

Theme: **Shaping the organisational ethos: change, innovation and transformation**

'Melanchthon just may be an important root that twenty-first century educators can build upon' (Sorenson 2010, p.11).



1. Passport

Philipp Melanchthon, original name Philipp Schwartzerd, (born February 15, 1497, Bretten, Palatinate [Germany] — died April 19, 1560, probably Wittenberg, Saxony).

2. Narrative element

Johannes Reuchlin zit in de lente van 1518 in zijn stille huis vol kostbare boeken in het zuid-Duitse Stuttgart met spanning te wachten op een koerier uit de stad Wittenberg, de residentie van de keurvorst van Saksen, hemelsbreed zo'n vierhonderd kilometer noordelijker gelegen. In the spring of 1518 Johannes Reuchlin was sitting in his quiet house full of valuable books in Stuttgart, a city in southern Germany, anxiously waiting for a messenger from the city of Wittenberg, the residence of the Elector of Saxony, about four hundred kilometres to the north as the crow flies. Naast Erasmus is Reuchlin een van de meest op de voorgrond tredende leiders van de humanistische beweging. Next to Erasmus Reuchlin was one of the most prominent emerging leaders of the humanist movement. He was recognised as an authority on Greek and Hebrew, being also an author of a pioneering Hebrew grammar.

The reason for his tension was the question whether his second cousin, Philip Schwarzerd, whom he had nominated as professor in Greek would actually be appointed at the recently founded university of Wittenberg.

Philipp was still young, just twenty, but exceptionally gifted. In the difficult years after his father's death in 1508 Johannes had taken care of him and stimulated his intellectual formation. When he attended the Latin school and began developing into an accomplished humanist, he not only made him a gift of a Greek grammar, but also supplied him with a Greek scholarly name: Melanchthon (black earth). After his Bachelor's degree at the university of Heidelberg, he obtained his Master's in 1514 as a boy of seventeen at the top of his class at the university of Tübingen after which almost as a matter-of-course there followed an appointment as lecturer.

On 24 July 1518 the answer came: he had actually been appointed. Philipp gladly accepted it and in the end would teach almost continuously for more than forty years in Wittenberg, the heart of the Reformation. He regarded himself as a true Erasmian. That is what he really was and he would always remain a humanist. He hoped to be able to live a peaceful life there, completely dedicated to science. Apart from being an enthusiastic person, he also was ambitious. His view of science was clear. He had a definite plan in mind: reforming education and science at this young university in a

humanist spirit. On 29 August, four days after his arrival in Wittenberg, he gave his inaugural speech in a college hall filled to capacity with Maarten Luther also in the audience: *On correcting the studies of youth* '. Theologically and scientifically he associated himself with the ideas of Erasmus which meant amongst other things that he wanted to learn to understand the Scriptures accurately without the baggage of human commentaries and the tradition of the church (scholasticism). He envisaged for himself a life devoted to his work as a humanist scholar while also being an inspired lecturer with 'paternal affection for all my students' and 'deeply concerned about everything that affects their welfare' (Manschreck, 1958, p.152).

More than a year before, towards the end of April 1518, he had met Luther personally, an acquaintance that would in the end mean a decisive change in course to him. Philip was in the great university hall of the faculty of arts at the university of Tübingen – where he was still working at the time – when a *disputatio* was held in which Luther spoke impressively on the fundamental idea of his theology: *de theologia crucis*. This is where Melanchthon's 'Hinwendung zur reformatatorischen Theologie' took place, not only intellectually and scientifically, but in particular also deep-down, from his heart, a reversal that was deepened during the first years of his stay in Wittenberg: in the preface to the edition of his study on the *Epistle to the Romans* from 1520/21 he gives a peep into his heart when writing 'Oh ungeheure Wohltat! So Christus zu erkennen, dass er Dir die Last abnimmt, wenn Du durch das Gesetz und das Schuldbewusstsein gedrückt wird und sie auf seine Schulter lädt Glücklich diejenigen die es erreicht haben Christus so zu erkennen' (Greschat, 2010, p. 35).

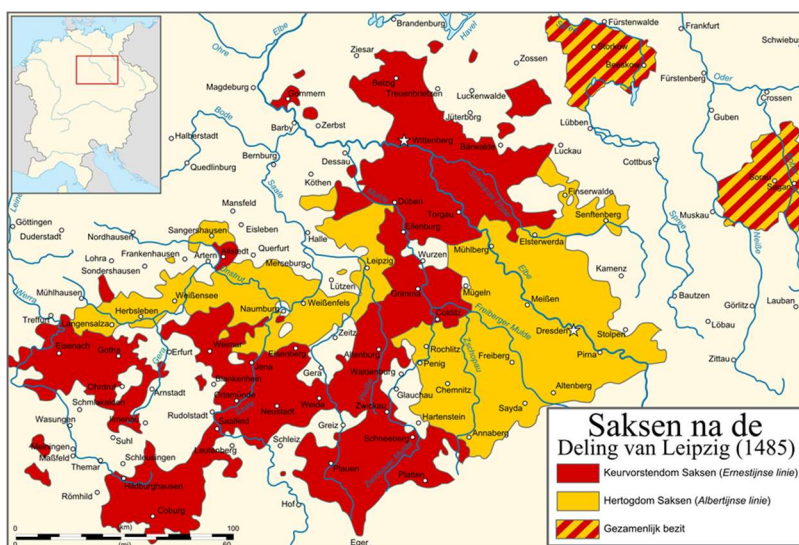
This inner acceptance of the Reformational theology forms the foundation of virtually all activities he developed later on in his life. In the first instance this applies to his work as a professor at the university of Wittenberg but also to the pains he took for reforming education. The direction Melanchthon chose for his life is a consequence of inner convictions but just as much of his awareness of the historical context in which he felt seriously involved.

3. Historical context.

Saxony and the Reformation

Wittenberg, Melanchthon's workplace for almost his whole life, lay in one of the many small states in the German Empire: Saxony that as a consequence of a dynastic conflict had been divided since 1485 into a duchy Saxony and an electorate Saxony under which Wittenberg also fell.

In 1517 when Luther as a professor at the university that had been founded fifteen years earlier by the Elector Frederick (III) the Wise (ob. 1525) fired the first shot for the Reformation, he had his support. Luther's critique of the avaricious popedom as well as the emperor's overwhelming lust for power, appealed to Frederick III and caused him to support Maarten Luther in words and deeds. His successor, his younger brother Johan the Steadfast (ob. 1532), openly supported the Reformation by facilitating the advancement of the Lutheran church in his territory by means of financial assistance from the state. Luther's writings soon won his heart, and he followed the development of the reformatory movement with ever increasing interest. It was he who, in the absence of the elector, omitted to publish the bull directed against Luther. In his letters to his brother he warmly recommended Luther and admonished the cautious elector to adopt more decidedly the reformer's cause and to influence other princes in the same direction. His influence decided Frederick to protect Luther in the Wartburg. During the printing of his New Testament, Luther sent John the single sheets, and thenceforth he



read the Bible daily. When he became sole ruler, after the death of his brother in 1525, he announced to the clergy that in future the pure word of God should be preached without human addition, and that all useless ceremonies should be abolished. John soon became the leader of the Evangelical party in Germany. As such he appeared at the Diet of Speyer in 1526, where it was decided that a general or national council should be convened for the settlement of the church question, and that in the meantime "every State shall so live, rule, and believe as it may hope and trust to answer before God and his imperial Majesty." This resolution of 1526 was a great help to the cause of Protestantism. The exercise of territorial sovereignty according to the maxim that "the ruler of the territory is the ruler of religion within its bounds" (*cuius regio, eius religio*), dates from this point, as well as the establishment of separate state churches in the German states of the Holy Roman Empire. Every Protestant prince hereafter claimed and exercised the so-called *jus reformandi religionem* and decided the church question according to his own faith and that of the majority of his subjects. The princes of the territories and the magistrates of the cities consulted the theologians and preachers, and thus Johan the Steadfast turned to Luther and Melanchthon to reorganise both church and education in Saxony.

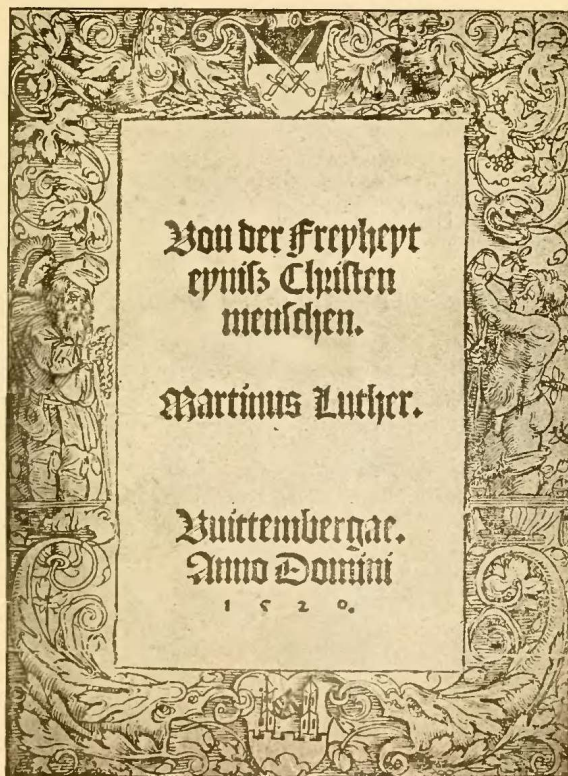
The dimension of the 'Wende' (reversal) that took place among other places in Saxony, can be compared to the fall of the communist regimes in Eastern Europe towards the end of the nineties in the previous century in the sense that the ideological turning point implied a social rearrangement in a context where old structures actually no longer functioned but had not been replaced either.

Melanchthon's importance lies in particular in that, together with Luther, he not only pointed the direction but also made a practical contribution to building a new structure.

The fact that education was a priority for Melanchthon also was a result of the fact that going ahead with the Reformation developed parallel with the dismantlement of the Roman Catholic church that was in charge of education in Saxony just as in the other parts of the empire. Education was mainly the business of the church. This meant that by these acts not only did proper education deteriorate but the means to pay for that education was lost to a great extent. The question was how to organise

good education that would in future guarantee the demand for lecturers, ministers and societal order in this context.

