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Telos: The Destination for Nazarene Higher Education

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TELOS

THE DESTINATION FOR NAZARENE HIGHER EDUCATION



Edited by Gregg A. Chenoweth and Barbara M. Ragan

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TABLE OF CONTENTS

Writers and Reviewers for the Pole Project	4
Foreword	5
GREGG A. CHENOWETH	
SECTION ONE	9
<i>Telos</i> Foundations	9
On Being a Christian	10
ALAN LYKE	
Called Unto Holiness: Christian Holiness in the Wesleyan-Holiness Tradition and the Vocation of Nazarene Colleges and Universities.	14
MARK H. MANN IN COLLABORATION WITH MARK R. QUANSTROM AND MICHAEL LODAHL	
<i>Missio Dei</i> : Wesleyan-Holiness Missional Discipleship in the Church of the Nazarene's Colleges and Universities	18
MARK A. MADDIX IN COLLABORATION WITH MATTHEW PRICE AND ROB SNOW	
Wesleyan Ways of Knowing and Doing	22
TIMOTHY J. CRUTCHER	
Two Parts of a Whole: The Church of the Nazarene and Its Educational Institutions	26
MARK C. MOUNTAIN	
The Lasting Impact of Nazarene Educators	30
LINDA ALEXANDER	
SECTION TWO	35
<i>Telos</i> in Application	35
Transformational Learning	36
RICHARD LESLIE PARROTT	
The Social Scientist at Nazarene Institutions: Teacher, Practitioner, and Scholar	41
LENA HEGI WELCH	
Integrating Faith and Content in the Humanities: A Historian's Conversational Approach	46
DENNIS C. WILLIAMS	
Philosophy and the Wesleyan Vision	50
LINCOLN STEVENS	
Faith Integration in the Natural Sciences: Creation and Biology	54
DARRELL FALK	
Children in God's House: Teaching Cosmology at a Nazarene University	58
STEPHEN CASE	

Faith Integration in Nursing.	62
TERESA WOOD	
Studies in the Performing Arts.	67
DON QUANTZ	
Faith Integration in the Professional Arena of Business.	71
JAN WEISEN	
SECTION THREE	76
<i>Telos</i> Across Culture	76
Nazarene Higher Education: A European Voice	77
PETER RAE	
Nazarene Education from an African Perspective	81
RODNEY L. REED	
Brazil Nazarene College's Response	85
STEVEN D. HOFFERBERT	
Response to the Pole Project	90
ABRAHAM SEUNG-AN IM	
Afterword.	93
BARBARA M. RAGAN	

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FOREWORD

Gregg A. Chenoweth

Pull up to the kitchen table. Let me introduce you. You don't know each other, but should. It's not because those across this table are famous. They have no posse, no brand. You won't see them on an infomercial. But you still ought to know them for an important reason: They are your family. Reader, meet writer. Writer, meet reader.

The church kin may be spread across generations, cultures, and nations, but they are grafted onto the same vine, sharing the same work, representing the tribe—your tribe—in places beyond. This family is not new or small. The Church of the Nazarene is now a century old with 1.7 million members in 160 nations, a denominational diaspora.

The family keeps learning. Since its birth, the denomination established schools everywhere, more than ten in the first decade. The man who titled the denomination “Nazarene” was a dean at the University of Southern California, and a Harvard University panel concluded that the denomination's churches are “inconceivable” apart from its schools.¹ Today, more than 50 educational institutions dot the globe, serving more than 30,000 students.

A little heads-up here: families worry about each other. In the beginning, we were small, strong on mission, but weak on credentials. By age 100, one wonders if we have so credentialed ourselves we've lost the founders' passion. Other denominational schools have gone that way before us. It's legendary. People sometimes lose their faith but keep their jobs.

Concerns abound these days. Consumerism in higher education chips away at our liberal arts' ideals. Theological fundamentalism and theological liberalism encroach on some academic areas. The andragogy demanded for adult student programs rubs against a historic practice with traditionally-aged, residential students. Costs are putting a Nazarene higher education out of reach for too many.

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5

Under such strain, some detect a fearsome beast: Secularization. Some defend their territory, blasting away with neo-conservatism. Others domesticate the monster, trying to make peace, by changing the proportion of lay and clergy trustees; decreasing the number of general education credits in theology; making chapel optional; loosening campus behavior covenants; or hiring people with stronger paper credentials than testimonies.

So, in December of 2009, a group of chief academic officers—aunts and uncles on the family tree, as it were—decided we ought to have a family meeting, via text, anyway.

This enterprise attempted to articulate the common “center pole” around which we stand, those theological and pedagogical commitments drawing us together. We decided against a focus on the “fence,” those tribal in-group and out-group markers. Once one knows the center, everyone can determine his or her proximity from it.

The result rests in your hands. It’s a family values document for our educational institutions, produced and reviewed by 51 faculty at 16 institutions from six countries. We certainly made use of volumes on the family mantel: a Core Values document for the Church of the Nazarene; a statement from the *Manual of the Church of the Nazarene* on higher education; a “key documents” collection of about 50 items in the blogosphere by Dr. E. LeBron Fairbanks, Educational Commissioner of the Church of the Nazarene; and several other thought groups’ documents and books. This manuscript widens our collection with a multi-institutional, multi-national declaration of educational aspirations.

It is named *telos* for the Greek term used in the New Testament to address the perfect end, or destination, for which Christians are designed. As Heb. 6:1 says, leave elementary things and go on to *telos*! We achieve this when we are perfectly aimed by God. His anointing completes our consecration and maturity in the faith.² As such, *telos* is unhampered by the limitations of the natural world because it is realized only by God’s grace.³ You might say life is validated by the worthiness of its destination.⁴

So, church family, aim well—end well! We’re not made

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for academic puzzles alone, because that ends in pluralism. Students would receive diplomas without becoming disciples. And we're not aimed for Christian environment alone. That ends in fragmented learning, where students graduate without adopting the Great Commandment to love the Lord with their mind. If we aim toward "faith integration" alone, which faith, which creed, which doctrine? That ends in generic curricula, curricula that "value values," without creed or anchor.

The church manual calls for its educational institutions to produce students with a coherent Wesleyan understanding of life, through all its disciplines. Wesleyanism has been described as *content*—such as prevenient grace, free will, entire sanctification, perfect love—and *process*, those interactive features of scripture, tradition, reason, and experience.⁵ The pages further illustrate a *telos* focused on

- God's kingdom now, not remanded only to some abstract, future hope;
- The Holy Spirit's activity in course materials, people, and institutions, not confined to "religious" initiatives;
- Sacred and secular domains held by our omnipresent God;
- Co-laboring with God for an optimism of grace in students—a transformed nature—not forgiveness alone, which focuses on the pessimism of sin;
- Acceptance of the tensions of wide learning, not for mere "engagement" with knowledge, but Christian maturity.

So, the family is talking about where we're headed. It is our aspiration. The conversation itself is a "ministry of imagination,"⁶ hopeful, connected, compassionate talk that practices the presence of God in every situation, on every topic.

The volume is organized into three sections. The first provides theological and epistemological foundations. The second illustrates how those commitments are applied to particular academic disciplines. Finally, four Nazarene educators from various parts of the world balance these North American views with cultural commentary. ■

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ENDNOTES

¹ Jerry T. Lambert, Al T. Truesdale, and Michael W. Vail, "Identity and Relationship: Emerging Models in Higher Education, Church of the Nazarene" (conference presentation, Future

of Religious Colleges sponsored by Program on Education Policy and Governance, Harvard University, October 2000).

²W. T. Purkiser, Richard S. Taylor, and Willard H. Taylor, *God, Man, and Salvation* (Kansas City: Beacon Hill Press, 1977), 480.

³Mildred Bangs Wynkoop, *A Theology of Love: The Dynamic of Wesleyanism* (Kansas City: Beacon Hill Press, 1972), 293.

⁴H. Ray Dunning, *Grace, Faith & Holiness: A Wesleyan Systematic Theology* (Kansas City: Beacon Hill Press, 1988), 500.

⁵Timothy J. Crutcher, *The Crucible of Life: The Role of Experience in John Wesley's Theological Method* (Lexington, KY: Emeth Press, 2010), 216.

⁶Robert H. Woods Jr. and Paul D. Patton, *Prophetically Incorrect: A Christian Introduction to Media Criticism* (Grand Rapids: Brazos Press, 2010), 28.

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SECTION ONE
TELOS FOUNDATIONS

ON BEING A CHRISTIAN

by Alan Lyke

CALLED UNTO HOLINESS

Christian Holiness in the Wesleyan-Holiness Tradition and the

Vocation of Nazarene Colleges and Universities

by Mark H. Mann

MISSIO DEI

Wesleyan-Holiness Missional Discipleship

in the Church of the Nazarene's Colleges and Universities

by Mark A. Maddix

WESLEYAN WAYS OF KNOWING AND DOING

by Timothy J. Crutcher

TWO PARTS OF A WHOLE

The Church of the Nazarene and Its Educational Institutions

by Mark C. Mountain

THE LASTING IMPACT OF NAZARENE EDUCATORS

by Linda Alexander

ON BEING A CHRISTIAN

Alan Lyke

[B]ut these have been written so that you may believe that Jesus is the Christ, the Son of God; and that by believing you may have life in His name.

—John 20:31, NASB

What does it mean when we say we are Christians? And how does being Christians impact our calling to be educators? In the process of drawing his gospel to a close, John summarized the essence

of the Christian faith. While we recognize we must listen to the whole of scripture, and we realize that there's more that can be said about being a Christian, if we were asked to sum up what it means to be a Christian with just one verse, the above text would serve us well. Everything that can be said about being a Christian includes this basic invitation and promise: "[Y]ou may believe that Jesus is the Christ, the Son of God; and that by believing you may have life in His name" (John 20:31). Though this is familiar territory for us, as effective educators, we need to take some time to review what this key assertion means.

Our Christian journey begins when the Holy Spirit acts upon us, we respond to the tug of the Holy Spirit, and we become spiritually whole. Our Christian faith-life begins when we believe that to be spiritually whole includes belief in the Triune God. This God is the one whose Spirit reveals God's self through creation, through the history of the children of Israel, and ultimately through Jesus and the Body of Christ, the Church. This God is the one who makes it possible for us to recognize and respond to God's self-revelation, the God whose grace gives us the ability to believe.

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Our Christian faith-life progresses when we come to the place where we believe that Jesus is the Christ, the Son of God, sent by the Father. God graciously sent Jesus, and Jesus fully embodied that grace as he fulfilled His mission in obedience and love. However, the final impact of their actions calls for belief on our part: an embracing of Jesus, an authentic, free response, empowered by the Holy Spirit, so that the life He has in mind for us can be ours. John wrote about this at the beginning of his gospel: “He came to His own, and those who were His own did not receive Him” (John 1:11). Jesus waited then for them to believe; He waits now for us to believe.

It is important to remember that this believing is more than just rational consent. This believing involves the giving of ourselves to Jesus Christ and includes accepting His forgiveness, taking up His teachings, following His leadings, and being living witnesses of Him as the way, the truth, and the life. This

believing results in our re-creation as believing ones, in the transformation of our very being. This believing results in our being united with others who are part of Christ’s timeless community, in our being birthed into the eternal family of God. Again from John’s gospel, “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name . . .” (John 1:12). We become Christians, Christ-like ones, and begin to realize the fullness of the life that comes with being His when we believe in Him.

Our Christian faith-life matures as we continue in our believing in Jesus Christ. We mature through our full surrender to the purifying presence of the Holy Spirit, who now dwells in us. We mature through the enlightening of the scriptures as God speaks to us through His written Word. We mature



through our fellowship with other believers, with whom in community we are the Body of Christ. We mature through our obedience as we follow the leading of the Spirit of Christ. We mature through our trust in Jesus as we face the challenges that come with living in a broken world. We mature through our faith in the promise that God will hear us when we pray. We mature through our hope as we believe that Jesus Christ, the Son of God, will return just as he said he would.

And for those of us who teach in Nazarene colleges and universities, our Christian faith-life also matures as we serve as academics and educators . . . because God has called us to minister in these ways. We teach because we are Christians who are following the path we believe God has called us to take, each of us seeking to critically and creatively discern Christ's truth in all academic disciplines. We mature as we research and teach others what is important to us, what we have studied to understand, and what we are passionate about others knowing. We mature as we are illumined by the Holy Spirit, as we discover with our students what God was and is doing in our fields of study. We mature as disciples as we faithfully teach and learn with our students, growing and living together as a part of the Body of Christ while pursuing our academic disciplines.

As one Nazarene educator put it, "Christian education is faith expressed precisely through learning and living. To believe is to learn and to live; truly to learn and authentically to live is to express faith." The same educator went on to say,

We simply go about our teaching in the calm confidence that today, the Spirit is calling us and all of our students to himself and will use our work to do it. We are confident that God is taking today seriously and taking us and our students seriously. For that reason, we approach our disciplines with discipline and reverence, for they are and they will be means of grace.⁷

So, what does it mean when we say we are Christians? It means we have believed and are believing that Jesus is the Christ, the Son of God, and our lives reflect the same. And how does our being Christians impact our calling to be educators? It means we have embraced and are embracing our

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God-given vocation, as evidenced by how we apply ourselves to our fields of study and give ourselves to those we teach. Embodying our callings, we fulfill this admonition attributed to St. Teresa of Avila:

Christ has
No body now on earth but yours;
No hands but yours;
No feet but yours;
Yours are the eyes
Through which Christ's compassion for the world
Is to look out;
Yours are the feet
With which he is to go about
Doing good;
Yours are the hands
With which he is to bless now.

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⁷ Paul M. Bassett, Re-Wesleyanizing Nazarene Higher Education. <http://nazareneblogs.org/lebronfairbanks/projects>.

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CALLED UNTO HOLINESS:

Christian Holiness in the Wesleyan-Holiness
Tradition and the Vocation of Nazarene
Colleges and Universities

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There is no doctrine more central to the Church of the Nazarene's tradition and mission than Christian holiness; its propagation is to a large extent the *raison d'être* of our denomination and its institutions of higher education.⁸

Unfortunately, teaching and preaching about sanctification have recently declined. However, it is our contention that the doctrine and experience of Christian holiness are absolutely central to the Christian gospel and must remain central to the mission of Nazarene higher education.

A proper biblical doctrine of holiness begins with the Triune God's holy and creative love, expressed fully in the person of Jesus Christ, the incarnate Word of God (John 1:1-14). Through Christ, God created the universe in order to express divine goodness and love. He created human beings in His image that we might reflect divine love through worship of God and care for each other and creation (see Gen. 1-2, esp. 1:26-31). Because of sin, the image of God in humanity is corrupted, impairing our capacity to reflect God's love, with terrible consequences for all of life (Gen. 3:10-19; Rom. 8:19-22). But, through the grace of God, freely given in the life, death, and resurrection of Jesus Christ and actualized

through the power of the Holy Spirit, we are reconciled to God, the image of God is restored, and our ability to reflect God's love is appropriately renewed (2 Cor. 5:16-20).

As John Wesley recognized, this restoration, or "new creation," comes with some significant complications (see Wesley's sermon "Christian Perfection"). Although redeemed by grace and empowered for Christ-likeness, we remain finite creatures embed-

ded in and profoundly affected by interpersonal relationships, communities, and both social and natural systems; yet we are subject to sin's corruption. This reality defines the great multidimensional challenge and vocation of the Christian and the Church. That is, we are called to be instruments of God's reconciling and sanctifying grace, overcoming sin wherever it might be found. And, as an extension of the Church, Nazarene colleges and universities have a special role to play in this ministry of reconciliation.

The holiness tradition has often spoken of the fulfillment of this ministry in the way that Jesus did: We are to love God with our whole heart, soul, mind, and strength and love our neighbors as ourselves (Matt. 22:36-40; Mark 12:28-34). In these terms, the special role of Nazarene higher education in fulfilling the ministry of reconciliation becomes clear: *Nazarene colleges and universities exist chiefly to form Christians and a Church that will more perfectly love God and neighbor, including all of creation* (Rom. 8:21-23). Every aspect of the Christian university should ultimately serve this aim!

We affirm that all truth is God's; that God has endowed us with minds to inquire and reason critically; and that there



is no topic, idea, or question that cannot be addressed within the community of Christian faith, and especially within a Christian college or university. Indeed, Christ calls us to



love God with our *whole minds* and therefore undertake the most open and wide-ranging educational inquiry imaginable, trusting that the Holy Spirit will guide us into all truth (John 16:13).

