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The Integration of Faith and Learning: Aligning Values and Intentionality with the Mind of God

by Benjamin Mwange Musyoka

Abstract

This paper probes the issue of the Christian integration of faith and learning from the broad sphere of human nature, spirituality, and the mission of the Church on earth. The paper posits that the greatest hindrance to the integration of the Christian faith and learning is the subtle dichotomization of life into the secular and the sacred. There are too many Christian scholars and, particularly theologians, who operate unconsciously from that dichotomization and who see themselves as called by God to focus only on the sacred issues of life. The intention of this writer is to draw attention to this subtlety that has influenced evangelical Christian theology and educational practice for years and left many believers disillusioned by the apparent failure to find a meaningful role for their faith in daily life.

Introduction: Defining the Problem

What is it that necessitates the existence of Christian institutions of learning alongside the public ones that offer similar formal academic programs targeting the same people in a given locale? Christians are certainly key stakeholders in public education in their countries of residence, and unless there is something educational in nature that the public school is not able or willing to provide, there should be no justifiable reason for the existence of the Christian school. In most cases, public and the Christian schools play a complementary role; that of the public school being to provide knowledge and skills needed for the workplace and good citizenship while the role of the Christian school is to deliberately shape in students the specific kinds of values and life motives that govern the use of educational knowledge and skills in the promotion of the mission of the Church on earth as God intends it to be. This requires the integration of the Christian faith and learning.

The need to integrate faith and learning arises out of three perennial problems for Christian educators: the ineffective nurture of the Christian faith, the apparent disconnect of the Christian school from the mission of the Church, and the identity crisis of the Christian scholar. Each of these will be addressed in order to clarify the nature of the problem.

The Ineffective Nurture of the Christian Faith

In 1976, John Westerhoff, an Episcopal priest and a Professor of Religious Education at Duke University Divinity School wondered whether Christians were indeed able to pass on their faith in Christ to the next generation or were they merely engaged in religious indoctrination that

was devoid of spiritual power and relevance to the realities of life? He observed that:

A continuing myopic concern for nurture, understood primarily as schooling and instruction and undergirded by increasingly vague pluralistic theologies, will not be adequate for framing the future of religious education. Today we face an extremely radical problem which only revolution can address. We must now squarely face the fundamental question: Will our children have faith?¹

His point was that the local church does not seem able to produce the intended results in the nurture of the Christian faith and neither are Christian schools and universities. Fifteen years later, Jim Wilhoit of Wheaton College echoed the same concerns when he boldly asserted that Christian education was in a crisis - bankrupt and purposeless. Teachers, youth pastors, and Bible study leaders, all followed a curriculum, stated or assumed, which had no ultimate purpose. They studied one book of the Bible, finished it up and moved to another without being able to tell exactly what they hoped to ultimately accomplish.²

In an article that appeared in the Kenyan *Standard* newspaper on July 10, 2010, Anne Muraguri captured the concerns of many when she wrote:

It seems the Church is not meeting the spiritual or otherwise expectations of the faithful and that's why they are joining cults at will... . We always hear of 'mega' Christian concerts, which the youth flock in large numbers with apparent spiritual hunger, yet we never see the results of transformed lives. They often come out of the concerts exhausted but spiritually malnourished.³

Muraguri's observation is significant. While there is a lot of religious activity around us, there is very little nurture of Christian spirituality. We often confuse religious activity with spirituality. Many people are religious but their religion seems devoid of spirituality and a connectedness to and fear of God. As a result, there is a growing number of people who no longer want to be associated with religion and who believe that they are spiritual but not religious. Unfortunately, such people who tend to differentiate spirituality from religiousness as two non-overlapping concepts also tend to make spirituality subjective and are more easily drawn into cultic groups where proper teaching and guidance is lacking.⁴

¹ John Westerhoff, *Will Our Children Have Faith?* (New York: Seabury Press, 1976), 2.

