I finished reading the essays in Scholarship and Christian Faith: Enlarging the Conversation somewhere over the barren landscape of Nevada on a flight from California to Tennessee. Looking out the window I said to no one in particular: “Finally we are enlarging the conversation. What a relief!”

It has been difficult for educators outside the Reformed tradition to join in on the discussions regarding the nature of Christian higher education. This is especially true for those of us from the Wesleyan and Pentecostal traditions. We often find ourselves blamed for the lack of “real” scholarship within evangelicalism. Piety has been viewed as the seedbed for the separation of faith and learning and the resulting secularization. Given these assumptions, it is not surprising that the conversation has been somewhat one-sided.

My own uneasiness about the integration model centers on the discussions concerning a Christian worldview and the meaning of faith. In these discussions faith is viewed as some sort of given entity (a noun). It is a propositional understanding of faith that presupposes a static worldview. “Too often,” the Jacobsens point out, “Christian scholars have focused exclusively on faith—not hope or love—and thereby have narrowed their definition of faith to mean religious beliefs about God, the world, and humankind, or a worldview embracing these ideas” (p. 4).

At its worst, discussion about the need for a “Christian worldview” is framed in language that collapses revelation into a system easily conveyed through propositions. Frozen in some sort of nuda Scriptura, revelation is stripped from any living context. Such a tight system leaves little room for what Mikhail Bakhtin terms the “dialogic context” of life and learning.

As Jackie Johns observes, Pentecostals tend toward a worldview that is less static and more systemic. It is transrational, and the “spectrum of

knowledge includes cognition, affection and behavior, each of which is fused with the other two." For these reasons Pentecostal discussions of learning must take into account much more than the integration of “faith” and learning.

Due to the inherent clash of worldviews, we Pentecostals have been given the choice either of talking among ourselves or enlarging the conversation. Talking only among ourselves is of limited help. It can produce a “Pentecostal ghetto” that stands in danger of epistemological arrogance. Enlarging the conversation is the better alternative, and Scholarship and Christian Faith is one example of the creative insights found in multilateral dialogue. Pentecostals can benefit by these enlarged conversations. We have unique contributions to offer to the discussions, and we can gain insight from other traditions.

For those of us involved in theological education, the discussions and study initiatives of the Association of Theological Schools (ATS) have generated rich and thought-provoking conversations. In the 1980s the Issues Research Advisory Committee of the ATS laid the groundwork for the Aims and Purposes discussions of the 1990s. David Kelsey’s twin volumes To Understand God Truly and Between Athens and Berlin are two unique contributions that were part of the Issues Research Advisory Committee. These volumes are most helpful in understanding the unique nature of theological education framed within the context of the larger academy.

Between Athens and Berlin has become a critical dialogue partner in my own attempt to formulate a Pentecostal vision of higher education. Kelsey’s work has been helpful not only in coming to terms with the great tradition of education, but also with seeing how Pentecostals may intersect with that history.

Within Pentecostalism there is the deep suspicion of the criticizing and humanizing powers of education. We are most likely to paraphrase Tertullian by asking, “What does Azusa have to do with Athens?” (Why should Pentecostals engage the liberal arts?). Or we may sincerely ask, “What does Azusa have to do with Berlin?” (Why should Pentecostals support

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4 For an overview of the evangelical discussions in the Aims and Purposes study see Paul Bassett, ed., Aims and Purposes of Evangelical Theological Education (Grand Rapids, MI: Wm. B. Eerdmans, forthcoming).