



“Faith Integration is informed reflection on and discovery of Christian faith within the academic disciplines, professional programs, and lived practice, resulting in the articulation of Christian perspectives on truth and life in order to advance the work of God in the world.

—Newest Senate approved definition

Faith Integration EER Questions Summary

What is the Impact of University Faith Integration Efforts on Faculty and Student Learning?

Specific Research Questions:

1. How effectively does Azusa Pacific University Faith Integration efforts equip faculty to integrate faith and learning into their faculty roles?
2. How effectively do faculty integrate faith and learning into their academic work?
3. How effectively do academic programs prepare students to integrate their faith into their academic learning?
4. How effectively do co-curricular programs equip students to integrate their faith into their daily living?

Faith Provides the Leg for Reason to Stand On

This month's FOUNDATIONS Seminar event is centered on "Reason". I have, therefore, chosen to introduce this edition of the Newsletter by briefly focusing on Faith and Reason. It is fair to say that Faith provides the leg for Reason to stand on. However, the close relationship between faith and reason is often not easily discernible to the secular intellectual who is usually tempted to regard faith as

inferior to reason.

A good example of this lack of clarity regarding the dependence of reason upon faith, or at least the close connection between faith and reason, is the false claim by the British atheist, Richard Dawkins. He claims that all truth is found in science. Dawkins' claim is false because there is no reasonable scientific way to prove that all truth is found in science. In fact Dawkins' claim is based on faith,

not on scientific reason. Consequently, educators cannot avoid employing faith in the exercise of their reason; just as Christian educators cannot avoid employing reason in the exercise of their faith. Enjoy the rich Newsletter!

—Ben Nworie, Ph.D., M.Div., LPC Professor, Director, Office of Faith Integration, Center for Teaching, Learning, and Assessment

Praying Before We Pray Before Class

I enjoy telling my students that we need more *leisure* in school. Of course, they couldn't agree more! But then I reveal that I am not defining leisure in its contemporary sense. Rather, I mean something more akin to Aristotle or St. Gregory the Great explanation: leisure is that free and pleasant time given over to contemplation. The Greek word translated leisure is σχολη ("skole") from which we get our word (via the Latin) for *school*. So you see that leisure has more to do with taking the necessary time to thoughtfully consider reality than feasting on stale popcorn and a bad movie.

Joseph Pieper (1904-1997), a philosopher in the tradition of St. Thomas Aquinas (1225-1274) and therefore a "Thomist", explains, "Leisure is a form of that stillness that is the necessary preparation for accepting reality; only the person who is still can hear, and whoever is not still, cannot hear. Such stillness as this is not mere soundlessness or a dead muteness; it means, rather, that the soul's power, as real, of responding to the real – a co-respondence, eternally established in nature – has not yet descended into words. Leisure is the disposition of receptive understanding, or contemplative beholding, and immersion – in the real" (*Leisure*, p. 31). Re-read

that a time or two, in a leisurely way.

For the people of God, the ancient practice of leisure is deepened by the (perhaps) even more ancient tradition of prayer. It follows that the first mark of the Christian teacher who is committed to faith integration is the way she brings together prayer and study. Perhaps she is not a theologian by training or profession, but as a Christian, she's engaged in *theo-conversatio* (life in conversation with God) nonetheless. I recently had the opportunity to hear Candace Vogler, the David B. and Clara E. Stern Professor of Philosophy at the University of Chicago talk about the role of the university in the development of wisdom. Dr. Vogler shared how her father's influence prepared her to be a Christian scholar. "He taught me," she said, "that answers to difficult questions can be found through reading, writing thinking, and praying."

This is not to imply that prayer suffices as academic faith integration. It doesn't. But it is the necessary pathway for carrying out the work. Prayer is a mark of humility, indicating to God that we are willing to learn from The Teacher who lives within and around us. Prayer acknowledges our need to be spiritually alert in our study. Prayer positions us to discover God's truth in the elusive places of our discipline.

Oswald Chambers (1874-1917)

gets at this in saying: "It is not so true that 'prayer changes things' as that prayer changes *me* and I change things. God has so constituted things that prayer on the basis of Redemption alters the way in which a [person] looks at things. Prayer is not a question of altering things externally, but of working wonders in a [person's] disposition" (*My Utmost for His Highest*, August 28).

