

WISCONSIN LUTHERAN SEMINARY

SENIOR CHURCH HISTORY

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Valparaiso University's Religion Program, 1959 to 1961:

The Sound of an Unclear Trumpet.

Wisconsin Lutheran Seminary Library

11831 N. Seminary Drive. 65W

Mequon, Wisconsin

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March 1983

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INTRODUCTION

In September of 1959, I began my college training at Valparaiso University in Valparaiso, Indiana. I was one of approximately five hundred students in the freshman class, most of whom were members of congregations of the Lutheran Church Missouri Synod. Many of these were, like myself, third generation Americans who were the first of their families to be able to attend college.

The benefits of higher education had become quite obvious by the late 50's and early 60's. Parents of many of the students at Valparaiso had seen their own ambitions and aspirations thwarted through a lack of education. It was understandable, then, that they wanted better for their children.

Many of these parents had also been faithful members of LCMS congregations throughout the United States. They wanted higher education for their children, but they also wanted their children to continue in God's Word. They wanted their children also to be faithful children of God. These parents felt that they were very fortunate, then, that they were sending their children to a university where an excellent higher education would be obtained and where religious training in conformity with the inspired Word of God would continue. Little did these parents realize that that particular confidence was going to be betrayed!

The betrayal which the Religion Department of Valparaiso University perpetrated upon its students--and therefore upon the families which sent and supported those students--was a subtle one. Parents

made the assumption that the religious education which their children were going to receive at Valparaiso would follow the lines along which the Christian Day School had trained their children. The basis of this parochial school training was that the Bible was God's Word, that it was verbally inspired word for word, and that it was without error. Valparaiso University's religion program departed from this fundamental doctrine.

No one of the Valparaiso University theologians was going to openly suggest that the Bible was not verbally inspired nor that it contained error. These two presuppositions--that the Bible was not verbally inspired and that it did contain error--were, however, often reflected in statements made in class, in attitudes, assignments and in reading material made outside of the assigned Bible readings. Questions were sometimes left in the mind of the student as to what he ought to believe concerning some of the biblical material which had been studied.

The material in the New Testament Readings courses which the student was expected to study during his freshman and sophomore years was presented thoroughly and dynamically. The Valpo theologians were well-educated and academically astute. Some of the men who composed the Religion Department at this time included the Reverends Kenneth Korby, Robert Bertram, and Edward Schroeder. Some idea of the personalities of these men can be attained from the names which their students affectionately attached to them: "Father Korby; Brother Bertram; and Hell, Fire, and Damnation Schroeder." Other men on the faculty included the Reverends Baepler, Weinhold, Schultz, Schultze, Lutze, Keller, and, of course, Paul Bretcher. President O.P. Kretzmann

conducted a seminar for seniors who had academically distinguished themselves during their years at Valparaiso. Thus O. P. Kretzmann could also be considered to be a member of the Religion Department.

One of the goals which the Valparaiso Religion Department had apparently set up for itself was to train lay people in such a way that they would get the most out of the each Sunday of the Church Year. In order to accomplish this, the New Testament Readings (NTR) courses were set up to follow the readings for the Sundays of the Church Year from September through May. NTR 1 and 2, the first and second semesters of the freshman year, followed the historic gospel pericopes of the Church Year, while NTR 51 and 52, the sophomore year, followed the historic epistles. References to the pericopes, as well as to the supplementary scriptural readings related to the pericopes, would give the student a familiarity with the various emphases throughout the Church Year.

Another of the apparent emphases of the NTR courses was to emphasize for the student that faith in Jesus Christ as the Savior from sin was that toward which the Bible pointed. To accomplish this goal, the Theology of the Cross and the Theology of Glory were presented as opposing points of view. Thus NTR 1 and 2 showed how Jesus continually rejected the Theology of Glory of Judaism's search for a recognizable kingdom of this world. At the same time, Jesus, the Lamb of God who had come to take away the sins of the world, continually pursued the Theology of the Cross as he went his way from the stable to Calvary. NTR 51 and 52, in which the epistles were studied, emphasized that those who follow Jesus--who are believers in him--are involved in a constant struggle in their daily lives between that same Theology of

Glory and the Theology of the Cross. This struggle was presented in the traditional language of conflict between the flesh and spirit--between the Old Adam and the New Man. The central doctrine of the Lutheran Church--of Christianity--was unflinchingly presented: salvation by grace alone through faith alone. In retrospect however, notably missing is sola scriptura.

Scripture was redefined as "kerygma"--the gospel within the gospels. This emphasis can be seen in many of the readings which were assigned outside of the Scripture readings (cf. Appendices A and B), and in the essays which were to be completed in connection with those readings. Faith's firm foundation had been eroded; something had to take its place. The substitute was experience.

The student's first acquaintance with the NTR Religion courses was the introduction to the Syllabus. A brief topical outline was included in this introduction, and the approach to the course was explained.

It was acknowledged that there were two different approaches to the study of religion. The one was described as that in which the student was given certain principles and the Bible passages which supported those principles. This "dogmatical" approach was rejected because of the failure of the student to penetrate the biblical truths which had been studied. The second approach could be described as experiential. The feelings, reactions and emotional responses of the student to biblical truth was emphasized in this approach. The Valpo Theologians acknowledged that the shortcoming of this approach was that it was too subjective--not everyone responded emotionally to

biblical truth in the same way. Moreover, the depth of emotional response would differ from individual to individual even if the emotional response itself were the same. It was asserted that these two approaches to the study of religion were less than adequate.

What the Valparaiso Theologians were apparently aiming at was a combination of theological knowledge and personal experience. The Syllabus stated: "We are aiming at this type of knowledge in which the understanding of God's truth takes place through a personal experience."¹ Through a study of God's Word, it was hoped that the student's life and attitudes would be changed. This approach was defended by the President of Valparaiso University, O. P. Kretzmann, who referred the student to Kierkegaard's concept of "passionate thinking." Passionate thinking, explained Kretzmann, did not merely involve the purely academic or intellectual but incorporated and affected the day to day life of the individual.

This approach is defensible. A study of God's Word ought to affect the life of the student. Such an impact does not occur however, by searching for a passionate response on the part of the student. As Professor Edward Fredrich has stated, "The more one plays up reactions to the written Word rather than the written Word itself, the more problems are developed."² Understanding or penetrating God's truth through personal experience is not something which can be manufactured in the classroom. What is missing in the introduction to the NTR courses is the scriptural truth that God effects changes in attitudes and behavior through the power of his Word. No reference is made to God accomplishing that which he wishes to accomplish through his Word (Is 55:11). No reference is made to God's Word being "like

fire . . . and like a hammer that breaks a rock in pieces" (Jr 23:29).

With the main goal of the course in religion being for the student to experience a change in his life through this process of "passionate thinking," the Valparaiso Theologians acknowledged the impossibility of testing the student's progress. Nevertheless an attempt would be made to evaluate that progress by giving the student a paragraph of the Bible; he was then expected to explain to the instructor the meaning of that paragraph. The same thing would be done at various points throughout the course by assigned readings in the Lutheran Confessions, certain historical writings, various forms of literature, and the writings of certain theologians. In each case, the student would be assigned essays in which the scriptural truth was to be weighed against or in the light of the assigned reading. In this way, the student would be provided with a hypothetical or real situation which would provide the framework for the student to "passionately think through" the scriptural truth being studied that week. Thus as Appendices A and B show, there were a number of essays assigned each week which covered the assigned reading material.

One of the problems which the Valparaiso Religion Department faculty anticipated was that the student might feel that he had "to fabricate personal confessions of faith in order to get a grade."³ The faculty expressed its hope that this would not be the case. At the same time in a parenthetical note in the introduction, it was stated regarding the essays that "a completely 'true' answer may receive an F because it misses the point."⁴ This attitude on the part of the faculty could be understood correctly. If, for example,

a student were asked to summarize St. Paul's statement in 1 Corinthians toward the man who had committed incest, and the student responded by quoting John 3:16, then obviously such an answer while true would not be applicable. This same attitude, however, also left open the very real possibility that a true answer incorporating proof passages might also be rejected because it did not, in the mind of the instructor, involve a sufficient amount of "passionate thinking."

Thus the weekly essays and the assigned readings are a key to evaluating the Valparaiso University NTR Religion Courses from 1959 to 1961. Five types of literature were covered in the assigned readings: 1) Scripture readings, incorporating the pericope for each week of the semester, parallel readings, and other Scripture readings related to the pericope; 2) Selections from the Lutheran Confessions; 3) Church history readings; 4) Writings of various theologians, including Luther; and 5) Other literary works. The remainder of this paper will concern itself with these five types of literature, the essays based on these types, and where the combination of these assignments revealed a departure from the doctrine of the inspiration and inerrancy of the Bible--God's Word.

