



## THE COLLEGIUM ON CHRIST, KNOWLEDGE, AND WISDOM

*"An appetite for knowledge and beauty exists in the human mind and God makes no appetite in vain. We can therefore pursue knowledge as such and beauty as such, in the sure confidence that by doing so we are either advancing to the vision of God ourselves or indirectly helping others to do so."*

-C.S. Lewis; "Learning in Wartime;" The Weight of Glory

---

THE CENTER FOR FACULTY DEVELOPMENT, UNION UNIVERSITY

---

**The 20<sup>th</sup> Annual Collegium on Christ, Knowledge, and Wisdom**

***January 17 & 18, 2017***

***Luther Hall***

**Tuesday, January 17, 2017**

- |              |  |
|--------------|--|
| 8:30-9:00    | Welcome and Devotional   |
| 9:00-10:00   | <b>Session One:</b> Guided reflection on how your graduate or professional school experience has shaped you. What did you learn and how have you been trained? |
| 10:00-10:45  | <b>Session Two:</b> Spiritual and Intellectual Journeys: Justin Barnard  |
| 10:45- 11:45 | <b>Session Three:</b> The Idea of a Christian University: Ben Mitchell   |
| 11:45 – 1:45 | Lunch and Film: Babette's Feast  |
| 1:45 – 3:00  | <b>Session Four:</b> The Gospel and the Disciplines: Hal Poe   |

**Wednesday, January 18, 2017**

- |               |   |
|---------------|---|
| 8:30          | Arrival and Morning Prayer                              |
| 8:45- 9:45    | <b>Session Five:</b> The Christian Faith Bible Studies  |
| 9:45-10:00    | <b>Break</b>  |
| 10:00 -11:00  | <b>Session Six:</b> Academic Presuppositions: Hal Poe   |
| 11:00 – 12:00 | <b>Session Seven:</b> Individual Reflection and Writing |
| 12:00         | Lunch   |
| 12:30 – 2:00  | <b>Session Eight:</b> Readings Discussion               |

Wrap up and Closing Prayers

*The Collegium on Christ, Knowledge and Wisdom  
Union University*

*A Prayer Litany*

*Colossians 1:15-20, 26-27; 2:2-3, 13-14; 3:1-4*

Jesus Christ is the image of the invisible God; Oh Lord, incline our hearts to live in this reality;

Jesus Christ is the first born over all creation; Oh Lord, incline our hearts to live in this reality;

Jesus Christ is before all things; Oh Lord, incline our hearts to live in this reality;

Jesus Christ holds all things together; Oh Lord, incline our hearts to live in this reality;

Jesus Christ is the head of the church; Oh Lord, incline our hearts to live in this reality;

Jesus Christ has supremacy in all things; Oh Lord, incline our hearts to live in this reality;

Jesus Christ reconciles all things unto himself; Oh Lord, incline our hearts to live in this reality;

Jesus Christ is the full assurance of understanding and the knowledge of God's mystery; Oh Lord, incline our hearts to live in this reality;

God has made us alive in Jesus Christ; Oh Lord, incline our hearts to live in this reality;

Jesus Christ lives in us, the hope of glory; Oh Lord, incline our hearts to live in this reality;

In Jesus Christ are hidden all the treasures of wisdom and knowledge; Oh Lord, incline our hearts to live in this reality.

Jesus Christ is seated at the right hand of God; Oh Lord, incline our hearts to live in this reality.

Jesus Christ enables us to seek the things above not on things on earth; Oh Lord, incline our hearts to live in this reality.

For we have died, and our lives are hidden with Christ in God. When Christ who is our life appears, then we also will appear with him in glory; Oh Lord, incline our hearts to live in this reality.

In the Name of the Father, and the Son, and the Holy Spirit. Amen.

## Reflection and Notes

## APPENDIX A

### Interdisciplinary Worksheet

Discipline:

1. With what is your discipline concerned?
2. What characterizes the methodology of your discipline?
3. On what other disciplines does your discipline build?  
To what other disciplines does your discipline contribute?  
-give specific examples
4. What are the values on which your discipline is based?  
At what point do these values come into conflict with other disciplines?  
-list the values  
-give specific examples of conflict you have seen

5. Over what values within your discipline do members of your discipline disagree?
6. What is the philosophical basis for your discipline's values?  
-what is the origin of the values?  
-in what context did the values emerge?
- 7 When did your discipline come to be taught as a separate discipline within the Academy?  
-was it part of another **discipline** earlier?

Please return responses to:

Dr. Harry L. Poe, Union University, 1050 Union University Dr., Jackson, TN 38305  
7311661-5404, FAX 7311661-5118, hope@uu.edu

Prepared by Dr. Harry L. Poe as a research instrument for faith integration. ©2001 by Harry L. Poe

## 48 • The Gospel and Its Meaning

---

Gospel Element	Doctrine
Creator God	God, Providence, Creation, Grace, Humanity, Natural revelation
Fulfillment of Scripture	Inspiration/Specific revelation
Son of God/Son of David	Incarnation, Christology, Ethics
Death for sins	Justification, Atonement
Raised from the dead	Resurrection
Exaltation	Lordship, Ecclesiology
Gift of the Holy Spirit	Regeneration, Sanctification, Adoption
Return for judgment	Eschatology, Theodicy
Response	Conversion

## The Apostles' Creed

I believe in God the Father **Almighty**, Maker of heaven and earth:  
and in **Jesus Christ** his only Son, our **Lord**; Who was conceived by the Holy Ghost; **born** of the **virgin** Mary, suffered under Pontius **Pilate**,  
was crucified, dead and buried; He descended into hell;  
the third day He rose again **from** the dead;  
He ascended into heaven and **sitteth** on the right hand of God the Father **Almighty**;  
**from** thence He shall come to judge the quick and the dead.  
I believe in the Holy Ghost,  
the holy catholic church; the communion of saints;  
the forgiveness of **sins**;  
the resurrection of the body; and the life everlasting. Amen.

