



Integration of Faith & Learning

Faculty Guide

Integrating faith and learning
is vital to

2025 – 2026

Jessup's Mission

In partnership with the church,
the purpose of Jessup University
is to educate transformational leaders
for the glory of God.

JESSUP
UNIVERSITY

Welcome Faculty!

In this Guide

1. The Gospel Worldview
2. Integration of Faith & Learning
3. Multi-Dimensional Faith & Learning Integration
4. Application in your Discipline
5. Examples of Faith & Learning Integration
6. Self-Reflection Questions
7. Self-Assessment Rubric
8. Resources for Faculty

Here at Jessup, we define the integration of faith and learning as the intentional and authentic assimilation of Christian beliefs and practices into the learning process across all academic

disciplines. The integration of faith and learning begins and ends with the gospel, the good news that the God who created the heavens and the earth has not abandoned us but has come to us and invites us to live radically new lives in His Kingdom. This Gospel Worldview, drawn from the Biblical metanarrative, provides a redemptive framework and common language for all we do and teach. As an institution of Christ-centered higher education, Jessup integrates the Gospel Worldview with a learning process aimed at spiritual and academic formation: the holistic development of students' hearts, minds, and strengths. Jessup cannot do this without your passion and expertise!

About This Guide

This guide was designed by Jessup's Integration of Faith and Learning (IFL) Committee (jessup.edu/ifl) to aid you through the ongoing process of integrating faith and learning in your respective disciplines and courses. It provides a framework and a starting point. Your IFL Committee looks forward to partnering with you to consider how to continue this important work on our campuses and beyond.

Thank you for the crucial role you serve in fulfilling Jessup's mission!

1. The Gospel Worldview



Creation

While the story of creation shapes our understanding of human origins and purpose, the act of creation is first and foremost about God. Out of the darkness and chaos, God spoke light. Where there was formlessness and void, God spoke form and design. The act of creation introduces us to a wise, artistic God and invites us to worship and align our lives with this Creator God. The story of creation also has so much to teach us about what it means to be human. Apart from all other creatures, humanity is created in the image of God (Gen 1:26-27), endowed with worth, value, and purpose.

Conflict

Conflict captures the reality of the fallen world east of Eden. We are a people and a world in conflict - with God, each other, and ourselves (Gen 3:14-19). Death, murder, war, deceit, disease, exploitation, and injustice abound. The news that fills our screens shouts the brokenness of humanity. The story of God helps us make sense of the reality of sin and brokenness in our world. In grace and love, God created a good world for humanity to flourish within, but humanity rebelled against God, severely altering their relationship with the creator of all things.



Covenant

Through the family of Abraham (Gen. 12:1-3), God's redemptive purposes for the world begin to be realized. The covenant between God and his people was intended to restore that which was lost and distorted in conflict and to rescue and redeem humanity. This part of the story reflects God's commitment to rescue and restore his people and world.

Christ

The climax of the gospel story is the birth, ministry, death, resurrection, and ascension of Jesus. It is through Jesus that God's kingdom promises are fulfilled—which means hope for "broken mirrors" and corrupted "co-rulers." Jesus is the true King worthy of our exclusive allegiance (Col 1:15-20). Through Jesus' self-sacrificial love, God's glory is most accurately displayed. Jesus is also our model, showing us what it means to be truly human.



Church

This is the part of the story in which we currently live. We live in a time between the resurrection and return of Jesus. While the "conflict" is still a reality, we don't face our own brokenness and the world's brokenness without hope. We live after the cross and resurrection! We have been invited into the story to partner with God and spread the good news of Jesus throughout the world (Matt. 16: 17-19).

