Christian Education: Partners with Purpose

The Three-Legged Stool

Farmers used to milk cows by hand, sitting on a three-legged stool which enabled them to get close to their work and milk. This image well demonstrates the partnership of the home, church, and school in the Christian education of covenant children. There is an undeniable biblical basis for the priority of the home in Christian education. Deuteronomy 6:7-9, 20-25, the Lord assigns to parents the task of teaching (nurturing) children the precepts of the Lord. The rest of Scripture confirms that such nurture is at the heart of parental (or parental) duty. Proverbs reminds children to heed their parents’ instruction, to learn wisdom from their lips, and to honor them by maintaining a holy and blameless life (Prov. 1:8-9, 3:1-4, 10). Few would argue that Paul limits to fathers his exhortation not to provoke children to anger, but to bring them up in the Lord (Eph. 6:4). Mothers nurture children in partnership—parents—a legitimate extension of the biblical metaphor. Sometimes, parents are not limited to parents alone, but the responsibility for overseeing this task remains with parents. We read of guardians who brought up the children of their charge (Num. 11.12, Isa. 49:23, 2 Kings 10.15, Est. 27). Priests and Levites also supplied instruction from the Scriptures. The church may legitimately view education by people other than parents as an extension of parental authority. Christian schools at every level function in this pattern, in partnership with the home.

The institutional church and the Christian school

More unclear in our generation is the relationship of the institutional church to the Christian school. We may identify two prominent models of partnership and parenting: Parochial Christian schools are owned, governed, and funded by the church—such as Catholic and Lutheran schools. This is the model that integrates a Christian school into its ministry. Parental Christian schools are owned and governed by a group of parents. Such schools maintain a common faith commitment, sharing a common instructional program, and receive from the church encouragement, prayer support, and in some cases, funding.

Funding may present today’s greatest challenge among those whose Christian schools are successful in working in partnership with the home and understanding the spheres of cultural activity. This “sphere sovereignty” viewpoint, perhaps better called “sphere differentiation,” indicates that no human activity is an authority and should possess its own unique sphere of operation, domain, and calling.

As many Reformed Christian schools face enrollment decline, rising costs, and increased educational alternatives, the search for survival is underway. The 2005 Christian Reformed Church synod reviewed a study report that articulated a biblical, theological, educational, and institutional mandate for Christian schools, and explained the responsibility of a congregation in relation to its promise to baptize (see Agenda for Synod 2005 [Grand Rapids: CRC Publications, 2005], pp. 352-481). Many would find this material informative, instructive, and thought-provoking.

This component of congregational financial responsibility reflects in part a recent inversion of the congregation’s promoting, at baptism, to help care for the child’s instruction in the faith. It is clear the church has become very effective in weakening the historic distinction between church and school in terms of organization and funding, and since the current financial crisis has become the warrant for including Christian school tuition costs within a congregation’s annual budget.

Another part of the justification for the church’s budgetary support of Christian schools is the new concept of the school as a religious institution that schools belong to the institutional church’s mission. Rather than view evangelism and discipleship as separate goals, the study report claims that Christian schools should work with the church to become, in the agency that the church uses to teach its children what discipleship means, what faith in Christ has to do with the world, and what following the Lord will extend his rule in the world means” (p. 413). Here is a clear shift in perspective: the school is now viewed as part of the church’s ministry to the world.

Food for thought

First, we must consider how easily the amalgamation of church and school jeopardize the function of the home as anchor and of the parents as authority. It is easy to regard school officials and educational programs as a source of church-based communitarian funding of Christian schools, of personal sacrifice for and self-worth, and of commitment to common goals of Christian education at every level.

Second, we must admit how easily the amalgamation of church and school can compromise the unique calling of the church to administer the means of grace for discipling the nations. Christian parents disciple their children as they nurture them in the Lord, and this discipling is extended to Christian schools as a place where the church needs to disciple covenant students. So the institutional church is not the sole agent to engage in the task of discipling. The health and effectiveness of Christian schools directly affect the institutional church. Nevertheless, the school constitutes a domain from which the organized church’s institutional blending jeopardizes the church’s attention to her unique responsibility in the world. We must avoid identifying life’s organic and theosociological nature of the church’s organizational relationships, so that the responsibilities of those called to lead in differing arenas may be properly protected and cultivated.

