LOGIA

A JOURNAL OF LUTHERAN THEOLOGY

Lutheran Missions

HOLY TRINITY 1998 VOLUME VII, NUMBER 3

εἴ τις λαλεῖ,
ὡς λόγια Θεοῦ

LOGIA is a journal of Lutheran theology. As such it publishes articles on exegetical, historical, systematic, and liturgical theology that promote the orthodox theology of the Evangelical Lutheran Church. We cling to God's divinely instituted marks of the church: the gospel, preached purely in all its articles, and the sacraments, administered according to Christ's institution. This name expresses what this journal wants to be. In Greek, ΛΟΓΙΑ functions either as an adjective meaning "eloquent," "learned," or "cultured," or as a plural noun meaning "divine revelations," "words," or "messages." The word is found in 1 Peter 4:11, Acts 7:38, and Romans 3:2. Its compound forms include ὁμολογία (confession), ἀπολογία (defense), and ἀναλογία (right relationship). Each of these concepts and all of them together express the purpose and method of this journal. LOGIA considers itself a *free conference in print* and is committed to providing an independent theological forum normed by the prophetic and apostolic Scriptures and the Lutheran Confessions. At the heart of our journal we want our readers to find a love for the sacred Scriptures as the very Word of God, not merely as rule and norm, but especially as Spirit, truth, and life which reveals Him who is the Way, the Truth, and the Life — Jesus Christ our Lord. Therefore, we confess the church, without apology and without rancor, only with a sincere and fervent love for the precious Bride of Christ, the holy Christian church, "the mother that begets and bears every Christian through the Word of God," as Martin Luther says in the Large Catechism (LC II, 42). We are animated by the conviction that the Evangelical Church of the Augsburg Confession represents the true expression of the church which we confess as one, holy, catholic, and apostolic.

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THE COVER ART features an original drawing by Allan Reed, pastor of St. John's Lutheran Church in Britton, South Dakota, done especially for this issue of *Logia*. Other works of his include the original artwork for the stained glass windows in the visitor's center at Concordia Seminary, St. Louis.

The drawing reflects the theme of this issue, Lutheran missions. The mission of the church is to bear forth children of faith by the means of grace.

Used by permission of the artist.

FREQUENTLY USED ABBREVIATIONS

AC [CA]	Augsburg Confession
AE	*Luther's Works,* American Edition
Ap	Apology of the Augsburg Confession
BAGD	Walter Bauer, William F. Arndt, F. Wilbur Gingrich, Frederick W. Danker, *A Greek-English Lexicon of the New Testament*
BSLK	*Die Bekenntnisschriften der evangelisch-lutherischen Kirche*
Ep	Epitome of the Formula of Concord
FC	Formula of Concord
LC	Large Catechism
LW	*Lutheran Worship*
SA	Smalcald Articles
SBH	*Service Book and Hymnal*
SC	Small Catechism
SD	Solid Declaration of the Formula of Concord
SL	St. Louis Edition of Luther's Works
Tappert	*The Book of Concord: The Confessions of the Evangelical Lutheran Church.* Trans. and ed. Theodore G. Tappert
TDNT	*Theological Dictionary of the New Testament*
TLH	*The Lutheran Hymnal*
Tr	Treatise on the Power and Primacy of the Pope
Triglotta	*Concordia Triglotta*
WA	*Luthers Werke,* Weimarer Ausgabe [Weimar Edition]

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Correspondence

Dear Editor:

"Oh, if only we could be like . . ." is a thought that crosses all of our minds from time to time! It must also have crossed Dr. Luther's mind, who lamented "deplorable, miserable conditions" he observed when he visited parishes and saw there "the common man who . . . knows practically nothing of Christian doctrine, and many of the pastors . . . entirely incompetent and unable to teach" (SC, Preface). It is apparent that an anonymous author, a certain M. Andrew, shares Luther's profound concerns about the church, as do we all. I refer to the short article that appeared in the most recent issue of *Logia* in the Logia Forum section of the journal (another superb issue, by the way. Do keep up the good work!).