What we advocate are not institutions of higher learning that restrict edu-

cational opportunities because of their holiness mission, but instead institutions that *pursue an appropriate ordering of their activities around their core mission*. That is, we do not understand the *telos* of education to be learning itself nor the formation of persons who will make more money, achieve greater professional success, or be more effective servants to society in some vague, ultimately vacuous, sense. Rather, we wish our students to study scripture and theology that they might understand the vibrancy of their spiritual heritage and better hear the Word of God spoken through scripture and tradition; to study the natural sciences that they might find a deeper appreciation for the wonder and richness of creation; to study the social sciences that they might have a better understanding of the complexity and contingency of the social world we inhabit and the extent to which it has been corrupted by sin; to study the humanities that they might develop a deeper appreciation for the human experience of both sin and grace and develop the ability to think critically and communicate effectively; to study the arts that they might find their imaginations inspired and discover means for lifting the human spirit

in its celebration of the Author of creativity; and so on, all of which will empower them for life-long service *within and for Christ's Church*.

We also affirm that holiness universities must treat education as comprehensive and integrative. The incarnation, in which the eternal Word of God has become flesh and entered fully into creation, brings together the multidimensionality of life into a complete whole, as does the Greatest Commandment. The task of Christian education is not merely that of expanding the mind or the spirit, but both intertwined with care of the body. In the same sense that overemphasizing disciplinary distinctives distorts the true unity of creation and practically undermines the educational process, the sharp bifurcation of mind and heart, of classroom and chapel, is caustic to the integrated whole of the person and life and therefore should be foreign to the aims of a holiness education.

Finally, with John Wesley we affirm that there are a great number of corporate and individual practices that Jesus' disciples should deliberately undertake through which God's sanctifying grace works—what Wesley called the “means of grace”—including chiefly faithful and regular practice of the sacraments; corporate worship; participation in small groups; study and reading of scripture; works of mercy and compassion; self-denial; and education. We contend that our colleges and universities will fulfill their great calling only when they are understood to be covenantal communities in which *every* aspect of institutional life is treated as a potential means of grace.⁹ ■

ENDNOTES

⁸ Church of the Nazarene, *Manual 2009-13* (Kansas City: Beacon Hill, 2009), 5-6.

⁹ See also Mark Maddix's essay, footnote 2.

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MISSIO DEI

Wesleyan-Holiness Missional Discipleship
in the Church of the Nazarene's Colleges
and Universities

*Mark A. Maddix in collaboration with
Matthew Price and Rob Snow*

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The very nature of the Triune God is mission, *missio dei*. The missional pattern of the Triune God is captured in the words of Jesus, "As the Father has sent me, so I send you" (John 20:21). God the Father sent Jesus Christ to redeem all of humanity and creation. Jesus sent the Holy Spirit to empower and guide humans. And the Triune God sent the Church into the world to participate in the new creation.

The love of God expressed in the eternal community of love gives rise to the missional character of God. The love the Father, Son, and Holy Spirit share is also expressed toward creatures. The Church is a sent people, responding to the call of Christ and empowered by the Holy Spirit to go into all nations. The Church witnesses to the Lordship of Christ and participates with God in the building of the Kingdom of God (Matt. 28:19-20).

The Church is an instrument of God's mission for the redemption of all of creation.¹⁰ In this regard, Nazarene colleges and universities are instruments of God's mission as redemptive agents in the world. As educational institutions, they participate in God's reconciliation, healing, and redemption of humanity specifically and of creation in general. Redemptive possibilities in higher education can be discovered through collegiality in seeking knowledge, through mutual engagement within the teaching-learning encounter, and through cultivation of a spiritually nurturing atmosphere for all participants.

God's eschatology involves mutual participation in the new creation. Participation in the life of the Triune God is not only a future hope but a present reality (1 John 1:3). Christians act not only in light of the past but also in hope of a future in which God's love reigns supreme. Nazarene colleges and universities serve the mission of the Church by equipping the next generation and by transforming persons and communities into holiness circles of grace. Teaching and education is a "means of grace"¹¹ through which humans and human relationships can be restored. The goal of this restoration in believers is the recovery of and the total transformation into the image of God.

Education in a Christian context is sacramental, because it is fueled by an optimism of grace as expressed in the incarnation of Jesus Christ. Through Christian education and teaching, teachers mediate God in the Church and world. Educators taking this perspective of teaching seriously view their task as not only a profession of knowledge but also a humble desire to engage students within the context of mutual experience of the other. Educating from humility elevates the ability to extend and receive grace—to make teaching and learning a graceful exchange of ideas and experience. In and through this activity, God is especially present and active. As students respond, they discern God's call by reconstructing their lives and repairing the world in their willingness to be "broken" and "poured out."

The *missio dei* from a Wesleyan-holiness theology includes an understanding of grace. God's commitment to love his creation and God's gracious identification with humanity in the incarnation are central to John Wesley's "optimism of grace."¹² Because grace entails God's loving and non-coercive presence, it cannot be forced upon us: depriving human beings of freedom is not the nature of God's grace. Instead, grace makes possible the human response, as the Spirit works in us both to communicate love and to begin the process of renewal and character formation in the image of God.

The optimism of grace rests on God's acting first—preveniently. As Wesley put it, "The Holy Spirit is active in our lives even before we are aware of this activity, drawing us to God." Wesley links together divine initiative and human



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responsibility, which is referred to as “co-operant grace” or “responsible grace.”

Divine-human synergism—in which God acts first and we can freely respond—is central to Wesleyan theology and the practice of Christian higher education. First, it reminds us as teachers that we are created co-creators with God in the redemption of humanity and all creation. God is already working, seeking to restore our students and all of creation. Regardless of a person’s religious background or heritage, God is at work, drawing and calling each person to truth and goodness.



Secondly, a Wesleyan view of prevenient grace has implications for the mission of the Church of the Nazarene’s colleges and universities. Because God’s Spirit is at work everywhere in the world, Nazarene educators can be assured that the Spirit is already present before their teaching begins. Moreover, God’s presence in every human life gives each person infinite value as the object of God’s caring. Thus, prevenient grace initiates the possibility of crossing borders, to know the other on their terms. God’s gracious initiatives provoke us into shouldering the responsibility to engage others where they live, to understand their world view, and to engage others much like the Creator entered creation through the incarnation with all of its inherent risk and expectant hope.

Third, it reminds us that those outside of Christian faith may also have the ability to pursue and engage knowledge, truth, beauty, and goodness. Human existence is not separated between the sacred and secular. This robust approach reflects a Wesleyan perspective that is Trinitarian rather than exclusively Christological. The Spirit is wider-ranging than the human being’s explicit knowledge of God through Christ and goes where Christ is yet to be known. But the Spirit is not independent of Christ. The God who acts through the Spirit is the God whom Christ reveals as loving, who seeks out human beings wherever they are. This reality poses an educational responsibility to translate and interpret spiritual truth for those not yet aware of its presence or power.

Finally, Nazarene colleges and universities are communities of grace as they participate in the “means of grace.” Learning becomes a mark of mediated grace as the spiritual disciplines are engaged mutually within the context of community. As disciples of Jesus Christ, we participate in a wide range of intentional corporate and individual practices such as communion, worship, Bible study, prayer, and acts of mercy and compassion, all of which enable faithful discipleship and missional engagement. As faculty and students participate in the means of grace together, they are being formed and shaped into missional disciples. Nazarene colleges and universities can be a means of grace—sacramental centers—through community engagement in mission that includes service through acts of mercy and justice. Nazarene colleges and universities recognize they do not replace participation in the local church for worship, formation, and community, but rather, assist and support the local church in the development of missional disciples. As Nazarene colleges and universities teach and equip students for engagement in God’s mission in the world, they bring the Kingdom of God nearer to fruition, fulfilling the prayer of Jesus, “Thy kingdom come. Thy will be done in earth as it is in heaven” (Matt. 6:10). ■

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ENDNOTES

¹⁰ “All of creation” means that God’s intent is that all creatures (human and non-human) be redeemed and, in the final consummation of time, all of God’s creation will be fully restored.

¹¹ “Means of grace” is a term used by John Wesley to convey the channels or avenues by which we receive grace from God. Wesley states, “By ‘means of grace’ I understand outward signs, words, or actions, ordained by God, and appointed for this end—to be ordinary channels whereby he (God) might convey to men [sic] preventing, justifying, and sanctifying grace.” These “means” include a variety of practices such as prayer, Bible study, small groups, communion, fasting, acts of mercy and justice. (See also the final paragraph of Mark Mann’s essay.)

¹² John Wesley’s “optimism of grace” counters an Augustinian view of original sin, which is more negative, with optimism about the possibilities of God’s loving grace in human experience and society. Wesley believed that the very nature of God is love and that grace is God’s loving action reflecting God’s holy, loving character.

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WESLEYAN WAYS OF KNOWING AND DOING

Timothy J. Crutcher

The churches in the Wesleyan tradition, like John Wesley himself, have always placed a high value on education and on the acquisition and use of knowledge. From the beginning of the Holiness Movement, those who became Nazarenes embraced the idea of Sunday School and founded Bible schools and colleges alongside churches, as if education were as crucial to becoming a holiness people as worship, as if informed heads were as important as enflamed hearts. Today, the 57 institutions of higher education of the Church of the Nazarene continue the tradition of affirming the role of knowledge and learning in the formation of Christian persons and Christian communities.

An important feature of a Nazarene and Wesleyan approach to education is the interplay between the things we learn from teachers and books and the way in which those things are validated and deepened by our own processing and experience. Wesley optimistically believed that God uses our experience, through the work of the Holy Spirit and through God's prevenient grace, to open up our lives to His truth and the truth about the world. But while he placed a very high value on the role of experience and reason in the process of coming to know, he also affirmed that there are things we need to know before experience and reason can play their part. Wesley was, of course, most concerned with the spiritual truth that comes from scripture, but his insight into how learning works does apply, regardless of the subject matter. Education begins in faith, as we trust what others (scripture,

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parents, teachers, textbooks) tell us about what the world is like. We then process those traditions and insights through our own thinking capacities (reason) so that they shape our experience and allow us to truly own what we know. This processing and experience then leads to new opportunities to learn new things from others, which just starts the cycle over again. We often refer to those four distinctive components—scripture, tradition, reason, and experience—as the Wesleyan quadrilateral, and the interplay between them gives a stable method of learning and testing what we know.

This emphasis on the role of experience means that a Wesleyan approach to education is going to be, in the main, very practical, meaning it is going to be oriented toward real issues in the real world in which we live. God's purposes in learning are never self-oriented, never learning-for-learning's-sake (something Wesley referred to as "spiritual idolatry"). A true education will lead people out of their condition of ignorance and enable them to become better persons, not just people with more information. Education is as much about enabling us to experience well as it is about stuffing our heads with facts. This is not to say that purely theoretical or academic subjects have no place in education. Indeed, learning to think well may even require a level of precision found only in exercises like logic or mathematics, which means the church always needs people who can do those things well. But that does not change the affirmation that the purpose of having an informed head (as well as an enflamed heart) is to have engaged hands. This is why many of even our liberal arts colleges and universities began as schools having a much more directly practical focus, like teacher training schools, nursing schools, or Bible schools that would prepare people for ministry.

This practical bent toward helping human beings flourish in the world is a natural outgrowth of the grounding commitments of the Wesleyan tradition in general, and the Church of the Nazarene in particular, to become more like God and to serve God's purposes in the world. In a sense, everything we learn ought to be used to reflect God in deeper and deeper ways, which is why holiness is one of our core values. And because the God we try to reflect is a God who is actively en-



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gaged in the world, one cannot emphasize being holy without also emphasizing being missional. Education, then, ought to lead us to becoming full persons after the image of God, persons whom God can use in establishing His kingdom and His purposes in the world.

There are clear implications of this line of thinking about knowledge for both the education of traditional-aged students (pedagogy) and also for the growing field of adult learning (andragogy). In both areas, recognizing the link between learning and experience means that any and all fields of learning can have a place at the educational table if they serve the purpose of the formation of persons who will engage the world and serve God's mission. For universities, this means

a strong liberal arts component, both for areas that are obviously practical, such as business and science, and also for areas that shape our sensitivities and awareness, such as literature and art. Wesley himself was a strong proponent of the burgeoning sciences of his day, but he steadfastly resisted those forces that would make one type of experience (such as scientific experience) normative for all experience. Breadth is as important as depth if we wish to prepare students who can effectively

engage the world in all its many facets. Additionally, given the easy access to information in our Western world, providing information these days is less important than providing the skills to put that information to work in experience. Nazarene schools serve their constituents well by focusing on the skills of the practical use of information instead of merely its access.

When it comes to traditional students, the interplay between information and experience during the formative late-adolescent years should invite exploration and experimentation with "service-learning," where students are encouraged—even in the most elementary phases of their education—to put what they know to work in the world. From



mission trips that give a chance for students to put their classroom knowledge to cross-cultural work to semester-abroad programs to the structured use of internships, apprenticeships, and practicums in all areas of student learning, all these serve the role of bridging the gap between information and experience that is crucial to a Wesleyan approach to education.

A Wesleyan approach to learning also informs the way in which the church serves adult learners. Where the church needs to help young learners move from information to experience, it needs to help adult learners process their life experience into information that can be used to open the door to further experience. Providing collegiate credit for life experience is one way this is done, at least when it can be shown that the experiences resulted in real learning. Another way to do this is to focus on learner-based educational methods, in which the instructor's job is more about helping learners understand their own experience than dictating to them new blocks of information. In fact, given the intuitive way in which a Nazarene and Wesleyan approach to education validates the learning that has gone on outside formal educational contexts, most Nazarene schools consider it part of their mission to reach out to those adult learners whose lives have provided them with abundant experience but not with the tools to process that into real education. Given that Nazarene schools affirm this learning process as a life-long process and one of utmost importance to spiritual growth, it is natural for them to actively seek opportunities to help people of all ages grow toward deeper and deeper understanding.

A Wesleyan approach to education is one that focuses on the dynamic interplay between trusting enough to learn new information and needing to put that information to work in experience for oneself. It balances respect for the authority and expertise of teachers and professors while it also affirms the indispensable and central role of the student in the educational enterprise. It balances and affirms the role of every area of learning, from physical education to music to business to science to theology, and it offers a way to show how they all work together in pursuing the God of all truth and in serving God's mission in the world. ■

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TWO PARTS OF A WHOLE

The Church of the Nazarene and Its Educational Institutions

Mark C. Mountain

Christian higher education stems from religious zeal, and educational and spiritual components cannot be easily separated. The Church of the Nazarene, for example, was born out of holiness movements in the late nineteenth and early twentieth centuries—an amalgamation of church associations from around the country came together to form what is today known as the Church of the Nazarene. This group adopted several educational institutions that later became a major focus of the church's work. In the early 1920s, then General Superintendent James B. Chapman clearly communicated the fact that Nazarene colleges are inseparable from the church:

I will say that we must make our schools strong on scholarship and adequate in equipment and must turn out educated people who are not only spiritually right but intellectually correct and scholastically strong . . . This leaves but one type of school for us to consider, and that is the college. We shall have to provide for academy students at our college for some time to come, and we shall always make our Bible Department the most prominent of all, but we must build a few good colleges. My thought is that our colleges will fill the whole demand and that we shall do well to adopt this as our policy . . . And that we encourage such of our schools as cannot reasonably expect to become colleges to cease operation as soon as they can, for they must sooner or later die.¹³

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Thus, the Church of the Nazarene set out to establish colleges and universities distinct in mission. Set against a landscape of other Christian institutions, the denomination's schools are unique in theological emphasis, funding, and educational philosophy.

The Reformed tradition, originated by John Calvin and represented primarily today by Presbyterian and United Church in Christ congregations, emphasizes such utter depravity of humankind that students cannot know or choose. So God does the choosing, an entirely gracious and, thus, irresistible act. This constructs a classroom pedagogy that focuses on God's sovereignty over all knowledge and people, including God's predestined plan for students, and points toward contrasts of sacred and secular influences.

The Lutheran tradition, now sponsoring more than 20 U. S. colleges, acknowledges the fall of humankind through sin but emphasizes justification by faith, the choice of humankind. But human beings remain in paradox, both saint and sinner. Supporting the practice of faith is "non-theological" content, which explains in part a strong support of public education as well. This informs a pedagogy responsible for the world's work.

The Roman Catholic tradition does not conceive of the fall as a totally depraving event, but a wounding one. According to this belief, human beings never fully broke relationship with God. Even while salvation is necessary, there is inherent goodness in humankind. However, while the guilt of sin may be forgiven by God upon confession, the penalty for sin must be erased by acts of penance, a reparation mediated by priests. This influences a works-oriented pedagogy: faith becomes credible by action.

Nazarene educational institutions are distinct from these traditions in at least four ways, three theological and one by

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governance. By prevenient grace, God incessantly draws human beings to himself, by all means, without boundary, and every individual has an opportunity to respond to God by free will. Set against the “pessimism of sin” is God’s “optimism of grace,” that God desires we be entirely sanctified. This work of God brings us into entire consecration, such that students receive not only forgiveness of sin, but a new nature, removing the desire to sin, leading toward a life marked by spiritual power rather than struggle. This puts teachers in partnership with God: His initiative, our labor, by all means—readings, lectures, relationship, media, everything.

