BECOMING WHOLE AND

AND HOLY PERSONS

A View of Christian Liberal Arts Education

at Bethel University

Stanley D. Anderson

Bethel University
Saint Paul, Minnesota

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The gifts he [Christ] gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith, and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

Ephesians 4:11-16, NRSV

The views presented in this book are those of the author and do not necessarily represent the policies of the Bethel administration or faculty.

TO THE READER

I came to write these chapters on Bethel College almost by accident. I was given a sabbatical leave for the spring term of 2000 to write an introductory book on ethics. At the same time, I was serving on the steering committee for the accreditation review of the College by North Central Association. I was asked by Dean Richard Sherry to write two essays for the review, one on how liberal arts was understood at Bethel and the other on how Bethel viewed itself as being Christian. The idea then emerged that these essays could be expanded into a book about Bethel that could help students, faculty members, parents, alumni, and trustees to gain a better sense of what the liberal arts programs at Bethel University are all about. It was only after these chapters were written that Naomi Ludeman-Smith, Director of Freshman Seminar, decided to use them for this course, so some of them have been required reading for new students at Bethel since the fall of 2000.

The nature of the book reflects my own academic bent as a philosopher who is intrigued with the ways that ideas and institutions are carried and modified through history. The book is very much about the history of Bethel, but it is not, strictly speaking, a history of Bethel College. Rather, it is a book about the influential people, significant events, and driving ideas that helped shape Bethel University into the institution that it is today. Bethel is very different today from what it was 44 years ago when I arrived, or even 10 years ago, but what it is today has been affected by its roots. The past does not determine the present, but it limits and informs it. We cannot really understand what Bethel is today without knowing something about its history and the ideas that have informed it.

Since these chapters are more about the present than about the past, they must be constantly re-written because the present is always becoming the past. Administrative leaders and faculty have retired, and new ones are hired. Many who influenced Bethel in the past have died. So in the summer of 2004, and again in the summer of 2005, the chapters were revised to reflect changes at Bethel since 2000. In 2112, a chapter on the maturing person was added to describe the kind of person that Bethel has as an ideal for its students faculty and the chapter on Bethel as a Christian community was revised to reflect the views of new leaders in the Office of Christian Ministries and the Office of Student Life.

Much of Bethel's academic life is found in its academic departments and their programs. Many of these departments have matured and are doing outstanding work in their programs, writing and research. Reviewing what is being accomplished in 27 departments has proved more than can be handled in this book, so that will need to be done in other ways.

But why should I be the one to interpret Bethel and write such a book? First, I have been on the faculty at Bethel for 44 years, including four years on the Snelling Avenue campus, which is two thirds of the time that the senior college has existed. Second, my area of research interest is in American higher education. I have read many books and articles on the subject, so I am able to understand Bethel in its larger historical and educational context. Third, I have served on mission task groups, and curriculum and long-range planning committees where many ideas about Bethel were discussed and documents written. The ideas presented in this book thus represent the lore that has developed within Bethel in its history more than my own individual ideas. At the same time, it is impossible for any set of documents or any person to capture fully what a dynamic institution such as Bethel University is all about.

Bethel University consists of Bethel Seminary, the College of Arts and Sciences (CAS), and the College of Adult and Professional Studies and Graduate School(CAPS/GS). I have chosen to write only about the College of Arts and Sciences and CAP/GS because this is what I know about. Even though the Seminary and College formed one institution, their programs and faculty have developed separately.

Writing these chapters has been a great learning experience for me, and I hope that reading them will be a great learning experience for you as well.

Stanley D. Anderson
Professor of Philosophy Emeritus
Bethel University
Saint Paul, Minnesota
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CHAPTER 1

BETHEL BACKGROUNDS

Introduction

When I was a junior in college, I lived in a rooming house with five other men. This was the second year that we resided together, and four of us had lived together on the same floor in the freshman dorm—so we thought we knew each other quite well. During spring vacation, we piled into my 1958 Chevy and headed east, stopping at the homes of three of us along the way. It was then that I discovered that you really do not know people until you know something about their background—the place where they grew up, what their parents are like, who their siblings and friends are, and how they relate to them. This was illustrated in a small way by my roommate, who was from suburban Philadelphia. His mother's ailments were a major reason why he chose to major in biology, and later to earn his doctorate and become a professor of biology at a Christian college in New York. Every morning he used to make his bed and then with a great flurry fold his comforter so that it looked something like a butterfly. I could not understand why he did this until I got to his home and discovered that his mother had folded a quilt and put it at the foot of his bed in the very same way.

What is true of individuals is also true of institutions. Over a period of time, they develop a culture—traditions, values, and ways of doing things. Many of these persist even though people who constitute the institutions come and go. The major reason for studying history is to understand ourselves and our institutions as well as other people and their institutions. Knowledge of the origins and history of Bethel College will enable one to have a much better understanding of why it is the way it is today.

The Origins of the Baptist General Conference

Pietism

Bethel University is a church–related institution. This is not unusual because most liberal arts colleges in the United States are or have been church–related. For many of them, however, this means little more than a connection to their past history, but Bethel is different. Bethel has a close connection to the Baptist General Conference, now named "Converge Worldwide," that continues until the present

time. The denomination consists of approximately 900 churches with 140,000 members spread throughout the United States and Canada, but primarily in Minnesota, the mid–west, and the west coast, and partner churches planted through missions in Africa, Asia, Europe, and Latin America.

The origins of the Baptist General Conference go back to a pietistic revival in Sweden in the last half of the nineteenth century that also brought into being what are now the Evangelical Covenant Church and the Evangelical Free Church. Those who became Baptists were of necessity more radical because their stance on adult baptism was more at odds with the state church. The Lutheran Church of Sweden was truly a state church, being legally subordinate to the king, who appointed all of the bishops. Most of the clergy lacked morality, religious experience and a divine call. All citizens were viewed legally as members of the church by virtue of their birth in Sweden. Under the threat of heavy penalty, every infant had to be baptized, every child confirmed, and every confirmed person had to take communion at least once a year. Those who dared to differ might be fined, imprisoned, or banished from the kingdom.[1]

Historically what became known as "pietism" arose as a reaction against a frigid Lutheranism in seventeenth century Germany after the Thirty Years War. Phillip Spener (1635–1705) preached on the necessity of a true conversion and a living faith, and hundreds responded. He organized Bible study meetings and to meet the need for devotional literature, he edited and published *True Christianity* by the mystic, Johann Arndt. As a preface he wrote *Pia Desideria* (Pious Longings) which set forth what came to be the formative principles for Pietism.[2] First, more extensive use must be given to the Word of God through public reading, group study, and family and private devotion. Second, a spiritual priesthood of all Christians should be established and exercised. "They are made priests by their Savior, are anointed by the Holy Spirit, and are dedicated to perform spiritual–priestly acts."[3] Third, Christianity consists in practice, and not just in knowing about the Christian faith. Fourth is the idea of the irenic spirit, that disputations should be avoided or entered upon only prayerfully and dispassionately. Purity of doctrine is the result of holy living as well as through arguments and reading books. All unbelievers should be treated with a practice of heartfelt love. Fifth, the education of ministers must be radically changed to penetrate the soul as well as to impart knowledge. Professors should give attention to the lives of their students as well as to their studies, and select those studies which are most useful to the intellectual gifts, homeland, and professional goals of individual students. Those who are educated to be pastors should be true Christians. Sixth, preaching should be edifying, simple and free from learned ostentation. Spener states that "Our whole Christian religion consists of the inner man or the new man, whose soul is faith and those expressions are the fruits of life and all sermons should be aimed at this."[4] The practice of virtue and the avoidance of vice should rest on "the right foundation in the heart."[5]

In the early eighteenth century, pietism came to Sweden when soldiers of King Karl XII, called Carolinians, were marched to Siberia after their defeat by Russia, where they met warm–hearted Christians. When they returned they brought with them pietistic hymns, prayers, and the searching of Scripture that made life bearable in the long hours away from home. A pietistic lay movement began and literature such as Spener's *Pia Desideria* was read.[6] The response of the state was the Conventicle Act of 1726 which made meeting together for worship, preaching and Bible study illegal. The Act had political as well as religious purposes because the state religion was a means to hold the polity together.[7]

Revivals broke out in the 1840s and intensified in the following decades. Central to the revivals was the *lasare* or reader movement, where Christians gathered in homes for the reading of the Bible and devotional books. This lasare were especially common in northern Sweden where the small communities had no church and were separated by deep forests.[8] Singing was an important part of the revivals, and a corpus of pietistic hymns emphasizing friendship with Christ and security from the storms of life were written such as "Children of the Heavenly Father" and "Day by Day" by Lisa Sandell.

Baptist Backgrounds

More important for Bethel than even its Pietist origins is that it was founded by a Baptist denomination. Four of the key leaders of the Swedish Baptists became Baptists as adult Christians through a study of the Scriptures.[9] F. O. Nilson became a Baptist a year after his converison in New York City.[10] Anders Wiberg was a minister in the state church and became convinced of the Baptist position through a study of the Scriptures and was baptized as a believer by immersion.[11] Gustaf Palmquist was immersed as the age of forty and became pastor of the Swedish Baptist church in Galesburg, Illinois.[12] John Alexis Edgren became a Baptist after the pastor of Mariner's Baptist Chapel gave him some verses in the New Testament to study.[13]

Baptists come in many varieties and are not formed by a single hierarchical structure, yet certain distinctives have characterized most Baptists since their origin in Great Britain in the seventeenth century. A helpful way to organize these distinctives is to take the word "Baptist" as an acronym and use each letter of the word as a key to a distinctive. "B" stands for the Bible as the final authority. No human opinion, creed or decree stands over the Bible. "A" stands for the autonomy of the local church. No bishop, pope, superintendent, or denominational official stands in authority over the local church. Churches may organize together to form associations (or denominations) for the purposes of missions or education, but these associations have no authority over the local church. Individual churches ordain

pastors and choose who will be their pastor. I have sometimes been asked what Bethel's position is on the ordination of women. My response is that Bethel does not have a position though individuals who work for Bethel may have a position. Churches ordain pastors and different churches may have different positions on whether women should be ordained. "P" stands for the priesthood of all believers. This is the Reformational position that every believer is a priest and may come into God's presence for prayer, confession and worship. The "I" stands for individual liberty or what is known as "soul liberty" in that individuals are free to choose what they believe.

The first "T" stands for the fact that there are two ordinances, baptism and the Lord's Supper. These are ordinances because Christ ordained them while he was on earth. They are not sacraments because they are not a special means of grace. The mode of baptism is immersion and only believers are to be baptized. Swedish Baptists were strongly opposed to mandatory infant baptism even though it was the law of the land and got into trouble because of it. The "S" stands for the fact that church membership is limited to saved, regenerate Christians who have been baptized. This has been applied to Bethel for the most part in that admission has been limited to confessing Christians.

The second "T" stands for only two offices in the church, that of pastor or elder and deacon. The final "S" stands for the separation of church and state. Given their persecution by the state, Swedish Baptists opposed any financial support from the state or interferences in the affairs of the church by the state. Many Bethel professors have been strong advocates of religious liberty and the separation of church and state. Baptists and pietists are not identical. Some Baptists are not pietists and some pietists are not Baptists. The major emphases of the two movements do correlate together, however.

Gustavus Schroeder may have been the first Swedish Baptist. He was a Swedish sailor who was converted in a Methodist meeting in New Orleans in 1844 and baptized at the Mariner's Baptist Church in New York City. In 1845, he met F. O. Nilsson, another former sailor, in Gothenberg where he was a missionary to sailors. Schroeder encouraged Nilsson to inquire about whether only believers should be baptized. Nilsson was persuaded by the Baptist view and was baptized by the German Baptist, J. G. Oncken, in the Elbe River near Hamburg, Germany. Nilsson became the first Baptist preacher in Sweden and organized the first Baptist church. Swedish Baptists were looked on as dangerous heretics and disturbers of the peace because their view on baptism put them outside of the state church, in contrast with the Mission Covenant societies (forerunner of the Evangelical Covenant Church) which attempted to stay within the church. Baptists were persecuted by brutal mobs, priests of the state church, and civil authorities. Compulsory sprinkling of infants was a common occurrence. The first child born of Baptist parents in Sweden was a niece

of F. O. Nilsson. When her parents would not take her to the church for baptism, the bishop sent the sheriff and four policemen to bring her to the church consistory where she was sprinkled.[13]

On New Year's Day, 1850, Nilsson was meeting with a small group of believers in a Baptist home for religious worship. A mob, armed with pistols, clubs, sticks, and rusty swords, entered the house, seized the preacher and brought him to the sheriff, who threw Nilsson in jail. The final punishment of Nilsson for spreading heresy contrary to "the true evangelical faith" was perpetual banishment from the kingdom of Sweden. This may have been bad for Nilsson, but it turned out well for Swedish Baptists in America. He came to Iowa, Minnesota and Illinois where he was instrumental in many conversions and the organization of a number of Baptist churches. One of these was established in 1855 in Scandia, about twenty miles west of Minneapolis. The little white Scandia church building has since been moved to the Bethel campus and now stands across from Bethel Seminary. The first Swedish Baptist Church in the United States was organized in Rock Island, Illinois with only three members, two men and one woman.[14] The formal organization of the Swedish Baptist General Conference as a Protestant denomination occurred in 1879.

The growth of the Swedish Baptist movement in the United States was to a large degree a result of massive Swedish immigration to the United States between 1850 and 1924. Baptists came from Sweden, often in groups, and many Swedes became Baptists after their arrival in the United States. The greatest migration occurred in the 1880s when nearly 325,000 persons came to the United States, seven percent of the population of Sweden, most of them in their late teens and early twenties.[15] All of my grandparents came to this country during this decade, leaving their homeland for the promise of a better life in America. The major reason for the immigration was economic, but religious freedom certainly played an important role for persecuted Baptists. The flow of Baptist leaders moved both ways, from the United States to Sweden as well as from Sweden to the United States. As a result Swedish Baptists were influenced by the American brand of revivalism as well as by Swedish pietism. They also were attracted to Calvinism and Reformed theology. Adolf Olson, the Conference Baptist historian, states that "F. O. Nilsson was rebuked by the Scandia church for preaching an extreme doctrine of election. Later leaders among Swedish Baptists quite generally became exponents of a modified type of Calvinism, some with a greater emphasis on the human factor in salvation, and others stressing divine predestination and grace."[16]

J. Alexis Edgren and the Founding of the Seminary

No person who has been connected with Bethel has had a more adventurous life than its founder, John Alexis Edgren.[17] He was born on February 20, 1839 in Varmland, Sweden, the oldest of five brothers and three sisters. When he was just thirteen, he convinced his parents that he could go off to sea. He sailed to France on

an old Norwegian brig as a ship's boy. When he was fifteen, he took up studies at the navigation school in Stockholm and passed the ship's mate examination. In the next few years, Edgren sailed the high seas in the Mediterranean, the Atlantic and south Pacific near Chile. In his travels, he faced robberies, insensitive captains, seasickness, illness, snowstorms, hurricanes, and raging storms.[18]

Edgren's response to two of these storms had a significant impact on the remainder of his life. In February, 1857, while on a ship during a particularly stormy night in New

+York harbor, he had a dream about an earthquake which God enabled him to escape. After waking, he went on deck, fell to his knees and prayed. The passage of Scripture, "Him that cometh to me, I will no wise cast out," came to his mind. He believed the promise and turned his life over to Christ. In another storm, his ship was cast adrift without a sail and the captain gave up all hope of returning to safety. Edgren prayed and promised God that he would give his life to gospel service if they were saved. God intervened, the storm abated, and they were saved.[19]

His times to be with Christians were on stops in New York City. He visited Baptist Mariners' Chapel in 1858 and gave his testimony. The grey haired pastor asked him whether he had ever been baptized, and when Edgren responded "yes," he asked whether this baptism accorded with Scripture. He gave Edgren some New Testament verses on baptism which Edgren studied carefully. The Bible convinced him and on April 29, 1858, he was baptized in the Mariner's Baptist Church. After his baptism, he said, "My prayers have been answered. I have been led into a church whose principle it is to gather believers alone into its membership, to edify each other and to work together for the conversion of the world."[20] After his baptism, he sailed homeward to Sweden, stopping along the way to meet the German Baptist pioneer, J. G. Oncken, in Hamburg.

Edgren's father listened attentively to Alexis' rehearsal of his experiences at sea, but was dismayed to discover that he had joined the undesirable Baptist sect. Alexis went to Stockholm to finish the last two years of the navigation course he had previously started. He had passed the examination for first mate in 1855. Completing the course in only one year, he received the highest honors in his class. He graduated captain of the highest degree, but at the age of twenty–two, he was legally too young to take charge of a ship. He also passed the examination for captains of steamers. He had to take out loans to pay his way (college debts are nothing new) which his father repaid in light of his son's academic achievements. In 1862, after further study, he passed the examination for teachers of navigation.[21]

While in Stockholm, Edgren became acquainted with Anders Wiberg and other Swedish Baptists, participating in their meetings and preaching occasionally. His parents were disappointed to hear of his preaching, since such meetings were

against the law. When he was unable to get a hall to preach in his home area, his father agreed that he could speak in the family parlor. When the meeting was over, the father with great emotion took his son's hand and said, "If that is the way you preach, continue my son, and God bless you." [22]

In 1862 Edgren sailed for the United States where his brother, Hjalmar, was serving in the Union army in the American Civil War. Alexis was sympathetic to the Union side because he was appalled to see the way a slave was treated in an earlier visit to Charleston. Though not an American citizen, he applied for service in the navy and was appointed active ensign. In 1863, he resigned from the navy, and spent a year studying at the Presbyterian Seminary in Princeton, New Jersey only to join the navy again and to serve until after the war's end. According to the records of the United States Navy, he appears to have commanded five different warships as sailing master. He also commanded a howitzer battery. Of his service he says, "I for one felt that it had been a sublime calling to wield the sword in the great way by which the shackles of four million slaves had been stricken off forever."[23]

Edgren studied at a Baptist school in Rochester, New York, in 1865–66, and while there met and married Annie Abbott Chapman. Shortly thereafter, Edgren, Wiberg, and a Colonel Brody were commissioned as missionaries to Sweden by the American Baptist Missionary Union and sailed on June 16, 1866. During the next four years, Edgren served as a pastor and as an instructor in the newly founded Baptist Bible Seminary in Stockholm where he taught mathematics, physics, geography and astronomy, a favorite subject for him. Mrs. Edgren's ill health and homesickness caused them to return to the United States. Shortly after their return, Edgren received a call to be the pastor of the First Swedish Baptist Church in Chicago.[24]

He accepted the call and began work on August 19, 1870. He soon recognized the need for a paper to communicate news of the fledgling Baptist movement to its scattered members. The result was the *Zion's Waktare* (The Watchman of Zion) which came off the press in May, 1871. He also saw the need for a theological school for training pastors. He says, "I burned with a sincere desire to be able to impart to others what I myself had already learned in theology, and more also if I could acquire it."[25] An announcement was made in *Zion's Waktare* that school would be started in Chicago, and that the Swedish Baptist Church would provide room for two students and free board for one. In Minneapolis, a Baptist pastor, O. Bergstrom, encouraged twenty–one–year–old Christopher Silene to give himself to preaching the gospel. Silene responded that he lacked the necessary schooling, so Bergstrom showed Silene the article in *Zion's Waktare*. Not knowing whether he would be accepted or not, Silene set off down the Mississippi for Chicago with August Malmsten and A. H. Nelson. He had hoped to earn money for his education on the trip, but came down with a severe fever. When he received word

from Edgren that he could enroll, he responded that he was unable to attend school because he had no money. Edgren responded, "Come brother, God provides." Malmsten and Nelson encouraged Silene to go to Chicago and lent him the money for the fare.[26]

Silene, tired and sick, arrived in Chicago only to find the north side of the city where the church was located in flames. He made his way to the First Baptist Church on the south side which was being used for refugees. He found a pew in the balcony where he could rest. One Dr. Karlen, a veterinarian gave him a "horse cure" with good results. (Contrary to rumor, the current Bethel physician does not follow the same craft). The next day Silene was brought to Edgren's house where Mrs. Edgren, a former army nurse, tended him until he was fully recovered. So Bethel began with one student and one faculty member. At least it did not take long to call the roll. After Christmas, the student body doubled with the addition of Nicholas Hayland, who became Bethel's first graduate in 1873. Both Silene and Hayland distinguished themselves as faithful preachers of the gospel for many decades to come.[27]

To guide the course of the school Edgren adopted four foundational principles.

> 1. Those who wish to gain entrance into the seminary ought to be conscious of a true conversion and a call from God to become proclaimers of the Gospel.
>
> 2. The preacher ought to possess as much knowledge as possible, but of all knowledge, *Bible knowledge* is the most important for him. We therefore take up in the school such subjects as contribute to a true knowledge of the Bible, while the Bible itself, as carefully as time will allow, will be gone through from beginning to end.
>
> 3. The preacher ought to have as much culture as possible, but of all culture *the development of the spiritual life* is for him the most important. Hence we make, especially in connection with the study of the Bible, edification a main aim of the school, while through the order of the courses and the completeness of the subjects reasoning power may be developed and the store of knowledge increased.
>
> 4. The relation between teacher and pupil shall not be that of commander and subject, but *one of true friendship and helpfulness,* remembering that "one only is our Master, but we are all brethren![28]

An analysis of these principles shows that they still guide Bethel's course. First, even though the college program is not designed for the training of pastors, a Christian

commitment is still required for students in the day program. Second, the Bible is taught as part of the required curriculum and is used throughout university programs as a guide for life and knowledge. Third, the goals of Bethel's academic program include both reasoning skills and knowledge, but the main objective remains personal growth centering on spiritual life and edification. Fourth, a spirit of helpfulness and lack of hierarchy still characterizes the Bethel community. Edgren's motto, "One is our Master, but we all are brethren" is carried forward at Bethel University in a spirit of collaboration in learning between teacher and student that exists as a goal to this day.

Edgren's first year in the new seminary was difficult and his health was never very good. In addition to his teaching, Edgren was taking courses, pastoring a church, editing a newspaper and attempting to raise his own support. As a result, his health broke down and he went to Sweden to gain some rest, leaving his family in the States. When he returned, he discovered that his young daughter had died and his wife had a job as a nurse. For the first seven years of the seminary, Edgren was responsible for raising his own support. A Captain Wilson from Menomonie, Wisconsin, provided support for several years, but discontinued it. In 1876, the situation seemed hopeless and he had thoughts of giving up the seminary and going back to sea. Edgren toured the eastern states to raise money, but was unsuccessful. Finally, with the few dollars he had, he bought to a ticket to Galesburg, Illinois, where his first student, Christopher Silene, was pastor with the hope of receiving an offering. When he arrived, he discovered that a missionary lady had been there the night before and received a large offering. Despondent, he retired to his room to spend the whole night in prayer. Early the next morning, Silene came with a telegram from Dr. Goodspeed in Chicago that read, "Just returned. Captain Wilson will do same as last year." Edgren wrote on the back:

Hold the fort, for I am coming, Jesus answers still,
Wave the answer back to heaven, by thy grace we will.

Many times throughout its history, Bethel has faced a lack of needed funds. Even today, the school's small endowment means that it is largely dependent on gifts from donors, and student tuition and fees.[29]

Until 1884 the Seminary operated as a department of the Baptist Union Theological Seminary, first on the near south side of Chicago, then in Morgan Park, twelve miles south of the Loop. Several concerns caused Edgren to resign in 1884 and seek to establish a separate seminary. He opposed divorce even though one of the members of Union Seminary faculty was divorced. He attacked membership in secret societies, especially the Masons, at a time when many American Baptists were becoming members. He also wrote a book, *Epiphaneia,* (Appearance) defending the actual pre–millennial return of Jesus Christ, a position contrary to the post–

millennialism of the time. The President of the Seminary wrote to Edgren, stating that if he published the book, he could not stay and the school would be closed. So what did Edgren do? He published the book. He was also accused of being anti–American, to which he responded by citing his Civil War record.[30]

For the 1884–1885 school year, the Seminary moved to Saint Paul and held classes in the First Swedish Baptist Church (later called Payne Avenue Baptist Church, and now Trinity Baptist Church). Saint Paul was a good location for the school given the westward movement of Swedish Baptists. Edgren spoke of initiating an academy and college to be connected with the Seminary. The year was quite successful with forty students enrolling, the largest number to date. Even though an offer of eleven acres of land was made so that the Seminary could stay in Saint Paul, the school moved to Stromsburg, Nebraska. An enticement was an offer of forty acres of land and $10,500 towards a building. The move turned out to be a failure with a drop in enrollment, an apparent conflict between Edgren and the school secretary, and a dispute between Edgren and the pastor of the Stromsburg church on the nature of the atonement. Edgren's health broke again and he was forced to resign in 1887. He spent his last twenty years in California where he served as a pastor and painted scenes of his earlier life at sea.[31]

The Seminary returned to Morgan Park in 1888 and became the Swedish Department of the Baptist Union Theological Seminary. It later came under the new University of Chicago which was formed through the benefaction of John Rockefeller. Carl Gustaf Lagergren came from Sundsvall, Sweden, in 1888 to give strong leadership as dean, a position he held until 1922.[32]

The Move to Minnesota and G. Arvid Hagstrom

The Conference faced a difficult decision regarding the future of its Seminary in 1912. The question was whether the school should remain in Chicago or merge with the Bethel Academy and move to Saint Paul. The Academy had been founded in 1905 as a high school for Scandinavian immigrants and met at Elim Baptist Church in Minneapolis until its building on Como Avenue in Saint Paul was completed. A stormy Conference Annual Meeting in Chicago in 1912 resulted in a decision to remain at Morgan Park for one year and appoint a committee to study the matter. A year later in Duluth, harmony reigned in what was known as the "Peace Conference" and the assembly voted to move the Seminary to Saint Paul and combine it with the Academy.[33]

One wonders what would have happened if the Seminary had remained in Chicago. Would the Academy have become independent of the Conference since many thought it was not really a work of the Conference? Would Bethel College have come into being at all? Would it have been established in the south side of

Chicago instead of in Saint Paul? Would the Seminary become the strong institution it is today, or would it exist at all? Or if the Seminary had been successful in its move to Stromsburg, Nebraska, in 1885, would the College now be located in the cornhusker state as well?

The person who was chosen to be the president of the combined schools was G. Arvid Hagstrom, pastor of the largest church in the Conference, First Swedish Baptist Church of Saint Paul.[34] Since the Seminary operated under the aegis of the Baptist Union Theological Seminary and then the University of Chicago, its chief officer was a dean, not a president, so Hagstrom is recognized as the first Bethel President. He came from Sweden to the United States with his parents in 1868 when he was nine months old. They settled first in Red Wing, Minnesota, and then moved to Minneapolis. Arvid became a Christian at the age of fifteen, and was mentored toward the Christian ministry by the talented pastor of the First Swedish Baptist Church of Minneapolis (now Bethlehem Baptist Church), Frank Peterson. A question faced Hagstrom when he decided to go to Chicago for Seminary—should he study in the English or the Swedish Department? Even though his parents were Swedish immigrants and attended a Swedish–speaking church, English was spoken in the home and school and was Arvid's first language. With the encouragement of Pastor Peterson, he decided to enroll in the Swedish Department, which made his studies more difficult. Later when he was a pastor in Chicago, he would write out his sermons in English, then translate them into Swedish. Enrolling in the Swedish department was probably the right decision because it enabled him to have a significant ministry in the Swedish Conference, but also to bridge the later gap to an English speaking denomination.[35]

Hagstrom completed his three years of seminary in 1892. After a short period of ministry in Newark, Illinois, Hagstrom was called to be the director of Sunday school and missionary work for the Illinois Baptist Sunday School Association. In 1896, at the young age of twenty–nine, he became pastor of what was then the largest church in the denomination, the First Swedish Baptist Church of Chicago (later named "Addison Street Baptist Church" and now "Christ Church of Wrigleyville"). For ten years he had a very active and successful ministry in this difficult field. In 1906, Hagstrom was called to be the first General Secretary of the Conference, and then in 1909 he went to be pastor of the First Swedish Church of Saint Paul.[36]

When Hagstrom began his work at Bethel in 1914, someone said that there was not enough money in the treasury to buy his fare to the next town. In less than nine months, $27,000 was raised for the building fund, including $10,000 from the railroad magnate James J. Hill, who promised a donation when he saw the roof of the building. A city block was purchased on Snelling Avenue across from the State Fairgrounds in Saint Paul for $7,500 and the owner of the section donated another block for a total of eight acres. Many criticized this purchase because the property was too far out in the sticks, too large, and a swamp. What would they say about

Bethel's 213–acre campus in Arden Hills today? On November 22, 1914, the $35,000 two–story Seminary building was dedicated and in May 1916, the Academy building was finished. Later three dormitories, a library, and a gymnasium were added to complete the campus.[37]

What kind of a person was G. Arvid Hagstrom? By all accounts he was a tireless worker, with seemingly boundless energy. Besides being president of Bethel, he preached every Sunday, taught preaching and pastoral theology, served on as many as sixteen different boards at one time, often as chairman or secretary. In 1930 the Conference created the Office of Secretary of Promotion and Finance as a way to respond to the perilous financial situation brought about by the looming depression and elected Hagstrom to the position, asking him to continue as President of Bethel. He set the precedent for later presidents by being a constant traveler, traversing the country many times as well as making extensive trips abroad in 1913, 1923, and 1935, all of this before passenger air travel was possible. He retired as President of Bethel in 1941 at the age of seventy–four. For two years, he taught as a part–time instructor at the Seminary during the week and drove 800 miles round trip to Chicago (long before I–94 was completed) or rode the train on weekends to serve as interim pastor of Addison Street Baptist Church in Chicago. When the pastor of Emerald Avenue Baptist Church (now Salem Baptist Church) in Chicago resigned to enter the army chaplaincy, seventy–five–year–old Hagstrom was called to be the interim, then the regular pastor. For a year he labored in ways that would tax a much younger man.[38]

In keeping with the spirit of his denomination, Hagstrom was an irenic person. He was staunch in his own orthodox beliefs, but never engaged in sharp theological controversies. W. B. Riley, President of Northwestern Bible College, wrote that there was never a critical word or hint of jealousy from Hagstrom who was head of a competing school. Hagstrom served ably as a member and from 1940 to 1946 as President of the Board of Managers of the American Baptist Foreign Mission Society (ABFMS) at a time of controversy over whether individuals who did not fully ascribe to orthodox beliefs should be appointed as missionaries.[39]

Hagstrom was a people person. He loved interactions with people, whether visitors to his home, parishioners he visited in their homes, prospective donors, faculty members, students on campus, or children. His successor as president at Bethel, H. C. Wingblade, said of him, "Back of all of Dr. Hagstrom's endeavor, there was the love of Christ, the life of prayer, the love of God's Word that shone as a radiance of friendliness to all. Little children came to him; young people loved him; and older people appreciated his sympathetic interest. During his busiest years he took some time each week to visit sick friends in the hospital."[40] His biographers, Martin Erickson and K. William Hagstrom, say that "'Pietas' is the Latin word that describes the basic characteristic of Dr. Hagstrom. He was always reverent, never

flippant, never mean, never indecorous. He was a candlestick all of gold, not just overlaid with the precious metal. There was a lift in every contact with him."[41]

A New Vision and a New Life

The period from 1914 to 1944 was a time of relative stagnation for the Baptist General Conference. The flow of immigration from Sweden that had fed the growth of churches in the denomination dwindled to a trickle after 1924. The children of the immigrants wanted to be part of the American culture and move away from Swedish–language churches. Many individuals joined American churches, some congregations went out of existence, others moved their denominational affiliations, and the entire district conference in Kansas joined the Northern Baptist Convention. By the 1940s, the Conference had a net loss of nearly 100 churches, and a gain of only a few thousand total members. It appeared that in due time the Conference might go out of existence.[42]

The Baptist General Conference had been in existence since 1879. It had publications, a home mission society, and an Academy, Junior College and Seminary, but no agency for foreign missions. Swedish Baptists were active in foreign missions. Adolf Olson estimates that the Conference had 150 foreign missionaries from 1888 to 1945, most of them with the ABFMS, which was affiliated with the Northern Baptist Convention.[43]

At the annual meetings of the Conference in 1945, a Board of Foreign Missions within the Conference was established for two major reasons. First, many saw Conference foreign missions as a means to encourage denominational unity and loyalty. Second, there was a concern over the inclusivist policies of ABFMS that allowed the appointment of missionaries who were not completely orthodox in their beliefs on doctrines such as the virgin birth. This was a major reason for the establishment of the Conservative Baptist Foreign Mission Society, which later resulted in the formation of the Conservative Baptist Association as a denomination.

This action was the spark that energized the advance of the Conference after World War II. A six–year plan for the development of foreign mission work was adopted in 1945 with the daring goals that fifty–two new Conference missionaries would be under appointment by 1952, and that expenditures would double. Both goals were met ahead of schedule. The home base also expanded with a new church being started every ten days in the mid–century period.[44]

In the last fifty years, the Conference has moved from being from an ethnic Scandinavian body with some churches still using the Swedish language to a denomination at the center of American evangelicalism. The ethnic churches are now not Swedish, but Haitian, Korean, Filipino, Hispanic, Russian, Native American,

African–American, Laotian, Vietnamese and Latvian. The majority of churches display little of the denomination's Swedish past, but rather members and pastors come from an array of ethnic and even denominational backgrounds.

Conclusion

The story of Bethel's first seventy–five years is primarily the history of Bethel Theological Seminary and its connections with the Swedish Baptist General Conference, not of Bethel College. Nevertheless, this story is important for understanding Bethel College. Even though the main purpose of the Seminary was to prepare people for pastoral ministry, its philosophy of education carried over to the College. For nearly two decades, from 1947 to 1965, the senior college and Seminary were co–located on the same campus, and students used the same library, ate in the same Coffee Shop, and in some instances had the same professors. Many of the male seminarians dated and married college women. The schools would undoubtedly influence each other. Many of the key people in the College in the first twenty five years, such as V. Elving Anderson, Carl Lundquist, Eugene Johnson, Maurice Lawson and Virgil Olson were graduates of Bethel Seminary. Finally, both the College and Seminary were closely tied to the Baptist General Conference in the early years of the College, so an understanding of the ethos of the Conference is essential for an understanding of the early development of the College.

Notes

1. Karl A. Olsson, *By One Spirit: A History of the Evangelical Covenant Church in America* (Chicago: Covenant Press, 1962), 18–22.

2. Philipp Jakob Spener, "From the Pia Desideria," in *Pietists: Selected Writings*, ed. Peter C. Erb (New York: Paulist Press, 1983), 31–49.

3. Spener, 34.

4. Spener, 48.

5. The University of Halle was established in 1692 in Germany with Spener as the head, and rapidly became a center for Pietism. August Herman Franke (1663–1727), was appointed as the first professor of Greek and Oriental languages. He was a great scholar, warm–hearted preacher, and social worker who helped found orphanages, schools for neglected children, medical aid stations, and other service projects. Another important figure in Pietism is Count Zinzendorf who gave support to a group of Moravians. They set up a village on his estate known as Herrnhut. Zinzendorf visited Sweden with little effect, but the Moravians were influential in early nineteenth century Swedish revivals and in the conversion of the founder of

Methodism, John Wesley. A graduate of Halle, Henry Muhlenburg, was sent to America and became a leading Lutheran pietist in Pennsylvania. (See Erb, 11–17).

6. Olsson, 223–25.

7. Adolf Olson, *A Centenary History As Related to the Baptist General Conference of America* (Chicago: Baptist Conference Press, 1952), 14.

8. Olsson, 40–52; Olson, 14-15..

9. Olson, 6, 27–33.

10. Olson, 28-33.

11. Florence C. Janson, *Background of Swedish Immigration* (Chicago: University of Chicago Press, 1931), 276ff.; Olson, 18-20.

12. Olson,73.

13. Olson, 27.

14. Olson, 40

15. Olson, 65.

16. L. J. Ahlstrom, *John Alexis Edgren, Soldier, Educator, Author, Journalist: A Biography* (Chicago: Conference Press, 1938).

