

## EDITOR'S INTRODUCTION

Dean G. Blevins

Nazarene Theological Seminary, Sr. Editor

Welcome to *Didache: Faithful Teaching* Volume 11: 1. We are a bit late this summer with this edition (originally scheduled for June). The delay revolved around some serious server issues that actually interfered with Volume 10:2 so we postponed release of Volume 11:1 to honor the hard work of those who contributed to the last volume. The delay also helped to secure a new “home” for the journal (actually a return to our original home) as well as created a new “editorial team” to guide the global efforts of the journal in the future; more on that move and the team towards the end of the introduction.

The journal opens with a specific theme: a Philosophy of Education for the Church of the Nazarene. Historically most of the philosophical and theological groundwork in evangelical Christian higher education surfaced from largely Reformed educational institutions. While other works have been available outside the evangelical tradition, many in conservative Wesleyan centers of education have (reluctantly at times) relied on their Reformed evangelical cousins for resources. Some examples include Wheaton College professor Arthur F. Holmes' 1975, well-known, monograph *The Idea of the Christian College*; as well as more recent work like Baptist scholars David Dockery and David Gushee's text *The Future of Christian Higher Education*. In addition, the Coalition for Christian College and Universities' series “Through the Eyes of Faith,” tend also to draw on Reformed writers like Ronald Wells (1989), professor of history at Calvin College. For the Coalition for Christian College and Universities' series, [Click here](#).

To be honest additional resources tended to lie just beyond Evangelical circles, from John Henry Newman's 19<sup>th</sup> century classic *The Idea of a University* to the mid twentieth century writing of Nels Ferré titled *Christian Faith and Higher Education*. For the most part, conservative Wesleyan colleges and universities tend to avoid these resources as primary assets. In part the reluctance stems for James Burchael's (1998) stinging critique that mainline Christian colleges tend to disengage from the sponsoring churches. Burchael's critique, alongside a general suspicion of the perceived mainline theological agenda, influenced Wesleyan Holiness schools to attend to other sources. So Wesleyan educators turn to Evangelicals or Southern Baptists like those mentioned above, who's conservative bent... if not theological disposition... resonated with Wesleyan colleges. In the midst of the varying currents, Wesleyans like the Church of the Nazarene must navigate between the seeming Scylla and Charybdis of contemporary Reformed writers and questioned ecumenical resources.

More recent writings may hold greater hope, including the work of Asbury College/Asbury Seminary professor Michael L. Peterson (2001), the recent work of James K. Smith (2009), who seeks to disengage from the Reformed “worldview” approach to Christian higher education, and the new seminar on Educating for Wisdom in the 21st Century University” sponsored by the Baylor University Institute for Faith and Learning. <http://www.baylor.edu/ifl/index.php?id=80288>, Nevertheless, the denomination, as a case study, seeks to find its way in the conversation.

Currently the International Board of Education for the Church of the Nazarene (the sponsoring body of this journal) finds itself at a new crossroads of establishing a new statement. The current IBOE handbook includes the following statement:

## *Philosophy of Nazarene Education*

Our educational philosophy springs from our commitment to the Christian faith in general and our emphasis upon Christian holiness in particular. Nazarene education aspires to excellence. It is committed to education of the whole person because we are called as the people of God to love the Lord our God with all of our being, and our neighbor as ourselves.

It follows that our philosophy of education demands the best of our students and our institutions. We expect our students to acquire critical mastery of a discipline to the appropriate level. But knowledge acquisition alone is insufficient. It also demands that our institutions model faithful learning in ways that encourage students to be changed persons. Because we are being-in-community, it follows that this integration is never a private affair but should lead to ways in which students live out their integrated lives as agents of God's reconciling love in the world.

Theological education in particular, understood as the preparation of a minister of the Gospel of Jesus Christ, must engender obedience to the Word and appreciation for our tradition. It must develop whole persons, deepening their understanding of God and His ways, and enhancing skills essential to performance of their calling.

In order to provide for the long-term effectiveness of the church care must be taken to ensure that our institutions are fulfilling their mission and meeting the strategic needs of their respective regions.

Because we are a global church, and because of our historic commitment to education, there is a network of Nazarene institutions around the world. Reciprocity among these institutions is governed by trust that each is attempting to meet or exceed culturally appropriate standards. Cooperating together, these institutions help to fulfill the mission of the church.