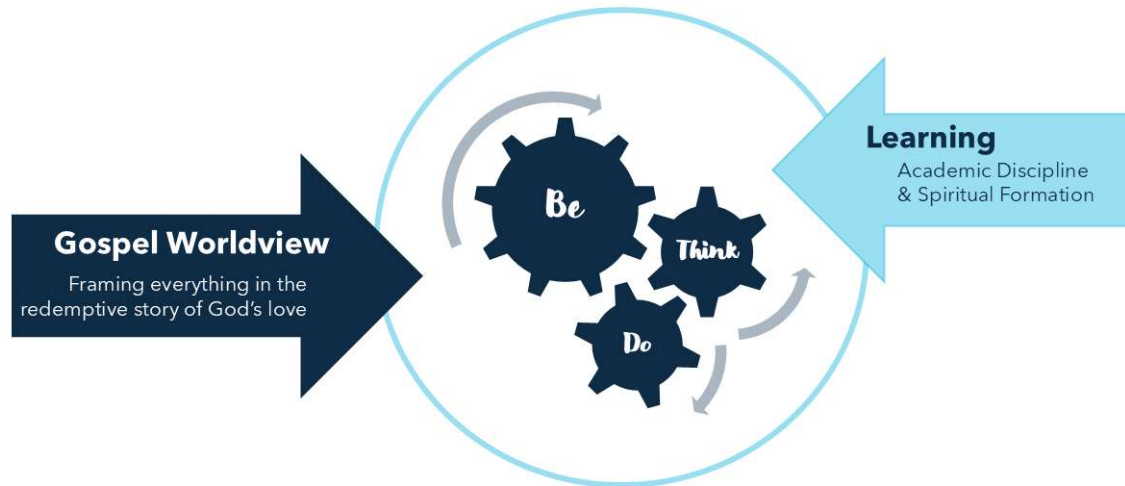
Consummation

This act is the culmination of God's wonderful story of the redemption of humanity through Jesus Christ. In this final act, we look forward to a time when God will complete this work of redemption and restore all things. For humanity, this future hope is called "the resurrection of our bodies" (Phil. 3:10-11; 1 Cor. 15). For the rest of creation, this future hope is called "new creation" or "liberation" (Is. 66:22; Rom. 8:19-25; Rev. 21:1, 5). The old will pass away, and the new things will come. Christ, the lamb that was slain, will reign upon the throne with justice and grace, and his people, resurrected to never die again, will once again steward God's creation.



2. Integration of Faith and Learning

We desire students to graduate Jessup knowing the redemptive story of God's love and equipped to lead with excellence in their chosen field. To do this requires the intentional and authentic assimilation of Christian beliefs and practices into the learning process across all academic disciplines. The Gospel Worldview frames all of life within the story of God's redemptive work in Jesus Christ. Integrated into the learning process, the Gospel Worldview shapes the spiritual and academic formation of students' hearts, minds, and strengths. **This is the integration of faith and learning.**



Be

The goal is for students to form the character of Christ deep within: to form a heart *for* Christ and the heart *of* Christ. This involves training and forming students to personally relate to God, His created order, others, human discoveries and cultural productions as Christ Himself would relate to each. *Here, you help students connect to the Gospel Worldview personally.* How can you create learning environments and discipline-specific formative opportunities to nurture these characteristics in your students' hearts?

Think

The goal is for students to develop the mind of Christ in how they engage the world and others in their academic discipline. *Here, you help students cognitively connect the Gospel Worldview to their academic discipline.* How can you challenge and help students to think like Christ regarding their discipline's epistemologies and scholarly perspectives?

Do

Building on forming the character and mind of Christ, the goal is for students to emulate the life of Christ through wise, sacrificial and ethical living, both personally and professionally. *Here, you help students practically connect the Gospel Worldview to their creative work and activities.* How can you equip students to engage in their professional and personal lives in a way that reflects the life of Christ?

3. Multi-Dimensional Integration

Faith and Learning integration occurs in multiple dimensions of the learning experience. Three main dimensions to consider are: personal, learning environment, and curricular. *How and where can you integrate faith into the multidimensional learning experience, both in person and online?*

Personal

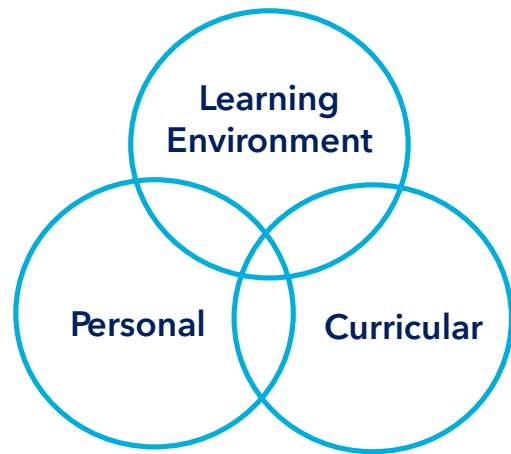
Authentically modeling the heart, mind, and life of Christ in your courses and interactions with students. This includes honestly sharing your personal faith journey and humbly engaging with students in their faith journeys.

