

The Theological Dimension
of
Tensions Between Twin Commitments
to
Doctrinal Integrity and Academic Integrity
at the
Church-Related College

prepared for
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Commitments to Doctrinal Integrity and Academic
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Introduction:

- A. The assignment implies that there may be tensions between the commitments to doctrinal and academic integrity at the church-related college.
1. Are such tensions inherent in the educational endeavors of church-related colleges?
 2. What is the relationship between faith and reason?
 3. Are faith and reason opposites on a continuum, or can they be harmonized theologically?
 4. Are there theological restraints on academic freedom at the church-related college?
 5. Is the ability to reason a gift of God's creation, or is it the devil's tool?
 6. What is the proper use of reason in service to God and His world?
 7. What does it mean to submit one's reason to Scripture?
 8. What are Luther's thoughts on liberal education?
 9. It is our hope that these and related questions may be answered through the discussion of this essay.
- B. The answers to the questions suggested by the theme of this essay are articulated in the scholarly book written in 1982 by Dr. Siegbert W. Becker, The Foolishness of God, The Place of Reason in the Theology of Martin Luther (Northwestern Publishing House).
1. This work, the essayist's primary resource, was based on the doctoral dissertation of Dr. Becker written in 1957.
 2. This book is highly recommended for intensive study by every church-related college instructor.
 3. It might serve as the focus of continuing faculty discussions.
- C. The tensions between theological or doctrinal integrity and academic integrity might well be placed on the balance scale.
1. Is it true that overemphasis of the former as opposed to the latter will inevitably reduce the liberal arts college to a so-called Bible college?
 2. Is it correspondingly true that overemphasis of the latter as opposed to the former will inevitably doom a college's church relatedness, with the college no longer true to its charter and purpose?
 3. The history of church related colleges suggests that such tensions have existed and that such outcomes have been experienced.
- D. Is there evidence of these tensions here at Wisconsin Lutheran College?
1. Are such tensions contributing, or could they in the future contribute, to this college's loss of identity?
 2. Is there an identity crisis, or will there be, as this college moves deliberately into a four-year liberal arts program?
 3. The answers to these pointed questions will be negative--and that's positive for the future of WLC--if the administration and board and faculty are clear on

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Contributing to the theological dimension of possible tensions will be the scriptural enunciation of the

I Doctrine of Man - Anthropology

- A. At creation - man was made in the image of God.
1. On the basis of the Genesis account we confess: "I believe that God has made me with all creatures, giving my body and soul, eyes, ears, and all my members, my reason and all my faculties" (Luther's Catechism, Ed. C. Gausewitz, p. 4).
 - a. He made us beautifully and wonderfully.
 - b. In His love He gave us along with a beautiful body our reason and our faculties, our abilities to think and perceive and calculate and analyze.
 - c. No wonder we declare with the psalmist, "O Lord...I praise you because I am fearfully and wonderfully made" (Ps. 139:14).
 2. At the time of creation, in the beginning, the Creator made man perfect, that is, without any imperfections--even as He made everything else.
 - a. "God saw all that He had made, and it was very good" (Gen. 1:31).
 - b. "Created to be like God in righteousness and true holiness" (Eph. 4:24).
 - c. In this way man was like God; man bore His image.
 - d. Man was without sin.
 - aa. He knew God's will perfectly.
 - bb. He did not use his reason to stand in judgment of God.
 - cc. He lived happily.
 3. And so there were no tensions or conflicts between God and man, or between man and God.
 - a. While God created man with a free will,
 - b. That free will had not chosen to rebel against God.
 4. In light of the foregoing and in view of what happened later when man used his reason to question God's judgment, we can appreciate Becker's quote by Luther, "Reason is a big red murderess, the devil's bride, a damned whore, a blind guide, the enemy of faith, the greatest and most invincible enemy of God....Reason is God's greatest and most important gift to man, of inestimable beauty and excellence, a glorious light, a most useful servant in theology, something divine" (1). In terms like these Martin Luther gave his estimate of human reason.
- B. But in the Fall, man lost the divine image.
1. "Through the disobedience of the one man the many were made sinners" (Rom. 5:19).
 - a. Adam and Eve misused that free will.
 - aa. They listened to the devil,
 - bb. They questioned God's wisdom, and
 - cc. They disobeyed His Word.
 - b. And their disobedience passed upon all men to condemnation.
 2. With that sin passed upon all (original sin), all men no longer by nature bear the image of God. No longer are they like God in His righteousness and holiness.
 3. This act of disobedience by man's free will was the beginning of the magisterial use of his reason, that is, standing in judgment of God.
 4. With the loss of the divine image, without God's righteousness and holiness, man was not just tainted, but totally corrupted.