17. The story of Edgren's life is told in Ahlstrom.

18. Ahlstrom. 18-24, 40-41; Olson, 156.

19. Ahlstrom, 28-31, 46-47; Olson, 156-157.

20. Ahlstrom, 38-39.

21. Ahlstrom, 40-41; Olson, 156.

22. Ahlstrom, 46, 47.

23. Ahlstrom, 49-67.

24. Ahlstrom, 70-73, Olson, 158.

25. Ahlstrom, 74.

26. Ahlstrom, 79-81; For a history of Bethel Seminary, see Norris A. Magnuson, Missionsskolan: *The History of an Immigrant Theological School Theological Seminary, 1871–1981* (St. Paul: Bethel Theological Seminary, 1981); A.Olson, *Centenary History*, 153–167; Adolf Olson and Virgil A. Olson, *Seventy–Five Years: A History of Bethel Theological Seminary, 1871–1946* (Chicago: Conference Press, n.d.).

27. Ahlstrom, 80-83.

28. Ahlstrom, 79.

29. Ahlstrom, 88-91, Olson, 161-162; Magnuson, 14-15.

30. Ahlstrom. 93-101; Magnuson 17-90.

31. Ahlstrom, 126-157; Olson 165-167; Magnuson, 24-32.

32. Olson, 483-485.

33. Olson, 488-489.

34. Hagstrom's life story is told in Martin Erikson and K. William Hagstrom, *A Chosen Vessel: The Life Story of G. Arvid Hagstrom* (Chicago: Baptist Conference Press, 1954). See pages 1-30.

35. Olson, 492-493; Erikson and Hagstrom, 33-49.

36. Erikson and Hagstrom, 19-36, 88-20.

37. Erikson and Hagstrom, 66-70.

38. Erikson and Hagstrom, 95-100.

39. Erikson and Hagstrom, 88-90.

40. Erikson and Hagstrom, 96.

41. Erikson and Hagstrom, 97.

42. Magnuson, 75–78; Olson, 365–371; C. George Ericson, "Years of Far Reaching Decisions," in David Guston and Martin Erikson, ed., *Fifteen Eventful Years: A Survey of the Baptist General Conference*, 17–18.

43. Erikson and Hagstrom, 90-91; Olson, 528.

44. Olson 528-537.

From Stanley D. Anderson, *Becoming Whole and Holy Persons: A View of Christian Liberal Arts Education at Bethel University* (St. Paul: Bethel University, 2012).

CHAPTER 2

FROM COLLEGE TO UNIVERSITY

Introduction

Sweatshirts used to be available in the Bethel Campus Store which said, "Bethel College, est. 1871." That is only a half–truth, because it was not Bethel College that was founded in 1871, but Bethel Seminary and it was not even called "Bethel" then. The name "Bethel" originated in 1905 with the founding of Bethel Academy, a high school for the education of Swedish immigrants. It was appended to the Seminary in 1914 when it joined the Academy on Snelling Avenue in Saint Paul, as is attested by the stone above the entryway on the old Seminary building. Bethel Junior College was started in 1931 because more people were seeking a college

education, and the need for a stronger preparatory education for Seminary students was evident. The high school program in the Academy was no longer in great demand because of the drop in immigration and development of accredited high schools throughout the surrounding states, so it was discontinued in 1936. Two years were added to the junior college program after World War II, and in 1949, the first nine graduates received their four–year degrees from Bethel College. So when was Bethel College established? A truthful answer might be 1871, 1905, 1931, and 1947.

The story of Bethel College for its 60 years is both exciting and daring. The College has moved from a small, ethnic, little–known school on an eight acre campus with a half dozen majors to a cosmopolitan, nationally recognized university on 213 acres with multiple graduate and undergraduate degree programs and over 70 majors. Bethel University of 2009 is very different from Bethel College of 1949, but the roots of a Baptist, free church pietism remain.

Thirty years ago we struggled to understand what Bethel College was really all about. The answer we came up with was that Bethel is not buildings, but people—teachers, students, administrators, supporters, staff people and alumni. So the story of Bethel College is the story of people—men and women of vision, faith, and perseverance. The names of the presidents and deans stand out, but the story of Bethel is not the story of a few, but of many people committed to making a community where liberal arts learning occurs in a distinctively Christian context.

Henry C. Wingblade

Henry C. Wingblade became President of Bethel in 1941 when G. Arvid Hagstrom retired.[1] Wingblade was no stranger to Bethel because he had taught in the Academy and the Junior College from 1910 to 1937. His primary area of teaching was English, and he memorized many lines of great poetry. An associate at Bethel described him as an "artist with words." He also explored many other areas of study, even esoteric ones like numerology, pyramidology, and the forecasting of weather.[2] His older brother, A. J. Wingblade, also had a long association with Bethel, serving as principal of the Academy from 1907 to 1936, and as a teacher in the College until his retirement in 1952.

The younger Wingblade was born on a Kansas farm in 1883, the youngest of five children whose parents were Swedish immigrants. He became a Christian at an early age and remembers standing up and giving public testimony of his faith when he was eight. His father had admonished him, "I don't care how much money you make or how prominent you may become, but it is of eternal value that you know the Lord and live for Him."[3]

His family moved to Topeka, Kansas, for his high school and college years. He graduated from Washburn College, which had regular chapel services and a corps of Christian teachers. Wingblade studied briefly at the University of Chicago and took many courses in a variety of areas including chemistry, physics, biology, and histology at the University of Minnesota, where he received a Master of Arts degree in 1931. Northern Baptist Theological Seminary conferred on him an honorary Doctor of Divinity degree in 1943. He did not attend seminary in his early years because he did not feel that he was called to the ministry. In December 1938, however, a committee from Addison Street Baptist Church in Chicago asked him to consider being its pastor and he accepted. He served the church until 1941 when the Conference at its Annual Meeting called him to be Bethel's second president. Another candidate was presented to the delegates, but Wingblade was nominated from the floor and elected.

After his retirement from Bethel in 1954 at the age of 70, he received invitations from several churches to be their pastor, but he chose Trinity Baptist Church in Manhattan in New York City. One of his reasons for this choice was that this was the place where his parents first lived when they came to the United States, and he sought to repay the debt owed to the city. After eight years, he moved west to become pastor of Center Baptist Church in Village Creek, Iowa, the oldest Conference church in continual existence. He remained as pastor there until 1972, when he finally retired at the age of 89. He then moved to Saint Paul where he died on December 30, 1977, at the age of 94.

The Beginning of the Senior College

The most noteworthy event during Wingblade's presidency was the decision to begin a four–year bachelor's degree program in the College in 1947. This was a time when millions of veterans from World War II were entering programs in higher education to use the benefits of the GI Bill. The University of Minnesota began to exclude most out–of–state students, and other schools were also selective. As a result, Bethel Junior College graduates were finding it increasingly difficult to locate schools where they could continue their education. In addition, seminaries were beginning to require a four–year college degree as a prerequisite for enrollment, and many of the male students in the Junior College were planning on seminary. Also, the argument was given that a senior college program would give stability to the college in the expanding world of American higher education.[4] The curriculum offerings were expanded to the third and fourth years, and nine men graduated with Bethel's first four–year college degrees in 1949. The curricula of the Junior College and then later of the senior college were developed in consultation with administrators from the University of Minnesota so that the college program became accredited by the University. The first efforts beginning in 1951 to become regionally accredited were unsuccessful, but on April 24, 1959, Bethel College became fully accredited by the North Central Association of Colleges and Schools.[5]

The first dean and architect of the Junior College program was Walfred Danielson, who had served as a missionary to Assam in India but was forced to return home because of illness. He later became the first secretary for the Conference foreign mission board in 1945. Danielson was succeeded as dean by Emery Johnson who served from 1936 to 1945. The person who was most responsible for the development of the four–year program was C. Emanuel Carlson, dean first of the Junior College, then of the senior college. Originally from Alberta, he came to Minnesota in 1927 to study at the University of Minnesota and teach history and social science at Bethel Academy. He was highly esteemed by many students as a scholar, teacher and mentor. He was known for his dedication, determination and demand for excellence, marks that were important for establishing the four–year liberal arts program. In 1954 Carlson resigned as dean to become executive director of the Baptist Joint Committee on Public Affairs, where for 17 years, he advanced the cause of religious liberty, human rights, and the separation of church and state. He was joined in 1965 by Walfred Peterson (known as "Wally Pete"), Professor of Political Science who served as director of research for three years.

Carl H. Lundquist

The third president of Bethel College and Theological Seminary was Carl H. Lundquist, who served a long tenure of 28 years from 1954 to 1982.[6] He was born in Elgin, Illinois, in 1916, but his family soon moved to Sioux Falls, South Dakota, where Lundquist grew up. He became a Christian at the age of 11 and was baptized. After high school, Carl attended Bethel Junior College, then returned home to complete his college degree at Sioux Falls College. He went back to Bethel Theological Seminary to earn his Bachelor of Divinity degree in 1942. He later earned a Master of Theology degree from Eastern Baptist Theological Seminary in 1946, and a Doctor of Theology degree from Northern Baptist Theological Seminary in 1960.

Carl demonstrated his gift as a public speaker during his high school and college years when he won oratorical contests and a national debate tournament with colleague, Edwin Nelson. He had the reputation of being one of the Conference's finest preachers. One sermon that I remember from Bethel chapel was when he used his well worn Bible and told of how various passages were meaningful for his life experience.

At the age of 29, Lundquist became pastor of Elim Baptist Church on the south side of Chicago, where he served for 10 years. During this time he was the speaker for two "Deeper Life" weeks at Bethel and at a homecoming celebration. He was invited to become head of the speech department in 1951 but declined because his heart was still in the pastorate. In 1953 at the annual meetings of the Baptist

General Conference in Lundquist's boyhood church in Sioux Falls, Bethel's Board of Education recommended that he become President "because of his strong educational background, his dynamic leadership in the Conference, and his personal abilities as a speaker and administrator."[7] The Conference gave unanimous approval and Lundquist accepted. The intent was for him to have a year to study and prepare for the job; but the Dean of the College, C. Emanuel Carlson resigned, so Lundquist served as college dean for a year before becoming president. He was succeeded in this position by Clifford Larson, who was chairman of the Department of Bible and Christian Education. Larson served as dean for 10 years, then resigned to teach at Bethel Seminary. After a tumultuous search for a new dean between 1966 and 1968, Virgil Olson, Professor of Church History and Missions at Bethel Seminary, became dean. Although not an outstanding administrator, he was the right man for the time in providing creative leadership and dealing with the more radical students that typified the period.

Bethel was a small school on a cozy campus when Lundquist came, with only 536 students in both the College and the Seminary, and Carl with his warm personal style developed relationships with many of them. At the beginning of each year, even when Bethel became much larger, he invited students to come to his office and interrupt whatever he was doing and meet with him. Each year he and his wife Nancy would invite the faculty and staff over to their home on a Saturday morning for waffles and strawberries. The tradition continues with a strawberry-waffle breakfast every year for retirees. I remember when I was a young faculty member, my wife and I were invited over to their home for coffee on a Sunday evening after church. He was not a defensive person. During the first faculty retreat that I attended, two faculty members, one from the College and one from the Seminary, were invited by President Lundquist to give a critique of his annual report.

Lundquist was a man of vision and contagious optimism. He often said that "The crucial question about any undertaking for Christ is not 'Are we able to do it?' but 'Is God in it?' If He is, anything is possible. Omnipotence knows no limits. The God of Jeremiah still has great and mighty works to show in our time."[8] When presented with a plan to which he agreed, his response was "Sure enough, let's do it." With this man of visionary leadership at the helm, Bethel moved from its eight–acre campus in Saint Paul to a 213–acre campus in Arden Hills. College enrollment grew from 401 to 2,186, and total enrollment in the College and Seminary from 536 to 2,670. The total annual budget grew from $533,000 to $16 million. Both the College and the Seminary were accredited.[9]

Following in the footsteps of his predecessor, G. Arvid Hagstrom, Lundquist was a national and world traveler, only he had the advantage of airplanes. His activity extended far beyond Bethel. He participated in the Congress on World Evangelism in Berlin, was active in the Baptist World Alliance, and served as

President of the National Association of Evangelicals from 1978 to 1980. After his retirement from Bethel, he served as president of the Christian College Consortium and was instrumental in getting two multi–million dollar grants from the Pew Foundation that were used primarily to fund some excellent programs in faculty development.

Lundquist's major area of interest for study and teaching was in the devotional life. He regularly taught a course in the seminary on the subject and supervised the collection of over 1,500 devotional classics which are now housed in the Flame Room in the Lundquist wing of the Seminary Library. After his retirement, he and his wife Nancy founded the Evangelical Order of the Burning Heart, which offered retreat ministries for colleges, seminaries, and churches to encourage a life of devotion and prayer.

Carl Lundquist was truly a Pietist with his personal emphasis on Bible reading, prayer and the devotional life, his concern for conversion, and his emphasis on the virtues of the Christian life. This pietism is no more clearly evident than in his favorite hymn, "My Wonderful Lord," that was sung at both his wedding and funeral. It also affected his view of college education and management.[10] He was a strong advocate and articulate spokesman for education, particularly liberal arts education. He also often spoke and wrote of the Christian's responsibilities to society and said that a key goal of Bethel was to prepare "a task force for the evangelical penetration of society."

Lundquist was a very energetic individual, even after he retired from Bethel. It appeared that he would follow his predecessors, Hagstrom and Wingblade, and live a long and active life. But God willed otherwise. He contracted mycosis fungoides, a rare form of lymphoma cancer, and died in 1991 at the age of 74.

The Move to Arden Hills

The most significant event in the Lundquist presidency was the move of both the College and Seminary to the Arden Hills campus.[11] In 1955 Lundquist, in his Annual Report to the Board of Education, indicated that the eight-acre campus on Snelling Avenue in Saint Paul with expansion possibilities would "provide enough ground to maintain a well–rounded educational program for the desirable optimum enrollment of the future."[12] David Moberg, Professor of Sociology, guided a long–range planning effort which determined that plans should be made for 300 to 400 students in the Seminary and 1,200 to 1,500 students in the College by the centennial year of 1971.[13] Retired University of Minnesota professor M. G. Neale and the architectural firm of Hammel and Green worked together to study possibilities for campus expansion.[14]A bid to purchase 4.8 acres from the University of Minnesota proved unsuccessful, and Bethel was able to purchase only six houses in the area

from 1956 to 1961. In his 1958 Annual Report, Lundquist described the quandary facing Bethel. "Most of those working on the problem have confessed to an impasse here. When they look ahead for the next 50 years, there seems to be no question but that we ought to move. When they look at available capital funds, there seems to be no question but that we ought to remain."[15]

As projections were made into the future with the College student body growing and the baby boom now reaching college age, it became evident that moving to a new, larger location was the only practical answer. The consensus was that the College and the Seminary should stay together on the same campus even if they had to move separately and that the schools should remain in the Twin Cities. No person had a stronger vision for Bethel's move to a new campus than its Board chairman, Dr. W. F. Widen, who explored site after site and with others formed the Royal Investment Corporation to purchase 100 acres five miles north of the Snelling Avenue campus for possible use by the school.[16] The land that was deemed most desirable was 213 acres of choice property across the road in Arden Hills that was owned by the DuPont Corporation and had been used for the storage of commercial dynamite since 1913. In 1961, the Baptist General Conference met for its annual meeting on the Bethel campus with an item on the agenda that Bethel move to an as–yet–undetermined new campus at a cost of $12 million. On the very day that the Conference was voting on this recommendation, DuPont executives in Wilmington, Delaware, reversed their previous decision and offered to sell the property for $250,000, even though they had previously been offered one million dollars for it.[17]

One of the first actions after Bethel purchased the land was to improve the site, since it had remained largely undisturbed since 1913. A full–time groundskeeper was hired and 6,000 trees were planted, 150 of them by students who contributed the money and planted them on Arbor Day.[18] The Seminary complex was constructed first with four of six planned buildings being completed so that the Seminary was able to move to the new campus in the fall of 1965. The remaining two buildings, the chapel and the student center, were completed in 1969. The original cost projections for the six buildings was $2 million, but the actual cost was $3.5 million.[19]

The first College building on the new campus was the "new dorm," now the central part of Nelson Dormitory. An anonymous donor provided $500,000, one–third at groundbreaking, one–third when the roof was on, and one–third when the building was accepted by the Board of Education. As a result, 120 students lived on the new campus for four years and commuted back to the Snelling Avenue campus for classes. Plans were drawn by distinguished architect Hugh Peacock for the college complex, but building costs and interest rates accelerated much more quickly than potential contributions. President Lundquist indicated that the move to the new campus would not happen until 1974, but even this appeared to be overly optimistic.[20]

The 1969–70 school year in the Viet Nam era was a time of great turmoil on the Bethel College campus as well as on other college and university campuses. Students demonstrated on Snelling Avenue, had teach–ins and produced an underground newspaper.[21] Dean Olson said of one smudged edition that it looked like it was published underground, way underground. This was also a time of great discouragement because facilities on the Snelling Avenue were woefully inadequate for the growing numbers of students who wanted to attend Bethel College, and a move to the new campus appeared impossible.

The faculties of the college and seminary met in September of 1970 for their annual retreat. A three–hour session was devoted to brainstorming ideas for resolving campus concerns. Faculty members and administrators were mixed together and divided into groups of 10 or 12. A consensus developed for moving to the Arden Hills campus as soon as possible—even if only as much building space as was on the old campus were constructed. Necessary sacrifices would be accepted to get the project off dead center.[22]

The campus was energized. New plans were made. At its April 1971 meeting, the Board of Education decided to proceed with caution.[23] A building plan put together by the architectural–construction firm of Ellerbe and Hage was adopted. Construction was approved for only three of the five buildings in the plan.[24] A retired Conference layman, Paul Ohlin, from Connecticut, who had supervised large construction projects such as the Metropolitan Opera House in Lincoln Center and the General Motors office building on Madison Avenue with the giant Fuller Company, came forward and was hired to supervise the project for Bethel.[25] A fast track modular approach was adopted whereby the interior of the buildings would be designed while the exterior was being constructed.

One huge problem remained. The project would cost in excess of $6 million, and all Bethel had was $300,000. The old campus had not been sold. “Mission: SHARE!,” the capital funds drive for the Baptist General Conference had not yet begun, but in faith, the executive committee of the Board of Regents authorized the breaking of ground and the pouring of footings. Three–hundred–thousand dollars would carry them through to the end of the summer. A bank loan fell through when the secondary bank pulled out of the project. A loan of $1.5 million was made by the First National Bank of Saint Paul that would carry the construction through until January. At times, it appeared that construction would stop because no more money was available. Then, at the right time, a financial group from Chicago became interested in Bethel, and in February, a commitment of $6 million was made that would give Bethel enough funds to complete the buildings.[26]

Accepting the loan of $6 million was a great risk. The term was for four years and the rate of interest was eight per cent, so the cost of the interest was nearly $2 million. Bethel had hopes that it could raise the money from contributions and the sale of the old campus, but neither of these possibilities was certain. In fact, Bethel was not able to sell the old campus until 1978, and for a much lower price than it had anticipated. The $6,000,000 was ultimately refinanced through bonding at a lower rate of interest that came due in the 1990s largely through the efforts of David Lissner (the man for whom Lissner Hall was named), who had been recently hired after serving as City Manager of Blaine, Minnesota.

The grand entrance of Bethel College students, faculty and staff to the new Arden Hills buildings campus occurred in September 1972.[27] Classes began two weeks late because construction was not complete. The term was shortened by one week and moved one week closer to Christmas. Work was still being completed. Students moved from one building to another on planks stretched across the mud. Everyone had difficulty finding their classrooms because the buildings were new to them. Two of the planned six buildings were not completed because of lack of funds, an administration building at the west end of the academic center and a small diamond shaped performing arts center north of the fine arts center. Neither was ever built as planned. Administrators were put wherever there was space--student affairs personnel in offices meant for biology, the dean and his secretary in a faculty office and temporary addition, and the president in the faculty lounge at the Seminary.[28] Two clusters of townhouse units were built to accommodate 456 students.[29] Since the old campus had not been sold, students were housed in the three dormitories, Hagstrom, Edgren and Bodien (do those names sound familiar?) and bused to the new campus.

The decision to move to the new campus and erect a $6 million building complex totally on borrowed funds was certainly risky and imprudent from a financial perspective. President Lundquist was clearly right, however, in saying that the question is not, “Can we do it?” but rather “Is God in it?” Looking back, the move was clearly the right move. From fewer than 1,000 students in the spring of 1972 on the old campus, the student body quickly grew to 1,500 despite a time of administrative transition because of a change of deans, a very small staff in admissions and recruitment, and few programs to encourage retention. New students came because their friends and relatives told them that Bethel was the only place to go to college. The dean of students said that Bethel in this period was best characterized by the song that was then popular, “There’s a sweet, sweet spirit in this place, and I know that it’s the spirit of the Lord.” Word of what was happening at Bethel reached New York City, and a reporter from the *Wall Street Journal* came to write an article for the paper on what was happening at Bethel College.[30]

A New Dean and President

In 1973, after serving five years as Vice President and Dean of the College, Virgil Olson resigned to become secretary of the Department of World Missions for the Baptist General Conference. After an hiatus when Dwight Jessup served as acting dean, George K. Brushaber, Academic Dean of Westmont College, was called to be Vice President and Dean of Bethel College. Brushaber grew up in Milwaukee, Wisconsin, where his father had left business to become the pastor of a small church. He attended Wheaton College and graduated with a bachelor's degree in philosophy in 1959 and a master of arts degree in theology in 1962. Later he earned a Master of Divinity degree from Gordon Divinity School in 1963, and a PhD in philosophy from Boston University in 1969. Before coming to Westmont, he taught philosophy at Gordon College and served as Director of Admissions for Gordon–Conwell Theological Seminary. While Dr. Brushaber accomplished many things in his years as dean, three things stand out. First, he brought an outstanding group of individuals to the faculty that strengthened the quality of many departments, especially in the sciences. Second, he put in place a strong administrative structure. Third, he produced a vision of the first–class institution Bethel could become.

When Carl Lundquist's term as president ended in 1982, it was only natural that the Board of Regents would select the College dean as Bethel's fourth president. He has continued as a man of vision and action. Like his predecessors, Hagstrom and Lundquist, Brushaber was a constant traveler, spending seemingly more time away from Bethel than on campus. His leadership has extended beyond Bethel to the larger evangelical scene in the United States. He was the founding editor of the *Christian Scholar's Review*, an academic journal for evangelical Christian scholarship. He served as an executive editor of *Christianity Today* from 1986 to 1991, and later as senior adviser. He also was on the board of Cook Communications and the National Association of Evangelicals and chaired the board of Scripture Press. In 1997, the National Association of Evangelicals honored him with their James DeForest Murch Award for his writing and influence on evangelical communications and publications.

When Brushaber contemplated coming to Bethel, he had two important questions: was Bethel supportive of the visual arts and was Bethel friendly to the sciences. Bethel had one of the better programs among Christian colleges in the visual arts, but it was lagging in the sciences with a small faculty and inadequate facilities. His interest in science was evidenced in his own teaching where philosophy of science was one of his primary areas within philosophy. This interest and his concern for excellence has produced an outstanding program and faculty in all of the major sciences. He is also a lover of classical music and supported the vision to build a concert hall in the Community Life Center.

As dean and president, Brushaber had a vision where Bethel should go and a strategy for getting there. The growth of science is but one example. His management style was forceful, but seldom dictatorial, especially to the faculty. He

was able to size up people very quickly and accurately. As a reader, he can comprehend written material very quickly and accurately.

On the personal level, Brushaber is a connoisseur of fine food. I think that you could name any city in the northern United States (say Dayton, Ohio) and he could tell you a good place to eat even if it might be a truck stop. Not an athlete himself, he is an avid spectator. He was usually on the sidelines at Bethel football games, whether at home or away. Being from Milwaukee, he is a Packer fan (they used to play half their games in Milwaukee), but he doesn't let that show too much in Viking-land.

George met his wife Darleen at church where her mother played the organ and was Sunday School superintendent. He never dated anyone else. She is an excellent hostess and cook, often serving meals in the lower level of their home for Bethel groups before facilities on campus were available.

New Programs

The four decades that have passed since Bethel moved to the Arden Hills Campus in 1972 have been marked by new presidents, new programs, new students, and new buildings. The majority of current students now major in pre–professional programs, most of which did not exist in 1972. The ones that did exist were majors in secondary education that began as early as the 1950s and a major in elementary education that began in 1963. The majors in social work and business began in 1975, and computer science in 1983. A nursing program was recommended in the Neale Report in 1961, but serious consideration was not given to starting such a program until the late 1970s. In the meantime, Bethel was offering the liberal arts courses in the RN program at the Mounds–Midway School of Nursing in Saint Paul, but nursing education was clearly moving out of hospitals into and colleges and universities. In 1978–79, a faculty committee made an exhaustive study of implications of a major in nursing and recommended that a baccalaureate program be initiated with freshmen enrolling in the fall of 1982. The recommendation was approved by the administration and Board of Regents and the nursing major, now one of Bethel's largest programs, was begun. Other majors were initiated in the '90s such as youth ministries and athletic training. Majors added since 2000 are exercise science which later became a sub-area of a new major in bio-kinetics, linguistics and accounting and finance. A new degree, Bachelor of Fine Arts was added in 2012. Bethel now offers more than 70 different majors. Programs in more traditional areas in the natural sciences, social sciences, humanities and the arts have expanded with the addition of faculty and improved in quality and complexity.

Beginning in 1989, the College reached a new clientele, older adult students, in the Program in Adult College Education (PACE). The first undergraduate major in

this program was organizational studies (now organizational leadership), followed by business management and nursing. A program for older students with little or no previous college work began in the fall of 2004. These majors were developed with the same liberal arts objectives and Christian perspectives as the day programs, but students were not required to indicate a Christian commitment upon admission, or agree to live by the rules stated in the Covenant except while they were on campus. Graduate programs were established in communication, counseling psychology, education, nursing, organizational leadership, and business through what is now the Graduate School beginning in 1991. A Doctor of Education degree program was begun in 2004.

With the increase of new programs came new students. The student body grew to a high of 2,186 in 1981, but neither the facilities nor the faculty and staff were able to accommodate this many students, so their experience was not of the same quality as those who attended in the seventies.. For these and other reasons, the student body declined to 1,722 in 1986, a drop of 21 percent. Revenue also declined and a raise of only two percent was given to faculty and staff in a two–year period. If the seventies were the high point for campus morale, then the early eighties were certainly the low point. Programs such as Royal Care were instituted to improve the quality of student life, a new curriculum was instituted in 1985, and new people were added in admissions and recruitment. The student body has steadily grown since that time and in the fall of 2008 will have approximately 2,800 in the College of the Arts and Sciences (CAS) and, 2,400 in the Adult and Professional Studies and Graduate School. (CAPS/GS).

At the beginning of this chapter, I said that "Bethel is people," not buildings or programs. The lives and vision of Bethel's five presidents, Hagstrom, Wingblade, Lundquist, Brushaber, and Barnes stand out because they epitomize the life and character of Bethel. As the College grew and became more complex, new administrative positions were added and the title of the chief academic officer changed to "provost". Brushaber was succeeded as Vice President and Dean by Dwight Jessup who had taught political science at Bethel and was Dean of Academic Programs. Jessup was followed by David Brandt and Jay Barnes as Executive Vice President and Dean, both of whom came from administrative positions at Messiah College.

Important to Bethel are also a dedicated group of Board members, staff persons, administrators, supporters, and alumni. The most enduring part of the College is not these people, however, but the faculty. During the last fifty years, Bethel has had an outstanding cadre of faculty—men and women of experience, intellect, dedication, and Christian conviction who have had a profound influence on Bethel students. Many of them have been very colorful and interesting individuals, but I have not given many of their names because once I started, I might never stop.

New Facilities

The increase in the student body and new programs brought about the need for building expansion. Rather than constructing an administration building, Bethel has retained the policy of dispersing administrative offices throughout the complex for easier access by students and faculty. The design of the college building complex allowed for expansion by adding to the ends of the individual buildings. To the north end of the Clauson Fine Arts Center, an addition in 1977 provided space for a large lecture hall (CC313) and administrative offices. An addition was made to the north end of the food service–library building (Hagstrom Center) in 1979 that tripled the space in the coffee shop and created room for offices. A science addition was made to the south end of the Academic Center in 1981, and a classroom and office addition to the south end of Robertson Center in 1995. Three projects were completed for use in 1999: classrooms, offices and chemistry laboratories in a second addition to the north of the Clauson Center and underground between the Clauson Center and Academic Center; classrooms and offices in an addition to the south of the Clauson Center; and a glassed–in addition to the dining area in the cafeteria. One wonders where additional extensions could be made. But in spite of the growth in size and except for physical education classes in the Sports and Recreation Center, the entire academic campus life for the College of Arts and Sciences occurs in one building complex, allowing individuals from every discipline to intermingle in the halls, the first-level campus street, Brushaber Commons, the Campus Store, and the dining center.

New living areas have also been added. Fountain Terrace, an apartment complex located a mile and a half away in New Brighton, was purchased in 1977 and still serves as the campus home for 272 students. Two freshman dormitories, Bodien and Edgren, reusing names of the dormitories on the old campus, were constructed south of the main building in 1979, and a third, Getsch Hall, was added in 1985. Heritage Hall, a building of suites for seniors, was completed in 1999 and Lissner Hall in 2005. For athletic activities a Sports and Recreation Center was finished in 1984. A new football field, Bremer Field and stands, Armstrong Stadium, were completed in 1996, a baseball field, Hargis Field, in 1999, and the Ona Orth Athletic Complex, consisting of tennis courts, soccer field, and softball diamond in 2002.

A major addition to the campus has been the Carl H. Lundquist Community Life Center with classrooms, presidential offices, a large foyer, and the Benson Great Hall. It cost approximately $12,5 million, twice the cost for the original four buildings, not taking inflation into account. Special efforts were made to insure that the Hall would have excellent acoustics. It now serves as the locale for many university and community events, such as chapel, naturalization ceremonies for immigrants to the United States, and concerts. In the past year, it hosted more than

130,000 people for ticketed events. While I was editing this chapter on a Saturday afternoon, a Russian appeared at my office door asking where the Benson Great Hall is. Like many other immigrants seeking citizenship, he came a few days early to make sure that he had the right place.

The crown jewel of the campus buildings is the George K. Brushaber Commons that was completed in the spring of 2009. It is a 110,000-square-feet building that cost $37 million. As Bethel's first student center, this facility is intended to be a "family room" for the Bethel community. It includes a casual student assembly area, the "Underground" that will seat 300 students around a proscenium stage. It also houses the Campus Store, Dining Center, Office of Student Life, headquarters for student organizations, six conference rooms and lounges.

With the move of many student services to the Commons, 36,000 square feet became available for classrooms, library expansion, and offices. With the help of a contribution from Karin Larson, Family Nursing Education Center that takes up 70% of the Hagstrom Center 2nd floor was constructed. The area includes twenty nine offices, four classrooms, two skills labs, a conference room, two debriefing rooms, two full-accessible bathrooms and a five-room simulation room complete with simulated patients who talk, cry, and even give birth.

The next planned building is a well-equipped, state of the art wellness center to be located in 51,000 square feet of space between Hagstrom Center and the Robertson Physical Education Center. The plan is to build it in two phases. The first phase includes cardio, weight, and studio workout areas on levels two and three, and general purpose classrooms on level four. In phase 2, four additional classrooms will be built on level four. Levels two and three will include space for the exercise science departmental and learning space and a permanent location for Health Services and Counseling Services. The planned building illustrates Bethel's commitment to the development of whole person as well as top quality facilities and equipment for the program in exercise science.

The 213 acres of the Arden Hills campus is now fully used with space still needed for parking (the bane of every college and university campus). One wonders where Bethel would be now if its leaders had decided to continue to expand the Snelling Avenue campus, or if the DuPont property had not become available and only one hundred acres had been purchased.

Technology

A major innovation occurring in the last quarter century at Bethel has been the explosion of computer technology. In 1982 computer use was limited to several courses through terminals which had access to a central mini-computer. This

eventually shifted to personal computers which in time could be connected to the Bethel network from student residences. They are now available to every student in computer labs, the library and in the residences. The first-campus wide use was for word processing, but in time, other productivity tools became available such as spread sheets and presentation tools. In 1990, Bethel computers were connected to the Internet, immediately making the use of e-mail available. Then in 1992, to the worldwide web became a reality. Computer complexity and speed increase continuously, nearly doubling every 12 to 18 months. Bethel's storage capability expanded from 30 megabytes in 1981 to many terabytes today. In comparison, Google provides education students with 25 megabytes per person.

Computers became a major teaching and research tool. Department-specific software applications such as simulations became available for manly disciplines such as music, art and science. Course management software was purchased and used by Bethel faculty. Money was made available to departments to encourage them to develop computer usage in their own space; and four faculty consultants were hired to serve as computer consultants for the faculty. Internet II was created by the government in 2005 for research and education use only. Bethel was able to connect through the University of Minnesota. Bethel now has created a teaching, learning and technology team that reports to the provost and supports instructional computing. Applications include Moodle, the current course manage system; Adobe Connect, a synchronous learning tool for online meetings and presentations, electronic portfolios, and Google Docs.

Library card catalogs were replaced by computer terminals where students can quickly access materials through CLIC (College Libraries in Consortium) from Twin Cities college and university libraries. While in 1970 approximately 100,000 books were available to Bethel students in the library, 1,400,000 different titles and 2,860,000 volumes are now available within one day through CLIC. In addition, patrons have on-line access to the full text of 35,849 different journals, at last count, and approximately 4.5 million issues. No student should be able to say that information is not available for a paper. Computer consultants are now in the library as part of an Information Commons.

Copying capabilities have also exploded. When I came to Bethel, we had one clanky copier in the audio-video department in the library and a Thermofax machine. I tried to make a Thermofax copy of a damage estimate for my car and got a perfect copy of the form but nothing that was written on it .Instructors made either ditto (with blue ink that always ended up on my nose) or mimeograph (with film that was inky and very hard to correct) copies. Now, virtually every office on campus has a copier and Print Services prints approximately 4,000,000 copies

Computers also became a major management tool for virtually every aspect of campus life from class registration to the number of Spam messages received. Originally academic computing was separate from administrative computing, but they were brought together under the leadership of Bill Doyle in 2002. In 2005-2008, the CARS was replaced by Banner, a much more efficient, effective and reliable management system that was able to handle much greater complexity.

A wireless network has been created that covers all classrooms, offices, and residences in Saint Paul. Nearly every student has a laptop that can connect through wireless. The use of smart phones is exploding now that 4 G networks make serious access through a browser to most content. Tablets technology, light and convenient ,is a large step toward a truly mobile device that meets most if not all of an individual's computing needs. A mobile device is one that you can always have with you such as a smart phone or tablet. Mobile technology greatly increases the rate of change. Bethel provides new laptops every four years. Smart phones are good for up to two years and tablets turn over every year.

Bethel University

On July 1, 2004, Bethel College and Seminary officially and legally became Bethel University. The change of name marked the culmination of a long process that began in the late 1980s when the PACE program was initiated and a master's degree in special education was offered.

But what does it mean to be a university? Many institutions of higher education in Minnesota call themselves "universities," but only one is known as the "U," the University of Minnesota. When one compares Bethel University with the U,' the differences are striking. The U has 40,000 students while Bethel has only about 6,000. A significant part of the U's function is in research, while Bethel does little in this area. The U is a public institution heavily subsidized by the state while Bethel is a private school attached to a religious denomination. The U has hundreds of graduate programs while Bethel has only about a dozen. So is Bethel trying to be something it is not in naming itself as a "university" or does it have legitimate grounds to categorize itself in this way? To answer this question and understand more fully how Bethel is both like and unlike other American universities, a brief survey of the history of universities in Europe and the United States is needed.

