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ABSTRACT

In our contemporary society, technologies establish the course of our lives. Libraries have always engaged various technologies to bring order to disorder and over the last two decades, academic libraries have undergone significant technological change. Librarians have sought to convey an orderliness to the visible world and humanity's body of knowledge. How this technology and body of knowledge is engaged bears significance. The engagement of the Christian academic librarian should include a distinctly Christian perspective. This paper examines the engagement of the Christian academic librarian in the technological society.

Introduction

Philosopher George Grant (1986) wrote, "technology is the ontology of the age," (p. 32) and a more popular writer has said that it "establishes the rules by which people live" (Slouka, 1995, p. 9). In this scientific technocentric age, the rules are not only established by technology but also are the means by which we know and engage reality. In an era where exponentially advancing technologies take a more central role in our lives, we must consider the influences that accompany them.

Technology is often perceived as a vital tool for solving many problems, but it is well worth asking, "What problems do students encounter with the increased use of new Internet-based technologies within libraries?" Academic libraries have long used various processes and technologies to accomplish their role in researching, selecting, organizing, referencing, and preserving knowledge to support the curricular mission of academic institutions. Technology aids libraries in providing meaningful services and benefits to users. However, to look solely on the benefits, without evaluating the detriments, is to miss the point. Students with increased access to networked information can have a diminished view of the academic library as quantity supplants quality. Technology and its processes can readily direct the individual to know a thing less-fully and facilitate shallowness as mediation increases. We must be perceptive about the effects of the technologies we use, and we must develop discernment skills in those we teach.

Jacques Ellul (1965) argues that the ability to read without the proper discernment and reflection simply allows one to be more susceptible to monolithic thinking

(p. 108). The Internet, like other media, enables groups and individuals to deliver and transmit information in ways that convey truthfulness and authority. Yet, when the information comes through with such singularity and force, it is difficult to slow down its flow or to reflect upon it.

In light of the culture around us, how is the Christian academic librarian to respond? Our technological age exhibits the brokenness we all experience through the loss of intimacy, context, access, and connection. Our world needs to be restored, reclaimed, and most importantly, redeemed. We have the promise that our minds may be renewed and no longer conformed to this age and this response serves as a model for our students.

As we renew our minds we must consider where our allegiance rests. It is in how we were created that we must confront our technological age, recognizing where one's citizenship resides. An earthly world was established, and through the hand of God, earthly kingdoms were founded. Secular governments were instituted by God to rule, protect, and keep check on evil.

This is not the only kingdom, however, God has created an ultimate Kingdom that is heavenly and spiritual (John 18). It is now and yet to be. Christians reside and must ultimately receive their allegiance in this heavenly Kingdom. According to Jacques Ellul (1967), "The Christian is essentially a man who lives in expectation . . .. [H]e is a man of the future, not of a temporal and logical future, but of the eschaton, of the coming break with this present world" (p. 49). Therefore, the Christian must live in the present kingdom, with its laws, but must also live in light of the future and fuller Kingdom ushered in at a later time (eschaton).

Living in light of the future kingdom does not mean that the Christian removes herself or himself from the duties and responsibilities of the earthly kingdom. We are to "render unto Caesar" (Mark 12) as well as present ourselves as "living sacrifices" to God (Romans 12). This presents a foundational tension. There are areas wherein duties and responsibilities of the two kingdoms overlap, but in the end there can only be one Kingdom and one King that reigns.

Ellul, in his *Presence of the Kingdom*, does well in arguing how Christians engae these two kingdoms and live out the heavenly Kingdom on earth. Christians are ambassadors championing the policies of their leader and establishing relations between the kingdoms of residence and of allegiance, all the while maintaining loyalty to the leader (Ellul, 1967, p.45).

Ellul's most succinct statement of how to live is found in his *Political Illusion*. Therein he remarks that to exist is to resist ("exister c'est résister") (Ellul, 1972, p. 222). In other words, the life of the Christian is one of resisting the pressures of this

world to conform to its own image. This is the foundational task of the Christian in this technological age. Resistance can be the response of the Christian academic librarian modeled to students he or she teaches.

Resistance comprises an understanding of one's place in the world – a place of discernment, dominion, and action (or choosing). Ellul (1967) said that the Christian finds herself or himself in a "revolutionary situation" (p. 43). This can be also a painful situation. Yet, however painful this place of tension is, it is the most fruitful place for the Christian. "We must accept this tension, and live in it" (Ellul, 1967, p. 17).