*Document 5-A The Apostles' Creed*

## The Nicene Creed

I believe in one **God** the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in the Lord Jesus Christ, the only-begotten son of God, Light of Light, very God of very God, begotten, not made; being of one substance with the Father, by whom **all** things were made: Who for us men and for our salvation came down ~~from~~ heaven, and was incarnate by the Holy Ghost of the virgin Mary, and was made **man**; and was crucified also for us under Pontius **Pilate**.

He suffered and was buried;

And the third day He rose again according to the **Scriptures**,

and ascended into heaven, and sitteth on the right hand of the Father.

And He shall come again, with glory, to judge both the quick and the dead, whose kingdom shall have no **end**.

And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the **Father** and the Son together is worshipped and glorified: Who **spake** by the prophets.

And I believe in one Christian and apostolic church.

I acknowledge one **baptism** for the remission of **sins**,

and I look for the resurrection of the dead, and the life of the world to come.  
**Amen.**

*Document 5-B The ~~Nicene~~ Creed*



FIGURE 1-A				
Kerygma	Doctrines	Theologian or Movement		Evangelistic Issue
Creator God	<del>God</del> Creation Humanity Providence	<b>Augustine</b> <b>Aquinas</b> Calvin Process <b>Theology</b>		Purpose .. Grace Identity Value Ecology
Fulfillment of <b>Scripture</b>	Revelation <b>Inspiration</b>	<b>Justin Martyr</b> <b>Tertullian</b> <b>Origen</b> <b>Wycliff</b>	<b>Hus</b> <b>Luther</b> Evangelicalism	Continuity <b>Faithfulness</b> of God Nature of God <b>Authority</b> <b>Epistemology</b>
Son of God/Son of David	<b>Incarnation</b> <b>Christology</b>	<b>Irenaeus</b> <b>Athanasius</b> <b>The Early Councils</b> Black Church <b>Theology</b> <b>The Social Gospel</b> Liberation <b>Theology</b>	<b>Barth</b> <b>Brunner</b>	Reliability of God Compassion of <b>God</b> Identification of <b>God</b> Reconciliation <b>Acceptance</b> <b>Love</b> Example Physical Need
Death for Sins	Atonement <b>Justification</b> Lord's Supper]	<b>Celtic Church</b> <b>Anselm</b> Transubstantiation <b>Protestantism</b>		Redemption Relationship Love Substitution New Beginning <b>Purification</b>
Raised from the Dead	<b>Resurrection</b> [Baptism]	Early Christian Worship Eastern Orthodoxy		<b>Hope</b> <b>Victory</b> <b>Freedom</b> Personhood Eternal Life

<b>Exaltation</b>	<b>Ecclesiology</b> <b>Lordship</b>	<b>Martyrdom</b> <b>Monasticism</b> Church Government <b>Bonhoeffer</b>	<b>Prayer</b> Signs and Wonders <b>Worthiness</b> Personal Relationship <b>Martyrdom</b> <b>Tradition</b>
Gift of the Holy Spirit	<b>Pneumatology</b> <b>Sanctification</b> <b>Regeneration</b> <b>Adoption</b>	<b>Filioque Controversy</b> <b>Eastern Orthodoxy</b> Western Mysticism <b>Protestant Awakenings</b>	<b>Transformation</b> Holiness <b>Empowerment</b> <b>Guidance</b> Application of Salvation
<b>Return of Christ</b>	Eschatology <b>Theodicy</b>	<b>Montanus</b> <b>Sibylline Literature</b> <b>Savonarola</b> <b>Joachim of Fiore</b> <b>Münster Anabaptists</b> Fifth Monarchy <b>Men</b> The Third Rome <b>Dispensationalism</b>	Chaos Accountability The Problem of Evil Rescue Justification <b>Perseverance and Reward</b>
Human Response	<b>Conversion</b> <b>Election</b> <b>Predestination</b> <b>Grace</b> Faith Repentance	Baptism Penance <b>Sola Fide</b> <b>Pelagius</b> <b>Erasmus</b> <b>Reformed Theology</b> <b>Bultmann</b> Revivalism	Jesus Christ

