

The Recovery of *Paideia*: The Hope of Modern Education

Michael Stone

Concerning modern education, something has gone desperately wrong. Such a statement seems rash, even over-exaggerated when taken unexplained, but true nonetheless. Just as an elevated body temperature and nausea point undeniably to a sickness in the body, so too the signs of our educational-sickness are obvious. Something is indeed wrong when, as I have often heard Dr. Naugle quote recent college graduates, prior students boast of graduating with a four-year undergraduate degree without ever having read a book in its entirety. Something is wrong when we value primary education so little that as a societal-whole we are unwilling to adequately provide financially for the teachers within our children's classrooms.¹ Something is terribly wrong when, in a college classroom setting, a 20-year-old student feels compelled to opine on issues he cannot fully appreciate, to the detriment of his fellow classmates, and somehow validates his opinion by adding the "disclaimer-bookends of 'Do you think that...'" and a question mark."² And something is equally wrong when character formation of the young is summarily separated from the arena of education due to the erosion of moral and ethical norms and standards within society, thus resulting in "well-educated" deviants. Surely, as men and women involved in the very practice of education, we can all name symptoms, but regardless of the size of our list the point remains that we are suffering from an infection within academia, and I believe the antidote to our affliction lies in the recovery of *Paideia*.

In the truest sense of the word, can one recover something that one has not lost? In assigning the title, "The Recovery of *Paideia*" I firmly believe two things. One, such a view of education as *Paideia* is not a new concept to our country and educational system, and two, we have lost sight of *Paideia* as our goal and watermark in the educational process.

¹ A 2001 report released by the American Federation of Teachers (AFL) cited a reduction in first-year teachers' salaries from the years previous, and an overall lack of increases that kept-up with current inflation rates. Salary increases were at the lowest levels in 40 years. More can be read at <http://www.aft.org/index.html>

² Tommy Brandon. "verbal diatribe #2,149". September 12, 2003.

Paideia Defined

Let us go no further in our analysis without a clear understanding of what Paideia is. Most simply put, *paideia*, as, is a Greek word, translated as: discipline, instruction, or training.³ In Christian scripture it is illustrated in passages such as Ephesians 6:4, which reads, “Fathers, do not exasperate your children; instead, bring them up in the *training* and instruction of the Lord. (NIV)”⁴ The Spirit of Paideia is education directed at more than the accumulation of knowledge; according to 2 Timothy 3:16-17 it is “*training* in righteousness, so that the man of God may be thoroughly equipped for every good work. (NIV)” In layman’s terms, it is the “cultivation of *intellect* and *character* in order to produce a *whole*, fully educated citizen.”⁵ It is hard to pinpoint exactly what this “whole-person” looks like, but we need to look no farther than the One for and by whom human beings was fashioned. Undeniably, as the *imago Dei*, man is creative, intelligent, holy, compassionate, loving, with an eye for the beautiful...and the list seems to stretch towards infinity.

Make no mistake, Paideia, from the beginning has been tightly woven into the framework of God’s creation. Genesis 2:9 states, “Out of the ground the Lord caused to grow every tree that is *pleasing to the sight* and *good for food*...(NASB)” I use this passage to show that God’s design within nature was multifaceted. He seems to be both concerned with the enjoyment of the aesthetic beauty of His creation and the utilitarian purpose of it for the sustaining of human life. God created mankind to *know* His world in every aspect possible. Perhaps even greater was God’s mandate in Genesis 1:28, that man should “subdue” the earth and everything in it, a command that covers a multitude of spectrums when addressing what is important in the formation of man. “Part of this whole process is the necessary re-establishment of spirituality as a central and legitimate feature of philosophical inquiry”⁶ Philosophy, being defined as the love of wisdom, is the key to the reformation of our ailing educational system. Not only do we need a

³ The Greek New Testament. 4th ed. Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce Metzger. Germany, 1993.