SCRIPTURE READINGS AND ESSAYS

As indicated in the above introduction, each week's readings began with the pericope for the Sunday which began that week. During the freshman year (NTR 1 and 2) the historic gospels were read and during the sophomore year (NTR 51 and 52) the historic epistles were read. The Sundays in the Church Year from September through May were covered in this way.

The total number of Scripture readings assigned varied from week to week as a glance at Appendices A and B will show. Essays incorporating this material were then assigned. Usually these assigned essays incorporated Scripture readings with other reading assignments. One of the Sundays for which four of the five assigned essays dealt strictly with the Scripture readings was the First Sunday in Advent.

The pericope for the First Sunday in Advent is Matthew 21:1-9, which is Jesus' triumphal entry into Jerusalem on Palm Sunday. In 1959, this First Sunday in Advent occurred on November 29th. Additional readings for this week's assignment included the context of Matthew 21, all of the cross references in that chapter to the Old Testament, and 1 Kings 1:32-40. (Cf. Appendix A.) The first essay assignment read as follows:

The entire chapter 21 of St. Matthew's Gospel is full of allusions to and direct quotations from the Old Testament. Use the footnotes and cross references indicated in your RSV Bible to look up these Old Testament references. When you locate the Old Testament reference, do not simply read the single verse or verses directly referred to, but read the context too in order to determine what this Old Testament section is talking about. In some cases you may have to read the entire Old Testament chapter in which the quotation stands. After you have carefully studied these Old Testament sections, summarize your findings in an essay on the theme: 'What God does and promises to do according to the Old Testament.'⁵

Thus this essay assignment would give the student the opportunity to thoroughly examine the Old Testament references and their contexts in the light of Jesus' entry into Jerusalem. Notice, however, that absent in the instructions for this essay, as well as in the instructions for the rest of the essays for this Sunday of the Church Year, is any statement that indicates how Scripture is at work interpreting Scripture.

The same fact can be seen in the second essay for the First Sunday in Advent. This essay read as follows:

In I Kings 1:32-40 there is the report of the first son of David who rode up into Jerusalem on a mule to be acclaimed King of the Israelites. Compare and contrast this first royal son of David with the royal son of David in Matthew 21 in respect to the kingly activity of each one, and in respect to the nature of each one's kingdom. What chronic failure marks the reign of every royal Old Testament Son of David regardless how powerful and wealthy and godly he may have been?⁶

This Old Testament cross reference concerns King Solomon's accession to the throne of his father, David. The New Testament does not employ this cross reference for Jesus' entry into Jerusalem. The point of the essay was to indicate that while King Solomon and the other kings of Israel were all appointed by God to rule his people, all of these kings were sinners and thus incapable not only of saving themselves but also the people in a spiritual sense. The essay helped the student recognize the similarities and differences between Jesus' entry into Jerusalem and the entry into Jerusalem of previous kings of Israel.

The third essay stated:

It may strike you as strange that the first Gospel pericope that prepares for the Christmas season is actually an episode that inaugurates Passion Week and leads directly to Jesus' crucifixion. What is the connection between preparation for the joy of Christ's coming (Advent) and the gloom and sadness of Christ's death?⁷

Once again a thought question which was designed to remind the student that Jesus' coming into the world had only one purpose: to save mankind from eternal damnation. This joyful announcement of the Advent Season is only one side of the coin. Christ must die in order to free man from the curse of sin. This is the gloom and sadness of Christ's death--that man had fallen into sin in the first place thus necessitating the shameful death on the cross.

The fourth essay for this First Sunday in Advent incorporated aspects of both the first and third essays. This fourth essay assignment read as follows:

In a sense the entire Old Testament is an extended Advent season, a 'Preparation for Christmas.' The sections of the Old Testament which you read for Essay I speak of both joy and sadness. What makes for 'joy' in the Old Testament? What makes for 'sadness' in the Old Testament? How does either Christmas or Good Friday (or both of them) complete the joy as well as the sadness of the Old Testament?⁸

The student could approach this essay by noting that the same things which caused joy and sadness in the Old Testament also caused joy and sadness in the New Testament. A rebellious and apostate people who refused to listen to the call to repentance brought sadness. The message of God grace, promised in the Old Testament and fulfilled in Christ in the New Testament, was the cause for rejoicing. Thus it should be noted that both Law and Gospel, sin and grace, were handled in the essay assignments.

The fifth essay referred the student to the "Hosanna" sung by the crowds on Palm Sunday. The student was asked to consider the context of the "Hosanna" sung in the Communion Service⁹ and to write an essay on the function of the "Hosanna" to the other parts of the Communion Service, "especially those parts that follow it."

A number of things need to be noted concerning these five assigned essays. First this was a typical assignment for one week. (Cf. Appendices A and B.) It should be remembered that NTR sections met twice a week--it was a two credit hour course--and that assignments were given at the beginning of each week. Given a normal class load of twelve to fifteen credit hours, it can be seen that the student was being asked to do too much. Often students would be lax in

completing all of the readings or would treat the essays in a superficial manner. Recognizing this, the Religion Department faculty would sometimes indicate that the student had to be prepared to discuss all of the essays but write on only one or two of them. This "break" for the student was the exception, however, rather than the rule.

It should also be noted how the essays emphasize emotional content. In preparing the third and fourth essays, the terms "joy," "sadness," "gloom," and "disappointment" are used.

Finally, one has to ask oneself, "What did this assignment accomplish for the student's understanding of biblical truth?" "Did it deepen the student's faith?" "Were the truths of the lesson appropriated to and by the student?" It was characteristic of all of the NTR assignments that questions were raised; but it was also characteristic that answers which served to strengthen the student's faith were not always forthcoming.

It is interesting to compare the essays assigned for the First Sunday in Advent in NTR 1 with those assigned for the same Sunday one year later in NTR 51 (November 27, 1960). It will be recalled from the introduction that the second year of the Valparaiso religion program involved a reading of the epistles for the Sundays of the Church Year and that the general theme for that second year's course was that those who believe in Jesus, like him, embrace the Theology of the Cross and reject the Theology of Glory. It was hoped that in the second year particularly, the student would be aided in expressing his faith in his daily living.

The Epistle Lesson for the First Sunday in Advent is Romans 13:11-14. The student was responsible for reading Romans 12 through 16 as context. In addition, there were 40 biblical references given in

the body of the Syllabus. Thus Essay I read as follows:

In addition to the passages listed above [Eph. 6:10; Phil. 2:15; I Thess. 5:1-11], analyze the meaning of light and darkness in the following passages

Matt. 6:22f; 8:12; 10:27; 17:2; 27:45; Luke 1:79; 11:35; 16:8; 22:53; John 1:4, 5, 7, 8, 9; 3:19, 20; 5:35; 6:17; 8:12; 9:5; 11:9, 10; 12:35, 36, 46; 20:1; Acts 13:47; 26:18, 23; Romans 1:21; 2:19; 11:10; 13:12; I Corinthians 4:5; II Cor. 4:6; Ephesians 4:18; 5:8-13; 6:12; 1:18; 3:9; Col. 1:12, 13; I Thess. 5:4, 5; I Tim. 6:16; II Tim. 1:10; I John 1:5, 6, 7; 2:8, 9, 10.

and summarize the basic usage of these concepts in the New Testament.

Note:

In your summary you should note differences in emphasis between the Synoptics, John, and Paul. What is the source of light and darkness in the life of a man? What determines whether he is in light or darkness? Distinguish between the source of the light (or darkness) and the effects of being in the light (or darkness) for a man's relationship to the world around him. Compare the light of which the New Testament speaks with rational enlightenment with the insights which psychology gives us into our own existence or with 'artistic vision.' What is the relationship between darkness and the flesh? What is the effect of the light of which the New Testament speaks on the flesh?

The verses immediately preceding the pericope describe the life of the Christian living in the light as a life of love. This love completely fulfills the demands of the Law. Love is, however, much more than simply 'doing no wrong' to the neighbor. It is positive action which has the final purpose of saving the neighbor from the evil. Paul treats this in detail as he describes the relationship of Christians to their persecutors and especially to the government which persecutes them. Do you feel that the reaction which Paul wants Christians to have is at all realistic in view of the nature of evil and our own reaction to it? Is Paul right in regarding a government which persecutes Christians as a minister of God for the preservation of society?¹⁰

This essay and the note accompanying it obviously gave the student much food for thought. It was characteristic of all of the essays assigned in the NTR courses that notes attached to the essay assignments were included in order to help the student focus his thinking on the direction or theme or emphasis that the Valparaiso Theologians were

aiming at.

