

"Renewing Integrity:
A Christian Worldview and Educational Practice"

*"Things fall apart; the center cannot hold."
W. B. Yeats, "The Second Coming"*

*"But the Christian... cannot split up his life into water-tight compartments.
The common denominator is to be sought in thought and practical living
in an integrated attitude to life."
Dietrich Bonhoeffer, Letters and Papers from Prison*

Introduction:

Of all the various temptations to which Christian men and women are regularly subjected, one in particular seems to go unnoticed all too often. Yet it is one of the most serious of all and just may be at the root of all the others. The temptation of which I speak is that of religious or spiritual compartmentalization. With multiple causes and effects, Christian believers of every stripe in every age are often inclined to restrict faith and its influence to the overtly spiritual areas of their lives such as church involvement and private devotions. But then they proceed to go about the real business of daily life on their own independently of God. For many, private life is, indeed, spiritually engaging. But faith quickly becomes irrelevant in that same person's public world. Such an individual draws a sure and certain line of distinction between what he or she considers to be sacred and secular. Religious pursuits are eternally significant to be sure, but all other activities are temporal in character. There is the church and there is the world — the Bible study and the Board meeting — but these two domains are kept in isolation from each other at a comfortable distance.

Compartmentalization is quite common, even among the deeply devout. And I am convinced that it is a temptation to which Christians who labor in the academy are particularly vulnerable. For a variety of reasons — and the pressures are very real — professors and administrators who are Christians are easily persuaded to check their faith at the campus gate or office door, to hide their light under their tweed coats or in their leather brief cases, and to go about their scholarly, pedagogical or administrative work on the same basis and in the

same manner as their non-Christian counterparts. Though such people may be active Christians on weekends and in private life, when it comes to the push and shove of their academic vocations, for the most part they function on a day to day as practical agnostics or atheists. Though they realize that Jesus is Lord over all, that Christian commitment is to be total, and that living out the faith is suppose to be a 24/7 affair, nonetheless, because the pressures within and without are so great, they succumb to the temptation of compartmentalization and simply jettison the faith in their culturally influential roles as scholars and professors. The cost of Christian consistency is just too high professionally. On the other hand, the cost of inconsistency may be even higher, for at the end of the day it amounts to serious hypocrisy and to a glaring lack of integrity.

This is the problem — the huge and challenging problem — I want to address in my talk today. I would like for us to understand the nature, kinds, causes, and consequences of a compartmentalized faith. I also want to respond to this issue from the vantage point of a biblical worldview, especially by focusing on the essential doctrinal elements that abrogate compartmentalization and establish a basis for Christian holism, with an emphasis on Colossians 1: 15-20.

But first I thought it would be interesting to take a look at this matter from the demonic point of view. It seems to me that compartmentalization has been one of the most effective strategies ever employed by the underworld to hamstring the Church's redemptive mission and to maintain control of the public square, including our colleges and universities and their students. If the demonic powers can establish compartmentalization (which I will also refer to as dualism) as a fundamental category of religious thought and life, and accordingly, if they can tempt and persuade Christians to limit the expression of their faith to their personal lives, then they have essentially achieved their goal. Eschewing compartmentalization and maturely grasping and applying a biblical worldview across the whole spectrum of life, including the life of the academy, is the last thing — the very last thing — evil spirits would want to ever happen. But that is exactly what this conference — The National Faculty Leadership Conference — is all about. At the heart of this gathering is a desire to investigate in a profound

way the theoretical and practical implications of a biblical vision of reality on the academic vocation. With this in mind, I thought: wouldn't it be interesting in the spirit of C. S. Lewis's *The Screwtape Letters* to write a new Screwtape letter in which Screwtape, as the veteran tempter and Undersecretary of the Infernal Lowerarchy, writes to the inexperienced enticer Wormwood about his "patient" who has chosen to attend this conference, and due to its potential influence, is in jeopardy of abandoning his compartmentalized Christianity and beginning to flesh out a biblical worldview across the whole of his life, including his life as a professor. What would Screwtape have to say to Wormwood about this situation and how to handle it? Here is what I think he might have to offer.

My Dear Wormwood:

I have just returned from our weekly meeting of the Infernal Lowerarchy* where before my peers I was utterly humiliated to report that that professor 'patient' of yours has registered for the National Faculty Leadership Conference in Washington, D.C. For hell's sake, how could you let that happen? He was supposed to go on a cruise holiday that week. You are on the verge of letting that man slip through your scaly fingers. At that conference they intend to discuss how they as professors can be salt and light for — uh, ugh — I can barely make myself say it — "Jesus Christ" in *our* academic fields and at *our* universities. They have lined up some of the most powerful speakers who successfully oppose our work to assist them in these matters. Even worse, they plan on discussing how a Christian worldview can impact the academy. They may, hell forbid, discover how the Enemy's word establishes a lucid vision for scholarship and teaching, not to mention student change and cultural transformation. This cannot happen!

As you might imagine, our Father below* is not pleased with these developments. He fears that the fragmented version of faith and life that we have successfully imparted to them through multiple avenues, including their own well-deceived seminaries and churches, may be undermined, not only in your patient, but also in others who attend this gathering. Consequently, he has told me to take immediate action, else the consequences will be unusually severe for both you and me.

You know very well that from the time of our cosmic takeover, our fiendish Father has inspired us with a shrewd vision of disintegration. The Enemy, who has a slight advantage over us as the Creator of the universe, has stamped His triune nature on the world He has made. All things reflect the unity and diversity of His own miserable character, and He wants those loathsome little replicas of Himself* to apprehend His creation as a "uni-verse" with its proper distinctions and overarching integrity. Our goal, however, has been to undermine this coherent vision of reality, pitchfork and tail. We have aspired in all things

everywhere to put asunder that which the Enemy has joined together, to halve the whole, to fragment and divide, to exacerbate the diversity and destroy the unity.

Various unconscious human recruits have served us admirably in promoting our lies. Slubgob* is famous throughout our kingdom for prompting both Plato's forms/world distinction and the dualism of the Gnostics and Manicheans, not to mention his success in adequately infecting the thought of that sexually repressed, neurotic bishop of Hippo with a residual neo-platonism. Triptweeze* caused these wonderful divisions to endure throughout the middle ages, with only a slight scare when that Dumb Ox Dominican synthesized Aristotle's philosophy with theology and reintegrated nature and grace. Fortunately William of Ockham's nominalism restored the separation which we have successfully used to "bedevil" Catholic thought and life ever since. Descartes and Kant contributed unwittingly to our covert cause to divide and conquer through their respective mind/matter and noumena/phenomena distinctions. The rise of idolized science (how we love to twist the Adversary's gifts!), especially in its evolutionary form (Zozezas' work on Darwin should be noted here), has undermined the notion of creation itself (next to redemption there is no more important doctrine for us to destroy), and made it certain that facts and values are forever severed. Marx, Freud, and Nietzsche, who by then required very little coaxing from us, took things the rest of the way home. How excited we were when the latter of this triumvirate — our favorite infidel — announced to the world that God was dead!