⁵ Dr. David Naugle. <http://www.dbu.edu/naugle/paideia.htm#his>. 2003

⁶ Paul D. Grosch “Paideia: Philosophy of Educating Humanity through Spirituality”. <http://www.bu.edu/wcp/Papers/Educ/EducGros.htm>

passionate love of wisdom and knowledge, but we also need a healthy dose of the fear of the Lord, “the beginning of wisdom”(Proverbs 9:10, NIV).

History of Education

As a Protestant Christian I will admit my bias, but if we look at a brief history of education it is clear that God was not separated from learning at academia’s inception. In fact, quite the opposite is true. Even from the earliest portion of the Bible, the Old Testament, the two are not at odds. The Psalmist writes, “The fear of the Lord is the beginning of wisdom; A good understanding have all those who do His commandments...(NASB)” Intimacy with God, according to His Word, is a prerequisite to understanding of all kinds. It also seems to imply that learning stems from and ultimately leads to obedience to God.

If from the beginning God directly connected the worship of Himself to the realm of education, how did the notion of *secular* education that is so prevalent today come into being? By *secular* I mean education that separates the acquisition of knowledge from the creator of all that can be known. Many would argue that this is what our country was founded on. James Madison, framer of the Constitution, in writing in summary of the 1st Amendment, writes,

Congress should not establish a religion and enforce the legal observation of it by law, nor compel men to worship God in any manner contrary to their conscience, or that one sect might obtain a pre-eminence, or two combined together, and establish a religion to which they would compel others to conform.⁷

What has resulted from such liberal interpretations of the Constitution is a movement towards removing any form of faith from public life. What we will find, though, is that this was not the case at the University’s inception. With that being said, I want to understand how this sort of dualism has arguably become the gold standard for the educational system in America, where it came from, and finally to understand its proponent’s insistence that God and moral formation have no place within education.

What exactly is secular education? Can there really be such a thing, or is it a contradiction in terms? I do not believe that the Puritans would accept this notion. Leland Ryken, in his book, *Worldly*

⁷ James Madison. <http://members.tripod.com/~candst/tnppage/qmadison.htm>. Separation of Church and State Home Page. . *Annals of Congress*, Sat Aug 15th, 1789. 730 - 731.

Saints-The Puritans As They Really Were, writes, “The strength of their (Puritans) educational theory was that they knew what education was for. Their primary goal was Christian nurture and growth.”⁸ Later, Ryken explains, “The Puritan commitment to humanistic knowledge was based on the conviction that God is the ultimate source of all truth. All truth is God’s truth.”⁹ This Puritanical view of education was not original to that time period, though. Plato, as early as 300-400 years before the birth of Christ¹⁰ wrote, “...the power and capacity of learning exists in the soul already; and that just as the eye was unable to turn from darkness to light without the whole body, so too the instrument of knowledge can only by the movement of the whole soul be turned...”¹¹ Though the two thoughts are far from identical to one another, the point remains constant in both, that the attainment of knowledge is dependent upon the *whole* man. Plato clarifies further, “...the virtue of wisdom more than anything else contains a divine element which always remains, and by this conversion is rendered useful and profitable; or, on the other hand hurtful and useless.”¹²

We will soon examine the usefulness and profitability of wholistic-education, but for now I want to focus on the *divine* nature of wisdom as seen by Plato. His view of a deity is obviously not the same as the Judeo-Christian conception of God, but he believed that all wisdom stemmed from his conception of the Divine Good, and therefore, could not be separated from it. In light of such thinking, 300-400 years after the death of Christ, St. Augustine, philosopher and theologian of great acclaim, wrote these words:

If those, however, who are called philosophers happen to have said *anything that is true, and agreeable to our faith*, the Platonists above all, not only should we not be afraid of them, but we should even claim back for our own use what they have said, as from its unjust possessors.¹³

Throughout educational-history, wisdom, learning, knowledge, and other such terms have not been separated from their source and Creator. Education’s beginning, end, and means have been attributed

⁸ Leland Ryken. *Worldly Saints-The Puritans As They Really Were*. Zondervan Publishing House, Grand Rapids, MI, 1986..