There are, however, three aspects of this "note" which need to be examined. First of all the "note" asks the student to give attention to the "differences in emphasis between the Synoptics, John, and Paul." This distinction does not refer only to the fact that the writers had different styles of communication, but that in the case of the Synoptics (Matthew, Mark, Luke) their existence as books in Scripture came about through tradition. This matter will be discussed at greater length under the history readings which are considered later in this paper. The point is that the student's tacit acceptance of a conclusion resulting from form-criticism was assumed.

In the final paragraph of the essay "note," the Valparaiso Theologians correctly state that the context of the pericope indicates that a Christian who lives in the light is living "a life of love." Notice, however, the next statement: "This love completely fulfills the demands of the Law." [Italics mine.] This is a mixing of Law and Gospel. While St. Paul indicates that "love is the fulfillment of the law" (Ro 13:10), the Law itself is not the motivation for loving one another. Such motivation comes only "in view of God's mercy" (Ro 12:1). When the NTR 51 Syllabus states that "This love completely fulfills the demands of the Law," they have turned good works into meritorious deeds, and they have obscured the use of the Law as a guide in sanctified living.

The third aspect of this "note" which needs to be examined is contained in the last three sentences. St. Paul is encouraging Christians to be obedient and submissive to a government which is

hostile toward them. Given this scriptural information and context, the final question is out of place: "Is Paul right in regarding a government which persecutes Christians as a minister of God for the preservation of society?" Such a question reveals open disregard for Scripture's inspiration and inerrancy.

The second essay in NTR 51 for the First Sunday in Advent read as follows:

Prove or refute the following statement: The Christian's loving reaction to his persecutor is a practical expression of his faith in the Gospel of Christ and an essential part of God's plan for the salvation of the persecutor.

Note:

Isn't 'heaping coals of fire' on a man's head by repaying evil with good just a very sophisticated way of taking revenge on him? What if a Christian would say: I suffer now but you (he-he) will burn in hell for all eternity. ¹¹

This is a very fine essay assignment. It gives the student the opportunity to understand in a practical sense that God sent his Son to redeem all men--including those with whom one does not get along. It also helps the student avoid the self-righteousness that might arise when the student did operate as a loving child of God and forgive those who were persecuting or opposing him.

These then were the kinds of assignments which concerned themselves primarily with the Scripture readings. The quantity of readings was significant. The essays required time and careful thought. Many of the assumptions in the essay assignments revealed a leaning toward form-criticism and away from inspiration and inerrancy of Scripture. Most of the time, assigned essays would incorporate Scripture references into questions which involved the other forms of literature which were also assigned. One such form of literature was the Lutheran Confessions.

LUTHERAN CONFESSIONS AND ESSAYS

A glance at Appendices A and B will reveal that while the Lutheran Confessions were assigned as readings, there was no attempt to cover them extensively nor in depth. On the one hand, it could be argued that there was plenty of material to cover without getting into the Confessions. On the otherhand, the lack of covering those confessions could also be viewed as symptomatic of a drifting away from Scripture as inspired and inerrant and a regarding of the Confessions themselves as non-binding on the conscience. This, of course, was never stated in class and could not be proven. It was equally true however, that it was never stated in the Syllabus nor in the classroom that fidelity to the Confessions was being maintained.

The NTR 1 assignment for October 11, 1959--the 20th Sunday After Trinity--included a reading of selections from Article XI of The Formula of Concord, dealing with election. The Gospel Lesson for this Sunday is Matthew 22:1-14 which is the parable of the wedding banquet to which many who had been invited refused to come. Of particular note was the one man who gained entrance into the banquet, but because he did not have the proper wedding garment, he was thrown out. The following essay was assigned in connection with this pericope and The Formula of Concord selections.

With help from the passage below, quoted from The Formula of Concord, tell how you would employ this week's text

- a) To counsel a room-mate who habitually neglects daily and weekly opportunities for hearing the gospel;
- b) In a bull-session which is occupied with the question, 'How about the poor fellow in the African jungle who never has a chance to hear the gospel?'
- c) To counsel a room-mate who fears that, because he is losing his faith, he is not one of the 'few [who] are chosen.'¹²

The selections from The Formula of Concord, Article XI, are from the "Thorough Declaration." Paragraphs 34-41 deal with man's rejection of God's gracious call and, in terms of the pericope, refusing to come to the wedding banquet. Paragraph 43 emphasizes that it is God's grace alone which calls us and that we are not called as a result of our own merit. Finally, paragraphs 89-91 indicate that the doctrine of election have been given to us for our comfort--that the Christian may be assured, in times of trouble and weakness, that he is a forgiven child of God and an heir of eternal life. It can be seen that a study of these paragraphs provide the answers to the three parts of the assigned essay. This was the only reading assignment in the Confessions during the first year of the religion course--NTR 1 and 2.

Additional readings in the Confessions were given in NTR 52--the second semester of the sophomore year. The specific Confessions referred to were The Large Catechism, The Augsburg Confession, and The Apology of the Augsburg Confession. (Cf. Appendix B, February 26 ff.)

Article XXIII of the Augsburg Confession deals with the marriage of priests and was used to discuss the inability of monasticism to deal with and curb immorality and the guilty conscience. This material was used in connection with February 26 and March 5, 1961--Reminiscere and Oculi. The Epistle Lessons for these Sundays, 1 Thessalonians 4:1-7 and Ephesians 5:1-9, emphasize the need for the Christian to avoid immorality. The assigned essay revealed the inability of the monastic system to fulfill the need which St. Paul was stressing in these epistle lessons.

For Judica, which occurred on March 19, 1961, several references were made to the Confessions. The Epistle Lesson for Judica is Hebrews 9:11-15 which deals with Christ coming as high priest and making atonement "once for all by his own blood." The context assigned for this reading was Hebrews chapters one to ten. Thus emphasis was placed upon this once for all atonement by Christ. Articles XXIV of the Augsburg Confession and of the Apology were the assigned readings, as well as the section on "The Sacrament of the Altar" in the Large Catechism. The essay assignment for this Sunday was as follows:

Summarize the Reformers' understanding of the purpose and value of the Lord's Supper. Support this view on the basis of a comparison of the Old Testament sacrificial system and of the sacrifice of Christ on Calvary with the sacrifice of Holy Communion.¹³

The selection from the Large Catechism and the sections on the mass covered in the Augsburg Confession and Apology articles were well suited to deal with this essay. Distressing, however, was the following note: "'ex opere operato' means that the benefits of the sacrament are conferred by participation in it." Some comment needed to have been made that the reformers were objecting to the automatic effectiveness of the sacrament regardless of faith.

On Quasimodogeniti the Epistle Lesson was 1 John 5:4-10, and one of the assigned readings was the section on baptism on the Large Catechism. The second essay for this week simply stated: "Trace the Johannine and the Pauline elements in the section on Baptism in the Large Catechism."¹⁴ This too was a valid assignment and would give the student the opportunity to see that the confessional writings were taken from Scripture. However, one does have to be somewhat wary whenever the terms "Johannine" and "Pauline"

are used by those who espouse the form-critical method. Whether or not the Valparaiso Theologians were looking for supposed conflicts between St. Paul and St. John regarding baptism remains a question. Certainly, the way in which the question is worded did nothing to encourage the student to see at work the principle of Scripture interpreting Scripture.

In my opinion, the use of the Lutheran Confessions in the NTR religion courses had minimal impact upon the student. When readings in the Confessions were assigned, they were given in a large quantity along with other reading material. Little time was taken to delve into what the Confessions were actually saying and what their significance was for the faith and life of the student.

CHURCH HISTORY READINGS AND ESSAYS

This is the most frustrating area of the entire NTR religion program. Two books were emphasized for church history material: Leonhard Goppelt's Jesus and Judaism written in Bertelsmann, 1954, and translated by the wife of one of the faculty members of the Religion Department, Mrs Marie Schroeder in 1959; the second book was Rudolf Sohm's Outlines of Church History, translated by May Sinclair. Sohm had written this eighth edition in 1893.

The assignment for September 20, 1959 (NTR 1) for which Luke 14:1-11 was the Gospel Lesson--Jesus' healing of a man with dropsy on the Sabbath and Jesus' remarking at the people who sought the places of honor at the banquet--included the reading of Goppelt pages 1 through 18.¹⁵ In describing the early developments of Judaism,

Goppelt makes the following statement on the first page of his book:

Both the internal and external foundations of Judaism stem from the exile. In the exile, the prophecy of an Ezekiel and of a Deutero-Isaiah renewed the certainty that Israel was elected to salvation, despite appearances to the contrary. [Italics mine.]

Three pages in the Syllabus were devoted to explaining the three assigned essays for this week. Not one disclaimer was raised in the Syllabus to Goppelt's assumption that everyone agreed that there were two Isaiahs. Silence is tacit acceptance, and this acceptance was verified in the Junior Year course on Introduction to the Old Testament in which similar statements were made regarding the authorship of Isaiah.