## ACADEMIC DISCIPLINES

## DOCTRINAL IMPLICATION

Art	Creation, imago dei
Biology	Creation, imago dei
Business Administration	Creation,
Chemistry	Creation
Communication Arts	Creation, imago dei, Revelation
Computer Science	Creation, order, imago dei
Drama	Creation, imago dei, Revelation
Education	Creation, imago dei
English (literature)	Revelation, imago dei
History	Doctrine of God, sovereignty, Eschatology
Languages	Revelation, imago dei
Mathematics	Creation, order
Music	Creation, imago dei
Nursing	Incarnation, Creation, Doctrine of Humanity
Physical Education	Doctrine of Humanity
Physics	Creation, Doctrine of God, Eschatology
Political Science	Doctrine of <b>Humanity</b>
Psychology	Doctrine of Humanity
Religion	Doctrine of God, Doctrine of Humanity
Social Work	Incarnation, <b>Doctrine</b> of Humanity, <b>Soteriology</b> .
Sociology	Doctrine of Humanity

## DISCIPLINE GROUPS BY DOCTRINAL AFFINITY

### Imago dei, humans as creative. creativity. aesthetics

Literature  
Art  
Music  
Drama

### Doctrine of God, Creation. wonder and awe. aesthetics

Astronomy  
Biology  
Chemistry  
Computer Science  
Mathematics  
Physics

### Doctrine of **Humanity**, the Fall. **imago dei**

History  
International Relations  
Philosophy  
Political Science  
Psychology  
Sociology

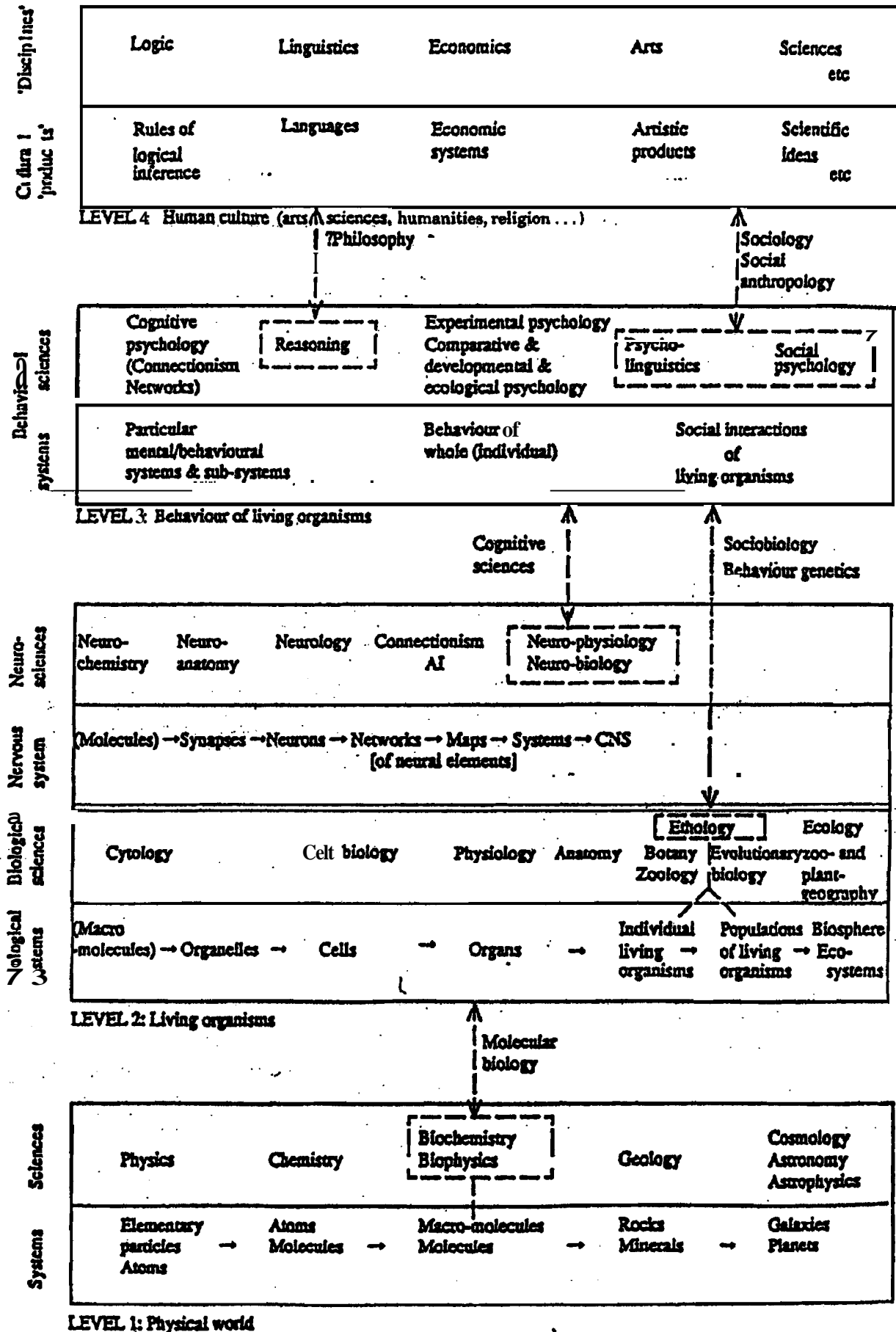
### Doctrine of Revelation. the Fall. problem of communication

English (grammar)  
Communication Arts (rhetoric)  
Languages

### Doctrine of Humanity. vocation

Business Administration  
Education  
Ministry  
Nursing  
Social Work  
Physical Education