Discernment

Discernment is important to resist being conformed to the image of the technological world and to reclaim the image of God. Paul's initial prayer in his letter to the Philippians was that they would "be able to discern what is best and may be pure and blameless for the day of Christ" (Philippians 1:10 NIV). This ability should be, according to Paul, rooted in love through knowledge and deeper insight – all for the glory and praise of God. Paul was telling this fledgling church how to live in the world; no longer was the church to represent the earthly kingdom of Rome, but it was to embody the heavenly Kingdom of God. Ellul (1967) put it this way,

> The constant presence of the Kingdom in the Christian life is a demand which urges one continually to go further, to look at situations in their depth, and to make still greater claims, for no revolution can fully satisfy, and in the same way every achievement, however humble it may be, is worthy of being preserved. . . . Its only criterion is the Lordship of Christ. Thus the Christian is called to 'judge all things,' an order which St. Paul gives in an absolute manner (pp. 55–56).

Eric Brende recounts in his personal tale, *Better Off*, of "unplugging from the grid." He writes how he and his wife turned away from the technological system to live among people who had made a conscious choice to interact with technologies at the most minimal and simplistic levels. This way of life is exemplified by various Amish orders as they seek to communally discern. The Amish ask, "What will this technology (e.g. motor cars, telephones, etc.) do to our community or our life together?" In our highly individualistic culture, the thought of community-based discernment can be quite foreign. As Wendell Berry (1993) reminded his readers,

> To this day, if you say you would be willing to forbid, restrict, or reduce the use of technological devices in order to protect the community – or to protect the good health of nature on which the community depends – you will be called a Luddite, and it will not be a compliment (p. 131).

The Amish and others like them recognize that the means cannot be separated from the ends. Ellul (1967) reminds us that, as God establishes his kingdom on earth, the end and the means are the same. Christ's Incarnation was the means *and* the end (Ellul, 1967, p. 79).

In this technological age, we must consider whether we are being conformed in its own image or are we are the ones fashioning it. We need to ask if the technologies are maintaining or increasing our intimacy, connections, and community. Do the technologies encourage us to seek wholeness or do they create enough disconnection to facilitate a loss of context? Technology ought to allow space and time for reflection. Is it providing an inferior substitute for the real? These questions lie at the heart of Brende's experiment and the Amish experience. We must ask similar questions. The incarnation of Christ provided the means to reconnect humanity to God (2 Corinthians 5). He brought forth wholeness otherwise impossible and his life and work established a renewed context of fellowship with God (1 John 1).

Action

Ends and means speak of action, and God is a God of action and being created in his image makes us acting agents. Practicing discernment and taking action should not be seen as a rote process of practicing the Christian life. Throughout the Scriptures, followers of God, from Abram to Peter, were asked to do, to act, to choose.

Acting displays obedience. Choosing is a core element of our creatureliness and C. S. Lewis brings clarity to why our choices matter so much. In *Mere Christianity* he details how our "innumerable choices" turn us into creatures of heaven or hell, the former finding joy and peace and the latter experiencing madness and loneliness. We move in one direction or the other (Lewis, 2001, p. 92).

As stated previously, one method of action is choosing to not be conformed to the image of this world. Effectiveness requires a work of the Holy Spirit, but, ultimately, we must be active in the choosing. We can rest knowing that "in their hearts humans plan their course, but the LORD establishes their steps" (Proverbs 16:9 NIV). As we discern we must move from theory to practice as we couple faith with works. Though important, discerning action is so much more than foregoing a new upgrade or delaying a new accessory. Discerning action may involve greater or lesser sacrifice and greater or lesser responsibility. Either way, it must involve full engagement. Discerning action cannot be a passive activity.

Dominion

One of the ways in which we may act is to continue to be obedient to the call to have dominion (Genesis 1). This dominion is not the sort advocated by Christian Reconstructionists like Rousas Rushdoony or Gary North where Mosaic law is observed by current society, but it is the sort of dominion that seeks to subject all areas of one's life, including the use of any technology, to the Lordship of Jesus Christ. This dominion, or authority, is subjugated to his higher authority. It is self-aware and self-reflective. This "humble dominion" seeks to find its appropriate place in the world as it discerns and acts.