This first assignment in Goppelt continued with statements that identified the "synoptic gospels" as "various editions of a similar congregational tradition," and that they were basically different from the Gospel of St. John which was based "on an independent tradition." In addition it was stated by Goppelt that John's Gospel "tries to correct and extend individual points in the synoptic tradition," and that the "synoptic and Johannine traditions are not to be interwoven." Furthermore, in order to determine what the "basic synoptic tradition is" one must remove all editing. This was done by comparing the synoptic gospels, extracting the "kerygma" (a term which was not defined for the freshman student); what was left was the life of Christ.¹⁶

Thus by the third week of school for the new Freshman at Valparaiso University, the authenticity and authority of Scripture was being undermined. The trust and the confidence which the parents who were sending and supporting their children to this university

under the assumption that an orthodoxed Lutheran education was being given to their children--that trust and confidence was betrayed.

These kinds of form-critical conclusions continued to be interwoven into Goppelt's writing. Regarding the terms "scribes and Pharisees," Goppelt asserts that they appeared together because of "the increasing historical distance between the composition of these documents [Matthew, Mark, and Luke] and the events themselves."¹⁷

The implication is that the holy writers selected their terms arbitrarily. At the same time then, there was an implied denial of inspiration and inerrancy, for if the Apostles were arbitrary in their use of terms, were certainly not the product of God's verbal inspiration.

Goppelt is also guilty of fuzzy thinking when it comes to points of doctrine. With regard to the message of Christ being hidden from the Jews Goppelt states:

Whether the Messianic secret is revealed to a person through repentance, or whether he is condemned to have it hidden from him, in either case it is God's act and--though this is minimized in Matthew--Jesus' work, even though it all takes place in human decision. [Italics mine.]

What does this mean? Is God responsible for man's rejection of the gospel? Is man elected to damnation as well as salvation? Goppelt's comment that "in either case it is God's act" seems to imply this. Or is the opposite true? Is human decision at work by itself or on both levels of damnation and salvation? What Goppelt means is unclear.

Goppelt conflicts with the record of Scripture in other areas. He asserts that "the cleansing of the temple", as recorded in Mark 11:15-19 and John 2:13-17, must have happened only at the conclusion of Jesus' ministry. "This [cleansing] is not historically

conceivable at any point except at the end of his activity."¹⁸
 Another conflict of which Goppelt is guilty is in his assertion that there was friction between Jewish and Gentile Christians in the early Church. He states that "a formal unity of teaching or even of a way of life never resulted" ¹⁹ This is not substantiated in Scripture. Judaizers had been put down, and the Jerusalem apostles had acknowledged the faith of the Gentiles. In Christian freedom each was permitted to retain their practices and customs as long as these were not forced on others and as long as these practices were not part of idolatry. This is the message of the Jerusalem Council in Acts 15 and also of Paul in Galatians.

Goppelt does a fine job of showing the opposition of Judaism to Christianity. In doing so however, he denies verbal inspiration and the inerrancy of Scripture and assumes the validity of the form-critical method and its conclusions.

The other historical work used in the NTR courses was Outlines of Church History by Rudolf Sohm. Most of Sohm's information is accurate and in accord with the doctrines of Scripture. Following is a statement regarding the early internal development of the Christian Church:

Thus the Apostles built up and guided Christendom through the Word. Besides the Apostles, others, called prophets and teachers, were stirred up by God in Christendom, as mighty in the Word (I Cor. xii. 28). The Apostles exercised no papal authority. Their power was the Word of God alone, which the community obeyed because it recognized that Word as the Word of God. It was just the same with the prophets and teachers; their government was purely spiritual; in point of fact they ruled, but without legal authority. How could their word be made the Word of God by any legal authority? Apostles, prophets, and teachers were by no means the only ministers to whom the preaching of the Word was committed. 'When ye come together,' writes the Apostle Paul, 'every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation' (I Cor. xiv. 26). In every one after his

kind the Word of God is alive to the edifying of the Church, even if the special gifts of the apostle, prophet, or teacher be not given to him. Therefore the Word of God is alive in every congregation of believers. The Church has no absolute need of any class of officials. They are all born ministers of the Word--and ministers they ought to be. They all, by the Holy Spirit living within them, are bearers of the keys of heaven, and of the royal power which in the House of God is given to the Word of God. They are all priests and kings (Rev. i. 6).

How is it possible under these conditions even to imagine a legal government of the Church--of God's people? or any one legal priesthood or kingship which could take from another its priestly and kingly power? The Church, the people of God, signifies a spiritual people; the kingdom which is established in the Church is a spiritual kingdom; Christendom forms not a state nor a political union, but is a spiritual power. Once for all, a legally constituted Church cannot be.

And yet there has arisen such a thing as Church law. How was that possible?

The reason is not far to seek: Because the natural man is a born enemy of Christianity. There is in our nature a longing for salvation through Christ, the Immanuel, the Prince of Peace; and yet we strive against Him. Our heart opens itself to every word of Him who is the sunshine of the soul, and yet it sets itself against complete surrender, in its despair, its misery, and weariness of the world. The natural man desires to remain under law. He strives against the freedom of the Gospel, and he longs with all his strength for a religion of law and statute.²⁰

It can be seen that Sohm writes with fervency and urgency. There is "passionate thinking" contained in his treatment of history. Many of his conclusions are accurate and incisive. In the paragraph quoted above, for example, he sees natural man as the enemy which attempts to enslave the Church and the Gospel in a system of rules and regulations in order to satisfy the opinio legis. He recognizes the universal priesthood of all believers and the contribution which each individual member of that priesthood makes to the Body of Christ--the Church. He correctly emphasizes that Christ's kingdom is a spiritual kingdom and one not of this world.

There are, however, a couple of points which need to be questioned in Sohm's writing, and the paragraph quoted above also can be questioned

regarding these points. There is no mention in this paragraph of God's Word as being inspired, word for word, and inerrant. Sohm also overlooks the fact that God does establish on earth authority so that decency and order may be maintained. Sohm also regards as negative and undesirable the establishment of "a fixed body of doctrine that shall give certain intelligence concerning all divine mysteries . . . giving an answer to every possible question."²¹ This, according to Sohm, is the result of the impulse of the natural man. This, of course, is not true; for St. Paul tells Timothy that all of Scripture is useful for doctrine--for teaching (2 Tm 3:16.) Regarding the establishment of churches and congregations and the ministry, Sohm states that "natural man desires some legal surety that the Word and the Sacraments are administered to him aright."²² But exactly the opposite is true. The natural man has no concern whether or not the gospel and sacraments are administered or not, let alone whether or not they are administered properly.

In spite of these shortcomings of both Goppelt and Sohm, their writing and thinking was expected to have an influence and impact in the essays which were assigned to NTR students. One example of an essay assignment that was to include Goppelt's comments is found for Quinquagesima, February 28, 1960. The pericope is Luke 18:31-43 in which Jesus tells his disciples that he, the Son of Man, is going up to Jerusalem to die; included in this pericope is the incident of Jesus healing a blind man who calls out to Jesus as the Son of David. "Note A" of this essay states:

Goppelt (p. 23) remarks that Jesus publicly claimed no Messianic titles, although he frequently mentioned the phrase 'Son of Man.' Significantly Goppelt notices that Jesus uses the term in the

'third person,' so that he might still be understood to be talking about someone other than himself. Here is an aspect of Jesus 'veiled' Messiahship.²³

The student was to incorporate this information into an essay which distinguished between Judaism's concept of the Messiah and between how "Jesus' words and actions" revealed "his understanding of the Messianic title 'Son of Man'"²⁴ In this case, Goppelt was used to inform the student about Judaism's conception and expectation of the Messiah.

Sohm's section on the Council of Nicaea was expected to be incorporated in an essay for *Invocavit*, February 19, 1961. The assigned essay read as follows: "Evaluate the significance of the Nicene Creed for the preservation of the theology of the cross." A second essay concerned Constantine's "solution of the problem of church-state relationships."²⁵ Sohm provided the information to deepen the student's understanding of the historical situation.

These then were the two writings which were to give the student historical and sociological background in dealing with various pericopes and the contexts in which those pericopes occurred. Two questions need to be asked regarding these sources of information: Were they necessary in the first place? And, if such historical information were necessary, were these two sources the best that were available?

It could be argued that Scripture itself provided the necessary historical context for an adequate and even thorough examination of the pericopes. Such a position is untenable in terms of the material which Sohm covers, since he deals with the historical context after the 1st century A.D. This position could be defended regarding the information which Goppelt provides, yet even there, another perspective

of the historical period before, during and immediately after Jesus' earthly ministry would be valuable if the student were encouraged and guided by a faculty committed to the inerrancy of Scripture to evaluate this secondary source material in the light of Scripture. This was not done. As has been stated previously, there was tacit agreement with what both Sohm and Goppelt were saying--including agreement as to the first principles with which they were operating which did not include inspiration and inerrancy of Scripture.