But our crowning achievement has been in the churches. Under the well-intended influence of their hoodwinked leaders, they actually believe our lies are the truth! They think they come out of the Bible. The silly, little Christians have confused creation with sin, and now they can hardly wait to evacuate the planet and head off to heaven where they think they really belong! How joyfully they sing, "This world is not my home, I'm just a passin' through." They promote heaven over earth, the spiritual over the physical, grace over nature, the soul over the body, the eternal over the temporal, faith over reason and so on. They see everything as essentially sacred or secular. They think that Christianity is its own distinct realm of life rather than a way of life for every realm. They separate their faith from the bulk of their lives, and even oppose Christ to their cultures. How proud they are of their resulting superspirituality, nicely ensconced in their cozy, well-fortified Christian ghettos! They have bought into our vision of disintegration! They are compartmentalists, *par excellence!*

As a result — and how delicious this is! — they put down all vocations except church-related vocations. They think Christians who become professors are backsliders! They have denied the goodness and value of the Enemy's creation. They despise their own bodies. They have abandoned cultural life and essentially turned it over to our control. They have seriously diminished the scope of human experience. Their mental framework enables them to find all the support they need for these false perspectives in the way they *misread* the Bible. How we have caused them to twist various passages like Matthew 6: 33, 2 Corinthians 4: 16-18, and Colossians 3: 1-2 to serve our deceptive ends! In short,

we have been able to enthrone a good, solid resounding lie at the center of their lives!*

To be sure, my dear Wormwood, we must maintain this compartmentalization, not only in the Christians' churches, but most certainly in their schools. After all, next to the church and also the family — our prime targets of subversion — their educational institutions are most influential in shaping their young. Here we got off to a slow start and took some early losses when many of their schools first began — cursed be Luther, Calvin and those damn Puritans! But thanks to our Department of Miseducation — Chairman Glubose* in particular — we have successfully recaptured them and are effectively using them for our own purposes. We have rendered these believers *bona fide* anti-intellectuals and pragmatists. We have convinced them of the alleged uselessness of academics. They are utterly blind to the reality that *ideas* are fleshed out in real life and have serious consequences. They never suspected that something as abstruse as “post-structuralism” could have any social influence, much less through such an unlikely outlet as MTV. We have also convinced them, like most of the world, that education is an objective, scientific, worldview-neutral enterprise. Hopefully their aversion to the life of the mind will keep them from recognizing that all aspects of scholarship, teaching and learning are grounded in a diversity of metaphysical assumptions, especially nowadays in the prejudices of naturalism. This kind of blindness makes education one of our most powerful weapons in destroying the tender faith of unsuspecting students. We already have their teachers in bondage to this falsehood.

Above all, we must keep the Christian convictions of students and teachers alike quarantined — compartmentalized if you will — from the real business of education. We will allow our Christian patients to be students and teachers, but we must not and cannot allow them to be *truly* Christian students or *truly* Christian teachers. They must pursue their respective tasks of learning and teaching just like their non-Christian counterparts. They must remain oblivious to the fact that their educational work is proceeding on the basis of non-Christian presuppositions and performed in service to the idols of the age. We must never let them recognize their essential spiritual infidelity in their academic work. We must never let them develop an integrated Christian perspective on their studies. Their Christianity and their educational pursuits must be kept in two separate spheres. Dualism must rule their lives. They must function daily as practical agnostics and atheists. Otherwise, our victories in this domain may soon end.

This is why I am so shocked that you, Wormwood, of all tempters, would allow your patient to attend this ridiculous conference. You know good and well that what they are espousing is diametrically opposed to what you and I believe in. We must seek to suppress its effectiveness as much as possible.

So, regarding your patient, I suggest you employ weapons of mass distraction to trip up your patient, say with the attractions of Washington, or with anxieties about matters back home, or with sexual preoccupations, or with silly things, like people with shoes that squeak, or double chins, or odd clothes, or funny hair, or voices out of tune.* That should keep that professor of yours from profiting from this conference, the one thing we can't allow. In any case, report

back to me when the conference ends, and I expect to hear of significant success. Or else.

Your affectionate uncle,
Screwtape

*indicates words or phrases originally used by Lewis

On the basis of several key passages in Scripture (Col. 2: 16-23; 1 Tim. 4: 1-5; 1 John 4: 1-3) reinforced by reason and experience, I am convinced that compartmentalization (or dualism¹) which divides reality into the two intrinsically distinct categories of the sacred and secular, is a satanic temptation and, indeed, a doctrine of demons. It is certainly a superlative theological error and should be designated as a “material heresy.”²

Dietrich Bonhoeffer, who would certainly know, calls compartmentalization the most “colossal obstacle” to a unified conception of the Christian faith, noting that in all dualist schemes, “Christ becomes a partial and provincial matter within the limits of reality.” Here is how Bonhoeffer in his book *Ethics* describes, and, in fact, condemns, this debilitating assumption that has plagued the Church throughout her entire history.

However great the importance which is attached to the reality of Christ, [in a compartmentalized context] it still always remains a partial reality amid other realities. The division of the total reality into a sacred and profane sphere, a Christian and a secular sphere, creates the possibility of existence in a single one of these spheres, a spiritual existence which has no part in secular existence, and a secular existence which can claim autonomy for itself and can exercise this right of autonomy in its dealings with the spiritual sphere. The monk and the nineteenth-century Protestant

¹ Though it is possible to make a distinction between dualism as a metaphysical concept that divides reality into two different and opposing categories, and compartmentalization as practical religious consequence of this division, I will forsake these technical matters and use the two words interchangeably more or less as synonyms for a general perspective that sharply segregates sacred and secular life.

