

Foundational Framework
UPH FACULTY OF LIBERAL ARTS

(1) Introduction

Liberal Arts education does have its origin in the Ancient Greek's education and is an education for freemen in the sense of non-slaves. The Greek philosophers used a technical term “*eleutheros paedeia*” (liberal education) to designate this system of education. The freemen are the legal citizen of the Greek city-state or *polis* who have rights to freely exercise their freedom to be a total and genuine human being and to freely use their leisure time to exercise political leadership. The purpose of this education, therefore, is to acquire and to exercise virtue (*arete*) as an overall excellence, moral and intellectual, through a total actualization of human potentials, to be a person with abilities to think rationally, critically, and wide-minded, to socialize humanly, and to make a just decision, fit for the exercise of political leadership in the city-state. Thus, the improvement of the soul for a wisely contribution toward the well-being of the city-state are the substance of this education.

Pursuing this ideal, the Greek philosophers divided the Liberal education into two subdivisions. The first subdivision concerns itself with the skills needed to nurturing the habit of the mind and the linguistic ability which aims at enabling the critical reasoning, emphatic and perceptive reading and writing, and eloquent articulation of thought. It consists of Grammar, Dialectic, and Rhetoric courses. The second subdivision concerns itself with the skills needed to nurturing the ability of abstraction and the ability to perceive proportion, order, and harmony. It consists of Arithmetic, Geometry, Astronomy, and Music courses. In the period of Roman Empire, when Liberal education was imported to Roman educational system for its citizen, these two subdivisions were termed *Trivium* and *Quadrivium*.

The earlier Church Fathers and the Reformers were the products of Graeco-Roman Liberal Arts Education. They did have high appreciation toward the Liberal Arts Education and they made every effort to interpret the meaning and significance of Liberal Arts Education in the light of their Christian faith. In this interpretation, they still retained the original meaning of Liberal Arts Education in Graeco-Roman educational system, which is the improvement of the soul for a wisely contribution toward the well-being of the city-state, but transformed it within the framework of Christian world-life view by refining it from its anthropocentrism or humanism, resulted from the lack of Christian understanding of the fallen nature of human being. In this interpretation and transformation, they emphasized repeatedly four principles that will become the foundation of later days Christian Liberal Arts Education : **The unity of truth in**

Jesus Christ as the *Logos*, the moral and spiritual formation of Christians, the usefulness of Liberal Arts for Christian Stewardship, and the doxological aim of learning. Within the continual implementation of this four principles, Liberal Arts Education, increasingly and progressively, acquires a new role as a preparatory instrument for reading and interpreting The Holy Scriptures, for the elaboration of Christian Theology, and for the nurturing of Christian piety.

With the advancement of science and technology, the meaning and significance of Liberal Arts Education ceases to have a prominent place in the higher education anymore and the secularization of the world has created a context in which the Christian foundation and interpretation of Liberal Arts Education had been totally abandoned. There are four dominant tendencies that have dominated higher education today. **The first is utilitarianism.** In this tendency, the acquisition of useful information or skills needed for a particular occupation in life has replaced the original emphasis of Liberal Education on the cultivation and formation of the mind. Students are more prefer to ask the question “what could I do with these knowledge and skills” rather than “what could these knowledge and skills do to me”. **The second is fragmentation.** In this tendency, education becomes compartmentalized. Each discipline affirms strictly its autonomy from other disciplines. As a result, there is no harmonious inter-relation between scientific disciplines and the principle of order that put all the disciplines in their proper places according to a foundational framework is being totally discarded or ignored. **The third is secularization.** In this tendency, education becomes religionless and deals only with immanence perspective by abandoning the transcendence. Theological framework, which is for ages, is needed to interpret reality in a proper light and becomes a framework that gives meaning, value, and purpose for all the disciplines had been eradicated. The eradication of Theology in this sense is the eradication of the proper meaning, value, and purpose of scientific disciplines. **The fourth is rationalism.** In this tendency, human mind had progressively been treated as the measure of all things and the absolutization of intellect’s standard and goals has become the spirit that illuminated all higher education activities even to the point of becoming rival of Christian World-Life View and encroaching into its own sphere of competence.

Considering the eradication of the ideal of Liberal Arts Education, in its Graeco-Roman origin, and the total abandonment of Christian interpretation of Liberal Arts by these aforementioned tendencies, UPH Faculty of Liberal Arts commits to realize, to conduct, and to strive

after the historic Christian Liberal Arts vision, inherited from the Fathers and Reformers with its four principles, based upon the foundation of the infallible Word of God as interpreted in the light of Reformed Theology, with its established World-Life View, and as prescribed solidly in the YPPH/YUPH Statement of Faith.

(2) Foundational Framework

This vision of historic Christian Liberal Arts will serve as the foundational framework upon which to establish the Christian understanding of Liberal Arts Education that will give meaning to all the courses subdivided upon it. Four key components in establishing the Christian Liberal Arts foundational framework are :

1. Statement of Faith
2. Biblical foundation
3. Key diagnostic questions
4. Key Principle
5. Mission Statement
6. Graduate profile

Statement of Faith

UPH has committed itself to stand upon Reformed Theological tradition as had been elaborated in the great seventeenth century Westminster Standard (Westminster Confession of Faith, Westminster Shorter and Larger Catechism). This commitment, then, being embodied in its Statement of Faith (YPPH/YUPH Statement of Faith).

