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TEACHING, SCHOLARSHIP, AND CHRISTIAN WORLDVIEW:
A REVIEW OF RECENT LITERATURE

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Introduction

In recent years, the question of how to integrate Christian faith and worldview with teaching and scholarship in the context of higher education has become something of a hot issue. Books like Arthur Holmes's *The Idea of a Christian College*, George Marsden's *The Outrageous Idea of Christian Scholarship*, and Mark Noll's *The Scandal of the Evangelical Mind* have challenged Christian scholars (in particular those within the broad evangelical tradition) with the urgent need to pursue such integration in a manner that preserves both genuine Christian faith and the integrity of academic scholarship. The aim of this is to sustain and promote a coherent and compelling Christian witness in the academy. Many Christian scholars have responded to the call and have accepted the challenge, writing books and articles that either address the issue of integration or attempt to actually demonstrate it by actively engaging a discipline "Christianly." In addition, many Christian colleges and universities have begun to include undergraduate courses on Christian worldview, hoping to instill in their students a passion for and commitment to seeking God's truth wherever it is found. They do this with full confidence that Christian faith is not only compatible with scholarship and the life of the mind, but is in fact a powerful motivating force and fruitful foundation for intellectual discovery and academic contribution.

The purpose of this essay is to introduce and recommend some important resources on the topic of integrating Christian

worldview with scholarship and teaching in higher education. In particular, it is hoped that this article will expose Christian professors to (i) resources that will help them come to terms with their own vocation and thinking as Christian scholars and teachers; and (ii) resources that will prove helpful and formative for their students. The first section reviews four books that are suitable for students and well suited as textbooks to introduce them to a Christian worldview as it relates to scholarship. The second section reviews three books that are addressed specifically to Christian professors, and are helpful whether they teach at a Christian or a secular college or university. The final section includes a list of other resources for further study and development.

Books Well Suited as Course Texts

Deane E. D. Downey and Stanley E. Porter, eds. *Christian Worldview and the Academic Disciplines: Crossing the Academy*. Eugene, OR: Pickwick Publications, 2009. 542 pp. Pbk. US\$53.00.

Christian Worldview and the Academic Disciplines, the most recently published book reviewed in this essay, stands out among other works on the subject because of the nature and scope of its contribution. It is the largest of the books here reviewed and the broadest in terms of addressing the relevance of Christian faith to specific academic disciplines. Its publication marks the culmination of several years of teaching and reflection on the part of its contributors, all of whom were instructors or lecturers in an interdisciplinary studies course at Trinity Western University (Langley, BC), "Introduction to Christian Worldview Thinking," required of all new students. While its authors are deeply informed by recent literature concerning the relationship between Christian worldview and scholarship (which addresses historical, cultural, and philosophical issues and factors), they move beyond reflecting on the relationship itself to actually practicing and showcasing what it means to "think Christianly" with respect to

specific academic disciplines.¹ A key premise of the book, shared by all authors, is an “explicit commitment to the active integration of biblical truth” with learning, teaching, and scholarly activities (xix).

Four features demonstrate the uniqueness of *Christian Worldview and the Academic Disciplines*. First, while the book is a helpful tool for professors and teachers (especially in helping them to understand and begin to make connections with other academic subjects), it is intended primarily for students. Accordingly, contributors provide a basic introduction to their subject areas and alert students to the subjects’ key issues and concerns. Second, the book is useful to a wide range of students. Students in their last year of high school might find it helpful for determining what to study at university or college. Guidance counselors at Christian high schools would do well to obtain a copy. Under-graduate students will find it helpful for orienting themselves to their chosen discipline (e.g., English, history) as well as to other related disciplines (e.g., the arts or the humanities). Graduate students will benefit by broadening their interdisciplinary knowledge and by pursuing the topics in more depth through works suggested in the “For Further Reading” sections at the end of each chapter. Third, the book is unique in the impressive breadth of academic disciplines it covers. It includes twenty-six chapters, each devoted to a specific discipline and written by a scholar who is a recognized expert in the field. This feature allows for broad overall content coverage while also respecting academic integrity and disciplinary specificity. Refreshingly, the book is able to be general without resorting to generalizations and specific without being myopic. Finally, the book offers a uniquely Canadian perspective, as the majority of its contributors are Canadians either by birth or as landed immigrants. This contextual feature does not geographically restrict the intended audience, but adds a unique voice to an inter-continental discussion (the authors are intentionally conversant with scholars from the United States and Great Britain).

1. The phrase “think Christianly” is adopted from Harry Lee Poe’s *Christianity in the Academy*.

Part One of *Christian Worldview and the Academic Disciplines* is a “Prolegomena” of three chapters. The first, written by Douglas H. Shantz, discusses the distinctive position the Christian university has held historically, and considers challenges it faces in the twenty-first century. Shantz appeals in particular to two historical figures to elucidate the purpose and calling of the Christian university, namely Thomas Aquinas and John Henry Newman. Aquinas (1225–1274) “characterized the university as a place where students consider the great questions of life in a way that takes both God’s Word and God’s world seriously” (4). Each has its own place and integrity yet is also related to the other, and one must not destroy this delicate tension with either an “unworldly spirituality” or a “secularist worldliness” (4). Aquinas also believed that the university’s primary focus and calling was to teach students, not first and foremost to do research. Doing this effectively requires a “loving identification with the beginner” to arouse wonder and amazement and encourage questioning (5). This requires, in turn, that the teacher also continues to learn and inquire with wonder and amazement into his or her subject matter. According to Newman (1801–1890), the goal of the university is to produce thinking people through discipline and mental cultivation. Such people have had their minds trained to be accurate, consistent, logical, and orderly. Newman also stresses the importance of community in a residential setting for education. When intelligent and interested students come together in this manner, “they are sure to learn one from another, even if there be no one to teach them” (Shantz quoting Newman, 8). The university is therefore an intellectual community, where students and professors enter into a relationship entailing certain duties and commitments commensurate with learning. Finally, Newman stresses the importance of a broad curriculum in order to respect the “fullness, wholeness, and unity of knowledge” (9). In the final section of his essay, Shantz draws attention to the pervasive influence the university has in contemporary culture and, consequently, its strategic importance for Christian influence. If Christians wish to impact contemporary culture, to “bring the mind of Christ to bear on the issues of our day” (11), they must do so in and

through the university. Thus, “Saving the university is critical for saving the Christian mind” (11).

In the second chapter, Bill Strom sets forth a basic Christian worldview. He defines worldview as “the set of assumptions we hold about the nature of life, the purpose of life, and the relation of people to the cosmos” (14). He proceeds to explain how one acquires a worldview and how it functions in one’s life. Strom then defines a Christian worldview as “the beliefs, values, behaviors, and assumptions we as biblically informed Christians hold that guide our perceptions about who we are, what the world is like, and why we are even here in the first place” (20). Strom attempts to explicate his own Christian worldview (he is careful to refer to it as *a* Christian worldview and not *the* Christian worldview) in two ways. First, he appeals to three important documents in the Christian tradition, namely the Apostles’ Creed, the Ten Commandments, and the Lord’s Prayer. Second, he poses four theoretical questions (Who am I? What’s wrong? Where am I? What is the remedy?)² that concern fundamental aspects of the human condition, and attempts to answer them “Christianly” (though it might be more precise to say that Strom answers these questions “evangelically” rather than broadly “Christianly”). Strom concludes his essay with some reflections on the challenges of promoting a Christian worldview in a postmodern cultural setting.