- a. "All of us have become like one who is unclean" (Is. 64:6a).
 - b. "All our righteous acts are like filthy rags" (Is. 64:66).
 - c. "There is no one who does good, not even one" (Rom. 3:12).
 - d. "As for you, you were dead in your transgressions and sins" (Eph. 2:1) unable of ourselves to help ourselves.
 - e. Man by nature is an enemy of God, capable of no good.
5. With the loss of the divine image, man by nature became subject to all the results of sin:
- a. in his body:
 - aa. weakness
 - bb. weariness
 - cc. aging
 - dd. illness
 - ee. death
 - b. and in his reason
 - aa. weakness
 - bb. corruption
 - cc. sinful desires
 - dd. in thinking
 - ee. in evaluating
 - ff. in judging
 - c. Paul portrays the corrupt mind and will of man as he writes, "Those who live according to their sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace, because the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by their sinful nature cannot please God" (Rom. 8:5-8).
6. Thus the reason of the unregenerate, the unregenerate reason, if you will, is hostile to God, to the Gospel, even to Christian education. John Trapp, in his forward to Becker's Foolishness of God, described that hostility. "Whether in the robes of academia or in the garb of common sense, reason, the 'devil's bride, is dressed to go into battle against the Gospel of Christ. And since the time of Cain, the most appealing theologians, apologists, philosophers and scientists (in short, the world's best and wisest men) have rallied to her side, supported her cause and worshiped at her altar" (2).
7. And so there may be tensions, tensions as a result of sin, tensions rising from the "unregenerate" reason, which would place itself above God.
- a. Why wouldn't there be tensions?
Becker writes, "Even after the Fall, Luther observes, reason remains the most beautiful and excellent gift of all, but it lies captive in the power of the devil" (3).
 - b. Why wouldn't there be tensions?
Again, "Because reason is totally corrupt, it sees nothing correctly. Because the intellect is completely depraved, it fails to understand the revelation of God" (4).
 - c. Why wouldn't there be tensions?
"Since the Fall our reason sees all things through red or blue glasses, and everything it sees must either be red, or blue, or green....Our whole attitude with which we discuss divine things is wrong" (5).

- d. Why wouldn't there be tensions?
Lutheran dogmaticians tell us: "Expect warfare against perverted reason, science falsely so-called, because since the Fall, the man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned" (1 Cor. 2:14) (6).
8. Is there no relief to these tensions?
- a. Paul Gerhard stated, "Distinguish between reason before and after the Fall. The former, as such, was never opposed to divine revelation; the latter has frequently been thus opposed through the influence of corruption" (7).
- b. And Becker added:
"Luther held that our judgment, our reason, and our intellect are defiled and corrupted through original sin. Because of that, the light of reason is turned into darkness. And because reason is darkened, all the powers of man are used improperly, for where reason leads, the will follows.
"But in conversion reason is renewed. Luther compares the procedure by which a man comes to faith to that by which a snake sheds its skin.
"The reason of man is purified and enlightened by faith. There is no change in its essence" (8).

And that leads us to the third theological division in the

- C. Restoration of the image of God - through redemption and sanctification, through the work of the Son and the Spirit.
1. The restoration of the divine image in man was made possible through the redemptive work of Jesus Christ.
- a. "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord;
- b. "Who has redeemed me, a lost and condemned creature, purchased and won me from all sin, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent sufferings and death;
- c. "That I should be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness; even as He is risen from death, lives and reigns to all eternity" (9).
2. And the image was and is restored through the sanctifying work of the Holy Spirit.
- a. "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, nor come to Him;
- b. "But the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith;
- c. "In like manner as He calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and keeps it with Jesus Christ in the one true faith;
- d. "In which Christian church He daily and richly forgives all sins to me and all believers;
- e. "And will at the last day raise up me and all the dead,
- f. "And give unto me and all believers in Christ eternal life" (10).

3. By His redemption and through His sanctification, the righteousness and holiness of Christ are imputed to us, and the image of God has been restored in us.
 - a. That holiness is reflected in our lives.
 - b. That righteousness enables us to live in service to God and our fellowmen.
4. Thus, by His redemption and through His sanctification, we no longer have sin-blinded reason.
 - a. The result is an enlightened reason.
 - b. "I beg you that when I come I may not have to be as bold as I expect to be toward some people who think that we live by the standards of this world. For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ" (2 Cor. 10:2-5).