M. Andrew seems to have despaired of his church and now looks fondly toward the East. Is M. Andrew really going to discover there what he so desperately wants to find? The point of my review of Tobias's book was not to engage in parochial revelry, or to wallow in a theology of glory in regard to the rightness of the Lutheran church's position (M. Andrew is venting a bit of his own frustration with such implications). Instead, I was sounding a note of caution toward those who, like M. Andrew, seem attracted to the East. I respect the Orthodox Church and find myself agreeing with it on numerous points, but I am not starry-eyed over it, as is apparently M. Andrew.

I would ask M. Andrew, and those who share his inclinations, not to insult Lutheran intelligence by trying to convince us that we have merely misunderstood Eastern Othodoxy's doctrines of infused grace, sanitive justification, the merits of the saints, and Mary, along with many less offensive aspects of its theology. Lutherans know that such things are corruptions of the gospel and contradictions of the faith of the one, holy, catholic, and apostolic church.

No amount of moving spirituality and lovely ritual will be able to cover over the substantial theological errors of Eastern Orthodoxy. The myth of a pristine "apostolic" church is a myth embraced by barking charismatics who claim to have discovered the true work of the Holy Spirit of old in the church today, as well as for the so-called Orthodox, who wish to pretend that their liturgical innovations and doctrinal aberrations are somehow to be located in the apostolic Word, and even the apostolic era—which they clearly are not!

The supposed ancient Orthodoxy about which M. Andrew feels so strongly is really the working out of doctrinal positions that were set in final form in the seventeenth century, even after the Reformation of the sixteenth century! If we want to play the "who-is-the-oldest" game, Orthodoxy does not fare any better than the Wittenberg Reformation, or the Medieval Thomism that captured Romanism. Orthodox documents from the seventeenth century, including the Orthodox Confession of the Faith of the Catholic and Apostolic Eastern Church (1640) and Decrees of the Synod of Jerusalem or Confession of Dositheus (1672) are indication enough that there are serious doctrinal problems with Orthodoxy. Among other troubling aspects of these documents are the following doctrinal positions that are defended and promoted: (1) the Holy Spirit did not proceed from the Son, but from the Father only; (2) Scripture is only able to be interpreted in light of Holy Tradition, not the other way around; (3) double election is conditioned on man's free will; (4) Mary was sinless; (5) it is appropriate and even necessary to invoke the intercession of the Blessed Virgin Mary and the saints; (6) faith is defined as working through love, and such a working through love is what saves a person; (7) justification before God is a result of both faith and works; (8) the eucharist is both a sacrifice and sacrament.

We cannot suspend or set aside our concerns with these errors, any more than we can when it comes to errors that have their roots in Rome or Geneva. Nor, as M. Andrew points out, should we turn a blind eye and a deaf ear to the errors of Willow Creek or the Community of Joy when such ventures attract enthusiastic imitators in our own synod. For that matter, we must also speak out against errors that seem to be finding their way into our circles from a supposedly "high-church" point of view, errors such as faulty ways of speaking of the ministry ("the pastor is Jesus!"), and the non-biblical and non-confessional practice of distributing Holy Communion to infants. We must be on our guard against any person or group who takes pride in having obtained the true *gnosis* about such things, and now views

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Preface

Matthew Harrison

A missio *that claims to be* apostolica *acknowledges the divinely mandated and* sine qua non *centrality of the office of the ministry in the missiological endeavor and goal. Otherwise it is not only non-apostolic, but sub-Christian. There can be no building of the church where there is no office. Our fathers understood this. Gerhard, for instance, simply asserted that Matthew 28:19 provides the divine mandate and institution for the office of the ministry and its chief task: "We say that the primary office of ministers is the preaching of the word, which is proved . . . by the express mandate given to the apostles and their successors in the ministry. Matthew 28:19."*[1] *The question is not whether it has been given to all Christians to "give account for the hope that is within you" (1 Pt 3:15), nor is the question about whether or not the word of God spoken privately is as much word of God as that spoken publicly by called preachers (LC I, 101). Such private speaking must, however, flow out of and back to the public divine service (LC II, 34–56). Nor is the question somehow put to devalue the invaluable and multifaceted service of non-ordained men and women in the missiological task.*

The real question is whether in the church's official and intentional mission work, in the planting of churches, God's gift and institution for this very purpose is to be central—Romans 10:15: "how shall they preach unless they are sent?"—or whether the God-given gospel ministry is to be made peripheral, sidelined in favor of schemes regarded as more efficient or more likely to succeed.[2]

