

Lutheranism & the Classics V: Arguing with the Philosophers

Sectional Paper Abstracts

1. Thursday September 27, 2:10–3:25 p.m.

A. Disputation and the Heidelberg Disputation (Sihler Auditorium)

- **We Share this Power [*Virtus*] with God: Christology and the Justification *coram hominibus* in North African Social Teaching**
Dr. Jason Gehrke, Valparaiso University, Valparaiso, Indiana
- **Arguing with the Theologians: Martin Luther and the Medieval Culture of Disputation**
Dr. Richard J. Serina Jr., Concordia University New York, Bronxville, New York
- **How the Philosophical Theses Revise Our Understanding of the Heidelberg Disputation**
Dr. Eric Phillips, Pastor, Concordia Lutheran Church, Nashville, Tennessee

B. Theology and Philosophy (Loehe 7)

- **Scripture as Philosophy in Origen's *Contra Celsum***
Rev. Adam Koontz, Pastor, Mount Calvary Lutheran Church, Lititz, Pennsylvania, and Ph.D. candidate, Temple University, Philadelphia, Pennsylvania
- **Stoicism and Ps.-Basil *De Consolatione in Adversis* (PG 31, 1687C – 1704B)**
Dr. Christos Synodinos, Clark University, Worcester, Massachusetts
- **Hegel on Martin Luther and the Concept of Progress**
Dr. Stephen Hudson, Boston College, Chestnut Hill, Massachusetts

2 Thursday, September 27, 3:35–4:25 p.m.

A. Liturgical Practice and Apologetics (Sihler Auditorium)

- **Philosophy of Church Music and the Influence of Lutheranism on Catholic Liturgical Practice in Vienna (circa 1780)**
Dr. Jane S. Hettrick, Professor Emerita of Music, Rider University, Lawrenceville, New Jersey
- **Can Montgomery and Plantinga be Friends?**
Dr. David P. Meyer, Concordia University Nebraska, Seward, Nebraska

B. Plato and Aristotle (Loehe 7)

- **What Christians Can Learn from Plato about Correcting Wayward Pupils**
Dr. James A. Kellerman, Pastor, First Bethlehem Lutheran Church, Chicago, Illinois
- **How Might Christian Children Learn Logic?: Three Acts of Mind, One Logos**
Dr. Gregory P. Schulz, Concordia University Wisconsin, Mequon, Wisconsin

3 Friday, September 28, 8:00–8:50 a.m.

A. Philosophy and Moral Progress (Sihler Auditorium)

- **The Thanatology of St. John Chrysostom in Light of Greek Philosophy**
Dr. Margaret A. Schatkin, Boston College, Chestnut Hill, Massachusetts
- **Paenitentia, Patientia, Profectus: Repentance and Moral Progress in the Alexandrian Exegesis of Pss. 37 – 38 (LXX)**
Dr. Jason Soenksen, Concordia University Wisconsin, Mequon, Wisconsin

B. Nominalism, Fate and Physicality (Loehe 7)

- ***Patres Latini Lutherani*: An interactive reading and translation of Matthias Flacius's "Demonstrations of the Certainty of Holy Writ and of the Christian Religion," from *Clavis Scripturae Sacrae***
Dr. Benjamin T. G. Mayes, Concordia Theological Seminary, Fort Wayne, Indiana
- **Dear Prudentius: A Classical Contradiction in Beza's Triumphant Exposition of Predestination Dogma**
Dr. C. J. Armstrong, Concordia University, Irvine, California

4 Friday, September 28, 11:00 a.m. – 12:15 p.m.

Classical Philosophy and Luther (Sihler Auditorium)

- **Luther Between Stoics and Epicureans**
Dr. Carl P. E. Springer, University of Tennessee, Chattanooga, Tennessee
- **Philtered Philosophy: Aristotle and Cicero in Luther's *Tischreden***
Dr. Alden Smith, Baylor University, Waco, Texas
- **The Ciceronian Impulse in Luther's Approach to Natural Law Moral Reasoning**
Dr. Gary M. Simpson, Luther Seminary, St. Paul, Minnesota

5 Friday, September 28, 1:40–2:55 p.m.

Logic and Pedagogy (Sihler Auditorium)

