

ministerial formation (Part 2) and the qualities of a virtuous life (Part 3: intellectual, spiritual, and character formation), and closes with the formation of the practices of ministry (Part 4: the practitioner: liturgist, pastor, guide, missionary, administrator, leader). The main strength of this virtue-ethical perspective is the natural way it fits into human life and, above all, the individual life as enveloped in communal life. On top of that, it also fits the mindset of the apostle Paul and other New Testament authors. However, Goodliff's effort to balance 'virtue ethics (...) primarily derived from Aristotle' with the beginning and ending of salvation history (creation, eschaton) is rather weak, and unnecessary, I think (pp. 42–43, 56–69). But, by all means, I advise pastors to delve into this fine book on the art of ministry (Aristotelian *technè*).

David W. Gill (ed.), *Should God Get Tenure? Essays on Religion and Higher Education* (Eugene, Oregon: Wipf and Stock, 2020), 262 pages. ISBN: 978172526549313.

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<https://doi.org/10.25782/jrebs.v21i1.709>

This provocatively titled collection of essays addresses the reality that, during the twentieth century, theological and religious perspectives 'have been marginalised, if not utterly excluded' (p. 2) in the sphere of higher education. In this short volume the thesis is promoted that theology and religion ought to occupy a central and not peripheral place in the university and college. Stand-out chapters address the following:

A fascinating discussion on the nature of professorship, which espouses the concept of professorial 'enabling' through which students may arrive at open-minded and carefully reasoned positions of their own.

The presentation of an holistic vision, in keeping with Christian identity, for the notion of academic excellence, which sits in contrast to the view that associates such excellence with attendance at, or placement in, prestigious institutions.

The question of intellectual culture is addressed in a chapter which posits the argument that there are three such cultures in modern America (representative of the Western world): science, humanities, and religion. The deduction here is that education should restore religion into the public sphere as a legitimate conversation partner, in an age which has seen it relegated to the realm of private opinion.

A significant chapter on religious toleration and human rights sets out a classical definition of tolerance, in contradiction to the popular understanding of this today, and shows how true tolerance undergirds the handling of difference in any civilised society. This essay finds support in another on the question of evangelical civility and academic calling. Here the author advocates a linkage between civility and conviction — making our defence ‘with gentleness and reverence’ (I Peter 3:15 ff.) — and applies these appositely to the context of academic debate.

The editor’s chapter on ethics with and without God, makes a compelling case for the inclusion of the religious and/or Christian perspective in thinking about moral judgements.

These essays will resonate with many who teach in the general context of higher education and the specific setting of the theological college. The concerns articulated in this collection are precisely those with which educators constantly struggle. Some of these themes are addressed elsewhere, for example, Mark Noll’s (1994) *The Scandal of the Evangelical Mind*; more recently, D. A. Carson’s (2013) work, *The Intolerance of Tolerance*; and George Marsden’s (2018) *Religion and American Culture*. However, the strength of this book is that the orientation is towards those who teach and study in higher education, the themes are interrelated and freshly articulated, and the invitation to self-critical reflection for teachers and institutions alike is compelling. The basic premise of the book (that God should get tenure!) is, on the whole, successfully argued. These essays mark an important juncture in an ongoing discussion about the role of faith in Western intellectual culture.