What V. E. Loescher once described as the malum pietisticum *at the height of eighteenth-century Pietism is with us yet today. Pietism is as old as man. It turns the heart away from the concrete and* extra nos *word and means God has established for our salvation, to inner lights, experiences, feelings, and convictions. More amenable to such things, prayer meetings and home Bible study displace the divine delivery of gifts on the Lord's day with its ancient and gospel-oriented liturgical progression. Instead, they create their own solar system, relegating the divine service to an orbital position, and with it also the means of grace and the office divinely mandated to deliver them. Loescher noted these marks of Pietism: "pious-appearing [doctrinal] indifference," "devaluation of the means of grace," and of necessity, "the debilitation of the office of the ministry." Lutheran missions today are beset with these maladies. We hear* ad infinitum *about the training of "leaders" but nary a word about ordaining pastors; much of "ministry" but nothing of the holy ministry. The title "Rev." is dropped from nearly all synodical missiological literature. We hear much about teaching English and personal Bible study, but nothing of establishing altars from which and to which such endeavors must flow if they are actually to build the church. We hear much of personal testimony, but little of establishing confessional foundations. Unfortunately, those whose New Testament and confessional convictions follow more Lutheran and catholic missiological lines have often retreated from the missiological task.*

This issue of Logia, *dedicated to Lutheran missiology, demonstrates, I believe, the profound truth that AC IV (justification) entails AC V (office), and this particularly on the mission field. An orthodox and liturgical Lutheran cannot but be missiological. In the pages that follow, we come face to face with the New Testament demands of truth and confession in the missiological task, with the problems involved when the church surrenders missions to the parachurch, with the centrality of the office in the New Testament, and with Luther's and the* Concordia*'s view of mission, as well as sources where Lutheran missiology has gone awry. May these pages cause us to think ever more deeply about the task of missions, and cause hearts that treasure the holy gospel, the holy office, and the freedom of the liturgy to burn with a zeal for the task of bringing the church where she has not been before.*

NOTES

1. "Primum ministrorum officium dicimus esse verbi praedicationem, quod probant (1) expressa mandata apostolis & ipsorum in ministerio successoribus data. Matth. XXVIII. 19." *Ioannis Gerhardi Theologi Quondam Jenensis Celeberrimi Locorum Theologicorum Tomus Decimus Tertius Denuo Edidit Variisque Observationibus Aduxit Io Fridericus Cotta Theologus Tubingensis,* MDCCLXXV, 87.

2. Kurt Marquart, "Response to Presentation II," *Church and Ministry: The Collected Papers of The 150th Anniversary Theological Convocation of the Lutheran Church—Missouri Synod* (St. Louis: LCMS President 's Office, 1998), 101.

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himself/itself on a quest to enlighten the rest of us. This tendency to want to be more Lutheran than Luther and more confessional than the Confessions is as schismatic and sectarian as anything M. Andrew bemoans in his article!

Lutherans, who recognize that the church is always hidden under outward suffering, temptation, faults, and sins, do not despair of the gifts our Lord gives through his word and sacraments. For these are the very means by which he continues to dispense the treasures of salvation, right here and right now. Therefore, with our fathers in the Lutheran faith we confess joyfully the following marvelous truth:

> We see the infinite dangers that threaten the church with ruin. There is an infinite number of ungodly within the church who oppress it. The church will abide nevertheless; it exists despite the great multitude of the wicked, and Christ supplies it with the gifts he has promised — the forgiveness of sins, answer to prayer, and the gift of the Holy Spirit. The Creed offers us these consolations that we may not despair but may know all this. It says "the church catholic" lest we take it to mean an outward government of certain nations. It is, rather, made up of men scattered throughout the world who agree on the Gospel and have the same Christ, the same Holy Spirit, and the same sacraments, whether they have the same human traditions or not (Ap VII & VIII, 9–10; Tappert, 169–170).