- **The Development of Classical Education in The Lutheran Church—Missouri Synod**
Dr. Thomas Korcok, Concordia University, Chicago, Illinois
- **Aesop, Plato and the Primary Years: Heeding the Ancients in Classical Lutheran Pedagogy**
Mrs. Cheryl Swope, author of *Simply Classical*, Memoria Press, and permanent board member of Consortium for Classical Lutheran Education, Ste. Genevieve, Missouri
- **Ancient Greek, Philosophy and Modern Alumni Relations**
Dr. John G. Nordling, Concordia Theological Seminary, Fort Wayne, Indiana

A. Disputation and the Heidelberg Disputation (Sihler Auditorium)

We Share this Power [*Virtus*] with God: Christology and the Justification *coram hominibus* in North African Social Teaching

Dr. Jason Gehrke, Valparaiso University, Valparaiso, Indiana

Lutheran theology distinguishes between two kinds of justification—*coram deo*, by grace through faith alone, and *coram hominibus*, on the basis of works. This paper explores the latter justification through a reading of pre-Nicene Latin literature on patience (*De patientia*). It argues that pre-Nicene Latin Christianity derived an account of Christian works from its account of the person and work of Christ. As Tertullian argued that “the Father abides in the Son through the words of his teaching, and the works of his power [*virtus*],” so later Latin theology argued that God’s power [*virtus*] is revealed in the actions of faithful Christians, who imitate the Son’s *patientia*. Derived from Greek medicine and applied broadly in pro-Nicene theology, a technical sense of the term “power” grounds this teaching in Christ’s person, and derives a model for the Church’s militant sojourn from the life of Jesus. Latin theology derived an account of the Father from the spectacle of Christ’s suffering and called the Church to works of mercy, endurance and confession as a declaration of God’s presence among the faithful. Hence, both justifications derive from the work of Christ and lead back to him. Pre-Nicene Christology thus shaped Latin social teaching as a theology of public witness, which reveals both the need for Christian works and their true purpose of leading the world to Christ. This paper explores the patristic teaching as a resource for Lutheran theology.

Arguing with the Theologians: Martin Luther and the Medieval Culture of Disputation

Dr. Richard J. Serina Jr., Concordia University New York, Bronxville, New York

As doctor of theology and lecturer in Bible at Wittenberg, one of Martin Luther’s primary responsibilities was the conduct of academic disputations. The academic disputation arose in twelfth-century universities as an appropriation of classical rhetoric, in particular Aristotelian logic. Luther employed the disputation format throughout his career, chiefly in the early years of the Reformation, and he did so in service of Augustinian-humanist curricular reforms at Wittenberg (against the *via antiqua* and *via moderna* of late-medieval scholasticism). This essay will place Luther’s initial reform contributions in the context of the medieval academic disputation. First, it will explain how the culture of medieval disputations informed his role as professor on the theology faculty. Second, it will show how this helps frame his early disputations, including the theses he prepared for the April 1518 chapter meeting of the Saxon province of Augustinian Hermits in Heidelberg. Far from the new method for theology that has been considered of late, the Heidelberg Theses were the expression of a medieval doctor of theology operating within the traditional academic medium of rhetorical disputation.

How the Philosophical Theses Revise Our Understanding of the Heidelberg Disputation

Dr. Eric Phillips, Pastor, Concordia Lutheran Church, Nashville, Tennessee

The theological theses and demonstrations of Luther’s Heidelberg Disputation (1518), rediscovered as they were near the beginning of the Luther Renaissance, have been widely interpreted in an existentialist way, and used as one of the chief exhibits in making the case that Luther was opposed to philosophy, or at least to classical essence-based philosophy. But there was also a philosophical side to the Heidelberg Disputation. Twelve of the forty theses were purely philosophical in nature, and the demonstrations explaining *them* were not published until 1979; nor has an English translation yet been published, though it soon will be in *Luther’s Works (LW)* 72. Since I am the translator of this delayed edition, I have access to it and insight into it, and I have obtained permission from CPH to cite it in my presentation.

Admittedly, we have had access to the philosophical *theses* for as long as we have to the theological theses, but without the demonstrations the theses are easily misunderstood. For instance, *LW* 31 renders the eighth philosophical thesis as “Aristotle wrongly finds fault with and derides the ideas of Plato, which actually are better than his own,” but the correct translation (as the eighth demonstration makes plain) is “Aristotle wrongly criticizes and mocks the philosophy of Platonic Ideas, which is better than his own.” This paper will show how the demonstrations of the philosophical theses alter our understanding of the theological theses when it comes to the philosophical implications, particularly Luther’s evaluation of abstract (Platonic) Forms.