The realisation of the necessity for (Christian-humanist) education for an enduring social order, became all the more clear to Melanchthon in the twenties when protest arose among the farmers, inspired by a radical interpretation of reformational ideas. Luther's tract *On the (spiritual) freedom of a Christian (1520)* was interpreted as a call for *social* freedom. Consequently, the protest of 1525 grew into a massive farmers' revolt in 1525. This acquired a violent character by the influence of radical Anabaptists like Thomas Munster who believed that the end of the world was imminent and that it was the task of the true believers to aid God in ushering in a new era of history. According to Melanchthon good evangelical/Christian education would help to correct the morals of the people. Ministers who were theologically well trained could fulfil an important task in this (Kooiman, 1963, p.85).



Title page of the book 'Von der Freiheit eines Christenmenschen', 1520.

In addition, the 'affaire Andreas Karlstadt' (1486-1541) played an important role in the growing awareness of the necessity of good education. Karlstadt was a prominent representative of an evangelical school within the reformation who found that theological training and scholarship was unnecessary – God speaks directly. In collaboration with the radical Anabaptist Thomas Munster he organised an iconoclasm in Wittenberg. Karlstadt was a close associate of Martin Luther and one of the earliest Protestant Reformers. While Luther was hiding at Wartburg Castle, Karlstadt worked toward a radical reform in Wittenberg. The contact with some spiritualists who had taken refuge in Wittenberg convinced Melanchthon of the value of humanist preliminary training and the necessity of scientific study, and in particular of language and literature (Latin, Greek and Hebrew) for the advancement of the Reformation (Kooiman, 1963, p.50).

The historical circumstances within which Melanchthon was making his way convinced him that without training neither church nor state would be able to thrive. This not only applied to the scientific formation of theologians, but also to primary and secondary education: these are the *seminaria* of the church. This implies that it also is the duty of the government to facilitate such education (financially). Therefore, Melanchthon is rather the 'perceptor ecclesiae' than the 'preceptor Germaniae' (Stempel, 1979, p. 61-175) and in the final instance the motive for all his pedagogic work was basically theological (Hartfelder, 1889, p.401-416).

Questions

1. The historical context had a huge influence on the development of Melanchthon's ideas on education. Name the various aspects of this influence. Perhaps at this stage of your acquaintance with Melanchthon you can already think about the relationship between your own – also historically determined! – context with regard to education(al needs).

4. Practical 'praeceptor' with principles: Melanchthon as a young organiser of education: his *schola privata* as an illustrating example.

[Theme: founder of a school]

Melanchthon's appointment as professor necessitated his move to Wittenberg. After his marriage to Katharina Krapp on 25 November 1520 Melanchthon moved into quite humble lodgings in Collegienstraße. In 1536 he moved into the still extant Melanchthon House which was built specifically for Melanchthon in order to retain him for the university as a renowned professor.

Shortly after moving into his house in Collegienstrasse, Melanchthon began – in addition to his wide-ranging obligations as professor, and soon also his active involvement in the unrest caused by the Reformation – a school in his house, a *schola privata*. Due to the strain this put on him he was compelled after about ten years to end this teaching of young pupils in his home. The founding of this home school, the way in which he organised it and the subject matter he developed for the pupils, are an early illustration of the fact that Melanchthon, apart from being a scholar, was also someone who particularly wanted to apply these pedagogic ideals in practice. Here an educational concept took form at a micro level which later on was applied at macro level in Melanchthon's direct involvement in the establishment of various schools and the compilation of a guide for the church and school visitations in Saxony: *Unterricht der visitatoren an die pfarrherrn in kurfürstenthum zu Sachsen* (Speelman, 2011, p. 351-391; Borgendoff 1958). In this he introduced a completely new teaching syllabus on an evangelical and biblical-humanist foundation.

Does this *schola privata* offer opportunities to get further insight into Melanchthon's 'organisational ethos' at a conceptual and practical level? Guiding questions for a perspective on Melanchthon and in which we can see ourselves are therefore: what is good Christian education, what is its importance, how does one organise it linked to the questions and problems of our times, which contents are essential and which (teaching) material would be needed for it?



It could be that personal circumstances played a role in the founding of his private school. It could be a welcome addition to his income as a beginning professor, and it could also help to solve the problem of accommodation for the students. The latter seems unlikely since the pupils who received home schooling from Melancthon were not yet university students. On the contrary, they were being prepared to start their study in a while with a good chance of being successful. The latter was not seen by Melancthon as an object in itself. To him the greater concern was for science, theology and the church – that talented young people would be trained so that later on they would 'in Kirche, Schule und weltlichem Regiment tätig sein zu können' (Stupperich, 1965, p. 43). Moreover, as a thoroughly devoted person who regarded everything in his life in direct relationship with God, Melancthon regarded it as his duty and vocation to pass on this fundamental attitude of faith to his pupils.

So here we see that Melancthon combined two fundamental principles that are typical of the aim and legitimisation of all Christian education: passing on the faith and equipping students to fulfil their Christian vocation of being serviceable in

advancing the cause of both church and society. The way this calling is fulfilled is determined by the historical context. And in Melanchthon's case the fulfilment also stood in connection with both the religious and the scientific reforms in which he felt deeply involved, the Reformation and humanism. Thus the framework of his educational ideas and ideals shows similarity to that of Erasmus and is characterised by the concepts 'pietas' and 'eruditio'.



Melanchthons study

The 'home school' was also established with a view to guiding both the study and the lifestyle of the young people in the right direction. In the first instance in this way to give them a better preparation for university study by offering an enrichment of the regular school curriculum. His school had the character of a kind of commune in which the pupils were made to take part of the responsibility for the routine -- pupils themselves elected a *rex domus*, a head of the house, and at the same time he introduced rules to promote the competition (*aemulatio*) among the pupils since the pupil with the best marks was given the honour of being the president at table when they had their common midday meal. It was characteristic of Melanchthon that he made personal efforts and also sacrifices for a pedagogic ideal – in his personal life he also lived close to the boys.

Melanchthon's speech/writing *Pietas et eruditio* (1522/23) also dates from this period of *schola domestica* – this is the heart of everything: the purpose towards which the whole of life should be geared, comprises godliness and education that particularly implies character forming, or in Melanchthon's own words: these are the two words on which the aim of life should be focused (Stempel, 1979, p. 51). This point of departure was given concrete form in the text books that he wrote for the pupils of his home school in the same year: a catechetical explanation of Exodus 20, i.e. on the Ten Commandments [*In caput Exodi XX Scholia*] and the *Enchiridion elementorum puerilium* that could be translated as 'Basic text book for children' (Stempel, 1979, p. 54-61). The *Enchiridion* became the first religious school book of evangelical Christians. It can also be regarded as an introduction to the final aim of all teaching and education: without study of the classical languages (*sine litteris*) one cannot accomplish 'godliness' (*pietas*), therefore with great care and vigilance attention had to be given to teaching the (original) languages. *Pietas* to Melanchthon meant '*immer auf Christus bezogen*' (Stempel, 1979, p. 58). In this Melanchthon regarded as fundamental the blessing of the children from Mark ten: education (knowledge of the Bible) brings about the link between the children and Christ.

How does Melanchthon create this link in this textbook? Which links does he incorporate in it? The chosen texts intend laying a foundation on which faith can be built: Our Father, Ave Maria [Luke 1:28-42], the Apostolicum, Psalm 66 (Vulgate, in SV 67) a prayer that all nations will know God and praise Him, the Ten Commandments, The Sermon on the Mount (Matt. 6 and 7), Psalm 127 [=128 SV] on blessings in the family and Romans 12 in which the devotion to God and love for one another take central position and John 13 in which it is related that Christ washed the feet of his disciples. The conclusion consists of a number of different prayers for the day: from rising in the morning up to and including going to bed, written in Latin distichs, poems consisting of two lines (Hartfelder, 1889, p. 419-424).

Melanchthon's intention becomes evident directly in the prologue to the *Enchiridion* in his exegesis of the words of Christ when He said they had to let the children come to Him (Mark 10:14, Matthew 19:13-15, Luke 18:15-17). These words are both the

final justification and the purpose of education: since God caused the *doctrina pietatis* to be written down by reliable witnesses *pietas* cannot be reached without the Scriptures (*sine litteris*). Study is the way to Christ – and then follows an encouragement to the pupils – ‘for the life into which they have just entered will not be blessed unless they follow the example of Christ, for he who rejects the *litteras* with which the apostles have drawn Him as an example to us, rejects the example of Christ (*Christi exemplum*)’. Thus to Melanchthon education in the final instance is to learn to read the Scriptures and access to the Scriptures is access to Christ.

Education serves religious formation, the heart of which is the (example of) Christ. At the same time this explains the selection of the parts of Scripture that were taken up in the booklet. For in these, everyday life in following the teaching of Christ takes a central place, the Sermon on the Mount, in Romans 12 the bond between members of the body of Christ, the encouragement to love one another that is put into practical terms in this part and John 13 where the washing of the feet is a sign of the humility and the serving figure of Christ and the commandment of love (Hage, 2011, p. 81-84).

It is remarkable that in this book besides these biblical texts, classical texts also have a place, like *The proverbs of the Seven Wise Men (Dicta Sapientium)*, a collection of aphoristic wisdom from ancient times. This illustrates that classical texts were also given a relevant place in the teaching. Melanchthon wrote a Greek grammar for his pupils, read Greek with them, therefore heathen authors like Homer and Herodotus and let his pupils bring on stage comedies and tragedies (edited by him), as for instance *Hecuba* by Euripides in which the leading character in the aftermath of the Trojan war takes vengeance on the violent death of her son Polydorus. In this way they made progress not only in mastering the language of science but also in practising its oral presentation in public (Hartfelder, 1889, p.491-495, Stempel 1979, p. 41-42). In the *schola privata* lay the foundation for the structure that Melanchthon elaborated further in his instruction for school visitation or the school programmes he developed.

Questions:

This paragraph looks at the issue of what good Christian education is from Melanchthon's perspective, what its importance is, how one should organise it with regard to the contemporary questions and problems, what the essential contents should be and which (teaching) material would be needed for it. The way Melanchthon handled these problems in connection with the establishment of his *schola privata* and the contents of the curriculum he drew up, provides an insight into his 'organisational ethos'.

2. a. Try and elaborate on this concept with reference to the part on the 'schola privata'.

