, out of a an abandonment of the service motif on the part of general colleges. Most general colleges in the United States arose out of an earlier service theme. And some of us see the Bible college movement today moving away from the service theme. So, you know, what'll take its place? Well, God has his ways. If not a shoemaker, somebody else who will come along and say, hey, we've got to be concerned with the with the issue of service. So, we're really concerned about the way service is exemplified by the institution and is encouraged, if you please inculcated into the students through the faculty.

And one of the hazards here, of course, is that if one is simply serving by teaching school, then students get a very limited notion of, well, okay, you serve by going to school; that's pretty much it. And in the Christian liberal arts colleges, that pretty much settles for it; and, you know, beyond that don't even ask me to go to chapel. I'm attending a Christian college, that's my great missionary contribution to the world. Now I'm being a little bit facetious, but not a whole lot, partly because when the intellectual gods are served one runs a terrible risk that human need is heard with deaf ears. Service, in Christian perspective, is response to God through people. To what extent is the Christian higher education establishment really tuned to people and to human need?

Another issue has been the issue of vocation. You know, there's almost an embarrassment about having to admit that we are vocational in Christian higher education. And you see, we're working with the liberal arts colleges that are really sure they're not. And yet, as a matter of fact, most of them that are honest and the intellectuals within them are well aware that, for example, when a department in a liberal arts college takes most of its sense of accomplishment in terms of the majors in that field that then go on and make professions out of that field—be it medicine or clinical psychology or professional chemistry or professional music or whatever else—if they take their sense of accomplishment out of those people who go on and use that stuff professionally are they not, too, professional schools? At what point do you really decide that a school is a professional

school versus a liberal arts school? Is that really a useful distinction? So we've helped some people think that through and raise questions a little different way. Now, you will find that we've tried to look at the value system of Christian higher education. What kinds of values are inculcated through the process of becoming educated in the Christian environment? How do these values fulfill in life? and so forth.

I see no reason in the world that we draw the distinction between faith and learning. To me, the emphasis on faith and learning has become necessary because of a problem within Christian higher education. Interestingly, it besets you less than it does many of the liberal arts colleges because many of the liberal arts colleges require more graduate work for their faculty that can be gotten only in secular environments.

Now what happens to an awful lot of Christians, including people that come out of your institutions, is that their world is dichotomized already because it's happened to them either at home and church. Or by the time they got out of a Christian college, they've learned that there's faith and learning and the task to the Christian is somehow to keep those interacting. Well, that's a very Greek dualism and very tragic. So then a person who has been dualized—if you please allow me that term—goes into a graduate school and he parks his Christianity out here and promises God he'll pick it up on the way back out. And he takes this part of him, his learning part, into graduate school, and it's transformed and it's deepened, it's enriched and it's fundamentally altered. And he comes back out and he tries to pick up his Christianity and it no longer quite fits as well, but he knows that's part of the game. So he gets a job over here at the Christian college and he's busy trying somehow to reconcile his faith and learning. And he needs lots of help, hence, you always got a market for this band-aid commodity called, the faith and learning workshop. But, as far as I'm concerned, that's a therapy for an ailment that ought to have been nipped in the bud. We need an undergraduate education. Yea, verily, we need a Christian education.

Christian perspective of chemistry, indeed. You either got a *Christian* who knows chemistry or you've not got a Christian who knows *chemistry*. It's not a question of a Christian who knows chemistry and then thinks through his Christian perspective on chemistry.

Now you see, I think really that you're a more sensitive audience to that one than many of the people in Christian colleges. But you don't have the problem as bad because many of your faculty haven't done that dualized thing because they weren't all in a seminary or even a program like ours and they weren't really challenged so it was easier for them to have that dualism and they didn't have to park it at the door; they could bring it along. But what happens to them quite often is this; it's not that it's separated this way and disoriented, but it's that it gets out of sync because there is such a thing as a person who goes to a seminary and just doesn't develop his Christian perspective. He develops his intellectual grasp of the higher things of handling of theology, and that isn't always integrated either.

Let's bow in prayer.

Our Father in heaven, we thank You for the Lord Jesus Christ and we thank you that he gives us basis for a view of ourselves as contributing to society. We thank you, Lord, that he was able, in his incarnation, to relate to all kinds of people and that he didn't have to run scared.

May it be true of us in Christian higher education that we can relate to all kinds of people and that we can know what it is to speak clearly those matters of truth with gentleness but profundity of spirit because we are indwelled by the Holy Spirit of God who empowers us.

May it be true, Father, that we are in the business of empowering our brothers and sisters in Christ that the whole world will be affected by the gospel of Jesus Christ. In his name we pray. Amen.

Thank you, folks. Thank you very much.