By changing its name, Bethel puts itself in a rich tradition of higher education that goes back to the Middle Ages. The Greeks and the Romans engaged in higher education and had schools in some sense, but no formal institutions with prescribed curricula that offered degrees. Socrates did not hand out diplomas to Plato and Glaucon after they had engaged in his dialogues for a prescribed number of hours and passed the final comprehensive examination. The school that is usually given the

honor of being the first university was in Bologna in Italy. Although students could study several areas, Bologna was most famous study of the revival of Roman law that came about through the discovery of the great law books of Justinian. The *universitas* was an organization of students who came from many places and needed protection from the townspeople. The word only meant the totality of group that was united together and had nothing to do with the study of the universe or the universality of learning.[31]

The most famous medieval university was founded in Paris at about 1200. In contrast to Bologna, this *universitas* was a guild of professors. There were organized into four faculties in accordance with the four types of degrees that were offered: arts, canon law, medicine, and theology.[32] As a result of six years of study in the arts, students could pass an examination and be given a license to teach, and be identified as a master of the arts, the degree that is still given today to those who have completed their first graduate degree.[33] The master's degree and the doctor's degree were essentially identical. Several years prior to receiving this honor, students were given a bachelor's degree. After completing the program in the arts, students could then study law, theology, and medicine. They also could become masters or doctors and teach in these areas.

The structure of the modern university still follows the pattern of the medieval university. The program consists of a curriculum with prescribed courses that are tested by examination and lead to a degree. Undergraduate programs in the arts are followed by graduate programs in specialized areas such as law, medicine, and theology. The degrees granted are the same, though not always in Latin, and each of the areas of study will have its own faculty. Bethel can legitimately call itself a university because it has multiple schools, some of which offer graduate degrees. Institutions can determine whether to call themselves a university, so some schools similar to Bethel in organization are still "colleges," while others with little beyond basic undergraduate programs are "universities."

In many ways, of course, the University of Paris is unlike Bethel University. It did not have buildings, a school newspaper, a library, or athletic teams. Classes and textbooks were in Latin, and professors did not seek relationships with students. It had two characteristics, however, which provided an ideal for a Christian college or university such as Bethel. Above all, it was a community of professors and students dedicated to the task of learning. CAS identified itself in its mission statement as "a Christian learning community committed to pursue and practice what is true." Catalogs in the 1950s and 1960s described Bethel as "a campus of Christian scholarship." Second, the curriculum of the medieval university was thoroughly Christian and integrated under theology as the queen of the sciences. While theology may not have that regal standing today, Bethel aims toward interdisciplinary programs where faith and learning are integrated.

If the university is the organization of professors and students, then what is a college? Students in medieval times came from their home areas, sometimes to study under a well–known scholar, and needed a place to live and eat. The hospices or residences became the colleges. They often grouped themselves by their home areas, and as a result, four nations (the French, Normans, Picard and English) arose at the University of Paris that exerted significant influence on the university.[34] It is as if students were grouped in dormitories by their states of residence, so all of the Iowans or Dakotans would live in the same residence hall. Students were not closely regulated and spent much of their time traveling, drinking, partying and brawling.[35] Their most common topic in their letters home were requests for money. Some things never change. These colleges in time became centers of life and teaching, and had endowments and buildings. This was especially true at Oxford and Cambridge, so that at times the university was little more than an examining and degree–granting body. The model for American higher education was the English college, until the Civil War when universities based on a German model emphasizing research, academic freedom, and graduate education began to be formed.[36]

As of the summer of 2008, Bethel University consists of colleges or schools. The oldest school, Bethel Seminary, remains as a graduate school in theological studies. Primarily located in Arden Hills, it has branches in San Diego and on the East Coast. The residential undergraduate portion of Bethel University is now called the "College of Arts and Sciences" (CAS). What was formerly the Center for Graduate and Continuing Studies now became two schools, the College of Adult and Professional Studies and the Graduate School (CAPS/GS) Other colleges may be added at a later date such as a college of nursing or college of businss which would separate the programs in nursing or business from CAS and CAPS/GS.

George Brushaber Retires

After serving as Bethel's President for twenty-six years, George Brushaber retired in the summer of 2008. His accomplishments as president of the University have been monumental. Bethel is not the same institution that it was in 1982. It has moved from being a small somewhat ethnic college and seminary to a university with an international reputation. Indeed, Bethel is now on the map. The total number of students in all of the schools has grown from 2,590 in 1982 to 6,000 in 2009. The budget has increased from $17.8 millions to $90 million and the endowment from $1.35 million to $34 million A new building or addition has been completed on the average of every 18 months. The Seminary has initiated new models of delivery of theological education. Entirely new graduate and undergraduate degree programs have been developed through CAPS/GS. Outstanding scholars and teachers have been added to the respective faculties. Brushaber had a vision for all the changes that would occur, but it was something in his mind that he shared with a few close

associates. If he had shared his vision more widely, he would have been seen as an unrealistic dreamer. But his dream has become reality far beyond anything that I would have imagined. In all of this growth, he has been dedicated to keeping Bethel faithful to the Scriptures, orthodox theology, and the mission of developing of mature Christians who can be effective in the work of God's kingdom.

The person selected to replace George Brushaber and become Bethel's fifth president was the Executive Vice-president and Provost of CAS and CAPS/GS Jay Barnes. He is a graduate of Wheaton College with a major in mathematics. He also has an MA in Educational Counseling from the University of Connecticut and an EdD in College Student Personnel Work from Loyola University of Chicago. He served as a teacher, vice-principal, then principal of the Black Forest Academy in Kandem, Germany; was a Resident Director at Wheaton for four years; and Dean of Student Development and Vice President for Student Development at Messiah College for 12 years.

For 13 years, Barnes was Executive Vice-President and Provost of the CAS, CAPS/GS. He is highly respected by the faculty for his decision making, team building, and affirmation. On several occasions he has served on a committee where I have been chair and I found him to be cooperative, helpful, and insightful, often seeing a solution to a knotty problem that was not immediately evident.

Jay became a Christian in response to the call of a visiting evangelist at his church in Detroit while his grandparents stayed at home praying for his salvation. He is currently very active in his home church, Calvary Baptist Church of Roseville, having served as Sunday School teacher and chair of the Elder Board. He was moderator of the Minnesota Baptist Conference and served on its Board of Stewards. He describes himself as an evangelical with Anabaptist and Pietist leanings. He believes that Christians are called to be peacemakers and is strongly committed to racial reconciliation and social justice.

Although Jay's wife, Barb, attended Wheaton at the same time he did, they met at a camp in NewYork. They were married in 1971 and have two sons and one daughter. They have joined together to teach classes on sex and marriage and lead a group for couples preparing for marriage. Barb also partners with Jay by traveling with Jay by going with him to many off on campus and off campus engagements.

In many ways Dr. Barnes has continued the policies and vision of George Brushaber. One major change that President Barnes has made is the reorganization of the administrative structure to bring about a higher degree of integration within the University. Instead of treating the CAS, CAPS/GS and the Seminary as distinct units, all student related activities, both academic and non-academic, are brought together under a single provost who reports to the president. The Board of Trustees has been

reorganized along functional lines and is more active at the policy level. A long range process that is open and active, and seeks collaboration across the University has been initiated.

How Has Bethel Changed?

Bethel has changed in many ways since I joined the faculty in 1968 the fifties and sixties. The changes in location, facilities and technology are obvious, but it has changed in other ways as well. The students still come with a Christian commitment, but they display greater diversity in other ways. One–fourth of them come from Baptist General Conference churches while one–half of them did in the past. A few remnants remain of Bethel's Swedish heritage. A smorgasbord is provided for employees at Christmas time, and courses in Swedish are offered as electives. The school colors are blue and yellow (or are they blue and gold) On the whole, however, Bethel displays what Norris Magnuson, former Seminary librarian, calls an "ecumenical ethnicity."

Most Bethel students today come from Minnesota, Wisconsin, and Iowa, and not as many from Chicago and the East and West Coasts .Bethel is really more of a regional university today than a denominational university. Bethel is not unlike the rest of higher education in the United States in enrolling at least three women for every two men, but it was not until the mid sixties that the proportion shifted from more men to more women. The student body is more racially diverse, but not as much as it ought to be.

The change in size from 1,000 to 2,800 in CAS has certainly affected relationships and our sense of community. In 1968, I could name every College faculty member, but now I could meet one in Target and not know that she teaches at Bethel. Most of the students who walk across the platform have not been in any of my classes while I knew most of the graduates in 1972. Faculty members are more likely to identify with their academic departments rather than the faculty as whole. CAS now has a Faculty Senate rather faculty meetings, so many faculty members feel disengaged from faculty governance. Faculty members still have a Christian commitment, but more of them have earned doctorates, and long lists of publications and research activities.

Programs for older adults now enrolling 2,400 students have been added in CAPS/GS including master's and doctoral degree programs.

One important way that I have seen Bethel change is in the perception that people outside of its constituency have of the school. When I came to Bethel 40 years ago, I had a hard time convincing people that Bethel was anything other than a Bible school which trained pastors and Christian workers. Bethel is now seen to be much

more than that. The most public of Bethel's programs is probably the football team which receives a lot press in the media with its success in the MIAC. No one ever writes about the philosophy department. Bethel also has a much more visible presence for those driving past on Old State Highway 10 or Interstate 694. Academically, Bethel has achieved status through its graduates and faculty who have become active in public life and professional organizations.

Bethel University has changed in many ways, but its story is a continuous one and its past history affects the present. Bethel is not like most colleges and universities in the United States that were church related, but now have lost their Christian focus and loosened their denominational ties. Bethel's basic purpose, to glorify God and to produce men and women who will be fruitful for His kingdom, remains the same. Its basic philosophy of providing a liberal arts approach that aims to produce mature Christian persons continues. If Bethel has changed in the last 50 years, so have the American culture and the Evangelical church within that culture. The Bethel story must continue to be written in ways that will enable its faculty members and graduates to do the work of God to which they have been called. As the leaders of Bethel in the past took risks to make the university what it is today, so present and future leaders must take the necessary risks to make it even more effective in the future for the kingdom of God than it has been in the past.

Notes

1. The story of Wingblade's life is told in his autobiography, *Windows of Memory: Memoirs That Warm the Heart* (Chicago: Harvest Publications, 1961). See also Florence Johnson, "A Pattern of God's Grace," *Standard*, 15 February 1978, 10–11.

2. Johnson, "Pattern," 10.

3. Johnson, "Pattern," 10.

4. Florence Oman [Johnson], "The Growing Educational Task," in David Guston and Martin Erikson, ed., *Fifteen Eventful Years: A Survey of the Baptist General Conference, 1945–1960* (Chicago: Harvest Publications, 1961), 140–141.

5. Oman [Johnson], 140–141.

6. For information on the life of Carl Lundquist, see Oman, 132–133; Magnuson, 88–89; "In Memoriam: Carl H. Lundquist, *Standard*, April 1991, 36–37.

7. Oman [Johnson], 132.

8. Provided to the author by Mrs. Nancy Lundquist.

9. “In Memoriam,” 36.

10. See Stanley D. Anderson, “Carl Lundquist’s Pietist Approach to Faith and Laerning,” *Bethel University Faculty Journal*, 23 (Spring, 2008): 1-24.

11. See Florence Johnson, “Moving a Campus by Faith,” *Standard*, 1 January 1973, 4–8.

12. Carl H. Lundquist, “Bethel College and Seminary,” *1955 Annual*, *Baptist General Conference* (Chicago: Board of Trustees, Baptist General Conference, 1955), 135.

13. Carl H. Lundquist, “Bethel College and Seminary,” *1959 Annual*, *Baptist General Conference* (Chicago: Board of Trustees, Baptist General Conference, 1959), 138–139.

14. Carl H. Lundquist, “Bethel College and Seminary,” *1961 Annual*, *Baptist General Conference* (Chicago: Board of Trustees, Baptist General Conference, 1961), 142–144; Carl H. Lundquist, “Bethel College and Seminary,” *1966 Annual*, *Baptist General Conference* (Chicago: Board of Trustees, Baptist General Conference, 1966), 117–119.

15. Carl H. Lundquist, “Bethel College and Seminary,” *1958 Annual*, *Baptist General Conference* (Chicago: Board of Trustees, Baptist General Conference, 1958), 153.

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20. Olaf S. Olsen, "Higher Education in the Seventies," in Donald E. Anderson, ed., *The 1970s in the Ministry of the Baptist General Conference,* 98; Carl H. Lundquist, "Bethel College and Seminary," *1971 Annual*, *Baptist General Conference* (Chicago: Board of Trustees, Baptist General Conference, 1971), 163; Lundquist, *1972 Annual*, 153.

21. For Lundquist's response, see Carl H. Lundquist, "Report of the Board of Education," *1970 Annual*, *Baptist General Conference* (Chicago: Board of Trustees, Baptist General Conference, 1979), 120–134.

22. Olsen, 99; Lundquist, *1971 Annual*, 163.

23. Florence Johnson, "Soft Signs in Springtime," *Standard*, 31 May 1971, 22–23.

24. Olsen*,*99.

25. "Paul Ohlin—Bethel's Building Project Administrator," *Standard*, 3 April 1972, 10–11.

26. Lundquist, *1972 Annual*, 155–156.

27. Perry G. Hedberg and Maurice C. Lawson, "It's High Noon on Campus," *Standard*, 1 December 1972, 8–10.

28. Olsen, 101–102.

29 Lundquist, *1972 Annual*, 156.

30. *The Wall Street Journal,* 21 May 1975.

31. Haskins, Charles Homer, *The Rise of the Universities* (Ithaca, New York: Cornell University Press, 1923), 6–9.

32. Haskins, 15-16.

33. Haskins, 11.

34. Haskins, 16-17.

35. Haskins, 60–64.

36. The University of Berlin, founded in 1807, is usually regarded as the first modern university. Since there were few graduate schools in the United States,

thousands of Americans went to Germany to study. They brought back with them the concept of a German university. The first school to use the German University as a model was Johns Hopkins University, which was founded in Baltimore in 1876.

From Stanley D. Anderson, *Becoming Whole and Holy Persons: A View of Christian Liberal Arts Education at Bethel University* (St. Paul: Bethel University, 2012).

CHAPTER 3

A CHRISTIAN LEARNING COMMUNITY

Introduction

What is Bethel University? What is it that has been in existence for the last half century? That is a question that was debated in a college long–range planning committee that I chaired in 1974. We determined that Bethel College (or University) was not a set of buildings on a 213 acre campus in Arden Hills because the school has not always been in Arden Hills. Presumably, a group could come and buy the campus and it would no longer be Bethel University. Neither is Bethel a nine–month long Camp Lake Valentine where people come and gather with counselors to have fun and learn about God, because it has a more complex mission than a camp. Nor is it a church, even though people at Bethel worship and study the Bible together, because they do many other things that are not part of the mission of the church, like study chemistry and physics, and play football. Bethel is not just a particular group of people, because those who constitute Bethel come and go. The students change completely every four or five years.

So what is Bethel University? The answer of the long range planning committee which echoes a 137-yearlong history was that Bethel is a Christian learning community. In both the 1979 and 2000 mission statements, that is the way that the College identified itself. This answer indicates that Bethel has three dimensions. It is a *community* characterized as being *Christian* with *learning* as its essential purpose. These dimensions are like three sides of a triangle; each is essential to what Bethel University is. If one of the dimensions is removed, the school loses its essential nature even as a triangle with two sides is not a triangle at all.

Each of the three dimensions interacts with the other dimensions, so that Bethel can be understood by analyzing the three possible conjunctions between them: Christian and learning, Christian and community, and community and learning. In the following chapters, consideration will be given to academic learning at Bethel and its connection with the Christian faith. In this chapter, the questions of how Bethel is a Christian community and how being a community affects learning will be addressed. It should be noted that to say that Bethel University is a Christian learning

community is to indicate both what Bethel is and what it strives to be. It is both an actuality and a model or ideal.

A Community

Bethel University is a Christian community in a very loose sense. Thousands of people identify themselves with Bethel—either as students, employees or alumni—and most of them have never sat down in the same room together or met each other. More accurately, Bethel is a community with many different sub–communities that interact with each other. But Bethel University is more of a community than an aggregate of fans that attend a Twins game in the Target Field. It has an organizational structure, geographical location and buildings that are ascertainable. It has an established purpose to be an institution of higher learning. Individuals can easily determine whether they are part of the community because of their employment or past or present enrollment. It has an identity that has been continuous, going many decades into the past. Even though what is Bethel University today is not identical to what was Bethel College in 1950, the historical line between them has not been interrupted. The changes have always occurred in a movement that was identified as Bethel College and Bethel University.

Bethel is more of a community than many other colleges and universities because of its *Christian* nature. Most community members have a common allegiance to Jesus Christ and a common goal to further the kingdom of God. They operate from a more or less accepted group of Christian values. Many share cultural values that evangelical Christians in the Midwest west have in common. Some students have connections to Bethel before they enroll because their parents, brothers, sisters, cousins or pastors are Bethel graduates. Some churches have dozens of students at Bethel at any one time. The community is becoming more diverse and welcomes students from a variety of denominational, racial and ethnic backgrounds.

A Christian Community

In what ways is Bethel University a Christian community? Many people who know something about Bethel would respond that obviously Bethel is a Christian school. It is not Hindu or Muslim or Buddhist. It identifies itself as being Christian and has a Biblical name. It has many of the hallmarks of Christian liberal arts colleges in the United States—chapel, required Bible courses, a life style statement, and connection with the church. If you were to visit the campus, you would note many evidences of the University's Christian character—posters advertising churches and Christian musicians, students sitting in lounges reading their Bibles, a choir singing Christian music, Christian books and wall hangings in the Campus Store and a stone plaque in the entry which reads, "In everything honor and praise to God through Jesus Christ, I Peter 4:11." But is Bethel University Christian in other

than superficial ways? Is it Christian in significant ways that are meaningful to students and alumni, faculty members and administrators, geographical neighbors and employers?

The first response to the question is that being Christian is the University's historical basis for existence. It Midwest brought into being by the Baptist General Conference, an association of Baptist churches in the United States, as its "educational arm to educate students for church vocations and service in the cause of Christ in secular settings." For most of its history, it was a department of the Baptist General Conference. Since 1995, it has been organized as a separate corporation, but its governing body, the Board of Trustees, consists either of members of Conference churches or those approved by Conference members in an annual meeting. The mission statement of the University is "boldly informed and motivated by the Christian faith, Bethel University educates and energizes men and women for excellence in leadership, scholarship and service. We prepare graduates to serve in strategic capacities to renew minds, live out Biblical truth, transform culture, and advance the gospel." The CAS mission statement is that it "is a Christian learning community committed to pursue what is true; to excel in its educational programs; to collaborate as partners in learning; to integrate Christian faith in every area of life; and to nurture every person toward Christian maturity in scholarship, leadership and service." The CAPS/GS mission statement is "To meet the unique educational and personal needs of adult learners in a supportive environment by offering academic excellence at the undergraduate through graduate levels that will apply theoretical perspectives to contemporary issues, integrate faith and learning, empower learners to attain personal educational and career objectives, and stimulate learners to lifelong learning.

Bethel's mission is to achieve Christian purposes, but it is not a church. For Baptists, "church" can be understood in two ways, either as a visible local body of Christian believers, or the invisible body of all believers. Local churches organize themselves together to form denominations or associations, such as the Baptist General Conference, in order to engage in missions and education that they would have difficulty doing independently. Christian colleges and universities, parachurch organizations, and local churches are agencies for advancing the work of the kingdom of God. The kingdom is God's reign or rule that is partially realized in the present, but will be fully realized in the future. It is characterized by joy, peace, love and justice. Both Christian universities and local churches have the goal of nurturing persons to become more mature Christians. Both are engaged in worship, education and service. A Christian university, however, has a different primary mission in that its goal is to enable persons to participate in the institutions of society by giving them the necessary knowledge and skills. So studies are much broader and in greater depth.

Truth is also approached differently. A church proclaims the truth of the gospel and seeks to evangelize those who are not Christians, while a university gives emphasis to searching for the truth, not indoctrination. This may mean exploring and testing different ways to respond to a problem or situation and determining which might be the best way. Students as well as faculty members are encouraged to participate in this exploration, and not just learn what someone else has discovered. Such a search for truth is especially necessary in a rapidly changing time when many of the problems that humans face are unique as compared with the past.

Part of what it means to be Christian is to hold a certain set of beliefs. In 1951 the Baptist General Conference adopted an *Affirmation of Faith* consisting of basic orthodox Christian beliefs and some Baptist doctrines. This is not a creed, but a statement of beliefs that Conference members hold in common. Administrators and faculty members give their assent to the Affirmation of Faith as a basis for their employment at Bethel University. Those who are not Baptists can take exception to uniquely Baptist doctrines, such as baptism by immersion. Beyond this, there is no official theology. Conference Baptists came out of a Pietist tradition where the Word of God is the primary authority, all Christians are priests, disputations should be approached with an irenic spirit, and Christian living is more important than a carefully worked out theology. As a result, Christians of various theological persuasions and denominational affiliations have been welcome at Bethel and are free to offer their different points of view.

A university that is affiliated with a church will often follow the pattern of the church in many ways. This is true of Bethel. Membership in Conference churches is restricted to those who have been converted to Jesus Christ—people who are Christians, not because they have been baptized or adhere to a creed, but because of a relationship with a personal God who makes a difference in their lives. This sect model which views the church as a small group of regenerate persons is opposed to the church model where all those born in an area, Sweden for example, become members of the church and then are evangelized. In a way similar to a Baptist church, membership in the Bethel community has traditionally been restricted to those who identify themselves as Christians. This holds true for trustees, administrators, faculty, staff, and students. The exception to this is that in the last decade, students in CAPS/GSarenot required to identify themselves as Christians, although many would do so. A few exceptions have been made in the day program as well. To be sure, some students in the day program identify themselves as Christians prior to enrollment and then change their minds or statements after they come.

The fact that people identify themselves as Christians can be very superficial because it may mean little more than a labeling has occurred. But this is not the case for most people at Bethel. The most significant way Bethel is a Christian school is that the people who are connected with it intend for it to be Christian. The concern to

be Christian does not start at the top and then move down into the institution. Rather, it permeates the institution. For example, many members of the faculty objected when it was proposed that the mission statement be changed by not directly stating that the goal of the University was to develop Christian persons. They saw it as a move that would make the school less Christian. Faculty members bring Christian perspectives to their classes and show a Christian concern for their students because they believe that this is their calling. Many students choose to attend Bethel because they want a Christian education in a Christian environment. Students and faculty members attend chapel even though they are not coerced to do so. Hundreds of students participate in discipleship and outreach programs on a voluntary basis. Staff members view their roles at Bethel as a Christian mission even though they could make more money elsewhere. Groups of students on their own will sometimes organize themselves to pray for Bethel and its spiritual direction. This is not to say everyone agrees on what it means to be a Christian school or on how the Christian perspectives are to be expressed. But few propose that the school be less Christian.

These intentions become evident in the operation of every area of University activity. The school is not Christian because it adds a few Christian additives like chapel to an otherwise secular university, but the entire philosophy of the school is Christian. Every department, class, administrative unit, and student-life program should seek to achieve the overall mission of producing mature Christians and operate on the basis of Christian values.

A Covenant for Life

If Bethel University is a community, then it would have values, either stated or unstated, and a set of behavioral expectations which would determine who would and who would not be part of the community. If Bethel is a Christian community, then these values and expectations would be Christian in their orientation. Bethel is similar to many other evangelical Christian colleges and universities in that it has certain stated rules that it expects its students to follow, but it has attempted not to be legalistic in its approach. The *1950–1951 Bethel College Catalog* states: "The faculty do not believe in voluminous legislation. It is expected that students who do not find themselves in sympathy with the general Christian emphasis of the school as evidenced in daily chapel services, Bible instruction, a life free from tobacco habits, abstention from questionable amusements, etc., will not seek admittance." [1]

The most recent statement of expectations, "Becoming Whole and Holy Persons: A Covenant for Life Together at Bethel," was adopted in 1995. The idea behind the Covenant is that those who have chosen to become part of the Bethel community have a common desire "to become like Christ" and, therefore, would agree to live their lives "according to the values, expectations, and goals of the Kingdom of God." This includes "a commitment to nurture one another" and "to

strive to elevate Kingdom values over personal values." The Covenant expectations come from two major sources, explicit biblical teaching and community standards. The Bible describes qualities that should characterize Christians, such as forgiveness and humility, as well as qualities that should not characterize Christians, such as greed and dishonesty. The section under "special expectations for the Bethel community" has seven sub–areas dealing with learning and the pursuit of truth, respect for persons, relationships, healthy minds and bodies, sexuality, stewardship of resources, and discretion in the use of leisure time. Some behaviors that are prohibited include plagiarism, the use of alcoholic beverages and tobacco, sexual harassment, gambling, and vandalism.

How does such a covenant relate to Bethel as a Christian university? First, it is a means of self–selecting a certain group of people who are comfortable living with the stated standards. Presumably, it is the same set of standards that would be followed in the churches that constitute Bethel's constituency, although increasingly churches allow some practices such as the consumption of alcohol that are not permitted for undergraduates enrolled in CAS at Bethel. It fulfills the expectations of the members of these churches for the standards within a Christian university. Admittedly, some of the expectations reflect Bethel's cultural heritage, and other Christian universities might similarly have a lifestyle, but a different set of expectations. The main point is that a Christian school rightly should have expectations about the values and behaviors of its members. Second, a set of values is codified that should characterize a Christian community in the United States. It can be used as a basis for teaching and the construction of programs. Residential living becomes a laboratory where Christian values are practiced. Third, if a Christian university is to be residential and cherish community, then those behaviors that diminish community such as the abuse of alcohol or sexual harassment should be prohibited.

Campus Ministries

One of the clearest public ways that Bethel illustrates that it is a Christian community is in its chapel and spiritual life programs. It has a strong and extensive program with five full–time and one part-time pastor as well as a full-time chapel producer and a full-time administrative assistant. This demonstrates the priority that is given to this area of campus life compared with other Christian colleges and universities.

According to a brochure "Spiritual Transformation: a Guide to the Office of Campus Ministries at Bethel University" issued by Campus Ministries, The Mission of Campus Ministries is to equip the Bethel community to live lives of transformation as we grow together in Christ. Transformation is the process of becoming whole and holy persons which is communal in nature Human beings make

decisions every day, either to be formed according to their sinful nature or according to Christ. Transformation is the process of shifting our sinful nature to conform to the nature, form and character of Christ." This involves minds, heart, bodies and passion. The goal involves a paradigm shift away from ourselves and towards others and God. Christians at Bethel need to be a people who will move their hands to mend a broken world by seeking peace and justice.

It might be assumed that the Campus Ministries staff has the responsibility for the spiritual development of students, while the faculty has the responsibility for their intellectual growth and Student Life has the responsibility for their emotional and social development. Such a division of responsibility would bifurcate students in a way that is contrary to both Bethel's pietistic roots and its holistic educational philosophy. If Bethel's goal is to develop whole and holy persons, then the concerns for spiritual and intellectual development must be integrated together to achieve the goal of a mature person. The Campus Ministries staff is concerned with emotional, physical, and intellectual development as well as spiritual growth; the faculty is concerned with spiritual and emotional development as well as intellectual growth; and the Student Life staff is concerned with the spiritual development of students as well as their academic success. The classroom has a transformative goal. All that is learned should be a prompt to love God at a deeper, more intimate level. This involves a paradigm shift away from ourselves and toward others and God.

Chapel is the focal point for the spiritual life at Bethel. It is a place where the participants can experience the transformative power of God through the preaching of the Word of God and worship. It is not just for students, but for all of the Bethel community—faculty, staff, administration as well as students. It is one place where the community gathers on a regular basis. The only events that might be comparable as community meetings would be events such as football and basketball games where alumni and other members of the school's constituency would also be present. My guess is that what many alumni remember most about their college experience is chapel. This is certainly true of my own Christian college experience.

Opportunities are provided in chapel for "multicultural, corporate worship services through multiple avenues of expression including biblical teaching, interactive and student led worship and music, and creative arts." The preaching of the Word by the Campus Pastor, Campus Ministries staff members and professors in a dynamic, caring, and passionate way is central. Students need to learn more of the Bible, its teachings and stories, and this is one of the objectives of chapel.

A unique aspect of chapel at Bethel is that it is not required, but as Carl Lundquist, former President of Bethel, often said, "it is expected." His assumption was that students and faculty come to Bethel because of the kind of Christian school Bethel is and, therefore, would want to worship in chapel. The notion of not

requiring attendance at chapel is not an accidental part of Bethel's history. It is rooted in Baptist free church pietism where people are not coerced to worship and a philosophy of religious liberty that Carl Lundquist and others articulated in the past. In my mind it would be better for students not to come to chapel at all than be required to come against their will and then also interfere with the worship of other students. An approach that encourages worship and participation in discipleship programs is consistent with our history and we believe conducive to spiritual growth. The library, food services, and campus offices are closed during chapel time to encourage everyone to attend chapel.

Another worship opportunity is Vespers which meets on Sunday nights for those on and off campus from high schools and colleges in the Twin Cities. The United Worship Ministry serves Bethel in music ministry in chapel and Vespers by rotational worship bands and the Chapel Choir.

Several programs have been created to meet the needs of students and the community. Pray First is an intercessory prayer ministry where teams of students can pray for their peers and Solidarity missions leaders in residence halls and Vespers. Suite Ecclesias are small groups among friends and in residences where students share life under a mutual covenant. Quest is a program that allows professionals, Biblical scholars, and theologians to meet with students to discuss issues yet to be resolved about the complexities of the Christian faith. Shift is concerned with helping freshmen in the transition from high school to college by developing community on the floors in the residence halls.

The Christian life must be lived both in the world and in Christian community. Bethel is sometimes criticized as being a "bubble" that isolates students from the "real world." The campus experience affects different students in different ways, but on the whole, Christian growth depends on the nurture of the Christian community and the implementation of the Christian life in the laboratory of the world. Campus Ministries offers three programs to meet this need. Solidarity Missions Partnership sends students around the world so that they may" be with, learn from, and serve alongside in solidarity with God's people and God's work." Sankofa, meaning "look back to move forward" is a program where students, staff and faculty visit sites in the American struggle for civil rights. TCO (Twin Cities Outreach) sends students out during the school year to diverse places in the Twin Cities where they can serve and come in contact with people different from themselves who have economic, social, physical and spiritual needs. These off–campus experiences have significant educational value that will affect their academic study as well as their "spiritual" development.

Community Life

The mission of the CAS Christian learning community is "to nurture every person toward Christian maturity in scholarship, leadership and service." Academic classes and programs are essential to the achievement of this mission. They are places where students encounter new ideas, develop skills, and interact with peers and instructors on important issues. This is not the only place where learning takes place, however. The characteristics of a mature person that Bethel seeks to nurture are not simply intellectual goals, but involve the development of the whole person. The core is spiritual development, but the social, emotional, aesthetic, physical, vocational and intellectual areas must be developed in interaction with it and each other as well. All of these areas are addressed within classes at Bethel, but classrooms consume only a small amount of a student's time during a week and provide little opportunity for practicing what was learned and integrating the segments together.

About 20 years ago I was involved in teaching orientation courses to freshman. An assignment that I would give around the time of spring vacation either for an essay or as a question on an essay exam was a response to the question, "What have you learned since you came to college?" Of the hundreds of responses that I had to that question, only one student even vaguely referred to what he had learned from an academic course. The other students discussed what they had learned from being away from home, living in a residence hall with one or two other students, and taking responsibility for managing their own time and money.

The traditional approach of private liberal arts colleges in the United States in the past to campus life was known as *in loco parentis*, meaning that school authorities took the place of parents in the lives of students.[2] Bethel and other Christian colleges like the one that I attended were certainly much more restrictive than they are now. Women had to be in their dormitories by 10 p. m. on nights before school days and midnight on Friday and Saturday or suffer penalties. Students could not get married unless they had permission from college authorities. I remember when the Bethel faculty rescinded that requirement. Most Christian schools such as Bethel now take a different approach, recognizing that most students are legally adults who need to take a large measure of responsibility for their own lives.

Bethel continues to have rules, including those for attending classes, registering for courses, paying bills, eating in the cafeteria, living in residence halls, and abiding by the Covenant. The responsibility for insuring that rules are followed falls on many individuals and departments such as faculty members, other students, the registrar, the Business Office and the Student Life Office. Any group of people who seek to live together productively in community must have rules. My wife and I live in a small townhouse community not far from the Bethel campus. I can't plant a tree in back of my house, repair my car in the driveway, paint my house a different color or park my car in a guest parking place—but neither can anyone else, so we

have a living area that is much more attractive than most neighborhoods where homeowners each do their own thing. Being in community with rules is often better than living separately with everyone following their own rules.

Student Development

Student development during one's college years at Bethel does not just happen, but is the result many of many carefully designed classes, programs and practices. In the past 50 years a great deal of research and study has dealt with the question of the issues people face and how they change as they move through the various phases or stages of life, such as early childhood or middle age. A group of individuals which has undergone extensive study is students. Psychologists associated with colleges and universities have sought to understand what is going on in the lives of students that they are teaching and have found students to be a convenient group for research. A number of psychologists, including William Perry, Lawrence Kohlberg Douglas Heath, James Fowler and Sharon Deloz Parks, have developed systems of explanation or theories for how students change.

Let me offer two examples. Nevitt Sanford, who studied the effects of university life on various types of students, developed a principle for growth based on a combination of "challenge and support." He concluded that students move toward maturity as they meet new challenges, but these challenges cannot be completely beyond their capabilities or else they will withdraw or drop out. So support mechanisms are supplied which will enable the students to manage the challenges.[3] I may give students the challenge of a reading that is difficult to understand or attacks their Christian ideas, but I give them support by helping them understand the reading and a classroom arena to discuss their reaction to the attack. Students are given roommates who can be very difficult as living companions, but residence life staff are available to help them work through difficult situations.

One of the earliest and most influential theories on student development was set forth by Arthur Chickering, who wrote *Education and Identity*,[4] where he describes ways that the university environment affects students. With Nevitt Sanford and others, he views universities as "developmental communities," a notion that is certainly consonant with Bethel's view of itself. Central to Chickering's theory is the idea that development for young adults occurs along seven vectors (paths or directions). These are areas of concern for university students and establish tasks for them to do. These vectors are:

1. Developing competence
3. Managing emotions
4. Moving through autonomy toward interdependence
5. Developing mature interpersonal relationships

6. Establishing identity
7. Developing purpose
8. Developing integrity

Developing Competence includes intellectual competence, physical and manual competence, and social competence. *Managing emotions* involves an awareness of one's emotions and being able to control and express them. *Autonomy* literally means "self-imposed law" and in this context has to do with being able to function on one's own, taking responsibility for self–chosen goals and being less bound by the opinion of others. *Interdependence* is the recognition that even when people take responsibility for their own lives, they are still connected with others.[5] It is easy to see how autonomy or independence is an issue for university students who have become adults legally and are away from home in a new social environment, but that dependence on other people is also necessary within community life. *Developing mature interpersonal relationships* involves the acceptance and tolerance of differences between individuals and the capacity for intimacy.

Establishing identity depends on the first four vectors and involves: comfort with one's body, appearance and gender orientation; a sense of one's social and historical context; a sense of self through roles and life-style; an understanding of oneself in response to feedback from others; and self–acceptance, self-esteem, personal stability and integration. Chickering and his co-author, Linda Reisser say, "A solid sense of self emerges, and it becomes more apparent that there is an I who coordinates the facets of personality, who 'owns' the house of self and is comfortable in all of its rooms."[6]

The vector of *developing purpose* means that a person can set forth a direction and goals to define the future. This occurs in the areas of vocational plans, avocational interests, and lifestyle considerations. *Integrity* means an agreement between belief and behavior that involves making values person–related and developing a personal code.

Chickering claims that development along each vector involves both differentiation and integration. In differentiation, students come to understand themselves as more complex individuals. For example, they come to see themselves not simply as good students, but good at memorization, not so good in writing, and weak in understanding abstract ideas. In integration, they incorporate their perceptions and experiences into a coherent view of themselves. Chickering recognizes the differences that exist among students, and that students will have success or difficulty with different sectors.[7]

A university environment provides a more fruitful setting for development along these vectors than many other places, such as an army platoon or living at

one's home with one's parents. Students can develop competence, for example, and test their success in a variety of settings in a university. They can develop competence in critical analysis in a philosophy class, physical skills in intramural sports, and social competence in a residence hall. The possibilities are almost endless.