Consistent and inline with this statement of faith, UPH Faculty of Liberal Arts perceives the meaning and significance of this statement in three perspectival aspects:

1. Normative:

It is the incarnation and crystalization of UPH's understanding of the teaching of Holy Scripture which is considered as true because it reflects the basic historical-redemptive narrative of the Scripture itself in its structure and it demonstrates a logical consistency, consent, and coherency of the teaching of Scriptures in all its parts through its doctrinal articles. Therefore, it is the ultimate point of reference or standard for UPH to think, to interpret, and to know in all aspects of its academic life.

2. **Situational:**

- As an instrument of witness, it is the shaper of UPH uniqueness and characteristic among other academic institution.
- It is the integrational framework that provides and establishes metaphysical, epistemological, and axiological framework for UPH engagement with all academic disciplines, matters, and issues.

3. **Existential.**

It is the guidance that provides the substance and nurturing for the moral and spiritual formation of UPH *civitas academica*.

Thus, according to these three perspectival understanding of UPH Statement of Faith, UPH Faculty of Liberal Arts does have a deep conviction that doctrinal articles, elaborated in UPH Statement of Faith systematically and coherently, in the historical-redemptive structure, have a function to establish Reformed World-Life View in the theoretico-philosophical sense, as Reformed view of reality, knowledge, and value, and, on the basis of this worldview, two leading aspects of teaching in every Liberal Art course is developed: The constructive and critical analysis of basic philosophical presupposition of all scientific disciplines and the redemptive transformation of all scientific disciplines within Reformed World-Life View framework.

Biblical Foundation

The nature of UPH Liberal Arts Education is related to the nature of education in general. Therefore, the interpretation of the nature of UPH Liberal Arts Education will necessitate the Reformed understanding of education in general. Education, in Reformed understanding, is pointed toward a way of being or life in the world. This life, apprehended from the historical-redemptive narrative, summarized by Herman Bavinck as “the creation of the Father, ruined by sin, is restored in the death of the Son of God and re-created by the grace of the Holy Spirit into the Kingdom of God,”¹ is **the life of a citizen of the Kingdom of God**. As the creation of God, Christians, who are died in sin, had been restored by the grace of the Holy Spirit into the Kingdom of God.

¹ Herman Bavinck, *Reformed Dogmatics: Volume 1 Prolegomena* (ed. John Bolt; trans. John Vriend; Grand Rapids, Michigan: Baker Academic, 2003), 112.

There are at least in two occasions Paul defined Christians as the citizen of the Kingdom of God by drawing a significance parallel from the political entity of his day. **First**, in **Eph. 2:19**, “*So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God.*” The word “fellow citizen” here in the Greek is “*sumpoli/tai*” or, in latinized form, “*sumpolitai*” with “*polis*” or the Greek city-state as root word. **Second**, in **Phil. 1:27**, “*Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel...*” The phrase “only let your manner of life be worthy of the gospel of Christ” can be literally translated as “only let your manner of life as citizens worthy of the gospel of Christ”. There is a Greek word which sounds similar to Eph. 2:19 “*politeu,esqe*” or, in latinized form, “*politeuesthe*” (means “to live as a citizen”) with “*polis*” too as root word. There are two kind of parallels used by Paul in these two passages which are the parallel between Greek city-state and the Kingdom of God (Eph. 2:19) and the parallel between live a life as the citizen of Greek city-state and live a life as the citizen of the Kingdom of God (Phil. 1:27).

These insightful parallels possibly implicate another parallel which is a formal parallel in the purpose of education between the Greek city-state and the Kingdom of God, though materially they are differed because of the worldview difference. As the Greek city-state Liberal Arts education aimed at the appropriation of the way of being or life as the citizen of the city-state with its distinctive humanistic worldview centered on the improvement of the soul to acquire an eloquent wisdom suitable for public and political service of the city-state, education in the Kingdom of God aimed at the appropriation of the way of being or life as the citizen of the Kingdom of God with its distinctive Theocentric worldview centered on the historical-redemptive narrative and, based on this narrative, moral and spiritual formation of its citizen to acquire wise and eloquent piety and Christ-likeness character suitable for the life of the Kingdom.