The doctrine of man, before the Fall, through the Fall, and since the Fall demonstrates clearly the theological dimensions in the tensions between commitments to doctrinal integrity and academic integrity.

All that has been stated has its roots in the Holy Scriptures. The Word is the foundation. Unless we stand on that common ground, tensions will persist. The doctrine of the Word, then, must be included in the theological dimensions of the tensions that may arise between commitments of the church-related college instructor. Simply stated, the Word will be the determining factor in any controversies or differences seemingly created by these commitments. Why?

II The Doctrine of the Holy Scriptures

- A. While our reason may be used in comprehending the Scriptures, the validity and authority of the Scriptures are not to be subjected to our reason.
 1. Our reason may be sin-blinded.
 2. Man's wisdom is fallible.
 3. Man's wisdom is limited.
 - a. He cannot fully comprehend God.
 - b. He cannot know the hidden things of God.
 4. Again, "I cannot by my own reason or strength believe in Jesus Christ, my Lord, nor come to Him" (Explanation of Third Article).
- B. The Word, the means used by God to call us to saving faith, is powerful.
 1. "I am not ashamed of the gospel because it the power of God for the salvation of everyone who believes" (Rom. 1:16).
 2. "The word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. Nothing in all creation is so hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account" (Heb. 4:12-13).
- C. God's Word is the only source of faith and life--the Holy Ghost has called us by the Gospel.

- D. This means of God is powerful to change the lives of men because it is His inspired, inerrant Word.
1. "For prophecy never had its origins in the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Pet. 1:21).
 2. "We have not received the spirit of the word but the Spirit who is from God, that we may understand what God has freely given us. This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words" (1 Cor. 1:12-13).
 3. "But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (2 Tim. 3:14-17).
- E. Because the Scriptures are the inspired, inerrant Word, they possess these attributes or properties:
1. Divine authority
 - a. In all cases of controversy it is the standard of truth.
 - b. Whoever rejects Scripture or subjects it to human censorship or criticism becomes guilty of rebellion against God.
 2. Divine efficacy
 - a. It has the creative power to work in man.
 - b. This is a unique efficacy.
 3. Divine sufficiency
 - a. It teaches everything that is necessary for salvation.
 - b. Perhaps it is well to observe that holy Scripture does not contain everything which men may know.
 - c. Neither does holy Scripture reveal everything man may desire to know.
 4. Divine perspecuity
 - a. This means simply that the Scriptures are clear.
 - b. This means that they can be understood.
 - c. This means also that we are not to foist upon the Word our own subjective views but allow it always to interpret itself.
- F. Having been brought to the saving faith through the power of the Word, the regenerate will use their regenerate reason
1. To comprehend the Word
 2. Rather than to fight the Word,
 3. And to determine what is in conflict with the Word,
 4. Thus removing any tensions that may arise between the twin commitments to theological integrity and academic integrity.
- G. Finally, we all need to remember that regardless of our age or maturity we are like children who need the continual nourishment in the milk of the Word that we may continue to grow.
1. Our faith will always be subjected to the pressures of temptations.
 2. Through His Spirit in the Word, let that faith be nourished day by day that we may grow as men and women of God.

The third area in which theological dimensions will have a bearing is in the doctrine of faith and particularly the role of reason.