Nazarenes again differ from the Reformed, Lutheran, and Roman Catholic traditions by governance. Almost all Roman Catholic educational institutions in the United States, are independent from the Vatican. Lutherans operate regional synods. But the funding and trustee structure of the Church of the Nazarene connects its educational institutions to the denomination differently. Local Nazarene churches annually fund colleges and universities by apportionment and populate the school board with only lay and clergy trustees who hold membership in the denomination. This ensures stability of mission and proportionate support. Therefore, to describe Nazarene higher education as *church-related* or even *Christian* does not adequately illustrate just how strong the relationship is between the denomination and its schools.

Unfortunately, many colleges and universities that were once sponsored by a denomination have become very loosely connected, a mere “heritage” or historic reference of association. The Church of the Nazarene’s educational institutions continue the aspiration of expressing the denomination through its work. Nazarene schools and the Church of the Nazarene are two parts of a whole. ■

ENDNOTE

- ¹³ James B. Chapman, quoted in Education Commission of the Church of the Nazarene, *A Study of the Educational Structure in the Church of the Nazarene* (Jan. 1964), 53.

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THE LASTING IMPACT OF NAZARENE EDUCATORS

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If you are planning for a year, sow rice. If you are planning for a decade, plant trees. If you are planning for eternity, teach a child. —Chinese Proverb

What do you want to be when you grow up?" is a common question posed to children and teens alike. The typical responses are a nurse, a doctor, a policeman, or a teacher. Being an educator myself, if the answer is a teacher then I always ask, "Why? Why do you want to be a teacher?" The vast majority of the answers sound quite similar: "I had a teacher who helped me through a tough time." "I had a teacher who really ignited my love of learning." "I had a teacher who really helped me, and I want to be like that teacher." It is clear in these comments that a highly effective educator can change the world one student at a time, and a highly effective Christian educator can even change eternity.

The words "Preach at all times and if necessary use words" by St. Francis of Assisi illustrate the imperative of all Nazarene college and university faculty: Modeling is the most basic form of teaching. As Nazarene educators model their deeply held faith principles, their students learn how to interweave faith and learning in their classrooms. So if modeling a Wesleyan holiness perspective is our goal, then one question

that must be answered is, “What are the distinctive characteristics of a Nazarene educator?”

NAZARENE EDUCATORS ARE CHRISTIAN

Nazarene educators are Christian, first and foremost. This means that we believe Jesus Christ is the Son of God and our personal Savior. This belief is the internal driving force that shapes the educational behaviors and attitudes modeled in and out of the classroom.

Being Christ-like means we are called to serve others. Just as Christ built relationships; served others; sacrificed time and energies; and ultimately gave Himself in love, so too, do Nazarene educators. Jesus said it best, “By this all men will know that you are my disciples, if you love



one another” (John 13:35). This love is displayed by service and commitment to students, other faculty members, parents, staff, and community members.

Nazarene educators model Christ-like attitudes. Jesus accepted all who came to Him at their point of need. The Samaritan woman, the beggars, the lepers, the Pharisees, the little children, and the disciples all experienced Christ’s love. This selfless love characterizes Nazarene educators also. Acceptance of all who come to our classes at their point of content and practice level helps the students move toward completing a course and program of study. Ultimately, Christ’s attitude of humility should be ours as Nazarene educators. “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others” (Phil 2:3-4). The assurance that we

have been called to serve in love enables Nazarene educators to model Christ's love in action and attitude to all who enter our classrooms.

Nazarene educators are a called people. It is often stated that teaching is a calling. "It was he who gave some to be apostles, some to be prophets . . . and some to be pastors and teachers, to prepare God's people for works of service . . ." (Eph. 4:11-12). Educators are emissaries for God in the lives of others. It is very rewarding and fulfilling to invest energy and self into others, but at times this leads to exhaustion. Sometimes teaching is difficult. When the road is rough and the days are long, it is this sense of calling, an understanding of being a part of something much larger for the Kingdom of God that helps re-energize and re-focus Christian educators.

NAZARENE EDUCATORS ARE A HOLINESS PEOPLE

Overall, Nazarene educators are an optimistic bunch. Colleen Wilcox said it best when she stated, "Teaching is the greatest act of optimism."¹⁴ The teaching

cycle is such that at the beginning of each year, each semester, each quarter, each month, and each week, teachers and students can approach the learning process with an optimistic perspective. If a topic is not learned the first time, there is always another chance. Formative assessment is crucial in a continual cycle of improvement implemented in today's classrooms. Nazarene educators have an added level of academic optimism because we are holiness people.

John Wesley believed the good news found in the transformative work of the Holy Spirit gave a hopeful future to all who called on the name of Jesus Christ. Humans are not doomed to a life of sin, but rather God has the power to break the will of sin and transform each of us into His likeness. This ever renewing, ever optimistic and transformative view of grace, resides in the heart of Nazarene educators.



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Learning in its truest form is transformative in nature. The belief that all students have worth and can learn is a foundational principle guiding differentiation—an instructional perspective prevalent in classrooms today. But this belief of the worth of each individual is especially important as educators view their students in a spiritual sense. Being able to embrace God's view of humanity, that no matter the economic level, the ethnicity, the family structure, the previous academic successes or failures, God's grace extends to each and every one, allows Nazarene educators to confidently approach each student with compassion, love, and humility. With this perspective, educators see each student as an individual with individual strengths, talents, and needs.

As holiness people we are called to worship. Worship is the highest expression of love for God. In worship we come to God in loving obedience and service. For the Christian educator, teaching and learning are worship. Nazarene faculty are given the privilege of being at the intersections of life for students. Teachers see students in moments of readiness; moments of doubt and inquiry; moments of discovery; and moments of transformation. In these moments, as teachers allow the Holy Spirit to lead them to meet the identified point of need, they are offering their lives to the Holy One to be used by Him and for Him in His ways. When faculty members give of themselves in this way, it is the ultimate act of worship.

NAZARENE EDUCATORS ARE A MISSIONAL PEOPLE

Educators reside in a space where culture, family, school, and society intersect. It is in this intersecting space that the missional directive of the Church of the Nazarene blooms. Learning takes place best in a community of learners. In this community, a network of interpersonal intimacies is developed, where we know and are known. Needs are uncovered; strengths and weaknesses displayed; and encouragement and compassion given to all. In this network of intimacies, the mission of compassion and evangelism lives.¹⁵ Nazarene educators are committed to care for those in need, to stand with the oppressed, and to work to protect and preserve the resources of God's creation. The Church is sent into the



For the Christian educator, teaching and learning are worship. Nazarene faculty are given the privilege of being at the intersections of life for students.

world, or the classroom, to participate with God in a ministry of love and reconciliation through evangelism, compassion, and justice. Nazarene educators model this as they become involved in the lives of their students. As they bring the world into the classroom and demonstrate Jesus' grace and mercy to all, they are teaching their students how to view their classrooms as mission fields.

The essence of visionary educators is the translating of their core beliefs, the things that set them apart from others, into the very fabric of their classrooms. For faculty in Nazarene higher education, those core beliefs flow from embracing the Wesleyan holiness perspective in actions and attitudes.¹⁶ Foremost, we are Christian in thought, word, and deed. Second, we are holy as Christ is holy, working toward the fulfillment of the Great Commission (Matt. 28:18-20). Thirdly, we are missional. The classroom is our mission field where we can demonstrate the Great Commandment of loving God "with all your heart, and with all your soul and with all your mind. . . . [and] Love your neighbor as yourself" (Matt. 22:37, 39). Embracing these characteristics will enable us to teach in such a way to affect eternity. ■

ENDNOTES

¹⁴ Coleen Wilcox, qtd. in Noah benShea, *The Journey to Greatness and How to Get There* (Thousand Oaks, CA: Corwin, 2006).

¹⁵ Robinson, Ed, Faculty Convocation, MidAmerica Nazarene University (Olathe, KS, 2005).

¹⁶ A special caveat for teacher education departments is that the issue of accreditation must be taken into consideration. The National Council for Accreditation of Teacher Education (NCATE) has a tendency to order the activities and duties of teacher education departments.

For Nazarene teacher education, the integrative model of faith and learning is a triangular approach. It is integration of faith, learning (content), and practice. In teacher education, content and practice are intimately intertwined. NCATE defines content knowledge and practice skills as "knowledge and skills," which can be easily identified externally through actions and performance. But NCATE also recognizes that external activities are driven by an internal perspective. NCATE terms this domain as "dispositions." Professional dispositions are "the values, commitments, and professional ethics that influence behaviors toward students, families, colleagues, and communities and affect student learning, motivation, and development as well as the educator's own professional growth. Dispositions are guided by beliefs and attitudes related to values such as caring, fairness, honesty, responsibility, and social justice" (NCATE *Handbook*, 2008). Or in other words, "disposition" is the world view or lens from which all actions and decisions stem. It is an internal locus of control. It is in this space where professional formation, as a student and teacher, intersects with spiritual formation as a Christian educator. Accreditation concerns need not be dismissed while integrating faith and learning in teacher education.

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SECTION TWO

TELOS IN APPLICATION

TRANSFORMATIONAL LEARNING

by Richard Leslie Parrott

THE SOCIAL SCIENTIST AT NAZARENE INSTITUTIONS

Teacher, Practitioner, and Scholar

by Lena Hegi Welch

INTEGRATING FAITH AND CONTENT IN THE HUMANITIES

A Historian's Conversational Approach

by Dennis C. Williams

PHILOSOPHY AND THE WESLEYAN VISION

by Lincoln Stevens

FAITH INTEGRATION IN THE NATURAL SCIENCES

Creation and Biology

by Darrell Falk

CHILDREN IN GOD'S HOUSE

Teaching Cosmology at a Nazarene University

by Stephen Case

FAITH INTEGRATION IN NURSING

by Teresa Wood

STUDIES IN THE PERFORMING ARTS

by Don Quantz

FAITH INTEGRATION IN THE PROFESSIONAL
ARENA OF BUSINESS

by Jan Weisen

TRANSFORMATIONAL LEARNING

Richard Leslie Parrott

“Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves. But, while joined by many bonds, which one precedes and brings forth the other is not easy to say.”

— John Calvin, Institute of Christian Worship

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He that made us without ourselves, will not save us without ourselves. — Charles Wesley, Complete Works

To be found by God, we must face ourselves. The content of a social science classroom serves as a safe place of personal and social reflection, an opportunity to face ourselves. The social sciences present the raw data of the human condition. Anthropology, economics, linguistics, geography, political science, psychology, and sociology challenge students to confront the world and themselves, thus, opening students to a deeper experience of maturity in Christ. These disciplines require more than the transfer of information. An encounter with God transforms who we are and how we learn. The coursework in the social sciences offers opportunity to look deeply into the world and into the soul. The task before the social science instructor is not simply to provide information, but to provide an opportunity for transformation.

Jean Piaget¹⁷ provides a classic model of modes of learning. *Cumulative* learning involves mechanical learning such

as remembering a PIN number or a list of Latin verbs. This type of learning is most often associated with young children. In young adulthood, students move away from mechanical learning and into the more significant forms of assimilative and accommodative learning. *Assimilative* learning comes by addition to current skills such as acquiring more teaching techniques or broadening a grasp of English poetry. Counter to this, *accommodative* learning leads to a new mental structure for the knowledge. The first adds books to the mind's library, while the second rearranges the books on the shelves. It is this second type of learning that is most productive for solving problems, the problems confronted by the social sciences. Ludwig Wittgenstein suggests, "The problems are solved, not by giving new information, but by arranging what we have always known."¹⁸



Adding new knowledge and rearranging knowledge are the two forms of learning most accepted by instructors, and instructors readily integrate these forms of learning into the curriculum. However, a more personal and profound mode of learning represents the heart of the Wesleyan vision of higher education: *transformational* learning. This type of learning involves changes in the organization of self.¹⁹ Such learning results in a change in how we learn. Robert Kegan points to the significance of the etymology of education, "to lead out."²⁰ Such learning is a change in capacity, the capacity to analyze, question, set aside bias, reframe, and revision. It is a reframing of reference,²¹ our habit of mind and perspective. Kegan²² suggests that transformational learning reforms the way we make meaning out of life. To complete the illustration mentioned above, the result is a new library.

Theologically, spiritual transformation is a change in our capacity to know, and to relate to, God, self, and human society. Transformative learning at the depth of the soul is a change in identity, purpose, and meaning. Transformation

A more personal and profound mode of learning represents the heart of the Wesleyan vision of higher education: transformational learning.



is a moment and a movement in the inner life and the social life. It reframes the meaning of life such that we may say with Jacob, “Surely the Lord is in this place, and I was not aware of it” (Gen. 28:16).

We cannot teach transformation, but we may facilitate the possibility. What is included in a professor’s curriculum that provides the potential for transformation? The transformational component of the curriculum inspires, instructs, and assists students in five significant issues related to the human condition of young adults.

The dynamic of the practical life is willfulness; we make choices and live with the consequences. However, the dynamic of the inner spiritual life is willingness.

IDENTITY: AUTHORIZING SPIRITUAL AUTHENTICITY

We must challenge students to imagine the God of creation standing over their shoulders, whispering in their ears, “What kind of life shall we create for you?” Rather than conforming to the world around them, even the world of parents, church, and professors, students require a transformation of mind (Rom. 12:1-2). It involves more than taking responsibility for their lives. It means collaborating with God in authoring an authentic life in Christ.

MATURITY: REFLECTING ON PERSONAL DEVELOPMENT

We must help students step back and evaluate themselves through the lens of their own authenticity. The dynamic of the practical life is willfulness; we make choices and live with the consequences. However, the dynamic of the inner spiritual life is willingness. Jesus demonstrated the tension between the two when he declared, “No one takes my life from me. I give my life of my own free will” (John 10:18). Also, Jesus prayed, “Not what I will, but what thou wilt” (Mark 14:36). Students develop as they reflect on the willfulness of practical choices and the willingness of spiritual consecration.

SOCIETY: RELATING IN LOVE AND PURITY

When Jesus promises, “[W]here two or three are gathered together in my name, there I am in the midst of them” (Matt. 18:20), the setting is not a cozy place of tender security and innocence. The verse is the culmination of a rogues’ gallery of evildoers: those who harm children (Matt. 18:6), wander away (Matt. 18:12), or sin against fellow believers (Matt. 18:15). Set in the reality of broken relationships, the call to love and purity is counterculture and counterintuitive. Yet, this is the call of a holy life. For students, the enemies without and the enemies within their own souls need to be loved and forgiven (Matt. 18:21). Students often come to campus wounded and broken. To love and be loved, to forgive and be forgiven, is transformative.

CHANGE: GROWING IN WHOLENESS

Students do not need many tests. Indeed, living as young Christians in a cruel world is a daily test. The tests of life in the Wesleyan tradition are not summative, but formative. To learn how to learn from regret, how to learn from success, how to learn from experience is the human capacity that moves toward wholeness. It is a theology of “all things”: “[A]ll things work together for good to them that love God . . .” (Rom. 8:28). In science fiction literature, the machine that learns to learn is the evil computer that takes over the world. In human life, the person we should fear or pity is the one who never learned to learn from experience.



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PURPOSE: IMAGINING CULTURAL CHANGE

To be transformed means living an authentic life in Christ; reflecting on personal choices and spiritual surrender; standing for love and purity in the face of evil; and learning of God and self in all life’s diverse experiences. The social sciences allow us to “plunder the Egyptians” (Exodus 3:22) for inspiration, illustration, opportunity, and advantage in con-

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fronting students with a “renewal of the mind” (Rom. 12:1-2). The final objective of transformational learning flowers in the minds of the students who imagine a world in God’s creative and loving hands as they dedicate their lives to collaborating with the Creator in advancing the Kingdom of Christ.²³

As teachers, we have a curriculum. God also has a curriculum. When we teach at our best, our curriculum supports God’s purposes for his students. Indeed, God’s curriculum teaches the great lessons. Therefore, it is not what we know but what God reveals that transforms. Wesley reflects on his own transformation when he says, “When I was young, I was sure of everything; in a few years, having been mistaken a thousand times, I was not half so sure of most things as I was before; at present, I am hardly sure of anything but what God has revealed to me.” ■

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- ¹⁷ Jean Piaget, *The Origins of Intelligence in Children* (New York: International Universities Press, 1952).
- ¹⁸ Ludwig Wittgenstein, *Philosophical Investigations*, trans. G. E. M. Anscombe (New York: MacMillan, 1953), 109.
- ¹⁹ K. Illeris, *How We Learn: Learning and Non-learning in School and Beyond* (New York: Routledge, 2007); Peter Jarvis, “Towards a Comprehensive Theory of Human Learning,” vol. 1 of *Lifelong Learning and the Learning Society*, (London: Routledge, 2006).
- ²⁰ Robert Kegan, “What Form Transforms?” in *Contemporary Theories of Learning* (London: Routledge, 2009).
- ²¹ Jack Mezirow, “Learning to Think Like an Adult—Core Concepts of Transformation Theory,” in *Learning as Transformation: Critical Perspectives on a Theory in Process* (San Francisco: Jossey-Bass, 2000).
- ²² Robert Kegan, *The Evolving Self: Problem and Process in Human Development* (Cambridge: Harvard University Press, 1989).
- ²³ Richard Stearns, *The Hole in the Gospel: The Answer That Changed My Life and Might Just Change the World* (Nashville: Thomas Nelson, 2009).