Similarly it is also true that whether or not these sources were the best available is also moot. These books were a source of historical information. Had they been used to help the student think critically regarding the information contained in them by using Scripture as the touchstone for evaluating the accuracy of the information and conclusions presented, these books may then have been useful. As it was, the use of these materials simply served to further confuse the student, to obscure the message of sin and grace in the pericopes, and to implant in the student's mind the seeds of the method of form-criticism.

WRITINGS OF THE THEOLOGIANS AND ESSAYS

Luther, of course, was one of the theologians whose works were assigned reading and whose thoughts and conclusions were to be incorporated into assigned essays. Included in these readings were selections from Luther's Heidelberg Theses of 1519, his Commentary on Galatians, his Treatise on Baptism of 1519, and the Treatise on Christian Liberty of 1520.

The Treatise on Christian Liberty was one of the last reading assignments given over the two year period. It was assigned at that particular time because it was felt that the document directed the student's

attention "to many of the basic themes of the past four semesters."²⁶

Selections from Luther's Heidelberg Theses were assigned reading for the week of March 6, 1960. The pericope was Matthew 4:1-11: The Temptation in the Wilderness. The assigned essay which was to incorporate Luther's writing focused on the conflict between the Theology of the Cross and the Theology of Glory. The essay read as follows:

In the notes below are selected Heidelberg Theses by Martin Luther (statement publically debated in Heidelberg in 1518) together with a brief comment from Luther about the meaning of the theses. These represent the classic formulations of the terms 'theology of glory' and 'theology of the cross.' After you have studied them, demonstrate that the wilderness temptation is a conflict between the two sorts of theologians Luther cites in Theses 15 and 20. Show also that theses 21 to 24 describe the two theologies at stake in the wilderness temptation.²⁷

It can be seen that not all of the Valparaiso University's religion program was bad. This essay and the use of Luther in co-ordination with the pericope gave the student an excellent opportunity to come to the understanding that "works contribute nothing to justification," and that "the righteousness of God is not acquired . . . but it is imparted by faith." [Thesis 25.]

There were, however, other theologians who were also included, and somehow these seemed to have a greater impact among the students than did Luther. On April 23 and 30 (Jubilate and Cantate respectively), essays by Elert, Bonhoeffer, Hromadka and Barth were included in the readings. These writers presented differing points of view regarding how the Christian maintains himself in the Church and in the world. A portion of Bonhoeffer's essay reads as follows:

Must government make a religious decision, or does its task lie in religious neutrality? Is government responsible for maintaining the true Christian service of God, and has it the right to prohibit other kinds of divine service? Certainly the persons who exercise government ought also to accept belief in Jesus Christ, but the office of government remains independent

of the religious decision. Yet it pertains to the responsibility of the office of government that it should protect righteous, and indeed praise them, in other words that it should support the practice of religion. A government which fails to recognize this undermines the root of true obedience and, therefore, also its own authority (e.g. France in 1905).²⁸

To this statement of Bonhoeffer a selection from Werner Elert's The Ethos of Citizenship was compared. One of the paragraphs from this writing states in part:

'Peter's clause' ['We must obey God rather than man,' Ac 5:29], as the context shows quite clearly, refers to the proclamation of the gospel which is undertaken by divine command; in its pursuit the apostle will tolerate no governmental interference. But it applies to that situation alone. We must not extract from this a general right to remain outside the prevailing legal system, even less the right to attach [sic] the political order actively. At the time when the apostles admonished their readers to respect the authorities, the Jewish leaders and Roman officials had already started their oppressive measures against the Christians [sic] believers. . . . Official acts which imply a denial of the Christian faith dare only be opposed by passive resistance. They do not absolve us from the duty of civic obedience in secular matters. This is the meaning of Luther's concept of suffering obedience.²⁹

Considering the differing points of view of these two theologians, the student was asked to write the following essay:

Describe the basic difference between Elert and Bonhoeffer in their approach to the question of church-state relationships. On the basis of Romans 13, write a defense of the position that you agree with.³⁰

Perhaps one of the things to be remembered in evaluating the validity of this essay is that this is the early 1960's when demonstrations on college campuses throughout the United States were common. The question of civil disobedience was not academic to the student-Christian during this time. What were his responsibilities as a citizen who disagreed with the direction that his government was taking? What were his responsibilities to God who had placed that governmental authority over him? The questions raised were genuine.

Often student-consciences were placed in a dilemma. Notably absent was any comfort from the gospel: "whenever our hearts condemn us. For God is greater than our hearts, and he knows everything." (1 Jn 3:20.)

The writings of other theologians were also included. (Cf. Appendices A and B.) The Valparaiso Theologians generally maintained silence as to their agreement or disagreement with what this material stated. The material was to be used as a touchstone for applying the Scripture references studied each week.

OTHER LITERARY WORKS AND ESSAYS

Various other literary works were assigned as reading material. Portions of The Lutheran Hymnal, writings of C. S. Lewis (who might also be considered under the category of "theologians"), playwrights and novelists. In regard to these last two categories, playwrights and novelists, some of the more interesting essays were assigned. In connection with the pericope, the student would be asked to apply the theme to a particular character, situation, or idea which the author had advanced.

The play which was used for NTR 1 and 2 was Arthur Miller's Death of a Salesman. The first essay concerning itself with this play was assigned on September 27, 1959, the 18th Sunday after Trinity. The pericope was Matthew 22:34-46 related the attempt of an expert in the law trying to trap Jesus with the question, "Which is the greatest commandment in the Law?" Jesus' answer to the question and his subsequent question to the Pharisees, "What think ye of Christ? Whose son is he?" silenced his adversaries for a time. The theme for

this particular week's work was "The Law and Its Lord."

The essay which dealt with Death of a Salesman read as follows:

Write a characterization of Willy Loman in four parts corresponding to the themes of the first four weeks of this syllabus, showing how these themes do or do not describe him.³¹

The themes for the other three weeks of the semester had been:

"Anxiety, Distrust, Hatred, and Grass," "The Penitential Funeral," and

"The Humiliation of the Legalist." (Cf. Appendix C.) Another

essay which used Death of a Salesman was assigned for the 21st Sunday after Trinity, and read as follows:

In these past three weeks you read and said that a human being, though he is a sinner marked for death, is gifted with God's own righteousness and life through trusting in Christ's peculiar authority to forgive sins. What are the hazards in Willy Loman's life which would have made such faith difficult for him? On the other hand, how might that faith--if he had had it--have overcome his hazards?³²

This material was used, then, as kind of "case studies" to which the student could apply the material he had gleaned from his study of Scripture.

In a similar way, Par Lagerkvist's novel, Barabbas, was used as "case study" material. This novel was read in conjunction with the readings for the 4th Sunday after Epiphany, January 31, 1960. The pericope for this Sunday was Matthew 8:23-27: "Jesus Calms the Storm." The question which the disciples asked at the end of this incident formed "the central question of NTR 2": "What kind of man is this?"³³

The essay read as follows:

Read through the novel Barabbas preferably at one sitting--and then construct what you think the following characters would have answered to the Messianic question: Sahak, the Fat-Woman, the Hare-lip Girl, Barabbas, the Blue-eyed Galilean.³⁴

Two other essays which were assigned for Septuagesima, Matthew 20:1-16, involved Lagerkvist's Barabbas. This pericope was "The Parable of

the Workers in the Vineyard." The essay assignments read as follows:

ESSAY VI

Barabbas is offe[n]sive to the Christians in Lagerkvist's novel. Compare and contrast this offensive aspect of Barabbas with the offensive aspect of messianic generosity in the vineyard.

ESSAY VII

What is Barabbas' attitude toward Messianic generosity.³⁵

This use of literary material was one of the better ideas that the Valparaiso Religion Department had hit upon. This approach relieved the student of coming up with his own situations to which to apply the scriptural material that was being studied. At the same time, the student was able to apply the scriptural truth to the character or situation described in the play or novel. This aspect could have been explored more fully, since only a few essays were assigned in this category.

CONCLUSION

One of the primary objectives--if not the primary objective--of the NTR Religion Program was to strengthen the faith of the student. This objective was accomplished--but not as a result of the program.

The religion program had many fine aspects. Significant quantities of Scripture were to be read each week. The concept of following the pericopes for two years gave the student insight into the on-going life of the Church militant. The opposition of the theology of the cross to the theology of glory reminded the student that believers in Jesus were to take up the cross and follow him in their daily lives

The use of the Lutheran Confessions and various literary works to provide both information and practical situations to which scriptural

truths could be applied was also a positive aspect of the program. The essays which incorporated the information from these readings helped the student clear up his own thinking about some of the points which had been raised.