Learning Environment

Intentionally integrating faith into learning spaces. This can include prayer before class or in weekly online announcements, sharing a devotional thought or scripture reading, and creating space for students to reflect on their spiritual journey in class time and in online discussion spaces.

Curricular

Strategically connecting the heart, mind, and life of Christ to your academic discipline. This can include integrating faith into your course content through in-course activities, discussion questions, and reflection papers.



Multi-Dimensional Faith Integration

Online Considerations

The widely used Community of Inquiry (CoI) Model for online teaching (Garrison, et al., 1999) dovetails with the three dimensions of faith integration noted above. In the CoI, instructors focus on cultivating three arenas of presence. We believe that these arenas can also be applied toward faith integration:

- 1. Teaching presence: (Personal)** acting as a visible Christian role model in terms of attitude and experience. This can include providing direction, communication, and learning facilitation that is compassionate and gracious, but also timely, consistent, and concerned for student development;
- 2. Social presence: (Learning environment)** building a caring community in the tone and content of your announcements, discussions, and synchronous sessions. This can include creating space to discuss our faith journeys and spiritual topics, for prayer and personal faith connections via email, discussion, and Zoom office hours;
- 3. Cognitive presence: (Curricular)** bringing in components of faith integration at the content level and via announcements, discussion replies, assignment feedback, and sync sessions. This can include fostering critical thinking that spurs students to cognitively integrate a Christian perspective with the course material and to consider how course content connects to real-world applications of the Gospel Worldview.

4. Application in your Discipline



God as our Creator, the Imago Dei, and Creation Care

How can *your discipline* help students:

- **BE:** Grow in their understanding and worship of God? Grow in reflecting the character of God?
- **THINK:** Possess God's vision for his creation and all of humanity?
- **DO:** Work towards responsible creation care?



The Reality of the World's Brokenness

How can *your discipline* help students:

- **BE:** Become more aware of their own brokenness? See and empathize with the "least of these"?
- **THINK:** Examine human brokenness: how is God's character improperly reflected and how human "rule" is improperly carried out in their career or field of study?
- **DO:** Confront worldwide brokenness?



God's Faithfulness and Commitment to Restore

How can *your discipline* help students:

- **BE:** Be reflections of God's faithfulness and restoration?
- **THINK:** Understand God's loving-kindness and faithfulness to his covenant with humanity and the world?
- **DO:** Provide healing and restoration to the brokenness that plagues all people and the whole world?



Jesus as our Salvation and Model

How can *your discipline* help students:

- **BE:** Develop Christ-like, sacrificial love and to “be imitators of God, as beloved children; and walk in love, just as Christ also loved you, and gave Himself up for us” (Eph. 5:1-2)?
- **THINK:** Consider what it means to be “like Jesus” in my field of study or career?
- **DO:** Use their degree to creatively make Jesus’ healing and restoring love known throughout the world?



Partnering with God to Spread the Good News

How can *your discipline* help students:

- **BE:** Relate to the “already/not-yet” tension of the gospel story?
- **THINK:** Better see truth/reality? Imagine how to partner with God in his redemptive work in my field of study?
- **DO:** Define success both professionally and personally?



Final Restoration of All Things

How can *your discipline* help students:

- **BE:** Find their place in God’s story?
- **THINK:** Develop a larger vision of the telos or goal of history. Consider your discipline in light of the hope of Christ’s return and the restoration of all things?
- **DO:** Provide the world today with a “sneak peek” of the new creation and restoration of all things?