Finally, we must be alert to how easily the amalgamation of church and school can reduce the institutional role of the school called to serve the kingdom beyond church boundaries. Some restrict the kingdom of Christ’s rule to the institutional church. Incorporating the Christian school within the church’s ministry would allow this institution as part of Christ’s kingdom, with the unintended consequence of expanding involvement of the church’s churchly purpose in the public sphere, its public purpose, its academic standards, and educational policy.

Far better to recognize a biblically distributed function of Christ’s authority over His disciples in every sphere of life, only in this way can the home be home, the church be church, and the school be school.

Conclusion

Mid-America Christian Education offers an accredited Master of Theological Studies degree for those unsure about what the Lord would have them serve. A number of Christian educators have been equipped by this degree program to enter the Christian education workplace. The course content is in many ways identical to that for the Master of Divinity degree, but M.T.S. students may specialize in either biblical studies or educational studies. The course of study can be useful for continuing education purposes, providing biblical and theological knowledge to supplement graduate work already completed.

For the sake of the church of Christ, Christian education must prosper through the support of God’s people in maintaining its calling to serve the people of God’s re-creation and salvation in every part of the world. To that end, Mid-America offers whatever assistance possible, as partners in service to the Lord Jesus Christ and his church.

Reformatted Pathways | VOL 27 | NUMBER 3 | February 009
Christian Education: For Turning Faith into Living

In order to survive and thrive, Christian education needs a theologically healthy vision accessible to teachers, parents, and Board members—a vision not to merely define who we are ourselves! The source of such a vision is a clear defense of the biblical necessity of Christian education; the goal of such a vision is the serviceability of Christian education to Christian holiness. To this agenda we now turn.

The Christian faith for the Christian mind

No more suitable combination of terms relevant to our subject can be found than the combination between "faith" and "mind." Each Lord's Day anew we are summoned and empowered by the gospel to love the Lord our God with all our heart, soul, mind, and strength (Matt. 22:37). We remember the connection between” faith and mind, “for "Do not conform to the world, but be transformed by the renewing of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect" (Rom. 12:2, ESV). Personal transformation is the route toward moral discernment. The transformed heart must guide the renewed head, or the head without the heart and hands yields a spiritual enthusiasm that is all fire with no light. The head disconnected from the heart and hands yields a religious intellectualism that is hotly committed to an orthodoxy severed from personal spirituality and informed morality. And hands not moved by the renewed mind ground the transformed heart tend always to self-deception.

It is not superfluous to pause in defense of the twofold use of the article in the heading above: "the Christian faith for the Christian mind." For purposes of cultivating a vision for Christian education, we confess "the" Christian faith—not a particular variety of generic "Christianity" available in today's religious marketplace, not some subcultural version of the Christian religion, not even some sectarian reduction saturated with comfortable jargon that helps us mark those who are not on "our side." For "the" Christian faith is one unified, whole, integrated, genuinely catholic and ecumenical faith, antithetical to every form of sectarianism.

But the second use of the article is equally essential, "the" Christian mind. It is precisely the biblical doctrines of creation, fall, redemption, and consummation that form the foundation governing the theory and practice of Christian education. Rather than apologizing, we need to confess that "the" biblical doctrine of creation exists, that "the" biblical doctrine of sin (its origin, scope, nature, and divine response) exists, and so forth. Nothing cripples the theory and practice of Christian education like heterodoxy. Nothing preserves Christian education so thoroughly and quickly as doctrinal and intellectual ambiguity, confusion, and pluralism.

Having argued that genuine biblical (i.e., Reformed) catholic doctrine is fundamental to healthy Christian education, faithfulness to the warning that we must not subvert Christian education at its core. Sectarianism means reducing the breadth of the Christian gospel, isolating features of its orthodoxy and giving them imbalanced emphasis. Perhaps this has led some to dismiss Christian education as a desperate attempt to protect a subculture from encountering realities of life. To be sure, students of various ages and experiences have differing capacities for applying Christian education to life. But that this should be among the ultimate goals of Christian education seems incontrovertible. If that is so, how can genuine Christian education avoid such encounters, when appropriate, in the context of accompanied engagement and evaluation?