² Jim Wilhoit, *Christian Education and the Search for Meaning* (Grand Rapids: Baker Book House, 1991), 9-11.

³ Anne Muraguri, "Church Failed to Guide the Youth", *The Standard*, July 10, 2010.

⁴ Brian J. Zinnbauer, *Capturing the Meanings of Religiousness and Spirituality: One Way Down from a Definitional Tower of Babel* (Unpublished doctoral dissertation, Bowling Green State University, Ohio, 1997), 5-6.

This growing disillusionment with religion and religious activities has become a major concern to Christian educators, creating an urgency to look afresh into the issues and processes of the integration of the Christian faith and learning. The disillusionment is not limited to one religion; it is an expression of a restlessness creeping over humanity as the world slides into post-modernism, a chilling sense of failure of human effort, science, and even religion, to inspire a realistic hope for a better future.⁵ Both the local church and the Christian school stand condemned for failing to nurture true, holistic, Christian spirituality.

A Disconnect of the Christian School from the Church's Mission

Closely related to the lack of nurture is the disconnection of the Christian school from the mission of the Church. Most Christian schools and universities offer academic programs whose content differs very little from what is offered in non-Christian institutions of learning apart from the fact that there may be prayer, Bible reading, and chapel attendance.

Christian institutions of learning seem to exist primarily for the purpose of providing a protective environment that shields students and staff from the onslaught of secularism and the moral perversity of the world. Many Christian educators give little thought to how the school fits into the mission of the Church, and what that mission is or what it ought to be. They make no attempt to relate their teaching and scholarship to the Church's mission and rarely do they make this a subject of discussion and reflection during their faculty colloquiums or curriculum review deliberations - unless they are theological schools. Very few Christian scholars see their involvement in research and reflection as a divine calling related to God's mandate for His Church on earth.

The dichotomization of life into the secular and sacred, and Christian mistrust of the naturalistic understanding of human nature and behaviour, has led to the failure by many Christians to see the natural and the supernatural as complementary. This is a doctrinal problem. Christian teachers and preachers agree that all truth is God's truth yet many of them reject or ignore much of what we can learn about human nature through careful observation and experimentation. They pay little or no attention to the role human emotions, feelings and psycho-social needs play in worldview formation and transformation.⁶ Therefore, they fail to create a supportive social environment in which the Church and Christian school can nurture a holistic Christian worldview.

⁵ Paul Lakeland, *Postmodernity: Christian Identity in a Fragmented Age* (Minneapolis: Fortress press, 1997), 26-30.

⁶ John Carter & Bruce Narramore, *Integration of Psychology and Theology* (Grand Rapids, MI: Academie Books, 1979), 8-9.

The Christian school is the educational arm of the Church that, as the Body of Christ, exists to exercise dominion over God's creation on earth (Gen. 1:26) and to reverse "the damage done to persons and nature through the Fall".⁷ This includes bringing everything under the headship of Jesus Christ (Rom. 8:19-21; Eph. 1:10), not just by preaching about the Kingdom of God, but also by demonstrating its presence on earth in practical ways (Matt. 12:28).

However, many denominational and church leaders are hardly concerned about or involved in what goes on in Christian schools even when the churches or denominations own the institutions. As a result, those churches have little or no influence on the philosophy and practices of those institutions, especially the Christian universities. The churches often do not provide sufficient support to their institutions in terms of personnel and/or resources to promote quality teaching, research and professional development of the staff. To them, the Christian school is not really a priority but just a peripheral community service ministry. As such, there is little or no collaboration between the local church and the school in the nurture of the Christian faith, and in the promotion of teaching and scholarly research for the common good of humanity.