Yet there were many aspects of the program which were far from admirable. The large number of required weekly essays, which had been given to help the student formulate his thinking, were often treated inadequately and superficially. The assigned readings from various theologians also had its positive and negative aspects. There was no problem when the theologians were speaking truthfully--in accordance with God's Word--but when the theologians departed from that Word, then it was incumbent upon the faculty to point out where these departures occurred. This was not done.

This mixture of truth and untruth was present in the historical information provided in Goppelt's Jesus and Judaism and Sohm's Outlines of Church History. Setting the historical context is fine but tacit acceptance of form-criticisms first principles and conclusions is inexcuseable for a faculty which existed under the banner of "Lutheran." As was indicated, when the terms "Synoptic Tradition," "Johannine Tradition," "Pauline Tradition," and "Deutro-Isaiah," are not even explained and refuted, then one is forced to assume that those teaching the courses have abandoned inerrancy and inspiration of Scripture as first principles.

Much time was devoted to "faith" and "unfaith" in the NTR religion program. The question is, however, how did the faculty expect the student's faith to be strengthened? The impression that a student often received was that a faithful faculty member would inspire faith in his

students. The student was expected to take the word of the faculty member as truth. The student was expected to have his faith strengthened as a result of contact with a dynamic, well-educated professor.

The student's faith was strengthened, but the credit was certainly not the result of a faculty which taught that God's Word was without error; that it was verbally inspired. In fact, the faith of the student was often undermined because the faculty was not committed to the first principle of God's Word being inspired and inerrant. Why should a student believe or follow a faculty member? What makes what any faculty member says the truth? But when the student knows that it is God's Word speaking to his heart, then the student has something to believe--then faith is strengthened.

Therefore, it could be generally stated that the faith of the students was strengthened--not as a result of the religion program but because of the inherent power of God's Word. This is the key for any successful religion program. The faculty--be it at a seminary or teachers' college; in a confirmation class, Sunday School class, or Christian Day School--needs to be committed to the inspired and inerrant Word of God. When there is a refusal to accept and defend this first principle, then the building blocks of the prophets and apostles are being eroded and the Christian faith is endangered.

May God in his grace raise up faithful teachers and preachers who are unashamed to proclaim,

Jesus loves me this I know,

For the Bible tells me so. Amen.

APPENDIX A

This appendix shows the assigned readings for NTR 1 and 2--fall and spring semesters, 1959-60. The dates and the Sunday of the Church Year are also indicated. The number in the last column is the number of essays which were assigned for that particular week.

Under the column "READINGS," the first assigned reading is the pericope for that particular Sunday of the Church Year. Readings were normally expected to be completed by the first meeting of the class each week.

DATE	SUNDAY	READINGS	ESSAYS
<u>1st Semester</u>			
<u>1959</u>			
Sept. 6	15th S. p. T.	Mt 6:24-34. Dt 5:6-9. Ps 90:3-12. Is 40:6-8. Mt 5-7. Ga 5:25-6:10. Jas 1:9-11.	4
Sept. 13	16th S. p. T.	Lk 7:11-17. Gn 3:19. Is 61:1. Jr 6:26. Am 8:10. Zch 12:10. Mt 5:3, 4; 27:46. Lk 1:65; 5:8-10, 26; 7:1-50; 8:37. Ac 2:43; 19:17; 22:24. He 11:36. The Con- fession of Sins from The Order of the Holy Communion.	4
Sept. 20	17th S. p. T.	Lk 14:1-11. Mt 5:3ff; 6:24-34. Lk 7:29, 35; 18:9-14. Leonhard Goppelt, <u>Jesus and Judaism</u> , trans. Marie Schroeder (Valparaiso, 1959), pp. 1-18.	3
Sept. 27	18th S. p. T.	Mt 22:34-46. Gn 3:17-19. Dt 5:12-15. 4 Mt 5:17-20; 6:24-34; 12:9-14. Mk 2: 23-28; 3:1-6. Lk 6:6-11; 14:5-6. Ga 4:4. Goppelt, pp. 16-18. Arthur Miller, <u>Death of a Salesman</u> (New York: The Viking Press, 1949), entire play.	4
Oct. 4	19th S. p. T.	Mt 9:1-8. Is 53. Mt 8:14-17; 9:9-13; 26. He 9:15-22. Readings for the 15th and 16th Sundays after Trin- ity. Goppelt, pp. 19-23.	3

DATE	SUNDAY	READINGS	ESSAYS
Oct. 11	20th S. p. T.	Mt 22:1-14. Ps 32. Ro 4; 13. 2 Cor 5. Ga 3. Part One of the Syllabus. Goppelt, pp. 14-22. Selections from Article XI, <u>Formula of Concord</u> [reproduced in the Syllabus].	2
Oct 18	21st S. p. T.	Jn 4:46-54. Mt 6:24-34; 9:1-8. Lk 7:1-10. "Your essays for Part Two of the Syllabus." Goppelt, pp. 22-23. <u>Death of a Salesman</u> .	3
Oct 25	22nd S. p. T.	Mt 18:23-35. Mt 18. Ro 2:1-11. Parts One and Two of the Syllabus. The Absolution, from The Order of the Holy Communion.	4
Nov. 1	23rd S. p. T.	Mt 22:15-22. Mt 22-27. Ro 3:21-26. Ro 13. Goppelt, pp. 5, 11, 15-16. Review Syllabus Parts I & II.	5
Nov. 8	24th S. p. T.	Mt 9:18-26. Mt 8 & 9. Mt 1:21; 8:25; 10:22; 16:25; 18:11; 19:25; 24:22; 27:40 & 42; 14:30. Review Goppelt, pp. 22f.	4
Nov. 15	25th S. p. T.	Mt 24:15-28. Mt 24. Mk 13. Lk 17: 20-37; Lk 21. Jn 2:19-22.	3
Nov. 22	25th S. p. T.	Mt 25:1-13. Mt 24 & 25. Review entire Syllabus.	0
Nov. 29	1st S. Advent.	Mt 21:1-9. Mt 21 "together with all the Old Testament references indicated in the RSV cross references to this chapter." 1 Kgs 1:32-40. The Order of the Holy Communion.	5
Dec. 6	2nd S. Advent.	Lk 21:25-36. Mt 5:17-20. Lk 16: 14-31. Lk 21. Syllabus for Trinity 25, 26, and Advent 1.	3
Dec. 13	3rd S. Advent.	Mt 11:2-10. Mt 11. Lk 1. Jn 1. RSV cross-reference in Mt 11:2-10. Goppelt, pp. 11f; 17; 22f.	5
<u>1960</u>			
Jan. 3 & 6	S. p. New Yr & Epiphany	Mt 2:1-23. All RSV cross-references for Mt 2, including the context of the O.T. cross-references. Mt 4:14; 5:17; 8:17, 12:17; 13:14 & 35; 21:4; 26:54 & 56; 27:9.	5

DATE	SUNDAY	READINGS	ESSAYS
Jan. 10	1st S. p. Epi- phany	Lk 2:41-52. The Gospel according to St. Luke. Review Syllabus and N.T. readings for the semester.	4
<u>2nd Semester</u> <u>1960</u>			
Jan. 24	3rd S. p. Epi- phany	Mt 8:1-13. Mt 8 & 9. NTR 1 Syllabus selections. Goppelt, pp. 1-25. Lv 13:45-14-32.	3
Jan. 31	4th S. p. Epi- phany	Mt 8:23-27. Ps 89:9-10; 140:25f. Is 27:1. Mt 8. Par Lagerkvist, <u>Barabbas</u>	3
Feb. 7	Transfigura- tion	Mt 17:1-9. Mk 9:2-8; Lk 9:28-36. Ps 2. Is 42:1-4; 49:1-6; 50:4-11; 52:13-53:12. Dt 18:15-18.	5
Feb 14	Septuagesima	Mt 20:1-16. Ps 80:8. Is 5:1-7. Jr 2:21. Ho 10:1. Mt 17-21. NTR 1, Unit 3. Goppelt, pp. 8-14; 29f. <u>Barabbas</u> .	7
Feb 21	Sexagesima	Lk 8:4-15. Goppelt, pp. 19-25. Goppelt, pp. 22-25. Biblical refer-ences in Syllabus.	4
Feb. 28	Quinquagesima	Lk 18:31-43. Goppelt, pp. 25-31. Biblical references in Syllabus.	6
Mar. 6	Invocavit	Mt 4:1-11. Mt 3 & 4. Lk 4:1-13. Mk 1:12-13. Biblical references in Syllabus. Selections from Luther's <u>Heidelberg Theses</u> . Selections from Thielicke's <u>Between God and Satan</u> .	5
Mar. 13	Reminiscere	Mt 15:21-28. Mt 15. Mk 7:24-30. Goppelt, pp. 12-14, 19-22. Biblical references in Syllabus. Letter from Lutheran Pastor in <u>Lutheran Witness</u> , Feb. 9, 1960.	6
Mar. 20,	Oculi	Lk 11:14-28. Biblical references in Syllabus.	6
Mar. 27	Laetare	Jn 6:1-15. Jn 1-6.	6
Apr. 3	Judica	Jn 8:46-59. Jn 7-8. Biblical references in Syllabus.	2