Presupposed in our apologetic for Christian education is the capacity for the Christian mind to be formed by a faith-directed study of the arts and sciences. The disciplines of the educational enterprise pose no threat to such education represented by diversity of opinion among Christians concerning the Christian life. May we, in fact, even speak of "the" Christian walk? If Christians disagree among themselves regarding important moral issues, does it thereby negate the possibility of the practice of Christian education?

A number of responses are appropriate. First, we must be clear and cautious when describing the practice of Christian education. Such rhetoric can easily camoflauge what in fact is untruth espoused by people calling themselves "Christian." North American religious features innumerable examples of people advocating as "Christian" one or another eccentricity, one or another evolving package of truths and values. Christian educators need to equip students with a humble certitude of the truth that flowers from personal engagement with the One who is the Way, the Truth, and the Life.

Second, in light of our first consideration, Christian schools will be more effective in training the "Christian faith for the Christian mind" if they fortify every discipline with doctrinal precision saturated with historical consciousness. In this context, "doctrinal" does not mean simply the "right" truths, but truths of any kind. Precise formulation pays attention to definitions, linguistic nuances, and logical coherence. Here again, in contrast to prevailing sentiments in our time, Christian educators and Christian students need not view as something narrow and prosaic either propositions that are in the testimony of Scripture and the church throughout history to that truth as lived in the world. All of which is to say that if "the" Christian faith exists, it necessarily comes to expression in "the" Christian walk. There are such things as Christian marriage, Christian political activity, Christian compassion, Christian justice, Christian stewardship, and the like. In submission to the enduring teachings of Scripture, yet aware of the particularity of our own times and cultures, believers throughout history have given concrete expression in various cultures to the saturation of all area of life by the Christian faith for the Christian mind.

Christian education as Kingdom education

Space does not permit us to rehearse here examples of misleading rhetoric and misdirected ambitions pertaining to the "Kingdom of God." Despite such flaws, we seek enthusiastically to strengthen the bond connecting—the essential serviceability of—Christian education to the kingdom of God. It would be an irony of immense proportion if we were to abandon our robust covenant perspective at the baptismal font or quarantine it to the church parking lot. The font must bear the fruit of faithful discipleship in the world. The classic Reformed liturgy's Form for the Baptism of Infants joins the font to the fruit of distinctive obedience in all of life, especially in the baptismal prayer, where the congregation implores that our baptized children will "live in all righteousness under our only Teacher, King, and High Priest, Jesus Christ; and manfully fight against and overcome sin, the devil, and his whole dominion, to the end that they may eternally praise and magnify" our Trinitian God. Every baptized child is called to—and therefore must be ready for—the full-time kingdom service of obeying the Lord in every area of life, all the time.

So it is that robust, classic, biblical covenant theology leads inevitably and necessarily to providing baptized children with the kind of education in the arts and sciences, in language and philosophy, in every discipline of thought that equips them to live out their baptism in the world, in all of life, with their entire being—heart, soul, mind, and strength. The program provided by God and sealed in baptism provide the child with an identity that must be nurtured, analyzed, and challenged with a view to life aspirations. Therefore the student receiving Christian education is equipped to undertake the obligations entailed in baptism, which entail nothing less than full-edged, wholehearted, this shall be service in sacrifice and submission to King Jesus.
Christian Education: For Turning Faith into Living

In order to survive and thrive, Christian education needs a theologically healthy vision accessible to teachers, parents, and Board members—not to mention to its own students! In this setting, the Church's abortion stance must not be diminished to self-serving interests. The source of such a vision is a clear defense of the biblical necessity of Christian education; the goal of such a vision is the servicability of Christian education to Christian holiness. To this agenda we now turn.

The Christian faith for the Christian mind

No more suitable combination of terms relevant to our subject can be found than the combination of "faith" and "mind." Each Lord's Day anew we are summoned and empowered by the gospel to love the Lord our God with all our heart, soul, mind, and strength (Matt. 22:37) and remind us of the powerful connection between faith, mind, and life. "De ceased to be confounded, but he transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect" (Rom. 12:2, ESV). Personal transformation, the groundwork for a renewed church, is the route toward moral discernment. The transformed heart must guide the renewed head, directing our ethical vision. A head without the heart and hands yields a spiritual enthusiasm that is all fire with no heart. The head disconnected from the heart and hands yields a religious intellectualism that is hotly committed to an orthodoxy severed from personal spirituality and informed morality. And hands not moved by the renewed mind greatly reduce the transformed heart tend always to self-sabotage.