⁹ Ryken, Ch.9

¹⁰ Thomas Brickhouse. “The Internet Encyclopedia of Philosophy” Department of Philosophy Lynchburg College Lynchburg, VA. Nicholas D. Smith. Department of Philosophy Lewis & Clark College. ed. James Fieser. Portland, OR. 2002.

¹¹ Plato. The Republic. B.Jowett, M.A. The Modern Library, New York, NY. 258

¹² Plato, 259

¹³ Augustine, De Doctrina Christiana. New City Press, Hyde Park, NY. 1996. 158.

to God working through the whole of a person. As we have read, Augustine goes so far as to exhort believers to take that knowledge which seeks to separate itself from the Divine, and to claim it back under the Lordship of Christ.

Modern Education

The operative term previously used is, *historically*. Like it or not, we appear to live in an age of educational-dualism. Seemingly, there is a definite dichotomy between *sacred* and *secular* knowledge. One might argue that this is by no means a modern invention; nevertheless, where we differ from humanity previously is that there has been a shift towards heralding the secular knowledge as being superior to sacred knowledge. It is what has been coined, “The Fact/Value Dichotomy”, by philosophers and theologians alike. In my opinion there is no greater example of this than the modern notion that Science is in all ways superior to Theology and Philosophy, mostly due to the provable “hard-facts” of former and the less concrete educated “guesses” of the latter.

George Marsden addresses the issue of higher education in America in his book, *The Soul of the American University*. Marsden points to the shift in American education being due to the movement towards German thought that was rapidly spreading in the 19th Century. “Immanuel Kant’s ‘Copernican Revolution’, employing more abstract philosophy, suggested that the human mind be thought of, not as a passive receiver of truth, but as an active creator of the categories that made sense out of reality.”¹⁴ Seemingly overnight the world went from the Augustinian standpoint of faith accompanying reason to the positivist-position of belief only in what could be scientifically proven. In modernity, science, and the accompanying scientific-worldview, took its permanent hold on America. But beyond science becoming the ruling educational authority, it also reduced faith and values to less than factual, valid, or believable knowledge.

Rather than asking further where such thinking originated, an even more apt question for the purpose of this discussion might be, how did this thinking lead to a shift in focus within the educational system? Many theologians, including acclaimed apologist, author, and literary scholar, C.S. Lewis, would point to the Enlightenment as the catalyst for a change in worldviews. In his book, *The Abolition of Man*, Lewis posits, “In a sort of ghastly simplicity we remove the organ and demand the function. We make men

¹⁴ George Marsden.. *The Soul of the American University*. Oxford University Press, New

without chests and expect of them virtue and enterprise...we castrate and bid the geldings be fruitful.”¹⁵ Lewis was speaking of the new scientific age that herald’s objectivity and the “seeing through”¹⁶ of all things in order to master the universe. His writing indicates his feelings that modern man’s shift towards positivism and scientific discovery as being the chief means to attaining knowledge, has led to a dehumanizing of humanity.

One could argue, on account of science’s grip on the modern world, that there was a paradigm shift in humanity. This shift did not go unnoticed by all, though. Dr. David Naugle, in his book, *Worldview: The History of a Concept*, writes of scientist and philosopher Michael Polanyi,

For Polanyi the specific problem resided in nothing less than a particular way of viewing the world, one that was rooted in an objectivist conception of science divorced from a human and moral base. As he put it, “the main [destructive] influence of science on modern man has not been through the advancement of technology, but through the effect of science on our worldview.”¹⁷

Plainly put, scientific discovery was placed in opposition to moral thought. No longer was faith in God a way leading to truth; rather, it was relegated to the position of mere feelings and subjective-values. It was due to this shift that the educational systems within America began to phase theology, and ultimately the influence of the Divine, out of the academic arena.