² According to *The Oxford Dictionary of the Christian Church* (3rd ed.), pp. 758-59, Catholic teaching asserts that a “material heresy” “means holding to heretical doctrines through no fault of one’s own, ‘in good faith,’ as is the case, e.g., with most persons brought up in heretical surroundings. It constitutes neither crime nor sin, nor is such a person strictly speaking a heretic, since, having never accepted certain doctrines, he cannot reject or doubt them.” Most well-meaning, “evangelical” dualists or compartmentalists are “material heretics” who should be distinguished from “formal heretics” who intentionally and obstinately deny or doubt, after baptism, any historically defined doctrine of the orthodox faith.

secularist typify these two possibilities. The whole of medieval history is centered upon the theme of the predominance of the spiritual sphere over the secular sphere, the predominance of the *regnum gratiae* over the *regnum naturae* [grace eats up nature]; and the modern age is characterized by an ever increasing independence of the secular in its relations with the spiritual [nature eats up grace]. So long as Christ and the world are conceived as two opposing and mutually repellent spheres, man will be left in the following dilemma: he abandons reality as a whole, and places himself in one or other of the two spheres. He seeks Christ without the world, or he seeks the world without Christ. In either case he is deceiving himself. Or else he tries to stand in both spaces at once and thereby becomes the man of eternal conflict, the kind of man who emerged in the period after the reformation and who has repeatedly set himself up as representing the only form of Christian existence which is in accord with reality.³

This ontological schizophrenia is undoubtedly the mental illness of the West and of the Western Church. It is a mental illness that continues to afflict us today. In academic settings, it results in the loss of integrity and wholeness, that is, the forfeiture of being complete and undivided, in educational thought and practice, among both teachers and students. It means a failure to make our Christian convictions central to our academic work.

Dualism's impact on individuals who aspire to an academic career are powerful. For example, Deborah Moreland, who is chair and professor of philosophy at Mountain View College, in Dallas, Texas, explains in these autobiographical words how dualism nearly prevented her from pursuing an academic career.

Like many other lovers of God, my most devastating misunderstandings caused me to become so heavenly minded that I was no earthly good, because that's what I thought the Bible required of me. I read Colossians 2:8, "Beware of philosophy," and believed human thought to be evil. I read Colossians 3:2, "Set your minds on things above..." and concluded I should avoid the activities and institutions of physical life. I read Matthew 6:33, "But seek first his kingdom and his righteousness..." and thought I should obsess about heaven and resign myself to poverty. I read the Great Commission and thought Christianity was only about saving souls for the Great Beyond. I believed that serving God meant avoiding all earthly endeavors and investing myself in missions or full time ministry, so

³ Dietrich Bonhoeffer, *Ethics* (New York: Macmillan, 1975), pp. 196-97.

that's what I did. But a funny thing happened on the way to the ministry . . .⁴

Or consider this recent testimony from Jeremy Shepherd, a current student of mine at Dallas Baptist University, who nearly left the University *because* it sought to integrate faith and learning.

When I came to Dallas Baptist University, I had a rather violent reaction to what I thought was a profound category mistake. Coming from the public school system, I had a deeply embedded idea of how... "religion ought to be privately engaging but publicly irrelevant." ... My reaction to the university's holistic vision of life was so serious that I almost left the university to go get myself a "real" education.... My worldview lenses saw "education" as something totally separate from my "faith." ... [This] was only a small part of something much deeper and much more profound, the separation of my "faith" from the rest of my life. Over the last years, I have come to know that this split vision of reality and life is not Biblical and is actually sin. Nonetheless, I would characterize my former self as a methodological religious dualist."⁵

Finally, for DBU alumna Jennifer Latham, dualism, was particularly pernicious in its effect on her university studies. She arrived on campus as a freshman with one primary goal in mind: to land a well paying job upon graduation. Aside from this, education held modest value, and she was convinced that her faith had little if any bearing upon it. God was concerned exclusively about spiritual matters, she reasoned, and He couldn't care less about biology, psychology, the fine arts and so on. In her own words,

Dualism, I discovered, is essentially separating life into two opposing spheres — things pertaining to God, and things that are not. It's precisely this type of split-level thinking that led me to erect a distinct barrier between my faith and my academic endeavors. What hit smack dab in between the eyes my junior year is that this mindset is most definitely rooted in an incorrect understanding of the Scriptures and of God Himself.⁶

⁴ Debbie Moreland, "In His Intelligent Image," *Worldview Church E-Report*, a publication of the Wilberforce Forum and BreakPoint, August 2003.

⁵ Jeremy Shepherd, "Christian Dualism," an unpublished paper presented at the Paideia College Society Student Conference, April 2004, Dallas Baptist University. Available at http://dbu.edu/naugle/pes_conference_sp04.htm#studentpapers.

⁶ Personal correspondence with the author, January 15, 2000.

Now I could easily multiply similar testimonies from colleagues and students I have known over the years. I would also have to number myself among the dualists for the first dozen or so years of my own Christian journey, as I rather proudly elevated the explicitly spiritual domain over all other aspects of life. Yet, I must admit that when I came to understand and believe differently on the basis of a comprehensive biblical vision of reality rooted in the themes of creation, fall, incarnation, redemption, and consummation, it was like a second conversion experience, a paradigm shift of the greatest magnitude, and a transition to a whole new outlook and way of life! I have not been the same kind of Christian or educator since.

Yet, I find that this illegitimate division that rips the fabric of reality into unrelated and unequal parts persists in the thinking and living of countless numbers of well-intentioned believers, not the least among educators and those whom they seek to educate. Indeed, the basic, generic dichotomy between sacred and secular expresses itself in a variety of dualistic species or specific forms of compartmentalization, of which the most insidious for Christian educators are the following.

Metaphysical dualisms: The *sacred/secular dualism* identifies specific realms of reality as intrinsically religious and related to God, or as intrinsically non-religious and unrelated to Him; the *eternal/temporal dualism* divides time and history, along with all human actions and events, as spiritually meaningful and enduring or as physically transitory and insignificant; the *spirit/matter dualism* classifies all human experiences as sacred and eternal or as secular and temporal, depending upon whether or not they are spiritual or material in character and involve the activities of the soul or the body; the *heaven/earth dualism* radically bifurcates the connection between this and the other world, spatially depicting God and His kingdom at a virtually infinite distance, far removed from this world. Many Christians, educators included, tend to view

academic pursuits in secular, temporal, natural, and earthly terms, unrelated to the sacred, eternal, spiritual, and otherworldly affairs of human life.