Scripture elaborates two dimension of this life of the Kingdom. **First, the life of the Kingdom is the covenantal life.** As the people of the Kingdom, Christians had been adopted by God to be His children through the Covenant of Grace which is, according to Louis Berkhof, “**the gracious agreement between the offended God and the offending but elect sinner, in which God promises salvation through faith in Christ, and the sinner accepts this**

believingly, promising a life of faith and obedience.² Based on this definition, the life which is being reflected in this covenantal relationship is a life of keeping faith which is manifested in gratitude, worship, responsibility, and appreciative gratitude. **In this context, therefore, education, which is pointed toward the life of the Kingdom, is the education pointed toward the appropriation of the life of keeping faith, gratitude, worship, responsibility, and appreciative gratitude.**

Second, the life of the Kingdom is the life of *shalom*. Is. 11 and 32:9-20 clearly describes that the substance of God's government is *shalom* or peace and in this description, *shalom* can be defined as a right and harmonious relationship with God and delight in His worship and service, with other human beings and delight in human community, and with nature and delight in our physical surroundings. God realizes *shalom* in His created cosmos and has given vocation to His people to jointly realize the *shalom* in their life as citizens of the Kingdom. Paul said, in 2 Cor. 5:18, that God has called His people to the ministry of reconciliation. Although, the immediate context of this calling is to mediate salvation in Christ to the world, but, by implication, it can also be extended to include the redemption of all spheres of life. People of God, thus, is called to rightly and delightfully engage themselves in the work of the Kingdom which is the work of *shalom* and because this work of the Kingdom is comprehensive and encompasses all spheres of life, this general calling to participate in the work of *shalom* is further differentiated and particularized according to the talents of each individu among God's people and immediate needs of the Kingdom. **In this context, therefore, education, which is pointed toward the life of the Kingdom, is the education pointed toward the life of appropriation and realization of right, peace, harmonious, and enjoyment of relationship toward God, self, others, and nature.**

The nature of UPH Faculty of Liberal Arts, necessitated by this Reformed understanding of education in general, is the education with two definite purposes: (1) To prepare the students for the appropriation of the covenantal life of keeping faith, gratitude, worship, responsibility, and appreciative gratitude. (2) To prepare the students for the appropriation and realization of the life of *shalom* which is the appropriation and realization of right, peace, harmonious, and enjoyment of relationship toward God, self, others, and nature. Briefly speaking, it is an

² Louis Berkhof, *Systematic Theology: New Combined Edition* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1996), 277.

education of personal formation for the life of stewardship in the Kingdom of God based upon the constitution of that Kingdom. UPH Faculty of Liberal Arts' curriculum, pedagogy, and institutional structure will be developed toward the appropriation of this end.

Key Diagnostic Questions

In order to educate the students to appropriate the essence of covenantal life and the life of *shalom*, several questions need to be proposed and the answers, given to these questions, constitute the Theological foundation of UPH Faculty of Liberal Arts :

- **Creation**

1. Could the life of the Kingdom that the students are called to engage in be dichotomized into secular and sacred realm as usually schemed by Christian today ?

The Scripture clearly explains that all spheres of creation, whether the spheres we usually call sacred or the spheres we usually call secular, had been created by God through His Word, had been crafted by His Wisdom, and had been regulated by His Law. He, thus, endowed them with the structure of meaning, value, purpose, and sanctity. In this way, they owe their existence and order, their developing structures, and their existing possibilities to Him alone and in no sense to be self-originated, self-operated, self-sustained, and self-explanatory. He is the source of their truth, beauty, and goodness. Therefore, they are sacred in the sense of glorifying and devoted to God.

Based on this thought, for Christians, there is no dichotomy between sacred and secular. Instead, as had been elaborated in the Biblical Foundation part, Christians are called to conduct a life of stewardship as citizen of the Kingdom in each of these spheres, including academic sphere, according to his differentiated and particular calling.

2. How do Christians understand and elaborate the phrase “all spheres of creation” and contrast it with the sacred-secular dichotomy?

According to Reformed World-Life View, creation is multidimensional. Following the thought of the Reformational Cosmological Philosophy, it is divided into at least 15 different modal aspects which respectively are numeric, spatial, kinematic, physical, biotic, psychic, analytic, historical, linguistic, social, economic, aesthetic, juridical, ethical, and pistic. These aspects have a solid inter-relationship in which the former aspects anticipate the later aspects and the later aspects being founded upon the

former aspects. Thus, each aspect cannot untie itself from the other, though each aspect does have their particular uniqueness and this uniqueness substantiates one sphere, by which creation articulates its being. God regulates this modal aspects with His Law that He has put in them and this law presupposes the covenant relation that God has established, not only with animate-rational creatures, but also with inanimate creatures.

The coherent inter-relation of this modal aspects to establish the architectonic structure of created order and their distinctive uniqueness have given a way for Christians to appreciate the truth, the beauty, and the goodness of creation, to give direction to their work of the Kingdom in one of these spheres, and to abandon the sacred-secular dichotomy.

3. Does the emphasis on the goodness and orderliness of creation mean that Christians ignore the reality of fall and consider all created spheres are in normal condition ?

The fall is a reality and Scripture has given Christians the most comprehensive and coherent account about the nature of this fall. Related to creation, the fall reveals its destructive power in two ways. First, the absolutization of one sphere of the created order and the subsequent efforts to reduce the uniqueness and significance of other spheres into this one sphere. Second, the misdirection and re-interpretation of the law of God in one sphere for the purpose of serving the sinful and rebellious will of man toward God.

But this impact of the fall will be progressively annihilated by the redemptive grace of God in Jesus Christ through His people who, being regenerated by the grace of the Holy Spirit, will restore the coherency of all spheres of the created order and re-direct and re-interpret the law of God in each sphere for the purpose of serving the righteous will of man to glorify God.