It is not superficial to pause in defense of the twofold use of the article in the heading above: "the Christian faith" and "the Christian mind." For purposes of cultivating a vision for Christian education, we confess "the" Christian faith—not a particular variety of generic "Christianity" available in today's religious marketplace, not some subcultural version of the Christian religion, not even some sectarian reduction saturated with comfortable jargon that helps us mark those who are not on "our side." Far from it, "the" Christian faith is one unified, whole, integrated, genuinely catholic and ecumenical faith, antithetical to every form of sectarianism.

But the second use of the article is equally essential: "the" Christian mind. It is precisely the biblical doctrines of creation, fall, redemption, and consummation that form the foundation governing the theory and practice of Christian education. Rather than being agnostic, we need to confess that "the" biblical doctrine of creation exists, that "the" biblical doctrine of sin (its origin, scope, nature, and divine response) exists, and so forth. Nothing cripples the theory and practice of Christian education like heresy. Nothing preserves Christian education so thoroughly and quickly as doctrinal and intellectual ambiguity, confusion, and pluralism.

Having argued that genuine biblical (i.e., Reformed) biblical doctrine is fundamental to healthy Christian education, fairness demands that we explore the warning that is latent in substituting Christian education at its core. Sectarianism means reducing the breadth of the Christian gospel, isolating features of its theology and giving them imbalanced emphasis. Perhaps this has led some to dismiss Christian education as a desperate attempt to protect a subculture from encountering realities of life. To be sure, students of various ages and experiences have differing capacities for applying Christian education to life. But that this should be among the ultimate goals of Christian education seems inconceivable. If that is so, how can genuine Christian education avoid such encounters, when appropriate, in the context of accompanied engagement and evaluation?

Presupposed in our apologetic for Christian education is the capacity for the Christian mind to be formed by a faith-directed study of the arts and sciences. The disciplines of the educational enterprise pose no threat to such education represented by diversity of opinion among Christians concerning the Christian education. May we, in fact, even speak of "the" Christian education? If Christians disagree among themselves regarding important moral issues, does not this apply to the specific and the practice of Christian education?

A number of responses are appropriate. First, we must be clear and cautious when describing the Christian mind. Many Christians are not familiar with a systematic theology (the goal of systematic theology is to give a complete, harmonious, logical, and cogent account of the Christian faith) and are not as familiar with the discipline of systematic theology as they are with the discipline of science. Second, in light of our first consideration, Christian schools will be more effective in "turning faith into living" if they train students to walk in the Christian faith if they apply the discipline of systematic theology. This discipline of systematic theology enables us to think the Christian faith in light of interpretations of Scripture and the church throughout history to that truth as lived in the world. And we don't mean "Christian faith" as a private or personal issue.

Several lines later, Machen added these

Mr. Brian Buckles, Mid-America’s first MTS (2005) who has taught for six years and is in his fourth year as history teacher (World History, US History, Government) at Southwest Minnesota Christian High School in Edgerton, MN.


The Christian mind for the Christian walk

What then, should be the goal of Christian education? Why have Christian education at all?

We again appeal to Paul, who combines the nature, authority, and function of Scripture: "All Scripture is inspired by God and is profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work" (2 Tim. 3:16-17, ESV). This goal of Scripture speaks of personal competence for living as God’s servant in every area of life. The goal is holiness shown in good works, an integrated lifestyle aiming at the glory of God, rooted in true faith, and compelling with God’s precepts. This was humanity’s created purpose—to glorify God and enjoy Him forever, to live all of life before God’s face in true knowledge, righteousness, and holiness. To this creational design and purpose those who believe in Christ have been restored and recommissioned. As Herman Bavinck put it, this consists of "true purity in organic relation with thorough knowledge and genuine culture."

Another Reformed Christian educator theorized the aims of Christian education as "the forming of men into an independent personality serving God according to His word, able and willing to employ all his God-given talents to the honor of God and the performance of all those duties, that is to say, for the discipline of those moral and intellectual creatures, in every area of life in which man is placed by God." (J. Waterink, Basic Concepts in Christian Pedagogy, p. 41.)

