

Academics and Mission: Doing Both Well
Workplace and Academia
Dr. Daryl McCarthy, President, International Institute for Christian Studies
International Institute for Christian Studies
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Many secular universities around the world are eager to have foreign teachers. This seminar will explain why it is strategic for Christians to teach in nations with scarce Christian resources and will show how to prepare for and obtain a teaching job there.

Bin Laden's story

University professors shape the lives of future leaders—either for good or for evil.

How might the world be different today had Osama bin Laden been taught and mentored by committed and compassionate Christian professors?

What if Bin Laden had been confronted with the love and devotion of an articulate Christ-honoring academician?

Paul said, I have a deep sense of obligation to the educated and to those in other cultures. There are several reasons why as an educationally-qualified believer, your sense of obligation to the education in other cultures leads you to teach at an overseas university—to combine academics and missions.

Today we will consider several reasons why it is strategic for you and other qualified Christians to combine academics and missions by teaching in a public university overseas.

1. Teaching in a public university overseas is a strategic way to impact the world for Christ.

A. Public universities are centers of influence, especially in developing nations or nations experiencing rapid cultural and social change.

“The university is a clear-cut fulcrum with which to move the world...Change the university and you change the world.”¹

historically, universities have been centers of change--for good and for ill

great revivals and reform movements sprang from univ--Hus, Wycliffe, Luther, Wesley, found beginnings in academe

Tyrannical revolutions have also been spawned--
Communists, cults, facists have long sought to capture,
[booklet] Peking Univ, boasts being a center for revolution in China

Reformation or revolution--which shall it be? Christians can make a difference

B. Lives are shaped in university classrooms.

Observing a university classroom can be deceiving. A prof is lecturing and students are listening (some of them). The quiet, mundane, unassuming atmosphere of the university classroom lacks the excitement of a evangelistic crusade, the warmth of a gathering of friends, the rapid results of a sidewalk witnessing blitz, the thrill of emotion of a Christian concert.

But don't be fooled. These individuals' lives are being changed by the classroom. For better or worse, the university idea works. The problem is, it has worked mostly for atheists, agnostics, theological and political liberals and others with an anti-Christian agenda for several decades.

Charles Malik--"If evangelization is the most important task, the task that comes immediately after it--not in the tenth place, nor even in the third place, but in the second place--is not politics, nor economics, nor the quest of comfort and security and ease, but to find out exactly what is happening to the mind and the spirit in the schools and universities." ²

Ideas have consequences as Richard Weaver's book declared several years ago and ideas have amplified consequence when presented to leaders, especially those who mold the thoughts and opinions of a culture, such as the university.

Christians must present the reality of Jesus Christ in the most critical public marketplace of ideas--the university.

**To change a nation, teach the leaders
To teach the leaders, go to the universities**

Blind spot in vision of the church—most campus ministries focus on periphery of university

The univ classroom is one of the most critical change-points in the world. The three-sq-ft space behind the lectern is one of the most strategic locations in the world for impacting cultures and shaping lives. In no other place can you be so sure you are influencing future influencers—for the home, gov, business, culture, media, military, the church.

C. Other religions understand the strategic influence of the university.

The university works. Why else are Muslims investing \$10,000,000 each year in Exeter and Newhall in the UK? Even in the US, King Fahd of Saudi Arabia gave \$5 million to Harvard to establish an Islamic Legal Studies Center.

Foreign Affairs journal, Saudi gov. currently funding 77 lecturers in Islamic studies in Nigeria alone

Wall St Journal (Dec 2005) article

[flyer—Jewish study center]

Bellah--Univ the church of the secular society

University students are forming their beliefs in the classroom every day. A violent war of values and truth--*a battle for the soul of society*--is raging in nations around the globe. It is critical for us to expose students who will be the leaders of tomorrow's world to Christian truth.

The values being taught to university students today will shape our world tomorrow.

in North America, Christianity not welcome
but in foreign univ, asking for Christian teaching

More than 90% of all world leaders are trained in universities. Yet it is some of the spiritually darkest square footage in the world.

Besides, it's not a new idea to combine academics and missions...