2. b. organisation is always preceded by an aim or ideal – what was Melanchthon's aim? In which respect do you concur with him? How would you give form to this ideal by means of the contents? (Mention a number of definite points.)

2. c. education here is essentially religious education and education in faith. The composition of the *Enchiridion* comprises 'Musterstücke Wittenberger Theologie': What do you regard as the core of this booklet, what are the theological thoughts behind it?

Life history

Philipp Melanchthon, the son of Georg Schwartzerd and Barbara Reuter, was born in Bretten, Germany, on 15th February 1497. Melanchthon inherited from his parents a deep sense of piety that never left him. After the death of his father in 1508 his great-uncle, Johannes Reuchlin, who was a famed Hebraist and humanist, took over responsibility for his education. His first tutor instilled in him a lifelong love of Latin and Classical literature and had his name changed from Schwartzerd to its Greek equivalent, Melanchthon. Melanchthon was a talented student and at the age of twelve, he entered the University of Heidelberg. He obtained the baccalaureate in 1511, but his application for the master's degree in 1512 was rejected because of his youth. He therefore went to the University of Tübingen, where his thirst for knowledge led him into jurisprudence, mathematics and medicine.

On the recommendation of his great-uncle Reuchlin he became professor of Greek at the University of Wittenberg in 1518. Only four days after his arrival, he addressed the university on "The Improvement of Studies," boldly setting forth a humanistic program and calling for a return to Classical and Christian sources in order to regenerate theology and rejuvenate society.

Luther, the founder of the Protestant Reformation, and Melanchthon responded to each other enthusiastically, and their deep friendship developed. Melanchthon committed himself wholeheartedly to the new Evangelical cause, initiated the previous year when Luther circulated his Ninety-five Theses.

As a friend of Luther and Defensor of the Reformation Melanchthon published, at Luther's urging, in 1521 the *Loci communes rerum theologicarum* ("Theological Commonplaces"), the first systematic treatment of Reformational thought. Drawing on scripture, Melanchthon argued that sin is more than an external act; it reaches beyond reason into human will and emotions so that the individual human cannot simply resolve to do good works and earn merit before God. Original sin is a native propensity, an inordinate self-concern tainting all man's actions. But God's grace consoles man with forgiveness, and man's works, though imperfect, are a response in joy and gratitude for divine benevolence."

In the same year, during Luther's stay on the Wartburg, Melanchthon was the leader of the Reformational cause at Wittenberg. During this period, he had to deal with a radical wing within the reformational movement under the leadership of Andreas Karlstad. After the Diet of Worms (January–May 1521), and while Luther was hiding at Wartburg Castle, Karlstadt worked toward a radical reform in Wittenberg. On Christmas Day 1521, he performed the first reformed communion service and in collaboration with the Wittenberg city council authorised the removal of imagery from the churches. Besides he developed in a spiritualistic direction, which considered the inspiration of the Holy Spirit more significant than the Word. When the movement radicalised even further, Luther betook himself from the Wartburg to Wittenberg to calm down the situation and assist Melanchthon who lacked the necessary boldness. However, it did convince Melanchthon that (see higher up)

theological study and education in which the Scriptures were explained in the right, scientific way were indispensable.

Melanchthon's cooperation with Luther and his siding with the Reformation had the result that he – in spite of his preference for his scientific and pedagogic work – became more and more involved in the political-religious conflicts and the social unrest which accompanied the advance of the Reformation.

Peasants' War 1524-25.

Inspired by changes brought by the Reformation, peasants in western and southern Germany invoked divine law to demand agrarian rights and freedom from oppression by nobles and landlords. As the uprising spread, some peasant groups organised armies. The revolt was supported by Huldrych Zwingli and Thomas Müntzer. Müntzer was a follower of Luther and argued that his reformist ideas should be applied to economics and politics as well as religion and began promoting a new egalitarian society. On the basis of texts from Revelation and prophets from the Old Testament (Isaiah 34, 63) he proclaimed the Kingdom of God which would soon be realised violently. Its condemnation by Martin Luther contributed to its defeat, principally by the army of the Swabian League. Some 100,000 peasants were killed. Reprisals and increased restrictions discouraged further attempts to improve the peasants' plight. Melanchthon's position was clear: [see Kooiman, p. 80-81]

Diet of Speyer in 1526,

As we have said earlier, here an important resolution was adopted on the preliminary freedom of religion until a convention would pass a definite ruling, and each state or city would be allowed to organise the religion according to their own convictions. Melanchthon was present at this Diet. Consequently Melanchthon was chosen as one of the 28 commissioners to visit Saxony and regulate the constitution of the churches. In 1528 this resulted in the publication of *Unterricht der Visitatoren* ("Instructions for Visitors"), a set of instructions for the commissioners. In addition to a statement of Evangelical doctrine, it contained an outline of education for the elementary grades, which was enacted into law in Saxony to establish the first public school system. Melanchthon's educational plan was widely copied throughout

Germany, and at least 56 cities asked his advice in founding schools. Through his lectures and textbooks, and the teachers he trained, Melanchthon exercised great influence in Protestant Germany. He helped found the universities of Königsberg, Jena, and Marburg and reformed those of Greifswald, Wittenberg, Cologne, Tübingen, Leipzig, Heidelberg, Rostock, and Frankfurt an der Oder. His efforts earned him the title "Preceptor of Germany."

Due to the dissatisfaction of the church and the emperor with the outcome of the diet in 1526, three years later a diet was once more convened at Speyer in order to revoke the resolutions. Melanchthon accompanied the elector Johan the Steadfast but his entreaty for reconciliation arguing that dissension in the church could never be solved by means of violence, was ignored. In spite of protest all reforms were forbidden until another forthcoming council.

Melanchthon's involvement in the progress of the Reformation even in the period after the important Diet in Speyer regularly caused him to appear on numerous political or religious platforms where efforts were made to reach a solution. Very often he had to interrupt his scientific work and leave Wittenberg. These trips concerned both the cooperation between the different Reformational schools among which there were diverging views (for instance with regard to the Holy Communion) and the efforts to explain the theological differences with Rome, to get recognition for the existing critique of the church as well as investigating to what extent reconciliation really was a possibility.

So for instance, to name but one example, he was present at a religious discussion in Marburg in October 1529, an initiative launched by the landgrave of Hessen, in which besides Melanchthon, also took part Luther, Zwingli, Oecolampadius and Bucer for the purpose of strengthening the ties within the Reformational movement. In 1536 he did succeed in bringing the factions nearer to one another. Thanks to Melanchthon they reached an agreement: Wittenberger Concordia (1536). Melanchthon's pursuit of contact and reconciliation went hand in hand with the willingness for reaching theological compromises and measured phrasing. This tolerance brought him fierce critique from his own Lutheran supporters.

Simultaneously for a long time Melanchthon clung to his ideal of getting closer to Rome. To mention one example, in 1530 when Charles V convened a Diet at Augsburg hoping to reach one Christian truth by listening to all opinions, Melanchthon went to a lot of trouble to draw up a confession of faith (de *Confessio Augustana*) in a moderate vein because he wanted to avail himself of this opportunity for reconciliation.

In the end even Melanchthon became convinced that reconciliation was not possible. The opposing opinions only became more marked and led to political-military alliances (Protestant rulers/states were united in the Schmalkald Alliance (1530)). This alliance suffered a shattering defeat in 1547, and the elector John Frederick of Saxony taken prisoner. The alliance was disbanded. Thereafter Charles V tried to enforce the Roman Catholic faith over his whole empire and after strenuous efforts in the end gave it up. Afterwards Lutheranism was given official recognition at the Religious Peace of Augsburg in 1555.

This last period of his life was hard for Melanchthon. When Luther died in 1546, he was called to be the leader of the Reformational movement, a task that was too difficult for him, partly because he was a different and less vigorous figure than L. Moreover, not everybody was willing to accept his theological leadership partly because he was too willing to make concessions in the hope of restoring the unity of the church. The exacting presence at the frontline created loneliness. After a short illness he died in his home on 19 April 1560 at the age of 63.

It seems as if this outline of Melanchthon's life has diverted us from the pedagogic perspective that takes central position. This is only partly so, since some aspects of his conduct and motives emerge that are also relevant to the theme 'organisational ethos' in a pedagogic or educational framework.

Melanchthon's life of hard work was focused on science but this to him was merely a means to an ethical and religious end. To him the ancient classics were in the first place the sources of a purer knowledge, but they were also the best means of educating the youth both by their beauty of form and by their ethical content. Formation, both from basic education up to and including scientific education was religious formation serving the church and society originating from the firm

conviction that Luther's theology was biblical and therefore had to be followed. He was dedicated to the Reformation with all his heart. Its defence and development as the principle that supported church, education and society he set before himself and his personal ambitions and preferences. It moved him to venture on domains that did not suit him, such as the political-ecclesiastical, and with tenacity to take up the role of leader of the reformation in Germany, knowing that it was not his strong point.

As a reformer, Melanchthon was characterised by moderation, conscientiousness, caution, and love of peace; building bridges is characteristic of all his activities. But these qualities were sometimes said to be only lack of decision, consistency, and courage. However, his actions are shown stemming not from anxiety for his own safety, but from regard for the welfare of the community and for the quiet development of the Church. Melanchthon was not said to lack personal courage, but rather he was said to be less of an aggressive than of a passive nature.

Melanchthon's many-sidedness, caution, reservation and calmness, as well as his temperance and love of peace, had a share in the success of the movement of the Reformation. Melanchthon bore all accusations and calumnies with admirable patience, dignity, and self-control.

He was never in perfectly sound health and managed to perform as much work as he did only by reason of the extraordinary regularity of his habits and his great temperance. He set no great value on money and possessions. His noble soul showed itself also in his friendship for many of his contemporaries; "there is nothing sweeter nor lovelier than mutual intercourse with friends," he used to say. His humility and modesty had their root in his personal piety. He laid great stress upon prayer, daily meditation on the Word, and attendance of public service.

Questions

3. Melanchthon's significance for the course the reformation took and the development of Christian-reformational education is unmistakable. One of the factors that contributed to this was the fact that he was a 'bridge builder'.

a. which 'bridges' did he build; which relations did he wish to bring about? Name some actual instances. Seen from an educational perspective: which relations would you like to bring about in your context?

b. 'Building bridges' successfully in an organisational or social context should be combined with certain character traits or the fruits of a well-founded conviction of faith. What were these in the case of Melanchthon?