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THE SOCIAL SCIENTIST AT NAZARENE INSTITUTIONS

Teacher, Practitioner, and Scholar

Lena Hegi Welch

The previous essay examined the nature of transformational student learning. In contrast, this essay examines the roles of faculty members at Nazarene institutions. Although faculty members at Nazarene institutions share a common body of academic knowledge with our counterparts at non-Nazarene institutions, our teaching, practices, and research are uniquely influenced by the tenets of the Church of the Nazarene. These values affect everything from how we approach our academic disciplines (our *starting point*), to the *processes* we use to implement our disciplines (how we apply our academic knowledge in the classroom and in practice outside the classroom), to the *desired outcomes* of our disciplines.²⁴

A STARTING POINT

As social scientists teaching at Nazarene institutions, we approach our disciplines from a different *starting point* than our colleagues at non-Nazarene institutions. We do not study human beings impassively;²⁵ our faith tradition tells us that all people are valued by God, having been created in His image.²⁶ We are called to see people as God sees them: deeply flawed from falling out of relationship with Him, but ultimately worthy of redemption and desperately in need of restoration through Jesus Christ. As Parker Palmer suggests, our starting point is rooted in “knowledge that originates not in curiosity or control but in compassion, or love—a source celebrated not in

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our intellectual tradition but in our spiritual heritage.”²⁷ We believe human suffering originates from broken relationship with God. Flawed society, dysfunctional family relationships, unjust government, financial inequity, and political power struggles exist as a result of humanity’s separation from God.²⁸



Closely related to the concept of human worth is the concept of human freedom. The Church of the Nazarene maintains that God, having created human beings in His image and likeness, gives each person the freedom to choose his or her relationship to Him (God) and others.²⁹ As social scientists, we recognize that our disciplines enrich a person’s understanding of his or her choices. Our disciplines help us to understand better the context out of which such choices are made; the patterns of relationships that influence thought and behavior; and the interaction of physical and social environments. Our disciplines assist human beings in identifying truths about themselves and others.

THE PROCESSES: APPLYING OUR DISCIPLINES

The tenets of the Nazarene denomination also influence the *processes* of our disciplines, or how we actually teach, practice, and do research in our fields. We believe that God’s love is transformational: He changes lives.³⁰ We are called to partner with God in His work with compassion and a desire for social justice.³¹ Importantly, we do not work alone or rely on our own efforts, but with God’s help and in cooperation with other Christians, we are called to use our knowledge of culture, communication, environment, family structures, the human mind, human behavior, distribution of wealth, and political power to change the lives of others. As teachers at Nazarene institutions, we must challenge students to join us in partnership with God, to be compassionate, to seek

social justice, and to demonstrate their faith so that others are drawn to Jesus Christ. Our partnership with God gives us a hopeful, optimistic confidence that “human nature, and ultimately society can be radically and permanently changed by the grace of God.”³² As social scientists and agents of God, we are challenged to apply the knowledge we gain to change dysfunctional family dynamics; to establish more equitable systems of producing and distributing wealth; to use media as means of informing and shaping culture in redemptive ways; to create criminal justice systems that truly rehabilitate; and to improve natural and human-made environments to make them more sustainable.



Social scientists at Nazarene institutions should be humble in understanding, knowing that our perspective of any situation is limited by our finite humanity; only God is omniscient. As Eileen Hulme and Paul Kaak describe Christian faculty members, “[O]ur place in the kingdom of God is always as a child of God firmly rooted in a sense of awe and humility.”³³ Yet, we are also called to excellence of soul, body, mind, and strength.³⁴ We must remain knowledgeable in our disciplines and demonstrate quality in teaching and scholarship so that our work is respected by others in our disciplines who may not understand or share our beliefs. We are also asked to practice “toleration to others who disagree with us on matters not essential to salvation.”³⁵ Social scientists at Nazarene institutions should be particularly open-minded in accepting people, in looking beyond another person’s belief system to discern value and truth in their lives.

As instructors at Nazarene institutions, we are challenged to mindfully integrate faith in our teaching. Harold Heie suggests instructors pose integrative questions that encourage students to consider the relationship between faith and learning. He offers the following sample questions for disciplines in the social sciences:

- Political Science: What is the role of forgiveness in international relations?

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- Economics: What is the relationship between the quest for profitability and the Christian call for compassion and justice?
- Sociology: To what extent are social problems caused by inadequacies in societal structures or by individual or group irresponsibility?
- Criminal Justice: To what extent should the penal system be retributive or restorative, or both?
- Communications: What is the potential for finding common ground through dialogue when the conversationalists are embedded in different traditions?³⁶

Wrestling with these kinds of questions pushes students to find their “coherence in Christ,”³⁷ recognizing their role as agents of God and embracing the inherent connections between academic study and spiritual growth.

DESIRED OUTCOMES

Finally, the tenets of the Church of the Nazarene influence

the *desired outcomes* of a social scientist. As Palmer notes, “The goal of a knowledge arising from love is the reunification and reconstruction of broken selves and worlds.”³⁸ Nazarene theology includes the fact that the optimism of grace allows human beings to participate with God in the establishment of God’s kingdom on earth. Through the person of Jesus Christ, God seeks for individuals to be reconciled to Him and to each other. The restoration of relationship to God and others becomes the ultimate means of finding individual wholeness, promoting societal justice, reuniting families, breaking the cycle of poverty, promoting effective political change, and creating mediated communication that positively influences culture.

Few of us would disagree that the world is becoming increasingly complex and interconnected.³⁹ The need for social scientists who believe—and implement—the teachings of Jesus as expressed by the Church of the Nazarene has



never been greater. These core values do, indeed, influence our initial point of view, how we apply the knowledge in our disciplines, and our desired outcomes as social scientists. ■

ENDNOTES

- ²⁴ For this essay, the social sciences are primarily identified as anthropology, communication, criminal justice, economics, geography, linguistics, political science, psychology, and sociology.
- ²⁵ For a more complete examination of the distinction between objectivism and gospel epistemology, see Parker J. Palmer's essay, "Toward a Spirituality of Higher Education" in *Faithful Learning and the Christian Scholarly Vocation*, ed. Douglas V. Henry and Bob R. Agee (Grand Rapids: William B. Eerdmans Publishing, 2003).
- ²⁶ Church of the Nazarene, *We Are a Missional People*, 2010, par. 9. <http://www.nazarene.org/ministries/administration/centennial/core/missional/display.aspx>.
- ²⁷ Parker J. Palmer, *To Know as We Are Known: Education as a Spiritual Journey* (San Francisco: Harper-Collins, 1993), 8.
- ²⁸ Church of the Nazarene, *Manual 2005-2009* (Kansas City: Nazarene Publishing House, 2005).
- ²⁹ Church of the Nazarene, *We Are a Holiness People*, 2010. <http://www.nazarene.org/ministries/administration/centennial/core/holiness/display.aspx>.
- ³⁰ *Ibid.*
- ³¹ Church of the Nazarene, *We Are a Missional People*.
- ³² *Ibid.*, par. 23.
- ³³ Eileen Hulme and Paul Kaak, "Choosing to Engage the Culture," *The Soul of a Christian University: A Field Guide for Educators*, ed. Stephen T. Beers (Abilene: Abilene Christian University Press, 2008), 192.
- ³⁴ Philippians 4:8-9; Church of the Nazarene, *We Are a Missional People*.
- ³⁵ Church of the Nazarene, *We Are a Christian People*, 2010, par.4. <http://www.nazarene.org/ministries/administration/centennial/core/christian/display.aspx>.
- ³⁶ Heie, Harold, Examples of Integrative Questions by Discipline, Jan. 22, 2004, par. 1. <http://www.cccu.org/professionaldevelopment/resource/library/examplesofintegrativequestionsbydiscipline>.
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INTEGRATING FAITH AND CONTENT IN THE HUMANITIES

A Historian's Conversational Approach

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Dr. Williams is currently exploring ways in which leaders in holarchical communities use collaboration to promote cultural shifts that promote adaptability and innovation.

Through conversations, humans have been exploring meaningful and pervasive questions since we began communicating. Such conversations are a profoundly gratifying and common human experience, and humanities scholars make it their profession to carry on the conversations that explore the meaning of various human expressions. As a Nazarene professor of history, I seek to create and sustain an open and inspiring space where my students and I may engage with, relate to, listen to and contribute to an exploration of how people have thought and behaved since they first began recording human beliefs and behavior. In so doing, we create anew the knowledge and wisdom contained within the conversations humans have been having since the dawn of time.

The capacity to hold and sustain meaningful conversations that explore values, to envision different futures that connect us with others, and to create a context from which we can act together to achieve great things characterizes our humanity. Venues for conversations have varied with time and culture. Despite the often mundane functionality of conversations, we imbue them with their own kind of sacredness. Notice the reverence various cultures have held for places such as the hearth, city gate, bazaar, plaza, forum, salon, cafe, pub, town hall, classroom, temple, mosque, and church. In

those venues people spread news, told stories, flirted, discussed philosophy, poured out their sorrows, dreamed dreams, and shared visions. It is through such conversations that we have created the relationships that maintain and sustain our essential humanity.

When we engage in conversations that share values; create meaning; construct an awareness of causes in which we are willing to invest our lives; and formulate plans and

communities of action that embody our shared visions, we engage in fulfilling our purpose as tenders of our social garden. As a historian living and working in a Nazarene higher educational context, I have discovered that when I stand in the place where my academic discipline and faith overlap, I can create and maintain a space that draws those with whom I relate into potentially transcendent and spiritually transformational conversations.

In that space, the conversations in which we engage are diverse and transformative. Sometimes the conversations begin as local and immediate—newsy perhaps. Along with others in the humanities, historians have long practiced turning news into deep conversations. We ask why; we plumb motivations; we look for linkages and analogies; and finally we ask, “And so now what?”

One of the meaningful conversations I enjoy hosting, because it is so engaging, is about how humans have thought about and acted toward the “other.” Whether starting with elements of nature, other people, or the divine, this conversation is as rich and rewarding as it has been compelling through



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time. It is a question that underlies conversations about just war, genocide, earth keeping, social justice, the role of God in natural disasters, and many others. Such conversations take on various meanings as we consider the size and complexity



of the world. Throughout history, when people's awareness expanded from local and tribal to global and perhaps to universal, they had to reformulate some of their ideas in order to sort out and explain new relational realities. Because our students are expanding the scope of their awareness, they find conversations that increase their knowledge of the world relevant. They are ready to broaden their horizons, and their engagement in such conversations has powerful transformative potential for them.

In a class concerning world civilizations, we discuss how becoming aware of a larger world stimulated some people to reconsider the ways humans should interact with one another, how they relate to the larger cosmos, and how they relate to the divine. When conversing with one another about the rise of Buddhism or Zoroastrianism; the importance of Confucianism and Taoism to Chinese identity and perspectives; the transition from Hellenic to Hellenistic culture in the wake of the Greco-Persian Wars; or the evolution of Jewish and Christian thought and practice in response to historical contextual changes, we can be engaged in a form of those original transformational conversations. When we hold informed conversations about the ways Muslims grappled with how to spread their gospel, retain fundamental theological purity, and live practically with their neighbors in Spain, India, or Kenya, we grapple along with them and explore through their experiences different ways of relating with others. When we observe how Europeans responded to the plague or interacted with Native American peoples, we explore ways that we humans have attempted to make sense of otherness. We try to listen to their conversations in order to inform our own.

By holding conversations about "others" in time, place, and culture in a Nazarene college classroom, where claims about human/divine relationships are held to be possible, we create an opportunity to explore how those experiences might be meaningful to us in our particular context. We ask to what

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extent our nature and culture, our behavior, and the larger contexts in which we live are similar or different from theirs. We notice how awareness of the great developments, horrible tragedies, and opportunities lost makes us wiser or perhaps just different than we were before we had the conversations.

Conversations among historians generate many complex and nuanced answers to historical questions that raise many additional, potentially meaningful questions. I often tell my students to consider well the questions they ask, because the way they frame those questions has a way of determining the answers. I want my students to also be aware that while the quality of a question matters, the topic we choose to tackle does not, because all topics are portals to understanding the human condition and, thus, our own. For Nazarene colleges and universities, what matters is preparing our students, through frequent practice, to be able to participate in an open and authentic conversing community, rather than an arguing community. It is in the openly conversing community that we explore what we believe about being human, what we think about God, and why we feel those beliefs matter. By relating with others in meaningful, conversational ways; by engaging in contributing and being contributed to; by learning to listen deeply to others; by experiencing in degrees what it is like to be heard and understood, we experience what it means to be human. Thus, we create knowledge, meaning, and community. In fact, it is through these sometimes uncomfortable conversations that we create our lives and work out our salvation. ■

What matters is preparing our students to be able to participate in an open and authentic conversing community, rather than an arguing community.



PHILOSOPHY AND THE WESLEYAN VISION

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Philosophy, like all theory, is really the attempt to get practice right. When practice runs into conflict with reality, better theory guides practice to more truthful responses. Unlike the popular misconception that theory is irrelevant, even the most abstract philosophical arguments about God's existence, human free will, and personal and social ethics are really attempts to get reality right so that humans can properly relate to it. It may be theoretical, but it has crucial practical importance nonetheless.

The same is true for the Wesleyan theological vision for life. Its message of the divine creation as an integrated whole; its realism about the corrupting influence of human sin and the limiting effects of ignorance and failure; as well as its optimism about God's prevenient and transforming grace are all aspects of knowledge that correct human practices and transform life. Education in the best sense of the Wesleyan tradition is the institutional expression of this kind of knowledge. It puts reality in proper perspective through the liberal arts, the specialized disciplines, and the professions. Its understanding of creation, sin, and grace imagines life that is grounded in creation, yet is affected by human sin. And then that education seeks to liberate people from both error and vice, form them as whole persons in community, and renew them in the image of God through participative grace.

Implicit in this transformation of persons is the transformation of knowledge itself. The Wesleyan vision not only brings hope and grace for the sin-sick soul but also supplies a

healing grace to the intellect and knowledge itself. It exposes selfish, parochial, and merely conventional belief. In doing so it replaces a narrowness of mind and spirit with a fullness of knowledge that enables the abundant life. Likewise, philosophy's commitment to rational criticism as a guide to truth, its systematic commitment to conceptual clarity, and its principled devotion to the morally good life are all made better in dialogue with the Wesleyan concerns over creation, sin, and grace. And the Wesleyan vision for life and knowledge is similarly more deeply grounded, systematically understood, and effectively communicated through its conversation with philosophical wisdom.

The key to much of the Wesleyan vision is its view of the nature of integration itself. It rejects the view that philosophy is largely in conflict with the theological. Nor does it compartmentalize theology and philosophy as two independent worlds. Neither does it adopt an easy identity between the two arenas of knowledge. It disputes all three of these approaches because they do not integrate. And it affirms their complementary relationship whereby both philosophy and the Wesleyan vision bring mutual insights to a growing, holistic view of reality and personal life in God's world. This, of course, means that the worlds of theology and philosophy are sometimes in conflict and sometimes in harmony. But as they remain in dialogue, they reveal a richer wisdom about both the limitations and insights that arise from that dialogue.

One key point of tension between the Wesleyan vision and philosophy is at the level of philosophical knowledge and methods. The Wesleyan vision affirms that creation constitutes humans as rational, moral, and relational beings centered in the image of God. However, it also maintains that this rational capacity, even in its best expressions, is limited by human finiteness,⁴⁰ partly illustrated in the fact that humans have only a minimal rational knowledge of God's existence and attributes.⁴¹

Distinguishing these two sides of the human capacity for reason is extremely important for the abundant life. Without a realistic understanding of both the capacities and *incapacities* of human knowledge, no person or community can effectively relate to reality, truth, or goodness. On the positive side, rea-



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son can enable persons to think logically and base belief on the best grounds so they can act truthfully in relation to God and His world. On the negative side, understanding reason's incapacity is equally enabling and ennobling. Recognizing ignorance is one aspect of the beginning of wisdom. Likewise, knowing the difference between the probably true and the certainly true makes the difference between a friendly dialogue and dogmatic diatribe. The former recognizes that it could be wrong, while the latter recognizes no such limit in philosophy or life. What the study of philosophy must do through its resources and methods is enable persons to effectively discern these differences.