D. Universities were birthed out of a Christian worldview.

Between the sixth and eighth centuries scores of Irish monks left their beloved homeland, swept across British Isles and Europe evangelizing and est schools
They were academic missionaries
Historians credit them with "saving Western civilization"

Later Cambridge and Oxford began as a center for studying the Bible

US—105 of the first 116 universities in America were established with a Christian worldview

Moscow State was est as a religious institution,
Then in early 1990's IICS profs at Moscow State, Clendenin's course,

China. Several of China's leading universities were founded by missionaries as Christian institutions. Chen in Hangzhou

Christian academics can help call universities around the world back to their roots.

2. The Bible provides a precedent for combining academics and missions.

A. In Acts 19:8-10 Paul makes a significant shift in the setting for his ministry. Let's read how it happened--Acts 19:8-10³

Tyrannus probably converted teacher of rhetoric or philosophy
"hall" school root for our word scholar and school⁴

Ephesus was center influence, of thought, commerce, and of worship of Diana, commentator--"hall of Tyrannus was a perfectly suited, natural place to reach the inquiring Greeks who would be interested in a new philosophy. But Paul gave them more than a new set of ideas."

gloss--Paul taught from about 11 am to 4 pm, 5 hours a day, during the siesta

Paul had worked on tents for some income all morning (Acts 20:34)

result--everyone in Asia heard

did everyone in Asia attend Paul's lectures?

Those who were taught, in turn taught others, in a multiplication impact.

Paul combined academics and missions seamlessly

B. Another godly leader with real impact in academe was Daniel.

Daniel is an example of a godly scholar and public servant with long-term impact in academe.

In Dan 2:48 Nebuchadnezzar "placed Daniel in charge of all [the] wise men." (NIV) or as

Matthew Henry puts it, he became "chancellor of the university"

What do we know about Daniel's character and academic ability before this?

He had shown "aptitude for every kind of learning." Dan 1:4

"well informed" 1:4

"quick to understand" 1:4

"qualified to serve in the king's palace" 1:4

learned "the language and literature of the Babylonians" 1:5

had "knowledge and understanding of all kinds of literature and learning." 1:17

One commentator observes that the "educational program probably included a study of agriculture, architecture, astrology, astronomy, law, mathematics, and the difficult Akkadian language."⁵

The king examined Daniel and his 3 companions and they were 10x better than all the others, they excelled as scholars, as a men of wisdom and understanding 1:20

Very intelligent and highly educated with the best academic credentials of his day

Dean Trulear points out that evidently Daniel overhauled the curriculum of the university to reflect a theistic, God-centered worldview. Dean argues that Daniel was so effective as an academic leader that we apparently can see his influence the next time we hear of "the wise men"—603 years later.

This time those who had been taught with Daniel's curriculum were seeking the newly-born Savior that Daniel's curriculum had foretold. As Trulear says, "They had the time and the region right, they just needed a little help on directions."

Another reason to combine academics and missions is that...

3. Interest in “spirituality” and Christianity is spreading in universities overseas.

Innocent or Novosibirsk

Lectures in China on Christianity since 1993

More than 40 universities in China, DCS

Another reason to combine academics and missions is that...

4. Our Minds Are Important To God.

Often the Church forgets that God created us not just as mindless, bodiless souls, but as physical beings with a mind as well as a soul.

If indeed Christ is Lord of Lords and King of Kings, that Lordship impacts every aspect of life and every subject of study.

lots of talk about Christian worldview,

- A. A Christian worldview is simply a recognition of Christ's ultimate and total Lordship over all of living and thinking, over both ideas and actions.

developing and articulating a Christian worldview is not merely a cerebral exercise for the intelligentsia of Christendom.

- B. It is a commitment to see life and learning from God's perspective

- C. It is a commitment to live and think in alignment with His Word. the mind of Christ

contrary to the compartmentalized Christianity of many Americans X speaks to the totality of reality

such as what we do with our money or how we make it (business and economics)

how to deal with mental and emotional problems (psychology);

what rules of right and wrong transcend culture (ethics)

how to determine good laws and develop systems of government (political science and law)

Christ is Lord of literature as much as he is of prophecy

He is Lord of psychology and salvation

education and church;

biology and Biblical studies.

He is Lord--Lord of Lords--in every realm of living and learning

Abraham Kuyper, the Dutch Reformed scholar--"There is not one square inch of the entire creation about which Jesus Christ does not cry out, `This is mine! This belongs to me!'"

We are to love God with our total being, including our intellect. Matt 22:37 love God with all

your heart and with all your soul [and with all your strength] and with all your mind [Luke 10:27]

The Message--Jesus said, “‘Love the Lord your God with all your passion and prayer and intelligence.’