In the third and final chapter of the Prolegomena, Donald M. Page explores what it means to cultivate a Christian mind. He begins with a discussion of the failure of the contemporary university to produce graduates who can think and act wisely. He then sets forth an argument for the importance of intellectual development for the Christian tradition. Finally, he suggests six essential characteristics or traits of the Christian mind. First, the Christian mind *is open*, inquiring honestly both about the world and God as we attempt to see the world from the Creator’s perspective. Second, the Christian mind *learns from history*, which is something we observe both within Scripture itself and

2. Strom borrows these four ultimate questions from Walsh and Middleton’s *The Transforming Vision*.

in the historic Christian tradition. Third, the Christian mind *is humanistic*, which means it has a deep concern for persons over facts and theories. Fourth, the Christian mind *possesses ethical sensitivity to good and evil*; it does not accept the illusory value neutrality so prized by the secular academy. Fifth, the Christian mind *is aesthetically sensitive*, valuing and nurturing what is intrinsically good, true, and beautiful. Finally, the Christian mind *is truthful*, believing that truth is accessible and calls us to responsibility before reality and God.

Part two of the book consists of the twenty-six chapters that relate Christian worldview to specific academic disciplines. Each chapter is written by an expert who provides an introduction to the key issues of their discipline and then attempts to “outline some of the ways in which a biblically-informed Christian worldview impacts and affects their involvement in and approach to that discipline” (xx). Some of the authors spell this out by explicitly relating their discipline to particular worldview issues or topics or to particular Christian doctrines, traditions, or documents; others do this more implicitly in a performative manner by showcasing a way to think and write Christianly about their discipline (i.e., they discuss their discipline with their Christian assumptions more implicit than explicit). The chapters vary somewhat in depth and breadth, but generally speaking they are all informative and helpful and many of them are excellent and thought-provoking.³ It is impossible to provide a summary here, given the breadth and immensity of the book; it contains a chapter on each of the following subjects: art, biblical studies, biology, business, chemistry, communications, computing science, cultural anthropology, economics, English literature, geography, geology, history, linguistics, mathematics, modern languages, music, nursing, philosophy, physical education/heath/sport, physics, political science, psychology, sociology, teacher

3. Examples of this variation in depth and breadth include: (i) essay length; (ii) degree of integration of the discipline with Christian worldview (some integrate cohesively and deeply, some less so); (iii) grasp of theology and doctrine; and (iv) number of sources cited and works recommended for further reading.

education, and theater art. So rather than making generalizations about the entire book, I will instead focus on one exemplary chapter, “A Christian Perspective on Biology” by Dennis R. Venema and Richard J. L. Paulton (106–27).

In their introduction, Venema and Paulton provocatively state: “To study biology as a Christian is both a wonderful journey of investigation and discovery, as well as a potential quagmire of deeply contentious and divisive issues” (106). They also note up front that often “the approach to the science of biology in evangelical Christian circles is one of suspicion and mistrust” (107). A notoriously contentious issue for evangelicals has been the debate over biological origins in relation to Scripture, particularly with respect to the compatibility or non-compatibility of evolutionary theory with the Creation narrative in Genesis. Consequently, Venema and Paulton devote several pages (107–15) to a discussion of three major Christian approaches to this debate. They begin with a brief historical narrative outlining the context in which Darwin’s ideas emerged, noting that Darwin formulated his theory on the basis of observable data rather than on the basis of an *a priori* philosophical commitment (e.g., to materialism or agnosticism). They point out that repeated scientific experimentation since Darwin has confirmed evolutionary theory, demonstrating both its explanatory and predictive power, to the point that today “evolutionary theory unites biology into a cohesive science” (109). Venema and Paulton then discuss several Christian approaches to biological origins, including: (i) Creationism: the approach that sees Scripture as the best source of scientific information about the natural world and rejects evolution (e.g., groups like *Answers in Genesis* and the *Institute for Creation Research*); (ii) Theistic evolution: the view that God uses evolution as a mechanism in the creation process (examples include Kenneth Miller and Francis Collins); (iii) Intelligent Design: a mediating view that emphasizes what it regards as evidence of design throughout the natural world (implying a Designer), particularly the existence of biological systems that cannot (allegedly) be accounted for by naturalistic mechanisms (representatives include Phillip Johnson, Michael Behe, and William Dembski). While Venema and

Paulton treat each of these options fairly, they clearly favor “theistic evolution” as the only view that upholds the integrity of both theology and science.

In the next two sections of the essay Venema and Paulton discuss two additional issues that have pressing significance for Christian worldview and life practice. The first concerns recent scientific advances in biology, biotechnology, and genetics. One of the wide-spread ethical concerns here is that the availability of genetic enhancement might lead to new forms of discrimination and then stratification (social, economic, etc.). Venema and Paulton point out that the main issue theologically is not genetic differences (which are inevitable, and present even now) but how we respond to those differences. They employ Paul’s discussion of Jew-Gentile relations in Galatians to argue that the new reality in Christ creates a different kind of social order, one established not on the basis of biology but on the basis of Christ’s redemptive work and purposes. The second issue concerns the question of what an appropriate approach to the environment might be from a Christian point of view. To address this issue theologically, Venema and Paulton discuss the relevance and impact of various eschatological positions (i.e., premillennial “rapture” eschatology vs. “new creation” eschatology). For both of these contemporary issues, Venema and Paulton argue that Scripture offers no straightforward answers to the complex ethical questions that arise. Careful and accurate thinking that is deeply rooted both in science and in the Christian tradition is required.

The essay by Venema and Paulton is representative of the book on several fronts. It introduces students to basic broad questions, such as, “What is science?” It demonstrates how one might begin to “think Christianly” fairly and coherently about a particular discipline, in this case biology, working from within the framework of committed Christian belief yet without narrowly defining what one *must believe or say* where interpretive differences exist. It addresses head-on some of the challenges that Christians operative within the discipline will face. It attends to issues and questions that arise naturally from within the discipline but cannot be answered by it (e.g., ethical, existential issues). And, finally, it includes a detailed list of works “for

further reading,” should the student wish to pursue any of the issues further. While this particular essay focuses less on “introductory” kinds of issues (e.g., What is biology? What are its methods and procedures? etc.) than other essays in the volume (see, for example, Grimm-Vance’s article on art or Porter’s article on biblical studies), it effectively demonstrates the integration of Christian faith and scholarship in the biological sciences.

Michael W. Goheen and Craig G. Bartholomew. *Living at the Crossroads: An Introduction to Christian Worldview*. Grand Rapids: Baker Academic, 2008. 224 pp. Pbk. US\$19.99.