Once again, however, the realities of contemporary life compel us to acknowledge the different cultures to the saturation of every area of life. The claim that Christian education is equivalent to the Kingdom of God is well-supported by historical examples of Christian education as an instrument for Christian creative protest. For the Kingdom of God requires a different worldview. If it is not, the Kingdom of God is not being realized. If it is, then the Kingdom will be realized in the culture for which it is the model.

Reformed Pathways 3

Reformed Pathways 2

Reformed Pathways 1
Christian Education: Partners with Purpose

The Three-Legged Stool
Farmers used to milk cows by hand, sitting on a three-legged stool which enabled them to get close to their work and the cows. This image well demonstrates the partnership of the home, church, and school in the Christian education of covenant children.

There is an undeniable biblical basis for the priority of the home in Christian education; Deuteronomy 6:7-9, 20-25, the Lord assigns to parents (parents) the task of teaching (nurturing) children the precepts of the Lord. The rest of Scripture confirms that nurture is at the heart of paternal (or parental) duty. Proverbs reminds children to heed to their parents’ instructions, to learn wisdom from their lips, and to honor them by maintaining a holy and blameless life (Prov. 1:8-9; 3:1-4, 10).

Few would argue that Paul limits to fathers his exhortation not to provoke children to anger, but to bring them up in the Lord (Eph. 6:4). Mothers nurture children in partnership with fathers—a legitimate extension of the biblical concept of “partnership.” Covenants are children is not limited to parents alone, but the responsibility for overseeing this task remains with parents. We read of guardians and governors who brought up the children in their households (Num. 11:12, Isa. 49:25; 2 Kings 10:15, Est. 27). Priests and Levites also supplied instruction to the children of Israel (Deut. 31:12). The Scriptures may legitimately view education by people other than parents as an extension of parental authority. Christian schools at every level function in loco parentis, in place of parental oversight.

The institutional church and the Christian school
More unclear in our generation is the relationship of the institutional church to the Christian school. We may identify two prominent models of participation and parental oversight. Parochial Christian schools are owned, governed, and funded by the church—such as Catholic and Lutheran schools—that incorporates a Christian school into its ministry. Parental Christian schools are owned and governed by a group of parents sharing a common faith and educational vision, schools that receive from the church encouragement, prayer support, and in some cases, funding.

Funding may present today’s greatest challenge among those whose Christian school-attendance practice has arisen from a child’s understanding of the spheres of cultural activity. This “sphere sovereignty” viewpoint, perhaps better called “sphere differentiation,” indicates that no human activity is an authority beyond which a Christian seeks to discipline their children as they nurture them in the Lord, and this discipline is extended to Christian schools as the Christian school seeks to discipline covenant students. So the institutional church is not the sole agent responsible for the nurture of repentance, but also thus involved, the health and effectiveness of Christian schools directly affect the institutional church.

Nevertheless, the school constitutes a domain from which the organized church, through institutional blending jeopardizes the church’s attention to her unique responsibility in the world. We must avoid identifying life’s organic unity with the secondary or constitutional relationships, so that the responsibilities of those called to lead in differing arenas may be properly protected and cultivated.

Finally, we must be alert to how easily the amalgamation of church and school can reduce the institutional role of the school called to serve the kingdom beyond church boundaries. Some restrict the kingdom of Christ’s rule to the institutional church. Incorporating the Christian school within the church’s ministry would allow this institution as part of Christ’s kingdom, with the unintended consequence of excluding involvement of the non-churchgoing parents, the church’s growing academic standards, and educational policy.

Better to recognize a biblically distributed function of Christ’s authority over His disciples in every sphere of life. This way the church can be home, the church be school, and the school be church.

Conclusion
Mid-America offers an accredited Master of Theological Studies degree for those unsure about what the Lord would have them serve. A number of Christian educators have been equipped by this degree program to enter the Christian education. The course content is in many ways identical to that for the Master of Divinity degree, but M.T.S. students may specialize in either biblical or practical work. Students may choose a course of study can be useful for continuing education purposes, providing biblical and theological background to supplement graduate work already completed.

For the sake of the church of Christ, Christian education must prosper through the support of God’s people in maintaining its calling to form Christian leaders for Christ’s world. To that end, Mid-America offers whatever assistance possible, as partners in service to the Lord Jesus Christ and his church.