Cordially in Christ,
Paul T. McCain
Assistant to the President
The Lutheran Church—Missouri Synod

LOGIA CORRESPONDENCE AND COLLOQUIUM FRATRUM

We encourage our readers to respond to the material they find in Logia *—whether it be in the articles, book reviews, or letters of other readers. While we cannot print everything that is sent, we hope that our Colloquium Fratrum section will allow for longer response/counter-response exchanges, whereas our Correspondence section is a place for shorter "Letters to the Editors."*

If you wish to respond to something in an issue of Logia*, please do so soon after you receive an issue. Since* Logia *is a quarterly periodical, we are often meeting deadlines for the subsequent issue about the time you receive your current issue. Getting your responses in early will help keep them timely. Send your Correspondence contributions to* Logia *Correspondence, 314 Pearl Street, Mankato, MN 56001, or your Colloquium Fratrum contributions to* Logia *Editorial Department, 314 Pearl Street, Mankato, MN 56001.*

Inklings

What do you mean, "He can't be little Sigmund's baptismal sponsor"? He's a close family fiend!

Confessing Christ: Office and Vocation

Naomichi Masaki

Along with the slogan "everyone a minister,"[1] one may encounter a similar phrase today: "Every Christian a missionary." Yet is it biblically correct to say that every Christian is being sent? By contrast, in the history of The Lutheran Church—Missouri Synod missionaries have sometimes been categorized within some auxiliary office to that of the holy ministry. Thus one may ask: Is there such an office that may be called "the office of the missionary"? And to probe yet more deeply: Are missionaries not actually carrying out the apostolic office of the holy ministry? These are the questions this article addresses.

"EVERY CHRISTIAN A MISSIONARY"

Where does the phrase "every Christian a missionary" come from? There exists an extensive body of missiological literature where this phrase can readily be found, both explicitly and implictly.[2] Lutheran circles are no exception. For example, in his inaugural speech for the Lutheran Society for Missiology, the Lutheran missiologist Eugene W. Bunkowske stated that the first of twelve such trends is "a dawning realization that Christians should no longer be divided up into 'sent ones' and 'receiving ones,' but rather that all Christians are 'sent ones' (missionaries)."[3] Several years later he repeated the same thought, saying, "All are sent as messengers." He sought to substantiate this point by providing some biblical references given in a footnote, among them Ephesians 4:7–16; Romans 12:1–8; 1 Corinthians 12:12–20; and Psalm 68:18.[4]

Another example comes from an official document from the mission department of the LCMS by Robert Scudieri. There the phrase "every Christian is a missionary" is introduced simply as one of the "truths" related to the mission work in America and is biblically referenced to Luke 24:46–47; Acts 8:1, 4; and Acts 11:19–21.[5] The use of this phrase in these examples gives expression to good intentions, as it seeks to involve more people in mission work. Like the slogan "everyone a minister," however, this phrase and its intent are not without theological problems.

THE BIBLICAL MOTIF OF SENDING

At first glance, one might notice that the proof-texts for the word "missionary" or "sentness" above are the texts that speak of the office of the holy ministry.[6] The word "mission" comes from the Latin words *mitto* ("to send") and *missio* (a sending or being sent to do something somewhere else). These words are used in such passages as John 17:8 and John 20:21, which put into ongoing operation John's core theme of sending, heard again in holy ordination. This may be the prime locus of our use of *mission* and *missionary,* echoed in the last part of the rite of ordination, which involves a call (*vocatio*), a blessing (*benedictio*), and a mission (*missio*).[7]

The biblical motif of sending is related to the office of the holy ministry, where the movement from the Father to the Son with the Holy Spirit to the apostles to the office of the holy ministry and to all people is most clearly stated in John (see also AC xxviii, 5–10; Tr 9, 31). In order that the forgiveness achieved by Christ be distributed,[8] the Lord instituted the office of the holy ministry, with a mission beyond the lives of the Twelve.[9]

THE MEANS OF GRACE AND THE OFFICE OF THE HOLY MINISTRY IN MATTHEW 28:16–20

Matthew 28:16–20 gives us a picture of how the means of grace and the office of the holy ministry run together. Jesus here speaks to a limited audience, the Eleven. Matthew had already indicated in 10:40 that the Twelve had received from the Lord the special role of standing in Christ's place for the whole church.[10] Here Jesus gives the Eleven the specific task of making disciples by way of baptizing and by teaching in the place where the Lord would have them go (πορευθέντες).