6. Source texts: On correcting the studies of youth (1518) , In praise of the new school (1526)^{1 2} en The Instructions (1528)

1. Four days after his arrival in Wittenberg Melanchthon delivered his inaugural address as professor of Greek. The faculty had not been unanimous in appointing him, and there was some apprehension about what this unprepossessing youth of twenty-one would bring to his job. In this lecture he demonstrated what he was bringing, and in his references to his homeland he declares whence he was bringing it as well. His new colleagues, and especially Luther, were well pleased with his appointment.

The lecture is written in a very dense Latin style that is difficult to read and would surely have been impossible for part of his audience to understand. It has never been translated in its entirety (Keen, 1988, p. 47-57; Schmidt, 1989, p. 29-43). Melanchthon was still a somewhat unskilled public speaker and may have been trying to impress; later on his lectures became delightfully clear.

The lecture was printed almost immediately by Johann Rhau-Grunenberg, who was the first printer of Greek and Hebrew in Wittenberg as well as Luther's first printer;

What is¹ Keen, p. 59-63

² Keen, p. 59-63

and in January 1519 it was printed by Johann Froben in Basel. It was reprinted in 1537 by Robert Estienne in Paris.

'My devotion to sound studies and the aims of my office urged me on, making me want to see that sound learning and the Muses' rebirth be commended to you in the strongest terms possible. ... I want you to share that common cause with me; for it is your industry, planning and work that are bringing literature out of decay and squalor, in the hope that it may be received everywhere in its natural splendour. ... For I know that many are definitely antagonized by the new program, if not actually scared away. ...

I believe that it was about eight hundred years ago that the world was set into commotion and Italy devastated just as Roman literature was destroyed along with Rome herself. And then we left Greek learning behind, and everywhere bad things began to be taught as if they were good ... and were the ancients held in contempt. For in this age, when all of Greek philosophy and the Latin literature of the fathers (*patres*) were available, no distinguished man came forth, and it was not possible for a single philosopher (i.e. humanist) to be of any use to humane studies; and concern for sacred things as well slowly died.

But I restrain my spirit, lest my excessive liberty offend any of you good people. You young men think that there is this one thing for me to do, namely, to make an effort at reviving literature. I congratulate you young men in your good luck now to be educated in the best things under the goodness of that wisest prince of ours, Frederick, duke of Saxony: you draw at the very wellsprings of the arts from the leading authorities. Greek literature is to be joined to Latin, that you may read philosophers, theologians, historians, orators, poets, to pursue, wherever you turn, the real things and not the shadow of things. For I am clearly persuaded of the view, as one who likes things that are distinguished, that the mind must previously be exercised prudently and sufficiently by the human disciplines (for such I call philosophy) in order to excel, whether it be in sacred things or the marketplace. Select the best things from the best sources, both those things that pertain to knowledge of nature and also to the forming of manners. Greek learning is especially

necessary for this, for it embraces the universal knowledge of nature, so that you may speak fittingly and fluently about morals. Especially strong are Aristotle's *Moralia* and Plato's *Laws*, the poets; and those who are safe and also the best, who can be read for the instruction of the spirit.

In this matter history is absolutely necessary, for even if I tried, I could certainly not find anything in the whole world of learning that would be more worthy of praise. This is what tells what is beautiful, bad, useful, useless. No aspect of life, either public or private, can do without it. It is to this that the administration of urban and domestic affairs is indebted.

In what truly pertains to the sacred, consider particularly how it refers to the spirit. For if, as a class of studies, the sacred things are the most powerful for the mind, work and care are necessary. For the odour of the ointments of the Lord is far sweeter than the aromas of the human disciplines: with the spirit as leader, and the cult of our arts as ally, we may approach the holy. And so, while theology is partly Hebrew and partly Greek, still we drink of it from Latin banks, and the eternal languages are to be learned. There the splendour and propriety of words shower forth and lays themselves out, as if in a midday rest, as the true and genuine sense of literature ... When we next examine a text, let us follow the sequence of events. For now, they have made so many frigid glosses, concordances, discordances, and still other hindrances to talent. And when we apply our minds to the sources, let us begin to understand Christ, who made his clear mandate to us, and we shall pour forth blessed nectar of divine wisdom. This is the fruit of heavenly wisdom. Let us therefore cultivate it as purely as possible and not change it by our own wily devices. This is indeed why I say that the church is destitute in its use of literature, that the true and proper piety is everywhere changed into human traditions.

It remains then, gentlemen, that you hear that, no matter what the situation--and what is beautiful may be difficult--industry conquers difficulty, and yet I hope that pursuing the good will be less strain than pursuing the bad. We have in hand Homer and we have Paul's letter to Titus. Here you can see how much a sense of appropriate language contributes to understanding the mysteries of sacred

things: and also, what difference there is between learned and unlearned interpreters of Greek...

Therefore, take up sound studies, and bear in mind what the poet said: Well begun is half done. I seem to be quiet in certain respects on the reflowering of Germany. What an immense thing this is to hope for. Just find a type of work that is not only useful to you but one that can be handed down to future generations. And, distinguished listeners, in this I defer and devote myself personally to you, worthy gentlemen of the Academy of the Saxon prince; it is for you that my youth will be consecrated to good letters, burdened as little as possible with bad subjects, and finally commended diligently to your faith, taught and preserved benignly and responsibly. I have spoken'.

Questions

4. a. What does Melanchthon's renovation of the (university) curriculum comprise? What is the apex of this?

4. b. Imagine that you find yourself in a similar situation as Melanchthon did in 1518: if you were motivated to plan Christian education in your context as it is now, on the basis of your experience of learning and teaching, what would you like to incorporate as the most important transformation in the curriculum?

In praise of the new school (1526).

The Diet of Speyer offered more room for further development of the principles of the reformation in the church and education. After Luther had made the first start by calling on the government to establish Christian schools and support them (1524) Melanchthon made a fundamental contribution to this. Not only did he revise the curricula of the universities, as in Wittenberg, he also founded schools in many cities and trained hundreds of lecturers. At the time of his death there hardly was a city in Germany that did not have a professor or master working there who had had him as their teacher. The school at Neurenberg is an illustrating case. In 1524 the city offered Melanchthon the mastership of a new school, which he declined; but the

following year, he organised the school and hired its staff. Camerarius, a former student of his still in his mid-twenties, became the headmaster. The Nuremberg school served as the model for most, if not all, schools founded in Germany in that century. At the opening of the school Melanchthon delivered an oration, in which he proclaims a new program that illustrates his organisational ethos (Keen, 1988, p. 59-64, Stemple, 1979, 79-86, Hartfelder, 1889, 501-506).

An Oration by Philip Melanchthon in praise of the new school, given in Nuremberg in the circle and full Senate of the most learned men.

Blessing and happiness to you and your children, and to the whole state! You have perceived the power and uses of literature and [decided] to preserve it and save it from destruction, especially at a time when people seem always to be probing what is properly divine wisdom alone. For what is it that brings greater usefulness to the whole human race, except literature? For no skill, for no craft, indeed not even for the very fruits of the earth--which many think are the source of life--is there such a need as for literature and its study. For without laws and justice, and without religion, the multitude of mankind could neither conduct a state nor congregate, nor be able to be governed, and the human race would wander as beasts if we lost the source from which good laws were created, good conduct and humanity born, and through which religion is propagated to endure even to our own time.

Without this education there could be no good men, no admiration of virtue, no knowledge of what is honest, no harmonious agreements concerning honest duties, no sense at all of humanity. Finally, there were no correct views of religion or of God's will for mortals. There are more and others in that class of barbarian leading a Cyclopean life. And it is necessary for these races to degenerate in their barbaric ways, unless they have been incited and formed by literature for virtue, humanity, and piety. You have done this eminently and wisely when you brought into your city honest disciplines, nurtured by all virtues, which you are eager to guard and preserve: a far cry from the rule of brute force.

Furthermore, in these hard times, your Council deserves to be praised first of all, since there is the danger of a literary calamity that would be fatal to the state. And if you continue to excite men's zeal for learning, this will be the most honourable city

in our own country and abroad. When youth are brought up properly by your authority, it will be a defence for the country: for no bulwark or city walls are stronger than citizens endowed with learning, prudence, and the other virtues. ...And I certainly feel that there are no weapons as great as prudence, moderation, and piety with which to defend oneself. And then this gift of yours can apply to the rest of Germany, which here--may God favour its beginning--seems to be about to direct itself to the cultivation and teaching of youth, to make them suitable for the first time for ruling the state.

Since many are envious when things are done well, I do not doubt it that you will be judged unfairly. But it is the task of a strong man to condemn the envy of correct deeds, and perhaps you have to struggle with other difficulties which might seem to hinder your plans for founding the School, but you will master them if you realize that God is leading your way. But unless you preserve literature, religion and good laws cannot endure: God will further demand that you teach your children virtue and religion [virtus et religio]. It is not only unfaithful to our ancestors, but clearly touches humanity's bestial mind, not to assume the duty of teaching children in the most appropriate manner. This is the difference that nature makes between man and beast, that beasts ignore the care of offspring when they grow; nature imposes on man that he nourishes those born of him not only in earliest infancy, but more importantly, that their ways conform to honesty as they grow up.

Wherefore, in the well constituted state, the first task for schools is to teach youth for they are the seedbed for the city. For if someone feels that he can be prepared without training in real virtue, he will fail miserably; nor is anyone sufficiently fit to govern republics without a knowledge of that literature in which is contained all thought on the ruling of cities.

I pray to Christ to take favour on the beginning of this very serious venture and grant fortune to your counsels and the studies of the students. I have spoken'.

Question

5.a In the text Melanchthon states that 'there is such a need for literature and its study'. What is the origin of this necessity, this need?

5.b Does contemporary education, as you have experienced it, meet this need? Do you here see possibilities or opportunities for reform?

The instructions for visitation (1528).

The combining of religious and intellectual reform found its expression in several works by Melancthon, but is most succinctly expressed in the *Instructions for the Visitors of Parish Pastors in Electoral Saxony* (1528). It comprises two parts: a summary of the doctrine of the reformed faith as it should be taught in the churches, and a summary of rules for reformed schools. After receiving approval from the faculty at Wittenberg University, the Instructions were sent to all churches in the region, in the hopes that it would effect some unity in church and school. The second part is useful for our present purposes, as it contains detailed advice concerning curricula and levels of instruction at the elementary schools (Borgendoff, 1958, p. 269-320, Speelman, 2011, p. 351-391).