> For it is not by the method of direct attack, by the effort to make spectacular changes, by trying to reconstruct the world as a whole, that we can achieve anything. The only successful way to attack these features of our modern civilization is to 'give them the slip,' to learn how to live on the edge of this totalitarian society, not simply rejecting it, but passing it through the sieve of God's judgment (Ellul, 1967, p. 60).

Since the Bible is not a black and white procedure manual, this dominion is experienced through dependence upon the Spirit of God for guidance.

Once there is a personal form of dominion, one can better discern and act in a wider social context. Ellul (1967) goes on in *The Presence of the Kingdom*, to say, "The Christian is called to question unceasingly all that man calls progress, discovery, facts, established results, reality, etc. . . . He is always claiming that it should be transcended, or replaced by something else" (pp. 48–49). He continues: "This may sound incredible, but it is the fruit of revelation: all technical achievements are useless, unless they are controlled, given their right position, and judged by the coming Kingdom of God" (Ellul, 1967, p. 86). Dominion is rooted in God, and we know him through his Word.

In this technological age, it is not unusual to hear individuals say that they feel they are in a race or constantly on the go, as if they were on a treadmill. Unceasing action appears to be the norm. Ellul's words can easily cause one to feel that his call to action is a similar unending treadmill of work. From an earthly perspective, it can be unending, but it should be remembered that the diligence involved in this resistance is one that is borne by the Spirit. We can rest in the midst of resistance; we can rest in knowing that as we seek first the Kingdom of God, all these things (earthly goods – food and clothing) shall be given to us (Matthew 6:33).

Resistance through discernment and action – in other words, engagement – is an important expression of the Christian life. Living in this technological age requires effort. Harking back to Philippians, the apostle Paul reminded his readers "to work out your salvation with fear and trembling" (Philippians 2:12 NIV). This type of engagement is an act of resolute committal (Ellul, 1967, p. 121). Again, Paul's words to the Philippians bring assurance and comfort. In our working we can trust that "it is God who works . . . to will and to act in order to fulfill his good purpose" (Philippians 2:13 NIV).

With the discussion of discernment and action, it is easy for those in the American culture to dwell on how best to make decisions and what metric should be used to evaluate and assess the "successfulness" of one's choices. Americans find it is easy to fall prey to concerns of efficiency, but the lure of efficiency must be resisted.

Dominion over Efficiency

Since the emergence of civilization, God's people have had to critique the structures around them. Daniel exemplified resisting common cultural practices (Daniel 6) and today we are asked to do no less. Efficiency has been given great power. It is a broad cultural force as significant portions of our lives are measured according to efficiency's metric of precision and rapidity. These measurements are utilized to create consistency and certainty so that broad continuity and universality are achieved (Ellul, 1967, p. 109). The technological system, with its necessary efficiencies, requires stability and predictability for its effectiveness.

Efficiency's rule can be dehumanizing and can bring about a sense of hopelessness. Because of this hopelessness, the Christian must question the place of efficiency, challenging its prominence.

> In a civilization which has lost the meaning of life, the most useful thing a Christian can do is to live, and life, understood from the point of view of faith, has an extraordinary explosive force. We are not aware of it, because we only believe in "efficiency," and life is not efficient. But this life alone can break the illusions of the modern world by showing everyone the utter powerlessness of a mechanistic view (Ellul, 1967, p. 94).

The Christian must resist the temptations of efficiency. Ezekiel records the words of the Lord and tells us that God retrieves the strays, strengthens the weak and destroys the strong (Ezekiel 34). The Gospel is intertwined with these principles to the point that Paul revels in his own weaknesses (II Corinthians 12) as they serve as conduits of God's grace. Jesus reinforces to us that the Good Shepherd leaves the ninety and nine (Luke 15). It is inefficient to leave 99% unattended while you focus your attentions upon the 1%. Furthermore, Luke records Jesus' other parables of the lost coin and the lost son to reinforce the fact that the measurements of this world do not coincide with those of the heavenly kingdom. It is here, in the Christian living life in light of the Gospel, that despair of utilitarian efficiency is conquered by the hope of freedom.

Examples from the Library

Following are some ways in which Christian librarians have applied discernment, action, and dominion to resist efficiency and the influences of the technological system.

