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### Theology and the multi-versity

*Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented Age\** (2017), by Todd Ream, Perry Glanzer, and Nathan Alleman, is published by InterVarsity Press. Ream and Glanzer collaborated on *The Idea of a Christian College: A Reexamination for Today's University\** (Wipf & Stock, 2013) and *Christianity and Moral Identity in Higher Education\** (Palgrave Macmillan, 2009). Also notable is Stanley Hauerwas, *The State of the University: Academic Knowledges and the Knowledge of God\** (Blackwell, 2007). In it, Hauerwas explains that his book's "title is meant to indicate that universities as we know them, public or private, secular or religious, produce and reproduce knowledges that both reflect and serve the state. The university is the great institution of legitimation in modernity whose task is to convince us that the way things are is the way things have to be. The specializations, what some would describe as fragmentation, of the knowledges that constitute the curriculums of the modern university is crucial for the formation of people to be faithful servants of the status quo and, in particular, the modern nation state." Hauerwas also insists: "I think if we are to have our knowledges shaped by the radical character of the Gospel, Christians may well find that the disciplines they represent may be quite different than those shaped in universities that do not serve the church." George Parkin Grant's essay, "Faith and the Multiversity," is included in his book *Technology and Justice\** (Notre Dame, 1986). In it, Grant argues that the modern university is fragmented because the modern "paradigm of knowledge" is scientific objectivity, which creates a stance toward creation that eliminates the response of love and wonder. "What is meant by objective? Object means literally something that we have thrown over against ourselves." Grant contrasts the modern paradigm of knowledge with the classical view, in which the goodness of creation was assumed and the beauty of creation could hence be perceived. "The key difficulty in receiving the beauty of the world these days is that such teaching is rooted in the act of looking at the world as it is, while the dominant science is rooted in the desire to change it." See also the essays on higher education by Robert Jenson in his book *Essays in Theology of Culture\** (Eerdmans, 1995). In "The Trinity of Truth," he asserts: "if colleges and universities are not concerned with the unity of truth, they will not be communally concerned with anything. For there is, after all, nothing for a school to be uniquely concerned with except

### Part 1

#### 1 Introduction

- 2 **Stanley Hauerwas**, on his collection of letters to his godson commending the virtues, and how Christians transformed the idea of the natural virtues
- 3 **Perry L. Glanzer & Nathan F. Alleman**, on the fragmentation typical of modern higher education and why theology is the source of the unity of knowledge
- 4 **Jeffrey Bishop**, on how the practices of modern medicine are shaped by an inadequate understanding of what a human body is

### Part 2

- 1 **Alan Jacobs**, on how contemporary communications media discourage thinking, especially *charitable* thinking
- 2 **D. C. Schindler**, on the differences between the classical and Christian understanding of freedom and the modern view
- 3 **Marianne Wright**, on how the novels, fairy tales, and spiritual writings of George MacDonald portray the shape of Christian discipleship

truth. And if truth is not one, or if its oneness is not our concern, then a school has no one concern." In "What Academic Difference Would the Gospel Make?" Jenson writes: "If the gospel is true, there can therefore be no human pursuit to which it is irrelevant, and so no department of a college or university that cannot with profit to its own enterprise confer with the gospel's messengers." In "On the Renewing of the Mind: Reflections on the Calling of Christian Intellectuals," Jenson writes: "It is characteristic of the modern West to suppose that knowledge of facts and choice of goods are two separate acts, so that knowledge is morally irrelevant and choice of the good arbitrary; when I first began to teach philosophy, I regarded this as a dogma beyond challenge. But of course the whole previous tradition supposed that the two must be somehow united, that somewhere in the structure of personhood there must be a grasp on reality that is inseparably knowledge of fact and choice of good, that is precisely taste for what is good."

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### Other books mentioned

Stanley Hauerwas's *The Character of Virtue: Letters to a Godson\** (2018) is published by Eerdmans. Jeffrey Bishop's *The Anticipatory Corpse: Medicine, Power, and the Care of the Dying\** (2011) is published by the University of Notre Dame Press. Alan Jacobs's *How to Think: A Survival Guide for a World at Odds\** (2017) is published by Currency. D. C. Schindler's *Freedom from Reality: The Diabolical Character of Modern Liberty\** (2017) is published by the University of Notre Dame Press. Marianne Wright's *The Gospel in George MacDonald: Selections from His Novels, Fairy Tales, and Spiritual Writings\** (2016) is published by Plough Publishing House.

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