Office of Student Life

At Bethel, organized community activities outside of academic classes and campus ministries are under the umbrella of the Office of Student Life. These include residence life, inter-cultural services and programs, disability services, athletics, student government, leadership development, counseling, health services, welcome week, relationship education, and career development. According to student life's vision statement:

> The goal of student-life programs is to fulfill the mission of the institution of being a collaborative partner in developing students for life in Christ. A life in Christ is reflected maturity and wisdom of personal thoughts and actions, loving and just interactions with others, and loving God with all one's heart, soul and mind.

It would be easy to divide up students three ways and give an intellectual third to the faculty, a spiritual third to Campus Ministries, and a social third to Student Life, but this would be contrary to Bethel's underlying Christian assumption that growth toward maturity must mean integrated growth. Student-life programs are thus concerned with the development of the whole person.

Student-life staff members are educated professionals who serve Christ by serving students. They often stand with students at critical crossroads in their lives The context of their work is not the classroom by the residence hall, a basketball game, the dining center, a student affairs event or anyplace where interactions occur.

Sometimes the work of staff members requires discipline. A redemptive approach is taken with the goal of restoration. Actions occur at all junctures with "grace and truth, justice and mercy, attending to the individual while holding in high regard our commitment to community."

Residence Halls

Bethel is a residential university not simply to provide students with places to eat and sleep while they are attending classes, but also because living in a university community is a very effective means to help individuals develop into more mature persons. For this reason students at Bethel must live in campus housing as freshmen

and sophomores unless they are commuting from home. Life at a residential university is a transition from the relative dependence of living with one's parents at home to the independence of being married or living on one's own.

Most students today had their own rooms when they were living with their families, but not as freshmen living in a Bethel residence hall. They find themselves living with a stranger (or two strangers in a room designed for two people) where they must negotiate differences, determine the use of space and time, learn to set boundaries and, in general, develop social skills. If they run to their rooms to avoid a difficult situation, they may find at least one other person who is already there, and it is not Mom. The essence of the means to growth is, to use a theological word, incarnational, which means God expressed in human beings. It is the interactions and relationships of people with each other, one on one. The most effective teachers at Bethel are often other students.

What difference does it make for personal relationships that Bethel is a Christian community? After all, hundreds of colleges and universities are residential without being Christian. First of all, a bonding can occur more easily because of a common allegiance to Christ and to similar values. Second, the resolution of conflict can be facilitated through the use of the Christian moral principles, such as agape love and justice. On the other hand, some Christians can be overly judgmental about their roommate's behavior or values that is different from their own. Third, Christians believe that persons can change and their lives, redeemed through the indwelling power of the Holy Spirit. Indeed, even the approach to infractions of campus rules is intended to be redemptive rather than simply punitive. A permissive approach will not lead students to change their behavior and become more mature. Fourth, forgiveness is possible because of the recognition by Christians that all human beings are sinners who can be forgiven by God because of the death and resurrection of Jesus Christ.

Student development can occur with the mentoring of resident assistants, resident directors, the housing coordinator, deans and other students. Several years ago, I attended a luncheon honoring Glen Bloomstrom as alumnus of the year for his work as an army chaplain. Also attending the luncheon were about ten men who were part of the "Penthouse Gang" during their freshmen year They lived on the top floor of New Dorm (now called Nelson) with Glen as their resident assistant. In both words and deeds and in his own quiet way, he modeled a Christian life. To this day these men keep in contact with each other and most of them are serving in significant ways in various Christian ministries.

Diversity

The educational impact of a campus community is increased when a racial, ethnic, and geographical diversity exists among students. Daily, the people of our country are becoming more diverse. The most significant growth in the numbers of peoples in the church in the United States and other places in the world is among people who are not white or of European origin. The majority of babies born in the United States today are not white. The students at Bethel are for the most part white, middle class and from states in the upper Midwest. So life at Bethel presents in some ways a false picture of the world and membership of the kingdom of God. My own experience is that students are more likely to mature when they have to relate to people who are different from themselves. Some of my best classes have been those where students of color or from another country have participated. They have challenged the perceptions and assumptions of the average student.

In addition, racial reconciliation is an important concern for the kingdom of God that requires concerted attention by Bethel University as a Christian learning community.[8] One of Bethel's core values is that "we are reconcilers. Since I came to Bethel in 1968, the University has made significant efforts to increase the number of students of color who attend. Faculty members of color have been hired whenever possible. Faculty groups have formed to work on the problem.

The Office of Intercultural and International Programs and Services has two major purposes. First, it aims to promote ethic and cultural diversity. This is done in part through advising about cultural and social events such as Black History Month and the Asian Heritage Celebration. . Second, it assists international students in their adjustment to study at Bethel University

Gender Balance

Approximately 60 percent of Bethel's CAS students are women and 40 per cent are men. This represents a change from earlier years when the majority of Bethel's students were men, probably because many Bethel students were headed toward pastoral ministry. It was presumed until World War II that college was the place for men, not for women, and women college graduates were in the minority. Times have changed, not only for Bethel, but for all of higher education in the United States where sixty per cent of college and university students are women. In some schools, they even outnumber men in areas such as medicine, law and theology'

Two of Bethel's more famous faculty members in the middle third of the twentieth century were women, Esther Sabel and Effie Nelson. Sabel graduated from the University of Chicago and was a member of Phi Beta Kappa. She came in 1924 to head the Bible and Missionary Training School which provided training for lay people. Nelson started at Bethel in 1925 and remained for 41 years. Known for her

bright red hat (a bit of a scandal for the faculty at the time), she taught in various areas and served as school librarian and dean of women.

The number of women on the faculty has slowly increased in recent years to approximately 44 percent for the fall of 2012. Women faculty are important for Bethel's educational goals since they often present different ways of viewing ideas, people and institutions, and provide models for both men and women on the positions that women can have in education and the society.

I am often asked about Bethel's view on the ordination of women, and my response is that for Baptists, local churches decide on who they should ordain, not denominations or schools. Bethel thus has no official position on the question, while faculty members and administrators can have different views. Bethel Seminary is equally open to both women and men in all of its academic programs, but does not ordain anyone.

Athletics

The most public part of the activity of most colleges and universities in the United States is athletics. Bethel University is no exception, having the advantage of being the member of a prestigious athletic conference. the Minnesota Intercollegiate Athletic Conference (MIAC). Articles seldom appear in the *Saint Paul Pioneer Press* or *Minneapolis Star Tribune* about its mathematics or history departments, but regularly appear about its major athletic teams. But Bethel and other colleges in the MIAC are different from Big Ten schools like the University of Minnesota in that the education of its athletes is more important and publicity less important.

The mission statement of the athletic department at Bethel is "to provide a quality athletic experience within a Christian atmosphere and help student-athletes develop their fullest potential." The department operates within the broader context of the Office of Student Life, which aims at a holistic approach to education and balanced growth of students. Specific contributions of athletics include opportunities to develop new relationships, increase self understanding, improve athletic skills, and cooperate with others to achieve a common goal. A team is a mini–community where athletes take different roles, according to their aptitude, ability and performance, and subjugate their own personal desires to the goals of the larger group. This is also the way that the Christian church could be viewed, where "as in one body we have many members, and not all members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another" (Romans 12:4, NRSV). Of particular importance for the individual athlete is the opportunity to strive toward higher goals and achieve them, thus attaining a measure of excellence.

A quality athletic program not only has positive effects on its participants, but also on the whole campus community. A football or basketball game is a place where a large part of the community, including alumni and parents, gather and identify themselves with the school. Winning is important because it is a measure of excellence, and a team that loses most of its games will not engender much of a spirit of community for a school. Individuals are probably more willing to identify themselves with Bethel University when it has success in athletics and this is portrayed in the media.

One of the positive changes that has occurred in the last 50 years in inter–collegiate athletics is the inclusion of women. years ago many colleges such as Bethel did not have any teams for women. If athletic programs are beneficial for men, they are beneficial for women as well. Bethel now has nine intercollegiate sports for women. Many outstanding women athletes have graduated from Bethel. In 1996 the women's basketball team competed in the final four of the National NCAA III tournament.

Conclusion

The notion of a "Christian learning community" provides three foci around which to think about Bethel. The organizational structure under the provost, the chief operating officer at Bethel University has three divisions, Academic Affairs, Student Life, and Campus Ministries. It would be easy to think that each of the three divisions has responsibility for one of the foci, but that would be a mistake. The current provost, David Clark, describes Bethel's approach as a seamless curriculum where everything that is done has the same goal, the development of whole and holy person in community. The divisions differ in the means that they use and the facet of the individual to which their work is directed. The academic area is concerned with the life of the mind, but in the context of Christian community. Campus Ministries is concerned with spiritual development, but this includes learning and necessarily occurs in community. The Student Life area aims at social and personal growth through a nurturing Christian atmosphere, but this also includes learning and at Bethel assumes a spiritual center. Ideally, then, Bethel University is a Christian learning community where each part does its work and every individual, whether student, administrator, faculty member, or staff person, moves toward "Christian maturity in scholarship, leadership, and service."

Notes

1. *Bethel College Catalog 1950–1951* (St. Paul: Bethel College, 1952), 7.

2. For a discussion of in loco parentis and current rules on a representative group of college campuses, see David A. Hoekema, *Campus Rules and Moral Community: In Place of In Loco Parentis* (Lanham, Maryland: Rowman & Littlefield, 1994).

3. Nevitt Sanford, *Self and Society: Social Change and Individual Development* (New York: Atherton Press, 1966), 40–51.

4. Arthur W. Chickering and Linda Reisser, *Education and Identity,* 2nd ed. (San Francisco: Jossey–Bass, 1993).

5. See Lee Knefelkamp, Carole Widick, Clyde A. Parker, ed., *Applying New Developmental Findings, New Directions for Student Services*, no. 4(San Francisco: Jossey–Bass, 1978), 19–33; Chickering and Reisser, 43–264.

6. Chickering and Reisser, 49.

7. Knefelkamp, 21–22.

8. See discussion in G. William Carlson and Diana Magnuson, *Persevere, Lasare*, *and Clarion* (St. Paul: Bethel College and Seminary), 43–46.

From Stanley D. Anderson, *Becoming Whole and Holy Persons: A View of Christian Liberal Arts Education at Bethel University* (St. Paul: Bethel University, 2012).

CHAPTER 4

A LIBERAL ARTS COLLEGE

Introduction

Bethel defines itself as a liberal arts college, but what is a liberal arts education? If you were to conduct a series of interviews on a typical liberal arts campus, you would get all sorts of answers. Some students would give you the vague answer that a liberal arts education is a very broad education. Some faculty members might say that it is identified with certain pure disciplines such as physics, philosophy, and literature rather than applied disciplines such as engineering, business, and journalism. Others might say that a liberal arts education is concerned with educating the person as a person or developing the mind, and not with preparing students for a particular career or vocation. Other faculty members might narrow it down even further and say that it refers to the humanities. Not a few might claim that the term has lost any real meaning because it has been applied in different ways in different types of institutions. A former administrator at Bethel said that a liberal arts college is whatever we are and offers no further definition, probably in response to many faculty members in his experience who have argued that a college should not move in a certain way because it is not consistent with their ideal of a "liberal arts college. If Bethel defines itself as a liberal arts college, then it behooves students to find out what it is all about if they are going to spend in excess of $100,000 and invest four years of their lives in it.

Historical Background

Europe

Stated in a single sentence, the basic purpose of a liberal arts education is to develop the knowledge and skills necessary for certain human beings to become good leaders The most important of these skills is the ability to think or use critical reasoning. A liberal arts education is first of all about the life of the mind. This idea idea of an education in the liberal arts goes back to the Golden Age of Athens in the fifth century before Christ. In the Republic, Plato sets forth his view of an ideal state. In order to achieve it, the proper education of leaders or philosopher kings is needed. This takes 30 years of study in physical training, art, music, arithmetic, geometry, astronomy, and philosophy as well as statecraft—not too far off from what a list of

courses that would be required for a liberal arts education today. The primary emphasis was on the development of reason. Aristotle, Plato's star pupil in his Academy, also viewed a proper education as the development of the rational parts of a human being. A liberal education, by definition, is for free men unencumbered by occupations. The occupational or mechanical life adversely affects man's ability to develop his speculative reason about the nature of things. His school, the Lyceum, would not be coed or open to everyone because he thought that women and slaves were insufficiently rational to be educated in this way. This was a view that was carried on well into the twentieth century. The purpose of education for the Roman orators, Cicero and Quintillian, was to produce virtuous and competent leaders through a body of Latin and Roman texts.

The first definite mention of seven liberal arts appears in a work by Martianus Capella from early in the fifth century.[4] These were eventually divided into the quadrivium, consisting of mathematics, geometry, astronomy and music, and the trivium, consisting of grammar, logic and rhetoric. Martianus' work was not Christian, but was followed by two Christian handbooks on the liberal arts, one by Cassidorus (484–584)[5] for the instruction of monks in a monastery he had founded in southern Italy to be a center of Christian learning, and the other by Isidore (570–636),[6] the bishop of Seville.

In the eleventh century, many schools were established, the most numerous of which were parish or cathedral schools. Out of some of these emerged medieval universities, beginning in the twelfth century. These institutions were corporations of masters or students which were given the right to grant the *licentia docendi*, the license to teach. Within these universities were faculties of law, medicine, and theology in addition to the faculty of the arts. A student would begin study at age 14 or 15, and spend three to five years hearing lectures and participating in logical disputations. Upon completion of his studies and demonstration of his skills before a board of masters, he was awarded the title baccalaureate, the degree which is still given to college graduates today. After completing one to three more years of study, giving lectures and passing the required examination, the student would receive his degree and be qualified to be admitted to the guild as a master (hence, the origin of the master of arts degree).[7] A baccalaureate degree in the arts was required for study in theology.

The most important period in the history of liberal arts education was probably the Renaissance (roughly 1400 to 1600). Many educational treatises were written advocating a new, yet at the same time an old approach to education since its basic philosophy came from classical Greek and Roman thought, especially the orators, Cicero and Quintillian. Even though the source for education came from the past, the aim was to re–order society in more human--centered directions. The goal of education was to develop men who would be capable of leadership within society.

These would be persons of active virtue as well as broad intellectual understanding. They would be gentlemen characterized by courtly grace. The means to achieving these goals was a revitalized approach to liberal arts education based on classical Greek and Roman texts, which were to be understood within their own cultural context and language, and not simply as vehicles of modern thought or aids in studying theology. This was obviously not an education for the masses but for those who already had status in society and the leisure to pursue learning.

United States Before the Civil War

Until the Civil War, most of the colleges in the United States were denominational liberal arts colleges, and even state schools were modeled on the denominational colleges. Universities as we know them today did not exist. The Puritans established Harvard College in 1643 shortly after their arrival in Massachusetts to advance learning and insure a literate clergy. The original goal was "to know God and Jesus Christ which is eternal life (John 17:3), and therefore to lay Christ in the bottom as the only foundation of all sound knowledge and learning."[12] A total of nine colleges were established in the Colonies prior to the Revolutionary War. The expansion westward in the early nineteenth century and the desire by each religious group to have its own college in every state or region brought about a rapid increase in the number of colleges. Most of the colleges in Minnesota were established by religious denominations for Christian purposes.

The most influential document for higher education in this period was the "Yale Report of 1828," in which the Yale faculty set forth the dictum that the end of higher education is the "disciplined and informed mind."[13] The mind was viewed as being constituted by faculties, such as memory and reason, that could be exercised and developed. The best means to discipline the mind was through the study of mathematics and the Greek and Roman classics, in the original languages of course. The ability of a disciplined mind could be transferred from one area of study to another and to future vocations when college days were completed. The study of modern languages and the natural sciences were for the most part rejected because they did not contribute to mental discipline. One dominant feature of most college curricula in the eighteenth century was a broad senior--level course in moral and social philosophy, traditionally taught by the college president.

Colleges during this period were for the most part small, enrolling less than 100 students. The curriculum was completely prescribed from beginning to end. This meant that an entering class would constitute a cohort that would move lockstep through every course during the four years of college. Imagine what it would be like to sit in a class with the same students taking the same courses for four years. The method of teaching was the recitation, where students learned their lessons and

reported them back to the instructors, often recent graduates who served as tutors, in response to his questions. I wonder what kind of teaching evaluations they got.

United States After the Civil War

The period after the Civil War brought about immense changes for higher education as well as for American culture in general. American students went to Germany for graduate work and returned with the idea of the German University, which was marked by an emphasis on research, specialization, and freedom for both students and faculty. Students were on their own except for taking examinations. They could live wherever they pleased. Some universities, such as Johns Hopkins in Baltimore, were organized on the German model, while colleges, such as Harvard and Yale, were reorganized into universities. Liberal arts colleges persisted either as denominational colleges or as components of larger universities.

Charles W. Eliot, President of Harvard pioneered the elective principle where students were able to select their own courses. By 1900 the only course that was required of Harvard graduates was a freshman course in composition. The number of course offerings expanded rapidly in response to the needs of an industrialized America, and the emergence of new disciplines based on scientific methodology, such as sociology, anthropology, political science and economics. These disciplines dealt with areas of human experience formerly within the province of philosophy.[16]

Originally, the only degrees that students could earn at Bethel were an Associate of Arts (AA), Bachelor of Arts (BA) 25 years ago, some faculty members, particularly the scientists, agitated for some new degrees. The scientists thought that a bachelor of science (BS) degree was more prestigious. The result is that a student can now earn a BA degree in a science such as chemistry or a B S degree with the B.S requiring more science courses, some of which are more advanced courses. The origin of the BS degree in American higher education has a different history. The problem arose over whether students should be granted a bachelor of arts degree if they did not take Latin or Greek. The arrangement that many schools followed was to offer several different degrees. For example, the bachelor of arts degree might be given to those who took Greek and Latin; a bachelor of literature degree for those who took Latin, but not Greek; and a bachelor of science degree for those who took courses primarily in mathematics and natural science, but neither Latin nor Greek.[17]

Bethel requires that all of its students have a major, a set of courses from a particular field. This is true of most colleges and universities today, but this has not always been the case. The problem arose over whether students should be required to take several courses in the same field and at the same time spread their work among several fields. Several strategies were developed. One approach was that disciplines were grouped together, and students required to take a certain number of courses

from each group, but more courses from one of the groups—something like a Chinese menu. The most common approach was that a student was required to complete about 30 credits in one discipline for a major, and about 15 credits in each of two other disciplines for minors. Typically, the first two years were devoted to general education and the last two years to the major and minors.[18]

The requirements for a college degree in the United States have swung like a pendulum. From a completely required curriculum before the Civil War, the pendulum swung to a free election by 1900, then back to a more required curriculum a generation later. In the late 1960s, activist students reacted to a perceived irrelevance of traditional courses, and curricula were changed to allow for free election. We heard of a student who completed a college degree taking courses only in the cello. In the last twenty years, college curricula again have become much more structured.

Most liberal arts colleges in the United States were brought into being by religious denominations for Christian purposes, but almost all the schools established before World War II drifted away from their Christian moorings. Many reasons could be cited for this, but a prominent one is the emergence of a religious liberalism (sometimes called "modernism") that rejected many of the fundamental teachings of orthodox Christianity. Most of the major American Protestant denominations were liberal by 1930, and their affiliated colleges and seminaries were affected as well. Examples of this trend are Hamline University and Macalester College. A conservative reaction to liberalism was fundamentalism, and leaders of this movement organized new seminaries and Bible institutes for the training of ministers and missionaries, and the education of their constituents.

In the last half of the twentieth century, a revitalized conservative movement arose in American Protestantism called "evangelicalism." A feature of the movement is an emphasis on higher education. Over 100 evangelical seminaries and colleges have been founded, reorganized, staffed, financed, and filled with students. Some long--standing Christian liberal arts colleges such as Wheaton and Calvin have grown and achieved high academic standing. Bible institutes such as Cleveland Bible Institute, the Bible Institute of Los Angeles, and Northwestern Bible Institute re–structured their programs into four year liberal arts formats to become Malone College, BIOLA University, and Northwestern College. New liberal arts colleges such as Westmont College were founded and Bethel Junior College was expanded into a four year program. These colleges benefitted from the growth of the student pool, brought about first by the G. I. bill which enabled veterans to attend college, and then by the desire of millions of Americans to achieve social and economic status through a college degree. In addition, thousands of evangelicals attended to graduate schools and completed degrees in the world's finest educational institutions. Christian professional groups, such as the American Scientific Affiliation, the

Society of Christian Philosophers, and the Conference on Faith and History, have been organized.

Before World War II, only a minority of the populace attended college, and few women. The dominant purpose of a liberal arts education was to educate a select few for positions of leadership. For most of western history, women were excluded from formal education. In the nineteenth century in the United States, the argument was made that women did not have the stamina to undergo the rigors of a college education. Some women attended normal colleges to prepare them to be teachers. Women began to attend colleges and universities in larger numbers after World War II. Over sixty percent of current Bethel students are women, a pattern not dissimilar from those enrolled in institutions of higher education in the United States. One wonders how this will affect family structures when many wives will have more power than their husbands because they can earn more money, and it will be more advantageous economically for the mother to work than the father. Another apparent approach is that since women will not need a husband to earn a living, they will choose not get to get married

Summary

The liberal arts tradition in western culture produces a variegated pattern, yet a few common threads are evident. First, the goal is to produce certain kinds of persons, those with virtue and character. Second, generic skills or arts such as mastering language, interpreting texts, communicating verbally, reasoning logically and calculating mathematically are emphasized. Third, the focus is on educating a person as a person rather than on training for a particular career. The origins of the liberal arts are not Christian; nevertheless, it was easy for Christians to incorporate them into their own educational systems given their emphasis on virtue, character and the development of the whole person.

The Christian Liberal Arts at Bethel University

Historical Background

Bethel University has viewed itself as a liberal arts institution since its inception as a four--year college in 1947. The origin of Bethel College is different from many other Christian colleges in that it did not evolve from a Bible institute to a Bible college to a liberal arts college. A Bible institute curriculum typically consisted of English Bible and vocational courses with the goal of training pastors and missionaries. In time the three--year Bible institute program was superseded by a four year Bible college program, but a Bible major was still required of everyone as is the case at Northwestern College. Eventually, many of these Bible colleges

became more typical Christian liberal arts colleges. At Bethel, a seminary existed for the training of pastors, and through time the need for a higher levels of education apart from seminary training created the need first for a junior college, and then for a four year college. Although spiritual emphases are clearly evident in the stated purposes for the senior college, liberal arts objectives are manifest as well. For example, the first vocational objective stated in the *1947–1948 Bethel College Catalog* for the new four--year program was "to provide that integrated sequence of social, historical, philosophical, psychological, scientific and practical studies which will best prepare the ministerial candidate for his future ministry and theological studies."[19] A more general emphasis is also illustrated in the fifth vocational objective which was "to provide . . . for the professional preparation of Christian young people who look forward to serving in the fields of secular education, commerce and related fields."[20]

During the 1950's, most of the graduates attended seminary after graduation from the College. The function of College studies was to provide a broadly based foundation in the liberal arts. The first majors were in philosophy, literature, psychology, music, speech, sociology, and history. The pre–professional majors were added much later in Bethel's history, first secondary education in the 1960 elementary education in 1963, then business, social work, nursing, pre–engineering, youth ministry, and athletic training.

The administration resisted attempts in the 1950s to make Bethel more of a Bible college. The requirement in Bible and theology (or Christianity, as the department was then called) was limited to three courses in order to preserve the liberal arts emphasis, though students typically elected to take more courses because of the popularity of the professors.

The Key Idea—Growth of Persons

In the *1957–58 Bethel College Catalog*, a section first appears entitled "Bethel Aims to Provide a Liberal Arts Education." It makes clear that the focus of the idea of the liberal arts idea at Bethel is on the growth of persons. It states:

> The foremost aim of the program in the liberal arts at Bethel College is to help each person realize his unique and sacred potentialities and to make his own best contribution to society. . . The college attempts to provide an intellectual, social, and spiritual community in which individuals can grow and learn in a variety of situations, are encouraged to assume responsibility intelligently, and may develop a discriminating awareness of and concern for Christian motives.[22]

In the document, "The Objectives of Bethel College," that was constructed in 1968 by a faculty committee headed by Max James, Professor of English, the purpose of Bethel College is summed up as "to help the student advance toward growing into a 'mature man [person] in Christ.'"[23] The College mission statement that was adopted in1979 picks up this motif and states that the goal of Bethel is "to foster an effective academic program and create a supportive environment for the development of growing Christian persons." The 2000 mission statement indicates that Bethel is committed "to nurture every person toward Christian maturity in scholarship, leadership and service."

Liberal arts education at Bethel has been consistently viewed as a means to achieving the purpose of moving persons toward maturity. In describing the characteristics of a mature person, the outlines of a liberal arts program are also defined. The *1957–1958 Bethel College Catalog* states:

> Learning at Bethel College involves primarily a general or liberal education, on the assumption that a college experience should bring a student to know himself, to appreciate his intellectual and cultural heritage, to understand the world and society in which he lives, to exercise critical judgment, to be intellectually alert, and to work effectively with other people.[24]

The 1979 *Mission Statement* revised this statement by stating:

> Learning at Bethel is intended to promote the knowledge of oneself, the appreciation of one's intellectual and cultural heritage, the evaluation of one's physical and societal surroundings, the exercise of critical judgment, the communication of oneself and one's ideas in creative ways, the ability to work effectively with others, and the establishment of lifelong learning habits.

These characteristics became the basis for the development of the curriculum in the early 1980s. A list of student outcomes characteristic of a liberally educated Christian was constructed that included both personal capacities to be developed and understandings or content areas to be gained. The 11 areas of personal capacities are to communicate reason, quantify, investigate, manage self with others, live from values, live healthily, empathize, learn to learn, create and integrate. The eight content areas are methodologies, historical processes, world views, self, society, symbolic representations, Biblical content, and the physical world. In April of 2001 the faculty approved a new set of general education outcomes in the areas of knowledge, skills and values (see page 70).

The Christian Dimension

In its emphasis on growth of the total person, Bethel places itself in the liberal arts tradition that goes back to Greek and Roman periods where the goal of education is to produce persons of competence and character who can be leaders within society. A Christian approach is different from a secular approach, however, in that it assumes that human beings are creatures made in the image of God. They were created as unified beings, living body--souls, not as souls or minds stuck in physical bodies, waiting for an immortal release. The emphasis in education should be on integrated human maturation, not only to develop the potential available from creation, but also to overcome the fragmenting effects of sin on the individual and society. The unifying focus for this education is the development of the divine image which became physically present in Jesus of Nazareth.

Although the development of the mind is not emphasized in Bethel's mission statements, scholarship has been an important emphasis at Bethel. This is developed in a pietistic Christian way, however. One of John Alexis Edgren's four principles for the founding of Bethel Seminary was:

> The preacher ought to have as much culture as possible, but of all culture the development of the spiritual life is for him the most important. Hence we make, especially in connection with the study of the Bible, edification a main aim in the school, while through the order of the courses and the completeness of the subjects reasoning power may be developed and the store of knowledge increased.[25]

Carl Lundquist in his 1979 annual report makes a similar point. After a complete description of a liberally educated person, he concludes:

> All of this is the result of a Christocentric, liberal education which enables a student to relate to Christ Jesus all of the knowledge, appreciations, skills, and motivations developed on campus and to apply them meaningfully to the purposes of God in his world.[26]

General Education Outcomes

Approved by the Faculty, April 4, 2001

Knowledge	**Skills**	**Values**
Bible & Christian traditions	**Collaborating** with diverse individuals	**Christian Piety**

Cultures & traditions
- US
- Western
- Non-Western

Natural World

Technology

The Arts

The Human Person
- human nature
- self understanding
- human relationships
- with diverse cultures and ethnic groups
- conflict resolution
- cultivating the irenic spirit

Communicating
- writing
- speaking
- understanding
- creative/symbolic expression
- facility in more than one language

Critical & Creative Thinking
- reasoning
- analyzing
- investigating
- inquiring
- integrating
- imagining
- problem solving
- quantifying
- information literacy

Healthy Living
- physically
- emotionally
- relationally
- spiritually
- morally

Integrity

Learning

Peacemaking
- reconciliation
- justice
- empathy

Serving
- civic
- humanitarian
- leadership
- ministry

Stewardship
- economic
- environmental
- personal
- aesthetic

The goal of maturity is thus *Christian* maturity. The 1979 *Mission Statement* indicates that the College's goal is "the development of growing Christian persons." The more recent statement says that Bethel is committed "to nurture every person toward Christian maturity in scholarship, leadership and service." The relation of this Christian dimension to the mature person is evident in two ways. First, characteristics of a mature person arise from a Christian view of what a godlike person should be like. They would include such things as the fruits of the Spirit listed in Galatians 5:22–23. The ultimate model is Jesus Christ. Second, a mature person is an integrated tperson who brings all the dimensions of his or her life—physical, intellectual, aesthetic,

> social, vocational, emotional, and spiritual—into a unified whole. The basis for this integration comes from one's relation to Jesus Christ, and the unity is ultimately a spiritual unity. This is spelled out in "The Objectives of Bethel College" where it is argued that "the liberal education contributes to the development of an inner directed dynamic toward a purposeful end for all of life."[27] Various motivations are subsumed under the end and purpose of life described by Apostle Paul in Colossians 1:28: It is he [Christ] whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ." The connection between being mature or integrated and being Christian is nicely stated as "becoming whole and holy persons," the theme of Bethel's covenant statement.

The Biblical basis for Christian maturity as the goal for education comes primarily from Ephesians 4:11–16, NSRV.

> The gifts he [Christ] gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry [or service], for building up of the body of Christ until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. We must no longer be children, tossed to and fro by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

The text tells us first of all that God's gifts to the church are people, including teachers. The immediate goals are equipping Christians for works of service and building up the community until a unity of commitment is achieved. The ultimate goal is maturity which is measured by the full stature of Christ. The characteristics of maturity are stability, speaking the truth in love, and a communal relation that is likened to a body where all people are important and grow through love.

Structures for Growth

The means for achieving liberal arts objectives are not limited to the academic curriculum. The living–learning residential program of the traditional program is viewed as being essential to achieving personal growth. The *1957–58 Bethel College Catalog* statement indicates that "a program in the liberal arts at Bethel College . . . . includes all aspects of campus experience."[28] The 1979 *Mission Statement* says that Bethel's goal is to both "foster an effective academic program"

and "create a supportive environment for the development of growing Christian persons." Three institutional areas, academic programs, non curricular student life, and chapel and spiritual ministries, are brought together like the three legs of a milking stool to encourage growth. Under student life, an array of programs are in place to encourage student growth including athletics, counseling, residence life, and career planning. The chapel and spiritual life programs are integral to the plan to encourage growth, providing intensive programs in worship, Christian discipleship, and outreach through service.

Older students who have enrolled in programs in the Center for Graduate and Continuing Studies for the last decade are not residents on Bethel's campus. Nevertheless, they have become part of cohort groups who learn together for the duration of the program. From my perspective, the most significant outcome of these programs has been the visible growth of students in their competence and confidence as they have confronted new ideas and situations in their classroom communities.

Majors and the Liberal Arts

In many institutions, a distinction is made between liberal arts majors where knowledge is sought for its own sake and applied majors where knowledge is sought in order to engage in a specific occupation.[29] Majors such as business, nursing, and social work are not truly liberal arts and should be excluded from a true liberal arts college. This is evident in the history of American higher education in that nurses were educated in hospitals, and teachers in normal schools, the forerunner of most regional state universities. In most state universities, colleges of education, nursing, and technology are separate from the college of liberal arts. Bethel College, in its history, has taken a different tack. The *1957–1958 Bethel College Catalog* states:

> The liberal arts, consequently, are not defined primarily in terms of particular kinds of courses or subject matter but are distinctive in terms of basic spirit and purpose and include all aspects of campus experience. . . . Integral to the program, however, are basic courses that deal with vocational knowledge and skills which enable students to enter into specialized tasks.[30]

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At Bethel, a major fits within the liberal arts if it is designed to achieve the stated characteristics of a mature person. A program which simply attempted to develop a limited set of skills, such as in welding or auto repair would be excluded. The professions in which Bethel offers degrees are very broad in their scope, and require the development of all of the liberal arts skills. It is crucial that a major be constructed in a way that leads the whole person to Christian maturity. It is possible that a broadly conceived nursing major could be more consistent with Bethel's notion

of the liberal arts than a narrowly conceived technical literature major that is not concerned with worldview issues.

Another dimension of Bethel's purposes that has been used in determining what majors will be offered is the often expressed goal of serving the church and society. Quoting again from the *1957–58 Bethel College Catalog* statement:

> The college is concerned now, as in the past, with providing pre–ministerial and lay leadership training. Vocations outside of church work, however, are also viewed as sacred for the Christian. The total program, therefore, aims to prepare students for many important avenues of service, both in activities and in contributions to knowledge. There is a chief regard for areas which involve human relations.[31]

This idea was often stated by former President Carl Lundquist when he said that Bethel aimed to prepare a task force for the penetration of society by able and committed Christians. Given this emphasis on service, it is not difficult to see why Bethel has majors in social work, nursing, education, and youth ministry. Indeed, one of the major reasons given for the addition of a nursing major was its fit with Bethel's motive for service. The emphasis at Bethel has not been so much on knowledge and skill for their own sake as on knowledge and skill for service in the kingdom of God.

The area that has grown both in numbers of faculty and students, quality and national prestige is the natural sciences—biology, physics and chemistry. When I came to Bethel, a physicist without a PHD came to constitute the physics department along with a second chemist. The biology department consisted of two men, one of whom had a degree in forestry, but not a PHD.

Academic Curricula

In its history as a four--year liberal arts college, Bethel has followed three curricular plans. Bethel was a junior college for a decade and a half before it became a senior college. The Junior College requirements were constructed in a way that a student could easily transfer to another school such as the University of Minnesota. As a result, the liberal arts requirements were standard college fare in English, foreign language, natural science, history and social science. Students could also opt for a tailored pre-professional curriculum, or a two–year Christian Workers' curriculum. In the senior college, majors were added on top of the Junior College. As a result, general education requirements were to be completed in the first two years and major

courses in the last two years, a structure not dissimilar from that found in many American colleges and universities.

In 1958, the calendar was changed from quarters to semesters, primarily to bring Bethel in line with other private colleges in Minnesota. The graduation requirements were revised to fit the semester format, but not essentially changed. Out of the 123 credits required for graduation, seventy-two were required in general education including six required courses: Study of Biblical Literature, Patterns of Christian Thought, Introduction to Fine Arts, Introduction to Western Civilization, Personal and Community Health, and Orientation. Two years of a foreign language were required unless a student's native language was something other than English.

A radical curricular change occurred for the fall of 1971. The curriculum was constructed during a period when students reacted negatively to traditional courses and highly structured requirements. Some universities abandoned virtually all requirements, but Bethel did not go that far. Requirements were divided into four categories: concentrations (majors), cognates (minors), core, and balance (courses outside of one's concentration or cognate). The core included four concern oriented courses. The thesis behind the concern oriented courses was that students entered college with a set of concerns that were not organized according to academic disciplines. So courses were constructed about a theme within life and society, and not as an introduction to a discipline. The four concern areas were orientation, communication, environment, and creativity. *Search for Meaning* and *Personal Growth and Helping Others* are examples of concern oriented courses in orientation. Their purpose was to deal with the issues of identity and meaning rather than to introduce students to study in a discipline The curriculum was based on a 4-1-4 format, four courses in the fall, one course in January and four in the spring, all worth the same credit. Most of the other colleges in Minnesota followed the 4-1-4 format at that time.

In the fall of 1985 a curriculum was inaugurated after a three–year process of development with the theme "Preparing Today's Christians for Tomorrow's World." It was divided into three parts: forty percent for general education, a maximum of fifty percent for specialization or major, and a minimum of ten percent for electives. Six themes were identified as being essential for general education: western culture; world citizenship; self–understanding including the arts; mathematics, science and technology; Bible and theology; and health and wholeness. Sixteen course categories based on these themes were developed with specific criteria that could be used to determine whether a course should be included in a category. The desired outcomes for a Bethel graduate, both personal capacities and understandings, were plotted on the categories so that a course in a category was to be designed to achieve the desired outcomes. For example, the Christianity and Western Culture course has as it desired

outcomes the personal capacities of live from values, empathize, and reason, and the understandings of historical processes, and worldviews.