B. Theology and Philosophy (Loehe 7)

Scripture as Philosophy in Origen's *Contra Celsum*

Rev. Adam Koontz, Pastor, Mount Calvary Lutheran Church, Lititz, Pennsylvania, and Ph.D. candidate, Temple University, Philadelphia, Pennsylvania

Origen's compendious apologetic in answer to the pagan Celsus displays broad acquaintance with Hellenistic philosophy, yet it utilizes Scripture as its first principle and its armory throughout the eight books. This paper will consider if 1) this is an unsophisticated categorical error on Origen's part, who ought to have used some other resource common to himself and his interlocutor, 2) if it is not an error, what reasons Origen provides for Scripture's authority in debate with non-Christians, and 3) how Origen situates Scripture among the manifold sources of wisdom in antiquity.

I will then contend that Origen's apologetic deployment of Scripture is the most frequent among his methods in *Contra Celsum* because he understands Scripture as an authority categorically like other philosophical authorities and methods in its offer of wisdom to its disciples, yet of greater weight than any other because of divine origin. I will conclude with a review of Origen's contentions that biblical texts themselves interact with philosophy, so that his usage of the Bible in philosophical debate does not twist Scripture; rather, he is imitating Scripture in using a divine text to refute human error.

Stoicism and Ps.-Basil *De Consolatione in Adversis* (PG 31, 1687C – 1704B)

Dr. Christus Synodinos, Clark University, Worcester, Massachusetts

Ps-Basil's *De consolatione in adversis* (*Cons.*) (PG 31, 1687C-1704B) is a pastoral work transmitted in Latin, which I now ascribe to St. Radegundis of Poitiers (c. 520-587). There is no known Greek original. The evidence for the ascription of *Cons.* to Radegundis of Poitiers is documented in my Ph.D. dissertation *A Critical Edition of Ps-Basil De consolatione in adversis with Introduction* (Boston University, 2010).

Cons. is a sermon in the diatribal style. The contention that *Cons.* is a sermon lies mainly in the oral elements embedded in its dialogical framework, which is patterned in the main on the diatribal model. These oral elements are in accordance with the work's whole tenor as an address to a live audience, even if its dialogical elements may be said to function as a literary device. Furthermore, *Cons.* shares some of the features of the pre-Christian *consolatio*. It may therefore be designated as a hybrid between the conventional pre-Christian *consolatio* and the diatribe. Although the dialogical framework and the occurrence of Stoic tropes in *Cons.* may be broadly attributed to the permeating impact of the Stoic tradition even on consolatory rhetoric, it seems probable that the model for some of the sermon's imagery, diction and ideas was supplied by a more concrete source. The topic of this paper will be the examination of the Cynic-Stoic diatribe's impact on *Cons.*, particularly in reference to *De providentia*.

Hegel on Martin Luther and the Concept of Progress

Dr. Stephen Hudson, Boston College, Chestnut Hill, Massachusetts

In Hegel's "Address on the Tercentenary of the Submission of the Augsburg Confession," he argues that Martin Luther ushered in a closeness with God which allowed human beings to see God once again as "eternal reason" and to embrace the freedom of "progress," defined as the ongoing realization of God's providence on Earth. Hegel associates this conceptual shift caused by Luther with various forms of human progress in politics, ethics, economics, technology and morality. In this essay it is argued that Hegel is correct to argue that Luther's ideas have led to a spirit of progress, but in a more universal manifestation than Hegel envisioned. With an additional two hundred years of hindsight when compared to Hegel's time, it is argued that both the reformation, the counter-reformation, Marxism and global capitalism have taken this same spirit of progress and made it into a cosmopolitan phenomenon. Additionally, it is argued that this spirit of progress is good for humanity if it does not become anti-religious. Finally, through a brief exploration of the concept of progress in the thought of contemporary theology, an outline of how this spirit might become religious is provided.

A. Liturgical Practice and Apologetics (Sihler Auditorium)

Philosophy of Church Music and the Influence of Lutheranism on Catholic Liturgical Practice in Vienna around 1780

Dr. Jane S. Hettrick, Professor Emerita of Music, Rider University, Lawrenceville, New Jersey

According to an anonymous pamphlet published in 1781, worshippers in Viennese (Catholic) churches were being entertained by strains from an opera, masquerading thinly as a piece of sacred music. As numerous written criticisms made clear, such abuses had apparently been rampant for a long time.