And we can disciple and mentor other academicians in doing the same.

Christ’s total lordship means that we don’t have to apologize for being an academic or for not devoting our full-time energies to church planting missionary. Once we understand Christ’s lordship, we realize...

5. We can glorify God through our scholarship.

Bias in evangelicalism against not only scholarship, but in some cases against any non-church-related profession

Gnostic dualism

As Christian scholars we can heartily affirm the sacredness of every moral vocation and every legitimate academic discipline and not feel false guilt because we are not engaged exclusively in evangelism or church planting.

It was God who made us with bodies which require food, shelter, medical care and clothing and he gave us minds with the ability to learn,

So farmers, builders, architects, teachers, grocers, plumbers and a host of other professions that each of us benefit from and must have, are engaged in worthy and holy callings when they are done as acts of worship and service to God and others.

These occupations have intrinsic value because God created us not just as spiritual beings, but as physical, emotional and mental beings. So work and study is not valuable just as a means to an end—saving souls. The work of a carpenter, teacher, engineer, attorney and an academician has intrinsic value.

The next time you are sick, ask yourself if the doctor’s work has value only if he somehow helps your soul. No, the body God created which has intrinsic worth is sick and the work of curing that body is valuable.

God did not place us in a world where some activities and objects are sacred but most activities and objects are secular.

This is all His world—everything in it.

We are all God’s creation--every one of us and every part of us.

The whole of creation becomes sacred when we recognize God’s ownership and Lordship.

This makes every genuine human task a holy task. As Wm Tyndale said, “There is no work better than another to please God: to pour water, to wash dishes, to be a shoemaker or an

apostle, all is one; to wash dishes and to preach is all one, as touching the deed, to please God.”⁶

Francis Schaeffer put it like this: “Evangelism is a calling, but not the first calling. Building congregations is a calling, but not the first calling. A Christian’s first call is to...return to the first commandment to love God, to love the brotherhood, and then to love one’s neighbor as himself.” (*Genesis in Space and Time* 123)

Secondly, because God created the mind, scholarship on any legitimate subject has intrinsic value.

The God who created us with minds is glorified by our research and teaching when we search out knowledge.

We know that God is a God of knowledge but we don’t emphasize the fact that His word commands us to seek knowledge.

Wise men store up knowledge, Prov. 10:14 NIV

The discerning heart seeks knowledge, Prov 15:14 NIV

An intelligent mind acquires knowledge, and the ear of the wise seeks knowledge. Prov 18:15 NRSV

Scholarship—seeking knowledge as a profession--is a godly calling, But most evangelical churches have neglected to encourage young people to consider that God may call them to research, scholarship, to teaching in higher education, or serving as academicians teaching in universities overseas

Many churches have not affirmed Christian academicians in their calling to scholarship but told them directly or indirectly that they should get involved in “real ministry” that saves souls and really changes lives.

Proverbs 25:2 It is the glory of God to conceal things, but the glory of kings is to search things out. NRSV

Isaiah (60:11; 61:6 and 66:12) declares that Our global God will incorporate the “wealth of the nations” into his Kingdom.

For Christian scholars this is a reminder of the eternal significance of non-evangelistic work, because, although there is some debate about the exact meaning, it seems clear to me that at the least it means the great works of knowledge, literature, scientific discoveries, and art which God has guided humankind in developing over the centuries will have significance in God’s eternal Kingdom.

Teaching is a holy calling and not just as a means of getting into a country.

C.S. Lewis in his address, “Learning in War-Time” (in *The Weight of Glory*) responds vigorously to those who would claim that it is “frivolous and selfish...to think about anything but the salvation of human souls.” (43) He reminds us that becoming a Christian does not mean that we no longer engage in “ordinary human activities” but rather that we do them for the glory of God. (46)

The Weight of Glory, pg 48-49, “If all the world were Christian, it might not matter if all the world were uneducated. But, as it is, a cultural life will exist outside the Church whether it exists inside or not. To be ignorant and simpleminded—not to be able to meet the enemies on their own ground—would be to throw down our weapons, and to betray our uneducated brethren who have, under God, no defence but us against the intellectual attacks of the heathen. Good philosophy must exist, if for no other reason, because bad philosophy needs to be answered. The cool intellect must work not only against cool intellect on the other side, but against the muddy heathen mysticisms which deny intellect altogether....The learned life then is, for some, a duty.”