- **Man**

1. Could the concept of man be interpreted as neutral without any prior presupposition ?

Based on the teaching of Holy Scripture, the concept of man cannot be neutrally interpreted because human heart had been created by God and devoted to Him. There are only two options, for God or not for God. This also includes the interpretation of the nature of man. Therefore, the words “to humanize human” as the general principle of education, must be interpreted after God’s own self-revelation.

2. What is the distinctive concept of human being according to Reformed World-Life View ?

According to Scripture, as being interpreted in the light of Reformed World-Life View, the essence of human being is that he is the image and likeness of God Himself. The meaning of this phrase “image and likeness of God” can be elaborated from four perspectives: substantial, ethical, relational, and vocational. Substantially speaking, this image is the possession of mental, artistic, moral, and spiritual capacities that enables man to image God in all spheres of his life as the citizen of the Kingdom. Ethically speaking, this image is the possession of the original righteousness, holiness, and knowledge that enables man to image God in the integrity of his whole being. Relationally speaking, this image is the possession of the capacity to engage in I-Thou relationship that enables man to image God in his relation to God and others. Vocationally speaking, this image is the possession of the capacity to image God in his Kingdom works, that had been mandated to him by God.

This works of the Kingdom takes the forms of shaping and cultivation of all spheres of created order. Including in this shaping and cultivation is, **first**, multiplication, which is to multiply the true images of God to inhabit all spheres of created order with their respective differentiated and particularized talents suitable for the distinctive uniqueness of each sphere. **Second**, subduing, which is to mine out and to administer wisely the potencies that God had designated for each sphere through the creation and development of science and technology. **Third**, dominion, which is to domesticate all forms of life whether non-human animate creatures or inanimate creatures for the preservation of their existence and for their proper functioning. **Fourth**, working and keeping, which is to watch and to care for the sacredness of creation as God’s sanctuary. Thus, human being had been designated the duty as steward of creation through his role as king who is to dominate the creation, as prophet who is to interpret and to cultivate the law of God in each created sphere, and as priest who is to care for the sacredness of creation. Being thus designated, human being, therefore, is the creation with a *missio Dei*, which is to do the works of the Kingdom and, as the result, the institution of culture.

For Christians, this Reformed understanding of man gives substance to their educational task which is to equip students holistically, in their whole being, and enable

them to image God properly, increasingly, and progressively in all these senses by teaching Christian beliefs and values, by implanting the habit of disciplined learning, by encouraging the quest for excellence, by motivating the will to explore nature, and by reminding the necessity to transmit cultural heritage to the next generation. The educator's task, thus, is to inspire and to equip his students to think and to act for themselves in the dignity of men created after God's own image.

3. Does this Reformed interpretation of Image of God mean that Christians ignore the reality of fall and consider that man still in his normal condition ?

According to Scripture, as being interpreted in the light of Reformed World-Life View, the fall of man is a reality and this fall has corrupted the image of God in them and, consequently, they have loosed the image of God in the ethical sense. All man, by natural generation, has inherited and been imputed with the guilty status and corrupt nature of Adam through his federal-representative headship in relation to the covenant of work. Thus, they are being borned in the sinful state, with sinful habits, and did sinful acts. Scriptures clearly explains this condition by the phrase "*every intention of the thought of his heart is evil continually*" (Gen. 6:5b). Briefly speaking, in this fallen condition, they have became fallen images of God.

This sin, materially speaking, embodied itself in the forms of supression of the truth of the existence of God, rebellious attitude and conducts toward God and His law, nullification of the distinction between Creator and creature, and absolutization of one sphere of life. Particularly, in Academic sphere, this sin embodies itself in the forms of academic pride, secularization and absolutization of academic disciplines, intellectual dishonesty, and the formulation of anthropocentric scientific theories. All spheres of created order, therefore, had been corrupted by sin. They are not in their normal condition anymore because of man's fall. By his God-given mental, artistic, moral, and spiritual capacities, man has willfully against his Creator.

But in His providence, through His common grace, **God has preserved all spheres of created order from the effects of sin.** This grace works providentially, though non-salvifically, to restrain these effects of sin, to enable fallen images of God to conduct common, relative, and existential goodness, to sustain the ability of this fallen images to

discover, to cultivate, and to develop culture, and to continually bestow the goodness of physical nature to human being.

Within this common grace, in salvific way, God has been fulfilling his redemptive purpose, that had been decreed before the foundation of the world, to bestow His special-redemptive grace to His elects in the multi-dimensional work of salvation, in which regeneration dimension has the causal priority role. Through regeneration, God gives a new heart and a new spirit within the elects. He will remove the heart of stone from their flesh and give them a heart of flesh. And He will put His Spirit within them, and cause them to walk in His statutes and be careful to obey His rules. They shall be His people, and He will be their God. This initial work of salvation, then, will be continued in the sanctification dimension, in which the fallen image of God in the elects will be restored, they will be enabled progressively to re-appropriate the ethical aspect of the image of God that they have loosed because of the fall, they will be enabled to mortify their sinful tendency and vivify their new man toward the likeness of Christ, and they will be strengthened and equipped with the power of the Holy Spirit, who dwells in their heart and had been given by God as the seal and gurantee of their full redemptive inheritance in Christ, to do their works of the Kingdom, until the second coming of Christ when they will be resurrected and changed into spiritual body in which God will bestow on them the grace of *non posse peccare* (not able to sin) and they will live in an eternal fellowship with the Triune God, to enjoy His presence, and to continue to work the works of the Kingdom in His new earth and new heaven.