That this mandate was faithfully carried out in the early church can be seen in the writings of Justin Martyr. He reports that after being baptized, the catechumens received the eucharist,[11] apparently the ordinary practice of the church, as the *Didache* illustrates (see *Didache* 7:1–4; 9:1–10:7).[12] Thus those baptized and taught were promised Christ's sacramental presence in the words of the resurrected Christ: "Behold, I am with you to the very close of the age" (Mt 28: 16–20).

The confession of the sacramental presence of Christ is indeed found in the earliest surviving text of the eucharistic prayer with a full tri-partite dialogue: the *Apostolic Tradition,* which has been attributed to Hippolytus.[13] The salutation, "the Lord be with you" at the beginning of the liturgy of the eucharist, may indeed be based upon Matthew 28:20.

While the Lord is present for his people in the sacrament, the response, "and with thy Spirit," in turn confesses the location of Christ's Spirit in the officiant. This confession is an echo of the

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ordination of the bishop, which had clearly located the presence of God's Spirit with the bishop. Thus chapter two of the *Apostolic Tradition* describes the selection of the bishop ("chosen by all the people") and the laying on of hands (by the presbytery) and then the prayer:

> And all shall keep silence, praying in their hearts for *the descent of the Spirit,* after which one of the bishops, being asked by all, shall lay his hand on him who is being ordained bishop, and pray (emphasis added).

The prayer that follows asks that the "God and the Father of our Lord Jesus Christ" would bestow upon the bishop being ordained the same "princely Spirit" given to the Old Testament priests and the New Testament apostles.[14] At the conclusion of the prayer, "all shall offer the kiss of peace, greeting him," after which he begins the celebration of the eucharist with the greeting, "The Lord be with you." The people respond, "And with your Spirit."

Here Hippolytus is not the inventor but the one who merely hands on the liturgy. The Spirit spoken of in the response is therefore not simply referring to the bishop's spirit or soul, but the "princely Spirit" bestowed on him in ordination. Thus, through a concrete and personal liturgical exchange with their bishop, the people repeatedly acknowledge and confess the doctrine of the holy ministry as being divine service. It allows the faithful to receive and acknowledge the holy ministry as a gift from the Holy Spirit.[15] The important observation here is that the promise of the Lord's presence in the eucharistic assembly is confessed through the office of the holy ministry.[16] The eucharistic salutation, which has a connection with Matthew 28:20, is also rooted in Luke 24:44–49 and John 20:19–23 (see also Acts 13:3–4, 14:26). Unhappily, the celebrant's greeting has of late been emptied of any freight pointing to the office of the holy ministry as the Lord's instrument for what he does here, since some contemporary English liturgies have invented as a new response the words "and also with you" instead of the *coram Deo* (before the face of God) words "and with thy Spirit."

In view of all this, the thought of Ignatius makes very good sense: "If you want to find a bishop, go to where the eucharist is celebrated. There you will find Christ and the catholic church."[17]

SENTNESS IN THE BOOK OF ACTS AND THE EPISTLES

The mandate of Matthew 28:16–20 finds realization in the Acts of the Apostles. Acts 2:42 provides a pattern for the entire book of Acts, wherever the church was gathered in every location. "The apostles' teaching" was nothing other than Jesus' teaching (Mt 28:20). At "the breaking of bread" the risen Lord was present with his body and blood. As one pays attention to the way that the apostles spoke throughout the book of Acts, one notices that the apostles themselves acknowledge that the real doer was the crucified and risen Lord (Acts 4:7, 10). Their joy of being persecuted for the sake of the name of Jesus is precisely a joy of having been used as his instruments. The locatedness of the gift is there confessed. The name of Jesus, which is mentioned many times (such as 5:40, 8:12, and 9:15), also has a connection with the name of the Triune God given in Mt 28:20. The apostles appoint elders in each local church so that the work of Jesus might continue through them (*instrumentum secundum*).[18]

Another noteworthy element in the book of Acts is the receding of the Twelve, and a shift of scene from Jerusalem to Antioch. Barnabas becomes an important bridge. He was close to the Twelve (Acts 4:36) and was sent from the church in Jerusalem to that of Antioch, where many Gentiles became Christians (Acts 11:19–26). He was also instrumental in caring for Paul.