So I pray *before* I study for my classes, *during* study, and *after* study. And, occasionally, after filling myself with good content, I take a leisurely walk and enter into prayer as study. Leaving the books, web-sites, peer-reviewed articles, theological resources, and even the Scriptures behind, I ask the Creator to guide me to understand – from my redeemed frame of reference – that slice of Creation I am called to teach. Then, when I walk into my classroom and launch right into the tasks of teaching and learning, I have confidence that my students will benefit from that first movement into integration: reading-writing-thinking-praying.

— Paul Kaak, Ph.D., Faith Integration Faculty Development Fellow

Julie A. Reuben, *The Making of the Modern University: Intellectual Transformation and the Marginalization of Morality* (Chicago: University of Chicago Press, 1996).

For many of us, ethics seems to be a natural “front door” for doing faith integration in our classes and research, and I believe this intuition is correct. However, unless we recognize some of the seismic shifts in how we understand the seemingly unproblematic word “ethics,” incorporation of ethics into our teaching may contribute to fragmentation instead of bringing about the sought-for integration of faith and learning.

Julie Reuben, in *The Making of the Modern University*, helps us see how ethics has been dis-integrated with knowing. The beginning of her book summarizes the transition. “In the late nineteenth century intellectuals assumed that truth had spiritual, moral, and cognitive dimensions. By 1930, however, intellectuals have abandoned this broad conception of truth. They embrace, instead, the

view of knowledge that drew a sharp distinction between ‘facts’ and ‘values.’ They associated cognitive truth with empirically verified knowledge and maintained by this standard moral values could not be validated as ‘true.’ . . . Moral and spiritual values could be ‘true’ in an emotional or non-literal sense, but not in terms of cognitively verifiable knowledge” (Reuben, 2).

Throughout the pages of this insightful book, we discover how ethics was shuffled from the umbrella of theology to philosophy, and then from philosophy to the natural sciences where it was assumed that ethics would flourish under the empirical and experimental methods. That turned out to be a complete failure, so ethics was dealt to the social sciences, then to art and literature, and finally exiled to the periphery of the university by

placing it in the co-curricular realm.

By severing ethics from the realm of truth and re-labeling it as “value,” we gain insight on why faith integration is difficult. After all, faith itself has been relegated to the level of values by most of our educational system. Since fact and value are viewed as dichotomous, this model makes faith integration impossible. If you want to know more about the influence on the fact/value dichotomy on you, and learn about different models for integrating learning and faith/ethics, that will be the theme of our next Faith Integration Foundations session. In the meantime, Reuben’s book is an illuminating history of radical shifts in how we understand ethics and, by extension, faith and learning.

— Steve Wilkens, Ph.D., Faith Integration Faculty Development Fellow

New Timeline for Faith Integration CFEP Submissions:

To better facilitate complete reporting to faculty concerning their success in the CFEP process we are changing the evaluation timeline of faith integration submissions. Beginning in the spring of this academic year (2012) we will be:

Previews submission due	- April 15
Feedback return to faculty	- May 30
Regular submissions deadline for all concerned Faculty	- July 1
Report of proficiency sent to the Office of Faculty Evaluation to be reported to faculty as part of CFEP portfolio	-October 1

— David Woodruff, Ph.D., Faith Integration Faculty Evaluation Fellow

Upcoming Events

Session #3 "Faith Integration and the Role of Reason"

Tuesday, Nov. 15th, 11:30-12:30 Anderson Lecture Hall, Duke 520 (West Campus) or
Wednesday, Nov. 16th, 11:30-12:30 Ronald Board Room (East Campus)

* Required for New Faculty / Open to All APU Faculty

Faith Integration Evaluation Workshop

Thursday, Nov. 17th 3:30-4:30 Duke 121 (West Campus)

Session #4 "Faith Integration and the Role of Tradition"

Wednesday, Feb. 1st, 2:30-3:30 East Campus Location TBA
Thursday, Feb. 2nd, 11:30-12:30 West Campus Location TBA

* Required for New Faculty / Open to All APU Faculty

For RSVP or more information please contact: Connie Johnson, conniejohanson@apu.edu, (626) 387-5738