No doubt most of us would affirm this duty as our own.

6. Students are lost and must be reached.

All of us are called to make disciples, to share our faith, to lead others to Christ. Are we keeping a perspective on our role and opportunities to share the love of Christ with others? Are we discipling others, just as every Christian is called to do?

When C. S. Lewis was addressing some theology students, he warned them, “Woe to you if you do not evangelize.”⁷ He referred to himself as a “hot-gospeller.”⁸

We can internally maintain the balance of realizing the intrinsic value of scholarship (rejection of dualism) while at the same time embracing our active role in the expansion of God’s kingdom in evangelism and discipleship, along with all other believers.

My own growing burden for overseas students. Nat Geo.

We realize that...

A. Saving Souls Without Saving Minds Will Be Unfruitful In The Long Term.

Peter Kuzmic, noted Yugoslavian theologian and leader, now teaching at Gordon Conwell and a member of the IICS Board of Advisors, declared, "*In Eastern Europe we're winning their souls but losing their minds.*"

Our missions efforts too often present a truncated Christianity which neglects the mind. Evangelicals are great on evangelism, but poor on discipling. We are great on presenting the simple gospel, but seldom are we leading new converts in wrestling with the implications of Christ's Lordship on politics, science, economics, history, literature and the other disciplines.

Charles Malik, formerly pres of UN Security Council and General Assembly--

"Christ being the light of the world, His light must be brought to bear on the problem of the formation of the mind...The problem is not only to win souls but to save minds. If you win the whole world and lose the mind of the world, you will soon discover you have not won the world. Indeed it may turn out that you have actually lost the world."⁹

Malik--"Responsible Christians face two tasks--that of saving the soul and that of saving the mind."¹⁰

B. Evangelism Of Academicians--Students And Professors--Is Best Done By Christian Academicians.

Pride in academe

Everything else being equal, which will a full prof of chemistry in Budapest most likely respond to with openness—a 19-yr-old American kid on streets passing out tracts or a senior prof in her academic discipline

You, with your graduate degree can reach one of the most unreached places in the world--the university classroom.

Today the modern “halls of Tyrannus” are open for you to teach--with your educational credentials and your Christian worldview, you are needed.

So why are you needed, why are you going to teach at a secular university overseas?

1. Teaching in a public university overseas is a strategic way to impact the world for Christ.
 - A. Public universities are centers of influence, especially in developing nations or nations experiencing rapid cultural and social change.
 - B. Lives are shaped in university classrooms.
 - C. Other religions understand the importance of higher education
 - D. Universities were birthed out of a Christian worldview.
 - E. University professors are more respected and listened to in most non-Western nations
2. The Bible provides a precedent for focusing on centers of learning.
3. Interest in “spirituality” and Christianity is spreading in universities
4. Our Minds Are Important To God.
5. We can glorify God through scholarship.
6. Students are lost and must be reached.
 - A. Saving Souls Without Saving Minds Will Be Unfruitful In The Long Term.
 - B. Evangelism Of Academicians--Students And Professors--Is Best Done By Christian Academicians.

But underlying all these reasons is probably something that is so deep in your being you find it difficult to articulate. It is not true of most of your colleagues or your friends or even your family, but each of you at some level has become convinced that,

8. Simply, Jesus loves the university and He wants you in the university.

Malik, “And once a Christian...realizes that Jesus Christ will find Himself less at home on the campuses of the great universities, in Europe and America, than almost anywhere else, he will be profoundly disturbed, and he will inquire what can be done to recapture the great universities for Jesus Christ, the universities which would not have come into being in the first place without Him.”¹¹

If Christ wept over the city of Jerusalem because it had turned away from God, what must He be doing now over the universities of the world that are centers of spiritual and intellectual darkness, atheism, anger and hostility towards the Creator-God, and denial of the existence of Truth itself.

Melding academics and missions that that **you are going where you are needed most.**

In North America we have 53,000 Christian academicians.

We have one Christian worker for every 304 people.

By contrast, there is only one Protestant North American missionary for every 4,800,000 Muslims

Only one Protestant North American missionary for every 5,400,000 Hindus

Opportunities For Christian Academicians In Overseas Public Universities

Scores of universities are asking for professors from the International Institute for Christian Studies.