It is probable that the liturgy of the Jerusalem church was brought to Antioch either through the scattered Christians (Acts 11:19–21) or through Barnabas (Acts 11:22–26). During the liturgy the Holy Spirit had Paul and Barnabas set apart for the work to which he called them, and for which they were ordained and sent (Acts 13:2–4). Later, Paul indicated that he had received the eucharistic liturgy and the confession of faith from the church of Antioch (1 Cor 11:23–29; 15:1–5). Jerome Crowe observes that while the worship of Christians in Jerusalem may have looked the same as that of the Jews in their worship of one God, when Christians came to Antioch, and thus into the Hellenistic world, the new character of Christian worship began to stand out. In Antioch it became evident that Christians worshiped Jesus.[19] The liturgy of the holy eucharist was the center of their worship life. Christians in Antioch were faithfully devoted to "the apostles' teaching" and "the breaking of the bread" through the office-bearer. Their communion with Christ in the holy supper led to Antioch's believers' being called Christians for the first time (Acts 11:26). Thus apostolic mission led to Christian community. What is apostolic is also of Christ.

Apostolic mission led to Christian community. What is apostolic is also of Christ.

In the epistles of the New Testament, Paul, Peter, James, Jude, and John introduce themselves either as ἀπόστολος (apostle) or δοῦλος (servant) or both. The biblical word ἀπόστολος is derived in meaning from the Hebrew שָׁלַח ("sent one, fully authorized representative"). In the case of the שָׁלַח, the whole weight and value of the position rests with the person of the sender and with the object and scope of his mission. Everything depends on whose "sent one" he is, with what message and to what purpose. Thus Exodus 3 uses שָׁלַח in the call of Moses. Moses becomes God's representative. The authority of Moses is found in his being sent by God (3:13–15). When Isaiah responds, "Send me" (Is 6:8), he places himself willingly under God's commissioning to be a prophet. Jesus says, "For he whom God has sent utters the words of God, for it is not by measure that he gives the Spirit" (Jn 3:34). Thus the sent one is identified with the sender. When a sent one speaks, the sender is speaking. When a sent one does what he has been sent to do, the sender is doing it. In John's Gospel this "sentness" is manifested along with the Spirit (see, for example, Jn 20:21–22).

Yet the one sent also serves the sender. Thus another word the apostles use of themselves is "servant." This term occurs in the Old Testament in connection with prophets (for example, 2 Kgs 17:13, 23). Most frequently it is used of Abraham, Moses, and David. This word has a similar sense to that of שָׁלַח. When, therefore, the apostles introduce themselves as servants of Jesus, they are saying of themselves more than that they were humble and sanctified men. Rather, they present themselves as God's official representatives who speak the words of the Lord and through whom the crucified and risen Christ speaks and is present in the eucharist. The equation of δοῦλος and ἀπόστολος in Titus 1:1 reflects this connection.[20]

CHURCH IN MOTION

From the foregoing, it is clear that the church does not stop. From the Father to the Son to the apostles to the office of the holy ministry to all people. The movement is that of the Holy Spirit delivering the forgiveness of sins. And yet this movement can be halted when the work of missions is halted. Wilhelm Löhe says it well:

> For mission is nothing but the one church of God in motion, the actualization of the one universal, catholic church. . . . Mission is the life of the catholic church. Where it stops, blood and breath stop; where it dies, the love which unites heaven and earth also dies. The catholic church and mission — these two no one can separate without killing both, and that is impossible.[21]

Werner Elert affirms that this statement of Löhe's was "exactly what Luther thought."[22] He continues: "The motion of the one church — church *is* motion, for it merely expresses the endless dynamic of the Gospel."[23] This motion of the church is further urged by William C. Weinrich:

> To reflect upon "mission" or upon "evangelism" is to reflect upon the Church itself, for the act of mission or of evangelism is not accidental or coincidental to the Church — like the activity of golf, tennis or horseback riding is to this or that individual — but the act of mission belongs to the very "core" of what it means to be the Church. . . . The Church evangelized because it had to. This assertion is to be understood in the strictest possible sense. The early Church did not begin the work of evangelism simply because Christ commanded it (cf. Matt. 28:19); mission was not simple obedience to a high authority. Nor did the Church evangelize out of a sense of gratitude for God's love, out of a sense of responsibility in light of the last judgment, or out of a sense of concern for fallen man's destiny — although these may be considered "emotive causations" for the Church's mission activity, as we shall note below. Rather, the Church evangelized because it could not do otherwise, and it could not do otherwise because in the Holy Spirit the Church had been taken up into the very activity of God in Christ whereby the final purposes of God are fulfilled. The early Church did not understand mission as a merely human action done in response to the good things God had done. Mission was perceived christologically — as God acting for the salvation of fallen mankind, but God acting only in union with mankind. The early Church understood mission to be the very expression of the Lordship of Christ in the Holy Spirit.[24]

Thus a christological understanding of missions is to be found in the way of the administration of the means of grace through the office of the holy ministry. In the book of Acts, as the faithful celebrated the sacrament and prayed continually, "the Lord added to their number day by day those who were being saved" (Acts 2:47). It was the Lord's doing; they could not claim any credit by their founding mission societies, organizing city missions, or writing books on dynamic evangelism.[25] As the liturgy through preaching and the Lord's Supper continues to move us from within to without (toward God in faith and toward the neighbor in love), so the church itself moves toward all people. This is the flow of God's sending.

The apostolic nature of the holy ministry is not fully grasped when missionaries are relegated to some auxiliary office.

IS THERE AN OFFICE OF THE MISSIONARY?

Once one understands the meaning of the sending motif in the Scriptures and how integrally missions, liturgy, and the office of the holy ministry are interconnected, one is ready to move on to our next question. It is clear from the foregoing that the work of mission is not only related to, but is indeed the core of, apostolic ministry. In practice, however, the church in general pays little attention to missions when it comes to the issue of what this has to do with the office of the holy ministry. Thus on the one hand we hear Gustaf Wingren lament that the task of evangelizing the nations of the world has become a peripheral activity of the church, remaining something optional. On the other hand he bemoans the fact that in congregations only men can serve as pastors, while in the mission field, both men and women, clergy and laity may serve equally.[26] How can this be?

The apostolic nature of the holy ministry is not fully grasped when missionaries are relegated to some auxiliary office. John C. Wolrabe Jr. reports that such used to be the case in the LCMS. From its formation in 1847 until 1865, when the Missouri Synod struggled to reach the unchurched German immigrants on the frontier, the man called into an itinerant ministry was not ordained and so was not considered a pastor. He was considered to be the holder of an auxiliary office, because although performing the "functions" of the ministry, nevertheless, he was not called by or for a specific congregation. Consequently the missionary was not ordained, but commissioned and sent. Later, in order to meet the government's criteria for ordination, the synod's state-

ment regarding ordination also shifted from "public ratification of the call into the public office of the ministry in a local congregation" to "the certification that an individual was qualified for the full function of the office of the ministry." While missionaries were now ordained, they were still considered to be in something of an auxiliary office to that of the pastoral office.[27]

By contrast, it may be noted that C. F. W. Walther wrote the following: "The ministry [*Predigtamt*] goes through the world in a twofold form, in a missionary *[missionierenden*] and a parish-pastoral [*pfarramtlichen*] one."[28] F. Pieper also argues: "This Call [missionaries called by Synod or its Districts] is not a human, but a divine Call, and those who have received and accepted this Call, have received and accepted a divine Call just as much as those called to parish-pastoral activity by already existing congregations."[29] Kurt Marquart notes that this move was natural for the Missouri Synod because Walther and Pieper regarded both local congregations and entire confessional fellowships or communions as church(es).

In his doctoral dissertation, Klaus Detlev Schulz takes an approach similar to that of Walther and Pieper. For him, the office of the holy ministry that Jesus established is first and foremost the office of the missionary. When a called missionary preaches and baptizes people, the Lord thereby gathers a baptized community for the Lord's Supper, and the newly gathered church calls a suitable man to the office of the ministry to publicly preach the word and administer the sacraments. For Schulz, "the pastoral office must therefore be grasped fundamentally from the missionary office. For the missionary office is the nearest and truest expression of the *ministerium verbi* [the preaching office] as it was commissioned by Jesus Christ."[30] The missionary dimension does not cease for the pastoral office. Although it is bound to the congregation, the pastor in the office extends his service beyond that church to those who are unbaptized.