The question remains whether or not education can rightly be called by that name without encompassing the Divine work within one’s soul. Parker Palmer outlines the danger of such a shift in his book *To Know As We Are Known*.

Is our knowledge-the very knowledge that distinguishes human beings from the beasts-creating a world far less human, far more beastly, than the natural world itself...Knowledge contains its own morality, that it begins not in a neutrality but in a place of *passion* within the human soul. (emphasis mine)¹⁸

York, NY. 1994. 104.

¹⁵ C.S. Lewis. *The Abolition of Man*. HarperCollins Books. New York, NY. 1944, 1947, 1971, 1974. 26.

¹⁶ Lewis, 81.

¹⁷ Dr. David K Naugle. *Worldview: The History of a Concept*. 188.

¹⁸ Parker Palmer. *To Know As We Are Known-Education as a Spiritual Journey*. HarperCollinsPublishers, San Francisco, CA. 1993. 6, 7.

Palmer calls for a prayerful education. He writes, “While rejecting laws allowing moments of vocal prayer, I am calling for a mode of knowing and educating that is prayerful through and through.”¹⁹ Only through this prayerful education can one really *know* on account of being *known* by God.

The Birth of the American University

Along those lines, Harvard College was founded in 1636 as a Christian institution, but it had a dual purpose as well. “While the college was first of all in the service of the church, it also was a public institution in the service of the civil government...The church was as much a public institution as was the civil government.”²⁰ As for science, there was no initial tension between the two. “The Reformed emphasis that the creation could be known through reason, combined with the broader Protestant ideal that one could serve and glorify God in the mundane as well in the special spiritual vocation, stimulated scientific study.”²¹ In effect, in the lineage of Puritan ideals, the two disciplines complemented one another. And in areas of disagreement, “The most practical way of counteracting the prominence of the pagan elements in the curricula was to surround them with a Christian atmosphere.”²² This rule of Christendom within the university system did not remain long, though. Thinkers such as Thomas Cooper quickly invaded the once Christian campuses. “The time seems to have arrived, when the separate existence of the human soul, the freedom of the will, and the eternal duration of future punishment, like the doctrines of the Trinity and transubstantiation, may no longer be entitled to public discussion.”²³ The University faced a major dilemma of differing views of religion and education; “Lacking any consistent alternative, the only solution was to find a compromise of views sufficiently inoffensive to avoid alienating any major segment of prevailing public opinion...some sort of awkward blend of Christian and Enlightenment views.”²⁴ With the ever rising rate of scientific discovery and this attitude of privatizing religious beliefs, there was birthed what has grown throughout the generations to become the exclusion of God, the foundation of all knowledge, altogether within the public university.

¹⁹ Palmer, 11.

²⁰ George Marsden. *The Soul of the American University*. William B. Eerdmans Publishing Company. Grand Rapids, MI. 2002. 39.

²¹ Marsden, 48.

²² Marsden, 35.

²³ Marsden, 72.

²⁴ Marsden, 76.

Theology as Science

Even as modern-America advanced, Theology was still taught as a science.²⁵ In his book, *The Idea of a University*, John Henry Newman claims that Theology must be taught among all other subjects within universities, by virtue of these institutions' sheer definition and purpose. "A University, I should lay down, by its very name professes to teach universal knowledge: Theology is surely a branch of knowledge..."²⁶ Newman takes his thinking a step further, though. Rather than sticking with his initial assertion that Theology should be included as a valid area of knowledge, he classifies Theology as the chief of all other scientific disciplines. "Admit a God, and you introduce among the subjects of your knowledge, a fact encompassing, closing in upon, absorbing, every other fact conceivable." He continues "All true principles run over with it, all phenomena converge to it; it is truly the First and the Last."²⁷ Not only a legitimate discipline, but also he felt Theology should be viewed as no less scientific than Geology or Astronomy. "There is but one thought greater than that of the universe, and that is the thought of its Maker...Any one of His attributes, considered by itself, is the object of an inexhaustible science."²⁸