Schools (Chapter 18)

The preachers are to exhort the people to send their children to school so that persons are educated for competent service both in church and state. For some suppose it is sufficient if the preacher can read German, but this is a dangerous delusion. For whoever would teach another must have long practice and special ability which are achieved only after long study from youth on. As St. Paul says in I Tim. 3 [:2]: A bishop must be capable to instruct and to teach others. Thereby he shows that preachers must be better qualified than laymen. He praises Timothy in I Tim. 4 [:6] because he has been instructed from his youth, nourished on the words of the faith and of good doctrine. For it is not an insignificant art to teach others clearly and correctly, and it is not within the power of such folk as have no learning.

Able people of this kind are needed not only in the churches, but God also desires them in secular government.

Because it is God's will, then, parents should send their children to school, and prepare them for the Lord God so that he may use them for the service of others.

Hitherto one has run off to school for the stomach's sake, and for the most part learned how to secure a prebend where he has concerned himself with income from holding sinful masses. Why do we not do God the honour of learning on account of his commandment? For undoubtedly, he would also provide food for the stomach. For he speaks in Matt. 6 [:33] thus: "Seek first the kingdom of God and all these things shall be yours as well." In the law of Moses God provided the Levites with the tithe. The gospel does not command us to give tithes to the priests but does command us to provide for their needs. So, Christ himself commanded in Matt. 10 [:10] and in Luke 10 [:7]: Every day labourer is worthy of his hire and of his food. Therefore, even if the world despises the commandment of God and does not give the priests their due, God will still not forget those priests who teach the truth and will provide for them as he has promised. How richly other professions are rewarded by God's will can be seen daily. In Eccles. 38 [:2] we read: "From the Highest cometh healing, and he shall receive honour of the king."

At present many faults exist in the schools. We have set up the following syllabus of study so that the youth may be rightly instructed.

In the first place the schoolmasters are to be concerned about teaching the children Latin only, not German or Greek or Hebrew as some have done hitherto and troubled the poor children with so many languages. This is not only useless but even injurious. It is evident that these teachers undertake so many languages not because they are thinking of their value to the children but of their own reputation.

Secondly, they are also not to burden the children with a great many books (books?) but avoid multiplicity in every way possible.

Thirdly, it is necessary to divide the children into groups.

The First Division

The first division consists of children who are beginning to read. Here this order should be followed. They shall first learn to read the primer in which are found the alphabet, the Lord's Prayer, the Creed, and other prayers. When they have learned this, they shall be given Donatus and Cato, to read Donatus and to expound Cato. The schoolmaster is to expound one or two verses at a time, and the children are to

repeat these at a later time, so that they thereby build up a vocabulary of Latin words and get a supply of words for speaking. They shall practice this until they can read well. We would consider it not unfruitful if the weaker children who do not have especially quick minds, went through Cato and Donatus not only once but also a second time.

The children are to be taught to write and be obliged to show their lessons daily to the schoolmaster. In order that they may learn a greater number of Latin words, the children may be assigned a few words for memorisation each evening, as wise teachers formerly have done in the schools. These children shall also be taught music and shall sing with the others, as we hope by God's help to show later.

The Second Division

The second division consists of those children who can read and should now learn grammar. With these we should proceed in the following manner.

All the children, large and small, should practice music daily, the first hour in the afternoon. Then the schoolmaster shall first expound the fables of Aesop to the second division. After vespers the *Paedagogia* of Mosellanus should be explained and, these books learned, selections should be made from the *Colloquies* of Erasmus, such as are useful and edifying for the children. This may be repeated on the following evening.

When the children go home in the evening a sentence from a poet or other writer may be prescribed which is to be repeated the next morning, such as *Amicus certus in re incerta cernitur*. A friend in need is a friend indeed. Or, *Fortuna quem nimium fovet, stultum facit*. Of him on whom fortune smiles too much it makes a fool. Also, Ovid *Vulgus amicitias utilitate probat*. The crowd praises friendship for its usefulness.

In the morning the children shall again explain Aesop. The preceptor shall decline a number of nouns and [conjugate] verbs, many or few, easy or hard, according to the ability of the pupils, and have them give the rule or explanation of these forms.

When the children have learned the rules of syntax, they should be required in this period to identify parts of speech or to construe, as it is called, which is a very useful practice, though employed by few.

When now the children have learned Aesop in this way, they are to be given Terence to be learned by heart. For they have now matured and can carry more work. But the schoolmaster shall exercise care so that the children are not overtaxed. After Terence the children shall be given some of the fables of Plautus, such as are not objectionable: *Aulularia*, *Trinummus*, *Pseudolus*, and the like.

The hours before noon shall always and everywhere be so ordered that only grammar be taught. First, etymology. Then, syntax. Next, prosody. When this is finished, the teacher should start over again from the beginning, giving the children a good training in grammar. For if this is not done all learning is lost labour and fruitless.

The children are to recite these grammatical rules from memory, so that they are compelled and driven to learn grammar well. Where the schoolmaster shuns this kind of work, as is often the case, he should be dismissed, and another teacher found for the children, who will take on this work of holding the children to grammar. For no greater harm can be done to all the arts than where the children are not well trained in grammar.

This is to be done all through the week, and the children are not to be assigned a new book every day. But one day, for instance Saturday or Wednesday, shall be appointed on which the children are given Christian instruction. For some are taught nothing out of holy Scripture. Some teach their children nothing but holy Scripture. We neither of these practices.

It is essential that the children learn the beginning of a Christian and blessed life. But there are many reasons why also other books beside Scripture should be given the children from which they may learn to speak. This order should be followed: the schoolmaster shall have the whole division come up for recitation, asking each pupil in turn to repeat the Lord's Prayer, the Creed, and the Ten Commandments. If the group is too large one part may come up for recitation one week, another the following. In one period the schoolmaster should explain simply and correctly the meaning of the Lord's Prayer, at another time, the Creed, at another, the Ten Commandments. He should emphasise what is necessary for living a good life, namely, the fear of God, faith, good works. He should not touch on points of

dissension. He also should not accustom the children to lampoon monks or others, as many incompetent teachers do.

Furthermore, the teachers should ask the pupils to memorize a number of easy Psalms that contain in themselves a summary of the Christian life and speak about the fear of God, faith and good works, e.g.:

Psalm 112 [:1]: "Blessed is the man who fears the Lord." · Psalm 34 [:1]: "I will bless the Lord at all times."

Psalm 128 [:1]: "Blessed is everyone who fears the Lord, who walks in his ways"

Psalm 125 [:1]: "Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever."

Psalm 127 [:1]: "Unless the Lord builds the house, those who build it labour in vain."

Psalm 133 [:1]: "Behold, how good and pleasant it is when brothers dwell in unity".

And other similar Psalms which are easy and clear. They are to be explained briefly and correctly so that the children understand what they are to learn and seek in these Psalms.

On these days, too, St. Matthew is to be expounded grammatically. When one has completed it, one should begin again from the beginning. Or, if the boys are a little older, one may expound the two epistles of Paul to Timothy, or the first epistle of John, or the Book of Proverbs. The schoolmaster should not undertake to read other books than these. For it is fruitless to burden the youth with hard and deep books. It is for their own reputation that some have assayed to read Isaiah, the Epistle of Paul to the Romans, the Gospel of St. John, and the like.

The Third Division

When now the children have been well drilled in grammar the more excellent ones may be chosen for a third group.

Along with the others these shall rehearse music the hour after noon. Then one should expound Virgil³⁹ to them, and when this is finished one may read Ovid's *Metamorphoses* with them. In the evening: Cicero's *Officia* or *Familiar Letters*. In the evening: Virgil is to be repeated, and in grammar the pupils are to be required to explain, decline, and indicate the various forms of discourse. One should keep to grammar the hours before noon, so that the pupils may be well drilled in this. When they have mastered etymology and syntax the pupils shall go on to prosody, wherein they become accustomed to composing verses. For this practice is very useful in

learning to understand other writings. Also, it gives the pupils a rich vocabulary and makes them apt in many ways.

When they have sufficiently studied grammar, they may use these hours for dialectic and rhetoric. Of the second and third divisions should be required each week a written exercise such as a letter or a poem. The pupils shall also be required to speak Latin. The schoolmaster himself, as far as possible, should speak only Latin with the pupils so that they become accustomed to and are encouraged in this practice.

Questions

6 a. These instructions of Melanchthon have led to much discussion, in particular about the question what the underlying motives are. It is clear, though, that Melanchthon wanted to bring in a number of 'Reformational principles'. What are these ?

6 b. How would you organise these in a Christian school that is to be established?

6 c. Is this curriculum useful for the present time – what in it is/ what is not.

7. Nachleben

Apart from his significance as a theologian and professor, Melanchthon's pedagogic involvement had an effect until long after he had passed away. His pedagogic view was put into effect in many schools that he advised on designing the curriculum. The manuals and text books that he wrote remained in use for a long time. He trained numerous students who later on worked as masters in Latin schools or at universities in line with the religious and pedagogic ideals he had passed on with heartfelt conviction during his lifetime.

Being of the same mind as his age, he concurred with the intellectual reform movement of humanism, and even became one of its leading figures. As a consequence of this humanist education as he for instance designed it in his school

curricula (as we have seen) and in the reforms in the university of Wittenberg for a long time set the tone in Latin schools and or gymnasia as they were called later on. The humanities of which the classics formed the basis were the core of the ideal for forming the youth.

The guiding point from which he started was, as we have seen, that he used the intellectual reformational movement in the service of a reformation of theology and in direct connection with this a return to studying the Scriptures as the foundation of theology.

It was towards this that Melanchthon geared his educational model and worked it out in practice, as emerged from the source texts. By means of this he created a close connection between church and school/education. Not only in the sense that teachers had to have followed training at a reliable university but also that teaching served education in the faith. With this Melanchthon laid the foundation for the protestant educational tradition, on which his ideas left their mark up to the eighteenth century. The way in which he pursued a meaningful connection between passing on knowledge and forming a personal religious outlook is exemplary. What is important – and certainly a central point of interest for contemporary education focused on the individual development of the child – is Melanchthon's principal point of departure that Christian schools are the *seminaria* for both church and state.