The works of the Kingdom that they will pursue in this context will be imbued with a new sensibility of the destructive effect of sin, with a new certainty of faith, and with a new awareness of the testimony of the Holy Spirit in their heart. In this imbuing, they will acquire a new perspective that all spheres in created order are sacred and they will have a true sense of calling that the Creator has called them to exhibit His wisdom and power by exploring the creation and developing its resources, by bringing their own created ability to fulfilment, by engaging in creative integration of faith and learning, by replenishing the earth with the creativity of human arts and sciences, and by setting free all spheres of created order from bondage of decay. Through them, thus, God does the redemptive and renewal in all spheres of created order that had been corrupted by sin.

Reformed interpretation of Image of God, in conclusion, does not mean that Christians ignore the reality of fall and consider that man still in his normal condition. Instead of this, it perceives man as has been created in the image of God with God-given potentials at creation, as has fallen into sin but with God-preserved potentials because of His common grace, and as had been redeemed in Christ with God-restorable potentials.

- **Truth**

1. Should the truth be viewed as being fragmented which results in the compartmentalization of the academic disciplines or as being united ?

According to Scripture, as being interpreted in the light of Reformed World-Life View, truth is a unity in diversity and this unity in diversity is the logical consequence of the Scriptural conviction that God is the ultimate source of truth.

There are several perspectives that can be used to explain this interpretation. **First**, God has created all spheres of created order with their own unique laws, on the one hand, and their respective mutual inter-relation among each other to form a coherency, on the other hand. The former laws sustain the anticipatory relationship with the later laws and the later laws sustain the analogical relationship with the former laws. These laws, with their uniqueness and their mutual inter-relationship to form a coherent whole, which are the truths of the created order itself, are the multi-dimensional reflection of God's archetypal ideas whose source is the being of the Triune God Himself who constitutes in Himself the equal ultimacy of one and many, of unity and diversity. This coherency in diversity, rooted in the nature of God Himself, thus, ascertains the unity-in-diversity characteristic of truth.

Second, the Triune God has revealed Himself through three organs of revelation which are the Holy Scriptures, human being, and nature. All these organs actually have God as their source, have the impartation of knowledge as their proximate end, and have the knowledge of God as their ultimate aim. The knowledge which is being imparted through these organs has the characteristic of unity in diversity. The diversity is being demonstrated from the fact that each organ imparts a unique kind of knowledge in a unique way and the unity is being demonstrated from the fact that the knowledge which is being imparted by one organ is inseparable from the others. The knowledge of God from the Scripture is inseparable from the knowledge of God from man and nature, the

knowledge of man from man is inseparable from the knowledge of man from Scripture and nature, and the knowledge of nature from nature is inseparable from the knowledge of nature from Scripture and man. There is, thus, a coherency in diversity in the impartation of knowledge by the organs of revelation, and this coherency in diversity, rooted in the common source of knowledge which is from God Himself, thus, ascertains the unity-in-diversity characteristic of truth.

Third, Scripture explained that God created the world with its harmonious order through the Word or Logos as the Mediator of creation (John 1:1-3), that this Mediator of creation have created man according to His own rational image, and that this Mediator of creation has become flesh and dwelt among His creation to be an embodiment of virtue. Within this explanation, He is the source of all being and order in the cosmos, the light of reason in man, and the guide to virtue. (1) He is, therefore, the central focus of all truth and virtue because in Him, as Paul said, are hidden all treasures of wisdom and knowledge (Col. 2:3). (2) He is the ultimate Guarantor of the meaningfulness of everything in all spheres of created order because He has created the world with the structure of meaning and human with reason, thus guarantees the correspondence between the two. (3) He is the Preserver of the unity of truth because in Him all things hold together (Col. 1:16-17). **In this context, all truths in all its diversity will find their unity and centrality in Jesus Christ as the Logos of creation, reason, and virtue.**

2. If truth does have the characteristic of unity and diversity, if God is the source of truth, and if truth acquired from the Holy Scripture inter-relates coherently with the truth from man and nature, what is the distinctive role of Holy Scripture and faith in this scheme ?

According to Scripture, being interpreted in the light of Reformed World-Life View, itself, as the Word of God, is the rule of faith and life (*sacra scriptura est regula fidei*), is the source of Theology (*principium Theologicum*), is the supreme judge whereby all matters are to be determined and examined, including the truth from the other two organs of revelation, and is the provider of interpretive framework by which all matters can be reasoned, interpreted, and known. Therefore, it is not without deep reason that Jesus Christ said, "Your Word is truth".