What happens when two different worldviews, each of which is comprehensive or all-embracing in scope and makes unique claims about the nature and content of ultimate reality, come into conflict? For Christians, such an occurrence is an opportunity for a missional encounter, according to Michael Goheen and Craig Bartholomew. Their book, *Living at the Crossroads*, essentially narrates the encounter between two such worldviews—that of the Christian tradition and that of late modern culture—and leads the reader to reflect theologically on the background (historical and philosophical), nature, and significance of that encounter for Christian existence in the world today. Perhaps a key representative passage summarizing the general thrust of the book is the following:

God’s people living at the crossroads are engaged in a missionary encounter where two ultimate and comprehensive stories—the biblical story and the cultural story—collide. If we believe that the gospel offers the true story of the world, and are therefore committed to shaping our lives by it, then we will indeed engage with the cultural story being lived out around us (131).

The stated purpose of the book is to get undergraduate students and church members excited about the scope of the gospel and the breadth of their own callings. The authors write in the spirit of Walsh and Middleton’s *The Transforming Vision*, a book that they regard as important and helpful but unfortunately

now outdated (published in 1984) and insufficient in its treatment of “the dynamic of contextualization” (xv). While several other books covered in this essay tend to apply particular aspects or ideas of a Christian worldview to present issues in scholarship (almost in a deductive sort of way), *Living at the Crossroads* makes the important point that a “Christian worldview” is not a static system but is always formulated and expressed within a particular context and is defined, in part, by its awareness, understanding, and engagement (even conflict) with other competing contemporary worldviews. Fleshing out and situating this general description of the main theme, in their preface the authors list five important emphases of the book. First, they stress that Christianity involves a personal relationship with God through Jesus Christ. This is fundamental to any worldview that claims to be Christian. Second, the gospel as recorded in the Scriptures is as broad as creation. In other words, it addresses humans as whole beings living in a reality in which the natural and the spiritual intersect and influence each other. Christ draws people to himself and renews them spiritually but also redirects and sends them into the world to live out the reality and implications of a redeemed life. Third, they insist that “worldview” is a useful term even though it is limited. Aware that many in a postmodern cultural setting are skeptical or even hostile toward the concept of “worldview” (and that their criticisms need to be heard and appreciated), they nevertheless believe that the term is still useful. Fourth, they suggest that recent insights from the burgeoning study of mission can immeasurably enrich worldview studies. This particular insight concerning the deep interconnection between missiology on the one hand and worldview analysis and encounter on the other is one of the most unique and potentially fruitful contributions *Living at the Crossroads* makes among the other books reviewed in this essay. Finally, Goheen and Bartholomew stress that worldview studies must be increasingly ecumenical in recognition of the rich diversity of the Christian tradition.

The book’s first two chapters make the case that all of human life is shaped by some kind of story. This is obviously the case for Christian life, which is shaped and framed by the biblical

narrative. However, it is equally true of modern Western culture, which is guided by its own story about who we are and where we came from. The story or stories that define a person's life at the deepest level form the pre-critical foundation or basis of that person's worldview. A worldview is "an articulation of the basic beliefs embedded in a shared grand story that are rooted in a faith commitment and that give shape and direction to the whole of our individual and corporate lives" (23). Thus, a Christian worldview is an expression of the basic beliefs embedded in the narrative of Scripture that are rooted in faith in the God of Scripture, revealed most completely in the person of Jesus Christ, and that shape and direct Christian life. The modern worldview, by contrast, expresses the basic beliefs embedded in the modern narrative of progress and freedom through human effort and reason (8). Goheen and Bartholomew suggest that these two stories are radically incompatible and, therefore, that Christians find themselves at a crossroads between two fundamental worldviews. In the chapters that follow, the authors spell out in more detail what they mean by "biblical worldview" and "modern Western worldview" by first exploring the "creation, sin, restoration" contours of the biblical narrative (in chapters 3–4) and then by tracing the roots and key developments of the modern Western story (in chapters 5–6). Chapter 7 focuses on four significant factors that are presently shaping the plot and trajectory of the modern Western story, including postmodernity, consumerism and globalization, the renaissance of Christianity, and the resurgence of Islam.

In their final chapter, Goheen and Bartholomew argue that the Christian gospel must be incarnated in every sphere of life. To begin to explore the implications of this assertion, they select six prominent areas in contemporary life and reflect on how a Christian worldview might be expressed within them. These six areas are business, politics, sports and competition, creativity and art, scholarship, and education. For example, in their discussion of Christian worldview and scholarship, they offer three proposals concerning the relationship between Scripture and the scholarly endeavor (163–64). First, Scripture offers the true story about the meaning of our lives and the calling within which scholarship is

conducted. Christian scholars can pursue their work within the context of living in a greater story, serving a greater kingdom, and working toward greater purposes guided by ultimate values. Second, scholars can elaborate on the significance of the biblical categories of creation, fall, and redemption for their scholarship. Third, Scripture reveals important themes and norms to guide the scholar, for example by critiquing ideology, reductionism, and materialism, and by promoting wholeness and justice.

With regards to Christian worldview and education, Goheen and Bartholomew note that modern university education operates within a basic narrative that assumes Enlightenment ideals of progress, critical reason, individual freedom, and benevolent change. However, postmodern criticism has deconstructed this story of civilized progress, skeptically casting it in doubt, with the result that modern mass education has lost a central dimension of its reason for being (166). It now has no unifying center, no shared understanding of its purpose and mission, and no way of rationally adjudicating between competing values. A Christian approach to education in the contemporary scene must articulate a clear vision, goal, and *telos* for education in order to evaluate and improve upon it. This cannot be achieved by scholars who simply do their scholarship under secular assumptions and then apply Christian sentiments and ideas—perhaps in the form of moralisms, biblical object lessons, or a pseudo-scientific Creationism—as a sort of dressing or icing on the cake (Goheen and Bartholomew call such an approach “*settling for*” Christian education). Rather, Christian scholars must first develop and then work from a distinctive and comprehensive Christian philosophy that challenges secular humanism and affects the basic purposes and goals of education, as well as its curricula, pedagogy, evaluation, and leadership (they call this “*aiming for*” Christian education).

Among the books reviewed in this essay, *Living at the Crossroads* is unique in its emphasis on the character of Christian scholarship as a form of witness. This is not to say that scholarship is simply a platform and pretext to be “used” in (perhaps clichéd forms of) evangelism. Rather, it comes from a recognition that the good, true, and beautiful life is one that

resonates deeply with ultimate reality, that different and often opposing worldviews operate on the basis of their assumptions about this reality, and that the Christian story as revealed in the Scriptures uniquely tells us the truth about the nature of reality and our place in it. According to Goheen and Bartholomew, “Scholarship, like all other aspects of human life, is on the field of battle between the kingdom of God and the kingdom of darkness. Both powers vie to shape and direct scholarship for their own ends. This is a vital place for Christians to be involved in culture” (165). Thus, when Christian scholarship comes into contact with scholarship operating from within the assumptions of other worldviews, whether religious or secular/materialist, it discovers an opportunity for missional engagement. It understands its own contribution within the context of a larger “kingdom” vocation. It interprets “the facts” within a different and sometimes more comprehensive framework. It employs reason within a “more inclusive rationality,” as Lesslie Newbigin once put it.⁴ And it directs its implications and applications toward different goals in accordance with a different vision of what it means to be a human being, created in the image of God and made for loving and just relationships with God and others.