The most common objection to such thinking is that there are too many unanswerables to declare Theology as a science. Newman addresses the irrationality of believing in something that is eternal and infinite by reminding us of our belief in *space* and *time*. Space is without end, but still we believe. We cannot logically deny its existence, by the very fact that we are here, so we accept it. Time also, though we cannot claim a definitive beginning or end, is undoubtedly present.²⁹ Newman asserts that belief in, and the resulting study of God is not too great a leap of faith. He admits that there are certain contradictions between science and God, but that is no reason to abandon the one for the other. "And so in Mathematical Science...the philosopher has patiently to endure the presence of truths, which are not the less true for being irreconcilable with each other."³⁰ It is common practice in all scientific endeavors to accept competing positions in a search for truth, and Newman believes that theology must not be treated any differently.

²⁵ Marsden, 76.

²⁶ John Henry Newman. *The Idea of a University*. Yale University Press. New Haven, CT. 1996. 25.

²⁷ Newman, 29.

²⁸ Newman 222.

²⁹ Newman, 222.

³⁰ Newman, 223.

Science in Opposition to Theology

One man who stands in sharp disagreement with Newman's ideals is Bertrand Russell. This philosopher and author saw the fundamental differences between science and theology as being insurmountable. "A religious creed differs from a scientific theory in claiming to embody eternal and absolutely certain truth..."³¹ Science stands in contrast with theology, because, "Science thus encourages abandonment of the search for absolute truth... Knowledge ceases to be a mental mirror of the universe, and becomes merely a practical tool in the manipulation of matter."³² Or perhaps even more clearly stated, "Science is the attempt to discover, by means of observation, and reasoning based upon it, first, the particular facts about the world, and then laws connecting facts with one another and (in fortunate cases) making it possible to predict future occurrences."³³ In a sense, he seems to characterize the comparing of the two disciplines as fruitless and vain as attempting to compare apples and oranges. The two are clearly not the same.

Russell differs from Newman most prominently in his defiance of Christianity's perceived rightful place within society, and thus God's influence within the University. As a self-proclaimed atheist, he does not see the inherent goodness or benefit gained by the general acceptance of Christianity as valid or truthful. He perhaps speaks most boldly in his book, *Why I Am Not a Christian*. In it he lays out in detail his disbelief and oft-apparent disdain for Christianity. He attacks Christianity's figurehead, Christ himself, by writing, "There is one very serious defect to my mind in Christ's moral character, and that is that He believed in hell. I do not myself feel that any person who is really profoundly human can believe in everlasting punishment."³⁴ Morally, he believes all Christians follow after this leader, and that "some very important virtues are more likely to be found among those who reject religious dogmas than among those who accept them... especially to the virtue of truthfulness or intellectual integrity."³⁵ One other of his more prominently displayed objections to Christianity is on the grounds of its blatant emotionalism and appeal to fear. "It is partly the terror of the unknown and partly, as I have said, the wish to feel that you have a kind

³¹ Bertrand Russell. *Religion and Science*. Oxford University Press. New York, NY. 1997. 14.

³² *Religion and Science*, 15.

³³ *Religion and Science*, 8.

³⁴ Bertrand Russell. *Why I Am Not a Christian*. Touchstone Books-Simon and Schuster, Inc. New York, NY. 1957. 17.

³⁵ *Why I Am Not a Christian*, 194.

of elder brother who will stand by you in all your troubles and disputes. Fear is the basis of the whole thing.”³⁶ He does not end his thought there, though. He offers his solution to this problem: Science.

Science can help us to get over this craven fear in which mankind has lived for so many generations. Science can teach us, and I think our own hearts can teach us, no longer to look around for imaginary supports, no longer to invent allies in the sky, but rather to look to our own efforts here below to make this world a fit place to live in, instead of the sort of place that the churches in all these centuries have made it.³⁷

There stands, in clear form, modernity’s claim of objectivism, formed as a result of it’s shift towards scientific discover. According to this worldview, no longer should we humans look to the sky for life’s answers, but we must trust in ourselves alone, and in so doing we can uncover all knowable truth. This is in direct opposition to the concept of Paideia.