If Scripture is what it had been explained before, then faith, being born from the Scripture through the work of the Holy Spirit, is a man's openness and wholehearted

response to God's self-revelation based on true knowledge (*notitia*), strengthened by ascent (*ascentia*), and filled by trust (*fiducia*). Thus, it is not to be posed against reason like a dilemma which is usually stated without clear apprehension whether by non-Christians or Christians. **Instead, as an openness and wholehearted response to God, it directs, motivates, purges, and guides reason and other human truth-seeking activities through examination of evidence and argumentation toward right direction which is toward God Himself.**

3. Based on this conception of truth, Scripture, and faith, what kind of Christian Liberal Arts Education is going to be established?

It is a Christian Liberal Arts education that motivates the students to fully enjoy and rightly appropriate their reason within the context of a living faith in seeking the truth in whatever course being offered to them through the Liberal Arts curriculum. Thus, it does not restrict intellectual opportunity and endeavor and does not blindfold the students' eyes to all the world has to offer but rather it fires and inspires the students to purposeful learning and it opens them to truth wherever it may be found. Practically speaking, therefore, it will create an atmosphere in which the students will apprehend learning as a liberating experience that enlarges horizon, deepens insight, sharpens the mind, exposes new areas of inquiry, and sensitizes their ability to appreciate the good and the beautiful as well as the true. But, it will also implant the awareness in the students' heart about the corrupted effects of sin in all its multi-formity manifestation in all spheres of created reality, its negative impact upon human appropriation of the truth, and the need to not only cultivate the truth but also to open other eyes toward the brilliance shine of truth in the face of Jesus Christ, The Logos of creation, reason, and virtue.

Key Principle

Educating the students to appropriate the essence of the life as the citizens of the Kingdom and flowing from the key diagnostic questions and the Theological foundation, there are several key principles that will direct and give UPH Liberal Arts Education a proper and godly orientation :

- **Unity of Truth**

As had been elaborated above, truth has the characteristic of unity-in-diversity; **Christ is the source of truth**; truth could be found in each sphere of created order through the dynamic, organic, and perspectival inter-relation between organs of revelation, **because Christ, as the *Logos* of creation**, has created these spheres with their own unique laws together with their coherent analogical and anticipatory relation; and truth could be acquired by man because they had been created after the rational image of the *Logos* himself who has created the world with the structure of meaning that corresponds to human thought.

Based on this principle, UPH Liberal Arts Education will enable students to apprehend the notion of the unity and diversity of truth through all the offered courses. By implication, each course should exhibit its own distinctiveness, should elaborate its connectivity and integration with other courses, and should identify its meaning, value, and purpose in the perspective of Reformed World and Life View.

- **The usefulness of Liberal Arts Education for Christian Stewardship**

Originally, as had been elaborated before, the improvement of the soul to be a freeman who is the legal citizen of the Greek city-state or *polis* with the right to freely exercise their freedom to be a total and genuine human being and to freely use their leisure time to exercise political leadership for a wisely contribution toward the well-being of the city-state is the substance of Liberal Arts Education. In light of Reformed World and Life View, Liberal Arts Education is a vocational, spiritual, and moral preparation for students to be a faithful citizen of the Kingdom of God in appropriating the substance of the life of the Kingdom. The word “**preparation**” means the cultivation of man holistically according to his nature as the image of God whether in substantial, ethical, relational, or vocational sense and the phrase “**the life of the Kingdom**” means a **covenantal life** which is the appropriation and realization of the life of keeping faith, gratitude, worship, responsibility, and appreciative gratitude and **the life of *shalom*** which is the appropriation and realization of the life of right, peace, harmonious, and enjoyment of relationship toward God, self, others, and nature. The phrase “**the appropriation and realization**” implicates **the Christian stewardship**. **Briefly speaking, the substance of Liberal Arts Education, in light of Reformed World and Life View, thus, is a proper and precise correspondence between the cultivation of man as image of God and the life of Christian stewardship which would be differentiated**

according to the unique and specific talents and gifts of the citizens themselves and the needs of the Kingdom itself.

The cultivation of man as image of God is the cultivation of his entire aspect of existence. When the focus is on his substantial aspect, it is the cultivation of his entire intellectual and moral capacities which have been endowed by God himself. These intellectual and moral capacities include, but not being narrowed to, his **rational, historical, communal, and valuing** capacities. **The cultivation of rational capacity** will focus on **the predisposition of inquisitiveness** which is the nurturing of analytical skills by asking the questions of what, why, how to students so that he could be enabled to define a proposition, to make a distinction between ideas, to see the relationship and organization of ideas into an ordered whole, to be systematic, to work toward a unified understanding, to analyse the propositions, to acquire argumentational techniques, and to master the disputational methods. **The cultivation of historical capacity** will focus on **the predisposition of historicity** which is the nurturing of historical skills, defined as controlled formation of a given aptitude, structure, or situation to be something which it otherwise would not have been, so that the students could be enabled to participate in his own history, shaping his times, and helping creates his future with the principle of critical appreciation of the past & creative participation in the future. **The cultivation of communal capacity** will focus on **the predisposition of social function** which is the nurturing of social skills so that the students could be enabled to engage sympathically and emphatically in the social intercourse with others based on his linguistic, analytical, and historical skills. **The cultivation of valuing capacity** will focus on **the predisposition of hope, love, and desire** in man's being which is the nurturing of valuing skills by teaching of value and logical structure of value judgement so that the students could be enabled to make a value judgement and act to realize this value in a multifacet of areas whether in ethics, aesthetic, or others.