Leaders of the church and the state both acted to improve the situation. In 1781, Emperor Joseph II issued an edict strictly regulating and curtailing all liturgical music, and in 1782 Salzburg Archbishop Hieronymus Colloredo wrote a lengthy *Hirtenbrief* also critical of musical practice in the church. Both writers wanted to introduce congregational hymnody as a remedy to the existing problems.

Ever since the Counter-Reformation, the Catholic Church had been trying to introduce Lutheran-style hymns to congregations, such as Johann Leisentrit's *Geistliche Lieder und Psalmen* (1567). In 1774 in Vienna, Empress Maria Theresia sponsored the publication of a *Katholisches Gesangbuch*. Further evidence suggests that Lutheran hymns had been around for some time, because organ chorale preludes based on Lutheran chorales were being written by composers (e.g., Johann Albrechtsberger) who served in major Catholic churches.

This paper examines the above-mentioned documents as well as other writings of the period with relation to the presence of Lutheran hymns in Vienna and their influence on Catholic liturgical practice

Can Montgomery and Plantinga Be Friends?

Dr. David P. Meyer, Concordia University Nebraska, Seward, Nebraska

This paper will review two philosophers of Religion and Apologetics, John W. Montgomery and Alvin Plantinga. Their contributions to apologetics have given them both lofty positions and respect among theologians, academic and pastoral, and Christian philosophers. In his early work, *History and Christianity*, Montgomery proceeds to affirm the inerrancy of Scripture via empirico-historical evidence, demonstrating throughout the danger of circularity, irrationalism, subjectivism, existentialism and relativism. Easy wit and charming “knock-down arguments” enhanced his popularity and alienated him from his critics. Overwhelming evidence makes Christ's resurrection a fundament upon which all other apologetic defenses rest. His approach is named “evidentialist” or “objectivist.” However, while evidentialism may hold that belief in God is only rational if supported by valid philosophical arguments or the “facticity” of the resurrection, Plantinga insists that belief in God is, in fact, “properly basic;” that is, entirely rational whether any arguments support it or not. Revelational presuppositional apologetics accents divine revelation in nature and cosmos, as well as through God's revealed Word. Fallen man needs to hear Scripture as God's revealed Word and its Gospel.

Can the positions of the two theologians be reconciled, integrated or blended? Not easily so. Recently, Willem van Vlastuin has suggested that evidentialism, objectivism, presuppositionalism and fideism all have elements in common. Perhaps a new model can bring about a complementary apologetics. Vlastuin's work may ease the tensions between the current apologetic authors and their disciples, making possible a variety of approaches to reach the those who stand outside the faith and those within who can and do need encouragement and confirmation of their ministry and faith.

B. Plato and Aristotle (Loehe 7)

What Christians Can Learn from Plato About Correcting Wayward Pupils

Dr. James A. Kellerman, Pastor, First Bethlehem Lutheran Church, Chicago, Illinois

Given Plato's starry-eyed idealism and his belief that even an uneducated slave intuitively knows such arcane matters as irrational numbers (as seen in his *Meno*), one might expect that he would be the most optimistic about what any serious philosopher might accomplish. In truth, though, of all the philosophers of antiquity, Plato is the most worried about the ways in which people can stray from the truth. It is not merely that he seeks to refute particular errors (for all philosophers do that), but, rather, he is keenly aware that it is the seemingly wisest people who can err the worst. Thus, Plato's dogmatic certainty about the Forms and other teachings of his is combined with a profound skepticism in the ability of most people to obtain this knowledge, even if it is readily available in his dialogues.

Plato tries to correct the problem by instilling in would-be philosophers not only knowledge of certain truths, but a life of critical self-evaluation. Such a life is not only useful to avoid self-deception in garnering philosophical wisdom, but accords well with the Christian notion of continued repentance. For if self-deception is harmful in philosophy, it is doubly so in theology. Plato's approach, therefore, is useful for Christians who maintain that God's Word does not err, but acknowledge that they themselves can and often do.