The Identity Crisis of the Christian Scholar

The other challenge the Church faces today is the identity crisis of the Christian scholar. For much of the 20th century the secular elite in the academia has been suspicious of the Christian scholar and at times harassed them. For example, in 1988, a subcommittee of the American Association of University Professors argued that, "religiously based colleges and universities forfeit their 'moral right to proclaim themselves as authentic seats of higher learning' and are not institutions in the same class as those without religious commitments".⁸ As a result, scholars from religious institutions of learning were at the time denied the right to be members of the association.

This is just one of the many experiences that Christian scholars have been subjected to, especially by the Western world in its gradual slide into secularism, religio-phobia, and moral disorientation. There has been a concerted effort among the dominant secular elite to silence and deny the Christian scholar the opportunity to influence academia. Unfortunately, Christian scholars themselves have responded to this by either submitting to the forces of secularism that dichotomize life into the secular and the sacred or by forming alternative professional associations which apparently do not seem to enjoy the same prestige and broad recognition as their secular counterparts. This is mainly because the alternative

⁷ H. Snyder, *The Community of the King*, (Downers Grove: IVP, 1977), 47.

⁸ Stephen V. Monsma, *When Sacred and Secular Mix* (Lanham, MD: Rowman & Littlefield Publishers, 1996), 68.

associations are formed more for survival than for offering unique educational and research services for the benefit of humankind and God's creation on earth. Hence, the secular elite in academia and the world in general tend to see Christian scholars as narrow minded and insensitive, if not completely out of touch with the realities and challenges of life today.

The Western Slide into Secularization

A 2008 study conducted in Denmark and Sweden found that for most of the people in the two countries, religion had simply become a non-issue.⁹ J. E. White, writing from the North American context agrees that in the Western world, religion is getting to the point where it no longer matters. There is now a large proportion of people who are not just rejecting religion; "they're not thinking about it at all".¹⁰

The rise of modern Western secularism can be traced to the collapse of the Roman Empire and especially the fall of Rome in 410 AD. This marked the beginning of what historians used to refer to as the Dark Ages, spanning the first 400 years of the Medieval Period in Western civilization.¹¹ The Medieval Period was characterized by little human development and lack of advancement in all fields of life. Without a powerful central government in the then Roman Empire, tribal groupings across Europe rose against one another and the devastation that followed was unimaginable. Almost every symbol of culture, education or religion was reduced to ruins, except in the churches. The mighty Roman Empire had dominated the world for over 620 years, and with its collapse people seemed not to know how to organize their lives. What followed was a state of anarchy across Europe.

Church leaders, especially the bishops stepped in to fill the void, and it was indeed at that period that Augustine, the Bishop of Hippo in modern day Algeria, provided the intellectual leadership needed. He offered answers to the many spiritual and philosophical questions that the shocked world was asking after the collapse of the Roman Empire. His writings laid the philosophical foundation on which modern Western culture rests. With the support of numerous feuding monarchs across Europe, the Bishops of Rome became the symbol of hope and unity in the matters of both Church and State.¹²

⁹ Phil Zuckerman, *Society Without God* (NY: New York University Press, 2008), 18-21. Zuckerman, a sociologist, fails to see morality as inherent in human conscience and concludes that since Scandinavians are rated as among the least corrupt, it possible to lead a happy and morally upright life without religion.

¹⁰ J. E. White, *The Church in an Age of Crisis* (Grand Rapids: Baker, 2012), 21.

¹¹ Bruce L. Shelley, *Church History in Plain Language*, (Waco, TX: Word Publishers, 1982), 140-142.

¹² Bruce L. Shelley, *Church History in Plain Language*, 196-200.