Closely linked to the issue of ignorance, but clearly distinguished from it, is the very important integrative connection between philosophy and sin. Wesleyan convictions require philosophy to examine the limits of knowledge based in sin, beyond just natural ignorance. This consideration points to the fact that the love of wisdom is not the only principle operative in human belief formation. Besides reason there is in sin an entrenched self-love that infects all that humans do. A Wesleyan integration with philosophy would examine just how entrenched this self-interested love is in distorting philosophical and other kinds of knowledge, such as that found in the moral and political life of our times. The process would explore and apply the Pauline view that in sin, persons and communities "suppress the truth in unrighteousness" (Rom. 1:18).⁴²

However, the Wesleyan vision would not stop the dialogue with philosophy here. The final word on philosophy is not the corruption of knowledge in human sin but rather is grace and agape love at work in the redemption of knowledge. Knowing truth by love is the answer to the suppression of truth in unrighteousness. By love of the other, the other is more truly known. Philosophy thus integrated with the theology of love would challenge knowledge conceived on the basis of rational self-interest, power, suspicion, and desire. It would remake knowledge, not on these minimalist grounds, but rather on the basis of truth known in community and community based on other-centered love.⁴³

Finally, the integration of the Wesleyan vision with philosophy is best understood in the conviction that knowledge

is primarily for the sake of practice and community. In the words of John Macmurray, “[A]ll meaningful knowledge is for the sake of action, and all meaningful action for the sake of friendship.”⁴⁴ The Wesleyan vision is to obtain knowledge for the restoration of God’s world—the inward and outward transformation of persons and societies by human participation in God’s grace. Here we have knowledge for the sake of action and action for the sake of love. This is not only the Wesleyan vision in philosophical terms, but also the scriptural vision of the New Testament. ■

The Wesleyan vision is to obtain knowledge for the restoration of God’s world.

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⁴¹John Wesley, “Imperfection of Knowledge,” in *The Works of John Wesley*, ed. Thomas Jackson, 337-38.

⁴²Merold Westphal, “Taking St. Paul Seriously: Sin as an Epistemological Category,” in *Christian Philosophy*, ed. Thomas P. Flint (Notre Dame: University of Notre Dame Press, 1990), 200-226.

⁴³Norman Wirzba, “The Primacy of Love,” in *Transforming Philosophy and Religion: Love’s Wisdom*, eds. Norman Wirzba and Bruce Ellis Benson (Bloomington and Indianapolis: Indiana University Press, 2008), 17.

⁴⁴John Macmurray, *The Self as Agent* (London: Faber and Faber, 1995), 15.

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FAITH INTEGRATION IN THE NATURAL SCIENCES

Creation and Biology

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The Church of the Nazarene believes in the biblical account of creation (“In the beginning God created the heavens and the earth . . .” [Genesis 1:1]). We oppose any godless interpretation of the origin of the universe and of humankind. (By faith we understand that the universe was formed at God’s command, so that what is seen was not made out of what was visible [Heb. 11:3]).⁴⁵

The above Creation Statement from the *Manual of the Church of the Nazarene* affirms God as Creator but does not attempt to give an explanation for the moment-by-moment details as to what it means to say, “God created.” The universe and all of life was formed at the command of God. All that exists, the laws of the natural world and the processes that govern the operation of the universe, are a reflection of the ongoing activity of God. Life exists because God called it into existence, and life persists because He sustains it. “For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in Him all things hold together” (Col. 1:16, 17).

The fact that the *Manual of the Church of the Nazarene* is purposely vague regarding the details of creation is, not surprisingly, reflected in the diverse views of students and faculty at Nazarene educational institutions. Nazarenes fill in those details in various ways. This diversity is fitting for a group of

Wesleyans. After all it was John Wesley himself who wrote, “[T]he inspired penman in this history [Genesis] . . . [wrote] for the Jews first and, calculating his narratives for the infant state of the church, describes things by their outward sensible appearances, and leaves us, by further discoveries of the divine light, to be led into the understanding of the mysteries couched under them.”⁴⁶

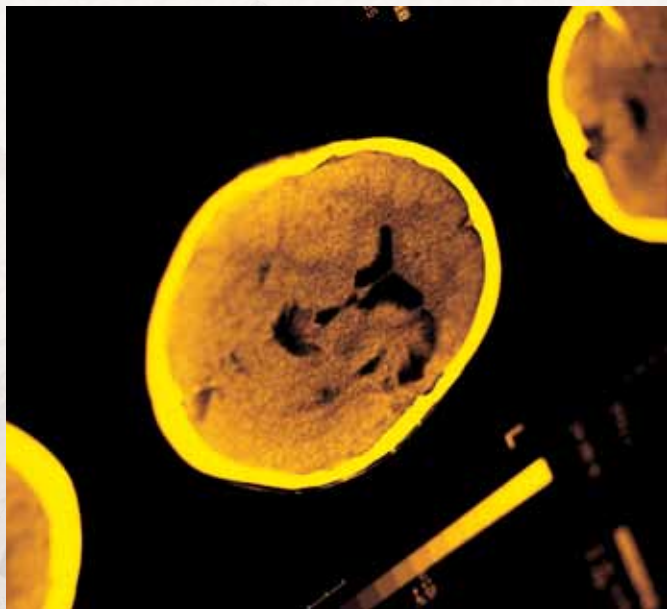
And diversity of views is especially fitting for the Church of the Nazarene, a denomination founded as an amalgamation of church bodies, not all of whom viewed matters exactly the same way. Phineas Bresee, a key founder of the denomination, has often been quoted as saying, “In essentials, unity; in non-essentials, liberty; in all things, charity.”⁴⁷

The question of how God created the universe is one of the non-essentials in the Kingdom of God, and differences of opinion about the details need to be discussed in a spirit of love. So in regards to creation, one of the hallmarks of being Nazarene is that no position is taken on the details.

The source of our diversity rests largely in how Genesis 1-3 and other creation passages in scripture are understood. The official position of the Church of the Nazarene regarding scripture follows: “We believe in the plenary inspiration of the Holy Scriptures, by which we understand the 66 books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation. . . .”⁴⁸

Nazarenes do not believe that scripture is “God-dictated”; they believe it is “God-breathed.” Furthermore, Nazarenes do not refer to the Bible for authoritative statements regarding science. The purpose of scripture, Nazarenes believe, is to bring us into relationship with God through our salvation.

We in Nazarene education believe that the methods of science provide tools to discover important truths about God’s



world. Through scientific methodology we gain reliable information about how creation works and even how creation came into existence. Insofar as science does not lead into godless interpretations of the natural world, we cautiously trust science. It has proven wonderfully reliable as a window into an under-

standing of how God's world works. Science can be viewed as a gift of God that enables us to see certain aspects of Him and His workings more clearly. Nazarenes do not fear science.

The science of biology (supported by findings at the core of geology, physics, and astrophysics) has led almost all biologists to conclude that life has arisen gradually over a long period of time. If this is true, it is God's process carried out in response to "God's creation command"

(Heb. 11:3), "created by and for [Christ]" (Col. 1:16), "who was with God in the beginning" and "without whom nothing was made that has been made" (John 1:2, 3). This is God's world, and the magnificent beauty that is revealed through the science of biology is, in part, a reflection of the beauty of God.

So science seems to clearly point to some specific details about how God chose to create life. Still, we are Nazarenes, which almost by definition means we are a diverse group of Christ-followers. So, given the diversity of thinking, we in Nazarene higher education have a pastoral responsibility to nurture one another's faith, to build each other up as we sojourn together in a world filled with complexity. We respect the truth that not all will view the details regarding creation in the same way, and we celebrate that fact.

Nazarene science professors have found that it is at least as important that we get our pastoral responsibilities right as it is that we get our science right. We are responsible for nurturing and strengthening the faith of our students. We have a responsibility to let students work through the issues of how to understand scripture, how God created, and how to put all this together in a manner that strengthens and enriches faith. Above all else, we strive to help students retain a commitment to a life grounded in holiness through personal relationship with God and the indwelling presence of the Holy Spirit.



Nazarene science professors have found that it is at least as important that we get our pastoral responsibilities right as it is that we get our science right.

As Nazarene educators, we recognize that the data that seem to point to a gradual creation process are not clearly seen by all in the fellowship. The evidence is complex and multi-faceted. It is easy to understand why there are many students, board members, faculty, administrators, staff, and even fellow science faculty members who do not see the same picture as most biologists do when they look at the history of life. To be Wesleyan, to be Nazarene, to be members of the Body of Christ, means that we will accept that we are all on a journey together, and we will love and support each other on this journey no matter how different our perspectives on how God created the universe.

Nazarene science faculty should feel free to present the scientific data and to discuss it as they think best as long as it is within the context of a biblical view of creation as currently defined in the church manual with the full recognition that this means different things to different people: “In essentials, unity; in non-essentials, liberty; and in all things, charity.” ■

ENDNOTES

⁴⁵Church of the Nazarene, *Manual 2009-13* (Kansas City: Beacon Hill, 2009), 29.

⁴⁶John Wesley, *Wesley's Notes on the Bible* (Grand Rapids: Francis Asbury Press, 1987), 22.

⁴⁷It is likely that this statement originated with Augustine about 1500 years earlier, although that is largely beside the point. It remains important in the Church of the Nazarene regardless of who first made the statement.

⁴⁸Church of the Nazarene, *Manual 2009-13* (Kansas City: Beacon Hill, 2009), 29.

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CHILDREN IN GOD'S HOUSE

Teaching Cosmology at a Nazarene University

Stephen Case

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When I was in elementary school, my family moved into a new house that my father, a carpenter, had built largely on his own. As a third-grader I didn't appreciate much of this beyond the fact that I suddenly had a larger bedroom. Now that I own a home of my own, however, I realize what an immense undertaking the framing, constructing, and finishing of a house truly is and what an act of love on my father's part it entailed. As my understanding of what makes a house has grown—as I've begun to have some dim appreciation of the complicated network of struts, electrical circuits, drywall, plumbing, and so on—I can now appreciate at a deeper level what my father did and thus *who he is*. A deeper understanding has brought a deeper gratitude and a deeper love.

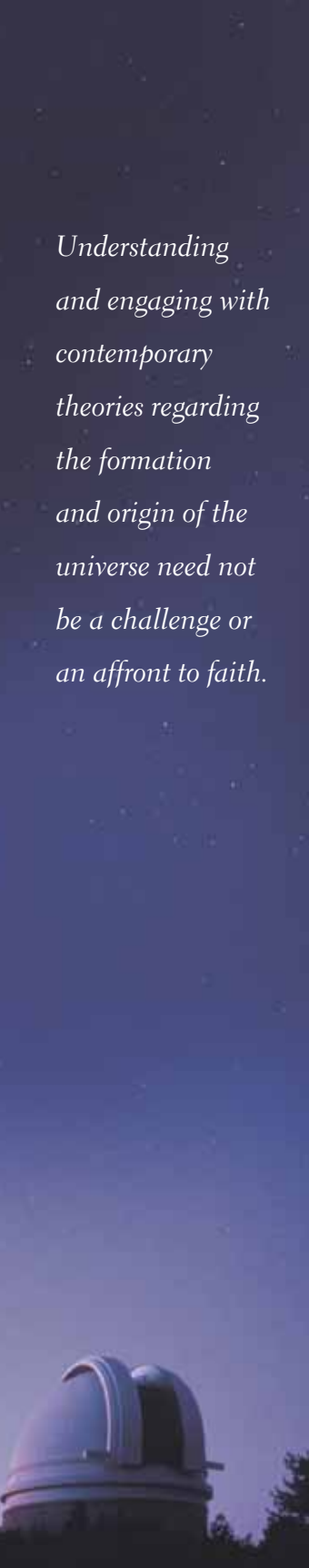
Cosmology is the study of the large-scale structure and long-term history of the universe. It is often considered a field of astronomy, and it treats some of the largest and most over-arching questions science can address: What is the universe like on large scales? How did it begin? How did it develop? How will it end? The answers to such questions are of theological and philosophical significance. In addition, the contemporary understanding of cosmology has shown great success in explaining the early universe and the formation of all we see today. For these reasons cosmology is an essential topic in higher education. It addresses the universe we inhabit; the methods used to investigate that universe; and, for

Christians, how we engage with God through these investigations. As Christian educators we have a responsibility to equip our students for scientific literacy and to give them the ability to engage and analyze modern assumptions and conclusions about the universe.

As Nazarenes, we affirm God as Creator of the cosmos. In some sense, then, we are children in our Father's house. Understanding the structure, intricacy, and immensity of the universe in which we find ourselves is an act of worship that engenders deeper love for the Creator. The tools of this investigation are all around us, and cosmology is the practice of using these tools to address the big questions relating to the structure, origin, and eventual fate of this enormous universe.

The paradigms of contemporary cosmology can often be challenging, and it is the role of a Christian educator not to simply present the data and observations but to come alongside the students and help them form their own conclusions. By relying on our Wesleyan heritage, which places confidence in the evidence of the senses, instructors can lay out the various observations that point to certain cosmological conclusions. A primary example of this would be the evidence for the Big Bang Theory, in which observations, such as the expansion of the universe, cosmic microwave background radiation, and relative abundances of elements in the universe, support this central assumption about the formation of the universe. While Christian professors should proceed with humility, understanding, and communication that the conclusions of science are never final, they should also have the freedom to follow the evidence of observation with the tools of reason.





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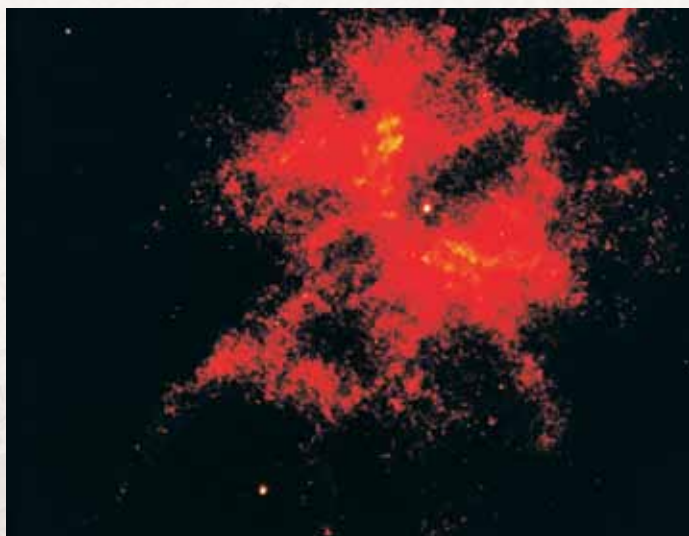
Cosmology need not challenge (and need certainly not deny) Christianity's affirmation of God as Creator. Discussion of the questions raised by cosmology offers immense scope for exploring the boundaries of science, theology, and philosophy. It is the place of higher education to bring these questions to the fore. Sometimes they may be challenging, and in many cases they may bring about a certain level of discomfort or even misunderstanding. However, discomfort is often only a sign that students are reaching the boundary of their own personal knowledge. A Christian professor will not simply leave students to struggle with these questions alone but will help them understand that an awareness of the limits of one's own knowledge is one of the aims of education and Christian maturity. Always these questions should be pursued honestly and in a spirit of grace and humility.

For students at a Nazarene university, two significant aspects of the scientific endeavor common to all the physical sciences are especially well-illustrated by an understanding of cosmology. One is the way in which the methods of science itself reflect upon the goodness of God. The fact that we are made in God's image as rational beings is what makes any theory about the properties of the universe possible and is in harmony with the Wesleyan view that the Spirit of God is active throughout creation. Cosmology in particular shows powerfully the ways in which observation and experiment lead us to staggering perspectives on the natural world. Through cosmology we realize how insignificant we are in the wide field of space and time, but we also understand that we are uniquely gifted with the ability to engage the universe as thinking beings. Through cosmology the Christian finds opportunity to worship God using the tools of the scientific method itself.

A second aspect of the practice of science illustrated by cosmology is the vital communal aspect of all scientific endeavors. Far from being vague ideas or guesses of individuals working in isolation, the paradigms of cosmology are built upon the work and inspiration of a huge community of scientists. Just as Christian theologians have confidence in theological tenets arrived at through centuries of dialogue in the context of scripture, experience, and the faith community, so in a similar

way scientists, instructors, and students can have a level of confidence regarding conclusions based on the cumulative work of hundreds of scientists stretching back over the past centuries. Though there is always a place for skepticism, it should engage the work of the community (even through contradiction) instead of simply disregarding all that has gone before. This is, of course, not to say that science and theology develop in identical ways or aim to answer the same questions. It simply shows the importance of community to both. This shared valuation provides a potential means of scientists and theologians to both cultivate a deeper appreciation of the other. Cosmology, like theology, is a communal endeavor.