The three approaches to curricula are quite different from each other. The 1971 and 1985 curricula were somewhat radical and called for a restructuring of almost all courses that were offered to meet general education requirements. What they had in common is a student centered focus rather than a content-centered one. A foreign language requirement has traditionally been part of liberal arts programs, but Bethel dropped its requirement in 1971, more for political and pragmatic reasons than for theoretical ones, but again became a requirement in 2006.

In the spring of 2000, a General Education Task Group (known as GERT) was formed to modify the general education curriculum which had been in place for 15 years. After four years of extensive work, their proposal for revision was presented to the faculty, but did not receive the necessary two--thirds vote to be adopted. It was determined that the faculty still wanted some changes to be made, so a new committee was formed, this time named the General Education Modification (GEM) team. Their proposal which modified the current general education requirements was adopted in the fall of 2004. The curriculum arranges the curriculum into four pillars: Personal Development; Biblical Foundations; Mathematics, Science and Technology; and Global Perspectives. The major changes were the addition of requirements for one year of a second language and a course that has a cross-cultural emphasis. New categories were initiated to replace old ones: Comparative Systems, World Cultures, and Contemporary Life and Thought. Categories that were revised were Introduction to the Liberal Arts, Nature of Persons (replacing the Self Awareness and Group Interaction category), Mathematics, Introduction to the Creative Arts (replacing Creativity in the Fine Arts), and Physical Well-being, a revision of the Physical Wellness course. The Western Humanity in Christian Perspective sequence was made a permanent part of the curriculum. An advantage of building a curriculum on the basis of categories rather than specific courses is that it is possible to add or drop a specific course without changing the rest of the curriculum.

The general education curriculum is both interdisciplinary and developmental. Except for Bible, theology, and physical education, no category requirements are limited to a single department. Several interdisciplinary courses including Introduction to the Creative Arts, Christianity and Western Culture, and Western Humanity in Christian Perspective are offered as requirements. The curriculum is developmental in two ways. First, requirements are spread through the four years, and are not limited to the freshman and sophomore years. Second, categories at specific levels are designed so that courses will deal with types of issues that students would typically face at that level. This curriculum fits with Bethel's understanding of the purpose of the liberal arts as helping students move toward

Christian maturity in a number of ways. First, it presumes that students are in a process of development and that the direction of their growth should be described in a specific set of outcomes. Second, a program has been designed consisting of courses which must aim to achieve certain of the stated outcomes. The curriculum does not consist simply of a distribution of courses from a range of disciplines where it is assumed that a required course from a particular discipline will help to achieve some desired outcome. Third, a prescribed curriculum of 51 credits is required to insure that students have a sound liberal arts basis for their specialization. Fourth, Christian content and perspectives are not limited to courses offered by the Biblical and Theological Studies Department; and faculty from this department are members of teams for interdisciplinary courses

Conclusion

Bethel's view of what it means to be a Christian liberal arts institution is that its mission is the development of mature Christian persons or whole and holy persons. The means to accomplish this includes programs in spiritual and residential life as well as academics. A majority of Bethel students major in pre-professional areas such as nursing, business, and education, but these majors have been developed in ways that seek to achieve Bethel's liberal arts mission within the context of a large general education requirement. Even though Bethel's program differs from many specific aspects of the liberal arts tradition, it retains the three common features: the goal to produce mature Christian persons of virtue and character; an emphasis on generic skills and theoretical content; and the focus on educating a person as a person rather than on job training.

Notes

1. Plato, *Republic*., trans. G. M. A. Grube, rev. C. D. C. Reeve (Indianapolis: Hackett, Publ. Co., 1992), 49–212.

2. Aristotle, *The Politics of Aristotle,* trans. Ernest Barker (New York: Oxford University Press, 1958), 314–324.

3. Bruce A. Kimball, *Orators and Philosophers: A History of the Idea of Liberal Education* (New York: Teachers College, Columbia University, 1986), 37–38.

4. In the fifth century Martianus Capella wrote the still extant, *De Nuptiis Mercurii et Philologiae.* which treats each of the seven liberal arts in books three through nine.

5. Cassidorus wrote the *Institutiones* in the sixth century. Book II is devoted to the seven liberal arts which are essential to the study of the scriptures and lead to the contemplation of immaterial and the heavenly.

6. Isidore wrote the twenty book compendium, *Etymologies* or *Origins*, in the early seventh century. The first four books deal with the seven liberal arts.

7. See Kimball, 61–64.

8. The Scholastics were philosophers and theologians in the universities in the late Medieval period.

9. See Kimball, 66–73.

10. See Kimball, 77–80.

11. Kimball, 94.

12. "Statutes of Harvard, ca.1646," in Richard Hofstader and Wilson Smith, ed., *American Higher Education: A Documentary History* (Chicago: University of Chicago Press, 1961), I:8.

13. Willis Rudy, *The Evolving Liberal Arts Curriculum: A Historical Review of Basic Themes* (New York: Teachers College Rudy, Columbia University, 1960), 1.

14. "Yale Report of 1828," in Hofstadter and Smith, I:278.

15. Rudy, 2.

16. Rudy, 8–9, 42.

17. Rudy, 25–27, 31–32.

18. Rudy, 27–29, 31–32, 44–45.

19. *Bethel College Catalog 1947–1948* (St. Paul: Bethel College, 1947), 12.

20. *Bethel Catalog 1947–1948*, 12.

21. *Bethel College Catalog 1952–1953* (St. Paul: Bethel College, 1952), 38–39.

22. *Bethel College Catalog 1957–1958* (St. Paul: Bethel College, 1957), 16.

23. "The Objectives of Bethel College," Report of the Objectives Committee, Bethel College, Saint Paul, Minnesota, 1968, 5.

24. *Bethel Catalog 1957–1958*, 16.

25. Ahlstrom, 86.

26. Carl H. Lundquist, "The Controlling Ideas of a President," *1979 Annual, Baptist General Conference* (Chicago: Board of Trustees, Baptist General Conference, 1979), 96.

27. "Objectives," 7.

28. *Bethel Catalog 1957–1958*, 16.

29. For an example of this view, see Arthur F. Holmes, *The Idea of a Christian College*, rev. ed., (Grand Rapids: Wm. B. Eerdmans Publ. Co., 1987), 27–29.

30. *Bethel Catalog 1957–1958*, 16.

31. *Bethel Catalog 1957–1958*, 16.

From Stanley D. Anderson, *Becoming Whole and Holy Persons: A View of Christian Liberal Arts Education at Bethel University* (St. Paul: Bethel University, 2012).

CHAPTER 5

THE MATURING PERSON

Introduction

The mission of Bethel University is to help its members become more whole and holy. It is not only about students, but about everyone who belongs to Bethel—faculty, staff members, administrators, alumni—as well as students but it is primarily about students. "Becoming" is a very important word in the mission. The primary concern for students who attend Bethel is not so much what they can do as a result of their college education, but what they are becoming. The goal of this becoming is to become whole and holy, or to put it in other words to become more mature or complete. Wholeness, perfection, or full maturity will not be achieved in this life. I am not sure that it will be achieved in a future life either because growth and development seem to be essential characteristics of finite humanhood. Even as learning occurred in the Garden of Eden, so it will happen in heaven. And it will be fun. Would it not be exciting to learn about how to grow roses or to paint a Mona Lisa.

Developmental Psychology

The Bethel faculty and administration have gained a great deal of insight on how to develop their curriculum and programs from a group of psychologists who have studied human development. The pioneers are Erik Erikson and Jean Piaget. Erikson identified eight stages in a typical life, each of which is concerned with a particular psychological task or crisis that needs to be resolved. In late adolescence, which includes the early college years, the task is to bring together past, present and future possibilities to provide a clearer sense of identity. It involves a search for meaning where a student seeks answers to the questions: who am I, what do I want to do with my life, what values should I live by, and what do I believe?[1] These questions are asked by traditional college students when they move to a new educational environment and a residential setting away from home. This is a time for trying out new roles and testing answers to these questions about themselves. Erikson thought that these stage changes occurred as a result of biological maturation whether individuals were ready for them or not.[2]

Piaget took a somewhat different approach. His research focused on the cognitive and moral development of children. He believed that biological maturation was necessary but was insufficient by itself to account for the changes that occurred. Rather development occurred through interaction with the environment.[3]

Lawrence Kohlberg built on Piaget's theory and studied how moral judgment or decision making develops. He identified six stages, two at each of three levels: preconventional, conventional, and post-conventional.[4] William Perry studied cognitive and ethical development, particularly in the college years (probably because as a university professor college students are the most accessible group to study). He identified nine positions of cognitive development, which he grouped into three categories of three each with the headings of dualism, multiplicity and commitment[5] James Fowler,[6] Sharon Deloz Parks[7] and others constructed theories of faith development within this tradition.

All of these writers develop their views with the premise that human beings go through psychological stages as they grow older. We recognize that human beings go through certain physical stages as they grow older—from infancy to childhood, adolescence, young adulthood, middle age, and old age (which needs to be broken down into several stages). It is easily presumed that persons are better if they are at a higher stage, but this is not necessarily the case. It is not better to display adolescent stages in childhood. Rather one should display characteristics that are appropriate for one's age and be prepared to move to the next stage as one grows older. All human beings do not move through the stages in lockstep. They are different from each other and respond to life's challenges in different ways.

The New Testament supports the idea that Christians should be growing. Paul and the writer of Hebrews criticize Christians for being on milk when they should be given solid food which would help them grow.[8] They are admonished by Peter to grow in faith and in the knowledge of our Lord and Savior Jesus Christ.[9] Paul in Ephesians 4 sets forth the goal of Christians to be mature as does James in James 1:4. Jesus words, "Be ye perfect as I am perfect" could also be translated as "be mature, even as God is mature."[10]

Characteristics of Maturing Christians

If producing mature or whole Christians is Bethel's primary mission, then what should they be like. All growth is not good growth. After all, cancer is growth too. In 2001, the Bethel College faculty approved a set of characteristics that they hoped would be achieved through a Bethel education. This is an ideal description. It sets forth what Bethel ought to achieve, not necessarily on what is being achieved. It should be viewed as a pattern for evaluating what Bethel is doing, not as a claim for

what is being done. These characteristics of whole persons will be developed in the rest of this chapter under the headings of commitment, character and competence.

Not everyone at Bethel is a Christian, so how does this ideal description relate to them. Christian ideas and values can form an integrating center for a person's life even if he or she does not want to claim to be Christian. This is true for millions of people who live or have lived in Christianized cultures, but are not themselves Christian. Bethel is dedicated to help students become more mature even if they have not made a Christian commitment.

Commitment

Faith and Believing

According to the Bible, believing is a response that is necessary for one to be a Christian. "Faith" is the noun for which "believing" is the verb. One has faith when one believes. "Faith" could also mean the body of knowledge that Christians believe. (See Gal. 1:23, I Timothy 4:1,6 and Jude 3). Human faith is properly a response to a God who is faithful. A Christian's belief is a reliance, a trust in, or commitment to God as He has revealed himself in the written Word, the Bible, and the living word, Jesus Christ.[11]

In our common language, "believing" takes on a somewhat different meaning than it does in the Bible. It is stated in the third person as "she believes" or "they believe," not in the first person as "I believe" or "we believe." What one believes are propositions or statements that have different degrees of truth. Belief is often viewed as mere opinion rather than knowledge, or what is dubious or even false. It is impersonal rather personal, static rather than dynamic, objective rather subjective.[12]

Christian faith does include an intellectual element. God is a person, not an abstraction. He does not exist merely as an idea in one's mind. He reveals Himself as a person in ways that human beings can understand. To have faith in a person is to know things about him: his nature, words and work. One does not need to know everything, but one cannot believe in someone if he knows nothing. What would be minimal elements of knowing in order to be a true Christian? Certainly, that God is a person who created or maintains the universe, that He became incarnate in Jesus Christ, that Jesus died on a cross and rose again bodily from the grave, and that human beings can obtain redemption through belief in Jesus Christ.

Some Christians do identify being Christian with belief with a set of doctrines that must be affirmed. This is especially true in a time of heresy such as in the early centuries of the church or with the rise of religious modernism in the early 20th

century. Correct doctrine is certainly important, but it alone does not make one a true Christian.

For Pietists, Christian faith consists in practice and not just in correct doctrine. Christians are those whose hearts are directed toward God and have had a conversion experience. The problem with the State Church in Sweden a century and a half ago was not so much false doctrine, but a failure of clergy and laity to evidence the saving grace of God in their lives. This followed in the tradition of Augustine who differentiated Christians from non-Christians on the basis of what they love. Jonathan Edwards similarly affirms that one's relation to God should be a matter of holy affections.

Stages of Commitment

I once asked Dr. James Spickelmier, former campus and Conference pastor, to be a resource person on stages of faith development at an army chaplain's conference that I was organizing. He came with the question, "does God change as I grow older?" One's immediate response is "of course not." Jesus is the same yesterday, today and forever. On further reflection we would say that our perception of God or experience with God changes as we grow older—that our faith does change and hopefully grows as we grow older. If this is the case, then we would be able to talk about the growth or stages of commitment

Developmental theorists such as James Mannoia and Sharon Parks have identified three stages of commitment. The first stage is dualistic where one's commitment is based on an authority--whether that be parents, friends, teachers or the media. High school graduates are usually confident that their way of structuring experience is working fine and is relatively complete. Questions should only have one answer. If more than one solution to a problem is presented in the class room, the student will want to know what is the correct answer. Diversity among peers in a class of Christians makes them uneasy. Students may question how they are being graded when they have seemingly right answers, but learn that what a teacher wants in not THE right answer, but a way of thinking that recognizes alternative approaches and gives reasons for why one is better than the other.[13]

The second stage is relativism.[14] Students at this stage become adept at asking questions and picking apart the views of others. They value tolerance, the perspective that one view is as good as any other and that everyone has the right to his or her own opinion. In a college setting, even a Christian one, students begin to realize that many of their beliefs will not stand up to scrutiny, or all Christians do not hold the same views. Some Christians may hold that abortion is acceptable or that evolution is not totally wrong. In a course like Christianity and Western Culture, which is team taught, students discover that even though all of the instructors are Christians, they

have different theological persuasions. Different instructors in different classes will have quite different ideas on the same topic. Their dorm mates have different ways of practicing their faith. I remember one student, who grew up in a Christian Reformed church which had a strong view on honoring the Sabbath, had difficulty in the more lax approach taken by most Bethel students. Many students become church tramps, going from one church to another to see what is there. They read the Bible and discover stories that they were never taught in Sunday School like the children who mocked Elisha's bald head and bears came out and ate them[15] or Jepthah who made a vow to kill the first thing that he saw in his doorway and it turned out to be his only daughter.[16] What is one to believe when all the right answers are not in the back of the book?

This second stage is a stage of doubt, but doubt is not totally a bad thing. Students should not graduate thinking exactly the same things they did as when they were freshmen. Education is not simply the accumulation of more information, but more importantly an examination and re-thinking of what has been believed on the basis of authority and culture.

To get to a new and a better view, parts of the old view need to be questioned and doubted. The doubts can come at different levels. To be sure, some people doubt their Christian faith and reject it. But this can happen any place—in the army, on a job, at a secular university, or in a Bible school where only one view is taught. Others will reject parts of their faith. They will see that their parents, pastor, home church, denomination or friends were wrong about some things, but not about the basic tenets of the Christian faith. They may change their minds about various social and political issues such as pacifism, the role of women in society, or how to respond to poverty. Some students will not go through a phase of doubt and may graduate with the same views they had when they entered college.

Individuals cannot continue in a sea of doubt. They need a place to stand. So they moves toward the third stage and make a commitment, a faith not based on what others have told them, but something that they can believe for themselves. It is a step in Mannoia's words "beyond uncritical commitment and uncommitted criticism."[17] The goal is a stage of what Sharon Parks calls "convictional commitment"[18] or what Westeroff calls an "owned faith,"[19] A mature commitment is not one where there is no scintilla of doubt, but one that can handle the increased complexities, conflicts, and problems of life as a person grows older. It will probably not be fully achieved until after college when a person is placed in new environments and meets different kinds of people. Parks argues that this stage is often preceded by a stage which she calls "probing" commitment where a person tries a stance to see whether it is satisfying and works.[20]

The Means to a Mature Commitment

The goal of Bethel University is to move its students towards a mature commitment where they have meaning and purpose in their lives, where they have reasons for getting up in the morning. The question arises on how this level of commitment be achieved? An answer has been given in a book, *The Fabric of Faithfulness,* by Steven Garber. The basis for his ideas in the book is his involvement in higher education for 30 years including teaching in the American Studies program, a semester-long educational experience in Washington DC sponsored by the Coalition of Christian Colleges and Universities. During that time, he has been in dialogue with hundreds of young adults about their commitment to God and His kingdom. He concluded that those who found meaning a coherence for their lives and accepted responsibility for their calling in the world "were people who (1) formed a worldview that could account for truth amidst the challenge of relativism in a world increasingly marked by secularization and pluralization,[21] (2) found a mentor whose life 'pictured' the possibility of living with and in that worldview; and (3) forged friendships with folk whose common life offered a context for the convictions to be embodied."[22]

The task of developing a world view is discussed in chapter 6. Students can find faculty members and older students who can serve as models and mentors for how to be and think Christianly in a non-Christian world. This involves both what to think and how to think. I once had a father tell me that his sons went to Christian schools all of their lives and were told what to think. Then they came to Bethel and learned how to think. This is what good mentors should do. They should not tell their protégés what to think, but should encourage them to develop their own ideas. They can help them seek answers to their questions and suggest resources for further thought. They also can model a higher stage of commitment.

One of the advantages of Bethel is that it is a place where Christian faculty members can be open about their faith commitments in the classroom and show how they use them in their particular discipline. Another advantage is Bethel's size and low student-faculty ratio so that students can develop close relationships with faculty members. Students should evaluate faculty members to determine who would be a good mentor for them and then seek them out and talk. Many students have sought me out as their mentor in the years that I have been at Bethel. They did not say in so many words that they wanted me to be a mentor, but they came to my office on a regular basis to ask questions and talk about their learning experience. I developed a close relationship with many students who served as my teaching assistants. We would work together in teaching a class for several years. I would encourage them to try their hand at classroom teaching. They would critique on how I was doing as an instructor. A good reason for choosing a major is that it has an instructor that can serve as one's mentor. Bethel also has an informal mentoring program for anyone who wants to be a mentor or wants to be mentored that is facilitated through the Office of Student Life.

The third means to a mature commitment is friendships or community. This could either be the whole Bethel community or a few friends who live near a student or have the same major. Sharon Parks says that "human becoming absolutely depends upon the quality of interaction between the person and his or her environment."[23] One thing that a community provides is dissonance or diversity that causes students to think about what they believe and why they believe it. If there is too much dissonance as might occur in a public university, students will just reject what is being said. Diversity is more effective if it is limited to a range of possibilities as would be the case in a Christian liberal arts college. Bethel could be more effective in this regard if it had greater diversity among its students. My best classes have been those where a student was Christian but came from a different background than Midwest middleclass evangelicalism such as an exchange student from Sweden, or an African American student from the south side of Chicago.

A community can provide a context where dissonance can be used for growth and development. It can set boundaries which cannot be crossed if one is to stay in the community, yet provide security for asking questions, seeking answers and testing different views. A secular research firm made a study of how Bethel could be marketed in the late 1990s and concluded from their interviews with students that Bethel was a good place to ask a question.

The role of the community changes as one proceeds through a Christian college. Initially it provides affirmations for one's beliefs as a Christian. Then the community becomes more differentiated as students confront students who are becoming different than themselves. In the junior and senior years, students are more likely to become part of groups that have been self-selected because of similarities of values, experiences such as travel abroad, or interests. An example of this is a student who participates in an off-campus experience such as an Oregon semester does not come back to enrich the lives of other students who have not had the experience but associates with students who have had a similar experience. After college, they can affirm their own identifies in groups which may have a variety of values and life styles.

The institution should reflect the values and ideas that it expects to instill in its students in every way that they are impacted. The two key principles in my ethical theory are love and justice, so I have tried to make them operating principles in every class that I teach in the ways that I relate to student

Character

The Contemporary Situation

The second characteristic in the triad of commitment, character and competence is character. This is an important theme in the Bible. Paul admonishes his Christian readers in Romans 12:2 that they should "not be conformed to the world, but rather be transformed by the renewing of their minds." The "world" consists of the philosophies, ideologies and thought systems of a particular time and culture. A critical part of an education at a Christian university should be an analysis of one's world or thought systems and an evaluation to determine the degree to which they are Christian. In response to this, students should be encouraged to become persons of Christian virtue and character with Christian values who can make good ethical decisions that will guide their thought and direct their actions both individually and as movers in society.

The thought systems of our postmodern twenty- first century American world are a particular challenge to Christians and the church. Many could be described, but I will limit myself to five of them: egoism, relativism, pluralism, hedonism and materialism. Egoism is the view that the goal of one's life is to enhance one's personal well being. The self takes priority; everything else takes a lower place. An emphasis on individualism and a lack of concern for community are typically correlated with egoism.

Relativism is the view that values and moral obligations vary or are relative to individuals, groups or cultures. This implies that there are no universal absolutes such as the sanctity of marriage that apply to all cultures and individuals. Related to relativism is a subjectivism which sees moral matters as being like those of personal taste. Even as it is acceptable for me to dislike mincemeat pie and for you to like it, so it is acceptable for me to dislike homosexual behavior and for you to like it. No abiding standard exists which determines which behavior is morally correct even as there is no standard determining whether one kind of pie is better than another. This is not to say that all behavior is legally or morally acceptable or relativistic in our culture. Incest, rape, sexual assault and murder are against law and commonly accepted morality.

It would be more correct to say that we live in a pluralistic society, where a certain set of moral behaviors and religious practices are deemed acceptable, but not all of them. Polygamy, snake handling, and drinking poison are viewed as morally wrong and against the law. While many Christians would argue that America is or ought to be viewed as a Christian nation, this is not the case, especially as millions of immigrants, many of whom practice non Christian religions such as Islam, enter our country. Pluralism provides significant challenges for Christians, especially in public areas such as education, government and the media; but it is not totally a bad situation. It allows for the freedom of worship apart from the strictures of a state church, which is a distinctive emphasis of Swedish Baptist history. Christians would welcome a more pluralistic Saudi Arabia which could allow for the construction of

Christian church buildings.

Materialism is also a dominant characteristic of our culture. It is the view that the primary goal in life is to amass as many goods as possible—larger homes, more and bigger cars, vacations at home and abroad, and more expensive high-tech equipment. We seek these goods for the sake of pleasure, which is hedonism.

Need for Christian Character

Arthur Holmes in his little book, *Shaping Character*, defines character in this way:

> The root meaning of the word "character" refers to something cast or engraved into an object, that marks it unmistakably for what it is. So it is with moral character: it persists day after day whatever happens. It is not just a collection of occasional behaviors or of good intentions that never get implemented, but it is what I am solidly through and through, a matter of the heart."[24]

Character is the unification of a set of personal traits or dispositions called "virtues." One of these virtues, which goes back to Plato, is wisdom, the ability to distinguish right from wrong in a larger context. Another is courage, the fortitude to do what one knows to be right in spite of the dangers or cost. Fairness which is treating all people as having equal intrinsic value finds roots in both Western thought and the Bible. Other virtues that could be added are honesty and truthfulness. Both Plato and Aristotle developed their ethical approaches around a set of virtues. Thomas Aquinas, the Roman Catholic theologian and philosopher of the thirteenth century, who used Aristotle's works as a basis for his ethics had the four cardinal virtues of prudence, temperance, justice and fortitude, and the three theological virtues of faith, hope and love.

Aristotle thought virtues were developed by habit and guided by practical wisdom. While Christians would not disagree with this, they would see the development of a person of Christian character and virtue as primarily the work of the Holy Spirit in the process of sanctification. The fruits of the spirit—love, joy, peace, longsuffering—could be viewed as character traits or virtues. The result in Biblical terms is a life of righteousness or just-ness. Arthur Holmes is correct when he says that character is a matter of the heart, not just of good values and right conduct, for Jesus says that it is from the heart that good and evil arise.[25]

Values are different from virtues, though we can value virtues. Holmes defines values "as ideals: ends we desire, regard as good and think we ought to pursue."[26] They are things in which we invest time and energy to get, or buy with our

resources. For the Christian, the supreme good is God and all values find their source and measure in Him. Pleasure is certainly a value that ought to be pursued, but it must be part of a symphony of values that are orchestrated in the divine score. These values would include life itself, health, knowledge, friendship, family, freedom, influence, nature, sex, and pleasure.

Developing Character

My favorite Platonic dialogue is the *Meno* in which the central question is whether virtue (or good character) can be taught. If indeed it can, then parents would spare nothing in teaching and developing character in their children, but lots of good parents have bad kids so Plato does not come up with a direct answer. A person's character certainly reflects his or her commitment, so the development of commitment and character go together. Actions can be taken that are likely to produce people of good character. The most important factor is undoubtedly the influence of one's parents in the first five years of one's life. The character and values of students are mostly likely set by the time they arrive at college, but this is a time for personal analysis and evaluation that may bring about some change. The nature of the community and its values, both explicit and implicit, can have a major impact. A good example of this is the influence that the coaching staff and team members can have on the men who go out for football. Mentors are also important. Students need to be confronted with moral dilemmas and encouraged to arrive at their own conclusions, and not simply those of their parents, friends and teachers. Students should be presented with principles and strategies that can be used to deal with these problems, including how to use and interpret the Bible. The dilemmas should include those brought about by immersion and study in other cultures. The development of character is an art, not a science, and Bethel University needs to do all that it can to promote virtuous people who have solid Christian values.

Moral Decision Making

In modern times, the emphasis has been less on character and more on moral decision making. The model of modernity is natural science, where theories are constructed uniting principles which are then applied to specific situations. The key question becomes how to justify these principles when some beginning point must be found other than God. The two most studied ethical approaches from the modern period are those of Immanuel Kant and John Stuart Mill. Kant builds on the foundation of reason and seeks a Categorical Imperative which will work for every rational being in any situation. Correct moral decisions must be based on consistent reasoning. Mill takes a different tack in his utilitarianism and says that an action is right when it produces the greatest balance of pleasure over pain compared to any alternative. The basis for morality is thus experiential, the universal desire of sentient creatures including animals to seek pleasure and avoid pain.[27]

One could construct a Christian ethic using Kant or Mill or any of a number of modern ethical approaches. Both offer insights that are valuable for any Christian ethic. Kant's key point is that moral decisions must be consistent. What is right for me in any specific situation must also be right for you. He also says that we must also treat persons as ends because they are rational beings and not as means only. We must respect their reasoning ability and give them the truth so that they can make decisions as persons. A Christian would think that this is an important ethical principle, but would base a person's value on his creation in the image of God rather than on his rationality. Mill offers the important insight that good moral decisions seek to promote good consequences, though I would widen the consequences beyond just pleasure and pain.

Educated Christians should be adept at making principled ethical decisions and modern ethical approaches can be used as tools to make better decisions. They should also know these approaches so that they can participate in the public debates where principles from these approaches are used.

Based on his study of students, Lawrence Kohlberg developed a theory of moral decision making in which he described stages of moral decision. His thesis was that people change in their approach to moral decision making as they grow older. In one list he has six stages:[28]

Stage 1. Obedience and Punishment Orientation
Stage 2. Individualism and exchange
Stage 3. Good Interpersonal Relationships
Stage 4. Maintaining the Social Order
Stage 5. Social Contract and Individual Rights
Stage 6. Universal Principles

James Rest of the University of Minnesota developed a test called the Defining Issues Test in which he used dilemmas to determine at which level one was making moral decisions. This test has been given to Bethel students both at the beginning of their freshmen year and in their senior year to determine how much they have changed during this time. In general, what has been discovered is that students do change in their approach to moral decision making while at Bethel.

Using the Bible

For Evangelical Christians, the final authority for faith and practice is the Bible. This does not mean that the Bible is the only source of authority, but that it is the final arbiter. God has revealed Himself in nature and in human experience, so these can be sources of ethical insight as well. St. Thomas Aquinas, the Roman

Catholic theologian and philosopher, has developed a Christian approach to ethics based on natural law, the revelation of the purposes of God in nature which can be discovered through human reason. The purpose of a sexual relationship, for example, is to produce babies, so homosexual sex is wrong because it cannot produce children.

One might wish that a software program was available where a person could type in a question on what the Bible teaches about a particular moral problem, and out would pop an answer. Unfortunately, it is not that easy. Many of our contemporary problems such as abortion, genetic engineering, and global warming are not mentioned in the Bible; nevertheless, broad principles are presented on the value of life, community, and creation, and the responsibility of human beings under God that can provide insight toward a solution. Some contemporary concerns such as capital punishment and war are discussed in the Bible, but the cultural situation is so different that Biblical rules cannot be applied directly to 21st century society. Different passages can be used for a problem such as war so that some Bible believing Christians are pacifists and others are just war theorists. Does all of this mean that the Bible is not a useful guide for ethics? No, it means that the Bible must be interpreted in order to be used, and Bethel must provide its students with the tools and principles to interpret the Bible correctly. The final course in the three-course Bible requirement at Bethel is a course emphasizing hermeneutics or Biblical interpretation.

Healthy Living

An important part of developing character has to do with healthy living (see page 70) . This was one of the categories in the list of desired outcomes for students that was approved by the faculty in 2001. Too easily when we hear the word "health," we think of physical bodies, but it encompasses all of our personhood. In fact, the word is derived from an Old English word which means "whole." Bodies are part of that whole. The Biblical view of human beings is not of a soul stuck in a body like a pilot in a ship but of integrated beings in whom God breathed the spirit of life. Bodies are essential to personhood. God came to this world in a human physical body. John 1:14 tells us that the Word which is God became flesh and camped among us. If we saw Jesus in Capernaum in 30 AD, we would have recognized him as a person and maybe asked him to go on a walk with us. In I Corinthians 15, Paul argues for the future resurrection of bodies because Christ rose bodily from the dead. In II Corinthians 5, Paul speaks of a future separation from his body as a state of "nakedness" or incompleteness and longs for a new body. In I Corinthians 3 and 6, he says that the body is the temple of God himself, the Holy Spirit, and we should treat it as such. As Christians, we need to learn how to care for and develop our bodies, and enact those practices such as exercise and a good diet that lead to healthy physical living. Many conservative Christians in the United have opposed the use of tobacco and alcohol because of the potential effects on the body. This is all well and

good, but maybe they should also add overeating and not exercising to the list.

Healthy living also involves psychological wholeness, the ability to relate to other individuals and groups in constructive ways, and being at peace with God. This involves knowledge and practice, and maybe the help of a guide and mentor. A healthy person has good friends with whom he can share his heart and mind.

An important part of psychological wholeness is a self-understanding that results from introspection or standing outside of oneself and thinking about oneself. This ability to do this is one way that human beings are unique in the animal world. It also involves conversation with oneself. When I see people always with a cell phone or head phones on their ears, I wonder when they ever talk to themselves. I found that a good time to do this was when I was cutting the grass, because the sound of the mower silenced all other audio distractions.

An essential part of humanity is sexuality. Sex is a good gift of God and a significant way in which we relate to other human beings. One author rather tongue in cheek suggests that sex is an argument for the existence of God. I think that he makes an important point. If sex is an important way that human beings relate to each other and they are made in the image of God in part because they are relational beings, then sex displays the god-likeness in us. The problem with sex today is that we have debased it and made it no more than an animal function. It aims at physical pleasure for oneself apart from an enduring and committed relationship with another human being. But sex is integral to who we are as persons and we need to understand it and develop healthy ways to practice it.

The Hebrew greeting is "Shalom Halakim," which means "peace be with you." Shalom is not the absence of violence, but a state of wholeness, healthiness, completeness and fullness within oneself, in connection to other human beings, the physical world, and God. In other words, it means that I wish you a state of healthy living in every aspect of one's life. What more could anyone really desire?

Competence

The final element of the triad for the maturing person is competence. In a list of General Education outcomes or areas of competence that was approved by the College faculty in 2001, the skills section was organized into four categories: critical and creative thinking or reasoning, collaborating, communicating, and healthy living.

Critical and Creative Reasoning

One of the ways that human beings are in the image of God is their ability to think or reason. Reasoning is a means to gather information, evaluate it, order it, and draw conclusions from it in order to affirm belief and solve problems. Human beings are born with the ability to reason, but must improve in their reasoning skills as they mature. Not all reasoning is good reasoning. It is affected by human finitude and sin. We are easily mistaken in what we think—either because of incorrect information or in faulty logic. Students who come to college know how to reason, but they don't always reason very well. Improving skill in critical reasoning is a central objective of a Christian liberal arts education at Bethel University. Bethel is no different from other institutions in this regard. If one were to make a survey of the objectives of colleges and universities in the United States, improving critical reasoning would clearly be at the top.

Reasoning can be very simple as a way to solve simple problems like what should I have for lunch today, but ultimately it is a very complex set of skills that can be used to address very complex problems, such as, what should be done about global warming or who would be the best president of the United States. Critical thinking skills are also much in demand by contemporary employers. It would be difficult to list all of the thinking skills that Bethel graduates should attain, but here are a few of them that they should be able to do[29.]

Recognize and state what the problem is that one is trying to resolve
Determine what information is needed to address the problem
Organize one's thoughts about the problem
Perceive alternative ways that the problem could be addressed
Evaluate the sources for information
Determine the assumptions that one has about the situation
Recognize bias in oneself and others
Distinguish between logical and illogical reasoning
Fit the problem into a larger context—see the big picture
See the difference between reasoning and rationalizing

An important way that one reasons is through the use of argument. An argument has premises and a conclusion. The conclusion is true if the premises are true and the conclusion logically follows from the premises. Educated persons should be adept at using and evaluating arguments. They must first of all be able to recognize an argument when it is used. Paul uses many arguments in the book of Romans to develop his case for a Christian theology, but Christians often miss their import because they focus on individual verses rather than on the logical content. Second, educated persons must evaluate the truth of each of the premises. Then they must determine whether the reasoning that is used is correct. Reasoning is different from rationalizing where one wants to get listener to support a position and will use any argument, good or bad, to make the case.

Reasoning is the vehicle for learning. As a teacher, I have two major objectives. First, I am trying to get my students to understand a certain body of subject matter. I tell them "what to think." In an ethics course, for example, I want my students to know basic ethical concepts and principles and ways that experts in the past and present have used them to develop ethical theories and apply them to moral problems. Second, I am trying to get them to evaluate this material to determine the degree to which it is correct and then apply it to increase their understanding and solve problems. I am trying to show them "how to think." The first objective requires the use of reasoning to gain understanding. I tell my students that you will not be able to do well on a test by using rote memorization, but that they need to understand the material and see how it is related together. The second objective requires a higher level of thinking. Students not only need to understand the material, but they need to do something with it. Helping students learn how to think is important because the problems they will face in the future will be different from the problems of today. Giving them answers to today's problems will not help them solve problems in the future.

Reasoning is essential to every area of learning. The scientific method, which is used in the study of both physical nature and human behavior is a learning strategy based on reason. Reasoning is necessary for the understanding and interpretation of music, literature, and visual art. Critical reasoning is essential to expository writing and oral communication because good writing and speaking reflect good thinking. Good reasoning skills are clearly essential in the study of the Bible and theology. The Bible is the final authority for Evangelical Christians, but it must be interpreted. Often with a text, one is faced with rival interpretations, so one must weigh the evidence to determine which is the best way to understand it. Systematic theology is the systematic rational ordering of the teachings of the Bible or of the Christian faith. Students must use reason to understand theology and to evaluate which theological approach is most in accord with the teachings of the Bible

Reasoning needs to be creative as well as critical. The God of the Bible is a creator-God who orders the world in new and different ways. Creativity is very much a part of the arts, but it is also is essential to mathematics and science. One important element of problem solving is developing different approaches that might lead to a solution to a problem.