The Reformed-World-and-Life-view-informed cultivation, nurturing, and development of these aspects through Liberal Arts Education means true freedom or, as The Lord said, knowing the truth that shall set man free. The cultivation of rational capacity could enable man to act in a way free from the constraint of appetite and inclination; the cultivation of historical capacity could enable man to act in a way free to transcend his present condition; The cultivation of communal capacity could enable man to act in a way free to

engage and express himself sympathetically and emphatically in a community; and the cultivation of valuing capacity could enable man to act in a way free to reach beyond the actualities that otherwise hold him in their grip. Thus, as Arthur F. Holmes said, “Liberal education prepares a man for the wise exercise of God-given freedom he can enjoy”³.

In conclusion, Liberal Arts Education is a mean for cultivating, nurturing, and developing man as image of God, the citizens of the Kingdom, holistically in correspondence with the Christian stewardship. It could broaden their horizons, deepen their understanding, cultivate new appreciations, and humanize themselves. By this broadening, deepening, cultivating, and humanizing, they are equipped and prepared for Christian stewardship because it provides a foundational knowledge, skill, and virtue on which other differentiated and particular disciplines related to one sphere in the created order are established. Concretely speaking, these are the contributions of UPH Liberal Arts Education :

- Based on the truth that knowledge is imparted through dynamic inter-relation between organs of revelation as had been elaborated in Key Diagnostic Questions above, Liberal Arts education would introduce students with a breath of learning related to this knowledge in a comprehensive, coherent, and systematic way, so that the students could have access to the wealth of human learning and the diversity of human experience that they would need in the conducting of Christian stewardship.
- Accompanying this knowledge is skills related to one specific sphere of created order (quantitative, analytic, verbal, communication and social skills) and these skills are applicable and transferable to any kind of work in the Kingdom of God, whether general or particular.
- Through these breath of learning with their accompanying skills, Liberal Arts Education would enable students to establish a theoretical framework in which they could analyse and uncover the assumptions and underlying worldviews or thoughts.
- Through these breath of learning, especially in social and ethical spheres, with their accompanying skills, Liberal Arts Education would enable students to engage with social issues and moral values so that these issues and values could sensitizes and informs their conscience and contribute to their character development.

³ Arthur F. Holmes, *The Idea of Christian College* (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1975), 42.

- Through these breath of learning, especially in aesthetic spheres, with their accompanying skills, Liberal Arts Education would enable students to engage in aesthetic experience that could nurture and refine their imagination and develop an appreciation of beauty.
- Through these breath of learning in all spheres of created order with their accompanying skills, Liberal Arts Education would enable students to achieve a holistic personal development in all aspects of their being as image of God.⁴

- **The Moral and Spiritual Formation**

Liberal Arts Education is a mean to facilitate the improvement of the soul or moral and spiritual formation for the students. This facilitation is made possible because Liberal Arts Education does have proximate and ultimate aim. The proximate aim is the cultivation of the image of God holistically through its courses, as had been mentioned above, and the ultimate aim is the contemplation of the Triune God. To achieve this proximate and ultimate aim, the role of a lecturer is very significant and this significance is located in the awareness of the lecturer that he is not only a teacher, but also an educator or *paedagogos* that needs, intentionally, to mentor the students whether in personal or academic or communal context to acquire the ultimate aim of Liberal Arts Education through the proximate.

In the personal context, he needs to take interest in the students' spiritual life as well as his social and extracurricular activities, able to sees the benefits to be derived and stumbling blocks to avoid and gives advice to the students accordingly, emphatically eager to recognize the students' strenghts and weaknessess as well as his gifts, and having awareness that his work is a service and believes that who we are is more important than what we do.

In the academic context, he needs to nurture the students' learning attitude toward the appropriation of the ultimate aim of Liberal Arts Education and to utilize the proper process for achieving this aim. **Related to learning attitude**, students needs to be nurtured in their learning to initialize their study of Liberal Arts Education with the fear of God that could enable them to counter the pride in their inner being which could make them unteacheable. This fear of God, when nurtured earnestly, properly, radically, and systematically, in its turn will lead to piety toward God and this piety will instill hope, so that

⁴ Adapted and reconstructed in wording from Arthur F. Holmes, *Building the Christian Academy* (Grand Rapids, Michigan:William B. Eerdmans Publishing Company, 2001), 109.

the knowledge they gain in Liberal Arts Education through an organic inter-relation between the organs of revelation can engender love for both God and neighbor and, through this love, mind can be cleansed to see God's wisdom. **Related to the process**, students must be guided to see the wisdom in all of their Liberal Arts courses by identifying the existence of order, then exploring the reason behind this order, and then considering the "Intelligence" that unite this entire creational order, and thus contemplating its source in the wisdom of God.