Norman Klassen and Jens Zimmermann. *The Passionate Intellect: Incarnational Humanism and the Future of University Education*. Grand Rapids: Baker Academic, 2008. 208 pp. Pbk. US\$22.00.

While *Christian Worldview and the Academic Disciplines* (Downey and Porter) places its focus on exploring Christian worldview with respect to specific disciplines, and *Living at the Crossroads* (Goheen and Bartholomew) focuses on the missionary encounter between Christian and other worldviews, Klassen and Zimmermann’s *The Passionate Intellect* discusses the relationship between Christian faith, worldview, and scholarship from a philosophical-historical perspective. The book is intended for Christian university students, but is also offered as “a guide

4. Newbigin, *Foolishness to the Greeks*, 53.

to the intellectual culture of the modern university” (9). It celebrates the initial intent of universities, which was to produce exemplary human beings who were good citizens with character, wisdom, and discernment for the betterment of society (14). However, it laments that the contemporary university betrays a loss of purpose and integration (evidenced by disciplinary fragmentation), lacks any underlying shared foundation, and is moving increasingly toward a consumerist conception of education (14–15). By and large, the contemporary university has adopted the assumptions of Enlightenment humanism, and as a result it has inherited two major shortcomings. First, its self-identity as and aspiration toward being tradition-free and value-neutral (dispositions now exposed as being modern illusions) have left it ideologically naïve and vulnerable to materialistic pragmatism. Second, postmodern critics have contested its excessive confidence in human reason as being problematic. In light of this, Klassen and Zimmermann propose an alternative approach called “incarnational humanism,” which articulates and works from a richer and deeper purpose for university education. They argue that “beyond the university’s important role of providing career options and job skills lies the mandate to critical reflection on what constitutes a good career and a good life” (17). As a crucial part of this objective, university education should help students reflect on and consciously shape their worldview, which is the “set of fundamental beliefs through which we view the world and our calling and future in it” and which is deeply rooted in our tradition, culture, time, and history (17). The argument of the book proceeds by way of a philosophical-historical narrative followed by a proposal for moving forward. It first narrates, in several chapters, the origins and loss of an integrated and holistically humanist approach to education—from the beginnings of the university and medieval humanism at the time of Aquinas, through the Enlightenment and modern forms of humanism, into post-Enlightenment and postmodern critiques of modern humanism. In the final two chapters it proposes as a solution “incarnational humanism,” and then concludes with some final thoughts and implications for Christian scholarship and education.

In chapter 1, the authors pose the question “Can Christians think?” and answer it in the affirmative, noting that all knowledge is formed within a tradition and that human self-knowledge requires some transcendent reference point to give meaning to individual human experiences. They also suggest that the church can play a decisive enabling role in intellectual formation, because it provides community (which encourages us to think beyond ourselves), regularity, discipline, historical continuity, and wisdom gleaned from its past and present. Chapter 2 outlines the beginnings of the modern university and its grounding in “medieval humanism.” The authors draw insights from Aquinas (who exemplifies a holistic, unified approach to knowledge) and Aristotle to explain what they mean by medieval humanism. This perspective combined an interest in the dignity of human nature with the dignity of nature itself. It grew out of a fundamental commitment to the tenets of the Christian faith being worked out systematically and holistically. Medieval humanism thus envisioned education as something that forms and equips persons to contribute meaningfully to a Christian society. In practice, education emphasized the role of reason and the intelligibility of the universe, combined with an intrinsic interest in and wonderment about the natural world.

Chapters 3 through 9 chart the evolution of humanism and its continuing impact on the university. Chapter 3 describes the transition from medieval humanism to “literary humanism” in the early modern period (1400–1600). Literary humanism emphasized the humane study of ancient literature and rhetoric and stressed practical relevance over the rigid formality of Aristotelian scholasticism. It encouraged scholars to engage original sources in the original languages and to think for themselves rather than relying on systematic treatments and commentaries of the learned authorities. The perspective of education in this era was that reading good (i.e., classical) books produces good people. Chapter 4 explains the rise of “secular scientific humanism,” from its origins in Bacon (inductive empiricism) and Descartes (deductive rationalism) to its culmination in Hobbes, whose unique combination of science and humanism (his scientific approach to politics) made scientific reasoning

especially persuasive. This paved the way for education to be conceived as applying proper methods to gather and compile *facts*, rather than to shape and form *people*. Chapter 5 explores the Enlightenment, encouraging readers to appreciate both its contributions and limitations. It recounts how dualism, which it identifies as the main problem of Enlightenment thinking, became the fundamental way that people began to experience reality. Education in this context promoted the freedom and courage to think for oneself, without the restraints of tradition and authority. Chapter 6 describes the birth of the humanities as (originally) a Christian critique of the Enlightenment's conception of reason and truth. A key figure of this development was Giambattista Vico (1688–1744), who challenged Descartes's definition of true knowledge as mathematical certainty and proposed that a more participatory and personal form of knowledge is foundational for the human sciences. Klassen and Zimmermann suggest that Vico's insistence upon the historical nature of human knowledge anticipated the postmodern turn toward the linguistic embodiment of reason. Chapter 7 surveys key secular criticisms of Enlightenment humanism, including Nietzsche (critique of morality, universals), Marx (critique of economic ideology), Freud (critique of the "self"), and Heidegger (critique of subject-object dualism and stress on the interpretive quality of truth claims). The cumulative effect of such thinkers was to refute Enlightenment dualism and challenge the assumption that scientific knowledge is superior to other forms of knowledge. Chapter 8 explores postmodern humanism, especially as it appears in Gadamer and Levinas, which resists totalizing structures and concepts on ethical grounds. According to Gadamer, tradition and self-knowledge can help free us from Enlightenment dualism. Education is meant to serve self-knowledge, which takes place as one encounters the views and traditions of others. According to Levinas, we discover in the Bible the true nature and character of humanism as something that proceeds from the concept of human dignity and takes the form of responsibility toward one's neighbor. For Levinas, education (and scholarship) should serve the welfare of one's neighbor. Chapter 9 describes what the authors believe to be an unfortunate result

of postmodernism, namely postmodern antihumanism, which holds deep suspicion toward all metanarratives including notions of selfhood or human nature. Klassen and Zimmermann note that postmodern antihumanists do not regard the absence of meaning and purpose as a tragedy but as something to be celebrated. For example, the dissolution of any notion of human nature is liberating because it allows one to invent and shape one's own identity. This has led to the present crisis in university education, in which there is no common understanding of the purpose of the university or agreement on the goals of education.