8. Actualisation: the Union University³

Union University is a private, evangelical Christian, liberal arts university located in Jackson, Tennessee. The university is affiliated with the Tennessee Baptist Convention and relates to the

³ <http://www.uu.edu/about/history.cfm>



Be Transformed
Learn through rigorous academics.
Thrive in a Christ-centred community.
Succeed in your life and career.

Excellence-Driven
Christ-Centred
People-Focused
Future-Directed

Southern Baptist Convention. Jackson Male Academy was founded in 1823 just after West Tennessee was opened for settlement. Only five years earlier in 1818 the land was purchased from the Chickasaw Indians. Southwestern Baptist University, the immediate predecessor of the present Union University, originated because of a desire by Tennessee Baptists, for greater unification. Characteristic is its commitment to the integration of faith, learning, and service. At this moment more than 3000 students are enrolled at this university.

The logo 'Religio (cf. pietas) et eruditio' concisely expresses the point of departure which pointed their direction when it was founded. In 2012 Scott Huelin, a staff

member at this university, wrote an article titled 'Religio et eruditio'. In this he once more elaborately explained this mission statement to the present generation. The intention and goal reminds one of the inaugural address 'On correcting the studies of youth' which Melanchton held in 1518 when he took up his position as professor in Wittenberg. Or of his address of 1523 on 'Pietas et eruditio', in which he stated that this should be the purpose of one's whole life. Aspects treated in Huelin's articles are, besides explaining the fundamental concepts religio and eruditio, amongst others 'knowledge serving piety', integrating faith and learning, becoming and belonging. This article may be consulted on the following site:

https://www.academia.edu/2379632/Religio_et_Eruditio

7. Assignment/question: read this article and determine to what extent you see correspondences in the teaching concept of Melanchthon and that of the Union University as a basis for organising a teaching institute/school.

9. Primary concepts

Disputatio: In the scholastic system of education of the Middle Ages, disputations (in Latin: disputationes, singular: disputatio) offered a formalised method of debate designed to uncover and establish truths in theology and in sciences. Fixed rules governed the process: they demanded dependence on traditional written authorities and the thorough understanding of each argument on each side.

Liberal arts The liberal arts, also known as the seven liberal arts, are those subjects or skills that in classical antiquity were considered essential for a free person (liberalis, "worthy of a free person")[3] to know in order to take an active part in civic life, something that (for ancient Greece) included participating in public debate, defending oneself in court, serving on juries, and most importantly, military service. Grammar, logic, and rhetoric were the core liberal arts (the trivium), while arithmetic, geometry, the theory of music, and astronomy were the following stage of education (as the quadrivium).

Humanism Humanists sought to create a citizenry able to speak and write with eloquence and clarity and thus capable of engaging in the civic life of their communities and persuading others to virtuous and prudent actions. This was to be accomplished through the study of the *studia humanitatis*, today known as the humanities: grammar, rhetoric, history, poetry, and moral philosophy.

Renaissance humanism generally emphasized human dignity, beauty, and potential, and reacted against the religious authoritarianism of the Catholic Church. While Renaissance humanists stressed science and sensuality, Christian humanists used the principles of classical learning to focus on biblical studies, theology, and the importance of individual conscience, thus creating the intellectual foundations for the Protestant Reformation.

Reformation The Reformation (alternatively named, the Protestant Reformation or the European Reformation) was a movement within Western Christianity in 16th-century Europe that posed a religious and political challenge to the Roman Catholic Church—and papal authority in particular. Although the Reformation is usually considered to have started with the publication of the Ninety-five Theses by Martin Luther in 1517, there was no schism between the Catholics and the nascent Lutheran branch until the 1521 Edict of Worms. The edict condemned Luther and officially banned citizens of the Holy Roman Empire from defending or propagating his ideas. The end of the Reformation era is disputed: it could be considered to end with the enactment of the confessions of faith which began the Age of Orthodoxy. Other suggested ending years relate to the Counter-Reformation, the Peace of Westphalia, or that it never ended since there are still Protestants today.

Pietas

Eruditio - A scholar is erudite (Latin *eruditus*) when instruction and reading followed by digestion and contemplation have effaced all rudeness (*ex*=out and *rudis*= raw), that is to say smoothed away all raw, untrained incivility. Erudition is the depth, polish and breadth that education confers. The study of the humanities was the road to this objective.

10. Instructions for the teacher [adapt]

In order to cover the work of Melanchthon well, it is advisable to stick to the following lines.

A. The teacher shows the passport and the portrait and asks the students what ideas this educationalist would have had. What did his era look like? What problems would he have encountered? Educationalism was not yet an independent discipline; what profession would this man have practised?

B. The students read the story - 'narrative element' – and discover the so-called internal text correction: the character reflects on his childhood memories as a student and changes his mind; the educational relationship has to be different, a Christian point of view.

C. The teacher hands out the biographical text and asks the students to make a note of two things that appeal to them and which they would like to know more about. This can involve a range of issues, also general aspects of the biography. The students can then look at their questions in groups. If the same questions arise, the students can then look for the answers together.

D. The source text should get a great deal of attention; this forms the core of the topic. The source text will be dealt with using the close-reading method.

The students read the text once and tell each other what the text is about. The teacher asks the students to share a few things, either with the whole class or in several smaller groups depending on the size of the group.

The teacher will then let the students read the text again and ask them what the most important themes and ideas are; if there is a question of several layers of meaning and what the aim of the author is.

For the third reading, the teacher will ask some text-dependent questions, with the aim of arriving at an interpretation of the text. A question can relate to the author's vision of a child or about the 'vision of the ideal teacher'. What exactly does the author say about this? Why should a teacher, according to Erasmus, use certain characteristics of the pupils? Do you think that you are permitted to appeal to a child's sense of honour? Etc.

The teacher explains the meaning of the term humanism. All kinds of elements appear in the text that are a development or an application of this. What is the aim of the author in using these elements?

The author mentions various aspects of dealing with or the attitude towards children. What are those? Which aspect is positive, which is negative; what is the relationship like? What does this relationship suggest? What would the aim of the author be with this summing-up?

After all these questions have been answered, the meaning of the text is addressed and the student extracts the meaning from it. Can the student value the text with regard to the content? (Given the aim of the lesson, the aesthetic aspects will be left aside). With regard to content? What message does the text have for him, in his context, his world? How does he link the contents to his educational practices? What does the text call for?

E. After the intensive reading, we will return to the Dutch context and discuss the relevance of Melanchthon to education. The students will choose a scholarly article that they will study in further detail.

11. Suggestions for reading

Much of Melanchthon's extensive oeuvre in Latin (*Philippi Melancthonis Opera quae supersunt omnia*, ed. Karl Gottlieb Bretschneider e.a., 28 dln., Halle 1834-1860) – in contrast to Luther's -- has not been translated and is therefore inaccessible to many. Studies on him and his work are for the most part in German. Studies in English are few.

Denys, Edward P. (1973). *Philip Melanchthon's unique contribution to education* (diss. Loyola University).

can be consulted digitally:

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13. Suggestion for action

<https://schoolstarterskit.nl/hoofdstuk/visie-op-onderwijs/>

The link above refers to a site that gives advice on establishing a new school and offers a 'Schoolstarterskit', a set of instruments one needs for this: 'with the Schoolstarterskit you get step for step exactly what you need to found a school. In this way the procedures become clear and you will have time left to consider your teaching concept. For that is what it is all about: good education.'

Bill

The coalition agreement of the present cabinet under Mr. Rutte wants to create more room for new schools. This means that within the immediate future the "Wetsontwerp meer ruimte voor nieuwe scholen" ("Bill on more room for new schools") will be submitted to parliament. With the new law more room will become available for starting a school on the basis of an educational concept. Up to the

present this opportunity was reserved for lifeviewish schools of thought. The demands of parents and pupils will be taking a significant role in the decision to establish a new school. This would contribute to the choice of schools becoming more varied and being more in keeping with contemporary social relationships. Besides the bill makes provision for testing beforehand the quality of a school that is about to be established.

'Onderwijskit' (teaching kit) amongst other things offers the following guidelines in cases where the establishment of a new school is being considered:

Educational view

Good education is not something that happens accidentally. Often its foundation is a view or an educational concept. Such a view consists of educational ideals and steers in a certain direction. By means of this you can give practical form to the teaching and make selections. It can also be of assistance in recruiting suitable teachers and school managers. Experience has shown that a clear educational concept facilitates dialogue on teaching between teachers. When you know one another's intentions, you jointly develop faster.

Most important is to make a choice that is underpinned by particular groundwork. This starts with the question: *what is our purpose* with education? Answering this can be aided by the use of Gert Biesta's three domains of objective: qualification, socialisation and subjectification. The interpretation you give to these domains of objectives, is left to you, within the boundaries of the law. In addition your view of education concerns *the way* you want to teach. In any case you have to reflect on the elements pedagogy and didactics.

A positive pedagogic culture

Bringing about a positive pedagogic culture can therefore be very pleasant and useful to pupils and teachers. There are different theories on pedagogy. One of the theories that have been most extensively investigated empirically is the self-determination theory. This takes as its starting point the three basic psychological

needs of pupils: autonomy, competence and relationship. You can use these needs like glasses for looking at the pupils. Can they make choices? Are they challenged adequately? And how do they relate to one another and to the teacher? These are examples of questions derived from the different needs. Besides, it is wise for the team of teachers to agree on their engagement with the pupils, also in situations where conflict occurs.

The pedagogic task

Whereas in the nineties the pedagogic task of the school was often discussed, we now often speak about teaching citizenship. This is the task schools have to prepare pupils for the democratic society. Parents and pupils also consider the teaching of citizenship as an important duty of the school. At present schools have much freedom regarding the teaching of citizenship. This means that the legal obligation leaves much room for a particular interpretation and does not require certain results. It seems that this is going to change in the near future.

Thus far the framework offered by the teaching kit.

Assignment

Synthesis of 'organisational ethos'.

In groups of two or three draw up a first draft/design of your educational institution with reference to your social-political context. You are given the following guidelines:

- you take Melanchthon's concept that you have studied as an example for your design
- in your design also make use of the Union University where an educational concept was worked out in line with Melanchthon's
- your design should be focused on the building blocks mentioned in the 'Onderwijskit': *A positive pedagogic culture* and *The pedagogic task*.

14. Questions for discussion

See text

Appendix

RELIGIO ET ERUDITIO

By Scott Huelin (Union University).