How Might Christian Children Learn Logic?: Three Acts of Mind, One Logos

Dr. Gregory P. Schulz, Professor of Philosophy, Concordia University Wisconsin, Mequon, Wisconsin

Luther cautioned against reading Aristotle because of the harm he can do to souls, but also insisted that Aristotle be taught to our children. As part of my extended argument against the corrosive effects of contemporary postmodernism on our means of grace philosophy of language (see my journal article "NISI PER VERBUM" in *LOGIA*, forthcoming 2018), I introduce the traditional Aristotelian logic of the three acts of the mind, exemplify the three acts in terms of the opening propositions of Luther's 1536 Disputation Concerning Man, and elaborate on how Peter Kreeft's textbook *Socratic Logic* along with aspects of my open online course, *Philosophy KATA CHRISTON*, can be used to teach this traditional, natural language logic in grade schools, high schools and in home schools.

A Philosophy and Moral Progress (Sihler Auditorium)

The Thanatology of St. John Chrysostom in Light of Greek Philosophy

Dr. Margaret A. Schatkin, Boston College, Chestnut Hill, Massachusetts

This paper will look at the thanatology of St. John Chrysostom (i.e., his teaching on death), in the light of Greek philosophy. His general attitude toward philosophy and the Stoic background of much of his thinking will be sketched. Attention will be given to the Greek words he uses in reference to death and how they reflect his dialogue with the literary and philosophical tradition of antiquity. Specifically, we shall mention that he uses the classical definitions of man and of death, while modifying the Platonic formula of *σῶμα/σῆμα*. Against the Manicheans, John argues that the nature of the body is good and its substance capable of reconstruction and immortality, the origin of evil not being found in matter.

It will appear that, while adhering to his Greek models and the language of classical thought, John preached that Christ had radically altered the nature of death, fear and grief. The Antiochene church father transformed what Greek writers viewed as the fixed lot of mankind and the only part of nature that could not be conquered. In so doing, he did not merely reframe ancient thought, but gave his vision of the new Christian reality. Hence the optimism of his dying words: “Glory be to God for all things” (Palladius, *Vita Chrysostomi* 11).

***Paenitentia, Patientia, Profectus*: Repentance and Moral Progress in the Alexandrian Exegesis of Pss. 37 – 38 (LXX)**

Dr. Jason Soenksen, Concordia University Wisconsin, Mequon, Wisconsin

This paper examines the way that Origen, Ambrose and Didymus the Blind depict repentance in their exegesis of Pss 37—38 (MT 38—39). These fathers exhibit an amalgamation of the biblical concept of repentance with the Stoic teaching of moral progress. From the Stoic perspective, repentance is a passion, a subcategory of grief. This emotion, like all others, is to be avoided since it does not contribute to moral progress. The fathers Origen, Ambrose and Didymus, however, describe the effect of repentance and that of virtue in parallel ways; they even call repentance “progress,” using the technical term for moral progress in Stoicism (*profectus*). In order to incorporate repentance into moral progress, the Alexandrian Fathers also defend the role of the emotions in repentance using a traditional Stoic term, *προπάθεια*. This is an attempt to show that repentance does not count as a passion. This amalgamation of the biblical/Jewish concept of repentance and the Stoic concept of moral progress sheds new light on how the fathers employed, but also transformed, philosophical categories in their attempt to present the concept of repentance in philosophical terms.

B. Nominalism, Fate and Physicality (Loehe 7)

Patres Latini Lutherani: An interactive reading and translation of Matthias Flacius's "Demonstrations of the Certainty of Holy Writ and of the Christian Religion," from *Clavis Scripturae Sacrae*

Dr. Benjamin T. G. Mayes, Concordia Theological Seminary, Fort Wayne, Indiana

Come hear a live reading and translation of an excellent early (16th century) Lutheran Latin text, with comments on Latin grammar, vocabulary, Reformation theology, and philosophy, and its applicability to modern debates of science vs. faith. Flacius gives five sound rational arguments that refute unsound rational arguments against Holy Scripture. Comments and questions from the audience are encouraged.