As the broader technological system encourages globalization that can increase a loss of intimacy, the Christian librarian can seek to increase contact with those people with whom she or he interacts. This increased contact, especially direct personal contact, can build deeper relationships and foster community. The Christian librarian

can encourage face-to-face reference services rather than only providing an online chat service, thus resisting efficiency's allure and its detriments.

One benefit of this increased contact is that the student will begin to see fellow community members (librarians) as useful resources, even superior resources, to those that they may consult in isolation (e.g. online tools). Individuals can learn many things on their own as many how-to sites exist on the Internet, but asking a knowledgeable person may likely prove to be much more effective, as well as efficient.

A potential expression for Christian librarianship that has begun to resonate in my own mind has been the development of "relational librarianship" that builds personal connections with faculty and students to the point that involvement in their work (via research, instruction, reference) would be viewed seamlessly and natural. This relational model emphasizes more contact and enhances a community of learning. Community is found in the Godhead and is a desired goal of the Church. This form of librarianship propels the librarian into the curriculum through direct contact with classroom faculty and students, thus moving librarians from the periphery to a more central role.

The increased digitization of our knowledge and knowledge-seeking processes has also encouraged an atomization of information. This offers greater efficiency as one is not required to read the entire text to find desired bits of information. Google and other search engines provide keyword-based search results that return pages of *single words* whose inter-connections or relationships are irrelevant to the search engine. *Harper's Magazine* technology writer, Mark Slouka (1995), notes that technology has been the "real force" behind the movement toward abstraction (p. 3). This journey has up-ended the original purpose of books. An author writes a book to provide an extended view of a subject. However, the whole is no longer as significant as the sum of the parts. All of this fragmentation has happened as attention spans have decreased and sound bites have taken center stage. In the Internet context, an author's over-arching purpose is secondary to purveying a work's constituent parts. Original intent and meaning are not vital to a work's success as digitization and atomization turn words into gold nuggets – a figurative and literal commodity. What is lost in atomization is the recognition that wholeness (gestalt) is greater than the simple sum of the parts. The Christian librarian can combat the unfavorable consequences of atomization by promoting and championing holism. The recognition of the inter-relatedness of information and knowledge should be preserved and encouraged.

The holdings of academic libraries provide many examples of knowledge moving from the general to the specific or from the broad to the narrow, yet they are not atomized. Bibliographic tools provide avenues into these holdings but do not diminish their usefulness. The cataloging practices of a library help highlight content that can build bridges to further study.

Another response that can be encouraged from the Christian librarian is broad access to information. Despite the trends towards a "pay-to-play" model of information access, Christian librarians should be at the forefront of facilitating access to resources and promoting open access. "All truth is God's truth" is an often-heard statement, and this idea should reinforce the related idea that access to the resources that unfold those truths should be unimpeded as much as possible. Truth is both the means and the end.

Just as medieval Christian monasteries were involved in collecting and preserving the written products of various cultures, so too should present-day Christian librarians. Similarly Christian academic libraries can help develop or expand new models and methods of preserving the products of our academic cultures and disciplines. An example of an existing model that can be expanded is the Open Journal and Open Access movements that are changing the nature of scholarly communication.

Even in an environment where access is increasingly limited to those able to pay, there is still a burgeoning amount of information available. The discovery of new knowledge, or the digitization of older materials, has expanded the volume of information available to the average student to staggering levels. Yet, the student's capacity to discern and sift through the vast amounts of information is easily exceeded. The Christian librarian has the opportunity and ability to provide instruction to students in deciding what information is valuable and what is useless. Through instruction, evaluation, and assessment, the student is able to hone the skills of discernment.

A specific example of this can be seen in the efforts of libraries to move from the practice of catch-as-catch-can instruction provided to a limited number of students in an ad hoc manner to a new model by creating a full-fledged instructional curriculum. A new instructional strategy that reaches nearly every first-year student through a required course is more comprehensive. Upper-division courses can also be given discipline-specific instruction. This multi-pronged approach promises to provide students with the skills necessary to practice effective discernment and information management. They will be better established as life-long learners.