The discipline that is most directly concerned with the process and evaluation of reasoning is philosophy. A sub-area within philosophy is logic which is the study of how to distinguish good from bad reasoning. Arguably, a logic course should be a general education requirement because of the importance of good reasoning for learning, but unfortunately the study of logic itself apart from another body of knowledge becomes arid and boring for most students, so it is more fruitful

to incorporate the study of good reasoning in other subject areas.

Probably the most significant development in the fifty years since I have attended college is the exponential growth of information and the ability of anyone with a computer to access it. If students want to write a paper on a particular topic, they do not have to search for relevant books in the library card catalog or work through periodical indices to find significant articles on the topic. They just go to Google and type in the topic and thousands, maybe even ten thousands, sources appear. There are 16,100,000 sources available on "critical thinking." Term paper writing is not what is used to be. Most likely, an early source will be an article from *Wikipedia* since the sources are ordered according to the number of "hits" they get. It was the first source for "critical thinking." The articles are not necessarily written by experts and can be edited by anyone.

Two points need to be made here. First, what is accepted as knowledge and truth is not what has been tested and validated, but what is immediately accessible. With the explosion of information, critical thinking skills are needed more than ever. Second, more information does not necessarily lead one closer to the truth. One must evaluate the information to determine its validity and reliability, and put the information into a theory or logical construct. One must test new information by what one knows already. One's worldview becomes critical here because it is a larger structure that tests new information, both by its operating principles and its content.

One final skill under reasoning that is critical for the educated person in the twenty-first century is mathematics. This is an area of knowledge that was critical for the development of modern science, so every science major needs to be skilled in higher mathematics. But mathematics is part of our everyday lives. My seventh-grade-granddaughter was working on a math assignment on percentages and complaining that it had no relevance to her and that it was just something that teachers gave her to do to keep her busy. I tried to convince her otherwise by pointing out that she needed know how to compute the amount of sales tax on a purchase and how much fifteen percent off an item is at Kohl's. When the general education curriculum was revised in 1985, students were required to pass a mathematics test at about the eighth grade level in order to graduate. Unfortunately, many of them failed the test the first time that they took it. Since then, a mathematics course requirement has been instituted. For those not needing a specialized mathematics course, the course, "Mathematics for the Twenty-First Century" has been instituted that deals with everyday mathematics problems.

Communicating

If human beings are relational beings because they are in the image of God, then communication which is necessary for relationships is part of that God given

image. Lower level animals also communicate, but at a much less sophisticated and non-linguistic level. Doesn't your cat know how to tell you that she wants some food in her dish or that she sees a bird outside? Human communication can come in three forms: written, oral and nonverbal.

An ad used to appear in magazines which asked, "Would you like to write like a college graduate?" It then answered the question by encouraging the reader to take a particular correspondence course. My response to the ad was to say that if you want to write like a college graduate, then you should go to college. Just going to college, however, is not going to make a person a good writer. Being able to communicate well in writing is essential to success in college and in contemporary life. Writing is a complex task. It is not simply the reporting what you think. John Piper, pastor of Bethlehem Baptist Church in Minneapolis and prolific writer said that he needs to write in order to know what he thinks because writing is a means of thinking. Good writing reflects good thinking. I have taught college writing courses, not because I am an excellent writer, but because I thought that students could profit from my struggles to be a good writer. I have concluded that it is one of the most difficult courses in college to teach well.

Writing is obviously a means of communication. We have learned that one of the strategies for improving writing is peer review. I never write anything that is important without showing it to my wife and several other people first. That will certainly be true of this chapter when I get it done. One of the problems with writing in college is that it is often done without due consideration for an audience, because communication necessarily involves feedback because it is at least two-way, not one-way.

At Bethel, writing is taught from a multi-disciplinary approach. The thesis behind this is that good writing is essential to every discipline and should be taught in every discipline. A faculty development project in Writing Across the Curriculum was conducted for faculty members from all disciplines to help them improve their skill in teaching writing in all of their courses.

The College Writing course for freshmen is taught by faculty members from different disciplines, not just the Department of English Literature, because good writing skills are not limited to literature. I taught a freshman writing course several years ago and as I walked into the room, I heard a student say that he would not have to write papers that were as good as he needed to write for an English teachers because I was a philosopher. But philosophers are concerned with good thinking, sound argument, ordered ideas and precise use of language—all essential aspects of good writing. Maybe he would have to write better papers in my class if he were to pass muster as a good writer.

Don Larson, a distinguished linguist who used to teach at Bethel often said that most Americans suffer from "monolingual myopia." They are near sighted because they know only one language. One cannot really understand the people of other cultures unless we know their language. Many parts of the United States are becoming bilingual with Spanish vying with English as the main language in spite of the fact that some would restrict the use of Spanish in the public schools. When I go to my local McDonalds, quite often only one person is not able to speak Spanish. I wish that I was conversant in another language such as Spanish or Swedish. As Christians serving a God of the world, we have a divine duty to be conversant in languages other than our own.

Effectiveness in oral communication, whether in a formal setting, as part of an organized group, or in an informal situation is an important characteristic of a mature person. It involves not only knowing how to talk, but also in understanding the communication process. Communication is not one-directional, so people need to know how to listen and understand what others are saying as well as to talk to them. They need to learn how to evaluate information that they receive from the media and other sources. Many of the skills needed for good written communication are also necessary for oral communication. The need for ethical communication in all areas needs to emphasized and practiced. Mature human beings also need to be adept at using and understanding nonverbal communication such as gestures, facial expressions, and stance.

Collaborating

According to Genesis 1, God created Adam and Eve in His image, not just Adam, but Adam and Eve. If God is a relational God, existing in three persons, then when he creates something in his image, it should also be relational. Human beings were created to have relationships with each other. God gave them the task of being stewards of nature—the animals, the plants, and the nonliving physical world. Some theologians would see this to be a command from God to develop culture, so it is called the "creation mandate." In Genesis 2, Adam is described as being alone and in need of a helper to do his big God-given job. God brought before him all of the animals for Adam to determine which one could be his helper. None of them fit the bill, so God caused Adam to go to sleep, then created Eve out of his rib. He awakened Adam and showed Eve to him. Adam's response was "Aha! Yes! This is the one who will be my helper." The point for us is that the responsibility for the Garden of Eden is a work of collaboration between Adam and Eve and their family, and the mandate for developing culture is a work of collaboration between human beings.

Skill in collaboration is an important one for human beings, especially in the 20th century when problems defy simple answers or the expertise from a single area

of knowledge. Leading companies such as 3M and Medtronic have designed their buildings with places that encourage collaboration. Increasingly workers come from different cultures and must learn to work together. A manager may have subordinates who come from Guatemala, Viet Nam, Somalia, Nigeria and Russia and must get them to work together as a team.

Many classes at Bethel include assignments for group projects and cooperative work, but collaboration is difficult to achieve in a classroom because of the interference of the grading system. Inevitably, the student who does most of the work gets the same grade as the group member who does little or nothing. The best arenas for developing skill in collaboration are non-academic. When two or three freshman who do not know each other are placed in the same Edgren room, they are forced to collaborate in making life together successful, or at least bearable. Conflicts will occur and means must be found to resolve them. Athletic participants must collaborate and take their expected roles and do it well if the team is to be successful. Student organizations and service projects are also places where collaboration skills can be developed.

Competence in a Major

All graduates from Bethel in either in CAS or CAPS/GS are required to a major field of study. This means that they should be competent in the skills that the major requires as well as a working knowledge of the main ideas, persons and principles the major. This can then be the basis for a career choice and future study.

Job Preparation

Some students think that the only reason to go to college is in order to get a job, and that every course is judged by how it could be used on a job. A philosophy major is thus viewed as a dead-end street that could only lead to teaching philosophy. Many times I have heard the question, what can you do with a philosophy major except teach? It is true that a college education may help you get a job. Many jobs are only open to college graduates even though what was learned in college does not seem immediately applicable. It is also true that college graduates will make half again as much money as those who have not gone to college. In thinking about the role of a Christian liberal arts education in getting and keeping a job, three points need to be made. First, a liberal arts education aims at the development of the whole person, not just job preparation. It is concerned more with what persons can become than with what they can do. Second, the skills that can be developed through a liberal arts education are highly valued in the workplace. Think about it. Would not skill in collaboration, critical reasoning, problem solving and written and oral

communication be valuable for any job, especially in management and supervision. Even if students were to prepare themselves for a specific job and get that job after graduation, the chances are that five years later they will have a different job. By the time they retire, they are likely to have many different jobs. Some of those jobs will be ones that don't even exist now. So students need to develop skills and competence that are job transferable. This is true even if one were to go into nursing or teaching. Most of the people I know who are my age who were educated as nurses ended up doing something else. Half of those who start teaching leave the field within five years.

Third, even if a graduate were to move into a profession such as nursing, accounting, social work, or teaching, and stay in that profession for a lifetime, the liberal arts skills developed in this chapter would be extremely valuable. Each of these professions is very broad and one could have many different kinds of roles and still stay in the profession. All nurses don't tend to patients in hospitals. All teachers don't stand up in front of classes and instruct students. So a range of liberal arts skills would be useful in these professions.

What can students do to increase their chances of getting a job? First, they should check into Bethel's Career Services early in their college career to get an assessment of their skills, strengths and interests, and learn of potential fields where jobs are likely to be available. Second, they should seek to develop those skills in classes and non-academic activities that are valued in these fields. Third, they should seek internships and employment which would help develop their competence and make contacts that may be useful later. Finally, they should sell themselves based on what they have learned, what they have experienced, what they have demonstrated that they can do, and their values.

Conclusion

In a recent movie "Bucket List" starring Morgan Freeman and Jack Nicholson, two men were challenged to do the ten things that were in their bucket. These were things that they set out to do as college students such as kissing the most beautiful girl in the world. By the end of the movie, they were able to complete all of their tasks. Being able to accomplish one's life goals for activities is important, but a Christian liberal arts education moves in a different direction. It aims to produce certain kinds of people, those who have mature commitment, integrated character, and competence—whole and holy persons. The goal of Bethel is like that of the army, where every graduate and community member will be enabled to be all that they can be in all of their own unique ways.

Notes

[1]Erik Erikson, "The Eight Stages of Man*," Childhood and Society*, 2nd ed., (New York: Norton; 1963);

[2] V.James Mannoia Jr., *Christian Liberal Arts: An Education that Goes Beyond* (Lanhan, Maryland: Rowman and Littlefield, 2000, pp. 44-45.

[3]Jean Piaget, *Moral Judgment of the Child,* trans.Marjorie Gubain (New York: Free Press, 1965; Mannoia, pp. 44-45.

[4] Lawrence Kohlberg, *The Philosophy of Moral Development* (San Francisco: Harper & Row, 1981); Mannoia, pp. 45-47. Carol Gilligan argues Kohlberg's theory is too male oriented in that it is too rationalistic, individualistic and justice oriented because his subjects were primarily upper class white males. She claims that if you start with the studies of women, "a different voice" is evident emphasizing responsibilities requiring care. (Carol Gilligan, In a Different Voice: Psychological Theory and Women's Development (Cambridge: Harvard University Press, 1962).

[5]. William G. Perry, *Forms of Intellectual and Ethical Development in the College Years: A Scheme* (New York: Holt, Rhinehart, Winston, 1970); Mannonia, pp. 46-47.

[6] James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: Harper & Row, 1981); Mannonia, pp. 46-47.
[7]Sharon Parks, *The Critical Years: Young Adults and the Search for Meaning, Faith and Commitment* (San Francisco: Harper & Row, 1986).

[8]I Cor. 3:2; Heb 5:48

[9]II Pet. 3:187. *International Standard Bible Encyclopedia*, Fully Revised, s. v. "faith."

[10]Matt. 5:48

[11] *International Standard Bible Encyclopedia*, Fully Revised, s. v. "faith."

[12] Parks, pp. 9-13.

[13] Parks, pp. 44-47; Mannoia, pp. 54-56.

[14] Parks, pp. 47-49; Mannoia, pp. 55-58.

[15] II Kings 2:23-24

[16] Judges 11:30-40

[17] Parks, pp. 49-53; Mannoia, pp. 56-58.

[18] Parks, 50-53;

[19] John H. Westeroff III, *Will Our Children Have Faith?* (New York: Seabury Press, 1983), p. 39.

[20]Parks, pp. 82-84.

[21] Steven Garber, *The Fabric of Faithfulness: Weaving Together Belief and Behavior during the University Years* (Downers Grove, Illinois: InterVarsity Press, 1996), p. 160.

[22]Garber, p. 160

[23]Parks, p. 61.

[24] Arthur F. Holmes, *Shaping Character: Moral Education in the Christian College* (Grand Rapids: Wm. B. Eerdmans Publ. Co., p. 58.

[25]Holmes, p. 58.

[26] Holmes, p. 28.

[27]For a clear description and application of the ethical theories of Kant and the Utilitarians, see James Rachels, *The Elements of Moral Philosophy,* 4th ed. (New York: McGraw-Hill Book Co., 2003), pp. 91-140.

[28]Kohlberg; Mannoia, pp. 45-47.

[29]See Steven D. Schafersman, "An Introduction to Critical Thinking" accessed June 15 2011, Free inquiry.com/critical-thinking.

From Stanley D. Anderson, *Becoming Whole and Holy Persons: A View of Christian Liberal Arts Education at Bethel University* (St. Paul: Bethel University, 2012).

CHAPTER 6

FAITH AND LEARNING

Introduction

Christians have a divine calling to develop the life of the mind. The Bible does not support Plato's view that a human being is a mind encumbered with a body; nevertheless, it does support the view that the mind and thinking are essential to what a human being is. The capability of reasoning reflectively is a way that human beings are like God and different from plants and animals. In developing the mind, Christians reflect the image of God in a special way. If the calling for all Christians is to bring their whole lives under the reign or rule of God, this certainly includes the mind. In its goal to nurture the growth of the whole person, a Christian university is especially concerned with the development of the mind. Carl Lundquist described the goal this way:

> The cultivation of the life of the mind is the peculiar function of an educational institution. Hence, while Bethel is concerned about the development of the whole man, it majors at the point of intellectual activity. Students are encouraged to sharpen their minds to the keenest cutting edge and then to lay the results at the feet of the Saviour as an offering of love and devotion. An ultimate goal is to help students love God with all their minds as well as with all their hearts and souls and strength.[1]

Secular colleges and universities are also dedicated to the development of the mind, but what should be unique about a Christian university is that this should be done in a way that incorporates Christian values and perspectives.

Why is the integration of faith and learning an issue of concern for Christian scholars? The need to learn is a result of human finiteness, so presumably an educational system would have operated in the Garden of Eden, maybe a home school for the Adam and Eve family. Their children would not know all they would need or like to know. Other children would be born who would need to learn about God and how to carry out their responsibilities in the garden. Maybe an Eden University would have been developed. I do not think that God would have plopped a knowledge pill into their minds when they were five years old to make learning unnecessary.

Learning is fun; just watch the excitement of small children when they discovers new things. It is schooling that has turned knowledge into drudgery. Human beings are not only finite; they are also sinful and this affects their learning. They approach learning and develop views without taking God or the Bible into account. As a result, human knowledge is not totally erroneous, but fatally flawed. So a gap exists between what is really good, true and beautiful, and what human beings know and accept. The task of Christians in education is to approach their learning in ways that take God into account. But we cannot begin at the starting line; students do not come to college with blank slate minds. Sin–flawed knowledge and values that have accrued in the millennia of human history cannot be avoided. So we are confronted with a huge problem. How can we with finite and sin–affected minds be more Christian in our approach to learning?

In their academic lives, Christians should develop Christian approaches to how they learn and Christian perspectives on what they learn. A Christian approach to learning should affect the attitudes of students and teachers in the educational setting as well as the perspectives taken on knowledge. In other words, believing should affect how one learns, and the content of the Christian faith should affect both the methodology for gaining knowledge and its content. The ultimate goal is the

development of whole Christian persons who are knowledgeable, have the ability and desire to learn, and view all of their world and life with Christian perspectives. In the next section on believing and learning, the impact that believing can have on learning will be considered. In the following section, the relation between the content of the Christian faith and academic knowledge will be discussed.

Believing and Learning

Reasons for Learning

Christians have special reasons for learning. This creation is the handiwork of God, and even as we can learn about the character of children by studying their handwork magnetized to the refrigerator door, we can learn about the character of God by studying his world and the people He has put in it. The Psalmist tells us that "the heavens are telling the glory of God; and the firmament proclaims his handiwork."[2] Learning has a divine dimension and value quite apart from its instrumental worth. We also have a responsibility to God to learn about his world. According to Genesis 1:26–29, God gives human beings what is known as "the creation mandate," the responsibility for filling the earth and ruling over all of the creatures and plants in it. The word translated "rule" suggests that human beings are to be stewards or managers of creation for God rather than dominating it, strictly for their own ends. Human beings can only be effective managers of creation when they understand how it works, so learning about nature and human society is necessary.

If the calling of Christians is to be agents of redemption in a fallen world, then we must understand that world and the nature of its fallenness. We must develop our understanding of the effects of the fall and then go on to combat them. The debilitation of human disease can be mitigated through the study of genetics and medicine. The fragmented personality can be aided through the study of abnormal psychology. The breakdown of society can be minimized though the study of sociology. The effects of acid rain can be diminished through a study of chemistry. And on it goes. The depravity of humanity and the effects of evil must also be known if we are to sympathize with our fellow humans and offer rays of hope.

The Role of Christian Virtue

Certain Christian virtues are especially relevant for learning and scholarship.[3] Humility is a Christian virtue that is not found in most other ethical systems, but it is important for the advance of learning. Christian scholars possessing humility recognize their dependence on other scholars, both past and present, and understand that others may have gifts and insights that are better than their own. They realize that the goal of academic pursuits is not to make a name for themselves, but to honor God with their learning and serve others. Even though they believe in objective truth

and morality, they recognize that because of human finiteness and sin, they might not understand them correctly, leading to a stance of epistemological humility.

Coupled with humility is the virtue of honesty where researchers will report and interpret data correctly. Many examples could be given of scientists who have ignored data, discarded it, shredded it, or re–interpreted it in order to support a theory for which they are known. A spirit of honesty and fairness will lead scholars to interpret the views of others correctly and state their arguments in the strongest form rather than erect arguments which can easily be demolished to advance their own positions. The virtue of honesty is a reason for citing the sources for a quotation or major idea in a research essay. Not to do so would be to suggest that another's ideas are one's own when in fact they are not. The Bethel faculty takes issues of academic dishonesty very seriously and has adopted an official statement on academic integrity which states that academic honesty "can result in substantial penalties including denial of credit from a course as well as dismissal from the college."[4]

Another Christian virtue relevant to learning is patience. Too often students cast a book or work of art aside and say that it is trivial, goes in circles, or is irrelevant when they have not been patient in trying to understand it. On occasion I have read articles and essays thinking they did not make any sense to me, but when I read them a second time, their arguments became completely clear. The works of people like Plato, Shakespeare, Augustine, Rembrandt, and Bach have persisted as classics through the centuries for good reason. They are not on trial before us; we are on trial before them. If we can't find their meaning and value, that is more reflective on us than it is on them. Christians also have hope in being able to understand complexities, because human beings are in God's image and, in principle, they should be able to understand what he has created and revealed.

The Environment for Learning

Christian values should affect the environment of learning in the classroom. A spirit of cooperation and collegiality that evidences the Christian body should characterize the relationships between students, and between students and teachers. The words of John Alexis Edgren that are as true for today as they were when he first wrote them deserve repeating:

> The relation between teacher and pupil shall not be that of commander and subject, but one of *true friendship and helpfulness*, remembering that "one only is our Master, but we all are brethren!"[5]

Part of Bethel's stated mission is be a Christian learning community where its members are committed "to collaborate as partners in learning." This means that

grading systems should not be constructed on a curve so that one student's higher grade is directly dependent on another student's lower grade. Wherever possible students should be rewarded for the ways they enhance the learning of other students. A true spirit of friendship should develop that enhances learning, not only between student and student, but between faculty member and student. The classroom should be a model of justice and fairness, and of concern for the growth and learning of each class member.

Sometimes students suggest that Christian professors should be more lenient about when and how class work is done in a Christian university. Actually, the opposite should be true. If our scholarship is our holy calling when we are in college, and our class work an offering to God, then a Christian university should have higher standards and higher expectations than a secular one. Carl Lundquist made the point this way: "At Bethel we believe that a Christian institution, of all schools, must be marked by excellence. A perfect God is not well served by shoddiness or mediocrity. Piety alone cannot be substituted for rigorous learning experiences that will offer to the student as challenging and demanding an education as he could secure in a top–flight secular school."[6]

The Content of Learning

Being Christian affects not only how you teach, but what you teach. This does not mean that certain views should be avoided because they are alien to Christianity. Carl Lundquist said, "Bethel does not exist to serve as a substitute parent or to shield students from the realities of life or to foster a hot–house type of education. It exists to stimulate its students to think Christianly about the subject matter involved in all of their academic disciplines."[7] It has been said that all truth is God's truth, wherever it may be found. This means that if God is the ultimate source and criterion for truth, then whatever is true can be related back to God. Subject matter that is not identified as Christian can still contain truth because God reveals himself in creation and to human minds, even if they are not Christian. On the other hand, ideas that are labeled as Christian may not be true. In principle, Christians are not limited in what they study in a Christian university. They need to understand the ideas of non–Christians if they are to relate to a non–Christian world, and they might discover that people who are not Christians have some very valuable insights.

In a classroom in a Christian university, certain material might be read or certain ideas discussed because of the needs and interests of the faculty and students. For example, in a course in ancient and medieval philosophy, more time might be spent on Christian philosophers than might be the case in a secular university. Classroom discussion might also be different because students might raise different sorts of questions. In addition, some courses might be more popular, such as apologetics, psychology of religion, or evolution.

At Bethel, the overall curriculum reflects the intent of the faculty that it be a Christian university. Biblical and theological teaching are viewed as legitimate areas for academic study, and as an integrative basis for the entire curriculum. Presently, three courses in Bible and theology are required for graduation at Bethel. Members of the Biblical and Theological Studies faculty regularly teach in the interdisciplinary course, Christianity and Western Culture and in the Western Humanity in Christian Perspective courses. It is not presumed that only biblical studies faculty are qualified to teach the Bible. In the senior–level capstone course in Contemporary Christian Issues, for example, faculty members from many disciplines bring biblical and theological perspectives to bear on contemporary issues. Other courses deal with understanding the significance of Christian life and thought. The freshman course Christianity and Western Culture, for example, uses Christian world views as the organizing principle for studying western culture. The sophomore Modern Age course category deals with ideologies and movements in the modern period which have opposed Christian world views and how Christians have responded to them.

Even though the students in the College of Adult and Professional Studies and the Graduate School do not have to identify themselves as Christians in order to be enrolled, the curriculum there still has a Christian emphasis. In the undergraduate programs, courses in the Christian world view, and ethics from a Christian perspective are required. Instructors in other courses also approach their teaching from a Christian point of view. Prospective students are told of this emphasis and encouraged not to enroll if they feel uncomfortable with it.

Faith and Knowledge

The Integration of Faith and Learning

If one were to read most of the catalogs of the 200 Evangelical colleges and universities in the Coalition of Christian Colleges and Universities, one would find that they emphasize “the integration between faith and learning.” Even though the concern of Christians for how they should deal with non-Christian ideas has existed since the first century, it has been especially prominent in the later half of the twentieth century as many Christian colleges and universities have matured and seek to be Christian as well as academically respectable Two schools have been at the forefront of this endeavor, Wheaton College and Calvin College, and two scholars, Arthur Holmes at Wheaton[7] and Nicholas Wolterstorff[8] at Calvin have written on the topic and provided leadership.

Frankly, the phrase “the integration of faith and learning ‘has always puzzled me because it is not at all clear what it means. Both words could refer either to an activity or to the content of knowledge. At first glance, “faith” seems to refer to what

one knows or the content of faith, and learning with how one goes about gaining a new understanding of things. For the words to be parallel with each other one should talk either about "believing and learning," or "faith and knowledge." Further, learning is set over against faith in a way that suggests that they are two separate areas which have little or nothing to do with each other which should somehow be integrated together. So the question appears to be what does a Christian understanding have to do with secular knowledge, but because most secular learning has been affected by Christian ideas through the common grace of God, they really aren't disparate realms. In addition, the word "integration" is most commonly used in the context of racial relationships, but what has happened in this arena hardly serves as model for how Christians should approach faith and learning. I prefer to discuss the relation between faith and knowledge by using the motif of developing a Christian world view and combining ideas of Holmes and Wolstertorff with the Pietist approach of Carl Lundquist.[9]

Developing a Christian World View

The relation between faith and knowledge can be approached broadly in the development of a Christian world view or more narrowly by connecting Christian belief to the content and methodology of an academic discipline. Everyone has a world view, a way of seeing, interpreting, and understanding both internal and external experience consisting of attitudes, values, and beliefs. World views are affected by many factors such as family background, life experience, culture, language, time in history, and religious commitment. No two world views are identical; each person approaches experience from his or her own perspective. At the same time, people within a certain culture, religion, or time period will have world views that are similar to each other. An integral part of the mission of Bethel as a Christian liberal arts college is to nurture the development of Christian world views for all of its members, whether they be faculty, staff, administrators, or students. The philosophy of Bethel is not to impose a doctrinaire position, but to encourage the development of more sophisticated and consistently Christian perspectives as a necessary part of the process of moving toward mature Christian personhood.

A primary concern of a Christian university is the development of a Christian mind, an understanding of God, self, and the world that is directed by essential Christian ideas. Such an understanding goes beyond simply categorizing a certain set of options, such as abortion, evolution, and sex outside of marriage as unacceptable options for the Christian. It recognizes that not all that Christian authorities believe is fully Christian, and at the same that not all that non–Christians believe is anti–Christian. Augustine could be wrong in some of his views about human sexuality, while Freud could offer some valuable insights which might be consistent with a Christian view. A Christian world view is neither a closed system of truth nor a

complete description of reality; it is rather a needed frame of reference for human activity and scholarly endeavor.

Students do not enter college with empty heads to be filled with Christian ideas. They come rather with a rich world of ideas and experience, much of it undigested, but within some framework of what is right and wrong, true and false. Many of them come with some Christian understanding and principles, derived from Bible study, Sunday School, church, and family. Most of learning for young adults has come from non–Christian sources, however, such as friends, the media, school, and the culture in general. The views and values of students are probably internally inconsistent since they have had neither the time nor the opportunity to think seriously about them. The task of a Christian university is to encourage students to analyze what their beliefs and values are and also to present them with Christian perspectives that they can incorporate into their own world views either by adding new principles or by modifying ideas that they have had already. Students are given new ideas and experiences which will cause them to modify and expand their world view. They are asked to read books, view film and works of art, meet different people and experience different cultures not simply to amass information, but more importantly, to expand their view of God, themselves and the world.

When students are confronted with a new experience or set of ideas, one might respond in four different ways. An example to consider might be those who believe that all true Christians reject biological evolution, but meet a Christian professor who accepts the view. First, the students could reject the professor's ideas simply as being wrong. They might feel that the instructor must not be a Christian (or at least a not very good one) because Christians do not believe in evolution. Second, the students might modify her own world view so that the theory of evolution is somewhat acceptable by saying, for example, that God created all of life, but used a process of evolution to do it. Third, the students could modify the view in question so that it becomes acceptable by concluding that evolution has occurred within certain limits but the "kinds" of Genesis 1 were created by God. Fourth, the students could suspend judgment until more information is available.

A world view is not static. It is always being changed and modified, though the major part of it will remain constant. For Christians, its core should include essential Christian beliefs though these too can be modified. They could read the Bible and discover that Amos says that God desires the just treatment of the poor more than worship, and as a result change their world view as it relates to single mothers on welfare. They could read Curtiss DeYoung's *Coming Together* and realize that American Christians have made Jesus a white, blue–eyed European rather than the dark brown–eyed Semite that he undoubtedly was, and modify their view of Jesus and the status of other human beings. The goal of a Christian liberal arts

college is to help students and faculty members to expand and modify their Christian world views as they confront new ideas and new experiences.

Control Beliefs

Nicholas Wolterstorff, a distinguished Christian philosopher who taught at Calvin College at Yale Divinity Schoolfor many years, has offered a helpful way of thinking about how our Christian beliefs should affect our world views. He distinguishes between three types of beliefs on the basis of their function. The first are *data background beliefs*, which determine what sort of data is worthy of my acceptance. For example, I do not accept what I dream about as an indication of an actual event. I once had a dream that my teaching assistant's wife was going to have a baby, but I did not accept this as a true indication of pregnancy. The second are *data beliefs*, those ideas which I find worthy of acceptance on the basis of the data background beliefs. I accept the fact that my teaching assistant's wife is going to have a baby because he told me that she was pregnant and he has always told me the truth in the past. The third are *control beliefs*, those principles or ideas that determine what a person will accept as part of his or her world view or understanding of the nature of things. Women, for example, have babies, not men. So I would reject the idea that my male teaching assistant had a baby. Such control beliefs function in two ways, either to lead us to reject certain theories or views, or to lead us to revise them.[11]

To develop a Christian world view, it is essential to use a set of Christian control beliefs to determine what is truly Christian and what is not. The Bible and the history of the church present many candidates for inclusion in a list of Christian control beliefs. Bethel University has traditionally been pluralistic in its approach to theology, so there is no clearly stated creed that sets forth what Christians at Bethel agree to believe. It is still possible, however, to offer a set of beliefs that have been held by Christians in history and by Evangelical Christians today that could look something like this.

- A transcendent personal God exists who created a world separate from himself and is the source of all that is good, true, and beautiful. He is thus the ultimate source of purpose and meaning for creation. Basic moral values are not relative to a culture or individual.

- God is a Trinity, father, son and Holy Spirit. Jesus is the incarnate son of God being both man and God.

- God reveals himself in His creation, in Jesus Christ, and in Bible , which is the final authority for faith and practice.

- Human beings are created uniquely in the image of God. They have a higher value than other elements of creation because God gives value to them. Human beings are due respect at an intrinsic level, that is, apart from what they look like or what they do.

- Human beings are responsible to God for each other and for the world that God has created.

- God is active in the world and has purposes for his creation. He is not like a watchmaker who makes the world, then stands back to watch it run on its own. History has meaning because it had a beginning and is moving toward a divinely determined end.
- Creation is blighted by evil and sin. The root problem is alienation between human beings and God, not the gap between technology and ethics, the structure of society, or psychological maladjustment. All of creation and society are affected by evil; it is not what it ought to be. At the same time, creation is not totally evil. Sin as well as human finiteness affect the ability of human beings to know truly or fully.

- Human beings can be reconciled to God through the atoning death and resurrection of Jesus by acts of faith and repentance.

- God provides redemption not only for human beings, but for society and all of creation. God's calling to Christians, then, is to be agents of redemption in a fallen world.

As a Christian I have many other beliefs, but not all beliefs are held in the same way. Some beliefs are more negotiable than others. When Christ's second coming will occur is much more negotiable than whether a human being is created in the image of God.

A Reciprocal Relationship

The source for understanding Christian principles is not limited to the Bible since God reveals himself in the natural world as well as in the Scriptures. Areas of secular study can be used to enrich a Christian understanding. What it means to be in the image of God may be deepened through the study of personality theory. What it means for society to be affected by evil might be learned through a study of American history. Human experience can be used to interpret the Bible. The recognition that human slavery is sinful arose as much from the human experience with slavery as from an exegesis of biblical texts.

The relating of faith to knowledge in a Christian university does not move in a single direction where Christian truth is determined by the Biblical and Theological Studies Department and then passed on to the other departments for incorporation in their disciplines. It is a reciprocal relationship where those who have expertise in the study of the Bible and the history of Christian theology interact on meaningful issues with members of other departments on a regular basis. This cross–disciplinary approach has characterized Bethel in recent decades. As mentioned above, professors from the Biblical and Theological Studies Department regularly teach Christianity and Western Culture and Western Humanity in Christian Perspective courses. Other team taught courses have also been offered with a Bible or theology professor as a member of the team.

Christian Faith and Academic Disciplines

faculty members and upper level students in a college or university typically identify themselves by their academic disciplines. These are areas of research and study that are divided both by their methodology and subject matter and have developed within the history of higher education. Some areas are more foundational, or theoretical, such as physics, psychology, and literature. Others such as nursing, business, and social work are more applied, being concerned with types of institutions within society, and using the more foundational areas as a methodological and theoretical basis for their disciplines. For example, business would use theories from economics, psychology, sociology, and mathematics as foundational for business theory and practice.

Since disciplines are different from each other, sometimes in fundamental ways, the approaches and issues for relating Christian faith to knowledge will not be the same. The subject matter of some disciplines is clearly more affected by Christian perspectives than others. It is difficult to see how Christians would approach mathematics or physics differently from a non–Christians. Christians might have a greater sense of awe in response to the capacities of the human mind or the order of God's creation, but they would not do computations differently. In psychology, however, Christian perspectives would have greater significance because of the ways that sin affects human experience.

In some disciplines, different paradigms, theories or approaches vie for acceptance as the way to approach the subject matter. In psychology, for example, one could take a psycho–dynamic, systems or behaviorist approach. In philosophy, even more options seem available. One could be a follower of Aristotle, Thomas

Aquinas, Hegel, Kant, Wittgenstein, Kierkegaard, Marx or Nietzsche or reject all of them as skewed views of great European males and take a feminist approach. In either psychology or philosophy, no single approach can be identified as *the* Christian psychology or *the* Christian philosophy. At the same time, some could be ruled out. It is difficult to see how a Christian psychologist could adopt behaviorism because of the conflict between Christian control beliefs and the fundamental behaviorist view that human beings are no more than advanced animals, or a Christian political scientist adopt Marxism because of its atheism. At the same time, a Christian could certainly accept some of the insights of a behaviorist, such as their theory of reinforced learning, without adopting their entire theory, or some of the Marxist analysis of how the Industrial Revolution affected human beings and society.

The relating of Christian perspectives to academic disciplines can be done in different ways.[12] First, the control beliefs of a Christian could be used to establish the framework for disciplinary inquiry. For example, the assumption of natural science that the natural world exists in an orderly manner independent of human thinking, yet capable of human investigation is supported by Christian belief. Second, Christian belief can test the validity of a particular paradigm or view within a discipline. Speciesism is the view that some species such as human beings have more value than others and should be given higher respect morally. Some ethicists oppose speciesism and claim that it is equivalent to racism where one race is given higher status than another. As a Christian ethicist, I believe that human beings are uniquely created in the image of God and are due a higher level of respect than other creatures. At the same time, the fact that some ethicists hold the opposite view should lead me not simply to reject their view, but to think more carefully as a Christian about the ethical status of animals. Third, Christian perspectives can affect the practices within some disciplines. One of the issues in human behavioral research is the treatment of human beings as subjects of research. Behavioral scientists can appeal to Christian values in a human subjects research policy, as members of the Bethel faculty have done.

Fourth, Christians who are involved in the practical disciplines tend to be more concerned with how theory applies to relationships with individuals. For example, a nursing professor might deem it important that the virtue of caring should be part of a Christian nurse's response to a dying patient and the family. Fifth, many disciplines have standards of professional ethics, either stated or unstated, that can be informed by Christian values. Sixth, theoretical research can be used for practical ends. Scientific research rarely occurs within a vacuum, but usually in interaction with the values and goals of society. Scientists can influence what research is done and how its results are used. The most significant example is the development of the atomic bomb in World War II, but many other examples could be cited. Many questions confront our society about the direction of research, and Christians can bring their perspectives on values to answer these questions. Finally, insights from disciplinary studies can be used to enrich a Christian world view and contribute to

the kingdom of God. The study of how human beings act when in a group as opposed to individually can inform us about the effects of sin on human kind and help us to achieve a more just society.

The task of taking a Christian approach in one's discipline is difficult. Professors have typically been socialized in secular graduate schools for four or five years in order to earn their doctoral degrees. The academic disciplines they studied were developed on secular grounds, especially during the Enlightenment when the existence of God was not always denied, but where he was usually kept in the back room to be used only when needed. Their understanding of the Christian faith is all too often limited to what they learned in church or in a few college courses, if they attended a Christian school. They often did not have professors who could serve as models of how to relate one's Christian faith with one's discipline. Fortunately, many Christian scholars in recent decades have given attention to taking a Christian approach to their disciplines. Many books have been written and journals such as the *Christian Scholar's Review* regularly publish articles on the relation of the Christian faith to issues within an academic discipline.