DATE	SUNDAY	READINGS	ESSAYS
Apr. 17	Easter	Mk 16:1-8. "The Easter account in all four gospels and in I Corinthians 15." Lk 1:1-4.	3
Apr. 24	Quasimodo- geniti	Jn 20:19-31. Jn 14-17. Ac 2. Biblical references in Syllabus.	3
May 1	Misericordias Domini	Jn 10:11-16. Jn 9 & 10. Ps 23.	9
May 8	Jubilate	Jn 16:16-23. Jn 12-17.19:30.	4
May 15	Cantate	Semester Review. Jn 12-17. All pericopes for this semester.	2

APPENDIX B

This appendix shows the assigned readings for NTR 51 and 52--fall and spring semesters, 1960-61. The dates and the Sunday of the Church Year are also indicated. The number in the last column is the number of essays which were assigned for that particular week.

Under the column "READINGS," the first assigned reading is the pericope for that particular Sunday of the Church Year. Readings were normally expected to be completed by the first meeting of the class each week.

DATE	SUNDAY	READINGS	ESSAYS
<u>1st Semester</u>			
<u>1960</u>			
Sept. 18	14th S. p. T.	Ga 5:16-24. Goppelt, pp. 32-46. Optional reading: A. M. Hunter, <u>Introducing the New Testament.</u> Ga.	1
Sept. 25	15th S. p. T.	Ga 5:25-6:10. Goppelt, pp. 32-46. Ac 1-15. Ga.	2
Oct. 2	16th S. p. T.	Eph 3:13-21. Eph. Goppelt, pp. 46-49. Ac 16-28.	3
Oct. 9	17th S. p. T.	Eph 4:1-6. Eph. Goppelt, pp. 49-65.	1
Oct. 16	18th S. p. T.	1 Cor 1:4-9. Goppelt, pp. 14-22. Selections from the gnostic writing, <u>The Acts of John</u> , as reproduced in the Syllabus. Selection from R. M. Grant's <u>Gnosticism and Early Christ-</u> <u>ianity</u> , as reproduced in the Syllabus.	2
Oct. 23	19th S. p. T.	Eph 4:22-28. Eph 4. C. S. Lewis, <u>The Great Divorce</u> , pref. pp. v-viii; pp. 1-41.	2
Oct. 30	20th S. p. T.	Eph 5:15-21. Eph 5. <u>The Great Divorce</u> , pp. 42-end.	2
Nov. 6	21st S. p. T.	Eph 6:10-17. Robert W. Bertram's <u>The Angels of Michael.</u>	2
Nov. 13	22nd S. p. T.	Php 1:3-11. Php. Biblical references in Syllabus.	2.

DATE	SUNDAY	READINGS	ESSAYS
Nov. 20	23rd S. p. T.	1 Th 5:1-11. 1 Th. Php 1:6; 3:16-21.	0
Nov. 27	1st S. Advent	Ro 13:11-14. Ro 12-16. 40 biblical references in Syllabus.	2
Dec. 4	2nd S. Advent	Ro 15:4-13. Ro 14 & 15. Ps 69. Jn 5:39-47. Lk 16: 24:25-27 & 44ff. 2 Cor 3:12-18. Ac 2:14-39; 3:13-26; 10:36-43; 13:17-41; 15:1-29. Goppelt, pp. 8ff. Biblical references in Syllabus.	2
Dec. 11	3rd S. Advent	1 Cor 4:1-5. 1 & 2 Cor. Php 2: 5-11.	2
<u>1961</u>			
Jan. 1	Circumcision & Naming of Jesus	Ga 3:23-29. Ga 3.	0
Jan. 8 & 15	1st & 2nd S. p. Epiphany	Ro 12:1-6. Ro 12 & 13. 1 Pe. Richard R. Caemmerer's <u>The Church in the World</u> , pp. xiii-xiv, 1-25. <u>The Great Divorce</u> , Chapt's IV, V, X, & XI. Php 3:20.	0
<u>2nd Semester</u>			
<u>1961</u>			
Jan. 29	Septuagesima	1 Cor 9:24-10:5. 1 Cor 1-12. Goppelt pp. 65-73. Biblical references in Syllabus.	0
Feb. 5	Sexagesima	2 Cor 11:19-12:9. 2 Cor 10:1-13:4. Rudolf Sohm, <u>Outlines of Church History</u> , pp. 1-43. Lk 8:4-15.	2
Feb. 12	Quinquagesima	1 Cor 13:1-13. 1 Cor 12:1-15:40. Caemmerer's <u>Church in the World</u> , pp. 26-78. Anders Nygren, <u>Agape and Eros</u> (Westminster Press, 1954), pp. 210 & 219, as reproduced in Syllabus. Biblical references in Syllabus.	3
Feb 19	Invocavit	2 Cor 6:1-10. 2 Cor 1:1-7:1. Sohm's <u>Church History</u> , pp. 44-73. 1 Cor 1 & 2. Jn 12:27 & 28. Mt 4:8.	2

DATE	SUNDAY	READINGS	ESSAYS
Feb. 26 & Mar. 5	Reminiscere & Oculi	1 Th 4:1-7. Eph 5. <u>Sohm's Church History</u> , pp. 74-145. <u>Caemmerer's Church in the World</u> , pp. 79-194. <u>Augsburg Confession</u> , Art XXIII, "Of the Marriage of Priests."	9
Mar. 12	Laetare	Ga 4:21-31. Gn 16, 17, 21. Ro 4. Jn 7 & 8. <u>Selections from Luther's Commentary on Galatians</u> as reproduced in <u>Syllabus</u> .	1
Mar. 19	Judica	He 9:11-15. He 1-10. <u>Augsburg Confession</u> , XXIV: "Of the Mass." <u>Apology</u> , XXIV: "Of the Mass." E. B. Koenker, <u>Worship in Word and Sacrament</u> as summarized in <u>Syllabus</u> . <u>Luther's Large Catechism</u> , "The Sacrament of the Altar."	1
Apr. 2	Easter	1 Cor 5:6-8. Ex 12:15, 19; 13:7. Mt 13:33; 16:6, 11, 12. <u>Sohm's Church History</u> , pp. 156-187. <u>Biblical references</u> in <u>Syllabus</u> .	0
Apr. 9	Quasimodogeniti	1 Jn 5:4-10. 1 Jn. Jn 3:10-16. <u>Luther's Large Catechism</u> , "Baptism." Ro 6:1-11. Col 2:8-15. <u>Biblical references</u> in <u>Syllabus</u> .	2
Apr. 16	Misericordias Domini	1 Pe 2:21-25. 1 Pe. Ro 6. Mk 10:35-45. Lk 12:50. <u>Sohm's Church History</u> , pp. 188-211. <u>Luther's Treatise on Baptism</u> , 1519, reproduced in <u>Syllabus</u> .	1
Apr. 23	Jubilate	1 Pe 2:11-20. Review all of Caemmerer. Ro 13. Essays by Elert, Bonhoeffer, Hromadka, & Barth, reproduced in <u>Syllabus</u> . <u>Biblical references</u> in <u>Syllabus</u> .	3
Apr. 30	Cantate	Jas 1:16-21. Jas. <u>Bonhoeffer's "Costly Grace," The Cost of Discipleship</u> .	1
May 7	Rogate	Jas 1:22-27. Jn 17. 1 Cor 1 & 11. Gilbert A. Thiele, "The World Council of Churches," <u>CTM</u> , XXVII (May 1956), 352-368; & "The Lutheran World Federation," <u>CTM</u> , XXVII (June 1956), 445-441.	1

DATE	SUNDAY	READINGS	ESSAYS
May 14	Exaudi	1 Pe 4:7-11. 1 Pe. <u>Luther's Treatise on Christian Liberty, 1520.</u>	0
May 21	Pentecost	Ac 2:1-13. Review NTR 1, 2, 51, & 52.	0

RELIGION 1

NEW TESTAMENT READINGS: GOSPELS

Fall Semester, 1959

FAITH AND THE FORGIVENESS OF SINS

PART ONE. SIN, DEATH, AND THE LAW

ANXIETY, DISTRUST, HATRED, AND GRASS (Matthew 6:24-34)