Instruction in a field as far-ranging as modern cosmology, where questions of universal origin and eschatology are openly engaged, should provide learners with a broader scope for understanding the nature of God's universe. Understanding and engaging with contemporary theories regarding the formation and origin of the universe need not be a challenge or an affront to faith. Instead, instruction in cosmology should illustrate the immensity and intricacy of God's creation and show that the very act of scientific exploration attests to the goodness of God. Ultimately, cosmology at a Nazarene institution should cultivate the development of minds such that deeper understanding leads to deeper worship. We're all living in a house that God lovingly crafted for us; as His children, we can better know and love our Father by using the tools He gave us to understand His world. ■



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FAITH INTEGRATION IN NURSING

Teresa Wood

Faith integration is not a new concept to professional nurse education or praxis. Nurses focus on the physical, psychosocial, spiritual, and cultural attributes of people to provide holistic care. Embodied in holistic care is the relationship

between faith and healing. Evidence of the belief in a connection between faith and healing began with the profession's early founders. Even so, methods of faith integration in nursing curriculums differ across time and educational programs. Most often, these differences reflect popular views in society. Historically, the concept of holism was modified as nurses fought to establish nursing's legitimacy among competing ideas about the nature of being and the ways of understanding the human experience. The postmodern era has observed a shift in the concept of holism and, in some cases, a denial of the supremacy of human beings as having been made in the image of God, and therefore unique in the created order (Gen. 1:27-30). As humans created in God's image, we have responsibility to care for and protect all of His creation (Heb. 5-9). According to Wesley, only human beings are "capable of God."⁴⁹ This truth makes urgent the need to provide nurse education within the context of a Wesleyan perspective. The Wesleyan viewpoint offers an alternative to secular concepts of holism influenced by the revival of many pagan religions and traditions. Integrating the core values of the Church of the Nazarene's doctrinal statement into professional nurse education programs provides a firm foundation for nurses and helps to preserve our great traditions.

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Nurse education programs are subject to strict accreditation guidelines and state licensing approvals. Recently a state licensing board challenged the view of humanity as created in God's image as "too Christian." The notion that a program, developed to glorify God and seeking to fulfill His charge to care for all of His creation, somehow violated the First Amendment of the Constitution of the United States, is of concern. In this case, the Office of the Attorney General in the state overturned the ruling. Even so, there remains a subtle pressure to refute the idea of monotheism in favor of the belief that all gods are equal, and the exclusive claims of Christianity are false. A Christian nurse can both believe in a sovereign God and respect the choice of people who do not share this belief.

Wesleyan core values are expressed in nurse education through theories that describe beliefs about the metaparadigm of concern to nurses: persons, health, environment, and nursing. What is possible to know about these concepts comes through empirical, personal, ethical, and aesthetic methods.⁵⁰ The Wesleyan quadrilateral is a theological method helpful for framing a dialogue among Christian traditions to define the context of Wesleyan thought. Although Wesley himself did not use this term, many find the method useful in understanding what we know about God.⁵¹ Wesley espoused the authority of scripture, along with reason, tradition, and experience of the Christian life as ways we can know about God. Much as the Wesleyan quadrilateral intends to guide thinking about the doctrinal statements of the Nazarene Church,⁵² the four patterns of knowing identified by Barbara Carper guide nurses in thinking about how to best care for the health of individuals and communities. As theological scholars debate the hierarchical nature among the authority of scripture, tradition, experience, and reason, nurse theorists debate the authoritative predominance of Carper's ways of knowing. Knowledge about persons, health, environment, and nursing revealed through the Bible is a form of personal and ethical knowing. Aesthetic knowing



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is informed by tradition, experience, and reason, while empirical knowing has its roots in reason. All these methods of knowing contribute to advance the science and art of nursing. Nursing faculty in Nazarene colleges and universities help students understand which method they should apply to questions asked or problems in need of solutions. For example, the therapeutic relationship between the nurse and patient can positively influence patient care outcomes. Knowledge of the healing brought about by the nurse's presence is described best through aesthetic interpretation rather than empirical testing.

Knowledge about the nature of humans is best found in the Bible. As a Christian people, we recognize that human beings are created in the image of God. Our concept of

A Wesleyan view requires students to respect all people and honor them as important because of their relationship and position with God.

God and created humans informs each interaction between the patient and nurse. In our curriculum, persons are viewed from a holistic perspective as physiological, psychological, sociocultural, and spiritual beings created for the purpose of serving a loving God and building a relationship with Him. This is sometimes difficult in a world with diverse ideas about the nature of God and humanity. One of the greatest challenges of Christian nurse educators is the new concept of wholeness championed by many nurse theorists. While the idea of persons as holistic beings is not challenged today in nursing theory, some theorists are repudiating the existence of a transcendental dimension of humanity even to the point of being antagonistic.⁵³ Student nurses at Nazarene colleges and universities are encouraged to contrast the Wesleyan view of humans in the created order with secular and pagan views of humanity as “an energy field, not distinct from the environment.”⁵⁴ Knowledge of humans from a Wesleyan

view requires students to respect all people and honor them as important because of their relationship and position with God. In contrast, an energy-field view devalues humanity and reduces humans to a biological collection of cells and electron potentials. The two views differ greatly and have significant implications when deciding about quality of life and intervention needed at the beginning and end of life. A life of holiness dictates an understanding of the relationship between humanity and God.

Holiness is integrated throughout the program's curriculum with a focus on service and comfort care and a view of health as harmony with God, self, others, and the environment. Inherent in this view is the ability to forgive and receive forgiveness. Program policies reflect Wesleyan values of the optimism of grace and the transformed life. Student nurses are encouraged to grow in grace, being perfected in love, and to fulfill a life consecrated to Christ. Assignments aimed at self-awareness and recognition of the student's personal values and how these values influence the therapeutic use of self in patient care interactions are found throughout the curriculum. Students are asked to write reflective journals and identify their feelings about patient care interactions they have. Students reference scripture to gain a deeper understanding of their personal relationship with Christ as a part of these reflective activities. The clinical journal is designed to build connections and richer understanding of the clinical day. Students learn how their care of the patient is a part of their service to Christ, and faculty members help them to develop deeper faith through obedience in serving others. Faculty help students grow in Christ by role modeling godly living and Christian values of justice, morality, and self-sacrifice. Thus, students learn to advocate for others and provide care as an expression of worship and godly living. Advocacy takes many forms from bedside care to coordinating care among members of the interdisciplinary health care team, speaking for equality in resource allocation, and political activism aimed at improving health care delivery and access.⁵⁵

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Our mission focus is evident in our faith actions aimed at improving the quality of life and health for all people. Students learn to provide compassionate care to all who suffer and to offer hope even to those for whom recovery is not possible. We help others recognize the need for Christ according to their openness to receiving spiritual counsel. Our commitment to Christ is evident in our daily work and in our attitudes of service to others. Our attitudes toward service come from thankful hearts and recognition of our relationship with all peoples through Christ. Students are taught to view self as an intercessor between God and humanity through reflective activities and journal entries aimed at connecting routine clinical experiences with the larger purpose of fulfilling God's call on their lives. Our Wesleyan heritage calls us to obedient service to God, evidenced by our love for all people as we live out our faith through the profession of nursing. ■

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- ⁴⁹William M. Greathouse and H. Ray Dunning, *An Introduction to Wesleyan Theology* (Kansas City: Beacon Hill, 1989).
- ⁵⁰Barbara A. Carper, "Fundamental Patterns of Knowing" in *Advances in Nursing Science* 1 (1978).
- ⁵¹Winfield Bevens, "A Pentecostal Appropriation of the Wesleyan Quadrilateral" in *Journal of Pentecostal Theology* 14, no. 2 (2006).
- ⁵²Ted A. Campbell, et al., *Wesley and the Quadrilateral: Renewing the Conversation* (Abingdon Press: Nashville, 1997).
- ⁵³John N. Brittain, "Theological Foundations for Spiritual Care" in *Journal of Religion and Health* 25, no. 2 (1986).
- ⁵⁴Judith Allen Shelly and Arlene B. Miller, *Called to Care: A Christian Worldview for Nursing* (Downers Grove, IL: Intervarsity Press, 2006), 65.
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STUDIES IN THE PERFORMING ARTS

Don Quantz

The association of the performing arts and Christian faith practice extends back to early Christian times. Whether its forms have been chant, organum, liturgical dramas, motets, cantatas, hymns, gospel songs, Easter plays, sacred dance, or contemporary Christian music, the Church has nearly always had some form of artistic expression as part of its life and liturgy. Also, the Christian Church has been a dominant force in Western music and music education for much of the last two millennia. Currently, however, the Church and its music have lost their dominance in the performing arts and must seek and share its artistic place within a number of competing narratives. One of the features of many artistic endeavours is that individual advancement and gain are their primary focus. Thus, the attraction of stardom, popularity, and financial success become blended with artistic and aesthetic goals. In contrast, Nazarene post-secondary performing arts programs have a voice that calls students to a Christian and, in particular, Wesleyan understanding of the performing arts. We share a belief that a loving, holy God is central to all our art, and we can use that art to participate in God's mission of redemption and reconciliation to the world and to live a life that is Christian, holy, and missional. There are a number of ways in which our performing arts programs respond to this calling.

First, our classrooms are places where students are helped to understand that God, through Christ, is the ultimate Truth.

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Dr. Quantz's current research focuses on issues surrounding music education, choral music, and contemporary Christian music trends.



It is through this lens that we understand our lives, our world, and our art. God is the Center, the Beginning, and the End, the source of all truth and knowledge. Similarly, He is the first and ultimate Creator. From His creativity come sound, color, movement, story, and picture. Although some people believe in power within themselves, Christians believe in a power outside themselves: God. This reality informs everything we do and express in the performing arts, including the possibility to create anything ourselves or to appreciate the art and creativity of someone else. All creativity began and continues with God. In truth,



without Him. Nazarene faculty in the performing arts affirm that God is the bases of artistic inspiration. Further, we remind students that our art is not “the end,” something that is greater than it should be, supplanting God’s Truth or our relationship with Him with artistic truth or value. We practice, learn, and perform with the awareness that those activities are part of a greater purpose: to love and serve God with our whole heart, soul, strength, and mind (Luke 10:27).

We help students understand the proper tension between self-focus, which is necessary to develop their artistic skills, and the call to service and self-surrender.

One of the characteristics of our discipline is the fact that performing arts students spend much time and effort developing their individual techniques and abilities. By necessity, they focus on themselves and their performance skills. Within the framework of God’s creativity, Nazarene performing arts programs are able to guide students into an understanding of the proper role of performing arts in their lives. Instead of developing their talents for individual advancement or gain, we work to help students sense the call to be Christ-like, offering their talents to God and His service. We help students understand the proper tension between self-focus, which is necessary to develop their artistic skills, and the call to service and self-surrender. This is partly accomplished through class teaching and discussion but also through mentoring and modeling by professors who seek to be examples of self-surrender to their students, peers, and society.

Further, we help students look at their strengths and weaknesses with honesty and candour. In the performing

arts, we are often in the public eye, and there is a temptation to seek audience approval, regardless of how that is achieved. Shortcuts are attractive. Healthy artists, however, avoid shortcuts and replacing real artistic development with anything fake or phoney. Faculty work to help these students face their weaknesses head on, by accepting the challenges and hard work that are necessary to their development as artists and people. Further, students have strengths, and we celebrate these with them. Their strengths, however, must be viewed with humility. Ultimately, our strengths are not our own but given by God, the original Creator. This call to honesty, by facing our shortcomings and celebrating our strengths, is part of our spiritual development and servant-hood, and, in turn, prepares us to be servants to others.

The high standards that are set in Nazarene performing arts programs reflect the importance that we place on excellence in our programs. Once we understand and accept God as the ultimate Creator and see ourselves with honesty and humility, we can respond by striving for excellence. This is not someone else's excellence, but our own, and it becomes our response to God's grace and its full expression in Jesus Christ. Second rate efforts are not enough. What pleases performing teachers the most is not a student with a great ability or talent (this is a temptation, to be sure), but the concerted effort and determination that students apply to their art. As well as requiring personal excellence, we ask students to be excellent by investing in each form or style of the arts with integrity and authenticity. We call them to become aware of the unique value of each form of artistic expression and embrace the diversity of performing arts as part of God's rich creativity.

Nazarene post-secondary performing arts programs also strive to help students live holy and Christ-like lives in relationship to other artists and within their communities. A healthy arts community is one where each person is valued and respected. There are some important ways in which this comes about. First, this happens when artists celebrate the successes of other artists. Admittedly, this is a challenge in the performing arts. Students know how it works: The best actor gets the lead part, the most gifted dancer gets the feature



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role, the most proficient musician is offered the solo, and second place doesn't get the gold medal. Celebrating another's success or achievements is not easy. It is only through God's grace that we are able to do that. We live the belief that in His kingdom, each of us plays a unique and important role. Second, community is developed when we seek the good for others. The faculty's interest in students goes beyond their stylistic or technical progress. It includes a desire that students develop in all areas of their lives, achieving wholeness and wellness as persons. Seeing the personal, social, and spiritual progress as well as the academic and artistic growth in a student's life offers a rich reward to every

faculty member. Third, faculty invest in all levels of students. There is a great temptation to give extra attention to the "stars" in the performing arts. They are the students who, because of the public nature of our discipline, make the teachers "look good." Instead, Nazarene performing arts faculty are called to be agents of God's grace to every student, regardless of talent or potential. In this we follow Christ's model—Jesus loved us all equally. God also expects us to be wise stewards of our gifts, and because of this expectation, He will help us fan into flame our special gifts.

As Nazarene performing arts instructors, we are proud to be part of the great legacy of Christian performing arts, and we strive to continue that tradition with our own teaching and artistic lives. We believe that Christian, holy, and missional lives can be led by performing artists as they recognize the Center of their creativity; allow art to be part of lives that are surrendered to God's purposes; assess abilities with honesty and humility; strive for excellence; and live in caring community. ■

FAITH INTEGRATION IN THE PROFESSIONAL ARENA OF BUSINESS

Jan Weisen

*"There is no conflict between the best in Christianity and
the best in Education."*

—Dean Bertha Munro,

Eastern Nazarene College, 1923-1957

No one should be surprised that a paper on faith and business would be near the last section of this project. Given the continued scandals throughout the past several decades involving unlawful and questionable ethical behavior by business leaders, young and old alike, one could hardly be blamed if he or she questioned the compatibility of faith and business, much less faith in business. It should not be comforting for those of us involved with business education to realize that some opinion polls have placed those involved with business less favorably than politicians.⁵⁶ Names of organizations such as Adelphia, WorldCom, Enron, and Merck, and people like Kenneth Lay and Bernie Madoff hit the headlines, and when we believe we've heard it all, "bubbles" are named after more financial debacles that end up affecting us all in ways we still have yet to fully understand.

One result of past business scandals has been the call for business schools to teach ethics more thoroughly. At its foundation, ethical behavior is based on some system of values and beliefs. With the call to "teach more ethics," people eventually get around to asking, sometimes arguing, about

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Eastern Nazarene College

whose values are to be used upon which to base our ethical teachings. Whether we teach ethics via a course on business ethics or spread across the curriculum, the inclusion of ethics in and of itself cannot transform even one of our students into



a new person with a new set of values. That outcome can be accomplished only through Christ and His Spirit (2 Cor. 5:17). In an age when people increasingly segment and compartmentalize their lives, we would be foolish to believe that “business ethics” is a world unto itself with its unique set of values of right and wrong, and that the teaching of “ethics” is the philosophy or religion department’s responsibility. Indeed ethical behavior should be modeled, taught, and expected in all departments across campus. It is in just such an environment where our Nazarene colleges and universities should be the proverbial city on a hill.

Jesus’ call for us to follow Him (John 21:22) can include a business career and as such can and should be a high and holy calling. With the proliferation of not-for-profit agencies; non-governmental organizations; and humanitarian and mission organizations, the need for godly men and women with the knowledge and skills to serve has never been greater.

One of the missional core values is the church’s mission to higher education that is committed to the open and honest pursuit of knowledge and truth; the development of Christian character; and the equipping of leaders to accomplish our God-given calling of serving in the church and the world. Many a well-intentioned graduate has climbed the ladder of success to find at the end of the day that the ladder was leaning against the wrong wall during their entire career. So how do we as Christian business faculty integrate our theology into a curriculum of the four P’s of marketing (product, price, promotion, and place); the debits and credits of accounting; wise investments; and so on?

A starting point perhaps should be what Wesley called three plain rules: “Gain all you can; save all you can; give all you can.”⁵⁷ Wesley believed in working hard, but within limits. For Wesley, implicit in this is honorable gain that would please the Lord and does not harm one’s mind, body,

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soul, or that of one's neighbor. "Wesley's primary criterion for selection of an occupation was not the consideration of one's abilities and inclinations, but the possibilities of service that is pleasing to God. Money and professional activity in the Christian calling should not be ends in themselves, but rather means leading to a higher goal: fulfillment of the divine will, consisting specifically in the commandment to love."⁵⁸ A great place to begin should be in our advising regarding the courses students take inside and outside of their core classes. But at the end of the day in a very real, practical way, students need to know that their faith should be lived out in the products/services one provides at a fair price; the ethical treatment of employees, regardless of their country of residency; and the relationships with vendors, suppliers, customers, and stakeholders.