Dear Prudentius: A Classical Contradiction in Beza's Triumphant Exposition of Predestination Dogma

Dr. C. J. Armstrong, Concordia University, Irvine, California

Defending his dogma that the fall of Adam and the rest of mankind, and the irremediable plight of the damned, had been designed by God's plan, Theodore Beza accused Jakob Andreae of confusing causes near the end of the Colloquy of Montbéliard in 1586. Beza's insistence on preserving both Adam's responsibility and an assumed hidden decree of God is exultantly underscored by his quotation of the 4th century Christian Roman poet Prudentius: "Nemo nocens, si fata regunt, quod vivitur, et fit: Imo nocens, quicumque volens, quod non licet, audet [No one is guilty, if the fates are in charge of life and what happens; rather the guilty one is the one who willingly dares what he is not permitted to do]" (*Contra Symmachum* 2.471-472). In spite of such sentiment (which, for Beza's purposes, compares to Adam's culpability), it is no surprise that from Andreae's Lutheran point of view, Beza nevertheless seems to rely rather too much on the assumption of a hidden decree (*Acta Colloquii passim*). The further hexameters of Prudentius' poem would seem to agree with Andreae's assessment, a fact that ironizes Beza's citation of the poet. Andreae's transcript of the colloquy points both to Beza's superior humanistic grasp of the classical text for philosophical point-making, as well as what neither Prudentius nor Andreae would be able to overlook: "Quae in parte D. Beza et socii eius sibi ipsis manifeste et aperte contradicunt [Dr. Beza and his allies blatantly and openly contradict themselves in this part]" (*Acta Colloquii*, 519).

Classical Philosophy and Luther (Sihler Auditorium)

Luther Between Stoics and Epicureans

Dr. Carl P. E. Springer, University of Tennessee, Chattanooga, Tennessee

Martin Luther was familiar with the philosophers of ancient Greece and continued to argue with them his entire life. His hearty disagreement with Epicureanism is well known and has been frequently studied. Luther associated Epicurus with Erasmus and even wrote several Latin poems against the the Greek philosopher late in life. It has often been assumed and argued that Luther's theology was more compatible with Stoicism. In view of Luther's position on the freedom of the will, Stoic views on fate and the value of accepting one's destiny were certainly more compatible with his own theology than the Epicurean doctrine of chance. In this paper, however, I want to argue that Luther's views on voluptas (pleasure) and the obvious joy he personally took in music, the arts and the beauty of the world have more in common with the hedonism of Epicurus (mediated perhaps by Lorenzo Valla) than the moral rigor of the Stoics, which he respected but emphatically rejected as conducive to salvation.

Philtered Philosophy: Aristotle and Cicero in Luther's *Tischreden*

Dr. Alden Smith, Baylor University, Waco, Texas

Though Platonic and Aristotelian philosophical systems do not dominate Luther's thought, elements of both are clearly important for him. He had, after all, begun his career as a young professor at Wittenberg lecturing on Aristotle four times per week. Yet Luther states outright in *Tischreden* that he favors Cicero, touting his preference for *De Officiis* to Aristotle's *Ethics*. Why? Because, Luther says, Cicero raises the God question with greater candor than Aristotle. Although Luther gained a degree in Philosophy at Erfurt, he nevertheless increasingly resisted Aristotle's dominance in the academy of his day, particularly as he withdrew his allegiance to Catholicism or, rather, to the pope. This paper will show that, even if Luther's indebtedness to Aristotle is more than he will admit, he nevertheless lumps Aristotle in with other philosophers, characterizing philosophy as generally deficient for understanding God or grasping human depravity. But Cicero escapes that brush, as Luther's selective application of Cicero permits the distillation of the best, or at least most applicable, bits of Greek philosophy. Cicero provides Luther not simply with a filter through which to reinterpret Plato and to castigate Aristotle and the "other Epicureans," but a "philter" whereby he can, through a kind of rhetorical alchemy, represent the essential Christian message. Cicero is seen as sensible and stylistically apt; his eloquence influences Luther's rhetorical flourishes and his reasonable approach to philosophical questions offers Luther a positive approach to moral and spiritual arguments.

The Ciceronian Impulse in Luther's Approach to Natural Law Moral Reasoning

Dr. Gary M. Simpson, Luther Seminary, St. Paul, Minnesota

"Learn Cicero," an aging Martin Luther once prodded his Wittenberg University students (*LW* 2:159). Luther's love affair with Marcus Tullius Cicero had started with Cicero the public orator, the rhetorical theorist and the inveterate letter writer. Over the years, Luther's affection would surge, soar and stretch to embrace Cicero the moral philosopher as well. "Let the older ones learn Cicero, to whom, to my surprise, some prefer Aristotle as a teacher of morals" (*LW* 2:159).