Anthropological dualisms: The *soul/body dualism* distinguishes between the mental and physical components of the human person as radically different kinds of things with diverse properties. In a Christian context, the soul is often associated with the true self, the seat of spirituality, and that which is saved and survives the death of the body, whereas the body is regarded as the soul's container, the source of sin, and that which succumbs to death and returns to the earth; the *spirit/flesh* dualism is essentially the same, with its affirmation of the spirit as good and the source of life, and its denigration of the flesh or body and physicality as the source of sin and death. Many Christians, educators included, are thus inclined to elevate the spirit, denigrate the body, to pursue a life of asceticism (or quasi-asceticism), and think that the highest task in life is to save souls, and that eternally speaking, study, teaching and learning is a secondary, if not inferior enterprise.⁷

⁷ Contrary to this belittling of the physical aspect of human nature is this great affirmation of the goodness of the body from the pen of Lin Yutang, *The Importance of Living* (New York: John Day, 1937), p. 25ff. "The most obvious fact which philosophers refuse to see is that we have got a body. Tired of seeing our moral imperfections and our savage instincts and impulses, sometimes our preachers wish that we were made like angels, and yet we are at a total loss to imagine what the angel's life would be like. We either give the angels a body and a shape like our own — except for a pair of wings — or we don't.... I sometimes think that it is an advantage even for angels to have a body with the five senses. If I were to be an angel, I should like to have a school girl complexion, but how am I going to have a school girl complexion without skin? I still should like to drink a glass of tomato juice or iced orange juice, but how am I going to appreciate iced orange juice without having thirst? How would an angel paint without pigment, sing without the hearing of sounds, smell the fine morning air without a nose? How would he enjoy the immense satisfaction of scratching an itch, if his skin doesn't itch? And what a terrible loss in the capacity for happiness that would be! Either we have to have bodies and have all our bodily wants satisfied, or else we are pure spirits and have no satisfactions at all. All satisfactions imply want.

I sometimes think what a terrible punishment it would be for a ghost or an angel to have no body, to look at a stream of cool water and have no feet to plunge into it and get a delightful cooling sensation from it, to see a dish of Peking or Long Island Duck and have no tongue to taste it, to see crumpets and have not teeth to chew them, to see the beloved faces of our dear ones and have not emotions to feel towards them. Terribly sad it would be if we should one day return to this earth as ghosts and move silently into our children's bedroom, to see a child lying there in bed and have no hands to fondle him and nor arms to clasp him, no chest for his warmth to penetrate to, no round hollow between cheek and shoulder for him to nestle against, and no ears to hear his voice."

Epistemological dualisms: The *faith/reason dualism* sharply contrasts belief and knowledge, viewing faith as subjective opinion and the basis of religious and ethical life, and reason as objective truth and the source of a scientific understanding of the world; the *fact/value dichotomy* similarly ascribes trustworthy facts or genuine knowledge to reason and science, and relegates personal values and metaphysical preferences to faith and religion; the *head/heart dualism* separates thought and feeling and roots faith and values in the subjective faculty of the human heart, and grounds rationality and facticity in the objective operations of the human mind; the *freedom/authority dualism* asserts that intellectual autonomy is necessary for the pursuit and discovery of truth, whereas any form of heteronomy squelches and distorts the scientific quest for human understanding. Many educators, Christians included, believe that faith, values, the concerns of the heart and the dictates of authority belong in the church and private life, but that the school or college is the place where human reason, unencumbered by any form of personal faith or system of values, is deployed freely in search of genuine knowledge about the empirical world.

Ethical-political dualisms: The *private/public dualism* dissociates personal character and public conduct, and argues that the kind of person one is morally and spiritually is unrelated to professional performance and the content of one's public ideas and actions; the *belief/behavior dualism* separates what we know from how we actually live, theory from practice, and argues that knowledge as facts, information, and data is value-neutral and has no ethical implications; the *individual/community dualism*, especially in the West, promotes the well-being of the private person and demotes concern for the common good; the *church/state dualism* builds a wall of separation between religious influence and the public square, and seeks to keep ecclesiastical and political affairs in their respective silos; the *Christ/culture dualism* either pits the church against the world, relates them hierarchically (one over the other), or places Christians in a relationship of paradox and tension with society. Many educators, Christians included, believe that the private lives of public educators is a matter of indifference, that knowledge incurs no ethical obligation, that the individual reigns supreme, that

the church is the church and the state is the state, and that Jesus Christ and the Christian faith play little if any role in the transformation of human culture and social institutions.

Obviously we humans must have a deeply ingrained dualistic streak, and are quite adept at sawing things in two. If we add all these dualisms up, we would find here enumerated four metaphysical dualisms (sacred/secular, eternal/temporal, spirit/matter, heaven/earth), two anthropological dualisms (soul/body, spirit/flesh), four epistemic dualisms (faith/reason, fact/value, head/heart, freedom/authority), and five ethico-political dualisms (private/public, belief/behavior, individual/community, church/state, Christ/culture) — fifteen in all. I suspect that this is just the tip of the proverbial iceberg.

While it is certainly legitimate to make an ontological distinction *between* the Infinite, Creator God and His finite creation, and to recognize various appropriate, biblically-based distinctions and dualities in faith and life (e.g., present and future, wisdom and folly, obedience and disobedience, etc.), it is a mistake to draw a line of demarcation *within* the creation to undermine the inherent goodness of the things God has made. Indeed, we tend to forget that everything God made is very good, and in our forgetfulness we promote some aspects of God's handiwork (like the soul) and demote others (like the body). We have come to view spiritual things as good and physical things as inferior, and to regard certain aspects of God's creation with suspicion or even as sinful. We have confused creation with sin, essential structure with moral direction, ontology with ethics.

Why is this the case? Where do these multiple compartmentalizations come from? Why have we become committed dualists? I can think of seven causes that have generated our disconnected approach to faith and life.

1. *The metaphysical effects of sin.* Ultimately, sin is the root cause of the breakdown of creation, the shattered human condition, and the source of our malicious dualisms. God's purpose of shalom — soundness, wholeness, integrity, well-being — for humanity, the earth, and all its creatures has been vandalized, resulting in corruption, disintegration and death. Alienation and

incoherence have replaced the divinely intended unity and peace between God and humanity, within the self, among people, and in the earth. A great disturbance has occurred and rendered the entire world, all people, and the whole of life abnormal. The creation itself has undergone a vast process of decay and dissolution. The cosmos has become chaos. Things are no longer the way they are suppose to be.⁸ The words of a well-known English nursery rhyme capture well our original state and the now fragmented human condition and world situation:

Humpty Dumpty sat on a wall. Humpty Dumpty had a great fall. All the kings' horses and all the kings' men haven't been able to put Humpty Dumpty back together again.