Chapter 10 and 11 present and explicate the main thesis of the book, that "only the incarnation enables a recovery of humanism as the heart of university education because the incarnation allows us to retain the best elements of the greater humanist tradition *and* of its postmodern critics without repeating their shortcomings" (147). The authors claim that incarnational humanism grounds claims to human dignity, the dignity of nature, and the interpretation of truth without leading to either totalization or fragmentation (holding both sameness and difference, the one and the many, in tension). Moreover, it provides a deeper and more comprehensive purpose for education, which is "to proclaim and celebrate the affirmation of the human and of nature that is offered in the life, death, and resurrection of Jesus Christ" (161). It emphasizes the intrinsic worth of nature and of human beings (guarding against materialism and pragmatism), the role of self-discipline, and the pursuit of education and scholarship within the framework of God's restorative and redemptive purposes and work. With its holistic and coherent view of the meaning and *telos* of human life within God's creative and redemptive activity in all spheres, it promotes integration, interdisciplinarity, the intrinsic pursuit of knowledge (by *students*, not customers) in cooperation and partnership with all who seek truth, and the necessity of robust and faithful thinking for authentic Christian identity and vocation.

Kelly Monroe Kullberg, ed. *Finding God at Harvard: Spiritual Journeys of Thinking Christians*. Downers Grove, IL: InterVarsity Press, 1997. 375 pp. Pbk. US\$18.00.

Most books that discuss the integration of Christian faith and worldview with academic scholarship tend to focus on issues concerning truth and knowledge (metaphysical, epistemological, etc.) in a pluralistic culture. *Finding God at Harvard* does this too, but in a more personal and holistic way that portrays scholars as real people who are on a journey seeking meaning, purpose, love, and belonging. Consequently, Kullberg portrays the current academic impasse not only as a crisis of scholarly purpose and direction, but also as a human crisis with vast moral implications. She writes,

Education has been severed from a lifeline, and confusions of identity and belonging, of ethics, and of purpose are evident. We see the outcomes of addictions, sexually transmitted diseases, crime, depression, and even suicide. Ideas have consequences. In our cynical, demoralized and postmodern moment, the pain is acute . . . Souls are reduced to bodies. Minds are reduced to brains. Consciences are reduced to political polls. We witness the gradual suicide of secular cultures that no longer drink from the Wellspring of life (13).

Finding God at Harvard aims to speak hope into this context by offering a different vision of what the academic vocation might look like—a “uniquely coherent, personal, and hopeful response to the emptiness of the modern and postmodern university” (14).

What makes the book unique among the others reviewed in this essay is that it is less a treatment of the *subject of* integrating Christian worldview and scholarship than it is a *demonstration* of what such integration actually looks like when real people experience it and live it out. Rather than providing a theoretical analysis of the issues, or a practical explication of the disciplines, it instead narrates the personal stories and testimonies of forty-two Harvard faculty members, alumni, and prominent guest speakers who, in their search for truth (*veritas*), have encountered God and found renewed significance for their vocation.

The book is therefore “an exploration of the possibility, unity, and beauty of truth, as gracefully revealed in these lives” (347). This rich collection of narratives and testimonies includes accounts from people as diverse as Robert Coles, Glen Loury, Aleksandr Solzhenitsyn, Nicholas Worterstorff, Lamin Sanneh, Owen Gingrich, Charles Malik, Mother Teresa, and many others.

The book begins with a brief introduction that recounts the original purpose and values of Harvard, with particular emphasis on its Christian foundations as captured by its early mottoes of *Veritas* (Truth, 1643), *In Christi Gloriam* (To the Glory of Christ, 1650), and *Christo et Ecclesiae* (For Christ and the Church, 1692). Kullberg observes that, sadly, present day Harvard is disconnected from its roots and as a result it suffers a lack of centeredness, meaning, and hope. *Finding God at Harvard* seeks to address this lack, however Kullberg is careful to point out that the intention of the book’s contributors is not to revert Harvard to a past ideal, but genuinely and earnestly to “raise and explore honest questions of our lives and times”—deep questions about truth, meaning, and life—from a profoundly Christian viewpoint. The rest of the book is divided into ten chapters, which organize the narratives under ten respective subject headings. These include (in order) “Questions and Turnings” (five testimonies), “A Crisis of Meaning, and the Need for Change” (four testimonies), “Finding Hope, Health, and Life” (five testimonies), “The Recovery of Love, Family, and Community” (four testimonies), “Pluralism and the Global Gospel” (four testimonies), “Money, Race, and the Gospel of Mercy” (four testimonies), “Government and the Gospel of Justice” (three testimonies), “Science, Technology, and the Earth” (four testimonies), “Renewing Education: A Light in the Yard” (four testimonies), and “Veritas, Hope for the Twenty-First Century” (four testimonies). *Finding God at Harvard* concludes with an epilogue by Kelly Monroe (Kullberg), in which she shares her own story of her experiences at Harvard and the emergence of the Veritas Forum.

Finding God at Harvard would make an excellent supplemental text in a course on Christian worldview (or a course on apologetics). It is clear, readable, interesting, and

presents a compelling picture of the scope and coherence of a Christian worldview for life and scholarship. Though probably not a stand-alone text, it would aptly complement a primary course text by showcasing real people who exemplify in their life and work the key ideas, theories, and trends that most textbooks address only theoretically. The book would also be of interest to university students who want to explore the relevance and fruitfulness of Christian faith for academic study and activity.

Concluding Recommendations

Each of the books reviewed above makes a unique contribution and has strengths and weaknesses relative to the others. Selection of a course text will depend on the nature and scope of the course being taught. For an undergraduate course on Christian worldview, I recommend one of the following two options. The first option is to use Downey and Porter's *Christian Worldview and the Academic Disciplines*. Professors might have all students read the Prolegomena section and then have each student select one disciplinary chapter about which they will either write a paper or make a presentation to the class. A second option is to include two mandatory texts, my own preference being Goheen and Bartholomew's *Living at the Crossroads* and Kullberg's *Finding God at Harvard*. For a graduate (i.e., seminary) course on Christian worldview, I recommend using the latter two books plus Klassen and Zimmermann's *The Passionate Intellect*.

Books for Professors and Scholars

This section reviews three books that are intended to assist Christian professors and scholars as they seek to integrate their faith and worldview with their teaching and academic work in a manner that honors the integrity of both. They will deepen the Christian professor's understanding of the history and development of education in North America, the relation of faith and scholarship within that setting (historically and presently), and how to cultivate the theoretical tools and practical skills necessary to pursue their vocation effectively and with deep satisfaction.

Douglas V. Henry and Michael D. Beaty, eds. *Christianity and the Soul of the University: Faith as a Foundation for Intellectual Community*. Grand Rapids: Baker Academic, 2006. 192 pp. Pbk. US\$24.99.