III The Doctrine of Faith and the Role of Reason

- A. Saving faith is not wrought by men, it is a wonderful gift of God.
1. "For it is by grace you have been saved, through faith--and this is not from yourselves, it is the gift of God--not by works, so that no one can boast...we are God's workmanship" (Eph. 2:8-10).
 2. That's why we confess, "I believe that I cannot by my own reason or strength believe."
- B. That gift of faith, which lays hold on forgiveness and salvation in Christ, is described by the dogmaticians as knowledge (notitia), assent (assensus), and confidence, or trust (fiducia).
1. While Becker states that there is no greater danger in the world than a highly gifted reason, yet he acknowledges that "faith uses reason as an excellent servant" (11).
 2. Faith is rooted in the knowledge of the Gospel.
- C. In clarifying the role of reason in relation to faith, the dogmaticians have distinguished between the ministerial and magisterial use of reason (12).
1. The former serves God as a tool for hearing, apprehending, and pondering the Word.
 - a. This is a legitimate use of reason.
 - aa. Rom. 10:14&17
"How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard?"
"Consequently, faith comes from hearing the message, and the message is heard through the Word of Christ."
 - bb. John 5:39-40
"You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify of me."
 - cc. Matthew 24:15
"So when you see standing in the holy place the abomination that causes desolation...let the reader understand."
 - dd. Matthew 2:19
"Mary treasured up all these things and pondered them in her heart."
 - b. To the ministerial use belongs the study of languages, the use of logic, the rules of grammar, the laws of thought and speech.
 - c. With illumined reason, all thoughts are taken from the Word.
 - d. Reason seeks to discover the evident meaning of the text.
 - e. Ministerial reason takes pains to recognize when "ambiguity" is due to the reader's prejudice.
 - f. Becker explains, "A proper respect and appreciation for reason will certainly thrive in a church where practically every child, in preparation for confirmation is required to memorize Luther's explanation of the First Article, which lists reason, along with body and soul, eyes and ears, members and senses, as one of the great gifts of the Creator. The most orthodox of the dogmaticians of the Lutheran Church have always recognized that reason has an

important and indispensable function to perform in theology. They distinguish sharply between the ministerial and magisterial use of reason indeed. They also make a distinction between regenerate and unregenerate reason, and they are careful to point out that we cannot dispense with reason altogether. One of the greatest American dogmaticians of the Lutheran Church, Franz Pieper, points out that reason is properly used in apprehending the truths of the Christian faith. This he calls the ministerial use (organic, instrumental) use of reason. J. T. Mueller holds the same position. In fact, this distinction is historically commonplace in Lutheran theology" (13).

- g. And Becker underscored Luther's view: "Luther always exalted the Word. The faculties of human reason are therefore necessary to grasp and to understand what the Word proclaims. It is true that Luther displayed a deep distrust in human reason and saw reason as the greatest enemy of faith. Yet he never disparaged intellectual understanding of the Gospel--which is also a function of reason. While Luther acknowledged faith to be the confidence of the heart, he also said that faith is in the intellect" (14).
2. The magisterial use of reason, on the other hand, judges and criticizes Scripture according to natural or reasonable principles--often to test its credibility.
 3. By distinguishing between ministerial and magisterial use of reason, the question is decided whether theology and human reason or truth and human philosophy really contradict each other.
 4. To clarify Luther's perception of reason, Becker wrote, "It is clear that when Luther speaks against reason, he has in mind what we call empirical theology. Luther did not want man to believe that God answers prayer because they could point to one thousand instances. "Reason is inclined to judge by what it sees, so it is guided also by what it feels.
"Because of this basic conflict between faith and reason--that is, between the conclusions drawn on the basis of the words and promises of God and the conclusions based on the data of experience--we must against all reason and sense cling to the Word alone" (15).
 5. And again: "These things will always appear contradictory to reason, but for the man who understands the message of Scripture and believes what it says the paradox is resolved in what might be called, with apologies and reservations, the existential situation. But the basic rule that Luther wants to inculcate and plant deep in the heart and consciousness of every child of God is this: in the conflict between reason and faith, faith must always remain supreme and reason must always be brought into subjection to the obedience of Christ. Reason, which always strives to set itself up as the judge of Scripture, must learn itself to stand under the judgment of the Word. It must learn to be still and to learn to know that the Lord is God" (16).
- D. This chapter on the doctrine of faith and the role of reason as they relate to tensions may well be concluded by the encouragement offered to Biblical scholars by Dr. Becker. "Whenever and wherever the Word has spoken, we are not to ask for additional proof or to demand a rational explanation. This follows from the very nature of the Christian faith, and it is perfectly consistent with the distinctive Lutheran doctrine of the bondage of the will. It is not an emotional and intellectual position which man chooses for himself" (17).

Und wenn mein Herz spricht lauter nein
 Dein Wort soll mir gewisser sein,
 Ich glaub was Christi Wort verspricht,
 Ich fuehl es oder fuehl is nicht,
 Sagt das Fleisch gleich immer nein,
 Lass dein Wort gewisser sein.

Yes, by faith we accept many scriptural doctrines of the Lutheran church that are totally unreasonable to the unregenerate. That these doctrines will cause tensions is undeniable. We cite several of them briefly.