5. Examples of Faith and Learning Integration

Below are examples from some of your IFL Committee members to encourage and inspire you to consider the different ways that you might apply the various concepts in this guide to your discipline.



Digital Communication, Art & Design

Paul Robins

In Digital Communication, Art & Design classes, students are encouraged to see their talents and their work through the lens of God's Cultural Mandate. One of our foundational classes (Art 101, The Creative Christian) starts where the Bible does—God is a creator and therefore "creative." We are made in His image, so creativity is at the core of who we are. That divine creativity is revisited in our classes over and over through the topics we explore and the art we create. At the heart of most DCAD classes is Storytelling, which opens the door to the Gospel story in so many ways. Example: We talk about the fact that complex characters in story—real characters—are often conflicted. There's a disconnect between who they wish to be and who they really are; between what they desire and what they need. That is, of course, the condition of man that Paul describes in Romans 7.



History

Abbey Feely

My goal is to apprentice students into the ways of a historian: to think like a historian and to do the work historians do. As Christian historian, I am apprenticing students to follow Jesus in this work and in our current moment. **BE:** I aim to develop a sense of humility (Christ) and curiosity in the face of the diversity of the historical human experience (Creation) and epistemological complexity of the historical record (Conflict). I also choose to focus on historical topics that inspire an awareness of and reverence for God (Creation) working through the church throughout history (Church). **THINK:** Our course content reveals the brokenness in the world due to sin, resulting in widespread injustice and oppression documented throughout history (Conflict). We also examine various historical and contemporary philosophies (Conflict) that have shaped histories and cultures and evaluate them in light of a Christian perspective (Consummation). **DO:** As a Christian scholar, I teach students to locate the primary sources and histories of how the Church and Christians have attempted to address and ameliorate this injustice and brokenness throughout history (Church). I am training Christian scholars who can ask critical historical questions of interest to the church and who contribute redemptive perspectives to the historical conversations that ultimately shape our contemporary culture (Church/Consummation).



Theology & Biblical Studies

Mark Moore

Integrating faith and learning seems straightforward in theology and biblical studies, but intention and a clear plan are still needed. The various dimensions of faith integration help here. For the **personal dimension**, I often share insights and struggles from my faith journey with the students. I also consider how I model Christ to the students inside and outside of class. In the **learning environment dimension**, I begin most classes with a Scripture reading or prayer to encourage the students to think of ways to apply the Scriptures to their lives. I also take some moments to have students practice times of quiet reflection. For the **curricular dimension**, I assign projects that walk students through various spiritual disciplines, discussion questions that encourage the students to think deeply about faith and the academic content, papers that allow the students to interpret and reflect on Scripture, and other assignments that help the students apply biblical principles to their various areas of study and lives.



Theatre

Jennifer Blair

When I arrived as a faculty member at Jessup in 2013, I got asked, "How do you integrate faith and learning?" The question over the years became an increasing irritant. Why, I wondered, would you have to integrate something which is, by nature, integrated? We first know God as Creator. There is nothing we can learn about creating that does not mirror the work of the master artist. A few years later, I embraced the question, the defensiveness I felt when asked, and kept inviting myself to discover where my faith, understanding of the art form, and teaching had disintegrated. Where had sin taken its toll on the art form, traditional approaches to teaching theatre, or in my own self? The question and counter question has kept me ever-curious and willing to surrender to necessary changes of myself, the art form, and the students that I serve.