This book probes the potential of reflective Christian faith to unify the intellectual life and culture of the university. Its intended readership is primarily scholars and leaders of Christian universities and colleges, with the goal of inspiring them to envision their academic vocation within a broader project of cultivating an intellectual Christian community. The writing of *Christianity and the Soul of the University* was occasioned by a conference at Baylor University in 2004 that explored theologically the relation of Christian faith to the church-related university. Ten different Christian scholars discuss relevant topics under this theme, each contributing a chapter to the book. The first section of the book, which addresses basic issues bearing on Christian intellectual community, includes chapters on the Word of God as the ground of Christian intellectual community (Richard B. Hays), the centrality of reasoned faith and respectful discourse (Jean Bethke Elshtain), a Christian approach to interdisciplinarity (John C. Polkinghorne), the impact and relevance of the global context for Christian education (Joel A. Carpenter), and Christian engagement with the broader intellectual community that avoids both retreat and accommodation (David Lyle Jeffrey).

Especially helpful are the chapters by Hays, Polkinghorne, and Carpenter. Hays makes the point that we cannot have any basis for intellectual *community* if we divorce scholarship from moral and religious views and commitments. He then proposes the New Testament book of First John as a model for Christian intellectual community. In particular, Hays explicates its depiction of *koinōnia* and argues that the coherence of human community depends on the Logos embodied in Jesus Christ. Polkinghorne makes a case for interdisciplinary scholarship on the basis of the unity (but not homogeneity) of knowledge and the “deep order and structure of the physical world in which we live” (50).

He argues that from a trinitarian perspective, disciplinary specialization can be reconciled with the unity of knowledge. He then proceeds to suggest, from his own field of science, some ways in which ultimate questions of meaning and faith (“limit questions” or “metaquestions”) arise within particular academic disciplines, even though their answers transcend the confines of the disciplines themselves and hence invite broader conversation. Carpenter offers some provocative insights about how the shifting center of global Christianity (from the North and West to the South and East) might change the focus and concerns of Christian scholarship, due to the emergence of radically different perspectives on what the pressing issues are (i.e., no longer those of a secular, critical West). He suggests five implications, including the decentering of (Western) Christian humanism, a need to understand the desecularization of the world, a shift in worldview confrontation from Christian belief versus unbelief (atheism, agnosticism) to rival spiritualities, a need for renewing and reforming the academy, and a relocation of Christian scholarship that involves resisting intellectual imperialism and promoting relationships with other cultures.

The second section of the book, which identifies and discusses vital practices for forming Christian intellectual community, includes chapters on delight as an alternative to doubt (Susan M. Felch), hospitality as an alternative to tolerance (Aurelie A. Hagstrom), the place of conflict and commonality (Steven R. Harman), moral integration (Daniel Ross and Mark L. Sargent), and vocation in higher education (Daniel H. Williams). The chapter I find most illuminating is Felch’s treatment of hospitality. Felch contends that the Christian practice of hospitality leads to the cultivation of stronger and more faithful ways of understanding and pursuing academic freedom, faculty hiring, and student life policies. It thus provides a fruitful and more honest approach to intellectual community and engagement than do secular alternatives. In particular, Felch commends hospitality as a radically different and compelling alternative to the secular “virtue” of tolerance. This is because mere tolerance is unable to sustain communities or conversations in moments of intellectual, moral, or religious crisis. Moreover, an ideology of

tolerance tends to trivialize what is most important to people, and thus operates in “entertainment” mode (it distracts from deeper engagement over real questions and problems). In contrast, Christian hospitality is incarnational, morally attuned, and prompted by a commitment to truthfulness in word and deed as it brings concrete (not merely imagined) strangers together in rituals of peaceful engagement.

Richard T. Hughes. *The Vocation of a Christian Scholar: How Christian Faith Can Sustain the Life of the Mind*. Grand Rapids: Eerdmans, 2005. 181 pp. Pbk. US\$16.00.

The Vocation of a Christian Scholar by Richard Hughes is a must-read for anyone seeking to integrate their faith, teaching, and scholarship at a profound level. Its content is thought-provoking and instructive and yet the book also has a deeply personal and authentic tone, as the author shares from his own life his struggle to define what it means to be a Christian scholar. What is especially helpful about *The Vocation of a Christian Scholar*, and what makes its contribution unique, is its formative (not just informative) character. While it addresses and interacts with academic ideas, themes, and methods, it is much more concerned with the formation of Christian scholars as people who demonstrate both personal and vocational integrity. Hughes contrasts his approach with that of George Marsden (*The Outrageous Idea of Christian Scholarship*), suggesting that while Marsden explores the ideal of Christian scholarship (the product) Hughes explores the vocation of the Christian scholar (the person). He does this by posing and then reflecting upon two key questions. The first is “How can I bring my identity as a Christian and my identity as a scholar and teacher into sync with one another, and thereby embrace a holistic and consistent vocation?” The second is “How can the Christian faith sustain the life of the mind?” (xvi). Hughes concludes that in order to be an effective teacher and scholar, one’s academic work must proceed from a deep-seated sense of vocation. This sense of vocation flows from a strong identity at the core of one’s being, which informs and integrates every other aspect of one’s life.

The book contains many insightful discussions, three of which I will highlight briefly. In the introductory chapter, Hughes addresses the question of whether the Christian faith can sustain the life of the mind. He argues persuasively that the Christian faith has certain intrinsic qualities that make it fruitful for scholarship. He stresses that these qualities demonstrate that one does not teach or engage in scholarly activity *in spite of* one's Christian faith, but *on the basis of* it. He writes,

Precisely because I am a Christian scholar, I seek to maintain an open classroom in which my students can raise any questions they wish. Precisely because I am a Christian scholar, I seek to nurture in my students a hunger and thirst for truth. Precisely because I am a Christian scholar, I encourage my students to critically assess not only the perspectives of others, but their own perspectives as well. And precisely because I am a Christian scholar, I encourage my students to approach their studies with imagination and creativity (7).

Hughes credits Christianity with forming him to be this kind of scholar because intrinsically (i) it commits us to a rigorous and disciplined pursuit of truth, (ii) it entails genuine conversation with a diversity of perspectives and with worldviews different from its own, (iii) it involves critical thinking as Christian scholars seek to analyze and assess the various worldviews and perspectives they study, and (iv) it involves intellectual creativity. In addition, Christian faith provides a powerful motivating force for learning and teaching, namely the earnest desire to know God by studying the creation that God made and sustains.

One of the problems in the contemporary setting, however, is that many Christian scholars have not learned how to think *theologically* about the meaning of the Christian faith. Hughes laments that many scholars, though highly educated, remain at a Sunday School level of theological literacy (6). As a consequence, they either struggle to relate their faith to their academic life and work at all, or they maintain a dichotomous separation of faith and learning such that their overall vocation lacks coherence and consistency. This brings us to a second important contribution of Hughes's book, namely his discussion in chapter 4 of the power of Christian traditions. Hughes explores four

theological traditions in order to demonstrate the richness of the historic Christian faith, as well as to draw implications for scholarship that he has learned from particular traditions within it. In the first tradition, Roman Catholicism, Hughes finds a rich intellectual heritage that emphasizes the sacramental nature of learning (we come to know the Creator, at least in part, by studying his creation), the importance of maintaining diversity within unity, and the communitarian nature of redemption (we are all in this together). The Reformed tradition, according to Hughes, aims to bring all of human life and culture under God's sovereign lordship. It has many strong insights, including its introduction of the notion of a Christian worldview, its conviction that all truth is God's truth, its integration of faith and learning, and its notion of common grace and corresponding critique of secularization. Hughes appreciates the Anabaptist tradition for its stress on holistic living and ethics (which he feels balances the cognitive and intellectual Reformed approach). Moreover, Hughes has learned from the Anabaptist tradition's origins in dissent (its ability to rock the status quo), its exhortation to abandon self to serve others and to abandon nationalism in favor of a broader world citizenship, its extraordinary basis as a story-formed or narrative community for critical thinking, and its stress on humility. Finally, Hughes commends the Lutheran tradition for Luther's insistence upon human finitude and for Luther's notion of paradox (e.g., theology of the cross, two kingdoms, etc.). Hughes stresses both human finitude and the paradoxical nature of scholarship in his own approach to teaching, to which we now turn.