But the assumption of centralized spiritual and civil powers, and the pursuit of material wealth by the Bishops of Rome corrupted the Christian faith to the point where religion became a tool of repression and exploitation of the masses by the ruling Church elite. This continued for several centuries until a revolt within the Church gained momentum. In 1517, a disillusioned but courageous Roman Catholic priest and monk, Martin Luther, posted the 95 theses that publicly questioned the teachings and practices of the Church. This helped stoke the fires of what became known as the Protestant Reformation led by himself and others, including John Wycliffe, Jan Hus, and John Calvin.¹³

Those reformation efforts within the Church inspired courage in non-clerical scholars, who until then had operated under the shadow of the clergy. They began to express themselves and eventually became the key drivers of the Western Renaissance (rebirth) that marked the end of the Medieval Period in Europe. By their Reformation initiatives, the clergy had unknowingly sowed the seed of secularism that began to manifest itself as the Age of Reason or Enlightenment during the 17th and 18th centuries (1648-1789 AD).¹⁴

The Reformation was driven by the need to re-establish the authority of the Scriptures over the Christian faith and practice. But the Renaissance was spearheaded by a broader spectrum of scholars as a re-discovery and re-birth of the values of classical Greek and Roman civilization as previously expressed in literature, politics, and the arts before the collapse of the Roman Empire. But the Roman Catholic Church saw those reforms as a challenge to papal authority and a recipe for doctrinal anarchy. This necessitated the Council of Trent (1545-1563) where the Roman Catholic Church re-examined its beliefs and practices and spelt out what it considered to be Orthodox Christianity.¹⁵

However, the followers of Martin Luther in German did the same while the followers of John Calvin in France and Switzerland also affirmed their beliefs as the true believers in Christ.¹⁶ None of the groups were willing to soften their hard line stands to accommodate the others. Roman Catholic persecution of heretics intensified. Lutherans responded by going to war with Catholics in Germany and Calvinists fought Catholics in France. The Puritans in Britain also agitated for the reform of the Anglican Church that had formally broken off from the Catholic Church in 1536 AD when Henry III of England dissolved the Roman Catholic monasteries and abbeys in a move aimed at freeing his country from religious control by Rome.

¹³ Bruce L. Shelley, *Church History in Plain Language*, 255-258.

¹⁴ Bruce L. Shelley, *Church History in Plain Language*, 319-338.

¹⁵ Bruce L. Shelley, *Church History in Plain Language*, 295-308.

¹⁶ Jose L. Gonzalez, *The Story of Christianity: The Reformation to Present Day, Revised Edition* (NY: HarperCollins Publishers, 2010), 37-52.

This turmoil in the Church led to the religiously motivated Thirty Years War in Europe that finally ended with the Peace of Westphalia in 1648. People, both within and outside the Church, were exhausted and sick of seeing bloodshed in the name of religion and of a fanatical fixation on doctrinal orthodoxy.¹⁷ Scholars began to ask hard questions about religion as Shelley points out:

Common decency cried out against the power of fanatical clerics. More and more people felt only disgust at the burning or drowning of an elderly woman accused of witchcraft or heresy. Religious prejudice seemed like a far greater danger than atheism. So a thirst for tolerance and truths common to all men spread.¹⁸

Three things precipitated the growth of secularism in Western Europe:

1. The need to be liberated from the dominance and apparent exploitation of the masses by the clergy;
2. A rejection of the assertion that there was a special knowledge that God makes known only to the clergy and not to all believers;
3. The emergence of a view of science and reason as capable of uniting humanity on the basis of truth that is common to all and can be verified by all.

To Christians, this was not a rejection of Christianity, but a movement of freedom of belief and worship that became the basis for Evangelical Protestantism and the profession of personal rather than group faith in God. But to non-believers, the Enlightenment era was a declaration of freedom from religion. It was a proclamation that human beings were reasonable by nature and their future and wellbeing were best guaranteed by Reason and not by God who seemed unpredictable and worked only through a privileged few within the clergy. What a person could not perceive and experiment on through the five senses was not reality and hence, there was the need to separate the objective reality of science from the unverifiable subjective experiences of religion.

Dualism of Body and Spirit

For Christian scholars of the 17th and 18th centuries, the clamor to unify humanity on the basis of truth that is common to all and that could be verified by all was not a bad idea. It could be justified on the basis of the dualism of the body and spirit. For them it was common sense that there was some form of knowledge that lies in the non-material realm, and this truth could not be subjected to scientific analysis and experimentation.