# Natural Human Being



***The Collegium on Christ, Knowledge and Wisdom  
Union University***

**Morning Prayers**

*Good morning, Heavenly Father; good morning, Lord Jesus; good morning, Holy Spirit. Heavenly Father, I worship you as Creator and sustainer of the universe. Lord Jesus, I worship you, Savior and Lord of the world. Holy Spirit, I worship you, Sanctifier of the people of God. Glory to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and will be forever. Amen.*

*Heavenly Father, I pray that I may live this day in your presence and please you more and more. Lord Jesus, I pray that this day I may take up my cross and follow you. Holy Spirit, I pray that this day you will fill me with yourself and cause your fruit to ripen in my life: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self control. Holy, blessed and glorious Trinity, three persons in one God, have mercy upon me. Amen.*

-John Stott, rector emeritus in 1975, All Souls, Langham Place in London's West End

---

Jesus Christ said, *Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven.*

O God, incline our hearts to follow in this way.

Jesus Christ said, *Seek ye first the kingdom of God and his righteousness.*

O God, incline our hearts to follow in this way.

Jesus Christ said, *Do good and lend, hoping for nothing again.*

O God incline our hearts to follow in this way.

Jesus Christ said, *Love your enemies.*

O God, incline our hearts to follow in this way.

Jesus Christ said, *Watch and pray, that ye enter not into temptation.*

O God, incline our hearts to follow in this way.

Jesus Christ said, *Fear not, only believe.*

O God, incline our hearts to follow in this way.

Jesus Christ said, *Except ye turn again and become as little children, ye shall not enter into the kingdom of heaven.*

O God, incline our hearts to follow in this way.

Jesus Christ said, *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*

O God, incline our hearts to follow in this way.

Baillie, John, A Diary of Private Prayer. Charles Scribners Sons, New York, 1949.

---

O God, we thank you for all those in whose words and  
in whose writings your truth has come to us.

For the historians, the psalmists and the prophets,  
who wrote the Old Testament;

For those who wrote the Gospels and the Letters  
of the New Testament;

For all who in every generation  
have taught and explained and expounded and preached  
the word of Scripture:

We thank you, O God.

Grant, O God, that no false teaching may ever have any power  
to deceive us or to seduce us from the truth.

Grant, O God, that we may never listen to any  
teaching which would encourage us to think  
sin less serious, vice more attractive,  
or virtue less important;

Grant, O God, that we may never listen to any  
teaching which would dethrone  
Jesus Christ from the topmost place;

Grant, O God, that we may never listen to any teaching  
which for its own purposes perverts the truth.

O God, our Father, establish us immovably in the truth.

Give us minds which can see at once  
the difference between the true and the false;

Make us able to test everything,  
and to hold fast to that which is good;

Give us such a love of truth,  
that no false thing may ever be able to lure us from it.

So grant that all our lives may we know, and love, and  
live the truth; through Jesus Christ our Lord. Amen.

Barclay, William (1907-1978), Prayers for the Christian Year by William Hunter, 2012.

## Ephiphanytide

Trembling before Thee we fall down to adore Thee,  
Shamefaced and trembling we lift our eyes to Thee:  
O First and with the last! annul our ruined past,  
Rebuild us to Thy glory, set us free  
From sin and from sorrow to fall down and worship Thee.

Full of pity view us, stretch Thy sceptre to us,  
Bid us live that we may give ourselves to Thee:  
O faithful Lord and True! stand up for us and do,  
Make us lovely, make us new, set us free—  
Heart and soul and spirit—to bring all and worship Thee.

Source: Christina Rossetti, *The Complete Poems*, ed. R. W. Crump (New York: Penguin Books, 2001), pp. 426-427.

## ***The Collegium on Christ, Knowledge, and Wisdom***

### **Bible Reflection on five Doctrines of the Christian Faith:**

#### **I. Creation**

Read aloud Genesis 1:24 - 2:25

- 1/ What do you observe about God and the creation of living things?
- 2/ What are God's divine intentions for creation? How do these intentions emerge in your life and in your discipline?
- 3/ Our creativity is derived from God's, to what degree does your creativity reflect God's values? For example: How do you see or experience the material world as good or human persons as very good?
- 4/ How does your work provide you the opportunity to be creative, or to make life better, helping creation be what it was meant to be?

#### **II. Fall**

Read aloud Genesis 3:1-24

- 1/What do you observe about God? What about the human condition?
- 2/ Consider the four areas of human alienation (from God, self, others, and nature), as a consequence of the fall. In what ways do you observe this? Does your discipline recognize this disharmony?
- 3/ How do you see brokenness in your discipline?
- 4/ How are you or others in your discipline tempted to want to be like God?



### **III. Incarnation**

Read aloud Isaiah 7:14 and Isaiah 9:6, John 1:1-18

1/ Consider how Isaiah is telling (500 years before Christ) that in the son of the Virgin, we will see and experience God with us, in our lives on this earth. John confirms this extraordinary happening. How is this an expression of God's love for and value of all that he has created?

2/ Consider the fourfold name of Christ in Isaiah 9: Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. How does he bring counsel, might and peace to our disciplines and our work?

3/How does the incarnation proclaim the value of human beings for your discipline to consider?

4/ Reflect on your image of God, is it like Jesus? How does it differ?