According to Hughes, the professor's job is not to give students predigested answers, but to inspire wonder, awaken imagination, and stimulate creativity, so that both teacher and students together begin to ask questions about meaning, good and evil, God, life, and death. To do this, a professor must teach with passion for her subject, aiming to awaken not just minds but feelings and emotions as well. Hughes makes it a point never to "preach" to his students, but he does credit the Christian faith when students find his classes stimulating and is open to discussing the ultimate questions from his own Christian

perspective when such questions arise. He explains, “Once the students know *who I am* and *where my deepest commitments lie*, they have a context for understanding everything that goes on in my classroom” (102). He aims to be a Christian professor in the same way that Madeleine L’Engle is a “Christian” writer. Hughes quotes L’Engle favorably:

[I]f she is truly and deeply a Christian, what she writes is going to be Christian, whether she mentions Jesus or not. And if she is not, in the most profound sense, a Christian, then what she writes is not going to be Christian, no matter how many times she invokes the name of the Lord (Madeleine L’Engle, quoted on p. 75).

Hughes points out that although L’Engle shuns the label “Christian writer,” she fills her books with wonder, raises questions and reflects on their meaning, stimulates our creativity, and asks us to ponder the meaning of life and of God. Thus, in Hughes’s estimation she “turns out to be a Christian writer of the highest order,” one full of paradox.

According to Hughes, the first teaching objective is to help students develop an appreciation for human finitude, which heightens one’s awareness of limits, the ambiguities of the human situation, and even the inevitability of death. The issue of finitude is one that Hughes finds especially enlightening for students. He argues that by helping students acknowledge their finitude, teachers may (i) prompt them to give serious consideration to the reality of God, (ii) free them for a healthy skepticism, (iii) prepare them to take seriously the finitude of others, and (iv) preserve their integrity and protect their freedom to make religious discoveries for themselves. When it comes to discussing Christian answers to the ultimate questions, Hughes argues that we must find ways to extol the values of the upside-down Kingdom of God. To do this, he suggests that professors build units into their courses that lead students to consider and identify with the plight of the poor, the oppressed, and those who are generally objects of neglect or discrimination. For Hughes, part of the goal of education from a Christian perspective is to motivate students to become agents of peace and justice in the world.

In sum, Hughes contends that good scholarship from a Christian basis takes seriously human finitude and the ambiguities of the human situation, is conducted in the service of humanity (not content simply to serve its own agenda), and possesses a healthy skepticism that raises questions and doubts the legitimacy of easy answers. Moreover, Christian education is profoundly paradoxical, because it is radically committed to discipleship to Christ but also simultaneously to diversity, pluralism, and genuine academic freedom, all of which *is grounded in* a Christian vision of reality not *in spite of it*.

Harry Lee Poe. *Christianity in the Academy: Teaching at the Intersection of Faith and Learning*. Grand Rapids: Baker Academic, 2004. 208 pp. Pbk. US\$23.00.

Harry Lee Poe offers perhaps the best theoretical and analytical treatment of the relationship between scholarship and the Christian faith. It is essential reading for any Christian professor who wants to understand and effectively engage the contemporary academic scene, whether she or he teaches at a Christian or a secular university. The problem that Poe wishes to address and challenge is what he calls the strange silence of Christians who teach in higher education (13). This problem is obvious within the secular setting, where professors fear that they will not be taken seriously, and perhaps even marginalized, if they disclose their faith. However, Poe notes that even in Christian settings professors are often surprisingly hesitant to connect their faith to their scholarly work and teaching. In light of this, Poe offers his book as an attempt to help people go about “thinking Christianly” in relation to their discipline (14). Like C. S. Lewis, whom Poe admires, he does not advocate an “add Jesus and stir” approach, which imports into a subject theological issues or ideas that are not already present. In contrast, he suggests that a major part of the task is learning to recognize faith issues when they arise from within the subject matter itself. A second task is to uncover and challenge unexamined biases that are common within a particular discipline but not foundational to it. As Poe puts it,

This book hopes to expose those most critical issues of faith that form the very substance of the academic disciplines. It also challenges readers to distinguish philosophical and other biases that may have been imported into their disciplines but are not intrinsic to those disciplines (14).

The book opens with some personal reflections based on Poe's experience of the approach to religion in higher education (chapter 1). It then proceeds to analyze and explain the contemporary academic scene, beginning by surveying the general religious spectrum in higher education in chapter 2. In chapter 3, Poe identifies the key challenges of relating faith to scholarship in higher education. In chapter 4, he discusses issues raised by the shift from modernity to postmodernity. Chapter 5 articulates a basic Christian worldview that is intended to avoid the problem of denominational fragmentation and divisiveness (one akin to C. S. Lewis's notion of "mere Christianity"). Chapter 6 offers some exploratory and suggestive connections between key Christian concepts and doctrines (e.g., the *imago Dei*, the kingdom of God, the doctrine of creation, eschatology, etc.) and specific academic disciplines. Poe considers in chapter 7 what fruitful interdisciplinary dialogue might look like for a Christian scholar. In chapter 8, he proposes a way for scholars working in particular disciplines to raise critical questions that lead to broader and more ultimate kinds of questions and issues. He concludes in chapter 9 with some final remarks and suggestions.

While the entire book is worthy of careful reading and reflection, and its various sections are bound to attract and inform different readers, two chapters are especially illuminating. The first is Poe's examination of the religious spectrum in higher education (chapter 2). This chapter examines the tumultuous relationship between faith and scholarship in the contemporary academy, surveying both its historical development and the key issues presently being debated. Poe's discussion is rich, fair, persuasive, clear, and employs several helpful models, typologies, and other comparisons as effective heuristic devices that sharpen his analysis. He compares and contrasts various types of educational institutions that have formal ties to religion, including the private college, the Bible college, the church-related

college, and the Christian liberal arts college. He then examines more closely how different institutions approach the religious dimension by using a three-fold classification of truncation, co-existence, and integration. Next, Poe discusses three other approaches to comparing and classifying schools, including distinction by institutional ethos (rationalist, credentialist, maturationalist, moralist), the evolutionary model (the movement from an old-time or classical framework, to a modern two-spheres Kantian division of knowledge, to full secularization), and the denominational approach. Overall, Poe argues in favor of an integrated approach to relating faith and scholarship. On the basis of research studies, he argues that the critical factor contributing to such integration is having the right kind of faculty: “More than the formal ties to a denomination, the policies of the board, or the initiatives of the president, the extent to which students ever see any relationship between God and what they study depends on the faculty” (49). This finding underscores the deep personal influence that professors have on their students, and thus also (for Christian colleges and universities) the importance of employing professors who exemplify and model a profound integration of faith and scholarship.