Past attempts to understand human nature thought in terms of body and soul as inseparable entities (monism) or in terms of body, soul and spirit as separate entities (trichotomy). But now it was the dichotomous

¹⁷ Gonzalez, *The Story of Christianity*, 67-71.

¹⁸ Shelley, *Church History in Plain Language*, 331.

view that prevailed due to its simplicity - the dualism of the material (body) and the non-material (soul/spirit).¹⁹

Descartes (1596-1650) made an influential attempt to defend the idea that there were two kinds of knowledge, one derived from the non-material realm and the other from scientific research and experimentation in the physical world. He justified his arguments through the concept of dualism of the body and spirit, asserting it was possible to know more intuitively than the senses allow. Hence faith and reason could be separated.²⁰

Basing his thinking on this concept of dualism, Spinoza (1632-1677) popularized the idea that the State and public institutions should promote learning through reason and experience only and thus protect the freedom of thought. Jacques Rousseau (1712-1778) built on this and laid the groundwork upon which Kant (1724-1804) and Hegel (1770-1831) developed their own educational philosophies. They stressed that the primary function of public education is the improvement of the physical qualities of human life especially through liberal education. This in turn led to the development of the progressive philosophies of education during the 19th and 20th centuries.²¹

But eventually the debate on the dualism of the body and spirit drifted away from simply understanding human nature to focus on keeping religion out of public life. The dichotomization of the material and the non-material nature of humanity elevated the autonomy of human reason and science above religion in the quest to find solutions to human problems and in the pursuit of happiness.²² This view has grown within academia to the extent that secular scholarship sees religion in general as an impediment to science and human progress.²³

Functional Interdependence of Body and Spirit

A fundamental concern that educators in general have often grappled with is whether embracing the view of dualism of body and soul/spirit necessarily requires the dichotomization of the secular and the sacred. Scholars who hold a scientific or materialistic worldview believe that a Christian worldview is incompatible with science and reality. Some go as far as to insist that the spirit is an aspect of the mind and a function of the body, specifically the brain, and not a non-material entity with its own existence separate from the body. However, according to Lewis and

¹⁹ Gordon L. Lewis & Bruce A. Demarest, *Integrative Theology*, vol. 2. (Grand Rapids: Zondervan, 1996), 482-483.

²⁰ William H. Schubert, *Curriculum: Perspective, Paradigm, and Possibility*, (NY: Macmillan Publishing Company, 1986), 383-385.

²¹ Schubert, *Curriculum: Perspective, Paradigm, and Possibility*, 387-396.

²² Lakeland, *Postmodernity: Christian Identity in a Fragmented Age*, 13-16.

²³ Monsma, *When Sacred and Secular Mix*, 24-26.

Demarest, the Christian worldview holds that the mind is the functional link of the soul with the body, the soul being capable of subjective awareness, reason and intentionality.²⁴

The soul is non-material, immortal, and the animating essence in humans and other animals. But within the human soul is the spirit - the energizing component of the soul that serves as the interactive link with other spiritual entities. The Bible uses the terms body, soul and spirit but quite often, the soul and spirit are used interchangeably.²⁵ This implies that the difference between the two is more functional and relational than substantial. Thus the belief in dualism of the body and spirit does not exclude the soul. It also does not imply a dichotomization of the secular and sacred with regard to human nature and life in its totality. Dichotomization is based mainly on monistic-materialistic philosophies whose intent is to curtail the influence of religion in education and normal daily life.

Learning from the Story of the Demoniac in Mark 5:1-15

In Mark 5:1-15, we encounter a demon-possessed man whom Christ brought to normalcy. Something non-material left the man at the command of Jesus. Before then, the man did not have control over his body (brain) and whatever was in him had taken charge of his mental faculties. The evil spirit had knowledge of the Son of the Most High, but there was no reason or evidence to suggest that the spirit of the man had such knowledge. The spirits were capable of thinking and making choices, and hence the ability to make the request to enter into the pigs. The decision to make the request was not made in the man's brain or soul; he had no awareness of what the spirits were doing when they were using his body.