### **IV. Redemption**

II Corinthians 5:17-21 and Romans 8:1-4, 20-23

1/What verb or noun is repeated most often as a key thought in this Corinthians passage?

2/ Why, according to the passage, do we need this to happen? What is the end product of this event?

3/ Redemption has been called "the great Exchange." How might being a new creation, having Christ's righteousness, and being reconciled to God show up in your vocational life at Union? Or what should characterize our behavior as "new creations" in our positions at Union?

4/ According to Romans 8, what needs to be redeemed? Can the subject matter of our disciplines be redeemed from sin, freed to serve His creation and to glorify God?

5/ Ask your students, "We are doing this work as Christians, is there some way in which this is redemptive?"

## V. Revelation: Psalm 19:1-3 and Hebrews 1:1-3

Read aloud Psalm 19:1-3:

*"The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard."*

1/ Do your peers and students hear and see what the Heavens declare?  
Why might this be so difficult today?

2/ God is making all things new, how does your gifting, training, calling,  
contribute to God's desire to make Himself known?

Hebrews 1:1-4:

*"Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs."*

1/What is the contrast the writer to the Hebrews is developing here? Is this merely a sequence of revelation or is more being said?

2 Just how "big" is the Son here? What is the relation of the Son to God in this passage?

3/How is Jesus' Lordship revealed in these verses?

*The Collegium on Christ, Knowledge and Wisdom*  
*Union University*

**Discussion Questions on the Readings**

**C.S. Lewis:**

*The Weight of Glory:*

1. This essay is gloriously hopeful and if we are willing, quite self-revealing. Consider what desires drive your academic work and your life in general for that matter. Is the core of all your desires the desire to be “noticed” by God?
2. Lewis offers heavenly glory as: "Fame with God, approval or (I might say) ‘appreciation’ by God...Well done, thou good and faithful servant."(p16). How might your work as a professor at Union bring this response by the Lord?
3. " ... the redeemed soul, beyond all hope and nearly beyond belief, learns at last that she has pleased Him whom she was created to please.” Can you imagine you and your work aiming at this glory? Reflect on the hopeful reality that Lewis offers: “Perfect humility dispenses with modesty. If God is satisfied with the work, the work may be satisfied with itself.”

*Learning in Wartime:*

1. What is the purpose of learning?
2. What assumptions does Lewis make about creation and a creator God? How do these assumptions fuel his sense of purpose?
3. *“Never, in peace or war, commit your virtue or your happiness to the future. Happy work is best done by the man who takes his long-term plans somewhat lightly and works from moment to moment “as to the Lord”. It is only our daily bread that we are encouraged to ask for. The present is the only time in which any duty can be done, or any grace received.”*

Consider your daily work style. How well are you able to focus on the present or are you frequently distracted by future possibilities?

4. How might the following quotes inspire you in your academic work?

*“Good philosophy exists, if for no other reason because bad philosophy needs to be answered.”*

*“But if we thought that for some souls, and at some times, the life of learning, humbly offered to God, was, in its own small way, one of the appointed approaches to the Divine reality and the Divine beauty which we hope to enjoy hereafter, we can think so still.”*

**Richard Foster:**

1. For what purposes do we practice spiritual disciplines?
2. Foster states on page 6: "When we despair of gaining inner transformation through human powers of will and determination, we are open to a wonderful new realization: inner righteousness is a gift from God to be graciously received." Consider the ways that you live by the art of positive thinking and "will power." How might you begin to receive inner righteousness as a gift?
3. "If we are to progress in the spiritual walk so that the disciplines are a blessing and not a curse, we must come to that place in our lives where we can lay down the everlasting burden of always needing to manage others." Consider those whom you try to manage, how might you let go?
4. Foster states that the discipline of *study* is one of the critical ways God uses to change us. Consider pp 64-66 and the four steps of repetition, concentration, reflection, and humility. How convinced are you that people, (not just students) need to learn to study?

**Dietrich Bonhoeffer:**

1. Reflect on the attributes of costly grace versus cheap grace. Consider the cost of grace in your own life and the relationship between belief and obedience.
2. In the chapter on the Call to Discipleship, Bonhoeffer states:  
"It is Jesus who calls, and because it is Jesus, Levi follows at once;" or "At the call (of Christ), Levi leaves all that he has--- but not because he thinks that he might be doing something worth while, but simply for the sake of the call." Consider how Christ is at the center of your calling and the sole reason for following.
3. Consider Bonhoeffer's statement at the end of the chapter: "You can only learn what is obedience by obeying. It is no use asking questions; for it is only through obedience that you come to know the truth." Is obedience to Christ the main distinction between the old and new life? What problems do you pose in order to avoid obedience?
4. Bonhoeffer also states that: "wasted time, temptations, listlessness in our work, in discipline in our thinking, very frequently have their cause in neglect of morning prayers." Reflect on and pray about the possible relationship between prayer and the development of good ideas.

## Reflection and Notes

*The Collegium on Christ, Knowledge and Wisdom  
Union University*

**Closing Prayer:**

All:           For the music of creation, for the song your spirit sings,  
                For your sound's divine expression, burst of joy in living things;  
                God, our God, the world's composer, hear us, echos of your voice,  
                Music is your art, your glory, let the human heart rejoice!