In developed countries, the massive amount of information that is now digitally available is also accessible at ever-faster speeds. This immediacy of access can facilitate a loss of reflection. Along with instruction to encourage discernment, librarians can slow the process of information gathering and encourage reflection by creating space for contemplation. This "space" can be a space in time by promoting deliberate research or a physical space, such as a reading room, where distractions are minimized and the freedom to reflect and contemplate is encouraged. Reflection must be encouraged as a part of research and learning. As librarians engage students more frequently and deeply, we have the opportunity to reinforce the need for spaces of

time and place. This "time away" is necessary to help bring clarity to one's thoughts. Time devoted to reflection is an investment that will bring great dividends. It should be remembered that research and learning are not a sprint but a marathon. The life of Christ and the apostle Paul exemplify this practice (Mark 1 and 6, Galatians 1). Is this practice not also reflected in the notion of the Sabbath or sabbatical?

Just as a physical space can help one respond to the deleterious effects of the technological system, so can increasing access to the tangible. In the technological system the surrogate is often advanced as fully representing the original. By facilitating direct contact with the original, the librarian can make connections with the time and place in which the original was created and used. Having access to a digital copy of a volume owned by a student of Martin Luther's – with all of the marginal notes – is far less significant than having the opportunity to handle the actual volume during an undergraduate course on the Reformation. This tangible access makes a deeper impression, challenge's the "technical shadow" (Ellul, 1981, p. 97), and enables students to see their connection to the "great cloud of witnesses" heralded in Hebrews 12.

As the Christian librarian encounters the relationship of dominion and dependence, he or she can model a valuable response of mutual interdependence that can counter the desire to control one's surroundings through technology. This discourages self-reliance and encourages community. This mutuality can be seen in the relationship used to select library resources whereby librarians partner with classroom faculty in selection, rather than relying solely upon personal knowledge or pre-existing bibliographic resources. Here the librarian can balance the influence of over-specialization by providing a generalist perspective. One purpose of a library is to help construct context, to create a holism of knowledge through collecting and classifying. By working together with subject specialists, librarians can build a collection of resources that support research at broad and narrow levels, thus also encouraging a holistic view of knowledge.

The library can reflect the breadth of the liberal arts as it collects both deeply and broadly. The hyper-specialization that diminishes an interest in general or broad knowledge can be mitigated by highlighting inter-relatedness. An efficient and expedient approach to cataloging library resources is to automatically take simple scaled-down bulk bibliographic records that fail to emphasize relationships to other materials. A more effective approach would be to accentuate any inter-disciplinary connections within individual enhanced bibliographic records.

In addition to resource selection, the act of classifying materials provides an example of discernment and dominion. These actions influence how these resources are classified and used. Just as Adam named the animals (Genesis 2), librarians have created classification structures to help bring order (dominion) to the body of

human knowledge. These structures impact how information is made available and used and by highlighting the interrelatedness of resources, librarians are able to exhibit the unity of truth and the created order.

Technology can bring benefits, but tensions still exist in how to best apply its processes. Modern cataloging principles highlight the concept of collocation – the practice of classifying related items together – because this facilitates the browsing experience in a physical collection. This physical browsing, however, can only occur in one physical location as an interdisciplinary book can be shelved in only one location. By creating new connections or by highlighting existing ones through additional subject headings within a library catalog record, the limitations of collocation can be overcome. In this example, the user of an enhanced catalog gains more information than the user who only browses the shelf, just as the student gains better resources using more complex tools than the student using simpler tools.

Another way Christian librarians have sought to discern, act, and have dominion is through resource selection. The world presents to Christian academics a wide range of resources and librarians must decide how to provide resources that best support the curriculum of one's college, while being the best steward of its resources and mission. Though it may be simpler to accept all electronic resources that come pre-selected and bundled together in a publisher's package, choosing the more difficult path – the path of resistance – may involve receiving a smaller group of individual titles that best represents one's goals and responsibilities. This path of resistance may require more work and may even be deemed inefficient by the metrics of today's technological system.

Concluding thoughts

I believe that it is clear that our culture is intertwined with the technological system and its accompanying values. We risk diminishing our humanity, our *Imago Dei*, through losses of integration, intimacy, context, contact, and connection. These values are pervasive and influence libraries. However, the Gospel has relevance to this situation and challenges the assumptions, results, and values of our technological society. How is the Gospel applied so that it is not simply another process or technique? How is the Gospel translated into this technological age?

The life of Christ can serve as a model. Christ is Creator and through him all things consist and have their being. "God with us," Immanuel, through the Holy Spirit, can guide those created in his image – those who bear the Imago Dei. As image-bearers, humanity has been given creative abilities, and these creative capacities, when used best, can and ought to reflect the values of the Creator. These values, as found in the Scriptures, should have deep significance to libraries. All things need the redeeming Gospel, even technology and information overload, and creation groans awaiting this redemption (Romans 8).