Poe’s discussion of how to integrate faith and scholarship in chapter 8 is also very helpful. After briefly considering and rejecting two alternative approaches, including what he calls the “devotional approach” (in which academic work provides “object-” or “life-lessons” to illustrate biblical truth, such that neither faith nor scholarship really informs the other) and the “over-under approach” (in which either faith or scholarship stands over the other and determines its content, as occurs for example with Creationism and Materialism), Poe proposes his own “critical engagement approach.” Critical engagement involves discovering the presence of faith issues latent within the academic disciplines themselves. This process of discovery requires that scholars ask critical questions, which is a skill they acquire through genuine and inquisitive conversation with others. Within a classroom setting, professors could first raise such questions within the confines of their discipline, and then invite broader conversation to include other perspectives. For

example, the question “what does it mean to be human” can be addressed within a specific discipline (e.g., natural science, social sciences, arts and humanities) yet it also invites broader reflection and discussion, which the Christian professor should stimulate and encourage. In the context of a Christian university, professors have the liberty to raise more direct questions that bring Christian worldview into contact with particular subjects.⁵ Another way for Christian professors to raise critical questions is to expose the presuppositions and assumptions embedded in the theories and methodologies prevalent in their discipline. In fact, Poe asserts that it is the *responsibility* of Christian scholars to offer their discipline a critique of its prevailing assumptions. Christian scholars must therefore acquire the necessary philosophical tools for raising such critical questions and observations. One way they can do this is by familiarizing themselves with the work of scholars who write philosophically about their discipline (for example, scientists should be aware of the key issues in the philosophy of science). Throughout the chapter Poe gives several instructive examples that illustrate his proposal of critical engagement. He also directs the reader to other helpful resources for doing this kind of work.

Other Important Resources

This essay has reviewed several books with the aim of introducing Christian scholars and professors to some of the best resources currently available on the topic of Christian worldview and the academic vocation. It began by identifying books that professors might find helpful as textbooks for students in a course on Christian worldview. It then discussed three books that aim to equip and inform Christian scholars and professors themselves, by casting a vision for what it means to think and teach

5. For example: Biology: To what extent, if any, should genetic engineering be used to enhance human well-being? Economics: What is the relationship between the quest for profitability and the Christian call for compassion and justice? Poe provides a list of such questions (including these) in *Christianity in the Academy*, 159.

“Christianly” about one’s academic discipline and to serve the kingdom of God through one’s vocation while preserving the intrinsic integrity of one’s chosen discipline. I now conclude this essay by offering a list of other resources that readers may pursue at their own leisure according to their own interests. This list is by no means exhaustive, but it does provide several avenues that lead on to other resources and connections for further study and development.

*Organizations:*⁶

American Scientific Affiliation: a fellowship of men and women in science and disciplines that relate to science who share a common fidelity to the Word of God and a commitment to integrity in the practice of science.

Online: <http://www.asa3.org/>.

Journal: *Perspectives on Science and Christian Faith*.

Journal Online: <http://www.asa3.org/ASA/PSCF.html>.

Canadian Scientific and Christian Affiliation: exists for the purpose of investigating any area relating Christian faith and science and making known the results of such investigations for comment and criticism by the Christian community and by the scientific community. Online: <http://www.casca.ca/>.

Chuck Colson Center for Christian Worldview: The Colson Center presents a research, study, and networking center for growing in a Christian worldview. The Center provides opportunities for searching a wide range of documents and other materials, joining a learning community, acquiring materials for training others, networking with likeminded Christians, and staying abreast of the latest in Christian worldview thinking.

Online: <http://www.colsoncenter.org/wfp-home>.

6. Descriptions given here reflect or reproduce those posted on the internet on each organization’s web site.

C. S. Lewis Foundation: dedicated to advancing the renewal of Christian scholarship and artistic expression throughout the mainstream colleges and universities, and by extension, the culture at large. Online: <http://www.cslewis.org/>

Journal: *In Pursuit of Truth*.

Journal Online: <http://www.cslewis.org/journal/>.

Imago: Imago strives to affirm the artistic gift and find ways to encourage and facilitate creative initiatives in the arts that will make a contribution to Canadian cultural life. As a faith based organization its values are rooted in the Judeo-Christian tradition. Imago advocates an open but not uncritical engagement of social and cultural trends and promotes art that manifests both relevance and integrity.

Online: <http://www.imago-arts.on.ca/>.

Intervarsity Graduate and Faculty Ministry: its calling is to announce the good news and train disciples among the people who decide major world issues—professionals and academics working amidst the culture-shaping institutions of education, research, business, medicine, law, and government. Online: <http://www.intervarsity.org/gfm/>.

Regent College Marketplace Institute: The Institute is a public theology think tank that, through its research, publications, and activities exists to support and promote the transformational impact of the Christian faith throughout all aspects of modern life. It does so by engaging directly in the public marketplace of ideas and debate, and by equipping and envisioning Christians and churches in their varied vocations in society.

Online: <http://www2.regent-college.edu/marketplace/>.

Veritas Forum. Creates forums for the exploration of true life to inspire the shapers of tomorrow's culture to connect their hardest questions with the person and story of Jesus Christ. Online: <http://www.veritas.org/> (includes articles and lectures from leading scholars).

Other Journals Online:

Books and Culture: <http://www.christianitytoday.com/bc/>.

Christian Scholar's Review: <http://www.csreview.org/>.

Crux (Regent College): <http://www.regent-college.edu/crux/>.

First Things: www.firstthings.com.

Mars Hill Audio Journal: <http://www.marshillaudio.org/>.

Touchstone: <http://www.touchstonemag.com/>.

Books:

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Kullberg, Kelly Monroe. *Finding God beyond Harvard: The Quest for Veritas*. Downers Grove, IL: InterVarsity Press, 2006.

Marsden, George M. *The Outrageous Idea of Christian Scholarship*. New York; Oxford: Oxford University Press, 1997.

Moreland, J. P., and William Lane Craig. *Philosophical Foundations for a Christian Worldview*. Downers Grove, IL: InterVarsity Press, 2004.

Noll, Mark A. *The Scandal of the Evangelical Mind*. Grand Rapids: Eerdmans, 1994.

Plantinga, Cornelius Jr. *Engaging God's World: A Christian Vision of Faith, Learning, and Living*. Grand Rapids: Eerdmans, 2002.

Walsh, Brian J., and J. Richard Middleton. *The Transforming Vision: Shaping a Christian World View*. Grand Rapids: InterVarsity Press, 1984.

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