Women:       Psalms and symphonies exalt you, drum and trumpet, string and reed,  
                Simple melodies acclaim you, tunes that rise from deepest need,  
                Hymns of longing and belonging, carols from a cheerful throat,  
                Lilt of lullaby and love song catching heaven in a note.

Men:           All the voices of the ages in transcending chorus meet,  
                Worship lifting up the senses, hands that praise, and dancing feet;  
                Over discord and division music speaks your joy and peace,  
                Harmony of earth and heaven, song of God that cannot cease!

All:           For the music of creation, for the song your spirit sings,  
                For your sound's divine expression, burst of joy in living things;  
                God, our God, the world's composer, hear us, echos of your voice,  
                Music is your art, your glory, let the human heart rejoice!

*Text by Shirley Erena Murray*

*The Collegium on Christ, Knowledge and Wisdom*  
*Union University*

**Post Collegium Questions and Notes:**

1. Consider some of the ideas or issues in your discipline that you would like to explore from the vantage point of the “pattern of Christian truth.”
2. Make a list of concepts and/or skills valued in your discipline. For each of these concepts/skills identify a *correlative* concept drawn from your Christian faith.
3. What would “sanctifying the secular” involve in your discipline?
4. Can you cite examples from your discipline of truth devolving into intellectualism? Of good into moralism? Or the beautiful into mere aestheticism?
5. What are topics in your discipline that require “serious intellectual wrestling”? How does a Biblical worldview strengthen your ability to wrestle with these topics?
6. Provide examples of how arrogance hampers the learning process.
7. How does humility enhance the way in which we relate to our colleagues? To our students? To other faculty?
8. Provide an example from your discipline of the coexistence of honest intellectual inquiry and the Christian tradition.
9. How would application of each of the following themes from Paul’s address to the Athenians impact the study of an issue within your discipline:
  - a. God is the Creator of the universe.
  - b. God is the providential sustainer of life.
  - c. God is the ruler of all nations.
  - d. God is the Father of all human beings.
10. Identify an issue/topic within your discipline that has captured your attention. What would it look like/involve to apply each of the following steps to this issue?
  - a. Perception
  - b. Appreciation
  - c. Engagement
  - d. Confrontation
11. Identify at least one example of “superficiality” evident in the scholarship in your discipline.

12. In what ways does this knowledge of Jesus Christ change the way you or another faculty member see your academic discipline's goals, values, or ultimate significance? What difference does it make for faculty (and their courses, research, conferences, students and administration) that Jesus Christ reconciles "all things"?
13. Can we think about knowledge not only as information, but also as understanding and acquaintance? Should we make distinctions between the discovery of knowledge in research and scholarship, the communication of knowledge in teaching, and the use of knowledge in service? What happened to the tree of the knowledge of good and evil after the fall and how does the resurrection change knowledge? To what degree has the fragmentation of faith and knowledge (rooted in the Fall) only been magnified by the divisions of the modern research university model?



*The Collegium on Christ, Knowledge and Wisdom*  
*Union University*

**Loving God with our Minds:  
Seven Aspects of Integrating Faith, Learning and Practice**

As Christians we are familiar with Jesus and the Holy Spirit providing us with compassion, patience, joy, courage, and mercy, but what about knowledge, wisdom and creative ideas, insight, clarity or thoughtfulness? In his essay “Learning in Wartime,” C. S. Lewis provides an image of the Christian’s pursuit of God in the realm of knowledge and ideas:

*An appetite for knowledge and beauty exists in the human mind and God makes no appetite in vain. We can therefore pursue knowledge as such, and beauty as such, in the sure confidence that by doing so we are either advancing to the vision of God ourselves or indirectly helping others to do so.*

In this 1934 essay, Lewis offers an illustration of the Christian intellectual tradition in practice. Satisfying our human appetite for beauty and knowledge can show us something of the Lord Jesus, who is the core of every thing and every idea (“in him all things hold together” Col. 1:17). In this way, our intellectual pursuit of knowledge and beauty through reading, reflecting, teaching, writing, and learning are aspects of our discipleship to Jesus Christ. This is not always obvious; for many Christian faculty these practices are often overlooked as part of their identity in Christ. When these practices are not overlooked, faculty may still be unsure as to how to go about integrating their faith, their knowledge, and their discipline.

As we engage in learning and biblical reflection in every area of life and seek a unity of knowledge and practice, we are more likely to worship God in Christ as creator and sustainer of all. We believe that the integrity of this pursuit will be a witness to his Kingdom to the academic and professional worlds. There are at least seven core aspects within the pursuit of integrating faith, learning, and practice as matters of Christian discipleship. These include an awareness of:

- the presence and pre-eminence of Jesus Christ. We believe in the Lordship of Christ over all of life and his risen presence in all of life. The Christian life consists in understanding and practicing more fully what it means to follow Christ in every pursuit of life and to grow increasingly aware of the moment by moment presence of Christ with and in us. *"There is not one square inch of the entire creation about which Jesus Christ does not cry out, 'This is mine! This belongs to me!'"* - Abraham B. Kuyper. In order to follow Jesus in the academic world we need to believe he knows more and is ahead of us. He is present in our classrooms, laboratories, offices—the time and space of our lives.
  