However the IBOE, and in some sense the denomination, lives with a much older, expanded, philosophy of education endorsed by the denomination's General Board in 1952. As the denomination moves forward, listening deeply to the tradition's theological frameworks yet confronting new philosophical and cultural realities, one must ask if a statement now close to sixty years old provides the resources for guiding Wesleyan Higher Education? As a tradition the Church of the Nazarene possesses other historic resources, like the writings of H. Orton Wiley (Friberg, 2004), and even Phineas Bresee, Bertha Monroe, James B. Chapman; all previously introduced in *Didache Faithful Teaching* (Condon, 2010). However, the tradition now generates more current expressions of professors, administrators, and even university wide collaborative projects, all seeking to articulate a view of faith and learning (or faithful teaching) from a Wesleyan perspective.

This edition begins by first looking back at the 1952 statement, including analysis by some of our more recent philosophers and theologians, then turns to explore more contemporary

expressions. The analysis of the 1952 statement originally included several scholars who, due to scheduling problems, were not able to complete their task in time for this edition. I want to extend my thanks to Henry Spaulding and Brint Montgomery, who did create space in their busy schedules for the analysis. Since the denomination intends to revise or rewrite this statement, I ask others within the readership to consider offering their assessment for publication with the January edition. We are specifically looking for global voices who feel comfortable addressing the statement.

Following the statement and analysis, the edition turns to more recent expressions. Often writers draft a philosophy or theology of education as part of a faculty member's induction to a new school, or as a written guide for faculty by a gifted administrator, or as a designed project to connect the many efforts within a tradition. The next three submissions represent each effort. We first offer Joseph Bankard's "What Happens when Faith and Reason Collide," which provides an intriguing employ of the Abrahamic story and the problematic emphasis on the individual in Kierkegaard's treatment of rationality, faith, and morality. Bankard suggests a broader communal engagement with knowledge than the normal tendency to individualize faith and moral conduct.

The next offering, an excerpt, actually represents from a denomination wide effort to resource educators in the Nazarene tradition. *Telos: The Destination for Nazarene Higher Education* addresses a range of issues in faithful teaching: from setting foundations, to suggesting applications, and engaging cross cultures. The collaborative document includes writers and reviewers from sixteen institutions across six countries. We remain indebted to editors Gregg Chenoweth and Barbara Ragan, as well as the writers and Beacon Hill of Kansas City, for use of this excerpt. The final article in this section comes from Henry W. Spaulding II, who offers as a Wesleyan Holiness theological treatise on Gracious Reason, a framework for guiding Nazarene Theological Education. Spaulding notes particular challenges from modernity that threaten a Wesleyan-Holiness approach (loss of historical consciousness, fractured individualism, and lazy pluralism), then develops a constructive theological response shaped in Wesleyan Holiness convictions, metanarrative realism and a Wesleyan Holiness imagination, Spaulding calls for an open but faithful response anchored in embodied practices and resulting in Christ-formed character.

The edition closes with two other articles. The first article, by Mark Maddix and daughter Adrienne Maddix Meier, serves as an excellent bridge from higher education to congregational practice. The article serves both "publics" by reminding us of the voice of women and how their perspective must be heard in both contexts. Maddix and Meier remind us again of the denomination's indebtedness to "generations" of scholars and the crucial role of women in the Wesleyan tradition. The edition closes appropriately with a final treatment on preaching within the postmodern context. Charles Christian's treatise provides a playful but academically rigorous review of post-foundational theory, reminding us that practitioners still rely on sound research and serious education to guide the life of the church.

As mentioned, the editorial life of *Didache: Faithful Teaching* has seen a number of shifts in its history. The journal was first housed at the denomination's website. With little or no resources (a volunteer editor, a part-time webmaster, and friends), the journal continued under the careful help of key leadership in the denomination. When the Church of the Nazarene turned to professional web services, the journal found itself on murky and expensive grounds. At that point Nazarene Theological Seminary, particularly Jeff Sykes and Shawn Stevenson, provided a new "home" (servers and web address) for the journal. NTS also provided a new place of employment for the editor, and former president Ron Benefiel graciously received the journal as part of the NTS community. Over time the journal encountered a number of software and editorial innovations, often with moderate success... but NTS provided a stable framework for experimentation. Recently the stress of new projects at NTS compelled the journal's "migration" to a new, "virtual," home. The journal now returns to "Nazarene.org" with the continued support of the International Board of Education. I extend my sincere thanks to IBOE Education Commissioner E. Lebron Fairbanks, for his generous support of the journal these past few years and to Tammy Condon for her energy and creativity.