IV Doctrines Accepted by Faith that are Unreasonable

- A. Conflicts arise between reason and faith. Why?
1. Because the words and promises of God may be out of harmony with man's customary way of thinking.
 2. Because the will and words of the Lord may violate man's laws of logic.
- B. Who can understand the following?
1. The doctrine of inspiration--
the miracle of the Bible.
 2. The doctrine of creation--
the miracle of His creating word.
 3. The doctrine of the Trinity--
the mystery of three in one and one in three.
 4. The doctrine of the person of Christ--
true God and true man in one distinct person.
 5. The doctrine of justification--
objective and subjective.
 6. The doctrine of the resurrection--
that we might live.
 7. The doctrine of the Lord's Supper--
not transubstantiation,
not mere symbolism,
but real presence.
 8. In most of these cases we are faced with unresolved paradoxes. There is a host of doctrines in the Scriptures that cannot be harmonized in a rational way. That ought not disturb us, as long as we pray, "Speak, Lord, your servant is listening."

Now, how does all this relate to our so-called academic freedom?

V Academic Freedom

- A. As I understand academic freedom, it is simply the freedom to espouse what is academically honest.
- B. I do not and cannot regard it as license to violate the Scriptures.
1. If full academic freedom is regarded as the license to assert subjective opinions without any restrictions,
 2. If full academic freedom means to be released from the binding force of the Holy Scriptures as the only standard of faith and life,
 3. If full academic freedom regards magisterial use of reason as academic integrity,
 4. Then we have unresolvable tensions.

- a. Because this is freedom that is unregenerate and carnal.
 - b. Because such freedom involves license to criticize, condemn, and reject the Word of God.
- C. However, true freedom of the Christian means that he is liberated from his sin-bound will.
Romans 6:22: "But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life."
- D. The essence of liberty is loyalty and subjection to the Word.
John 8:31-32: "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free."
 - 1. That liberty frees us from the slavery of men as human taskmasters.
 - 2. That liberty frees us from the slavery of human reason.
 - 3. That liberty frees us to submit to the divine, infallible Word.
- E. The Christian minister, called into the public ministry of teaching, is freed to be true to the whole Word of God.
 - 1. He rejoices in the truth of God by which he may be free from the delusions of error.
 - 2. He rejoices in the liberating truths of Christ Jesus.
 - 3. He enjoys real liberty.
 - 4. That removes the tensions.
 - 5. To quote Becker one more time: "Science cannot operate properly if it ignores the revelation of God in Scripture. Science may discover some truth, but it can never put this truth to proper use. There is hardly a better argument than this for Christian education at all levels" (18).

It is this writer's opinion, probably not without bias, that what has been stated in this essay is demonstrated and applied in the

VI Philosophy and Purpose of a Christian College

The existence and function of this college rest on unalterable convictions regarding man, as drawn from the God-given Holy Scriptures.

We believe man to be the crown of God's creation. As such, he was made to know God and to share His company. He was endowed with gifts that permitted him to become acquainted with, enjoy the use of, and find cause for wonder and gratitude in everything that God fashioned for human service and delight.

We also hold to the reality of sin, a persistent hereditary wickedness in man which compels him to oppose his gracious Creator. In sin we find the underlying cause for all evil. Sin ruptured the Creator's design for man, frustrated the creation's service to man, and fixed on man a guilt and helplessness from which God alone could set him free. This He did through His Son, the God-Man Jesus Christ, who entered human history and restored the Creator's eternal design for man. In the historical verities of the person and work of Jesus Christ as unfolded in the Scriptures, we find the basis for our Christian assurance that man, the sinner, was redeemed and reconciled to God to share His company in this life and in the life to come.

As believers in Christ we count ourselves people of high privilege imbued with a gratitude to our Savior-God that shapes our lives in every direction and that enables us to carry out our various God-given responsibilities:

to ourselves--the duty to cultivate our potentialities of body and soul as divine gifts to be used to the glory of God;

to our fellowman as our equal before God--the obligation to proclaim the freedom-bringing truth in Christ and to assist him in whatever other manner we have opportunity;

to the world apart from man--the respect that recognizes all created thing as gifts of God to be investigated, used, or enjoyed in a manner that harmonizes with divine design.

These Christ-centered convictions guide us in every sphere of human thought and achievement. Thus, we view the study of man and his culture, together with the pursuit of other knowledge, as not only beneficial but obligatory. We humans have been appointed lords of all things; although weakened by sin, we are still enjoined to search out whatever is useful and wholesome in this life so that in our whole being we may continually draw nearer to the potential for which God made us.