Unite the pair so long disjoin'd,

Knowledge and vital Piety:

Learning and Holiness combined,

And Truth and Love, let all men see,

In those who up to Thee we give,

Thine, wholly thine, to die and live. —

Charles Wesley¹

For most of Union University's history, its motto—*Religio et Eruditio*—appears to have exerted little influence on the institution's self-understanding. In fact, Union archivists have no record whatsoever of the motto's adoption. It first appears on diplomas and other official University documents in 1927, just two years after a process of consolidation of Tennessee Baptist colleges culminated in the formal chartering of Union.² From this year forward, the motto appears on seals and stationery but never exerts more than a quiet presence until 1999, when, in his fall Convocation address, President David S. Dockery invoked the motto to support his commitment of Union University to the project of integrating faith and learning.³ The long silence between the motto's unheralded appearance and its sudden reassertion invites several questions: Why was this motto originally adopted? Does the phrase mean the

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same today as it would have meant in the early twentieth century? How might this motto guide the University as it continues to grow into the future so compellingly imagined in Dockery's book *Renewing Minds*? Let us, then, ponder the meaning of *religio et eruditio* for the past and present, as well as the future of Union University.

A BRIEF LATIN LESSON

Before we consider the meaning of this phrase in the life of Union University, we will attend to the possibilities for meaning that inhere in the phrase itself. It is comprised of a simple conjunction, in Latin, of two abstract nouns that derive from verbs. *Religio* is, of course, the Latin word behind our English cognate, "religion." In ancient

usage, the word seems to have referred primarily to the practice of religion and secondarily to religious beliefs. Recent scholars, along with ancient witnesses such as Lucretius, Augustine, and Lactantius, trace this noun form to the verb *religare*, to bind or bind back. This lineage would help explain *religio*'s strong connection to sacred duties and obligations, whether moral or ceremonial. Interestingly, an alternate philological tradition, attested by Cicero and Aulus Gellius, derives *religio* from *relegere*, to reread. On this account, religions are necessarily communities devoted to the teachings of master and thus to the frequent reading of those teachings.⁴ The etymology of *eruditio* is both less controversial and more colorful. Both in English and in Latin, this word means education, but the word contains within itself an interesting perspective on the nature of education. *Eruditio* derives from the verb *erudire* (to educate) which in turn is formed by the addition of the prefix e- ("out of" or "away from") to the adjective *rudis*: raw, rough, crude, or unformed. Thus *erudire* means to polish, to refine, to remove the rough edges from something, and is often used of coins or of sculpture. Education, on this view, centers upon the transformation of character, and the transmission of knowledge or skills is instrumental and, therefore, secondary.⁵ To put it into modern parlance, it involves taking the country out of the boy, whether or not the boy is taken out of the country.

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The third and most easily overlooked element of this phrase is the *et*, a simple coordinating conjunction. While the *et* may seem the least ambiguous element in the phrase, it is far from so. Because *et*, like its English cousin "and," has a wide range of meanings, it tells us very little about how *religio* and *eruditio* might be related. For all we know, they might be related by temporal or causal procession, by shared concerns or rival enmities. The only options ruled out by the *et* are the complete destruction of one by the other or the complete identity of one with the other. Put differently, the history of the meaning of this motto will be the history of how we should construe the *et*, as well as the various understandings of erudition and religion in play.

KNOWLEDGE SERVING PIETY

What might *religio et eruditio* have meant to those who first claimed it as Union's motto? Since the Union University archives tell us very little about the adoption of the motto or its subsequent use prior to 1999, we will have to look elsewhere to think about what this couplet might have meant for prior generations. Duke University adopted a similar motto—*Eruditio et Religio*—in 1859, and its archivists suggest that the motto has its roots in the antebellum Methodist hymnal. Charles Wesley's hymn, "Sanctified Knowledge," expresses in its third stanza a longing to "Unite the pair so long disjoin'd,/Knowledge and vital Piety." Given Duke's founding as a church-sponsored college, it seems plausible that its Methodist patrons may have looked to the rich tradition of Wesleyan hymnody, Methodism's most widely admired gift to the church universal, for its motto. Even the ordering of each pair, knowledge/erudition followed by piety/religion, seems to confirm this hunch. Let us,

then, look closely at the hymn text to see what light it might shed on the understanding of this couplet in the past. The next lines of "Sanctified Knowledge" gloss the original pairing through psalm-like parallelism: "Learning and Holiness" and "Truth and Love" restate and clarify what is meant in the conjunction of "Knowledge and vital Piety." The pattern that unfolds in the third stanza implies that knowledge and piety belong to two

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distinct categories of human activity: "learning" is the means to "knowledge" which has "truth" as its proper end, while "piety" cultivates "holiness," the substance of which is "love." Behind this distinction may lay an awareness of the different institutional contexts in which these activities typically take place (school and church) or the different psychological "faculties" which correspond to these activities (the head and the heart). In any case, Wesley seems not to have thought of these two activities as essentially opposed to one another; if he had, no hope for reuniting these disjoined partners would remain. Whence, then, the disjunction? On the basis of this hymn alone, it is difficult to tell what, if anything, Wesley might have wanted to say in answer to this question. From the perspective of theological anthropology, the corruption of the will through original and actual sin must play a role,⁶ but the hymn text gives us little in this regard. Only the implicit lament of "so long" suggests anything along these lines. We may be tempted to read into the hymn a disjunction originating from the wound inflicted by the historical crisis of faith in early modern Europe and consummated in the Enlightenment, but Wesley likely would not have thought of it in these terms. As the former Dean of Duke's chapel, Sam Wells, points out, Wesley penned this hymn well before the distinctively modern rift between reason and religion had reached its current width: "Wesley knew no Scopes trial, he knew no Darwin, he knew no Big Bang theory, he knew no First Amendment."⁷ Instead, Wesley seems to have taken the disjunction not as an historical enmity but a created fact. Head and heart simply are fitted for different tasks. What is known does not, in and of itself, shape one's feelings.⁸ The goal of Christian sanctification is, in part, to conform one's affective life to the truth as revealed in Christ. Rightly-ordered affections are crucial to the Christian life because without them we would be hearers only of the Word and not doers also. No hospitals are founded without a love for mercy, no orphanages without a love of kindness, no soup kitchens without a love of justice. This union of knowledge and affection in service seems to be precisely what Wesley had in mind by titling

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the hymn "Sanctified Knowledge." Knowledge, for Wesley, is made holy when it is put to holy purposes, when God's people love justice and mercy and use their knowledge in service of this love. Perhaps Wesley is hereby invoking and transforming the ancient metaphor of despoiling the Egyptians.⁹ Whereas Origen and Augustine had thought of making intellectual and rhetorical use of the riches of pagan learning, Wesley imagines the gold of knowledge deployed in the concrete

service of the neighbour. The popularity of servicelearning in church-related college and universities today testifies to the enduring power of his vision. At the same time, this vision has proven vulnerable to any number of forces. For example, as the twentieth century witnessed the increase of stridently anti-religious ideas and commitments within universities, the morally or theologically neutral character of knowledge became suspect. While pietism offered excellent direction for the use of knowledge, it offered precious few resources to Christians who wanted to resist the corrosive effect of modern and late modern thought. *Eruditio*, it seems, needs more than pious intentions or sentiments to remain faithful.

INTEGRATING FAITH AND LEARNING

Precisely for this reason, talk of *religio et eruditio* in recent decades has taken a form different from that of the late nineteenth- or early twentieth-century discourse on the subject. Reflecting a general evolution within American evangelicalism away from Methodist-style pietism and toward a more typically Reformed intellectualism, discussions of faith and learning in the second half of the twentieth century came to center upon the metaphor of integration. This agenda for relating *religio* and *eruditio* arose from a growing awareness of the situated character of all of rationality. That is, all thinking begins from a perspective, a point of view, which is shaped by history, language, education, and religion. This stereotypically “postmodern” note was sounded in the early part of the twentieth-century by Dutch Reformed intellectuals, both here and on the Continent, who made use of the neo-Romantic idea of worldview to describe the perspectival character of all knowledge.¹⁰

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This breakthrough made possible a greater confidence on the part of Christian intellectuals, and for obvious reasons: If all knowing is historically situated, if there is no such thing as timeless Reason, then we need not defer to secular academics as the infallible standard of rationality. When the truths of faith, as propositional statements, conflict with the dictates of secular reason, we are not compelled to discard the former as untrue. Instead, we can interrogate and critique the differing epistemological frameworks and intellectual methodologies which underlie the conflict of interpretations.

In *The Outrageous Idea of Christian Scholarship*, George Marsden went a step further. In addition to encouraging Christians to enter fearlessly the lists of academe, he also made a plea to the secular academy for greater openness to ideas held on Christian grounds. Appealing to widely shared notions of epistemological perspectivism, Marsden argued that, in the absence of a final, mutually agreeable criterion against which to judge competing worldviews, all worldviews should be welcomed around the academic seminar table.¹¹ The perceived results of this book were immediate and astonishing: within a year, the University of Illinois at Chicago’s College of Arts and Sciences, under the leadership of Stanley Fish, had established a chair of Catholic Studies with the intent of building an entire program of theologically informed study within this public state university.¹² Though Fish is no confessing

Christian, he saw the need to take religion seriously, not only as an academic subject but as a worldview which rivals the truth claims of secular reason.¹³

The integration strategy of relating *religio* and *eruditio* has won us a hearing with religion's cultured despisers, and it has provided at least two generations of Christian academics with weapons, tactics, and courage for battling their intellectual foes. However, this strategy has also been implicated in the balkanization of the late twentieth-century Culture Wars¹⁴ and in the gnostic consumerism of late modern American evangelicalism.¹⁵ It has left many wondering whether we have improved our lot as Christians, or as academics, by being simply one more clamouring voice in the pandemonium of the multicultural university, whether we may have sold our birthright for a mess of pottage.