2. *The noetic effects of sin.* Sin is not only the root cause of a disrupted cosmos, but has also blinded the human mind, and generated faulty, dualistic views of reality. The existence and nature of God, the identity of human beings as His image, the character of the world as His creation, and the residual goodness and integrity of all things remain unknown because of the profound ignorance of the fallen mind. As John Calvin writes in his *Institutes of the Christian Religion* (1.5.11), "But although the Lord represents both himself and his everlasting kingdom in the mirror of his works with very great clarity, such is our stupidity that we grow increasingly dull toward so manifest testimonies, and they flow away without profiting us." So, instead, people suppress the truth in unrighteousness, are actively engaged in futile speculations, are darkened in their foolish hearts, and are deceived in thinking themselves to be wise when in fact they are fools. For its proclivity to falsehood, the whole human races stands under the judgment of God (see Rom. 1: 18-32). Nonetheless, humanity's native religious impulses prompt it to manufacture alternative faiths and philosophies in place of God and the truth. Humanity reinvents reality industriously and is responsible for the existence of a multitude of fallacious worldviews, including those characterized by serious forms of compartmentalization. Sin, by its impact

⁸ This idea and the notion about the vandalism of shalom are from Cornelius Plantinga, Jr., *Not the Way It's Supposed To Be: A Breviary of Sin* (Grand Rapids: Eerdmans, 1996), chp. 1.

on the mind, is the source of dualistic interpretations of God, human life, and the world.

3. *The volitional effects of sin.* Sin affected things metaphysically and mentally to be sure, but it has also had its impact morally as well. We will give God a portion of life typically labeled “religion” but the rest we want to keep for ourselves. We are in love with our autonomy and reserve the right, a la Frank Sinatra, to do things our way.

4. *The powerful influence of dualistic philosophies and religions.* Various religious and philosophical systems of dualistic persuasion, generated by the fallen human mind throughout history, have corrupted proper Christian perspectives and generated compartmentalized views of life. Platonism, with its strong contrasts between soul and body and the visible and invisible worlds, is a chief culprit in this regard, so much so that Friedrich Nietzsche once described popular Christianity in his day as nothing but “Platonism for the people.”⁹ The Gnostic heresy, past and present, has unfortunately infected orthodox Christianity especially with its severe denigration of materiality, as well as its faulty Christology and doctrine of secret knowledge. Plotinus’s neo-platonism, with its teachings of a hidden God, asceticism, mysticism, and multiple levels of reality, has influenced the Church dramatically, especially through traces of this philosophy in St. Augustine who was influenced by this movement. Other diverse philosophical and religious schools of thought, including Zoroastrianism, Aristotelianism, Philonism, Manicheism, Docetism, Marcionism, Bogomilism, Paulicianism, Aristotelian Thomism, Catharism, Cartesianism, Kantianism, Pietism (Quietism and Fundamentalism), Existentialism, Liberalism, and Secularism each in their own way have contributed to a split vision of reality by which so many people in the West and in the Western church order their daily lives. The Church has failed, under these overwhelming intellectual forces, to prevent believers from adopting compartmentalized views of faith and life that

have sadly undermined Christian experience and short-circuited the Church's larger redemptive purposes in the world.

5. *The pressures of secular culture.* Compartmentalization often results from a hegemonic secularity that seeks to keep public culture religion free. While “grace ate up nature” in the medieval period, resulting in a profound other-worldliness, in these modern and postmodern times, “nature has eaten up grace,” resulting in a profound this-worldliness. In the former, over-spiritualized, medieval world, earthly concerns were downplayed and shuffled to the side; in the present, over-secularized, contemporary world, spiritual concerns are undermined and relegated to the periphery. Religion is an unwelcome guest in the public square, and must be kept sequestered in the individual, home and church. As is often said, it is acceptable for faith to be privately engaging, but it must remain publicly irrelevant. Many believers have capitulated to the pressures of the reigning social order, and in compliance, have limited the scope and exercise of their faith to altar, heart, and hearth.

6. *The restrictive consequences of sloth.* Limiting faith to the conveniences of altar, heart, and hearth can result, not only from the external pressures of a secular society, but also from internal spiritual listlessness. As the hatred of spiritual things that require work and hardship, sloth or *acedia* can also account for a compartmentalized Christian lifestyle. It just takes too much effort — too much blood, sweat, and tears — to think through and live out the implications of the Lordship of Christ over the whole of life. This inordinate lack of love for kingship of God, this failure to hunger and thirst for righteousness in all things, this sin of omission rooted in spiritual apathy balks at the far-reaching implications of the biblical metanarrative, reduces the faith to tiny proportions, and leaves it securely nestled in the individual believer's comfort zone. This “noonday demon,” which haunts us all about lunch time, is typically not a temptation of the young, but is apt to overcome the middle-aged who have grown

⁹ See the preface to Nietzsche's *Beyond Good and Evil*, trans. Helen Zimmern, intro. W. H. Wright (New York: The Modern Library, 1927, 1954), p. 378. Thanks to Russ Hemati and Chad Kidd for helping me locate this quotation.

weary of doing good and are on the verge of coasting in their callings and ignoring their spiritual aspirations and goals.¹⁰

7. *The quest for personal holiness.* If believers are not to love the world or the things within it (1 John 2: 15), if they are to keep themselves unstained by the immoral influences of the world (James 1: 27), and if Christians are to come out from the midst of unbelievers and be separate (2 Cor. 6: 17), then surely personal piety demands a compartmentalized life. Holiness consists primarily of the regular practice of the spiritual disciplines and also entails a negation of the world, public affairs, and the social order. After all, the City of Man — whether Nineveh or Babylon, Athens or Rome, London or New York, Sydney or Singapore — is occupied by pagans, heathens and apostates and poses a million threats to the people of God. The chief concern is this: How can the Church maintain her moral and doctrinal purity in the midst of such temptation and corruption? Yes, the Bible says believers are to be in but not of the world. But those who live in it are soon of it. Thus, it is better to live prophylactically, practice the principle of Christian separatism, and protect the gifts of faith, hope and love that Christ has given to His church. Sanctity and worldly isolation belong together in an inseparable union like husband and wife.

Perhaps there are other explanations for this debilitating problem of compartmentalization, but these six — (1 & 2 & 3) the metaphysical, noetic and moral effects of sin, (4) the powerful influences of dualistic religions and philosophies, (5) the pressures of secular culture, (6) the restricting consequences of sloth, and (7) the personal quest for holiness — are certainly critical ones.