The practical outcome of the second rule ("save all you can") is that we as individuals and organizations would not waste our resources in what Wesley called gratifying the desires of the flesh. The list is long and varied, and many an institution has fallen from a leadership position in what has been described as "the undisciplined pursuit of more."⁵⁹ Instant gratification is a temptation to us all, but the saying "cash is king" has been true throughout history, and Wesley would have agreed.

At this time, 44 of the 50 states in the U.S.A. are projecting budget shortfalls of \$125 billion for the 2012 fiscal year with no easy solutions in sight.⁶⁰ Notwithstanding the recent increase in personal savings over the past two years of approximately 5.5%, the average personal savings rate is still

Wesley's primary criterion for selection of an occupation was not the consideration of one's abilities and inclinations, but the possibilities of service that is pleasing to God.

low compared with that of other countries.⁶¹ Combined with a consumer debt of approximately 2.4 trillion dollars,⁶² it is clear that we've not followed Wesley's second rule as closely as we could have. This debt equates to almost \$7,800 per man, woman, and child living in the United States, based on 2010 census data.

Wesley believed that the three rules are inextricably bound together in such a way that failure to do the third while accomplishing the first two would preclude possessions from pleasing God and from becoming a blessing for others, and ultimately possessions would become a temptation difficult to overcome. Students need to be challenged to pursue a career with a purpose and to understand that a good name individually and corporately is priceless. The issue of corporate social responsibility has become a necessary undertaking for businesses as they navigate the turbulent waters of public

perception. Students need to understand that being good global, corporate citizens is not just to allow them to look good in the eyes of their community or to increase the bottom line. Wealth as such is amoral. Unlike last year's fashion, "doing the right thing" should never go out of style.

Everything that wealth can achieve, be it good or evil, depends on how people choose to use it. The biblical admonition for stewardship of God's resources is that those who have been trusted with much will have much to answer for.

Carrying out the above activities with integrity is not a goal one strives to achieve and, once acquired, like a trophy, is put on the shelf to be admired but never attended to again. It is an on-going commitment to be genuine in a too often virtual world that becomes part of the organizational DNA that needs to be intentionally re-birthed into future institutional generations. Being successful here leads to an organization built on trust, with leadership that inspires confidence; fosters personal credibility and accountability at all levels; and



includes a determination to accomplish the mission in spite of the obstacles.⁶³

Wesley saw the need to understand and use worldly wealth as a wise steward (Luke 16:9), knowing the potential threat it poses to oneself and others. Like Jesus sent His followers out, we send our students out like sheep among wolves. Like Jesus' disciples, they need to be as shrewd as snakes and as innocent as doves (Matt. 10:16). ■

Students need to be challenged to pursue a career with a purpose and to understand that a good name individually and corporately is priceless.

ENDNOTES

- ⁶⁴Jennifer Merritt, "For MBA's, Soul-Searching 101," *Business Week*, Sept. 16, 2002, 64-65.
- ⁶⁵Wesley, John. "Sermon XLIV: The Use of Money," vol. 2 of *Wesley's Standard Sermons*, Edition Number 1, ed. Edward H. Sugden (London: The Epworth Press, 1921).
- ⁶⁶Manfred Marquardt, *Praxis und Prinzipien der Sozialethik John Wesley's [John Wesley's Social Ethics: Praxis and Principles]*, translated by John E. Steely and W. Stephen Gunter (Nashville: Abington Press, 1991), 39.
- ⁶⁷James C. Collins, *How the Mighty Fall and Why Some Companies Never Give In* (New York: Harper-Collins, 2009).
- ⁶⁸Elizabeth McNichol, Phil Oliff, and Nicholas Johnson, "States Continue to Feel Recession's Impact," *Center on Budget and Policy Priorities* (Feb. 10, 2011). <http://www.cbpp.org/cms/?fa=view&tid=711>.
- ⁶⁹United States Bureau of Economic Analysis, Department of Commerce, *Personal Saving Rate*. <http://www.bea.gov/BRIEF/SAVING.HTM>.
- ⁷⁰Federal Reserve Statistical Release, *Consumer Credit*, Release Date: February 7, 2011. <http://www.federalreserve.gov/releases/G19/Current/>.
- ⁷¹James C. Collins, *Good To Great: Why Some Companies Make the Leap . . . and Others Don't* (New York: Harper Collins, 2001); Stephen R. Covey, *The Speed of Trust: The One Thing That Changes Everything* (New York: Free Press, 2006).

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SECTION THREE

TELOS ACROSS CULTURE

Of the four reviewers from outside the United States, represented in this section, two are indigenous to their culture, and two are long-term missionaries. Steve Hofferbert has spent 14 years as a missionary in Brazil, and Rodney Reed has spent 10 years as a missionary in Kenya. While we understand that perspectives differ based on one's origin, we appreciate the capacity of long-term non-native residents to identify aspects of culture upon which even indigenous peoples often do not reflect. Thus, they often have a unique prowess of observation, and we respect and appreciate their perspective.

NAZARENE HIGHER EDUCATION

A European Voice

by Peter Rae

NAZARENE EDUCATION FROM AN AFRICAN PERSPECTIVE

by Rodney L. Reed

BRAZIL NAZARENE COLLEGE'S RESPONSE

by Steven D. Hofferbert

RESPONSE TO THE POLE PROJECT

by Abraham Seung-an Im

NAZARENE HIGHER EDUCATION

A European Voice

Peter Rae

As part of the Nazarene higher education family, I've been invited to respond to the preceding essays, bringing a perspective from Europe: a little like bringing a toast at a family wedding, representing a branch of the clan that shows up only from time to time. What does it mean to be part of this Nazarene family? What are the distinctive family features that show our DNA or reveal themselves in family portraits?

I am aware, first of all, that higher education itself is structurally different in Europe, and in other parts of the world, than it is in North America. The liberal arts college is a dominant part of the landscape in the United States: there, private higher education is both accepted and valued; the idea of a Christian university does not raise eyebrows. However, in most of Europe, higher education is a responsibility of the state. This no doubt reflects variant views about the respective roles of public and private enterprise in society: America embraces the core values of freedom and self-determination; Europe places high value on ordered public systems.

I say this to underline the fact that the liberal arts college is a cultural product, rather than a distinctly Nazarene creation. Most of the essays in this collection, written as they are from a North American context, or by North Americans-at-large in other world areas, assume the liberal arts university as the dominant educational structure of the church. But it is salutary to remember that most Nazarene educational institu-

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tions are not liberal arts colleges. Most Nazarene students do not attend this kind of institution. They attend Bible colleges; seminaries; theological colleges. And although the liberal arts model might be exported to areas of the world where the soil is fertile (Korea, with its large, private higher education sector, is an obvious example), we must be careful not to endow cultural structures with a sacred patina. If a key characteristic of being Wesleyan is our egalitarian theology, then we need to ensure that the voices around the table represent our global community. These articles, by the nature of their origin, reflect North American voices, but we must work to prick up our ears to hear other voices from other contexts.

The second section of this collection of essays invites academics from a range of disciplines to articulate the distinctively Wesleyan character of their discipline, and this is a helpful exercise. What it must not obscure, however, is the need to keep the study of theology at the heart of our Nazarene institutions. If faculty from a range of academic disciplines are to embed what it means to be Nazarene in their departments, then this must be in active and continued conversation with colleagues who are teaching and researching in biblical studies, in theology, in church history, in practical theology. There is no swifter way to become merely “historically church-related” than to lose this focus. And in a ruthlessly market-driven sector, where degrees in religion are discounted and alumni are drawn to the glamour of funding sports programs or business schools, it takes a determined administration to continue to fund and support a healthy department of religion at the heart of every school. We will not be Nazarene if there are not scholars in our midst who demand that we continually re-examine these core issues.

The “optimism of grace,” picked up explicitly in Mark Maddix’s essay and embedded in others, is surely a key theological theme here. And while recognizing the threat to identity and the danger of “mission drift” posed by open admissions policies, surely our Wesleyan character calls us to be ready to embrace those on the margins of community, those still on the journey. If the “open table” is at the heart of Wesleyan ecclesiology, then our educational institutions must embrace the academic equivalent. This must involve

giving opportunities to those who have not had educational advantages and rejecting the lure of academic elitism; it must commit us to enabling access to those for whom fees form an insurmountable barrier; it must make us ensure that we do not create blind alleys in education, so students who enter on the bottom rungs of higher education, anywhere in the world, can find ways to move to the levels above without the need to start over.

Maddix notes that this “optimism” encourages us to recognize that “God’s spirit is at work everywhere in the world,” outside as well as inside the bounds of the church: so the fact that Nazarene colleges in other world areas build connections with non-confessional, public universities, seeking always to know the other, affirms such actions as profoundly Wesleyan. We are not sectarian: we are catholic; we are creedal.

Space does not allow me to pick up fully the many threads of this discussion, but I will note the fact that Nazarene education must have a practical emphasis: it must be “earthed.” As we’re aware, Wesley insisted on the place of experience in his theological method. This means, at one level, that Nazarene higher education must be “earthed” in the life of the church. We must fiercely resist separation between the church and its institutions, whether initiated by institutions gravitating toward the isolation of the ivory tower or by a church distrusting the voice of its colleges. This has implications for faculty, who must themselves model this connectedness and not despair of the church; it has implications for churches and districts, who must not dismiss the prophetic voices from their colleges or seek to bypass educational processes for reasons of expediency or economy; it has implications for educational institutions, who must create both formal and informal means to respond to the needs of a changing church. Second, our institutions must address issues of justice, must engage with our culture/s, must embrace a culture of service in a society of greed. The articles in this collection underline ways in which this approach is being nurtured, both in and beyond the curriculum.

Maddix’s underscoring of the Trinitarian nature of Wesleyan theology helps us understand that Nazarene higher

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education must also be corporate and not individual: it is persons-in-relationship. This recognition is reflected throughout these essays: Nazarene higher education is “transformational learning” (Parrott); Nazarene theology is intrinsically one of relationship and reconciliation (Welch); we are “openly conversing communities” (Williams). This has implications for our future. We have, as a denomination, prioritized education. The planting of schools around the world is a history of which we are justly proud. But I write in a context of economic retrenchment: fresh news of budget cuts rings in my ears. And we are turning to technological solutions to reduce costs. Around the world, we are eliminating residential programs; we are reducing the places where teachers and students gather together; we are compressing time spent in the same space to irreducible minimums, because time is precious, money is limited, and technology is available. This is not a call to return to monastic learning (attractive though that might be!), but a reminder of the centrality of embodied learning, where ethos is transmitted over coffee, through worship, through shared experience.

And we are institutions-in-relationship. John Donne wrote “never send to know for whom the bell tolls: it tolls for thee.” The relative health of our liberal arts universities can mask the relative impoverishment of those small, majority-world institutions, which make up the bulk of our Nazarene colleges. Higher education institutions compete for students, for donors, for prestige, and Nazarene institutions are not immune. But our Wesleyan character means we must work sacrificially, collaboratively, seeking to support those on the margins, even when it is to our own cost.

The view from Europe? We are privileged to be part of a Nazarene higher education family that cares so much for distant relatives. This is a unique relationship, often viewed with wonder by academics in other faith traditions. It is often threatened, always changing, sometimes frustrating. But it spills out from who we are: we aspire to be global and egalitarian; our understanding of grace makes us risk things together and for each other; we are earthed both in the soil of our tradition and the soil of our planting; and we are not alone. We are family; we are community. ■

NAZARENE EDUCATION FROM AN AFRICAN PERSPECTIVE

Rodney L. Reed

I serve as the chief academic officer at Africa Nazarene University in Nairobi, Kenya. As a missionary to Africa for ten years, my contribution to this publication will help provide an international or global perspective. The primary purpose of this book is to discuss what it means to teach within the ethos of Nazarene higher education. This is critically important in my African context so I want to address this issue directly and practically. And so let me frame my comments by asking and answering the following question: *What does an African faculty member in a university or college need to know about higher education in the Church of the Nazarene?*

First, as has been mentioned in some of the previous articles, special attention needs to be given to teach the faculty the mission of the Church of the Nazarene: “To Make Christ-like Disciples in the Nations.” But the goal is not only for them to know it, but also to own it and to seek to make their teaching an expression of it, regardless of the course of study or the content of any particular unit.

What does it mean “to make Christ-like disciples in the nations,” you may ask. Fortunately, the meaning has already been broken down very well for us elsewhere in the booklet titled *Christian, Holiness, Missional*. However, let me say a word or two about each of those elements, which will place them in an African educational context.

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*By most
standards, we
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We are to be *Christian* in our teaching. That means placing Christ at the center of everything. As it says in Colossians 1:17, “[I]n Christ all things cohere.” All knowledge has its beginning and end in Christ. Make no apologies about that in the classroom. However, in ANU’s context, because of our reputation as a university where character and integrity are taught, we have many Muslim and a few Hindu students. I want my faculty to know that placing Christ at the center does not mean being disrespectful or dismissive of other faiths. Christians should model respect and appreciation of other faiths in the classroom, and that is especially true of Wesleyans, who believe that through God’s prevenient grace, God is at work even outside the four walls of the church drawing humanity to Himself.

ANU includes the phrase “*Holiness Education*” in its logo, and hence every piece of stationery, every bookmark, every brochure, and almost every piece of branded merchandise has that slogan on it. Even some of our buildings are branded with it. We want our faculty to know, experience, and model the transforming power of God’s love to re-make us into God’s image and to fill us with love for humanity. In our context, holiness is often associated with Pentecostalism and speaking in an unknown prayer language. While respecting that viewpoint, we must occasionally clarify for faculty and students that the Church of the Nazarene believes that the gift of tongues as described on the Day of Pentecost was for the purpose of the spread of the gospel into other (known) language groups (Acts 2:5-11) and that the true test of the fullness of the Holy Spirit is not the manifestation of any particular gift of the Spirit, but rather the manifestation of the fruit of the Spirit, the greatest of which is love (1 Cor. 13).

The Church of the Nazarene is *missional*. Africans will not be able to avoid associating the word “missional” with the Western *mission*-aries who brought the gospel to Africa. For some Africans, the word “missionary” brings up fond images of a sacrificial servant of God who built a school or clinic or church nearby. But for others, it brings up an image of one who stood with the colonizers who stole the Africans’ land and who said nothing in opposition to apartheid and other forms of oppression of African peoples. So for

an African faculty that has been well-schooled in the history of the complicity of the Christian missionary movement in the colonization and underdevelopment of Africa, I want to say that the Church of the Nazarene intends for this word, “missional,” to mean that the church is on a mission that includes the liberation and development of people holistically. The church has a God-given mission to fulfill, and the very reason the Church of the Nazarene has set out to establish higher educational institutions around the world is that the church is convinced that such education is an essential part of that mission.

That leads to another point that was made by Mark Mountain in his essay, “Two Parts of a Whole: The Church of the Nazarene and Its Educational Institutions,” but deserves further emphasis for the sake of an African faculty. The Church of the Nazarene is not a large denomination, but it stretches around the world—it is present in over 150 world areas. And wherever it goes, it establishes educational institutions. By most standards, we have universities and Bible colleges and training institutions far in excess of what would be considered normal for a denomination our size. This commitment to education is commendable and is something an African faculty can appreciate.

But a Nazarene university or college education is not just any education. Education in the Nazarene university or college tradition has these essential characteristics:

1. **Liberal Arts, Not Just Professional Training:** The Church of the Nazarene believes that we should educate to enable our learners to make a life, not just a living. Any education that strives for excellence should be holistic in nature (mind, body, and spirit), creating a well-rounded and well-grounded person.
2. **Service to Community:** The purpose of education is not so one can say that he or she has arrived and become somebody. Its purpose is so an individual will serve others





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and help them to become caring individuals. In Africa, there is tremendous pressure from the extended family and community to get training that is designed simply to bring money back into the family or community. It's all about money! Young students who want to choose a career path that is oriented toward service to others are often discouraged from doing so. The educational philosophy of the Church of the Nazarene is all about teaching our students to use the knowledge and skills they have gained in the classroom to serve others.

3. Character formation: Kenya and many African nations are ranked high in terms of the prevalence of corruption in society. Because of the Nazarene emphasis on holiness of heart and life, our universities become centers of moral excellence and incubators of integrity—at least that is what we strive for them to be. The Three C's of ANU are Character, Competence, and Community. We want our faculty to intentionally shape the character of our students.
4. Integration of Faith and Learning: Historically, private universities are a relatively novel idea in most of Africa. Most faculty members have received their education in public universities where “God is checked at the door” before the student walks into the classroom, and little or no effort is made toward integrating subject content with Christian faith. Because Christ is the integrating factor of all knowledge, we constantly encourage our faculty to creatively find ways to integrate their faith into classroom instruction, no matter what the discipline.
5. Role Modeling: Because of the characteristics listed above, faculty at Nazarene institutions must be positive role models for their students. Bottom line: if you don't want to live a morally exemplary life or don't have a testimony of God's grace to share, then don't sign the contract to teach in one of the educational institutions of the Church of the Nazarene.