15th Sunday after Trinity (September 6, 1959)

THE PENITENTIAL FUNERAL (Luke 7:11-17)

16th Sunday after Trinity (September 13, 1959)

THE HUMILIATION OF THE LEGALIST (Luke 14:1-11)

17th Sunday after Trinity (September 20, 1959)

THE LAW AND ITS LORD (Matthew 22:34-46)

18th Sunday after Trinity (Matthew 22:34-46)

PART TWO. THE RELIABLE COVER OF CHRIST'S FORGIVENESS

THE SON OF MAN'S AUTHORITY TO FORGIVE SINS (Matthew 9:1-8)

19th Sunday after Trinity (October 4, 1959)

COVERED BY CHRIST, THE WEDDING GARMENT (Matthew 22:1-14)

20th Sunday after Trinity (October 11, 1959)

FAITH AS RELIANCE ON JESUS' WORD (John 4:46-54)

21st Sunday after Trinity (October 18, 1959)

PART THREE. THE TWO KINGDOMS

THE KINGDOM OF RETRIBUTION AND THE KINGDOM OF FORGIVENESS (Matthew 18:23-35)

22nd Sunday after Trinity (October 25, 1959)

GOD'S KINGDOM IN CAESAR AND HIS KINGDOM IN CHRIST (Matthew 22:15-22)

23rd Sunday after Trinity (November 1, 1959)

PART FOUR. THE FAITH WHICH OUTLIVES DEATH

THROUGH FAITH TO LIFE (Matthew 9:18-26)

24th Sunday after Trinity (November 8, 1959)

A DISBELIEF FOR SURVIVAL (Matthew 24:15-28)

25th Sunday after Trinity (November 15, 1959)

FAITH TILL HIS COMING (Matthew 25:1-13)

26th Sunday after Trinity (November 22, 1959)

PART FIVE. SIGNS OF HIS COMING

HE WHO WAS TO COME: SIGNS OF PROMISE (Matthew 21:1-9)

1st Sunday in Advent (November 29, 1959)

HE WHO WILL COME: SIGNS OF HOPE (Luke 21:25-36)

2nd Sunday in Advent (December 6, 1959)

HE WHO HAS COME: SIGNS OF ARRIVAL (Matthew 11:2-10)

3rd Sunday in Advent (December 13, 1959)

PART SIX. TRANSITION TO CHRISTOLOGY

THE FULFILLER OF THE OLD COVENANT (Matthew 2:1-23)

Sunday after New Year, the Epiphany (January 3 and 6, 1959)

BEING ABOUT THE FATHER'S BUSINESS (Luke 2:41-52)

1st Sunday after the Epiphany (January 10, 1960)

NEW TESTAMENT READINGS: GOSPELS

Spring Semester 1960

THE GLORY OF THE CRUCIFIED MESSIAH

GLORY

CRUCIFIED

PART ONE: THE GLORY GLIMPSED

The Creator, Israel, and the Transfigured Mission of the Suffering Messiah

THE AUTHORITY OF ISRAEL'S MESSIAH AND ISRAEL'S MESSIANIC FAITH

Third Sunday after the Epiphany Matthew 8:1-13 (January 24, 1960)

THE INSOMNIA OF ISRAEL'S WEAK FAITH AND CREATION'S OBEDIENCE TO THE SLEEPING MESSIAH

Fourth Sunday after the Epiphany Matthew 8:23-27 (January 31, 1960)
APPROVED BY GOD THE FATHER, ACCLAIMED BY ISRAEL'S FATHERS, CRUCIFIED, DEAD, AND BURIED

Last Sunday after the Epiphany--The Transfiguration of our Lord
Matthew 17:1-9 (February 7, 1960)

THE OFFENSE OF MESSIANIC GENEROSITY WITHIN GOD'S VINEYARD

Septuagesima Matthew 20:1-16 (February 14, 1960)

THE LIMITED SUCCESS OF THE MESSIANIC WORD IN GOD'S SOIL
Sexagesima Luke 8:4-15 (February 21, 1960)

PART TWO: THE GLORY GAINED BY THE CROSS

Satan, the Jews, and the Tempting Alternatives to a Suffering Messiahship

THE MESSIAH THE JEWS REALLY WANT NOT AS OFFERED BY GOD BUT AS DAVID'S KING
Quinquagesima Luke 18:31-43 (February 28, 1960)

THE MESSIAH SATAN SUGGESTS THE JEWS REALLY NEED SATAN'S SUPPOSED DEMONSTRATION
Invocavit Matthew 4:1-11 (March 6, 1960)

THE JEWISH MESSIAH FOR JEWS ONLY: DISSENTING DISBELIEF VS. DISCRIMINATING DISCIPLES

Reminiscere Matthew 15:21-28 (March 13, 1960)

SATANIC ALLIANCE--TO JOIN OR NOT TO JOIN JEWS
Oculi Luke 11:14-28 (March 20, 1960)

THE BREAD KING--TO BELIEVE OR NOT TO BELIEVE

Laetare John 6:1-15 (March 27, 1960)

BUT WHO REALLY IS THE MESSIAH? JEWISH LEGALISM VS. JESUS' WORD

Judica John 8:46-59 (April 3, 1960) essence of salvation, belief in God

PART THREE: THE GLORY GIVEN

The Spirit, the Church, and the Exaltation of the Crucified Messiah

WHAT HAPPENED EASTER MORNING? J.C. ROSE, Church has a living Lord
Easter Mark 16:1-8 (April 17, 1960)

TWO KINDS OF EASTER FAITH ↑ HOMAS.

Quasimodogeniti John 20:19-31 (April 24, 1960)

THE ONLY GOOD SHEPHERD IS A LIFE-GIVING SHEPHERD

Misericordias Domini John 10:11-16 (May 1, 1960)

GOING TO THE FATHER BY WAY OF THE CROSS

Jubilate John 16:16-23 (May 8, 1960)

THE REIGNING CHRIST AND THE COUNSELOR IN THE CHURCH

Cantate John 16:5-15 (May 15, 1960)

Jewish

ENDNOTES

¹"Introduction to NTR," NTR 1, Syllabus (Valparaiso, Indiana: Valparaiso University, 1959), p. 2.

²"Senior Church History" (Mequon, Wisconsin: Wisconsin Lutheran Seminary, 1983), student lecture notes, p. 93.

³NTR 1, Syllabus, p. 9.

⁴Ibid., p. 2.

⁵Ibid., p. 29.

⁶Ibid.

⁷Ibid.

⁸Ibid.

⁹The Lutheran Hymnal, p. 26.

¹⁰NTR 51, Syllabus (Valparaiso, Indiana: Valparaiso University, 1960), pp. 25-26. See below in this paper for additional discussion of the Christian and government, pp. 26-28.

¹¹Ibid., p. 26.

¹²NTR 1, Syllabus, p. 14.

¹³NTR 52, Syllabus (Valparaiso, Indiana: Valparaiso University, 1961), p. 32.

¹⁴Ibid., p. 43.

¹⁵NTR 1, Syllabus, p. 5.

¹⁶Leonhard Goppelt, Jesus and Judaism, trans. Marie Schroeder (Bertelsmann, 1954), pp. 7-8.

¹⁷Ibid., p. 14.

¹⁸Ibid., p. 26.

¹⁹Ibid., p. 42.

²⁰Rudolph Sohm, Outlines of Church History, trans. May Sinclair (Boston: Beacon Paperback, 1958), pp. 34-35.

²¹Ibid., p. 35.

²²Ibid., p. 38.

²³NTR 2, Syllabus (Valparaiso, Indiana: Valparaiso University, 1960), p. 14.

²⁴Ibid.

²⁵NTR 52, Syllabus, p. 14.

²⁶Ibid., p. 86.

²⁷NTR 2, Syllabus, p. 21.

²⁸NTR 52, Syllabus, p. 51. The theological basis for Bonhoeffer's participation in the unsuccessful plot to assassinate Hitler can be seen in this excerpt.

²⁹Ibid., p. 54.

³⁰Ibid., p. 57.

³¹NTR 1, Syllabus, p. 9.

³²Ibid., p. 17.

³³Cf. NTR 2, Syllabus, p. 4.

³⁴Ibid., p. 5.

³⁵Ibid., p. 10.

WORKS CONSULTED

Goppelt, Leonhard. Jesus and Judaism, trans. Marie Schroeder.
Bertelsmann, 1954.

New Testament Readings Syllabi, 1, 2, 51, 52. Valparaiso, Indiana:
Valparaiso University, 1959-1961.

Sohm, Rudolph. Outlines of Church History, trans. May Sinclair.
Boston: Beacon Paperback, 1958.