With the shift to a new home, we now have a new team of global associate editors as well. One of the continuing challenges for the journal entails the solicitation and acquisition of quality writing from around the globe. We know our institutions possess a number of young, vibrant, scholars as well as seasoned researchers. We seek to be a global Wesleyan journal consistent with our tradition, one focused as a global resource for reading and research. Hopefully our new team will provide the kind of editorial giftedness to encourage greater research and publication not only in English but also in other global languages. The new team comprises four associate editors:

**Deirdre Brower Lutz** works as team leader and Pastor of the Longsight, Community Church of the Nazarene in Manchester, England. She is also head of the Pastoral and Social Theology department at Nazarene Theological College and teaches in the area of practical theology. She is particularly interested in issues relating to Wesley, Wesleyan theology, contextual and practical theology and the area of social justice. She likes change. Her passions involve reading, music, allotment gardening, sports of all sorts (watching and occasionally participating), travel, animals and people. Deirdre is married to Andrew, who works with 16-19 year olds with Autism and is working on his PhD in political theology at Durham University. Deirdre holds a PhD from The University of Manchester, an M.A. in Christian Holiness and a B.A. Hons in Pastoral Theology from NTC, Manchester.

**Tammy Condon** currently serves as the Program Coordinator for Strategic Projects for the International Board of Higher Education, Church of the Nazarene. She holds a PhD in leadership for higher education from Capella University, an MDiv from Nazarene Theological Seminary and is an ordained elder in the Church of the Nazarene. Tammy brings more than twenty years practical experience as a pastor practitioner, cross-cultural church planter, director of non-profits and higher education experience to this role. Her experiences range from church planter and founding pastor of the first Russian speaking

Church of the Nazarene in North America, Director of Bresee Compassionate Ministries in San Francisco, Dean of Women at Vennard College, and assistant director of Bresee Institute for Metro-Ministries in Kansas City. Currently, she co-pastors a multi-ethnic inner city church with her husband, Joey. They have three children: Anastasia (18), Amadeus (8), and Amaziah (4).

**Ruth I. Cordova** is Professor of Theology and Special Projects Coordinator at Nazarene Theological Seminary, Guatemala, Guatemala. Ruth serves as a Bible and Theology professor with more of ten years of instructional experience, speaker for conferences, lectures and seminars, and writer of articles for Spanish Church publications. Dr. Cordova demonstrates proven skills in developing curriculum and designing courses and she possesses both cross-cultural experience and bilingual skills. She currently teaches B.A. Students courses on Christian and Wesleyan Theology, courses in the denomination's Course of Study for ordination, as well as courses in the School of Leadership Program to Church's laity. Her roles include planning and coordinating conferences and workshops, recruiting volunteers and teams, and also designing and writing the school's bulletin and theological magazine. Ruth obtained her Doctor of Ministry, Nazarene Theological Seminary, Kansas City, in 2005 and currently is a PhD student in Wesleyan Studies, Nazarene Theological College, Manchester, England. In the past Dr. Corodova served the Nazarene Seminary of the Americas, San Jose, Costa Rica for ten years, offering both undergraduate and graduate classes in a number of Latin American countries.

**Antonie Holleman** serves as Academic Dean at European Nazarene College (EuNC). The college, registered in Büsingen, Germany, offers education in 17 countries in Europe and the former Soviet Union. In recent years Antonie has given leadership to the school as it transitioned from a residential school with extension centres to a decentralised school without a residential programme for full-time students. Prior to his move to EuNC in 1996, Antonie has been a pastor of the Rotterdam Church of the Nazarene in the Netherlands, and an ordained elder in the Netherlands district. Antonie is a graduate of Leiden University in the Netherlands, where he finished his studies with the doctorandus title (drs.) in Church History and History of Theology, with a special emphasis on the continental Reformation. He lectures in the areas of church history, history of theology, philosophy as well as pastoral ministry. Antonie and his wife Wilma have the Dutch nationality, yet consider themselves Europeans, a result of having lived outside of their home country for more than 15 years, and of their work for EuNC in Europe. They have two children, Frank (age 19) and Corianne (age 17).

Overall the new editorial team should provide a much stronger, cross-cultural, network of researchers and writers. I am personally grateful that these scholars would dedicate a portion of their time to the journal.

As always, I remind our professors that the journal also provides a forum for student writing. Please feel free to review and refer some of your best student submissions for publication. The future of Wesleyan Higher Education has to embrace the vision of a collaborative journal across cultures and across the generations of scholars and future educators. I extend my thanks to all who contribute to this effort.

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