- the reality that theological and worldview acuity matter. Integration occurs as we increasingly understand and engage the world through the lens of Christian faith. This involves a deeper understanding of the doctrines of creation, fall, incarnation, redemption, and revelation and their implications for daily life in the academy. This also requires a growing discernment of the basic premises and worldview assumptions that shape the philosophical foundations, values, discourse and practice in one’s chosen discipline and profession.

- the reality that our work matters to God. Work can be redemptive, revealing who we are (our likes and dislikes; our strengths and weaknesses) and making us more like Christ, thereby enabling us to make faithful contributions.
- the reality that Christian discipleship involves more than getting our thinking straight. The good news is that when intellectual practices and spiritual-discipline practices fill our days, we further discover that Jesus Christ is Lord of everything, including our areas of scholarly knowledge and professional expertise. The intellectual disciplines and the spiritual disciplines complement and reinforce each other. As we follow him more fully, we become more like him; he renews our minds and develops our thinking in all areas of life.
- the false dualism that militates against an integrated life. This can be described as the distinctions between facts and values, the public and private sphere of life, or separation between the sacred and the secular. All of this leads to the tacit or explicit exclusion of Christian thought and practice from the discourse and practices of our academic disciplines—an idea entirely inconsistent with Christian doctrines of creation and the incarnation.
- that integration is a community affair. Disciplinary knowledge advances through careful reflection, publication, peer review and critique and refinement. Christian community likewise can be a place where understandings and practices can be verbalized, critiqued, refined, and implemented through dialogue, support, and prayer.
- ways of living that have a redemptive influence on the people, ideas, and structures of each discipline or profession. Our faith not only informs the dominant ideas of our discipline, but also helps us navigate the institutional realities of the university and our engagement with students, colleagues and clients.

## **Inquiry and Reflection**

*What is the aim of liberal education...but the cultivation in each of us of the disposition actively to seek the truth and to make the truth our own. More simply, liberal education is education in and for thoughtfulness. It awakens, encourages, and renders habitual thoughtful reflection about weighty human concerns, in quest of what is simply true and good.... Let me try, in a different way, to say again what I mean by thoughtfulness, this time by identifying thoughtfulness with the activity of questioning, for it is the asking of questions that is at the heart of thoughtfulness.* -Kass, Leon R.; *The Aims of Liberal Education*, The Aims of Education: The University of Chicago, 1984.

Each of the following questions include all or some of the seven aspects mentioned above. Review the questions with your academic discipline in mind and consider which ones might be illuminating.

1. Describe the purpose of creation and how it affects your discipline.
2. How are you and your discipline helping creation be what it was meant to be?
3. How might the physical laws of creation place limits on your discipline?
4. How does the disharmony between people & God, self, others, and nature show up in your discipline and does your discipline recognize this disharmony?
5. How does your discipline reveal the human condition in all its beauty and awfulness for general understanding?
6. How might God be using your discipline to bring redemption to people, institutions, or systems?
7. How did the incarnate Christ reveal that God loves his all of creation and that the fall did not remove its worth?
8. What are the current critical questions being asked in your discipline? Are they worth asking?

9. What are the discipline-related questions you are asking that no one else is asking?
10. What questions does your discipline avoid asking?
11. What are some questions in your discipline that cannot be addressed without bringing the two worlds of faith and knowledge together?
12. What are the hopes and dreams of your discipline and how can you work to redeem them?
13. How has Christianity affected the history of your discipline?
14. What is good, true, and beautiful in your discipline?
15. Redemption gives value. Contemplate the value of your discipline.
16. What are some examples of inadequate perspectives on your discipline that groan for redemption?

***The Collegium on Christ, Knowledge and Wisdom***  
***Union University***

**Following Christ in the Academic Life Bibliography**

- a'kempis, Thomas; *The Imitation of Christ*; New York: Dorset Press, 1952.
- Augustine (354 AD); *Confessions*; Oxford University Press, 1991.
- Benson, Robert; *Living Prayer*; New York: Penquin Putnam, 1998.
- Bonhoeffer, Dietrich; *The Cost of Discipleship*; New York: MacMillan, 1973.
- Carpenter, Humphrey; *J.R.R. Tolkien a Biography*; New York: Houghton Mifflin, 1977.
- Chesterton, G.K. *Orthodoxy*; Ignatius Press. San Francisco; 1908.
- Dunnam, Maxie; *The Workbook on Spiritual Disciplines*; Nashville, Upper Room, 1984.
- Foster, Richard, *Celebration of Discipline*; Harper San Francisco, 1978.
- Foster, Richard; *Prayer, Finding the Heart's True Home*; Harper San Francisco, 1992.
- Garber, Stephen; *Fabric of Faithfulness*; Downers Grove, Il. InterVarsity Press, 1996.
- Hagberg, Janet; *The Critical Journey: Stages in the Life of Faith*; Salem: Sheffield Publishing; 1995.
- Holmes, Arthur; *All Truth is God's Truth*. Downers Grove, IL, InterVarsity Press, 1977.
- Ivaska, David; *Be Not Afraid*; Downers Grove, Intervarsity Press, 2000.
- Lawrence, Brother; *The Practice of the Presence of God*. New Kensington, Pa: Whitaker House, reprint 1982.
- Lewis, C. S.; *The Abolition of Man*; New York, Macmillan, 1944.
- Lewis, C.S.; *Mere Christianity*. New York: Macmillan, 1943.
- Lewis, C.S.; "Learning in Wartime," & "The Inner Ring," *The Weight of Glory*. San Francisco: Harper, 1949.
- Lewis, C.S.; "Christian Apologetics," *God in the Dock*; Grand Rapids: Eerdmans, reprint 1994
- Lewis, C. S.; *Surprised by Joy*. New York: Hancourt Brace, 1955
- Merton, Thomas; *Thoughts in Solitude*; New York: Noonday Press, 1956.
- Newbigin, Lesslie; *Foolishness to the Greeks*; Grand Rapids, Edermans, 1986.