The Christian Scholar

It is not unusual for American Christians to be bifurcated in their living and thinking—taking a Christian approach in home and at church, and a secular approach on the job and in school. Bethel's mission is not simply to produce scholarly works where a Christian perspective is presented, but to develop mature Christian persons who bring their values and beliefs to bear on all of their study and learning. The ultimate locus for the integration of faith and learning is not a book, but in a person. This is true both for the activity and content of learning. This brings us back to the mission of the College of Arts and Sciences, which is "to nurture every person toward Christian maturity in scholarship."

A major characteristic of mature persons is that they are integrated. Their thinking is both coherent and consistent. It is coherent in that all of their ideas and views fit together into a coherent whole like a completed jigsaw puzzle. It is consistent in that ideas and views do not contradict each other. Coherent and consistent thinking is an ideal, more than a reality. Maturing human beings are constantly faced with new experiences that do not completely fit with their old way of seeing things. So, typically, they must modify and expand their world view to account for the new experience.

Mature persons also integrate their beliefs and actions. Stephen L. Carter, Yale law professor, states that integrity "requires three steps: (1) discerning what is right and what is wrong; (2) acting on what you have discerned, even at personal cost; and (3) saying openly that you are acting on your understanding of right and

wrong."[13] These three steps clearly indicate how a Christian world view should be embodied in the thinking, values and behaviors of the persons who study and teach at the university.

In his 1963 Annual Report, President Carl Lundquist argued that the spiritual and the academic are not dichotomous but "exist in vital two–way interaction in which each enriches the other."[14] The emphasis upon truth and the precision of expression in the academic realm give stability to religious experience. Lundquist states that the "mystic experience without understanding is always suspect. And Biblical understanding apart from personal experience is always empty."[15] On the other side, the emphasis on the spiritual enriches the academic because "it provides a unifying center for all of human knowledge." In addition, the "emphasis upon man's spiritual nature highlights the relationship of Christian character to scholarship. . . . Truth can never remain an abstract, intellectual proposition, but must become a personal spiritual incarnation. It is at this point that a characteristic such as truthfulness is wedded to the pursuit of truth and that a school's emphasis upon the spiritual contributes to its emphasis upon the intellectual."[16]

Lundquist as a Pietist provides an apt description of the ideal mature person who integrates maturity and scholarship:

> Man's first love includes both heart and mind. And at points these merge into one another indistinguishably. The Christian heart lifts all of life to the level of the sacred so that nothing, including intellectual labor is really secular. The Christian mind, on the other hand, finds the most meaningful integration of all truth in God as ultimate truth and there his intellectual work becomes a deeply religious experience. Who is to say, therefore, where the intellectual leaves off and the spiritual begins.[17]

This is the ultimate goal of Bethel University, to encourage the development of whole persons who are skilled and knowledgeable, have the ability and desire to learn, and view all of their world and life with Christian perspectives.

Notes

1. Carl Lundquist, "Bethel College and Seminary," *1967 Annual, Baptist General Conference* (Chicago: Board of Trustees, Baptist General Conference, 1967), 116.

2. Psalm 19:1, NRSV.

3. See Mark R. Schwehn, *Exiles from Eden: Religion and the Academic Vocation in America* (New York: Oxford University Press, 1993), pp. 44–64; Arthur F. Holmes,

Contours of a World View (Grand Rapids: William B. Eerdmans Publ. Co., 1983), p. 128.

4. See *Bethel College Catalog 2008–2009* (St. Paul: Bethel College, 2008), 42–43.

5. Ahlstrom, 86.

6. Carl H. Lundquist, "Bethel College and Seminary," *1965 Annual, Baptist General Conference* (Chicago: Board of Trustees, Baptist General Conference, 1965), 119.

7. Lundquist, "Bethel College and Seminary," *1967 Annual,* 110.

8. See Nicholas Wolstertorff, *Reason Within the Bounds of Reason* (Grand Rapids: William B. Eerdmans Publ. Co., 1976.

9. See Holmes, *Contours of a World View*; Arthur F. Holmes, *All Truth is God's Truth* (Grand Rapids: William B. Eerdmans Publ. Co., 1977.

10. See Nicholas Wolterstorff, *Reason Within the Bounds of Religion*

11. See Stanley D. Anderson, "Carl Lundquist's Pietistic Approach to Faith and Learning," *Bethel University Faculty Journal* 23 (2008): 1-24.

12. These ways are sketched out in William Hasker, "Faith–Learning Integration: An Overview" *Christian Scholar's Review* XXI (March 1992):243–248, but I have re–structured and modified them.

13. Stephen L. Carter, *Integrity* (New York: HarperPerennial, 1997), 7.

14. Carl Lundquist, "Bethel College and Seminary,"*1963 Annual, Baptist General Conference* (Chicago: Board of Trustees, Baptist General Conference, 1963), 86.

15. Lundquist, *1963 Annual*, 87.

16. Lundquist, *1963 Annual*, 87.

17. Lundquist, *1963 Annual*, 86–87.

From Stanley D. Anderson, *Becoming Whole and Holy Persons: A View of*

Christian Liberal Arts Education at Bethel University (St. Paul: Bethel University, 2012).

CHAPTER 7

ACADEMIC FREEDOM

Introduction

No concept within higher education is more misunderstood than "academic freedom." It is commonly viewed as an ultraliberal position whereby college and university professors are able to do or say anything they want without restrictions from anyone. If that is what academic freedom is, then obviously it has no place within a Christian university such as Bethel. The position in this essay is that this view represents a misunderstanding of what academic freedom is and that academic freedom is a principle that is as meaningful and necessary for a Christian liberal arts college as it is for a secular university. To set forth this position, a conception of what "freedom" means must first be developed, then applied to the academic setting. Next, the question of whether academic freedom is possible within a Christian university will be addressed; followed by arguments for why academic freedom is necessary for professors in the pursuit of truth and in the classroom. Academic freedom at Bethel University, the way academic freedom is protected by tenure, and the practice of academic freedom in the classroom will then be presented. The essay will conclude with a brief discussion of academic freedom for students.

What is Academic Freedom?

"Freedom" is a concept that has meaning within a context. If a friend called you on the phone and said he was free, that would have little meaning unless you knew what was limiting him, such as being in prison. Two people could legitimately use the word "free" even though they hold opposite views. In the American Civil War both the North and the South claimed that they were fighting on behalf of freedom: the North to free the slaves and the South to free individual states from federal interference. Neither was using the word "freedom" improperly. They disagreed on the persons and activity that was to be unrestricted and the source of the limiting. So in order to have a concrete understanding of freedom, three variables must be filled in—the *identity of the agents* seeking freedom, the *activity that is being restricted*, and the *source of that restriction*. The Swedish Baptists of the l850s (the agents) sought to be able to worship in small groups apart from the state church and baptize only adults, not infants (the activities being restricted), without fear of punishment or harassment by the state (the source of the restriction).

Academic freedom would take this understanding of freedom and apply it to agents within the academic realm—to researchers, teachers, artists, administrators, and students. The nature and source of restriction varies with the context. The restriction could be the requirement that students attend lectures or live in university housing. Teachers could be prohibited from praying and reading the Bible in public high schools. In many countries the source of the restriction is the government, as in the Netherlands or in England. Until 1871 nonconformists (free church people like Baptists) could not attend or teach at Oxford or Cambridge universities because they were not members of the Church of England. The source of the restriction could also be donors who threaten to stop contributions unless a certain view is advocated or a particular faculty member is terminated.

In the United States the view of academic freedom that has emerged is that college and university researchers and teachers (the agents) should not be restricted in the views they espouse or advocate in their areas of expertise (activities threatened with restriction) by groups or individuals within or outside of academic bodies, such department heads, state legislatures, donors, or the public (the sources of restriction). They should be as free outside of the classroom as other citizens in their political or religious persuasions. Teachers can be told when they will teach, where they will teach, or whether they can offer a specific course. German university professors have freedom in these areas, while American professors seldom complain that they do not.

The initial key document on academic freedom in the United States was constructed by social scientists and published in 1915[1] by the newly founded American Association of University Professors (AAUP). This is a professional association of college and university professors, not to be confused with the American Civil Liberties Union (ACLU). Many colleges and universities have AAUP chapters, including Christian schools like Seattle Pacific University. Interestingly, the sources of conflict that gave rise to this statement had little to do with religion. Rather, university teachers of economics and sociology were being threatened with restrictions on their economic or social views by wealthy industrialists who supported the universities or state legislatures. For example, Edward A. Ross was forced to resign from Stanford University in 1900 by Mrs. Leland Stanford, who controlled the university after the death of her husband. Ross had opposed Asian immigration (Chinese laborers had been used to build railroads and streetcar lines for companies owned by the Stanfords), and was not opposed to municipal ownership of public utilities. Mrs. Stanford also was upset that Ross had supported William Jennings Bryan and free silver in the 1896 election. Another example of intrusion into academic life occurred when the victory of the Democrats and Populists in Kansas in 1899 brought about a reorganization of Kansas State Agricultural College (now Kansas State University). Several faculty members were fired and the president replaced.[2]

Several arguments were used to support academic freedom in the AAUP statement, but the key line of argument was that society could not benefit from the results of academic research if professors were restricted in their conclusions by the interests of outside individuals or groups who funded the university. A second line of argument was that professors are professionals like doctors and lawyers and should not be told by those outside of the profession what their conclusions should be. It would be like a state legislature going to the state medical association and telling them what was the best way to treat cancer.

The main line of justification of academic freedom is a utilitarian one. By that I mean that supporters argue that society (or the kingdom of God) will be better off if academic freedom is granted to professors than if it were not, in the same way that the health of society is better off when members of the medical profession are not restricted in using their expertise to discover the cause of disease and to treat illness. The support for academic freedom is different from the support for freedom of speech. The argument for freedom of speech is that human beings have certain rights simply because they are humans, one of them being the freedom of expression. Humans who are not given freedom of expression are being treated as less than humans since free expression is essential to true humanity. Most societies will be better off if they grant the right of free expression to their members, but this is not the main reason for the right of free speech

Can a Christian University Have Academic Freedom?

A number of years ago I was in a meeting with a group of University of Minnesota professors where academic freedom was being discussed. A Regents Professor in history and philosophy of education stated that academic freedom could not exist in a college where there were doctrinal limitations. A philosophy professor who had graduated from Wheaton College, an evangelical Christian school, said that academic freedom was the same at Christian colleges as it was at other schools. Who was right? Doctrinal limitations do exist in Christian schools but take several forms. within Christian schools. Some schools require adherence to an affirmation of faith or statement of faith. For others it is a creed, a set of historic confessions, or stated body of teaching within the church. Professors could be restricted in the views that are espoused in a classroom, but may not be required to adhere to a creed or statement of faith. If the Regents Professor were to teach at a Christian university like Bethel, he would certainly be limited in teaching because he was not an evangelical Christian. On the other hand, if a person believed all of an affirmation of faith or confessions before coming to a Christian university, then to be asked to teach within those boundaries would not be a limitation or restriction of his or her freedom. As a condition of employment, a teacher should not be asked simply whether he or she can teach within the statement of faith, but whether that is his or her true belief.

If it is, the teacher would not be limited because he or she is being asked to teach what he or she believes already.

The AAUP in its history has dealt with the question of academic freedom in religious schools somewhat ambiguously. The assumption early in its history seemed to be that professors and researchers operated within a neutral arena, and sought truth impartially wherever it might be found. True scientific research implied that one did not bring any biases, particularly religious biases, to one's study or teaching. In the last 50 years, beginning especially with Thomas S. Kuhn's *The Structure of Scientific Revolutions,* published in 1962, the view has been brought into question by philosophers and historians of science.[3] It is now argued that scientists do operate within specific theoretical frameworks and that these frameworks arise from social and political factors as well as from a study of the natural or social world. Researchers will interpret the results of their investigations to fit the reigning scientific theory or paradigm, even though they may be in conflict with it. In other words, researchers and teachers in secular universities work within theoretical frameworks as well as Christians in Christian universities and might not be allowed to work in a university if they did not accept part or all of these frameworks. For example, a biologist who held a creation science view would not likely be allowed to teach biology in most state universities. Further, professors in secular universities operate within social and political contexts that put limitations on what they can teach. Certain views on race, gender, or sexual orientation would be unwelcome in a secular university. A Christian might not be free to develop a Christian perspective in response to a problem.

The key AAUP document on academic freedom is the *1940 Statement of Principles on Academic Freedom and Tenure.* In it is what is known as the "limitations clause" that "Limitations of academic freedom because religious or other aims of the institution should be clearly stated in writing at the time of appointment."[4] In 1999 a report approved by Committee A on Academic Freedom and Tenure of the AAUP set forth some operating guidelines for the limitations clause, A major question was the degree to which an institution could place restrictions on the beliefs of its faculty and still operate under AAUP's principles of academic freedom.[5]

I would argue that it is not the case that academic freedom exists in a secular university but not in a Christian one. Academic freedom can exist in both places, but the limitation and sources of restriction will differ. So the philosophy professor from the University of Minnesota was right if he meant that academic freedom can be an operative principle in a Christian university as well as in a secular university, but wrong if he meant that academic freedom is operative in exactly the same way in each type of institution.

Academic Freedom at Bethel University

In 1951 the Baptist General Conference adopted an Affirmation of Faith consisting of twelve articles. The first article states that "the Bible is the Word of God" and "has supreme authority in all matters of faith and conduct." So all matters pertaining to faith and conduct that are clearly stated in the Bible are by extension part of the Affirmation of Faith. Bethel also has a set of behavioral expectations (life style) that are embodied in a "Covenant for Life Together at Bethel." The two documents constitute the major groundwork on which a Bethel faculty member or administrator conducts his or her work at Bethel. Before an individual is invited to become a Bethel professor or administrator, he or she is asked to affirm that these documents set forth his or her beliefs and that he or she will live according to the stated standards. Quite often, prospective employees will read the documents and remove themselves from consideration because they do not agree with them fully.

Two points need to be made in using the "Affirmation of Faith" as a basis for determining who should be employed by Bethel. First, it is an affirmation, a statement of what Baptist General Conference members and churches agree about, not a creed. It was set forth at a time when the Conference was growing rapidly to indicate where it stood in the spectrum of American religion. Its main purpose was not to test whether a church should belong to the Conference or whether a person should teach at Bethel. Second, the tenth article is about religious liberty; and states "that every human being has direct relations to God, and is responsible to God alone in matters of faith." This is the traditional Baptist view of *soul sovereignty* or *freedom of conscience*. So, on the one hand, persons are granted freedom in matters of faith, yet on the other hand they may not be allowed to be pastors of churches or officers in a church institution if they do not hold an established set of beliefs. I would agree that this is the way it should be, but it has meant that Baptists in general have not developed good procedures for dealing with heretics.

Bethel University adheres to the main paragraphs on academic freedom in the "1940 Statement of Principles on Academic Freedom and Tenure" according to the Faculty Handbook. It does not strictly follow the guidelines for academic tenures since faculty members are tenured for five year terms in line with the practice for administrators of the Baptist General Conference.

Academic Freedom and the Search for Truth

An essential task for a researcher or teacher is the search for truth. The mission statement of the College of the Arts and Sciences says that it "is a Christian learning community committed to pursue and practice what is true." The fact that a

liberal arts college is active in the *pursuit* and *discovery* of the truth for many areas of knowledge makes it different from a church which seeks to *proclaim* the truth in the more limited area of Christian doctrine and practice. A major way in which truth (or the more true) is learned or discovered is through the evaluation and testing of several alternatives in response to a problem. If a business person were to try to determine the best strategy for marketing a product, he or she would list and evaluate all of the live alternatives and probably test the most promising ones. If that person were told that a direct marketing approach was to be used because the owner also owned a direct marketing company, then the truth about what is the best marketing approach would not be found. Similarly, if an economist were restricted in the views he or she could entertain about the role of government in economic outcomes today, he or she could not determine whether his or her view is the most true one.

One might respond by saying that this is all well and good about marketing and economics, but in the areas of theology and ethics Christians have an ultimate authority, the Bible, and a historic tradition of 2,000 years that tells them what the truth is. So truth is taught by passing on what the Bible says and what Christians in the past have learned to be true. The difficulty with this position is that the Bible first must be interpreted and then applied to our culture. It was written over a period of more than a thousand years two millennia ago within several different types of cultures by many authors in languages not our own, so there can be disputes about how the Bible is to be interpreted. Let me offer two examples. In the Sermon on the Mount, Jesus says, "Do not resist an evil person." Does this mean that a Christian should never retaliate against evil, or not retaliate with violence? This is a question of interpretation. A further question is whether this refers only to private relationships or also applies when a person has a role within the state, such as a soldier. This is a question of application. Sometimes the Bible can be quite clear on what it says, but a question of application arises. For example, Deuteronomy 23:19 says, "Do not charge your brother interest, whether on money or food or anything else that may earn interest." For centuries, the view was taken that Christians should not charge interest on loans to other Christians. Should that approach be taken today, or should a different application be made because today's economic system is really different from that of Old Testament Israel?

Biblical scholars have developed principles of interpretation, an area of study called hermeneutics, which should be followed to arrive at a correct interpretation. But disputes arise about these principles, such as the relation between the Old Testament and the New Testament. A traditional Calvinist would give greater emphasis to the Old Testament law in developing his ethical position while an Anabaptist might argue that the Sermon on the Mount is preeminent.

As a professor at Bethel, I am a philosopher and ethicist, not a Biblical exegete; nevertheless I have often been called upon to teach Bible studies and preach

sermons. I have discovered that for many biblical texts, conservative scholars disagree on how a passage is to be interpreted. A more correct interpretation is achieved when the range of possible interpretations is considered and evaluated in terms of language, context, cultural background, and comparable passages. In other words, the approach that is used to arrive at truth in interpreting the Bible is in principle no different than the approach that is used in other areas of study, and freedom of inquiry is equally a prerequisite for both.

Freedom of inquiry is also needed by theologians. The gospel and basic teachings of the Christian faith remain unchanged; nevertheless theology is dynamic because its purpose is to put the gospel in the form that can be understood and communicated for a particular culture. Different philosophical frameworks are appropriated. Augustine used the philosophy of Plato; Thomas Aquinas, Aristotle; Charles Hodge, Scottish Common Sense Realism; and A. H. Strong, idealism. Theologians who are committed to stating the gospel so that it responds to the questions of a new or changing culture will likely be in conflict with those who are simply rehearsing past traditions. The theology of Thomas Aquinas was radical for its time in the thirteenth century and even was rejected by the church for a time, but now it is the basis of a very traditional theology within the Roman Catholic Church. Martin Luther's views on salvation by faith alone were new and radical in the past. Many views of Baptists on issues such as adult baptism, the presence of Christ in the mass, and the relation of church and state were radical in their time. Swedish Baptists in the nineteenth century were considered radicals even by other Pietists because their views of baptism put them outside of the state church. Anders Wiberg was a Lutheran pastor in Sweden but had the freedom to study the Bible to determine the correct view on baptism. As a result of his study, he became convinced that the Baptist view was correct and became a leading figure in Swedish Baptist history. Within the confines of the authority of the Bible and proper principles of interpretation, theologians need to be able to entertain different ways of interpreting the faith to a culture and not be restricted to a way that was used in the past that was probably radical in its own time.

The emphasis within apologetics and strategies for communicating the gospel has changed in the last century in ways that affect theology. Forty years ago Christians needed to show that Christianity was rationally credible in a world where science was king. Today, Christians need to show that their faith is relationally meaningful in a world filled with genocide, massacre, and starvation. So theologians use biblical texts that describe God in more relational ways in their apologetics. Worship styles, preaching methods, and approaches to governance have changed in growing churches to meet a new type of audience. So theologians need to go back to the Bible to see what it says about these practices to determine what is biblically appropriate. An effective seminary will provide leadership in evaluating and testing

different approaches by the standards of the Bible and in other ways and help pastors and churches use them effectively.

Human knowledge is not so unchanging that truth can be discovered just by studying the views of the past. This is as true for biblical interpretation and theology as it is for other areas of study. Biblical interpreters and theologians disagree with each other, so some of them must be wrong. If Christians are to pursue and practice what is true, then freedom of inquiry is needed to explore and evaluate alternative approaches and arrive at the best conclusions.

The Practice of Academic Freedom

Several principles for the practice of academic freedom can be set forth, even though they are probably not legally binding. The "1940 Statement of Principles on Academic Freedom and Tenure" of the AAUP sets forth two such principles. The first is that the teacher "should be careful not to introduce into her/his teaching controversial matter which has no relation to her/his subject."[6] The rationale for granting freedom to teachers is that they have expertise in a particular subject area and should be free to develop their own views in that subject area. Academic freedom applies to professors in their academic duties subject to the limitations of standards of accepted practice as determined by the peers within their profession. Their authority within the classroom should not be used to push a view that is outside of their area of expertise. A chemistry professor should not spend classroom time advocating abortion rights, though he is free to do this outside of the classroom.

This leads to the second principle. When teachers act as citizens outside of the classroom, they should be free from discipline or censorship from the academic institution. At the same time, they have a special role within the academic profession and should conduct themselves in ways that reflect positively on that role. Specifically, they "should at all times be accurate, should exercise appropriate restraint, should show respect for the opinions of others, and should make every effort to indicate that" they are not speaking on behalf of the institution.[7]

In an institution such as Bethel where professors are proscribed from holding certain views, a clear distinction is made between what can be explored and what can be advocated. In principle, no limitation should be placed on what is presented in the classroom or in an assignment, either on matters on which Christians disagree or on those things that evidence human sinfulness, as long as this presentation is shown to be educationally justified. But presentation does not imply advocacy, and students should be careful to discern what teachers actually believe.

In presenting controversial material, teachers should be careful to consider the educational context. Material that can be used in a classroom where a context and

framework has been developed could be inappropriate in a more public setting. Teachers should also take cognizance of the level of their students. Some paintings might be appropriate for a senior level art course, but not for a freshmen level art appreciation course. Consideration should be given to the background of students that may cause them to consider certain types of materials especially offensive. When potentially offensive materials are used, teachers have a responsibility to explain why and how they are using the materials and allow for debriefing and response by the students, either publically or privately.

Academic Freedom for the Classroom

Academic freedom is essential in the classroom if Bethel's goals for its graduates are to be achieved. Students need to learn to think critically and evaluatively if they are to grow as persons and be effective in the church and society for the kingdom of God. An atmosphere of freedom in the classroom is necessary if growth in critical thinking skills is to occur. So the approach cannot be one of indoctrination where students are told what to think, but one of free interchange where students are shown how to think. James Rest from the University of Minnesota and other researchers have shown that the most effective way to encourage students to grow in their ethical thinking skills is to place them in an environment such as a classroom where a variety of views in response to a problem are presented and defended. Students will also understand their Christian views better if they are forced to compare them with other views and defend them.[8]

The need to teach students how to think, not what to think, is clearly evident in my area of teaching, ethics. Indoctrinating students with views from the past fails because the moral problems we face today are different from those that our fathers and mothers faced. When I attended a Christian college in the late 1950s, abortion was never mentioned, let alone discussed. Today we face new questions about genetic engineering, cloning, nuclear war, Internet access, removing feeding tubes, restriction of health care, and guns in grade school that are different from problems of the past. If I were to give my students complete answers to resolve all of today's problems, that would not help them 25 years from now when they will likely face an entirely new set of concerns. What I need to teach them is how to respond to an ethical problem with good critical thinking skills using the Bible, philosophic theories, experience, and factual information.

This point of view is articulated very strongly by Carl Lundquist in his *1961 Annual Report:*

> **Freedom belongs to the educational process.** Teaching cannot consist simply of indoctrination although this is always an essential ingredient on any campus. It must include student involvement in the

> theoretical and practical issues raised in any course until each person is exposed to all of the points of view and engages in personal wrestling with them. By this means alone will he be able to reach convictions that will be his own and not hand-me-downs from a teacher. Thus a climate of learning requires freedom to explore as well as resources to be explored.[9]

This advocacy of freedom is rooted in his Pietism which opposes a rigid orthodoxy emphasizes the role of the individual in the discovery of Christian truth.

In the late 1980s a marketing group came to Bethel to discover those features which could be honestly and effectively marketed. They interviewed faculty and staff, administrators and students and concluded that for students, the Bethel classroom was a safe place to ask a question. I hope that this is still true at Bethel because students will not learn and grow if they feel that some of their questions may be off limits. Most of them would be intimidated in asking many questions in a secular classroom, but hopefully Bethel is a better place to grow because our classrooms have more freedom than secular ones.

Carl Lundquist said that a goal of Bethel was to prepare a Christian task force for the penetration of the structures of society. Bethel's graduates will not be effective in responding to the structures of society if they have been shielded from them in their college years. So, in principle, any philosophy, theory, movie, work of art, novel, or idea should be open to study regardless of how sordid or irreligious it might be as long as that study has educational value. In practice, many good reasons may exist for not using some materials.

Lundquist was quite open about who could come to the campus to speak. Martin Luther King was invited to speak at Bethel in 1960 when he was a very controversial figure and unpopular among many Christians because of his liberalism, and supposed Communist tendencies. He did not come because an emergency situation arose relating to student sit-ins in Atlanta.[10] Other black leaders were also invited to speak as well as a Dr. Weigle who was identified with the Revised Standard Version when that translation was viewed negatively by many conservative Christians.[11]

In defense of these invitations, Lundquist said the following:

> Because we do not agree with these men in all areas of their thought we ought not cut off listening to them in such important fields of concern for the evangelical church today any more than we would take out of our library all of the books with those authors we disagree or refuse to handle in our bookstore materials not always sympathetic

> to Bethel'/s point of view. As a matter of fact, one of the finest places for dedicated Christian young people to come in contact with men and books like these is on a campus where alert and committed evangelical teachers can help to bulwark their faith while at the same time frankly face opposing points of view. …[12]

The Protection of Academic Freedom

If academic freedom means that professors are able to teach and conduct research in the context of the established institutional framework without infringement on their beliefs or conclusions by administrators, boards, or external agents, and academic freedom is an important principle for the pursuit of truth, then how can professors be protected from punishment or harassment? The answer is that professors are protected by the process of tenure. This means that a professor, after a probationary period, usually five years, and approval by the relevant professors and administrators is given tenure, or a permanent hold on a position. With tenure, professors cannot be punished by being harassed, passed over for promotion or salary increase, or fired because of the positions they take that the president, members of the board of control, or outside agents may not like. They can be fired for breach of contract, incompetence, moral turpitude (baseness or depravity), or a financial crisis that necessitates the elimination of their position or department. The President and the administration have often defended the right of faculty to conduct their classes and advocate positions that were not contrary to the Affirmation of Faith when they were criticized and even sued by those outside of Bethel.

Tenure is sometimes viewed negatively because it has allowed incompetent people to continue to teach when they ought to be terminated. The professorate should be more aggressive in encouraging the removal of incompetent people, but it is difficult to remove colleagues or people in positions like your own. The positive value of academic freedom outweighs the negative value of faculty incompetence, so until a better means to protect academic freedom is discovered, the practice of tenure should be retained.

Academic Freedom for Students

Most of the emphasis in American higher education on academic freedom has been on the freedom of professors; nevertheless academic freedom is important for students as well. David Hoekema, former Dean at Calvin College, said, "Learning flourishes and student intellectual growth is enhanced when the classroom is protected as a place of wide ranging and unrestrained inquiry" and that "this needs to be stated and emphasized, not assumed implicitly."[13]

Hoekema offers the principle that "students' freedom in the classroom should be as extensive as consistency with the institutional mission will allow."[14] Students

should be free to support non-Christian points of view and be free to express opinions even if they don't fully agree with them. One of my heroes was a student who offered an opinion early in the class period, then after about a half hour of discussion raised er hand and said that she had changed her mind. I think that she learned something that day. Another hero is a student who would often take contrary views in class to see what would happen with them. Professors should show respect for positions that students present with which they disagree. When a test or essay requires a student to present his or her own position, that position should not be given a lower grade simply because it is not the same as the professor's. In my educational experience, I have had several professors who would give you a higher grade if you disagreed with them because they went out of their way to be fair. Students should also be free to express their views outside of the classroom in such places as dormitory discussions or on a bulletin board set aside for that purpose.

Lundquist's view was that "a whole philosophy of Christian conduct can best be developed in an atmosphere of personal freedom." In supporting this principle, he says:

> **Freedom belongs to later adolescence**. Most young people who are just emerging from the relative shelter of their homes need to think, choose and act in an atmosphere in which there is positive guidance but freedom for individual response. They must validate personally what they have been taught and have accepted as a matter of course. Serious-minded youth cannot be dealt with as automatons if they are to be prepared for later interaction with life's special issues.[15]

He takes a somewhat radical approach to student freedom when he says:

> My own hope is that this can be extended even further. I would like to see it include a full honor system for the students, final examinations taken privately whenever and wherever the student chooses, unchecked class attendance, behavior norms in the dormitory without legal regulation, and off-campus conduct in voluntary conformity to the ideals of the school. [16]

Lundquist is overly optimistic about what is possible given human fallenness and the weakness of the flesh. Students, in fact, were given a large measure of responsibility for their own conduct in the early years of the college although not as extensive as Lundquist envisions. As Bethel became larger and students were affected by the larger culture, it became necessary to state the expectations for students more clearly and ask them to affirm their intent to follow them.

This freedom, like all freedom, is not without limitation. Teachers are responsible for the conduct of classes, when there is a time to speak and when there is a time to remain silent, for example, or that comments should be germane to the topic under consideration; and students must respect this authority. Students have the right to be respected as persons and thinkers regardless of their race, gender, ethnic background, denominational affiliation, or level of understanding. This means that the demeaning of one student by another student cannot be tolerated. Obscenity and profanity are offensive and should not be tolerated, especially in the classroom. All colleges and universities have rules on what is acceptable behavior in college housing and on the campus.[17]

Conclusion

Academic freedom is not license, but a necessary means by which professors, administrators, and students can carry out their duties within the framework of the mission of a Christian liberal arts college. Without academic freedom, they can be subject to forces that would limit their ability to search for the truth and teach it. Christians should not be afraid to search for truth because truth ultimately exists in the mind and person of God.

Notes

1. Walter P. Metzger, *Academic Freedom in the Age of the University* (New York: Columbia University Press, 1955), 150–151.

2. Metzger, 164–171; "1915 Declaration of Principles on Academic Freedom and Academic Tenure," *American Association of University Professors Policy Documents and Reports*., 10th ed., (Washington: American Association of University Professors, 2006), 291-301.

3. See Del Ratzsch, *The Battle of Beginnings: Why Neither Side is Winning the Creation–Evolution Debate* (Downers, Grove, Illinois: InterVarsity Press, 1996), pp. 103–132, for a discussion of scientific theories and the role nonempirical factors play in their selection.

4"1940 Statement of Principles on Academic Freedom and Tenure with 1970 Interpretive Comments," in *Policy Documents*, 3-11. See p.4.

5. See "The Limitations Clause in the 1940 Statement of Priniciples on Academic Freedom and Tenure: Some Operating Guidelines," *Policy Documents*, 41-44.

6. "1940 Statement," 3.

7.”1940 Statement,” 3-4.

8. James R. Rest, “A Psychological Looks at the Teaching of Ethics,” *Hastings Center Report* 12(1982), 29-36.

9. Lundquist, 1961 *Annual Report*, 132-133.

10. Magnuson, Diana, and Kent Gerber, “Martin Luther King Invited to Address Bethel Convocation: Reaping the Legacy of President Carl Lundquist’s Correspondence with Dr. Martin Luther King, Jr.” *The Baptist Pietist Clarion*, Vol. 10 (June 1911), 7-11.

11. Carlson, G. William, “Arthur Whitaker: Christian Witness in Revolutionary Times” *The Baptist Pietist Clarion*, Vol, 10 (June 1911):10.

13. “President Lundquist Defends Convocation Invitation to King and Weigel.” *The Baptist Pietist Clarion*, Vol, 10 (June 1911):7

14. David Hoekema, “Building and Bridging Classroom Boundaries: What Academic Freedom Means in Lives of Students,” paper read at Exploring Boundaries: Academic Freedom at Religiously Affiliated Colleges and Universities, 2 April 2000, at Baylor University.

9. Hoekema

15. Lundquist, *1961 Annual*, 133.

16. Lundquist, *1963 Annual*, 90.

17. See “Joint Statement on Rights and Freedoms of Students,” in *Policy Documents*, 273-279

From Stanley D. Anderson, *Becoming Whole and Holy Persons: A View of Christian Liberal Arts Education at Bethel University* (St. Paul: Bethel University, 2012).

CHAPTER 8

A CHRISTIAN'S VOCATION

A Divine Calling

In our society, the word "vocation" has come to mean an occupation or career, especially one which requires a technical education. For example, vocational high schools do not prepare students for college, but for a job like drafting or welding. Historically, the term has had a much broader significance, especially within the church. The word comes from the Latin word "*vocatio,*" which means a

call or summons. So a person's vocation is his or her calling. To have a calling implies that someone has called you, and from a Christian perspective, the caller would be God.

People become followers of God or Christians when they respond to God's call, and that call is often little more than "Follow me" or "Go where I tell you to go." Abraham is a paradigm of faith in the Bible. God's calling to Abraham was simply, "Go from your country and your kindred and your father's house to the land that I will show you" (Gen. 12:1, NRSV). He was given a promise, but no blueprint about what would happen in his life and to his family. Jesus called his disciples by saying, "Follow me, and I will make you fish for people" (Mt. 4:19, NRSV). What it meant to "fish for people" was certainly very vague, and they had no inkling of what was going to happen or what they would end up doing. All Christians are called, not just Abraham and the disciples. This is explicit even in the earliest days of the church, for the Greek word for "church" is "*ecclesia*" which means the "called out ones." The question that follows is what are Christians called to be and to do. In other words, what is a Christian's vocation?

Twentieth–century Christians have often emphasized the call of God to a specific job, such as being a missionary to the aborigines in Australia, or to a specific person as a marriage partner. The theory is that if you discover the specific occupation or person that God has planned for you, then you will have a successful career and a happy marriage. A student once wrote in an essay for one of my classes: "If we live our lives in the center of God's will, He will find the right person for us to marry, so there wouldn't be all these problems of divorce." I agree that we should seek to live in the center of God's will, but a successful marriage depends on a lot of hard work, and not on just finding the right person.

The Bible certainly provides examples of individuals who were called to specific tasks. Moses was called to lead the people of Israel out of Egypt into the promised land.[1] Jeremiah was called to be a prophet to the nations.[2] Saul was called to bring Christ's name to Gentiles, kings and the people of Israel.[3] Others found their vocation in a more circuitous way. Joseph was sold as a slave by his brothers and ended up in Egypt. Joseph went to prison in a classic case of sexual harassment when his boss's wife made false accusations against him. In prison he gained contact with the pharaoh's cupbearer, who later told the pharaoh of Joseph's ability to interpret dreams when the pharaoh had some strange ones. Joseph correctly interpreted the dreams and became second in command to the pharaoh in Egypt. Joseph did not discover his vocation as a young man through a revelation from God in the middle of the night. He simply followed God and lived a morally upright life. When he was in the slave caravan on his way to Egypt or in prison, he must have thought that God had forsaken him and that somehow he had missed God's calling. Daniel offers a parallel example of a person who became a significant political leader in a rather indirect manner. A contemporary example is Dennis Hastert, a Christian and graduate of

Wheaton College, who is now Speaker of the United States House of Representatives, one of the most important positions in the American political system. After college, he was a business person and wrestling coach, and only later in life did he decide to enter politics. Most Christians discover God's calling a step at a time and only as they look backward after many years do they realize that God has directed the way.

One Vocation, Many Occupations

The calling or vocation of Christians is different from their occupations. Ben Patterson in his book, *Serving God*, says that Christians have one vocation, but many occupations.[4] The vocation of Christians is to follow God and do the work of the kingdom of God. I Peter 2:9 sums it up well: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his glorious light." The occupation of Christians is the place or situation where God has assigned them. "Occupation" literally means the "place you occupy" or the "place where you are." The key Biblical passage is I Corinthians 7:17–24 in which the key verse is verse 20 where Paul writes to his Corinthian readers, "Each person should remain in the situation he was in when God called him." It implies that people were in a situation or occupation, that God called them, and that they are to remain in that situation. The two examples of situations are circumcision or uncircumcision and slavery.