Mid-America and Christian Education: A Shared Vision

This issue of Mid-America Reformed Seminary’s newsletter, the Messenger, is the second in a series of “Reformed Pathways” inserts in which Mid-America faculty and students share their areas of thought.

From its beginning, Mid-America Reformed Seminary has been committed to equipping preacher-pastors with the best classical theological education integrating this calling with Christian stewardship. Historically, this commitment has included a strong defense of Christian education—commonly, though not exclusively, understood and practiced as Christian day school education. Members of the Board of Trustees and of the faculty gladly acknowledge their allegiance to this application of the gospel beyond the walls of the institutional church. In fact, this is the grateful beneficiary of students, staff, and supporters who have been nurtured and equipped by an entire system of Christian schools and Christian education at every level.

More than that, as we approach the end of this century’s first decade, our Christian community is becoming more conscious of the positive contribution it can make to the cause of Christian educators around the world. This, then, is the primary purpose for writing this essay, naming American-educated Christian educators by acknowledging that God’s people need your labors, and by offering you our formal, theological, instructional assistance that will enable you to carry out your work effectively and in your own unique way.

What should happen to our schools is uncertain, but we can at least hope it will not happen. What the future holds we can only study the history of Christian education. Christian schools can become part of the institutional church, but they must be free to retain their distinct identity, so that they can continue to serve God’s people well in the coming decades.

The inspired wise teacher said, “Where there is no prophecy the people cast off restraint, but blessed is he who keeps in the law” (Prov. 29:18, ESV). Revellers may be more familiar with the Authorized Version: “Where there is no vision, the people perish; but he that keeps the law, stays.”

If Christian education is going to survive for future generations, it will require a vision, a God-given vision d’être, a Bible-fed, Spirit-inspired worldview along which the fuel of grace may be converted by God Himself into the energy of obedience. Vision and obedience are joined like food and growth, like fuel and motion.

From Proverbs 29:18 we also learn of the divinely appointed connection between vision and morality, between vision and obedience. This connection reflects the Bible’s emphasis on the unity between full-orbed doctrine and full-orbed living, also in the arena of education. If the goal of all education is living, then surely Christians must acknowledge that imparting consistent life-directed teaching requires that it be rooted in sound biblical doctrine.

If these two motives for this essay seem insufficient, add to them the purposes of apologetics and ministerial assistance.

We need no statistical charts to show that today’s Christian parents seem in desperate need, once again, of having a fresh defense for Christian education. Discussion is no longer relevant. Without the fuel of biblical truth, we simply cannot be fully explained in terms of declining birth rate, though we must acknowledge the need to balance our educational resources with the previously higher numbers of children. Difficult economic circumstances coupled with certain lifestyle choices are enough to explain why the cost of Christian schools has become the greatest impediment for some families. What would it take, then, to change lifestyle and economic circumstances with a view to sacrificing legitimate present enjoyments for the sake of equipping the next generation for full-orbed

Michelle D. Kloosterman

Christian living! Minimally this requires freshly stated convictions that arise from a clear understanding of the promises and the requirements of God’s covenant with His people, principally as these affect parents and their children. Add to this the obvious implications for Christian education of a biblically balanced understanding of Christ’s faithful kingship sovereignty in our present Christ. When Christian educators integrate both covenant and kingdom with the goal of preparing students to serve God as holy people in the hostile world, then Christian schools will bless the church with a biblically literate membership, a communal identity, and a culture-conscious lifestyle.

Finally, this essay is sponsored by a Seminary faculty deeply interested in rendering, through its theological instruction, assistance to the Christian school community. Although Seminary’s course instruction focuses on preparing pastor-preachers, much of the material is useful for Christian educators in every discipline, on both elementary and secondary levels. There is a real and certain primacy to the pulpit—to the teaching of the gospel as God’s ordained means of grace unto salvation—but the pulpit, and preparation for it, can and must enhance the fundamental and crucial service rendered by Christian educators. Christian education that cultivates contemporary citizens of Christ’s kingdom for living out the gospel of grace, mercy, and peace in today’s world is needed for the church’s faithful development into Christ’s body, and for the church’s own nurturing of God’s people in love and holiness.