As educators, we must ask ourselves which, if any, of these causes keeps us from pursuing our tasks as teacher/educators with Christian integrity and thoroughgoing wholeness. Faithfulness to Christ and our callings — which involves both our disciplines and our students — demands that we identify and

¹⁰ Several ideas in this section are from *Moral Compasses for Modern Leaders: The Cardinal Virtues and Deadly Vices in Everyday Life*, The Trinity Forum Series of Seminar Curricula, vol. 3 (The Trinity Forum, 1994).

remove any obstacles that would prevent us from consistently basing our academic endeavors on the bedrock assumptions and philosophic implications of a biblical *Weltanschauung*.

Whatever the precise explanations of compartmentalization and whichever ones may thwart the Christian consistency of our educative enterprises, one thing is for sure: compartmentalization has certainly wreaked havoc in the Church, the world, and in individual human lives. I will mention three consequences in particular.

First, the life-denying, body-bashing, creation-condemning, otherworldly orientation that often accrues from *dualistic, compartmentalized Christianity has turned many gifted, influential human beings (as well as lesser figures) away from biblical religion, sometimes generating remarkable animosity toward God and the Church.*

Friedrich Nietzsche is a classic example. This one, who philosophized with a hammer and announced to the modern world that God was dead, held unspeakably hostile attitudes toward the Christian faith, in part because he understood it as an anti-art and anti-life religion. In a revealing passage in a short work titled *Attempt at a Self Criticism*, Nietzsche explains that he deliberately ignored Christianity in his very first book which happened to be on the arts — *The Birth of Tragedy* — because he believed Christian moralism relegated every art to the realm of lies and that Christianity in general does nothing but negate, judge, and damn art. Behind this aesthetic condemnation, however, Nietzsche perceived something deeper *in the Christianity he knew* which he characterized as “a *hostility to life* — a furious, vengeful antipathy to life itself.” In the following passage, he elaborates on his overall understanding of the Christian faith which had seemingly been infected with a dualistic poison that estranged it from everything Nietzsche himself held dear, more of a “Platonism for the people” as he called it, than a truly biblical conception of the world.

Christianity was from the beginning, essentially and fundamentally, life’s nausea and disgust with life, merely concealed behind, masked by, dressed up as, faith in “another” or “better” life. Hatred of “the world,” condemnation of the passions, fear of beauty and sensuality, a beyond

invented the better to slander this life, at bottom a craving for the nothing, for the end, for respite, for “the sabbath of sabbaths” ... at the very least a sign of abysmal sickness, weariness, discouragement, exhaustion, and the impoverishment of life.¹¹

As a case study, I cannot help but wonder if Nietzsche — the son of a Lutheran minister turned nihilist in whose mouth are found the fiercest accusations ever leveled against Christianity — would have turned out differently if the Christianity to which he had been exposed had been holistic rather than dualistic? What would have been his outcome if the Christianity he knew had biblically and rightly embraced life, affirmed the arts, gloried in creation, reveled in beauty, celebrated the passions, and in short, truly loved the good world and human life that God had made. Perhaps nothing could have altered Nietzsche’s spiritual trajectory, but his story potentially reveals what is at stake for many people when reductionistic versions of Christian faith are substituted for a genuine biblical vision.

Second, the error of Christian dualism may also provide a clue to understanding the religious motivation radical Islamic terrorism. According to Paul Berman in his recent book, *Terror and Liberalism*,¹² *the spiritually arid, dehumanizing conditions of modern secular life have been generated by its divorce from sacred, transcendent realities which radical terrorists are trying to rectify by the violent imposition of the Islamic worldview and way of life that will create new social ordered based on ancient Koranic principles*. Berman bases this thesis on the writings of an Egyptian Muslim thinker named Sayyid Qutb (pronounced KUH-tabh) who in the mid-twentieth century became Islamism’s chief theoretician and philosopher of Islamic terrorism (Ayman al Zawahiri who is the man behind Osama bin Laden and the brains of Al-Qaeda was one of Qutb’s students). His *magnum opus* is a fifteen-volume work *In the Shade of the Koran*

¹¹ Friedrich Nietzsche, *Attempt At A Self-Criticism*, trans. and commentary Walter Kaufmann (New York: Random House, Vintage Books, 1967), p. 23 §5.

¹² Paul Berman, *Terror and Liberalism* (New York: W. W. Norton and Co., 2003).

whose title suggests that the divine revelation in the Koran provides a refreshing spiritual oasis amidst the spiritually destitute conditions of modern life.

Qutb argues that because Judaism as a comprehensive system of laws degenerated into a rigid and lifeless ritual, God sent another prophet in the person of Jesus of Nazareth. Under Greek influence, however, the religion of Jesus was thoroughly spiritualized and had little to say about bodily existence, social organization, human action, and temporal life. Because Christianity erroneously separated the sacred and secular, the spiritual and physical, the religious and profane, and the church and state, God raised up the prophet Mohammed to proclaim a reunifying religious message that brought the totality of human life under the authority of Allah and the Koran. If necessary, it must be proclaimed and obeyed at the point of a bloody sword, that is, jihad.

However, Greco-Christian dualism eventually triumphed in Europe where God and spirituality were privatized and sharply separated from the growing autonomy of science, commerce, politics and military power. Imperialistically, Europe spread its “hideous schizophrenia” throughout the world. This kind of religious compartmentalization eventually became the source of liberal, secular societies that were devoid of substantive spirituality and insubordinate to divine authority, a derelict condition ultimately rooted in Christian error.

Qutb’s analysis eventually inspired Mohammed Atta and the suicide warriors of September 11th, who along with others like them are seeking through violent means to spread Islamic civilization throughout the world. From this perspective, therefore, radical Islamic terrorism is a religiously motivated crusade, and its goals and methods, however misdirected, are aimed at overcoming the effects of Western religious compartmentalization and restoring the whole of life under Koranic principles and the rule of Allah.¹³

Finally, in addition to the menacing effects of compartmentalization at personal and global levels, *perhaps its greatest nefarious impact has been on the life of the Church herself, in the lives of believers and their callings, and on the*

ecclesiastical potential to transform cultural life and social institutions. A whittled down, fragmented version of Christianity prevents the Church from establishing her essential theological identity as the people (New Israel) of God and from recognizing her larger cosmological and soteriological purposes on the basis of the total biblical metanarrative. How impoverishing a truncated vision of the faith can be on the Church theologically, liturgically, ministerially, and missionally. A faith restricted to sacred precincts also denies the full range of human experience to Christian believers, and prevents them from knowing, serving, and enjoying God in every aspect and calling in life. How frustrating such a narrow focus can be for believers who long to embrace the richness of their God-given and God-redeemed humanity in all that they are and do. A siloed Christianity tends to limit the redemptive purpose of the Church to the salvation of souls. It also thwarts her larger mission as the instrument of the kingdom of God in overcoming social injustices, renewing cultural life, and restoring various public institutions to their God-ordained purposes. How depressing and unfortunate it is that the Church has allowed its redemptive vision to be limited to private, pietistic concerns.