We engage in this pursuit not merely for its own sake or to contribute to the kind of wisdom by which man hopes to overcome the deep problems of human existence on earth. Our pursuit of knowledge is aimed primarily at growing in the wisdom which God teaches in His Word:

first, that through the study of man and his culture we may see in broad context man's persistent weaknesses and failings, and his continuing need for the Savior;

second, that despite the crippling effects of sin we may appreciate the wide range of man's God-given talents for doing, thinking, and speaking what is beautiful, praiseworthy, profound, and mentally and emotionally satisfying;

third, that we may come away from this experience with a larger understanding of God's ways among men and a heightened awe for the majesty, goodness, and wisdom of God.

These convictions regarding God and man are cherished by the teachers and students of this college as well as by the members who own and maintain the college. These convictions are the reasons for the existence of the church and all of its schools. Because these convictions derive from divinely revealed truth, we count it our God-given responsibility to share them with every man and to impress them on each new generation of the church. Indeed, because of these convictions, we equate education with Christian education, which puts all learning and wisdom into the perspective of Christ and His Word. Since this requires the service of Christ-imbued educators, all who are called to teach in the schools of our church are expected to share our Christ-centered convictions knowledgeably and to demonstrate them by the testimony of their lives.

To carry out this assignment this college has built its curriculum and its program of student life around the proclamation of Christ in the Scriptures.

In the curriculum all subjects find their unity in this proclamation, especially through a select group of required religion courses which deal with the Scriptures as the record of God's acts among men and the revelation of God's truths for all men and for all time. These divine acts and truths are viewed and pursued in the wider setting of man's history and cultural milieu through the ages because we hold that the proper understanding of man requires us to be conversant with the broad theater of human affairs, particularly in those places where the proclamation of Christ has been historically most visible.

Primary responsibility for the instructional program rests with the members of the faculty who hold their office as accountable to God through a divine call administered under the superintendence of the church. In discharging this trust, the faculty recognizes a continuing responsibility for improvement through private study, through further study at other places of learning, through attendance at meetings of scholarly societies, and through participation in various in-service programs on the campus. These are encouraged not only for personal satisfaction but also for effective classroom instruction. By demonstrating a respect for continued scholarship and by the example of personal dedication, the faculty hopes to encourage among the students the love for learning, the spirit of inquiry, and the cultivation of wider intellectual horizons that characterize a wholesome college atmosphere.

In matters regarding general student life, this college carries out its work on the basis of truths enunciated in the Word of God. Thus, the college is obligated to show concern for every student's well-being under Christ, and every student has the responsibility to give respect and obedience to the school and its policies.

Christian citizenship at this college is nurtured also through regular formal worship that draws its message directly from the God-given Scriptures. Worship services are held every academic day to edify the whole college family and to rehearse divine truths in which school learning and life are unified.

For the further training of the whole person under Christ, this college encourages student participation in programs of physical and cultural activity, and in student government. These programs, intended primarily for the benefit of students, also serve, edify, and provide recreation for the entire campus family, the local community, and the church-at-large. In their role of subservience to the school's chief task, non-academic activities are also organized and administered in conformity with the spirit of Christ.

In its total educational program this college views its faculty as more than an instrument to aid students in acquiring knowledge. The faculty member is expected to serve as student adviser in academic matters and as Christian counselor in other capacities where assistance is desirable or mandatory. This college further sees the general well-being of school and student body strengthened and preserved by strong and spontaneous faculty interest in all aspects of student life--an interest which the faculty shows by being sociable with students, by attending or participating in student activities, and by setting students an example of a God-pleasing life in Christ.

End Notes

- (1) Siebert W. Becker, The Foolishness of God, p. 1.
- (2) Ibid., Foreward.
- (3) Ibid., p. 21.
- (4) Ibid., p. 23.
- (5) Ibid., p. 24.
- (6) John Theodore Mueller, Christian Dogmatics, p. 92.
- (7) Ibid., p. 93.
- (8) Becker, op. cit., p. 92.
- (9) Martin Luther, Luther's Catechism, p. 5.
- (10) Ibid., p. 6.
- (11) Becker, op. cit., p. 93.
- (12) Thomas Manteufel, The Ministry of Reason in the Christian Church, pp. 132ff.
- (13) Becker, op. cit., p. 197.
- (14) Ibid., p. 12.
- (15) Ibid., pp. 102-103.
- (16) Ibid., pp. 144-145.
- (17) Ibid., pp. 154-155.
- (18) Ibid., pp. 65.

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