It is my hope that from these few words that non-African educators have gained an appreciation for Christian higher education in the African context, and African educators have gained a deeper appreciation for education in the Nazarene context. ■

BRAZIL NAZARENE COLLEGE'S RESPONSE

Steven D. Hofferbert

One would expect a response from Brazil, the land where Paulo Freire lived and practiced pedagogy, to be practical. It is true that the Brazilian mind seeks to analyze the possible theories and place into practice the ones most beneficial to a process or operation.

What we have on the table is the task to maintain the doctrinal integrity and ethos of Nazarene higher education as defined and practiced in the early decades of our denomination. Historical precedents are not in our favor. Whether an entity would be a religious denomination, an institution of higher education, or a business, the entity is challenged with identity crisis, flat to negative growth, and a bi-polar conflict of whether to fulfill an original charter or to morph into a profile of like entities.

In the business world, many companies have proven that it is not imperative that a business die or at least diverge from its original purpose at a certain age. Many companies have revisited their original goals and mission statements in order to re-organize, re-contextualize, and revitalize their companies for even bigger and better things. Remaining faithful to an original charter or mission statement does not necessarily indicate that an institution must remain small in size as in the initial days. Companies such as IBM have consistently shown that an entity can continue growing and address the needs of the continually changing modern context without compromising the mission statement.

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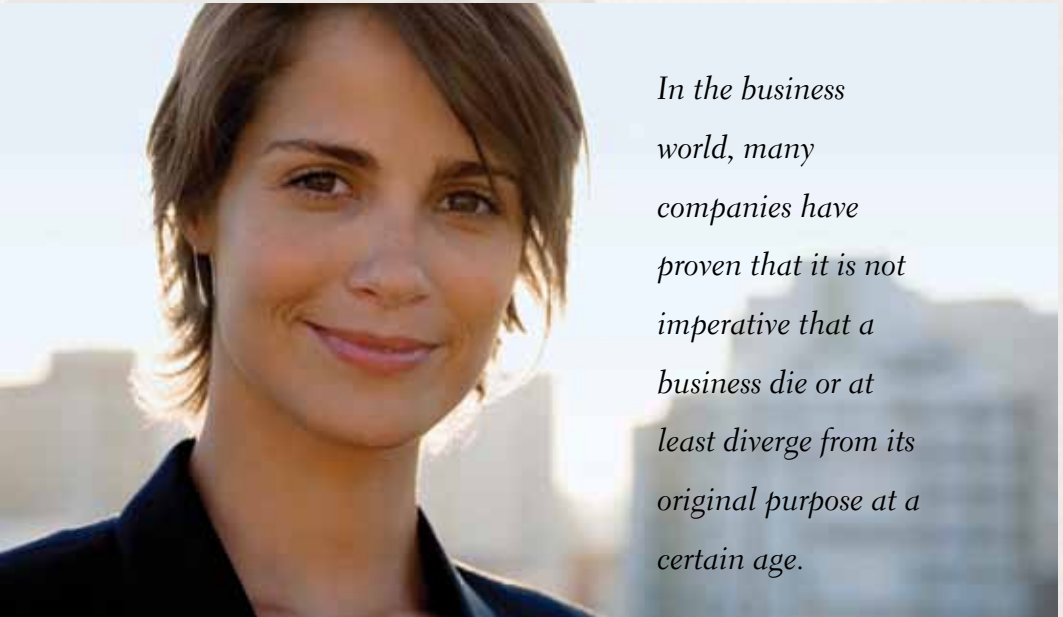
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85

INTERDISCIPLINARY ACTIVITY

One of the realities in Brazilian higher education is the use of interdisciplinary activity among the courses a student will take. Interaction is encouraged among professors of different areas of study in order to try to offer the student a broad perspective concerning the essence and nature of what is being studied. Each article in this document applied the essence and essentials of the Christian faith within the context



of the discipline represented. This document should be the beginning of an ongoing dialogue of professors of all fields to establish an interdisciplinary conversation of the essence of the Christian faith within the context of higher education. Symposiums and panel discussions involving faculty and students across disciplinary lines would be beneficial.

OUTCOMES-BASED FUTURE DEVELOPMENT

As educators, we are very familiar with outcomes-based procedures for educational purposes. We might also consider the outcomes-based principle for overall future development of our institutions. Let us put aside for a minute the implications of outcomes for the individual student and apply the principles to the institution as a whole.

The process to obtain accreditation for Brazil Nazarene College was different than for institutions in the United States. In Brazil, institutions of higher education must be accredited before they enroll students and begin classes. Also, the federal government of Brazil is the accreditation entity instead of regional accreditation associations. We began in 2005, to prepare for accreditation by submitting a five-year institutional plan that entailed all aspects of development for five years.

Although the Brazilian government uses a comprehensive list of evaluative instruments, the outcomes of the institution seeking accreditation are very important.

One of the requirements of accreditation for BNC was to prove from the list of courses in any given major that it could produce the profile of the graduating student described for that major. BNC had to prove that the outcomes of the entire four-year program would actually produce the desired profile of the graduating student. For this purpose, we devised a program of self-evaluation for the institution that would be conducted by students and professors on a semester basis and on a four-year basis. Each semester every student evaluates every aspect of the institution, from physical facilities to services offered. Every student also evaluates each course and each professor. In addition to completing the evaluations, the students take a comprehensive, one-hour essay exam over the content of each course.

The professors are also required to fill out a self-evaluative electronic form that covers their performance in their courses; their relationships with students and colleagues; and the campus services and programs. BNC has established a storyboard of procedures to collate, compile, and consider the results from these evaluative instruments. The future performance and development of educational programs depend on understanding and assimilating the outcomes from the evaluations of what is happening on campus and what is being learned in each course.



Although BNC has been in operation for only two years, we believe that the system of self-evaluation will be one of the keys to grow a great institution of higher education in the future.

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STEPS TO BECOMING A DISCIPLE-MAKING MISSIONAL INSTITUTION

The mission of Brazil Nazarene College is to prepare and equip bi-vocational ministers and missionaries. What BNC defines as bi-vocational is not a minister who is working part-time in a certain profession and working part-time in the ministry. BNC has the philosophy that Christians should have full-time professions in various areas, but within the context of their professions they should also be ministers to everyone around them. The vision for BNC is to graduate students who can make a difference in their context and community for Christ, whether it is in a community in Brazil or in a

cross-cultural context. The goal is for graduates to work in their chosen professions and fulfill their vocations to make a difference in the lives of the people around them.

Brazil is an emerging center of Christianity. Missiologists believe that Brazil will prepare and equip many Christian leaders in the future. We believe that BNC has an important part in this task. The mission statement of BNC speaks to the role of BNC to equip students to become disciple-making

professionals, in whatever profession they may enter. Although BNC is preparing those students who have declared a profession in full-time ministry, BNC is also actively involved in equipping all students to fulfill their God-given call and vocation to minister to people in their chosen professions.

ACADEMIC EXCELLENCE AND SPIRITUAL VITALITY

Academic excellence and spiritual fervor are not necessarily inversely proportional. Our institutions can increase in academic excellence and not only maintain spiritual vitality but also grow in spiritual insight and praxis. The concurrence



of academic excellence and spiritual vitality should challenge all Nazarene institutions. The goals for these two items must be established and pursued separately; one does not guarantee the other.

ACADEMIC EXCELLENCE

Renowned excellence is not an impossible dream for Nazarene higher education. There are several qualities of our institutions that will allow us to obtain academic excellence that large secular universities find difficult to achieve. Our faculties have a common purpose, mission, and ethos. This is not true of the large secular university. Also, professors of our institutions have a common world view base and common Christian faith, of which large secular universities cannot boast.

Our faculties share a common goal of equipping, mentoring, helping, and discipling students. This enables our institutions to be in a better position to implement productive educational methodologies by all of the professors than is true in other institutions. Better methodologies will foster academic excellence.

The Brazilian Ministry of Education, which accredits Brazil Nazarene College, insists that our professors be involved in two basic activities for academic excellence: research groups and the production of articles and books. The Ministry of Education delineates two types of research groups: groups with the institution in a given academic area and research groups that bridge the scholarship of several institutions. One step to academic excellence is to develop research groups among professors in which upper-class students do understudy projects with professors. Academic production of books and articles by our faculties is another step to academic excellence.

My prayer is that each of our Nazarene institutions of higher education might continue to emphasize Christ-like servant-hood, holiness of heart, and a strong desire to fulfill the Great Commission. We do not have to choose between academic excellence and spiritual vitality. ■



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RESPONSE TO THE POLE PROJECT

Abraham Seung-an Im

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The integration of church and education is crucial for higher education in the Church of the Nazarene. As an educator and the chief administrator at Korea Nazarene University, I realize my responsibilities and duties before God and the church. The Pole Project is a tool to communicate the church's view on higher education. As a reviewer I need to support our collaborative ideas and develop KNU's educational purpose and church mission to fulfill these statements. It is an honor to participate in this remarkable project.

In response to these written statements of the Pole Project, I feel strongly in favor of the positions held by these authors. Gregg Chenoweth's "Foreword" causes me to recognize that America's Nazarene universities are facing the same challenges as KNU. The fact that we are facing the same issues of



secularization and consumerism is an illustration of the truth that our world has grown smaller. I agree that the students, faculty, staff, administrators, and other groups must embody the core values of the Church of the Nazarene. In education, we should bridge the gap between information and experience to meet the needs of all learners, as learning is a life-long process.



The ultimate missional goal is to empower students to pursue and serve God in completing His mission.

In response to the core values, we must focus on the same difficult task of guiding students toward spiritual maturity, moving from rational consent to transformation of each student's very being. How we clearly reflect holiness will help our students learn to perfectly love God and their neighbors. Educational institutions support local churches by developing disciples to carry out the mission of God to the world.

Emerging from the Pole Project is an urgent call for Nazarene higher education. Historically, Korean Christian schools, including Korea Nazarene University, began with the same goals. At first, the educational goals were similar between higher education and the church. Both of them were pursuing the same goals in the beginning as were the Pilgrims when they founded a new land in North America. However, as time has gone by, economic changes have influenced the church and higher education with secularization and consumerism. For instance, in Korea, including Korea Nazarene University, universities began to emphasize the areas of study that would allow graduates to find better employment. Thus, the curriculum has been changed to meet economic needs. Even within the Christian education curriculum, non-Christian courses are emphasized. The result of the stream of economic changes is that society has changed radically within

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the family. A low birth rate has influenced educational institutions by decreasing the number of students and has caused a tense atmosphere for educational institutions. Dropping rates of new students and student enrollment are obvious in both secular institutions and church schools. This has caused a



crisis in Christian higher education in terms of its identity and the nature of the church. Now educators must emphasize their credentials rather than their Christian testimonies. Economic and societal changes have also influenced government policies, especially for the Ministry of Education in Korea. All institutions in Korea are evaluated by the Ministry of Education. When they evaluate Christian schools, they have started to exclude the religious attributes of the mission schools. Moreover, attending chapel and taking Bible courses are no longer required.

Concerns for integration of the church and education give an alarm to awaken higher education and church leaders to identify where we are now and who we are. I was impressed when Korea Nazarene University was evaluated by IBOE. It re-opened my mind to the fact that the “Nazarene global ministry has centered around evangelism, compassionate ministry, and education”⁶⁴ and should continue its international ministry. KNU is strongly influenced by the Church of the Nazarene to continue emphasizing Nazarene church theology, but it has some weaknesses embodying Wesleyan Holiness doctrines. I agree with Chenoweth that we are bonded as one family, but sometimes I feel like a “gentile” because of my geographical location. It will be great to have many opportunities to be at the table together. ■

ENDNOTE

⁶⁴Church of the Nazarene, *Manual 2005-2009* (Kansas City: Nazarene Publishing House, 2005), 25.

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AFTERWORD

Barbara M. Ragan

Perhaps because I have not had a lifetime association with Nazarene higher education, the task chosen to explain why the end goal of Nazarene education is unique was, initially, somewhat a surprise to me. The curious part is that most educational systems would say they have a better graduation rate; a better rate of placing their graduates in lucrative or prestigious positions; a lower cost per student; more enticing programs and extracurricular activities; and so on. However, we have focused on the difference Christianity, including both salvation and sanctification, makes in the teaching arena. It took just a moment as I began this task to realize that focusing on those differences was not so curious after all.

I retired as a professor and chair of the English and modern languages department at Mount Vernon Nazarene University in 2009, after spending nine years there as a faculty member. Also I have served on the faculty and staff at several public universities and, thus, I can testify to some differences that are readily apparent between the typical university and a Nazarene institution of higher education. Although these are alluded to in the previous articles, I would like to add them more substantively to the list.

I think the first thing that thrilled my heart as I began my teaching career at a Nazarene university was seeing the mass of people walking toward the beautiful chapel to meet for the first chapel service of the year. I had never seen the staff, faculty, and students all meet together at one time for any reason at a public university. True, some public universities have a faculty convocation at the beginning of the academic year, but only faculty attend and the meeting is short. I suppose there might be a similar staff meeting, but I have never known of one. And I have never known of all the students meeting for one purpose. At Nazarene universities, this type of meeting occurs often—usually three times a week. Thus, corporate worship sets the foundation for the educa-

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tional endeavors of Nazarene colleges and universities. What a wonderful way to build an educational institution! And what a thrill to see a microcosm of the glorification of God that takes place in heaven!

Second, I was struck by the will to work of the faculty and staff. And often the students followed their example. Paul



writes, “Whatever you do, work at it with all your heart, as working for the Lord, not for men” (Col. 3:23). Faculty at Nazarene colleges and universities take this verse to heart, many of them committing time and resources far beyond expectation. It is true that many faculty members at public universities are hard workers, but for Nazarene faculty members, the work is “for the Lord,” and they work with the eager hands, hearts, and heads of Nehemiah and his fellow builders. One faculty member I know would, at the beginning of each semester, go to his classrooms and pray at each desk for the student who would sit there in his class that semester. Others worked long, extra hours on reports and projects to save the school money. Sports buffs would serve as assistant coaches for no money at all.

Nazarene faculty members—and staff—serve God by working in the capacity in which they are needed and to the extent to which they are needed. Students see this willingness to work and adopt the work ethic that God expects. Nazarene faculty members accept the call of God and work for Him.

Third, I would like to re-emphasize the truth that many of the authors in this book mention: Christians are to love one another, and Nazarenes do indeed follow Christ’s command to “[S]erve one another in love” (Gal. 5:13b). Faculty members on Nazarene campuses meet the same challenges that faculty members on other campuses meet. Yet they maintain love for one another, for the staff members who assist them, and for the students who have come to them for instruction. Faculty meetings are opened with prayer, often with those who have special needs requesting prayer for the particular problem they are facing. Classes

are begun with a devotional and prayer; often students share their needs so the entire class can pray for one another. And there is an interchange of help, brothers and sisters working together for love of one another. I will never forget that one of the vice presidents came to our condo and did his best to fix an electrical problem. Nor will I forget the many prayers and expressions of love when my husband battled cancer and our son was deployed to the Middle East four times. Nazarene faculty do love their brothers and sisters in Christ and, thus, set a wonderful example for the students who are on campus and the community members with whom they come in contact. They give the best of their hearts, their souls, their minds, and their strength to love the Lord.

In conclusion, I would like to point out several more key qualities of Nazarene education that are included in this document. Mark Mountain believes a goal of paramount importance is helping students discover God's plan for their lives, thus aiding them in choosing a vocation that will "change their lives and the world in which they live." The

idea of prevenient grace is approached several times, most obviously by Tim Crutcher and Mark Maddix. A professor who believes that God is searching for a relationship with each student cannot help but consider that principle as he or she teaches. When a student develops a relationship with God, it begins

a life of "spiritual wholeness" and, as the student continues to develop that relationship, he or she gains membership in the family of God (Lyke). Mark Mann emphasizes the development of the relationship, stating that the "experience of Christian holiness [is] absolutely central to the Christian gospel and must remain central to the mission of Nazarene higher education." Because of the importance of spiritual wholeness and the call to holiness, Mann goes on to say, "sharp

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bifurcation of mind and heart, of classroom and chapel, is caustic . . . and therefore should be foreign to the aims of a holiness education.” Peter Rae warns against “the isolation of the ivory tower” and “a church’s [distrust of] the voice of its colleges.” Mark Maddix re-emphasizes this truth, stating that “[h]uman experience is not separated between the sacred and the secular.” He further emphasizes the vast value of human life, as does Lena Welch when she says, “all people are valued by God.” Otherwise, God would not have sent his Son to die for human beings. Recognition of human value and development of a godly life brings about transformation in a student’s life, and these qualities are facilitated by deeply reverent and humble teachers (Welch and Parrott). Such faculty should “seek to be examples of self-surrender to their students, peers, and society” (Quantz). Finally, Linda Alexander adds the soul-stirring truth that “a highly effective Christian educator can . . . change eternity.” What more could a Nazarene college or university faculty member hope to achieve? ■