How great, then, are the consequences of compartmentalization — individually as Friedrich Nietzsche reveals, globally as Islamic terrorism shows, and ecclesiastically as seen in the loss of the church's identity and purpose. In education, the effect has been profound as well, for many Christian educators, whether intentionally or not, have found ways of disintegrating rather than integrating faith, study, teaching, and learning. This has generated what is often called the “two spheres view” in education, where faith is neatly kept in one sphere, and academics is well ensconced in another.

There is a great irony, however, associated with this viewpoint, for it assumes, wrongly so, that bracketing faith allows academics to proceed objectively without interference from any encumbering subjective considerations (religion, politics, gender, race, class, culture, language, etc.). This methodology, however, is not only ironic, but also naïve because it assumes an essentially

¹³ I have based this discussion on a letter written by Ken Myers on behalf of Mars Hill Audio, May 2003.

non-religious view of human nature and it supposes that academic enterprises are worldview neutral.

But as Christian Smith has argued in his recent book, *Moral, Believing Animals: Human Personhood and Culture*,¹⁴ human beings are animals with an inescapable moral and spiritual dimension. They cannot avoid a fundamental moral orientation in life or escape living by one or another sacred narrative. Along the way, Smith severely critiques naturalistic theories of humanity as reductionistic, asserting that they badly misunderstand the character of the human. By contrast, Smith argues that all people are at bottom believers whose lives, actions, and institutions are constituted, motivated, and governed by narrative traditions and moral orders on which they inescapably depend.¹⁵ As literary critic Henry Zylstra has put it, “No man is religiously neutral in his knowledge of and his appropriation of reality.”¹⁶ We can step out of one orienting experience only by stepping into another. If we exit one particular worldview perspective, then by necessity we will enter another. Neither life nor scholarship is possible without a foundational point of view. Even Richard Rorty, though a lifelong “militant secularist” and no friend of traditional religion, has nonetheless converted recently to a particular spiritual outlook and designated himself to be a romantic polytheist.¹⁷ Undoubtedly this outlook influences his scholarship (not to mention his personal life).

In academic affairs, therefore, the question isn't *whether or not* a worldview of some kind will be integrated with learning. The only real question is

¹⁴ Christian Smith, *Moral Believing Animals: Human Personhood and Culture* (New York: Oxford University Press, 2003).

¹⁵ This description of the contents of this book were taken from the publishers notes online at: <http://search.barnesandnoble.com/booksearch/isbnInquiry.asp?userid=65AW4KBLOH&sourceid=00393694018763635809&bfdate=09%2D25%2D2003+14%3A46%3A39&isbn=0195162021&itm=1> (Accessed September 25, 2003).

¹⁶ Henry Zylstra, *Testament of Vision* (Grand Rapids, MI: Eerdmans, 1958), pp. 145-46.

¹⁷ See Jason Boffetti, “How Richard Rorty Found Religion,” *First Things* no. 143 (May 2004), pp. 24-30.

which worldview will be integrated with learning. Here, then, is the punch line to today's talk:

IF CHRISTIAN EDUCATORS ARE TO AVOID COMPARTMENTALIZATION AND RECOVER PERSONAL AND PROFESSIONAL INTEGRITY, THEN THAT WORLDVIEW PERSPECTIVE THAT UNDERGIRDS THEIR ACADEMIC WORK MUST BE SOLIDLY BIBLICAL AND DEEPLY CHRISTIAN.

Both Alvin Plantinga and Nicholas Wolterstorff as prominent Christian philosophers have argued persuasively that for integrity's sake, believers who are scholars and teachers ought to make their biblical commitments foundational to their scholarship and teaching. If it is incongruous for a naturalist to adopt a Christian (or some other) perspective in his or her academic work, then why would a Christian choose to adopt naturalism (or some other perspective) as the basis for his or her scholarly endeavors? Thus in his famous address "Advice to Christian Philosophers," Plantinga has advised Christian academics (philosophers in particular) to take certain biblical doctrines as the foundational assumptions in their scholarly work. Similarly, Wolterstorff in his equally influential *Reason within the Bounds of Religion*, has argued that the religious commitments of the Christian scholar ought to function as "control beliefs" in the devising and weighing of academic theories.¹⁸ If acted upon, this vision will require not only theological sophistication, but also moral and spiritual courage in the face of considerable opposition.

The critical burden, then, is to identify and explain those biblically based doctrines and control beliefs that ought to guide and govern Christian scholarly endeavor. The crucial adjunct concern will be to fortify and encourage those who know the right thing to do to actually do it. If successful, this process has the potential to eliminate compartmentalization and restore the faithfulness and integrity of teachers and professors claiming to be seriously Christian.

¹⁸ Alvin Plantinga, "Advice to Christian Philosophers," *Faith and Philosophy* 1 (1984): 253-271; Nicholas Wolterstorff, *Reason within the Bounds of Religion*, 2d ed. (Grand Rapids, MI: Eerdmans, 1984).

Here then are the essential elements of the biblical vision or metanarrative that abrogate compartmentalization and establish the basis for Christian holism.

1. *The sovereignty of the triune God over every aspect of reality and the whole of human life.* God's rule or kingdom is not a partial reality but encompasses all things. Psalm 103: 19 states, "The Lord has established His throne in the heavens and His sovereignty rules over all." Abraham Kuyper in his inaugural address at the Free University of Amsterdam affirmed this truth in these practical words: "There is not a square inch in the whole domain of our human existence over which Christ, who is sovereign over *all*, does not cry out, Mine!"

2. *The doctrine of the original, comprehensive goodness of creation.* According to Genesis 1, everything God made is good in all its parts (v. 4, 10, 12, 18, 21, 25), and is in fact *very good* as an ensemble of parts according to Genesis 1: 31. In 1 Timothy 4: 4, St. Paul affirms the same thing in a post-lapsarian world when he affirms that "everything created by God is good." These texts declare unequivocally the positive character and unqualified benevolence of the whole of reality, a teaching that distinguishes biblical faith from other religious and philosophical systems that trace evil and the human condition to some defect in creation.