Psychology

Richard Mullis

In Psychology, we seek to develop the whole person, what the Scriptures call the 'heart'. Human hearts are complex, and involve training and forming our feeling(s), (i.e. cultivating our passions), our thinking, and our doing (i.e. our will). In Psychology, while we strive to understand human nature from a biological, psychological, and social perspective, we know Biblical writers thought all of these approaches were also inherently 'spiritual' as well. Hence, we often refer to a bio-psycho-social-spiritual (i.e. wholistic) approach to the integration of faith and learning. We explore psychological theories and concepts in light of the 6 broad themes of the **Gospel worldview** while keeping in mind the thinking, feeling and doing elements seen elsewhere in this IFL faculty guide. For example, we teach students to think critically about the content of their different courses, (e.g. stages of human development, or abnormal psychology), and invite students to: 1) Be Thinking: critically examine their own developmental histories and issues in light of course content; 2) Be Feeling: uncover with God and safe others their feelings, so they can be known and loved in their unique story; 3) Be Doing: consider integrative Biblical and psychological interventions (i.e. treatments, resources) from God, others, the medical and psychological sciences, etc. that may be helpful in their pursuit of wholistic spiritual formation. 4) Be Praying: connecting with God about how to open to God's grace, and to implement the transformative realities involved in these learning exercises as we prepare for fieldwork experiences, and personal and professional development; and 5) Be Re-Assessing: sifting through the previous steps for what's missing, and what next steps, processes and/or people to engage as we pursue becoming more fully alive in Jesus and in His Kingdom community. We strive to use the bio-psycho-social-spiritual (i.e. wholistic) approach, and the 6C's summary of the **Gospel worldview**, as ways to expand, not limit, our understanding of psychology.



Leadership

Marilyn Williams

BE: In Christian leadership, we aim to develop students with the humility and wisdom of Christ, living and working for the glory of God and his kingdom come. As transformational leaders in this world, we seek to inspire reverence and wonder in our leadership students that reflects the majesty and ingenuity God the Creator (Creation). Additionally, we train our up-and-coming Christian leaders to be committed to holiness and the pursuit of what is good and lovely in the face of a fallen and broken world (Conflict), through integrity, accountability, self-awareness and purity. **THINK:** Course content always includes the ongoing teaching and reflection of God's faithful leadership (Covenant) to redeem the world through Christ the Lord (Christ), and how God calls Christian leaders to join his redemptive work in every context. This includes the critical discussion of how local and global churches have historically and currently join God's redemptive mission in the world, including addressing injustice and brokenness in the world for the well-being of God's creation. **DO:** We equip students to partner with the local and universal church, both here and abroad (Church), to shape our contemporary culture and generation for God's kingdom come (Consummation). We inspire and train leadership students to lead for the glory of God and the good of neighbor. In the Gospel Worldview course, I have found Dr. Moore and Dr. Timm's book, *A Thoughtful Gospel*, as an effective book review to help students to solidify what they have learned over the semester, think more critically, and personalize the course content more deeply than classroom lectures allow.



Sociology

Bo Cassell

In the Intro to Sociology class, I look for overlaps with the course content and the Gospel worldview. For example, there is a topic called "the Presentation of Self in Everyday Life." In small group social interactions, people perform "impression management," in order to guide how others will think of them; we are consciously and unconsciously trying to manage the impression that others have of us. Others in the group will try to assist us. In other words, in a group conversation, our friends will ignore our verbal miscues, the clearing of our throat, the gesture of wiping underneath our nose when it itches. I ask the students to discuss what kind of person they are trying to present to others (with their speech, actions, and clothing), and how it would feel if others rejected that image, or pointed out our flaws in public. To connect the **Gospel worldview**, I ask them why we do all this impression management work, how much of this work is designed to prevent each other from embarrassment. And then we talk about how each of us has a self that is worth preserving, worth keeping from embarrassment or ridicule in social settings. We talk about how our daily rituals of the presentation of self are connected to being created in the image of God, which gives us an image worthy of honor and defense from shame.

6. Self-Reflection Questions

The Gospel Worldview

- Can I articulate the connection between my discipline and the six acts of the Gospel Worldview?

Learning

Aimed at Academic Discipline and Spiritual Formation

Be:

- What would it look like to nurture a heart *for* Christ and the heart *of* Christ in my students?
- What does it look like to be a follower of Christ in my discipline?

Think:

- How can I help my students develop the mind of Christ?
- What does it look like to think Christianly in my discipline?

Do:

- What would it look like to help my students engage in my discipline and profession in a way that reflects Christ?

Multi-Dimensional

Integration of Faith and Learning

Personal:

- How can I model the heart, mind, and life of Christ in my course and interactions with students?
- How can I share my personal faith journey and humbly engage with students in their faith journeys?
- How can I help students locate themselves within the Gospel story and articulate how the Gospel story guides their personal life and professional calling?