From this encounter, it is reasonable to conclude that a spirit is capable of acquiring knowledge, thinking and making choices. Thus self-awareness, reason, and intentionality belong to the realm of the spirit and not the body. The body provides the spirit with the means for physical expression and interaction with the material world. However, when the body is not in a good physical state due to sickness or injury, the spirit's physical expression and functioning may be impaired depending on the nature of the problem.

The brain, which is matter made up of different elements of different atomic composition, is not self-conscious and does not think, for there is no evidence that atoms have life in themselves. The brain receives sensations from the five physical body senses but it does not interpret and

²⁴ Lewis & Demarest, *Integrative Theology*, vol. 2, 450-459.

²⁵ Wayne Grudem, *Systematic Theology*, (Grand Rapids: Zondervan, 1994), 473-477.

make conclusions and decisions from them. That lies in the realm of the spirit or soul. Thus education is for the soul.

Intellect, Mind, and Soul

Educators have noted that the ability to learn is dependent on brain development.²⁶ Children are not able to think and reason like adults and their intellectual advancement takes place in stages, becoming more sophisticated from childhood to early adulthood when the brain reaches its full physical development.²⁷ The works of Lawrence Kohlberg and others have also demonstrated that moral development is dependent on intellectual development and both follow the same pattern of brain development.²⁸ James Fowler too links faith development (in essence worldview development) to the intellectual development pattern.²⁹

According to the *Catholic Encyclopedia*, intellect “signifies the higher, spiritual, cognitive power of the soul. It is ... awakened to action by sense, but transcends the latter in range.” Thus intellect is a mental skill, the cognitive ability of the mind for rationality beyond mere sensation. The encyclopedia adds that intellect is “not exerted by or intrinsically dependent on, a bodily organ, as sensation is”. But it presupposes sensation in that cognition starts from a sense experience.³⁰

Thus, intellect is the functional ability of the brain that allows the soul-mind to interact with facts, understand them, make conclusions and solve problems. A person who displays the capacity for critical and analytical thought and reasoning is referred to as an intellectual which means that intellectual development is the qualitative progression of a person’s body-soul interaction in the acquisition and construction of knowledge from one’s environment to make sense of and draw logical conclusions based on such knowledge. A soul trained in the spiritual realm differs from other human souls at the level of values and intentionality and not necessarily in intellectual, academic, or professional skills.

Educating the Soul

As the soul-mind is able to construct knowledge from interactions with the material world, engagement in the non-material realm through the spirit is also through physical brain sensations. Thus through intellectual

²⁶ Jean Piaget, *The Development of Thought: Equilibration of Cognitive Structures*, (NY: Viking, 1977), 16-17.

²⁷ Herbert P. Ginsburg & S. Opper, *Piaget’s Theory of Intellectual Development*, 3rd edition, (Englewood Cliffs, NJ: Prentice Hall, 1988), 206-236.

²⁸ Lisa Kuhmerker; Uwe Gielen; & Richard L. Hayes, *The Kohlberg Legacy for the Helping Professions*, (Birmingham, Alabama: R.E.P. Books, 1991), 11-17.

²⁹ James Fowler, *Stages of Faith*, (NY: Harper Collins Publishers, 1981), 89-114.

³⁰ *Catholic Encyclopedia*, www.newadvent.org/cathen/08066a.htm, accessed on March 18, 2014.

stimulation, it is possible to educate the human soul-spirit. The human soul is capable of communing with the Spirit of God through intellectual engagement and hence able to understand, to some extent, the mind of God, His values and intentions (Gen 2:7; Is. 1:18). Value and intentionality are within the soul, but for those values and intentions to be aligned with the mind of God, the human soul must be educated and trained to relate, commune, and interact with the Spirit of God.