1. Professors who combine academics and missions are able to wield unusual influence for the Kingdom

a. Bring glory to God by speaking truth and through excellence in our academic work

Do the best work, didn't realize Christians were good academics

Good scholarship can be worship if done with a devoted heart and mind focused on the glory of God

b. Opportunity to help individuals and institutions

Cup of cold water in Jesus' name

Went to Kabul not knowing whether we would have any opp to speak Jesus' name, but knowing that God is honored by improving educ systems and helping Afghan educators

For us, academics is not merely a means to an end—evangelizing faculty and students. Teaching is a ministry in and of itself, which ministers to individuals whom God has created.

c. Change the way Christianity is viewed by students and faculty

Most students in many of these countries never realized academician could be a believer

Richard Smith, Ph.D. from Westminster Seminary, teaching apologetics in Prague, the most atheistic city in the world, said, “I am an intellectual terrorist. I am called to go into the classroom and blow up their worldviews.”

Prague—move from atheist to agnostic

Dhaka, colleague, prof of management and petroleum engineering,

The dean intro him to univ rector, he is a man of prayer and a holy man, even though he is a Christian

seminar on Jesus and world peace

d. Gain a hearing for the Good News

Iloilo seminar

inv to teach Comparative Religions at Dhaka U.

Roger in Vietnam, presenting Bible to colleague

trad missionaries say profs have more credibility in 6 months than they have gained after 10 years

McCain with Muslim colleagues

- e. **Minister in other ways:** Bible studies, seminars, movie nights, evangelism training, helping Christian student groups, ministering to faculty

f. Platform for responding to current needs:

Danny, CRK program, AIDS program

2. Challenges and problems with academics in a missions context

- a. Raising support
 - b. Less convenient lifestyle
- “I don’t do humidity”, electricity, water
- c. Leaving familiar culture
 - d. Leaving family
 - e. Danger—traffic, crime, terrorism

3. REWARDS

- a. opportunities to change lives, mold worldviews
- b. answer questions of searchers for truth
- c. change direction of emerging societies
- d. opportunity to know some have met the Savior because of you, some who will be leaders, who will be multiplying their influence through the many they will be leading

Burnett--Kireyenko

4. Qualifications For Christian Academicians In Overseas Public Universities

Personal--Lordship, heart for God, heart for people,
full head, warm heart,

Graduate degree, usually Ph.D.	Integrated Christian worldview
Living under the lordship of Christ	Emotional maturity
Love for people,	Evangelical in doctrine
Flexibility	Excellent communication skills
Creativity	Academic expertise
Willingness to raise support	Commitment to evangelism and discipling
Ability to work with individuals from diverse backgrounds and perspectives	

We Must Regain A Christian Voice In The Great Universities Of The World

challenge you to invest your life in changing the destiny of nations, by training leaders

don't settle for small dreams in your living,
challenge you to invest your life in making a difference
commit your life to winning the soul and the mind of the leaders of the next generation--the
opinion makers, the society shapers of our world while they are in university

Xavier, university man, great missionary, give up your small ambitions and come eastward to
preach the Gospel

If God has called you specifically to serve in a North American university and if you are truly
maximizing that call, then stand firm, be faithful and pray for others who will respond to the
open doors overseas.

But if God has not directed you specifically to teach in North America, then prayerfully consider
teaching abroad.

Tenure, financial security, convenience, comfort, avoidance of danger, predictable career path—
none of these are worthy goals for a disciple of Jesus who has left all to follow the Master.

Christian academicians have a unique opp in the history of the church to shape cultures and
transform individuals. We must respond. Our vision is that hundreds and eventually thousands
of evangelical academicians will respond to the universities around the world

*Every generation stands at the burning bush...and faces the option of saying yes to Yahweh. You
don't have to say no--you can just do nothing, and that will be your answer. Detachment, apathy
and selfish pursuit of comfort are all a clear response. But you have the opportunity of going
against this cultural pull; the privilege of entering the most challenging, difficult, painful,
rewarding, and joyful station life offers; the option of pursuing...the call of God upon your heart.*
Dan Harrison, former Urbana director, in *Romancing the Globe—The Call of the Wild on
Generation X* (Downers Grove, Illinois: InterVarsity Press, 1993), 128.

Conclusion:

Around 1265 Marco Polo's father and uncle made their first visit to the court of the Kublai Khan. The emperor was fascinated with their stories "about their native land and about Christianity."