Learning Environment:

- How can I integrate faith into my classroom spaces and the learning environments that I create, both in-person and online?
- How can I create space for students to reflect on their spiritual journey?

Curricular:

- How can faith integration shape my overall course design?
- What course content and activities can I create to challenge students to think like Christ in my discipline?
- How can I practically connect the Gospel Worldview to the creative work, assignments, and activities in my course?

7. Self-Assessment Rubric

	4 Exceptional	3 Effective	2 Acceptable	1 Minimal
Gospel Worldview	Gospel Worldview is intentionally connected with course content and activities and analyzed with greater depth and clarity. Students can clearly articulate how the Gospel story guides their personal life and professional calling.	Gospel Worldview is intentionally connected with course content and activities. Students can articulate how the Gospel story guides their personal life and professional calling.	Gospel Worldview is sufficiently connected with course content. Students can understand how the Gospel story guides their personal life and professional calling.	Gospel Worldview is minimally connected with course content and activities. Students are unclear how the Gospel story guides their personal life and professional calling.
Learning Aimed at Academic Discipline & Spiritual Formation	Students have weekly opportunities to develop the character and mind of Christ and practice discipline specific work in a way that reflects Christ.	Students have consistent opportunities to develop the character and mind of Christ and practice discipline specific work in a way that reflects Christ.	Students have some opportunities to develop the character and mind of Christ and practice discipline specific work in a way that reflects Christ.	Students have minimal opportunities to develop the character and mind of Christ and practice discipline specific work in a way that reflects Christ.
Multi-Dimensional Integration Personal and Learning Environment	The personal faith of the instructor is authentically and spontaneously assimilated into all dimensions of the learning process and students are empowered to integrate their personal faith with class content and activities.	The personal faith of the instructor is authentically assimilated into most dimensions of the learning process and students are encouraged to integrate their personal faith with class content and activities.	The personal faith of the instructor is assimilated into some dimensions of the learning process and students somewhat integrate their personal faith with class content and activities.	The personal faith of the instructor is minimally assimilated into some dimensions of the learning process and students rarely integrate their personal faith with class content and activities.
Multi-Dimensional Integration Curricular	Christian beliefs and practices are intentionally and exceptionally assimilated into core dimensions of the learning process particularly course objectives and course assignments.	Christian beliefs and practices are intentionally assimilated into core dimensions of the learning process particularly course objectives and course assignments.	Christian beliefs and practices are assimilated into some core dimensions of the learning process either course objectives or course assignments but not both.	Christian beliefs and practices are minimally assimilated into some dimensions of the learning process but are not reflected in core dimensions.



8. Resources for Faculty

Throughout the academic year, the IFL Committee offers the following resources for faculty:

Faith Chats

Each semester, the IFL committee invites faculty to gather together for a lunch to learn and inspire each other to deepen their understanding and practice of faith integration.

Spring Theology Lecture - Faculty Session

In coordination with the School of Theology and Leadership's annual Spring Lecture, the IFL committee invites faculty to gather together for a special session focused on faith and learning led by the guest lecturer.

Training & Coaching

Training sessions are offered for new and existing faculty to review the materials in this guide and empower faculty to more creatively integrate faith into their courses. Faculty can also meet with a faculty mentor and brainstorm creative ways to integrate faith in all facets of the learning process.

Suggested Resources

Cloud, H., & Townsend, J. (2001). *How people grow: What the Bible reveals about personal growth*. Zondervan.

Moore, M. & Timms, D. (2023) *A thoughtful gospel: Living out God's story today*.

Ostrander, R. (2012). *Why college matters to God : an introduction to the Christian college* (Revised edition). Abilene Christian University.

Schuurman, D. (2016) "Approaches to Christian education: From elusive towards a larger and deeper approach", *Pro Rege*: Vol. 44: No. 3, 14 - 20.

Smith, D.I., & Smith J.K.A. (2011). *Teaching and Christian practices: Reshaping faith and learning*. Erdmans.

Contact us for more information at ifl@jessup.edu or feel free to reach out to any member of the committee (jessup.edu/ifl) to learn more about how they integrate faith in their discipline.