Such thinking has logically carried over into the University. It follows that an institution of universal knowledge cannot concern itself with forming the whole-man’s moral-character; no, it must remain concerned with empirical human truths. Such thinking leaves no room for the influence of God within education. What results is the snuffing-out of the wick of Paideia.

Paideia Implemented

As we have already noted, wholistic-education was the foundational tenet of learning, fashioned by God since the creation of the world. Since this initial act of creation and God’s ordaining that mankind subdue all of the Earth, academics’ have created formal educational systems to teach the young, which spawned universities of higher education, yet wholistic-knowing has been systematically shut out of the realm of learning. How can the soul of an individual be cultivated when such shaping has been relegated to the office of oft’ sparsely populated private institutions, such as churches and religious-schools? By structuring education to meet the modernist need for empirical-fact we have essentially created malformed, half-men and women. What is the remedy?

In my opinion, *professors* are the key. They, in reality, are the ones who “produce ‘virtuous citizens.’”³⁸ As George Marsden has shown, Christianity as an ethos within the American university has

³⁶ *Why I Am Not a Christian*, 22.

³⁷ *Why I Am Not a Christian*, 22.

³⁸ Marsden., 51.

been in a steady decline from the beginning. Radical change back to a long-lost system of religious-based, Paideia-centered education seems unlikely due to this decline, but gradual change is not impossible. “If we move our students, says economist Simon Patten, “we move the world.”³⁹ Curricula alone will not decide the future of our students and ultimately of the world. “Not surprisingly the beliefs of students were influenced by those of their mentors.”⁴⁰ Or as the old adage says, “Character is caught rather than taught.”⁴¹

Some might argue that professors should operate absent of their beliefs, and any attempt to shape the character of students through the worldview of their professors is unethical. Marsden observed, though, that professors cannot help but to shape student’s minds. Even science that is divorced from emotion, if such a thing is even possible, shapes one’s thinking. Mortimer J. Adler, in his paper “God and Professors” wrote, “The most serious threat to Democracy...is the positivism of the professors, which dominates every aspect of modern education and is the central corruption of modern culture.”⁴² This indoctrination into scientific-doctrines cannot help but to move students, seeing that “most young people enter college ‘possessed of the beliefs still accepted, more or less perfunctorily, in the average home of the land’, but that at the better colleges about 40-45 percent had abandoned some cardinal Christian beliefs...(due to) study under the influence of high culture.”⁴³

Christians must move pro-actively. We must raise-up a generation of college professors, grounded in a Biblical faith in God, and filled with a heart passionate both for learning and shaping humanity. It seems well documented that modern university culture, of which professors are a large influence, is in fact shaping the moral-character of our students, and our attempts to challenge this have fallen flat. As I recently heard Brent Hobbs say, in his Friday Symposium lecture on the implementation of his future ministerial ambition, “My plan is not a two year plan, it is a twenty-five year plan.”⁴⁴ What I am proposing will likely take much longer than even that. The success of this Paideia plan should not be measured in years, but in the generations of children that slowly shift our world back towards its roots. Though such a plan is an ambitious distance-race, still it is a worthy goal for which we should aspire. The

³⁹Marsden, 268.

⁴⁰Marsden, 294.

⁴¹Marsden, 348.

⁴²Marsden, 382.

⁴³Marsden, 295.

alternative seems bleak. I do not consider it too great an exaggeration to agree with Marsden that, “Civilization is doomed...unless the hearts and minds of men can be changed, and unless we can bring about a moral, intellectual and spiritual reformation.”⁴⁵ Such a reformation, I believe, begins with students in the University today, as well as those in primary schools. Though written many years ago, and speaking of a different generation of students, it is arguably still a true statement “to say of today’s generation that ‘their grandfathers believed the Creed; their fathers a little doubted the Creed; they have never read it’.”⁴⁶ Education of responsible future leaders and educators who will bring glory to Christ *must* begin today.