Newbigin, Lesslie; *The Gospel in a Pluralist Society*; Grand Rapids, Eerdmans, 1989

Noll, Mark; *The Scandal of the Evangelical Mind*. Grand Rapids: Erdmans, 1994

Nouwen, Henri; *The Genesee Diary*. New York; Doubleday, 1976

Nouwen, Henri; *The Return of the Prodigal Son*; Doubleday, 1994.

Nouwen, Henri; *The Way of the Heart*; Ballantine Books, 2003.

Nouwen, Henri; *The Wounded Healer*; New York: Doubleday, 1972.

O' Conner, Flannery; *Mystery and Manners*; Farrar, Stratus and Giroux, 1969

O' Conner, Flannery; *Habit of Being*; New York; Noonday Press; 1979

Packer, J.I; *Knowing God*. Downers Grove: InterVarsity Press, 1973

Palmer, Parker; *Let Your Life Speak*, San Francisco, Jossey-Bass Inc. 2000.

Peterson, Eugene; *Perserverance: A Long Obedience in the Same Direction*; Downers Grove: Intervarsity Press, 1996.

Sire, James; *Habits of the Mind: The Christian Intellectual Life*. Downers Grove, InterVarsity Press, 2000.

Tickle, Phyllis; *The Divine Hours*; New York: Doubleday, 2000.

Tozer, A.W.; *The Knowledge of the Holy*. Lincoln, NE: Back to the Bible Broadcast, 1961

Underhill, Evelyn; *Concerning the Inner Life*; Kessinger Publishing.

Walsh, Brian J. and J. Richard Middleton; *The Transforming Vision: Shaping a Christian World View*. Downers Grove, IL: InterVarsity, 1984.

Willard, Dallas; *The Spirit of the Disciplines*. San Francisco: Harper, 1990

Willard, Dallas; *The Divine Conspiracy*, Harper San Francisco, 1998

The Gospels of Matthew, Mark, Luke and John; Acts 17, I Corinthians 1&2, Daniel 1-6.

A Guided Sabbath: [http://www.intervarsity.org/gfm/resource\\_item.php?id=1805](http://www.intervarsity.org/gfm/resource_item.php?id=1805)

Taking Time Apart: spiritual Disciplines and the Academic Life  
<http://www.facultyministry.org/go/sfguide-2007>.

*The Collegium on Christ, Knowledge and Wisdom*  
*Union University*

**Participating Faculty Comments:**

“Modern culture and worldview informs the study and practice of our disciplines whether we consider it or not!”

“How can my discipline increase my students love for God?”

“I will be more deliberate in presenting my knowledge, personal thoughts and values to students, especially in subjects directly related to faith and the philosophical foundations of my discipline.”

“It takes more than academic content to provide insight to students. I learned the value of intentional reflection and then listening to students.”

“I learned a lot about the inter-connectedness of the disciplines.”

“Authentic theology is embodied theology. I want my biography to match my theology.”

“Each new discovery we make in research is a further revelation of God to us. Nothing could be a more powerful motivation than seeing my work as part of God’s revelation of his creation and himself.”

“Our pursuit of knowledge is for knowing God, knowing his character, then for promotion and tenure.”

“I was reminded that Jesus is Lord of all, and the importance of pondering and reflecting on all that it means.”

“Integration must be organic (that is, not forced) or it will never have any real meaning to our students.”

“We are required to integrate because we are called to redeem creation and thus cannot avoid penetrating our disciplines with a probe of Christian faith.”

“Integration is as much a personal challenge to follow, as an intellectual challenge to understand.”

“The opportunities to apply/ use / integrate themes of creation, incarnation and redemption are richer and more varied than I realized.”

“I could/should recast my appreciation of great writers as more of an appreciation of God's gifts as utilized by human beings.”

“My discipline is inter-related to others, in a sense this too links my discipline to my faith.”

“Not only is integrating my faith possible but it enriches and stimulates academic disciplines.”

“When I incorporate more spiritual discipline practice in my life thereby my teaching enhance.”

“God cares not only about what I do, but how I do it. He is Lord over my profession so should submit fully to His authority and work for His pleasure.”

"Faith and learning is a process and not simply a process that we attempt to pass/fail."

“All the resources used in economics belong to the Lord, our job as economists is to learn to maximize the value of those resources to the Glory of God.”

“I see now that I can focus on integration by focusing on key doctrines of creation, redemption, incarnation.”

"Bringing our faith and work together reminds us that we have unlimited possibilities."