3. *A sacramental perspective on reality in which the glory and goodness of God is present and detected in everything.* This means that the world as a whole and in its development culturally and historically is a revelation of God and His wise and benevolent character. Psalm 19: 1 states that "The heavens are telling of the glory of God." Isaiah 6 : 3 affirms that "The fullness of the earth is God's glory" (marginal reading). Romans 1: 20 teaches that "since the creation of the world, God's invisible attributes, His eternal power and divine nature, have been clearly seen through what has been made." In this vein, John Calvin refers to creation as the "*theatrum Dei*" or God's theatre, and Russian Orthodox theologian Alexander Schmemmann asserts that the whole world is "shot through with the presence of God."¹⁹ All things make Him known.

4. *The incarnation of the Son of God.* That the Word became flesh and dwelt among us (John 1: 14) affirms the abiding goodness of God's creation, the essential dignity of the human person, and the value of concern for and immersion in human activities and concerns.

5. *The cosmic character and comprehensive scope of Christ's redeeming work.* What Jesus achieved on the cross was co-extensive with creation and the effects of sin, and has brought about reconciliation and the renewal of all things (Col. 1: 15-20). He has come to make His blessings flow, "far as the curse is found" (*Joy to the World*). The redemptive focus of the kingdom of God through Christ by the Holy Spirit applies to every nook and cranny of human existence and renews it all from within. Sanctification is a personal and cultural enterprise.

6. *The doctrine of resurrection and the new heavens and the new earth.* Christ's bodily resurrection and the bodily resurrection of believers (Phil. 3: 20-21) along with the restoration and renewal of the whole cosmos as the new heavens and earth at Christ's return testifies to the unlimited scope of God's creative and redemptive purposes and the boundless nature of biblical faith and its impact.

Colossians 1: 15-20 is crucial to this vision. It reads as follows:

Col. 1:15 And He is the image of the invisible God, the first-born of all creation. Col. 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities — all things have been created by Him and for Him. Col. 1:17 And He is before all things, and in Him all things hold together. Col. 1:18 He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything. Col. 1:19 For it was the Father's good pleasure for all the fullness to dwell in Him, Col. 1:20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.

In this remarkable passage, which New Testament scholars say is an early Christian hymn, St. Paul presents the Christ of Colossians on a cosmic scale as the Creator, Upholder, and Reconciler/Redeemer of all things. For

¹⁹ Alexander Schmemmann, *For the Life of the World* (Crestwood, NY: St. Vladimir's Seminary Press, 1963), p. 16.

present purposes, we ought to place the accent on the latter of these Christological works. That which God has created and sin has divided Christ is reuniting or reconciling, and this includes the divisions generated by our multiple dualisms and compartmentalizations. Our gracious, redeeming God is putting Humpty Dumpty back together again! For Christian scholars and teachers, this magnificent truth is fraught with implications for us both personally and professionally.

First and foremost, it means that we ourselves can be reconciled to God. The greatest compartmentalization of all has been between each one of us and God. We have been estranged from Him, and at enmity with Him, because of our sin. We have had no peace with or knowledge of God. But as Colossians 1: 21-22 says,

And although you were formerly alienated and hostile in mind and engaged in evil deeds, yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach.

If you are already reconciled to God through Christ, then thank Him for His mercy, and grow in understanding what it means to know and serve Him as instruments of reconciliation in all things. But if you are not reconciled to God, then as an ambassador of Christ, as if God was speaking through me to you, I urge you on behalf of Christ to be reconciled to God on the basis of His grace through faith in Him.

Second, Christ's cosmic work of reconciliation means the substantial healing of the brokenness of our lives. Psychologically, reconciliation means healing our broken souls and experiencing considerable healing of the mental diseases and the emotional disorders of our hearts and minds, and enjoying peace within. *Relationally,* reconciliation means healing broken relationships, expressing forgiveness and becoming reconnected to friends, children, and family members from whom we have been estranged, and enjoying peace with others. *Maritally,* reconciliation means the healing of broken marriages, reconnecting us with our spouses and enjoying peace in the home. *Culturally,* reconciliation means the healing of the world and the restoration of our roles as

stewards of earth, and enjoying peace in creation. In short, reconciliation means the restoration of shalom, and so we exult in God through Christ by whom we have now received the reconciliation (Rom. 5: 11).

Third, Christ's cosmic work of reconciliation means a new vision and new forms of educational wholness. Foundationally, reconciliation means reconnecting the cosmic Christ and education in a vital, integral, and redemptive manner. *Substantively,* reconciliation means healing the bogus compartmentalizations that have wreaked havoc in the areas of God's creation which we study including the sacred and secular, eternal and temporal, spirit and matter, heaven and earth, soul and body, spirit and flesh, faith and reason, facts and values, head and heart, freedom and authority, private and public, belief and behavior, individual and community, church and state, Christ and culture. *Interdisciplinarily,* reconciliation means grasping how all subjects fit together as a unified whole and form a complete vision of the world. As John Henry Newman writes in *The Idea of a University*, "That only is true enlargement of mind which is the power of viewing many things at once as one whole, of referring them severally to their true place in the universal system, of understanding their respective values, and determining their mutual dependence."²⁰ *Relationally,* reconciliation means building bridges of faith, hope and love between ourselves as educators and our administrators, co-workers, colleagues, and students. It means being an active agent of shalom in the community to which God has called you providentially.

Now to be sure, we must not only *know* these things, but we must also *do* them. We must cultivate the courage of our convictions. We must indwell them, and they in us. There will likely be considerable opposition, stemming from both human and superhuman sources. Neither the City of Man nor the kingdom of darkness will cheer us on in this battle, and that is exactly what it is. So, we must avail ourselves of every resource, including the Holy Spirit, Scripture, prayer, the

²⁰ John Henry Newman, *The Idea of a University*, Rethinking the Western Tradition, ed. Frank Turner (New Haven: Yale University Press, 1996), p. 99.

spiritual disciplines, and the encouragement of the body of Christ, in order to fight this good fight of faith.

Let us, therefore, resolve with God's help to live out our Christian confession consistently and effectively, not only in private but also in public, not only in the home and the church, but also in our communities and in our schools. By the grace of God, we will triumph over compartmentalization through the restoration of a biblical vision of integrity, serving God faithfully and fruitfully in our callings as Christian teachers and professors, and thereby dealing a blow to Screwtape and Wormwood, and their Father below, from which they will not recover! Amen.