A New Focus

To accomplish such a goal we must change our methods. Due to our society’s militant insistence on separation “church and state”, we must accept that Christians can no longer teach their doctrines, regardless of truth, in the mainstream classroom setting. On account of the modern world in which we live, we are forced to operate at a more covert level. It is not a matter of hiding; rather, it is an issue of choosing our battles wisely. The battles over theology’s place within schools, prayer in the classrooms or football games, and other such debates have long been waged and with relatively few victories for Christians. One might wonder whether such fights are fruitless, and might it not be wiser to fight this war on a different front? The raising up of generations of university professors is the covert mission, but churches, homes, and private institutions must be on the forefront of this crusade by overtly pursuing their goal of properly educating Christian leaders for the next generation.

As Christians raised in a dualistic America, we have long upheld the notions of the sacred and secular within our world. We herald the office of “minister” as the most noble and just profession that a Christian man or woman could aspire to, and far too often we consider *secular* vocations as merely acceptable means of sustaining life and supplementing one’s *true* ministry within the local church. While not discounting the office of minister or the local church, I believe that it is imperative that we recapture God’s wholistic approach to human existence as seen in the creation, fall, and redemption of His world. What an injustice we do to God’s sovereign design when we lose sight of it in its entirety. We must instill in our children a passionate love for God, an unquenchable love for wisdom, and an insatiable desire for

⁴⁴ Brent Hobbs. “Friday Symposium Lecture Series”, 5/2/03.

⁴⁵ Marsden, 408.

⁴⁶ Marsden, 341.

glorifying God in all aspects of life, whether through ministry, teaching, or accounting. Paideia brings all knowing back under the Lordship of Christ, and such education must be lifted up high within our churches and Christian families.

How essential is this education? Dorothy Sayers, in her paper “The Lost Tools of Learning” writes,

For we let our young men and women go out unarmed in a day when armor was never so necessary. By teaching them to read, we have left them at the mercy of the printed word. With the invention of the film and the radio, we have made certain that no aversion to reading shall secure them from the incessant battery of words, words, words. They do not know what the words mean; they do not know how to ward them off or blunt their edge or fling them back; they are prey to words in their emotions instead of being the masters of them in their intellects.⁴⁷

This is especially true of Christian students. For generations we have settled for “unintellectual” Christians, almost to the point of making such ignorance virtuous, but they must be better equipped, both intellectually and spiritually. “Theology’s presence provides a necessary context for the proper conduct of the other disciplines...knowledge is connected.”⁴⁸

Only in an explicitly Christian environment can the connections between faith and learning be made seamlessly. So, this will require a change in both churches and homes that might not have held a commitment to educating their most promising young students for anything other than future clergy vocations. Shaping the future of scholarship must be viewed as equally important as shaping the future of churches and Christian-institutions.

The trend of the mass-secularization of the world is apparent, but education that both glorifies Christ and benefits humanity is not a lost or ignoble cause. Paideia is worthy of the time and energy it will require, and it is attainable through the shaping of the next generation of professors who will be firmly committed to God and scholarship. “It is true that religious beliefs typically rest on claims that, while they may be supported by considerable evidence, are not susceptible to scientific proof...few of the cherished moral

⁴⁷ Sayers, Dorothy. “The Lost Tools of Learning”. Taken from *Recovering the Lost Tools of Learning-An Approach to Distinctly Christian Education*. Douglas Wilson, Crossway Books, Wheaton, IL. 1991. 152.

⁴⁸ Newman, 303.

beliefs of contemporary scholars rest on scientific proof.”⁴⁹ Teaching through one’s worldview is not a new concept. Though not advertised in college catalogues, it is undeniably apart of every university in existence. The hope of Christ’s continued influence in the University will be found in no less than His pervading influence on the lives of those that rule contemporary-scholarship. What is at stake is no less than the shaping of humanity.

⁴⁹ Newman, 309.