Therefore, the purpose of Christian education, both in the local church and in the Christian school, is primarily to shape the values and the intentions of the soul by nurturing a relationship between the human spirit and the Spirit of God. That relationship was broken after the fall of Adam and Eve (Gen. 3) and is restored through faith in Christ (John 1:12). The restoration of the relationship is only the beginning of a transformational journey in the realm of values and morality both of which dictate human intentions.

The Christian school needs to educate the soul to discover and internalize the virtues and values of the mind of God or the mind of Christ (1 Cor. 2:15-16). The Spirit of God had purpose and intention when He created human beings, and by their spirits they are able to interact with and know the mind of God, to the extent that He wills (Deut. 29:29). This is what is often referred to as the Christian worldview, a view of the world and the universe as conceived in the mind of God when He said, "Let there be" and there was. This is a view of the universe that does not separate the secular from the sacred, religion from science, or personal from public life. It sees design and purpose in all creation, visible and invisible, material and non-material.

Philosophical secularism is the belief that there are aspects of life where religion is irrelevant or unnecessary. Values are based on existential necessity and narrow human interests. Choices are made without regard for God's will and purposes. Human acts of benevolence and good works bring glory and honor to creation rather than the Creator.

Albert Greene describes worldview as a constellation of beliefs, attitudes and prejudices that we have internalized through personal experiences of our own environment and life and that operates below the level of consciousness.³¹ The Christian school plays a vital role in shaping those personal experiences through learning interactions and engagements with the Spirit of God. This is about God centered and Christ directed soul orientation in the realm of the spirit. For it is Christ who reveals the Father to the human soul.

³¹ Albert Greene, *Reclaiming the Future of Christian Education: A Transforming Vision*, (Colorado Springs: Association of Christian Schools, International, 1998), 92-94.

Unfortunately, many Christian educators have borrowed from the educational models of the public school that primarily teaches knowledge and skills needed by students to respond to their physical environment and to exploit it for their own benefit and survival without a sense of stewardship and accountability to God. Such a school attempts to provide value-free education for problem-solving, critical thinking, and adaptation without seeking to align the human soul with the mind of God. But by so doing, the educational skills acquired lack the values required to govern their use.

Conclusion

When Christian scholars succumb to the predominant worldview and culture of scientific dualism, by their practice they subtly affirm a belief in the dichotomization between the secular and the sacred as two realities between which they should make a choice. As Albert Greene puts it, they take comfort in the correctness and the orthodoxy of their theological doctrines, but their vision of reality is dictated more by the popular culture and practices of the time and not by the theological doctrines they treasure.³² Where they need to speak out on issues, they keep quiet; where they need to be involved, they withdraw, and where they need to be proactive, they react. For these scholars, the Christian school is about teaching believers how to withdraw from the world and remain untainted as they wait for a new world to come.

However, the Christian school should be a place for the nurture of the values of the soul as opposed to mere religious instruction. Students and staff need a community of faith where love, justice, faithfulness, fairness, kindness, and mercy are nurtured and where there is a sense of calling and commitment to the virtues of the common good of humanity. These are the values and intentions of the mind of God. Worship of and communion with God is critical.

The pioneering spirit of Christian scientists and scholars like Copernicus (1473-1543), Galileo (1564-1642), Francis Bacon (1561-1626), and Isaac Newton (1642-1727) needs to be rekindled in the Christian school. These 16th-18th century Christian scholars led and others followed. Today's Christian leaders and scholars tend follow and fit into the existing structures of society rather than provide new and viable options. As a result, spiritual casualties are always high whenever Christian school graduates enter the market place or public life. But if such graduates are guided by the mind of God and have a sense of calling in the use of their skills, the world will take notice.

³² Greene, *Reclaiming the Future of Christian Education*, 95-96.

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