God's divine plan, put in motion before the foundation of the world (thus before technologies were in place), was one that can be described as "high-touch." Adam was created for fellowship. Eve was created for fellowship. God "walked" in the garden seeking fellowship. The Word became flesh. The incarnation – the ultimate high-touch event – expressed a key value of the Creator, that incarnation, or physical presence, is significant and valuable. Modeling an incarnational or high-touch approach, to the technological situation can mitigate the diminishment of our humanity as image-bearers. Incarnating Gospel values can help us remain truly and fully human. This focus can address the abstraction that Ellul and others mentioned in the passages quoted above. Incarnation overcomes the loss of contact and counters the appeal of surrogates.

Coupled with the incarnational response are the issues of intimacy and community. The Internet can readily facilitate isolation, yet, the Gospel calls us to connection. The writer to the Hebrews admonished those who were forsaking gathering together to come back to fellowship, worship, and accountability (Hebrews 10). Isolation can be a response to sin. Adam and Eve removed themselves to a hiding place in the garden after their sinful disobedience, hoping to hide from God's presence. To be clear, not all isolation is bad or a result of sin, but the positive Scriptural examples of isolation are short in duration and have an intentional purpose (1 Corinthians 7 and Matthew 4).

As modes of communication have advanced, it has become more transactional and less relational. Personal communication has shifted from the audible voice to the thumb-typed text. Our communication, our knowing one another, has become more mediated and indirect as the means of knowing and the knowing itself are more greatly intertwined in what Grant calls the "co-penetrated arts and sciences" (Grant 1986, 18). The knowing of something is nearly impossible without the means of knowing or the making of knowledge.

We are geared for community, so when true community, and especially intimacy, occurs, it is difficult for technology to have preeminence. The negative values that can accompany technology are minimized when used in a context of community, likely because it is external to us. Our souls enable us to *be* without being *bound*. Community and intimacy in a Christian context enable us to join in with the great cloud of witnesses and to overcome the loss of connection.

We must strongly encourage face-to-face activities whether in library reference, personal communication, or distance education. The synchronous is preferable to the asynchronous and the direct over the indirect. If this is not possible, we must seek to use methods that approximate as much as possible face-to-face interaction.

The pressure for efficiency that surrounds our lives is inescapable. With technology the greatest returns on investment come when the risks of variability are limited as successful processes require consistency and predictability. Choice is a significant variable that challenges these two requirements because free will and variability are risky and can negatively limit advances.

When new technologies emerge, technologically driven policies and choices must leave freedom and choice behind. However, God has created humanity to have choice. We must risk failure by continuing to choose. Technologies often promise to "save" us from the drudgery of choosing, but the numerous laborsaving resources filling our lives rarely deliver on the promise. By expressing free will and resisting the urges to blindly accept the new technology or upgrade, we can limit the loss of access and bridge the digital divide.

Technology serves as an accelerant for these pressures. Edward Luttwak says that "everything we value in human life is within the realm of inefficiency – love, family, attachment, community, culture, old habits, comfortable shoes" (quoted in Stein, 2002, p. 1). I would add the Gospel to this list.

As efficiency seeks to streamline our lives, we should remember that God's creation is diverse and disperse. Christ, the creator, is the unifying agent. Through our inventions, we seek to have technology give us the hope of progress, renewal, and most importantly redemption. Through it, we seek to gain control of our world. "The audacity of technological power corresponds to the desire to recreate reality through imitation, recording it as it is, without perceiving that this copy, as faithful as it is, abstracts the soul of the world" (Dodds, 1996, p. 38). For Ellul (1985), abstraction fixates and objectifies (p. 45). The Christian faith and its traditional liturgical forms of worship remind us that our redemption is found neither in our inventions nor ourselves but in the mercy and grace of God expressed in his sacrificial love (Dodds, 1996, p. 58).

As Christian librarians seek to practice a humble dominion that exhibits discerning action "what we need to rediscover is intellectual self-control. This will bring with it the refusal of certain means, the refusal of certain methods of intervention" (Ellul, 1967, p. 133). We need to exhibit a level of resistance to the status quo, or the common practices of the day, since we are citizens of a different Kingdom and that citizenship has responsibilities and consequences. ⚜

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