He asked them to bring, "a hundred men of learning, thoroughly acquainted with the principles of the Christian religion, as well as with the seven arts, and qualified to prove...by clear reasoning that the Christian religion is better than theirs."

He was asking for scholars to come to China and convert them to Christianity.

Then he sent them back with the Great Khan's passports which would give them passage through every part of the Khan's vast empire, gold plates or tablets, 12 inches by 3 inches, engraved with the Khan's order to supply them with food, shelter and transport animals, on pain of death. (Humble 38)

Polo's father and uncle returned to Italy in **1269**, presented the request to the Church and tried to recruit the 100 wise men to go back with them. only found 2 Dominican monks, Friar Nicholas and Friar William whom Polo described as "men of letters and of science, as well as profound theologians" to go back with them.

So in **1271** the Polos departed for China with the 2 monks in tow.

But only one day into their journey, news of a military conflict in the area of Iran and Iraq reached the Polo party. This was too much for the two scholars who "until very recently...had been leading secure and prestigious careers.... The missionary zeal of the two friars evaporated."

Marco Polo says, "Terrified at these accounts, and apprehensive for their lives, the two friars determined not to proceed further." They turned back. In **1275** the Polos reached the emperor in Beijing, apologizing for their failure to find 100 wise men.

You know the rest of the story, it was more than 3 centuries before missionaries began bringing the Good News to China again.

Today universities in China and around the world are asking IICS and others for wise men and women—scholars--to come teach them.

I am tired of apologizing to university officials in Beijing and Moscow, and Budapest and Prague and Hanoi and other cities around the world that we cannot find enough wise men and women who will come teach them.

For several years we have been praying for 100 wise men and women, scholars with academic credentials, a bold band of the best and the brightest minds in Christendom, the most dedicated and selfless academicians with a passion to see God glorified in university classrooms around the world.

¹ Charles Malik, *A Christian Critique of the University* (Downers Grove: InterVarsity Press, 1982), 100-101.

² Charles Malik, *The Two Tasks* (Westchester, Illinois: Crossways Books), 26.

³ Bible Knowledge Commentary, After he led the believers out of the synagogue **he taught daily in the lecture hall of Tyrannus**. Apparently Tyrannus made his lecture hall available to traveling teachers. One Greek manuscript adds that the school was available from 11 A.M. to 4 P.M., when most people would have their noon meal and an afternoon Asiesta." This tradition is probably correct. The rest of each day Paul worked with his own hands (20:34).

19:10. Paul ministered in Ephesus **for two years**. But according to Acts 20:31, he was there for three years. Since it was customary to count part of a unit of time as a whole, his ministry was actually between two and three years.

So effective was this work that the gospel emanated throughout **the province of Asia**, on the west coast of modern-day Turkey. During this time the churches at Colosse, Laodicea, and Hierapolis were founded (Col. 4:13). Some believe all seven churches of Revelation 2-3 were started at this time, but this cannot be asserted dogmatically.

⁴ **7.14 scolhv, h'' f:** a building where teachers and students met for study and discussion - >lecture hall, school.' kaqÆ hJmevran dialegovmeno" ejn th/^ scolh/^ Turavnnou >every day he held discussions in the lecture hall of Tyrannus' Ac 19.9. In Ac 19.9 it is better to use a translation such as >lecture hall' rather than >school,' since one does not wish to give the impression of the typical classroom situation characteristic of present-day schools. One may translate the relevant context of Ac 19.9 as >every day Paul discussed with people in the lecture hall which belonged to Tyrannus' or >...in a hall where Tyrannus often taught' or >...lectured.'

⁵ Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985, [Online] Available: Logos Library System.

⁶ Quoted by Paul Marshall, *Heaven Is Not My Home* (Nashville: Word, 1998), p. 78.

⁷ Quoted by Wayne Martindale and Jerry Root, *The Quotable Lewis* (Wheaton: Tyndale, 1989), p. 192.

⁸ Hooper, Walter and Roger Lancelyn Green *C. S. Lewis: A Biography* (revised ed.) (London: HarperCollins, 2002), p. 304.

⁹ Malik, *The Two Tasks*, 31-32

¹⁰ Charles Malik, *The Two Tasks*, 34.

¹¹ Charles Malik, *The Two Tasks* (Westchester, Illinois: Crossways Books), 26.