BELONGING AND BECOMING

Such suspicions lead us back to the motto for further guidance. The phrase *religio et eruditio* contains the possibility of at least one more way of relating faith and learning, this time through a focus on the etymology of those two words. According to one way of tracing the word's history, *religio* means "to bind back." More precisely, it means a set of practices that aim at nurturing a sense of belonging and obligation to a place, a people, a way of life. On this account, any number of events are "religious," even though they do not take place in a sanctuary: harvest festivals, state fairs, homecomings, and Independence Day parades, for example, all serve this kind of function. According to Wendell Berry, American higher education needs more of this kind of religion. As a poet and novelist who gave up a career teaching creative writing to return to the farmlands of his Kentucky childhood, Berry has much to say about contemporary educational practice. "The Mad Farmer from Kentucky" has argued for some years now that higher education is complicit in the destruction of the fabric of American social life: higher education takes students away from rural communities and teaches them skills only of use in urban settings, thus guaranteeing a continual drain of people, and therefore life, away from these increasingly fragile communities:

Our children are educated, then, to leave home, not to stay home, and the costs of this education have been far too little acknowledged. . . . As the children depart, generation after generation, the place loses the memory of itself, which is its history and its culture.¹⁶

The resulting vulnerability of depopulated communities, coupled with the challenging economics of small-scale agriculture, makes them less able to resist the buy-outs offered by agribusiness interests, which further contribute to the ruination of an entire way of

life. Whether Berry's charges against academia are driven more by nostalgia than by analysis is debatable, but he is nonetheless correct that our higher education system has a centrifugal trajectory: children begin at the center of the communities into which they are born, only to be flung far afield through the accelerating forces of college and, ultimately, corporate demands for a mobile, rootless workforce.

Berry invites us, instead, to imagine education more religiously, that is, with a purpose and goal of educating students to return to their native communities. Such an education would impart "a love of learning and of the cultural tradition and of excellence—and this love cannot exist, because it makes no sense, apart from the love of a place and a community."¹⁷ What would it look like if Union University were to offer an education *for* West Tennessee or for the Mid-South more generally? This will be a difficult question to answer for at least one reason: Every faculty member at Union is the product of the universalizing, urbanizing, and de-particularizing education lamented by Berry. Nonetheless, the experiment is worth the effort. Likely a local education would require increasingly sustained engagement between campus and community: Sociology faculty and students addressing the plight of the urban poor here and in Memphis, Political Science faculty and students in local political campaigns or in grassroots organizing, or MBA students providing *pro bono* consultation for local small business. Hopefully it would also involve a core curriculum and pedagogy aimed at developing a self-reflexive and therefore critical appreciation of Southern culture, including its music (especially bluegrass here in Jackson), cuisine, and customs. What else might an education for West Tennessee or for the Mid-South entail? I hope Union faculty and administration will give some sustained attention to this question.

But Union must also answer another question: What about the other "place" and people to which we belong? As a Christian university, Union also belongs to the communion of saints, believers of all times and places who have been drawn together by the grace of their Saviour to worship the Triune God. As President Dockery

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noted in his 2011 convocation address: "To be part of this Christian community does not just take us back to 1823, to the founding of Union University, but it connects us with the earliest followers of Jesus Christ and with other believers over the past 2,000 years . . . and provides a powerful sense of history and perspective regarding our identity."¹⁸ What might it look like to provide a college education for the communion of saints? Of course it will involve training our students to see their work in light of God's unfolding Kingdom. Surely it will involve sharing with our students the riches of the Christian intellectual and practical traditions: Athanasius on the Incarnation, Augustine on the Trinity, Aquinas on virtue, Luther on grace, Bonhoeffer on discipleship. Hopefully it will mean making use of these riches in our own work as scholars and as teachers. Perhaps Union faculty will develop pedagogies that make use of the best traditions of spiritual formation. Moreover, we may learn, under the

tutelage of those that have gone before us, to think in ways that respond to both the canons of our disciplines and the Canon of Scripture. What else might an education for the communion of saints entail? I invite the Union community to devote significant time and attention to this question, as well. One might worry that a curriculum designed for a particular place and people might suffer from parochialism, that a local education would necessarily be narrow at best or xenophobic at worst. Such a danger certainly exists, and therein lays the wisdom of pairing *religio* with *eruditio*. Recall that *eruditio*, at root, means taking something that is raw or rough and transforming it into something beautiful or useful through craft. A stone turned into sculpture, metal ore turned into a coin, sounds turned into music all are examples of *eruditio*. Education as *eruditio* starts with the premise that students come to us needing (and presumably wanting) to become something more than they currently are. Higher education certainly has the effect of transforming students, as Berry laments and as any parent can attest who has welcomed a stranger upon a son or daughter's return from college for Christmas break. The pairing of *eruditio* with *religio*, however, forces us to acknowledge that not all kinds of transformation are salutary. At the same

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time, students leave their native communities precisely to come to college, to enter another community of formation than the one in which they were raised. Since transformation will happen, we certainly need to be thoughtful about the kinds of transformative experiences we prepare and encourage for our students.

One kind of transformation that can be alternately salutary or crippling is what academic professionals now refer to as the acquisition of a global perspective. Study abroad programs become more popular with each passing year, and I confess that my chief regret about my undergraduate years is that I did not take advantage of such programs at my alma mater. The key educational benefit to such programs is their capacity to awaken students to the contingencies of their local communities and the perspectives formed therein. Local customs that seem transparently necessary for the healthy functioning of society suddenly become merely conventional or even questionable when confronted with the contrasting mores of another country. When I have taken Union students to Italy, they often remark about how much time Italians spend at table. Food, and the sociality occasioned by it, is indeed central to Italian culture, and this feature stands in marked contrast to our drive-thru, heat-n-eat, on-the-go fast food culture. What at first strikes them as odd and extravagant about Italians eventually raises questions about the largely unhealthy and antisocial aspects of American food culture, a reversal which creates in at least some students an ongoing commitment to be more thoughtful about their relationship to their food. These benefits are the unquantifiable but nonetheless tangible outcome of cross-cultural or international experiences, and while these can be salutary, they can also have a deleterious effect. Students who have returned from an experience of Italian food culture might well return with a slash-and-burn scepticism about everything related to American food culture. In discovering the contingency of their own native

pieties, they might, in a moment of Cartesian excess, throw all local customs out the window. Put differently, study abroad can produce the sort of cosmopolitanism that has less to do with being a citizen of the world than with being a citizen of no place in particular.

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Thus *religio* needs *eruditio* to prevent it from lolling into a sleepy parochialism, but *eruditio* needs *religio* to keep it grounded, accountable, and responsible. As we move deeper into the twentyfirst century, institutions that learn how to practice both *eruditio* and *religio* will provide students with a truly meaningful education and society with a truly meaningful service.

A CHRIST-LIKE UNION

Finally, we come to the *et*. In the fifth century when the church was struggling to work out the consequences of confessing that Jesus is not only a human being but also the second person of the Trinity, a council of bishops met at Chalcedon to think through how divinity and humanity could both subsist in one person. To their credit, they crafted a definition that did not prescribe dogmatically a specific understanding of the relation; instead they chose to set some boundaries within which a valid answer would have to be found. An orthodox Christology, the bishops decided, must affirm Christ's divine and human natures "without confusion, without change, without division, without separation." As we contemplate the union of *religio et eruditio* in the project of higher education, and especially at Union University, we would be wise to follow in their footsteps. We should be on guard lest *eruditio* be reduced to *religio*, as fundamentalists tend to do; nor should we allow *religio* to be reduced to *eruditio*, as it is among liberal Protestants. We must allow each to do its own proper work in cooperation and tension with the other. Within the space bounded by these admonitions, there is a great deal of room, enough to accommodate all three of the models noted above. In the house of the "divine 'and',"¹⁹ there are many rooms.

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(Endnotes)

1 Charles Wesley, "Hymn 461, For Children" in *The Works of John Wesley, Vol. 7: A Collection of Hymns for the Use of the People Called Methodists*, eds. Franz Hiderbrandt and Oliver A. Beckerlegge (New York: Oxford University Press, 1983; reprint Nashville: Abingdon Press), 7:643-44.

2 My thanks to Andrew Norman for his research on the motto in the Union University archives.

3 The text of the original address can be found online:<http://www.uu.edu/dockery/convocationfall99.htm>. Dockery subsequently

revised and expanded the address to become chapter 5 of his *Renewing Minds: Serving Church and Society through Christian Higher Education* (Nashville: B&H Academic, 2008).

4 Lewis and Short, *A Latin Dictionary*, s.v. "religio." See also Paul Griffiths, *Religious Reading: The Place of Reading in the Practice of Religion* (New York: Oxford University Press, 1999), ch. 1.

5 *The Oxford Dictionary of English Etymology*, s.v. "erudition." The older East Coast tradition of "finishing schools" may reflect something of this idea. Behind that, one can trace the lineage of education as erudition to Newman's ideals on liberal arts education as the formation of the gentleman: see John Henry Newman, *The Idea of a University* (New Haven: Yale University Press, 1999).

6 Wesley was closer to Aquinas than to Calvin on this point.

7 Rev. Dr. Sam Wells, "Eruditio et Religio," a sermon preached in Duke Chapel, 4 Oct 2009. The text of the sermon is available online: <http://www.chapel.duke.edu/documents/sermons/Oct4EruditioetReligio.pdf>.

8 One might think here of Kant's famous dictum: "reason is poorly suited to promote the happiness of a rational being."

9 The despoliation motif was introduced by Origen in his third century "Letter to Gregory" and alludes to Exodus 12.35-36. Cf. Augustine, *De doctrina christiana*, 2.151.

10 For a more complete account of these developments, see David K. Naugle, *Worldview: The History of a Concept* (Grand Rapids, MI: Eerdmans, 2002).

11 George Marsden, *The Outrageous Idea of Christian Scholarship* (New York: Oxford, 1998).

12 I do not know whether Fish read Marsden, but the historical correlation alone is noteworthy.

13 In a later op-ed piece entitled, "One University Under God?" Fish argues that, on secular liberal grounds, religion must be taken seriously as a contender for truth (*New York Times*, 7 January 2005).

14 See, e.g., Douglas Jacobsen and Rhonda Hustedt Jacobsen, eds., *Scholarship and Christian Faith: Enlarging the Conversation* (New York: Oxford University Press, 2004), esp. ch. 1.

15 See, e.g., James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker Academic, 2009), esp. Introduction and ch. 1.

16 Wendell Berry, "The Work of Local Culture," in *What are People For?* (New York: North Point/Farrar, Strauss, and Giroux, 1990), pp. 153-69, esp. 164-65.

17 Ibid., p. 164.

18 David S. Dockery, Fall Convocation address, 26 August 2011.

19 Dockery, *Renewing Minds*, p. 74.