Many other types of situations could be identified. A person's situation could be a geographical location, such as Minnesota or Bangladesh. It could be a relationship, such as single or married, or a physical state such as blind or paralyzed. It could be the company where one is employed, such as 3M or Medtronic, or one's job, such as a punch press operator or a postal clerk.

Patterson says that Paul "radically relativizes all occupations and life stations in light of the Christian's vocation."[5] "What really matters," he says, "is not our occupation, but our vocation."[6] Our occupation or life stations are not canceled out by vocation, but "must become a theatre in which to pursue our Calling or vocation as God's servants."[7] The sense of worth for Christians should not be tied to their occupations or the amount of their salaries, but to their relation to the kingdom of God. We could be failures in our earthly occupations, but successes in our divine vocation. Paterson says that "*occupational dissatisfaction* should not be allowed to rob us of vocational *satisfaction*."[8]

We have some control over some our life situations. Many of us can choose whether we will go to college or not, for example. In our society, we have some latitude over whom we will marry and what kind of job we will have. In many societies, especially in the past, most individuals had little choice over these areas. Where options exist, Christians should seek God's guidance to determine those

occupations or situations where they can best fulfill the goals and live out the values of the kingdom of God. Patterson notes that a Christian's vocation is not static, but dynamic; it can lead through many different occupations and life situations. Our vocation is not something we complete by finding the right job—nurse, teacher, pastor, computer programmer. "Doing any one of these may be an act of obedience to our Calling for the present time; but it could be an act of disobedience later on."[9]

College age Christians should be less concerned about finding God's particular niche for them, because they may not be able to discover that until much later in life, and should be more concerned about the calling or vocation that God has more generally for all Christians. A task of Bethel University as a Christian university is to engage all of its members on the question of what is their vocation simply because they are Christians.

A Call to Full–time Service

A traditional view of the Roman Catholic church is that some Christians have a higher calling than others. An example of this view is offered by Eusebius, church historian and bishop of Caesarea in the fourth century. He claimed that Christ gave two ways of life to Christians, one being perfect, and the other permitted. The perfect life is a spiritual life for monks, priests and nuns who are devoted to contemplation. The permitted life is a life of action for those engaged in such activities as business, government, and raising families. Augustine and Thomas Aquinas took a similar approach, praising those engaged in the active life because it is necessary to human existence, but elevating the contemplative life as the preferred life. So in this tradition only a certain group within the church have a divine vocation, a holy calling.[10] This dualism is evidenced in the contemporary Protestant church where certain people are identified as being in "full–time Christian service," implying that all other Christians are only in "part–time Christian service." The underlying meaning is that full–time Christian service is a higher calling and that it is better to be a pastor or missionary than to be a maid or truck driver. Many pastors also talk as if the only place that you can work for God is in a local church.

The response of Protestant reformers was that all good occupations are godly vocations. Martin Luther wrote:

> The works of monks and priests, however holy and arduous they be, do not differ one whit in the sight of God from the works of the rustic laborer in the field or the woman going about her household tasks, but that all works are measured before God by faith alone.[11]

In another place, Luther said "that God and the angels smile when a man changed a diaper."[12] One William Perkins wrote that "The action of a shepherd in keeping

sheep, performed as I have said in his kind, is as good a work before God as is the action of a judge giving sentence, or of a magistrate in ruling, or a minister in preaching."[13] If God calls us to be a pastor or missionary, then we should respond to that calling, but we should not assume that all Christians are called to be pastors or missionaries, or that being a pastor or missionary is a higher occupation than being a cosmetologist or hockey coach.

One of the problems with the idea of full–time Christian service is that it suggests that most Christians are engaged in part–time Christian service. This would mean that most of their lives in their homes, on their jobs and within their neighborhoods is not Christian service, but apart from the kingdom of God. It also bifurcates life into the sacred and secular. But if God is truly to be the Lord of our lives as well as the Lord of creation, then nothing we do is apart from service to God. No area of life can be separated out as not being of concern to God. No Christian is properly in part–time service or a "weekend warrior."

In Romans 12:1, Paul supports this idea in light of God's great work of redemption by saying that we should offer our "bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship." A sacrifice is an act of significant dedication; for the animal on the altar, it was total dedication. Paul does not limit being a living sacrifice to only one part of life. Eugene Peterson paraphrases the verse in this way: "Take your everyday, ordinary life—your sleeping, eating, going to work, and walking–around life and place it before God as an offering."[14] The ordinary, everyday lives of Christians are to be given as an offering to God just as much as their lives in a local church.

Two other New Testament passages are relevant. In I Corinthians 12:12–31, Paul likens the church to a body and says that all of the parts of the body and, therefore, all of the roles of individuals within the church, are indispensable. Some may seem to be deserving of greater honor, but, in fact, all are essential to the body. The church does not function with a two–tier employment system of full–time and part–time service. The second passage is Ephesians 4:11–16 which says that Christ gave gifts to the church in the form of people who have the roles of prophets, evangelists, pastors and teachers. Do these have the responsibility to do the work of the church? No! Their job is to prepare all of God's people for the work of ministry. Every member of the church is a minister, whether they are paid by the church or not.

I do not mean to diminish the importance of those who are employed by churches, Christian colleges and universities, and parachurch organizations. They have important functions within the kingdom of God. Those who are called to serve God in these places should respond to God's call. I do not want to offer an excuse to those who choose other occupations when God has called and gifted them to work as

pastors and missionaries. Rather I want to show that all Christians have a holy vocation for all of their lives and activities.

Os Guinness identifies the dualism of contemplation and action, or of the religious and the secular, as the "Catholic distortion." He identifies the "Protestant distortion" as the view that developed making vocation equivalent to work. In time, the value of work became not what is done in response to God's calling, but what needs doing as determined by the roles and duties in society. If the meaning for one's life is to be found in one's work or service, then the more work one does, the greater the personal meaning. But much of modern work has little meaning. It is just what must be done in order to provide for the material existence of self and family. Meaning must thus be found in one's leisure time outside of work, so leisure time must be extended and the time for work must be contracted as much as possible.[15] Some Christians (older ones, no doubt), who are influenced by the "Protestant distortion" have trouble with the idea that they can serve God with leisure activity. But what becomes of a Christian's vocation in all of this? What is God calling Christians to do?

A Journey

If Jesus' call to prospective Christians is to follow him, then He is calling individuals to participate in a journey. One of the earliest ways that Christians were described according to Acts 9:2 and 24:22 is as belonging to "the way." Paul often uses the analogy of a walk to describe the Christian life.[16] An image that is often used to portray persons on such a journey is that of wayfarers or pilgrims, people without a home traveling to reach a permanent home. The situation of Abraham, the hero of faith, is described this way in Hebrews 11:9–11:

> By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city that has foundations, whose architect and builder is God.

A similar picture of heroes of faith is presented in Hebrews 11:13–16:

> They confessed that they were strangers and foreigners on the earth, for people who speak this way make it clear that they are seeking a homeland. If they had been thinking of the land they had left behind, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them.

The idea of being a pilgrim was especially appealing to Swedish Baptists of a century ago. A commonly used hymnal was *Songs for the Pilgrim,* and a favorite hymn was "I Am a Pilgrim." They were a cultural minority with little economic and social status, but they could sing of their relationship to a heavenly father and look forward to a heavenly home.

An education at Bethel University could be viewed as a stage in a Christian's journey in response to the calling of God. Alister McGrath, a prominent English evangelical theologian who has written a helpful book on the Christian life as a journey, states that "Traveling does more than lead us to the goal of our journeying. A journey is itself a process that enables us to grow and develop as we press on to our goal."[17] He goes on to say that "Learning about ourselves and responding to what we find is an important aspect of Christian discipleship."[18] An important function of a college experience is to discover who we are and what we can do. The journey is not made alone. Other pilgrims, such as teachers, counselors, roommates and classmates travel with us and help us to understand our strengths and weaknesses and the talents God has given us.

McGrath points out that "the best preparations are made once the journey is under way."[19] I am glad that he said that because I am a person who usually plans some part of a trip after I have started on it. At times, he said, we must take a break and assess the situation. Because we have a better idea of what the trip will be like, we can determine the provisions we will need and how we should prepare ourselves for the next stage of the journey. We will need to secure a map to tell us which road to take and where the road is dangerous. The time in college could provide this kind of break, which allows for reassessing, planning, and equipping for the next stage of the journey.

We cannot depend on others such as parents to carry us as my five–year–old granddaughter sometimes did when we went for a walk. The faith needed for the journey must become our own. McGrath says that "Spirituality is all about the way in which we encounter and experience God and the transformation of our consciousness and our lives as a result of that encounter and experience. Spirituality is about the *internalization of our faith*."[20] This is not to say that we travel alone. The call of God is a call to participate in a community, the church. Within the church, people complement each other with what they can contribute. Some may need to carry heavier loads than others because they are stronger, while others are more discerning about how to deal with obstacles along the way. Some provide encouragement that can raise the spirits of those who become discouraged and want to drop out.

The journey will not be easy. It can mean illness, suffering and deprivation. It is more like a marathon than a leisurely walk in the woods. Jesus said that those who follow him must take up a cross. This is quite different from the American dream for

the twenty–first century that promises wealth, prosperity and happiness to those who are smart enough to master technology and invest wisely in the stock market. Some of the people who can give us support for the journey are those who have traveled before and written about the journey. McGrath calls these people, like C. S. Lewis and Dietrich Bonhoeffer, hitchhikers who travel with us for a stretch of the road. The writer of Hebrews suggests that the heroes of faith who have finished their journeys are a great cloud of witnesses in the stands cheering us on to victory.[21]

The Kingdom of God

The Bible presents the kingdom of God as the vision and context for the calling of His people. The kingdom of God was the central theme in Jesus' preaching and teaching, according to the Synoptic Gospels. His calling to his followers in the Sermon on the Mount is to "strive first for the kingdom of God and his righteousness, and all of these [needed material things] will be given to you as well" (Mt. 7:33, NRSV). The kingdom of God is the reign or rule of God that includes the material as well as spiritual aspects of life. An analysis of the first lines of the Lord's Prayer points out this meaning quite well. In Hebrew poetry, two lines with different words are often used with the same meaning, so if "your kingdom come" and "your will be done on earth as it is in heaven" are equivalent, then the kingdom of God is that place where his will is done on earth as it is done in heaven. We as human beings participate in the kingdom of God as we do the will of God on this earth.

The kingdom of God is not just a matter of individual piety. The term "kingdom of God" is not used in the Old Testament, but the idea of God as king or ruler is widely developed, particularly by the prophets with reference to the future. They described a time of judgment which would be followed by a new age of universal peace and harmony under the sovereign rule of God. A coming Messiah will be the key person in bringing the kingdom of peace and justice to the earth. Isaiah 2:4 states "He shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." The most well–known passage that describes this Messiah is Isaiah 9:6–7:

> For a child has been born for us, a son given to us;
> authority rests upon his shoulders; and he is named
> Wonderful Counselor, Mighty God, Everlasting Father,
> Prince of Peace.
> His authority shall grow continually, and there shall be
> endless peace for the throne of David and his kingdom.
> He will establish and uphold it with justice and with
> righteousness from this time onward and forevermore.

God's rule will be over all the nations, not only over Israel, and will include nature as well as humanity. Isaiah 9:6 says that "The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them."

This vision of a coming kingdom under God's rule served to give hope to the people of Israel in times of insignificance, conquest and exile, and can give hope to us as well.

John the Baptist in the New Testament came preaching the kingdom of God, but his emphasis was on a judgment that would befall the Jews and Gentiles unless they repented and changed their ways of treating other people. To be physical descendents of Abraham was not enough to enter the kingdom of God. His message was, "Repent, for the kingdom of heaven has come near" (Matthew 3:2, NRSV). He also announced that a more powerful person would come to baptize people "with the Holy Spirit and fire" (Matthew 3:11, NRSV).

Jesus' message concerning the kingdom of God was primarily eschatological, that is, about the future. But the Gospels also indicate that the kingdom was being brought into being through the ministry and works of Jesus Christ. Jesus also identified himself as the Messiah who was promised by the Old Testament prophets. At the beginning of his ministry he went to the synagogue in his home town of Nazareth, read a Messianic passage from Isaiah and then said, "Today, this scripture has been fulfilled in your hearing" (Luke 4:21, NRSV).

A division is made in the New Testament between "this age" of sin and evil and the "age to come," the latter being used interchangeably with the "kingdom of God." With the coming of Jesus "the powers of the 'age to come' had invaded the 'present age' and were now at work within it."[22] This meant that God's reign was more fully present than was previously the case. George Ladd says, "In the mission of Jesus, God has entered into history in his kingly power to defeat the powers of evil and to bring to people a foretaste of the eschatological kingdom while they still live in the old age."[23] Within "this age," our current period of time, a titanic war is going on between God and the forces of evil that dwarfs the conflict in *Star Wars*. The scene of the battle is human history, where the fate of human beings and the outcome of the future is being determined. The ultimate enemies are not human, however, but as Paul says, "Our struggle is not against enemies in blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places."[24]

The hope for God's people rests on the victory of Jesus Christ over Satan through his death and resurrection. The ultimate victory is assured, but we live in an age when we must continue to fight against the forces of evil. An analogy is what

happened toward the end of World War II in Europe. On D–Day in May of 1944, the Allies landed successfully in Normandy on the northern coast of France and began moving toward the conquest of German territory. Given their successful entry into France and their superiority of forces and equipment, it was inevitable that Nazi Germany would be defeated, but the final victory would not be won until May, 1945. In the winter of 1944–45, the Germans threw everything they had at the Allies in what is known as the Battle of the Bulge and had some success gaining territory, and killing and capturing thousands of Allied troops, but they were ultimately defeated. In "this age" Satan is throwing everything he has into his "Battle of the Bulge" to defeat the forces of the kingdom of God. The battle is real and Satan's forces are significant, but the victory for God's people is assured.

This then is the holy vocation, the calling for every Christian as part of the church to advance the cause of the kingdom of God in its war with the powers of evil. Different persons will have different roles, but they are unified in their ultimate goal, their values and their subservience to the King of kings. The church is not the kingdom of God, but consists of those who have been called by God and submit to his rule. It is brought into being by the saving work of Jesus Christ and does the work of the kingdom in this age. It is an eschatological community in that it awaits the full consummation of God's rule in the age to come. The Lord's Supper images for the church its foundation on the work of Christ in the past, its dependence on Christ in the present, and its hope for the future when Christ again will drink the fruit of the vine "anew in the kingdom of God."[25]

Characteristics of the Kingdom

The most succinct description of the kingdom of God is found in Romans 14:17, where Paul says, "For the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit." The most dominant characteristic of the kingdom of God in the Bible is peace, the English translation of "*shalom*" in Hebrew and "*eirene*" in Greek. I have often thought that *shalom* is the most beautiful word in human language, both because of the way it sounds and what it means. In contemporary usage, "peace" usually means the cessation of war or the absence of strife, but "shalom" means much more. It is a rich concept that is not easy to define, being related to the ideas of fulfillment, completion, salvation, healthiness, soundness, maturity, well being, harmony and wholeness, and is used in different ways in different contexts.

The concept can be used to describe the inner life of a person who is psychologically, emotionally and spiritually sound and whole. It can also be used to describe the relationships between individuals such as in a family or community where everyone is safe and prospers and is made more mature. Nations can be described as being at peace with each other not only when they are not at war, but

when they work together for their mutual benefit. Human beings could also be described as being at peace with nature (Isaiah. 27:1–5) and the creatures of the earth. God is the source of true peace (Isaiah. 26:12; Ezekiel 37:26); peace is a gift from Christ (John 14:27); and a fruit of the Spirit (Romans 8:5–6; Galatians 5:22). The ultimate peace exists in the reconciliation of sinful human beings and of creation with God (Ephesians 2:11–17). Indeed, peace with God is the basis for individual and social peace.

Closely connected with the idea of peace, particularly in the Old Testament, is righteousness or justice. The main Hebrew word which is used for righteousness in the Old Testament is "*sedeq*" which is also translated as "justice." Without justice, true peace will not exist, and when justice is completely present, peace will be the result. The idea of justice in the Old Testament is somewhat different from the contemporary idea. Americans tend to think of justice first of all in the context of crime and punishment; justice is served when a criminal is convicted or an innocent person is acquitted. Secondly, they think of justice when individuals get the benefits they deserve because of the work they have done or because similar people have received certain benefits. The basic Old Testament idea is a *proper response to the requirements of a relationship*, whether that be with God or human beings.[26] God made a covenant with Israel and their requirement was to follow the laws that he had given and maintain a relationship of trust with him. God is described as righteous because he was faithful to fulfill the covenant relationship he had with Israel. Each human had many relationships through which he or she could practice righteousness. These relationships were often determined by one's role, such as parent, king, priest or judge. The prayer for the king in Psalm 73 was that God would give him justice and that he would judge the people with righteousness and the poor with justice. The righteous person in Israel is one who preserves the peace or shalom of the community by meeting the requirements for communal living. This includes caring for the orphan, the widow and the alien, three groups of disenfranchised people who are often cited as needing special attention and care. An important purpose of the law was to set forth statutes which promoted justice within communal living by setting forth proper procedures for impartial court decisions, criminal punishment, business transactions, use of property and animals and treatment of the poor. The emphasis in the Old Testament is not on individual rights, but on the well being of the community.

Old Testament prophets such as Isaiah, Micah and Amos condemn the people of Israel for their unjust behavior and state that God rejects their worship when they act unjustly. Amos 5:21–24 says on behalf of God:

> I hate, I despise your festivals and I take no delight in your
> solemn assemblies.
> Even though you offer me your burnt offerings and grain

> offerings I will not accept them; and the offerings of
> well–being of your fatted animals I will not look upon.
> Take away from me the noise of your songs; I will not listen
> to the melody of your harps.
> But let justice roll down like waters, and righteousness like
> an ever–flowing stream.[27]

Micah 6:8 asserts that God's first desire is not sacrifice, even of one's firstborn son, "But to do justice, and to love kindness, and to walk humbly with your God."

A third characteristic of the kingdom of God, according to Paul in Romans 14:17, in addition to peace and justice, is joy. It is an inward emotion that expresses itself outwardly in response to God and His work in creation and salvation. Christian joy is to be distinguished from physical pleasure that is sought in contemporary society. Its source is the Holy Spirit, not in having the most toys (as a bumper sticker suggests) or participating in many sexual encounters. It results not from fortuitous events like winning a state championship, but from a quiet confidence that God is in control of history and will be victorious over the forces of evil. The New Testament can thus speak of joy that can be found in suffering as we relate ourselves to Christ's suffering.[28] Joy will characterize the future kingdom when peace and righteousness will be complete. As we live in this age in the kingdom of God, we can experience that joy in spite of external events and circumstances.

The nature of the kingdom of God is not limited to peace, justice and joy, but these are typical and significant characteristics. Ultimately the kingdom of God in the age to come will embody the divine characteristics in a perfect society. The calling of Christians is to live out the characteristics of the coming age in this age, where we are to be God's agents of peace, justice, love and joy. Our task is not to bring in the kingdom with our activity; only God can initiate that. We should not be discouraged when we do not see much fruit from our labor, because God calls us to be faithful and not necessarily successful.

Aliens in Exile

Christians in this age have a two–fold vocation. They operate within the kingdom of God where their allegiance is to God and their mission is to live out the character of the coming kingdom in the current situation. they also must operate within human social institutions in this age. One way to describe the situation for Christians is as resident aliens or persons in exile. They are residents within this world where they work, play, eat, marry, raise children and engage in cultural activity, but they are only aliens here because their ultimate allegiance is to another social realm, the kingdom of God. Paul uses this type of analogy when he says in Philippians 3:20 that "our citizenship is in heaven." Philippi, the city to which Paul

was writing, was a Roman colony, a fragment of Rome away from Rome. The colonists were for the most part Roman soldiers who had served their time of twenty-one years and been rewarded with Roman citizenship. William Barclay says that in such colonies, "Roman dress was worn; Roman magistrates governed them; the Latin tongue was spoken; Roman justice was administered; Roman morals were observed. Even in the ends of the earth these colonies remained unshakably and unalterably Roman."[29] Paul is telling the Philippian Christians that they were colonizers on earth, but citizens in heaven whose allegiance and manner of life belongs to the kingdom of God.

Another way to picture this is as aliens living in exile. In the late sixth century before Christ, a significant number of the people of Judah including the king, his mother, his court and other important people of the realm were deported to Babylon and the palace, private homes, and walls of Jerusalem destroyed. The Jews questioned their faith in a God who had allowed them to be removed from their Holy homeland that had been promised to their father, Abraham, and permitted the temple and the holy city to be destroyed. Given their situation, three options were open to them. First, they could simply respond with despair, withdraw from society and live out a private faith as best they could. Second, they could assimilate themselves into a Babylonian society which was in many ways more prosperous and advanced than their society back in Judah. Actually, life in Babylon was not all that bad and to try to retain one's Jewishness was demanding and dangerous. The children who had grown up in Babylon might see little point in the hassle of continuing to be Jewish. In fact the northern tribes of Israel were taken into captivity by the Assyrians in 722 B.C. E. and were assimilated with other people so that their existence as a distinct group did not endure. Third, they could resist assimilation into the alien culture, and make every effort to retain their cultural identity by maintaining the Hebrew language, customs, morality, religious practices and faith. This would be difficult because they lacked the center of their worship, the temple, and their holy land. In order for this approach to be successful, they could not hope to return to the past, for that home and society was gone forever. They must look ahead to a new society initiated by God. The traditions of the past had to be remembered for the sake of their cultural identity, but their hope could only rest on faith in God's future.

A key issue was the degree to which they should establish themselves in the land of their exile, become part of the established order and seek the welfare of their captors. Jeremiah responds to these questions in a letter to the exiles in Babylon:

> Build houses and live in them; plant gardens and eat what they produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the

> welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare.[30]

The argument is made that people in exile need to seek the welfare of their alien environment because it is their environment too. This includes the common, ordinary things of life like removing the trash, trading goods and getting water. They can best maintain and propagate their faith within the security of an established political and social order. Paul, in a similar vein, writes that we should pray "for kings and those in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity."[31] An outstanding example of a person who became part of the alien political order, yet retained his Jewish identity and values was Daniel. In a different sort of way, Esther used her position as queen to preserve her people.

I Peter 2:11–12 takes this idea of being an exile and applies it to the way that Christians should live their lives in this evil age.

> Beloved, I urge you as aliens and exiles to abstain from the desires of the flesh that wage war against the soul. Conduct yourselves honorably among the Gentiles, so that though they malign you as evildoers, they may see your honorable deeds and glorify God when he comes to judge.

In I Peter 2:9 the church is identified with Israel as God's people and given the task of being a corporate witness of God in the world. It states: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light."

The parallels between the exiled Jews and contemporary Christians should be evident. Both are removed from their true homeland and live as aliens and exiles in a foreign culture. They can respond with despair to the immorality of their time. The more serious threat is that they will assimilate themselves into the larger culture with its materialistic and hedonistic values. The proper response is to recognize that the American society (or any earthbound society) is an alien society for Christians and that they are living in exile. A Christian's true vocation is to serve the sovereign God and live out the standards and values of the kingdom of God, looking with hope for the time when God's kingdom will come, and His will be done on earth as it is in heaven. At the same time, they should seek their own welfare and the welfare of other people by being participants in social institutions. Most importantly, we should seek to bring people into the kingdom of God through salvation in Jesus Christ.

Christians in Society

A significant question for Christians since the time of Pentecost is how can they serve God as their ruler and still be members of sinful human society responding to the demands of established authorities such as government which are evil as well as good. A philosophy on the relation of the kingdom of God to the culture of this age is needed not only for individuals, but for Christian institutions such as a Christian university. Bethel seeks approval from accrediting agencies such as the North Central Association which represents the educational philosophy of the larger culture. So Bethel University must serve the demands of the kingdom of God, yet conduct its program in a way that is acceptable to this agency of the secular culture. Further, for the most part, Bethel educates its students to be agents within the institutions of the larger culture, such as schools, businesses, social agencies, and laboratories. To do this, the educational programs must be in sympathy with the goals and procedures of these institutions even though some of their values may be different from those of the kingdom of God.

Bethel University and the Baptist General Conference have operated within the larger domain of an American evangelicalism which is an outgrowth of an earlier Protestant fundamentalism. This movement was characterized by a withdrawal from the larger culture after its failure to retain control of the mainline Protestant denominations such as the Methodists, Presbyterians and Baptists. The liberal theology that came to dominate the denominations focused on a social gospel that aimed to re–structure society. In response, the fundamentalists emphasized an individualistic gospel that aimed to save souls from doom in a world that was soon to end. The educational institutions of fundamentalism were primarily Bible institutes where the English Bible was taught to people who planned to be pastors, church workers and missionaries. Two characteristics of the evangelicalism that arose after World War II in response to fundamentalism were first a concern to be more involved in culture and respond to social problems and second to take a broader approach to higher education.

Bethel College was a forerunner within evangelicalism in the area of social concern. Beginning in the 1950's, Bethel had a strong program in sociology under the leadership of David Moberg when other schools such as Wheaton College had little to offer. His most significant work was probably *The Church as a Social Institution*, first published in 1962. In *Inasmuch: Christian Social Responsibility,* published in 1965, he develops a Christian philosophy of social concern. In *The Great Reversal* he argued that the church had historically been a leader in social welfare and reform, but that in the early twentieth century, a great reversal had occurred when conservative Christians withdrew from social involvement. A more historical argument along the same line is made by Norris Magnuson of Bethel Seminary in his book, *Salvation and the Slums*, where he traces the involvement of evangelicals in social ministry in the slums from 1865 to 1920. What was true of individuals was also true for the College as a whole. In early statements about its future, leaders

within the college planned for the development of majors such as nursing which would have the greatest social impact. Carl Lundquist also stated many times that a goal of Bethel was to prepare a task force for the penetration of the structures of society.

Two Contrasting Views

In a seminal book, *Christ and Culture*, H. Richard Niebuhr lays out five types of ways that Christian groups have developed to respond to their culture and society. Two of the types are especially relevant for the people who have been and are associated with Bethel University. Niebuhr identifies the first type as the "Christ Against Culture" view and its followers as radical Christians. They view the existing culture or parts of it as being a major source of evil, and have withdrawn from it physically, or at least socially, to initiate some type of counter–culture movement. The best Christian example are the Anabaptists (Mennonites, Amish, Church of the Brethren) who arose in the counter–Reformation and were persecuted and forced into a world–wide trek from their native Germany to Russia, Canada, South America, and the United States because of their counter–cultural theology and refusal to use violence and become members of a state military force. The Swedish Baptists were not Anabaptists, but like them, they became a counter–cultural movement because of their rejection of the state church monolith that put them outside of the dominant culture. Many of them emigrated to the United States for religious as well as economic reasons. Swedish Baptists never became a major political force either in Sweden or the United States; nevertheless, they took a prophetic stance on political issues such as the freedom of worship, soul sovereignty, and the separation of church and state. This stance is clearly stated in article 10 on religious liberty of the Affirmation of Faith of the Baptist General Conference:

> We believe that every human being has direct relations with God, and is responsible to God alone in all matters of faith; that each church is independent and must be free from interference by any ecclesiastical or political authority; that therefore Church and State must be kept separate as having different functions, each fulfilling its duties free from dictation or patronage.

The first dean of Bethel College, C. Emanuel Carlson, resigned in 1954 to take the position as executive director of the Baptist Joint Commission on Public Affairs which works as a lobbying group in support of principles like those stated in article 10. It is important that we as Christians not neglect this prophetic emphasis as we live out our lives as exiles in an alien culture.

Few Conference Baptists or members of the Bethel community view themselves as being part of a counter–cultural movement today. Through their hard

work and moral living, they have been successful economically and socially within the American culture, so they are in a position to effect changes within social institutions. A second position within Niebuhr's typology, that of Christ the Transformer of Culture, becomes relevant because it is more concerned with a Christian impact upon society. This is a view espoused by Christians within Reformed and Calvinist traditions which I have found quite useful. I have made my own adaptation of it for my time and setting, so what is presented here is an interpretation or maybe a misinterpretation of the historic position. This view is developed in the explication of four themes: creation, fall, redemption, and renewal or kingdom of God.

The theme of creation begins with the notion that God created the world out of nothing and it is totally dependent on him. All that God created is good including nature; it has value and we should value it. This provides a basis for an environmental ethic. Human beings are created in the image of God and are given responsibility for its creatures. This responsibility is a cultural mandate for humans to develop creation through science, art, and culture and makes necessary a broadly based education. Human beings are created as social beings, to exist in community with each other. Social institutions such as marriage, family, business and education are thus part of the good created order and worthy of human participation.

In the fall, human beings rebelled against God's good order and became His enemies. They lost their rightful sense of self–esteem as creatures in God's image and became proud as they sought to find purpose and meaning in other ways. Social institutions and relationships became disordered as rightful dominion became wrongful domination through the abuse of power in human institutions. The relation between human beings and the environment was affected so that humans misused its resources for their own selfish ends. All of creation has been affected; Paul says that "creation was subjected to futility" and "has been groaning in labor pains until now" (Romans 8:20,22, NRSV). Augustine, an early proponent of many of the ideas within the Christ the Transformer view, describes the effect of the fall as a perversion of the created order of good, but even though all of creation is distorted, the underlying good order from creation remains.

Jesus Christ came to reverse the perversion and disorder brought about by sin; not only to reconcile individual human beings to God, but to redeem all of creation. His purpose is to save, to heal, to make whole and to bring shalom not only to individuals but to social institutions such as the family, government, schools, social agencies criminal justice systems. This redemption will be only partly realized in this age, but will be fully realized in the age to come. Christians have the responsibility to be agents of redemption within social institutions. They should not only minister to the needs of individuals who are affected by the injustices of society, but they should also seek to change the unjust social structures. For example, Christians should not

only donate to food shelves for the poor, but should work to change individual behavior and social policy which causes people to be poor. Even though they are aliens in exile, they have a moral responsibility for the world in which they live.

The kingdom of God, which has already been discussed, is the model of a fully redeemed society. It serves as a model for what ought to be done as we work within contemporary institutions. It also provides hope for the future and keeps us working when our efforts seem to have little effect. Christian social ministries, such as World Vision, have persisted decade after decade in their relief work, even though the problems are greater now than when they started forty years ago.

Spheres of Responsibility

As members of the kingdom of God living as aliens in exiles they have a God–given responsibility for societies and individuals living on earth. The cultural mandate of Genesis 1:26–30 still holds for them today. The first sphere of responsibility is marriage and the family. God created human beings to mature within families. A function of marriage, according to the wedding ceremony of the Christian Reformed Church, is to further the kingdom of God. Even if a person is not married, he or she is still part of a family and is responsible to it. To raise a family in an evil world demonstrates faith in the kingdom of God that will ultimately be victorious.

A second sphere of responsibility is the church, the agency through which God carries on the work of the kingdom. The church is first of all the invisible company of the redeemed in the world, past, present and future. Secondly, the church is a visible group of believers who associate together in a particular time and place. The function of the church is to promote the works of the kingdom. Christians must remember that their ultimate allegiance is to the kingdom of God, not to a particular group of like–minded Christians who sometimes fail to see that their work is only part of the great work of God. Christians will undoubtedly benefit from participation in a church; nevertheless, we should become part of a church primarily because it is part of our vocation. To paraphrase the words of John F. Kennedy, we should ask not what the church can do for us, but what we can do for the church.

Another sphere of responsibility is productive work. It is easy to think of work as a result of the fall, but God gave Adam and Eve work to do in the garden and God himself is a worker who worked to create the heavens and earth in seven days, then rested. So both work and rest are part of God's responsibility for human beings in the fifth commandment. After the fall of Adam and Eve, much of work become meaningless and a drudgery. As Christians they must redeem their work by seeing that it can be an act of spiritual worship, according to Romans 12:1, when they present their bodies and all that they do as a living sacrifice to God. They must see that their employer is really God and not any human being. This is the main point of Ephesians 6:5 where Paul says that slaves are to obey their masters not just when

they are watched "in order to please them, but as slaves of Christ, doing the will of God from the heart."

Government is also a sphere of human responsibility because it is needed for human welfare.[32] Christians are in dispute in the degree to which they should support government when it is engaged in war and violence. It is also much easier for American Christians to support their government and participate in it than those living under a totalitarian regime, such as Nazi Germany. It is a mistake to identify Christianity with the position of any political party, though Christians should certainly participate in political parties and in government. The question of the relation of Christians to their government is not one that I can answer here, but one that deserves discussion in a Christian liberal arts college.

A final area of responsibility that I will mention is what are known as "voluntary associations," organizations that exist between government and the family that have historically been very important for the social structure of the United States. They include neighborhood watch clubs, garden clubs; 4–H clubs, bowling, baseball and softball leagues, and investment clubs. They function to create community and improve life within the larger community. Churches have certainly operated to serve these purposes as voluntary associations. If it is the responsibility of Christians to promote the welfare and values of their nation of exile, then participation in these voluntary associations is an important part of it.

Conclusion

A significant part of what Bethel University enables its graduates to do is to be effective within the social structures of its alien society, and that is as it should be because it takes a great deal of skill and understanding to operate effectively within a complex technological society. Even the evil-infected world of exile is under the sovereignty of God and serves His purposes. Christians should not end up in cultural ghettoes because they are not sufficiently educated to operate within the larger society. At the same time, Christians have a calling to serve the kingdom of God with its standards and values, which are in many ways different from those of the American culture. It would be easy for Christians to be assimilated into the larger culture and lose their distinctiveness as Christians. They must live in two spheres, the kingdom of God and earthly society. How to do this is a recurring and perplexing problem that does not have a single or simple answer. What Bethel University must be about in the twenty-first century is to grapple with that problem and seek meaningful solutions, but for individual community members on their journeys of faith and for the educational institution which also must live in two worlds.

Notes

1. Exodus 3:1–4:17.

2. Jeremiah 1:4–10.

3. Acts 9:15

4. Ben Patterson, *Serving God: The Grand Essentials of Work and Worship*, rev. ed. (Downers Grove, Illinois: InterVarsity Press, 1994), 53.

5. Patterson, 56.

6. Patterson, 56.

7. Patterson, 57.

8. Patterson, 61.

9. Patterson, 64.

10. Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of Your Life* (Nashville: Word Publishing, 1998), 32–33.

11. Quoted in Guinness, 34.

12. Guinness, 34.

13. Guinness, 35.

14. Eugene H. Peterson, *The Message: The New Testament in Contemporary English* (Colorado Springs: NavPress, 1993), 328.

15. Guinness, 39–42.

16. See Romans 6:4; 8:4; II Corinthians 5:7; Galatians 5:16; 5:25; Ephesians 2:10; 5:2; 5:8; 5:15; I John 2:6.

17. Alister McGrath, *The Journey: A Pilgrim in the Lands of the Spirit* (New York: Doubleday, 200), 8.

18. McGrath, 9.

19. McGrath, 11.

20. McGrath, 10.

21. Hebrews 12:1–2.

22. *The Interpreter's Dictionary of the Bible*, "kingdom of God," by O. E. Evans.

23. *New International Standard Bible Encyclopedia*, s. v. "Kingdom of God," by George Ladd.

24. Ephesians 6:12, NRSV.

25. Mark 14:25, NRSV.

26. For this view of justice, see *The Interpreter's Dictionary of the Bible*, s. v. "Righteousness in the OT," by E. R. Achtemier.

27. See also Isaiah 1:10–31; Amos 5:6–20; 6:1–8; Micah 6.

28. See Matthew 5:11–12; Philippians 2:17–18; Colossians 1:24; Hebrews 12:2; I Peter 1:7–8; 4:12–13.

29. William Barclay, *The Letters to the Philippians, Colossians and Thessalonians*, 2nd ed. (Edinburgh: The Saint Andrew Press, 1960), 86.

30. Jeremiah 29:5–7.

31. I Timothy 2:2, NRSV.

32. See Romans 13:1–6.

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