Whether or not Luther's theology was amenable to the natural law tradition of moral reflection has long been a contentious issue. I argue that, beginning at even the most basic level, Luther's catechetical explications of the Ten Commandments are decidedly a natural law approach, albeit a Ciceronian framing of natural law rather than an Aristotelian one. While few have noticed this difference, it stands behind statements like Luther's 1546 Table Talk remark, "Aristotle's [*Nicomachean*] *Ethics* is fair but Cicero's *Offices* [*On Duties*] is better" (*LW* 54:243, No. 3608e). What the Ciceronian "better" is, Luther never explicitly disclosed.

I will test the theological chastity of Luther's Ciceronian love affair in three stages: 1) a brief account of Luther's theology of worldly wisdom; 2) an investigation of Luther's general natural law approach to moral reason as the mediating moment in the proper relation between faith and neighbor-love as the fruit of the Spirit; and 3) a probing of the "better" in Cicero's philosophical ethics.

Logic and Pedagogy (Sihler Auditorium)

The Development of Classical Education in The Lutheran Church—Missouri Synod

Dr. Thomas Korcok, Concordia University, Chicago, Illinois

Over the past several years there has been a renewed interest within LCMS institutions in classical education. Educators at both the elementary and high school level have recognized that if evangelical theology is to prosper it needs to be supported by a complimentary model of education. As classical education has developed, it has attracted the attention of several Concordia University System (CUS) schools and has resulted in the establishment of Classical Liberal Studies and Classical Pedagogy programs at both Concordia University Chicago and Concordia University Wisconsin. It has also garnered interest by Concordia University Irvine. This interest has led Synod in convention to endorse classical education and recognize alternative tracks to the training of teachers for such schools.

This session will explore the status of classical education at CUS institutions, the reasons for these developments, how these developments will support classical education and a renewed study of the classics in Lutheran circles.

Aesop, Plato and the Primary Years: Heeding the Ancients in Classical Lutheran Pedagogy

Mrs. Cheryl Swope, author of *Simply Classical*, Memoria Press, and permanent board member of Consortium for Classical Lutheran Education, Ste. Genevieve, Missouri

When the ancient rhetorician Quintilian explained how to prepare, train and teach students to become the greatest orators in the land, did he tell us to begin in young adulthood? In Freshman Rhetoric? Middle-school Logic? No, Quintilian began in the nursery. In his *Institutio Oratoria*, which contains perhaps the greatest treatise ever written on early childhood education, we hear this from the first century:

First of all, make sure their nurses speak properly. Chrysippus wished them, had it been possible, to be philosophers; failing that, he would have us choose the best that our circumstances allowed. No doubt the more important point is their character; but they should also speak correctly. These are the first people the child will hear, theirs are the words he will try to copy and pronounce. We naturally retain most tenaciously what we learned when our minds were fresh.

When teaching the young, Luther and Melancthon made ample use of ancient wisdom, such as Aesop's Fables. Lest we dismiss the impact of early preparation or of simple moral lessons taught from ancient fables, we hear this from Luther in *Luther's Fables*, quoted by Carl P. E. Springer:

Indeed, because children learn it and it's so very common, it's not supposed to be taken seriously; and some who have not yet understood a single fable in it think they are probably worth four doctors.

This paper explores the wisdom of the ancients, especially Aesop, Plato and Quintilian, within classical Lutheran pedagogy and under the cross of Christ, so that we might give our baptized children a strong moral, linguistic and spiritual foundation.

Ancient Greek, Philosophy and Modern Alumni Relations

Dr. John G. Nordling, Concordia Theological Seminary, Fort Wayne, Indiana

This paper continues the thinking begun at the first Lutheranism & The Classics conference in 2010, where I read the third (and final) plenary paper to conclude the conference (see Nordling, "Teaching Greek at the Seminary" *Logia* 21.2 [Eastertide 2012] 69-75). How Greek should be taught to tyros in the space of ten brief weeks either in the Summer or Fall Quarters remains a pressing concern. By the fall of 2018 I will have taught the class 25 times in a row, and so have reached some rather strongly held opinions about how to teach Greek optimally under such circumstances, how initial instruction in the language may mesh with courses in exegetical theology encountered later (such as the Synoptic Gospels, John, the Pauline epistles and Greek readings), and the ploys I use to inspire students to take philological competence with them to the parish, where they will be preaching and teaching the Word of God for the rest of their lives.