In the communal context, students must be mentored to have an awareness that they are part of a larger community and, therefore, need to understand, appropriate, and continually apply the incarnational principle of Jesus Christ in this involvement with the community. Through this incarnational principle, they must have a deep understanding of the community in the framework of Reformed World-Life View, they must be able to sympathize themselves with the cravings and the needs of the community, they must behave in a way true to the positive norms of the community, they must be eager and able to work together with the members of the community to achieve the common goodness (*bonum commune*) for the community based on Reformed World-Life View, and they must be bold to articulate criticisms against the corruption of *Shalom* principle in the community.

In conclusion, through the guidance of lecturer as *paedagogos* in Liberal Arts Education, the students can be shaped and equipped to be integrated persons who can integrate their *conviction* (having a clear, coherent, systematic, and practical worldview that can answer their life questions and crises) with their *character* (through following the example of an integrated *paedagogos* that guides them) and their *community* (through living out their conviction and character in company with mutually committed and stimulating people in their community).

- **Doxological Aim of Learning**

As had been mentioned above that the ultimate aim of Liberal Arts Education is the contemplation of the Triune God and to achieve this aim, students need to be guided to see the wisdom in all of their Liberal Arts courses by identifying the existence of order, then exploring the reason behind this order, and then considering the "Intelligence" that unite this entire creational order, and thus contemplating its source in the wisdom of God. The continual and repeated emphasizing of this process will enable students to have a wholehearted delight

in every indication of God's wisdom, goodness, and power. This delight, in its turn, will instigate an eagerness to worship the Triune God Himself.

All Liberal Arts courses, therefore, must become a call to worship and a way to the true piety that furthers moral and spiritual development and inspires the pursuit of truth. Each of them must educate the students not only to have an analytic thinking (*cogitatio*) or moral self-scrutiny (*meditatio*), but, above all, the habit of contemplation of the Triune God who has show forth His magnificent wisdom in the creation, who is the Alpha and Omega of knowledge itself, and who is, who was, and who is to come, the glorious Creator of the universe, to whom all the angels sing **“Holy, Holy, Holy is the LORD of hosts; the whole earth is full of His glory!”** (Is. 6:3)

Mission Statement

Based on UPH Statement of Faith, the Biblical Foundation, the Key Diagnostic Questions, and the Key Principle as had been mentioned above, UPH Faculty of Liberal Arts declares the following mission statement :

In the wholehearted faith on the Biblical teaching of the createdness of man in the image and likeness of God endowed with God-given potential at creation, God-preserved potential because of sin, and God-renewed potential because of grace, UPH Faculty of Liberal Arts conducts its academic vocation as a response to the cultural mandate of God, with this definite aim :

- to enable students to comprehend and to appropriate the notion of the unity of truth,
- to create an educational atmosphere in which students can be nurtured and mentored morally and spiritually toward Christ-likeness moral and spiritual formation, and
- to equip and prepare student with analytical, historical and valuing skills for Christian stewardship in the life of the Kingdom of God,

based on the conviction that Jesus Christ is the Logos of creation, reason, and virtues, through the organic interdependence of life skills and languages, theology and religious studies, and philosophical sciences courses, and with ultimate goal, doxological aim of learning.

Graduate Profile

- A graduate who is able to view and comprehend life comprehensively, totally, and holistically from Reformed perspective.

- A graduate who has critical judgement, a sense of history, decision-making ability, an understanding of society and of other people which are needed for his profession and vocation.
- A graduate who is able to participate in the life of his nation whether in grass-root political involvement, in local government, school boards, and a host of other things, demanding not just information but the ability to interpret information, to research an issue, to criticize a position, to make value judgement, to anticipate the future on the basis of the past, to formulate reasonable objectives, and to lay plans accordingly.
- A graduate who is able to participate in his community of faith (religion) by his broad understanding of the world, by his concern for the matters of social morality, and by his skill in thinking and speaking cogently and creatively.

(3) Conclusion

UPH Faculty of Liberal Arts will strive to achieve and to fulfill all elements of these Foundational Framework. The words of Arthur F. Holmes in commenting the uniqueness of Christian higher education will serve as the conclusion for this Foundational Framework :”**What then do these historical emphases of Christian higher education say about building the Christian academy today ? They warns us about premature specialization and the increasingly utilitarian view of education. They tell us to reemphasize the liberal arts, their formative role, their transferable skills, the critical thinking they teach, their storehouse of wisdom, the substance they give to worldview thinking, the basis and the broad context they provide for the professions and other specialized occupations, the questions they ask about the meaning and the purpose of life and about truth and beauty and goodness...In short, we must return to Liberal Arts. We must build community and reintroduce the *paidagogus*. Christian scholarship must be cultivated, and we must focus on the theological foundations of learning.**”⁵

⁵ Arthur F. Holmes, *Building the Christian Academy* (Grand Rapids, Michigan:William B. Eerdmans Publishing Company, 2001), 116 and 118.