Schulz continues that since the missionary office and pastoral office are identical with "a different functionary explication of the *ministerium verbi* instituted by Christ," missionaries as well as pastors must be placed therein though a proper call and ordination. This call and ordination of a missionary is based on Christ's mandate and institution. Schulz places missionary functions in the preaching office and places the initial seat of the missionary office in the congregation.[31]

MISSIONARY AND THE OFFICE OF THE HOLY MINISTRY

In light of the motif of sending which runs through the whole Scriptures, Schulz's approach is most helpful. That same motif may suggest the following: First, when missionaries are properly placed in the same office of the ministry, it becomes clearer that the doer of the missionary activity is the Lord himself. Martin Chemnitz says that the chief thing of the ministry is that "God wants to be present in it with his Spirit."[32] Thus it is most dubious that the celebration of the Lord's Supper should be postponed until the congregation becomes large enough (one hundred people was suggested in Scudieri's "Strategy for North America Mission Fields").[33] A missionary is called to speak "the whole counsel of God" (Acts 20:27) and needs to rightly divide the chief points of doctrine (2 Tim 2:15).[34] Whether he studies, interprets, explains Scriptures; whether he teaches, catechizes, comforts, warns, or applies the Word; all belong to the mandate of the office.[35]

Second, it is proper that missionaries are put into the office of the holy ministry, because in so doing, we confess the specific locatedness of the delivery point of the forgiveness of sins also in a mission situation.[36] This is to confess the *externum verbum* (external word) as coming *extra nos* (from outside of us) by those sent to deliver it to faith.[37] This is to confess his gifts, given with no uncertainty by him through the instrument he has put there for his giving out his gifts.

"Every Christian a missionary" is but another consequence and manifestation of the theology of mission that is shaped by un-Lutheran presuppositions.

Third, identification of missionaries with the incumbents of the office helps the church focus on the proper purpose of the missionary work. The goal of it is not just conversions here and there, but people gathered by the means of grace at font, altar, and pulpit. Jonathan F. Grothe is enormously helpful at this point.[38] He demonstrates that the reason for Paul's writing to the Romans was to establish unity in fellowship by way of confession. Paul intended to show the Christians in Rome that his faith was nothing other than the same faith they had also received. On the basis of the common confession, Paul was appealing to them to support him in bringing the gospel further to the West. As in the case of Paul, Marquart, in our contemporary setting, also states that

> missionary activity cannot be completed until the leaders of the newly established church can (1) work with Holy Scripture in the original languages, (2) understand and confess the Book of Concord in conscious contradistinction to other confessions and theologies, and (3) take an informed confessional stand globally/ecumenically.[39]

The proper outcome of confessional Lutheran mission work ought to be confessional Lutheran churches. The unity of the fellowship in its confession is vital. The missionaries do have such an enormous task.

Lastly, though not of least importance, Lutheran missiology must confess the primacy of the means of grace. To confess the means of grace is to confess the office of the holy ministry (AC v) and its instrumentality in the confession of the gospel itself. Such, indeed, was Luther's own understanding of the missionary task. According to Luther, the task of a missionary is to teach true worship.[40] To emphasize this point, Luther cites the example of Noah. Luther notes that when Noah was traveling around the world, preaching everywhere, he was "giving instructions concerning the true worship of God."[41] Since for Luther there is no

true worship of God other than what God himself has given, the sacraments together with preaching, he sees Noah as guiding people to sacramental worship so that they could meet God in "the covering." The work of a missionary never stops at baptism, but it continues in teaching, until all are brought into the world of the Divine Service, where our crucified and risen Lord is present to give them his gifts.[42]

CONCLUSION

We began this essay by asking: Is every Christian sent (that is, a missionary)? The discussion that followed has shown that the answer is no. Like the term "ministry," the terms "sent" and "missionary" should be reserved for the ordained missionaries who are placed into the office of the holy ministry.[43] This explanation already implies the answer to our second question: Are missionaries in the apostolic ministry? The answer that I submit is yes.

My observation is that the appearance of the phrase "every Christian a missionary" is but another consequence and manifestation of the theology of mission that is shaped by un-Lutheran presuppositions. The old enthusiastic, pietistic notion of "the less distance between clergy and laity the better" should therefore not be permitted to make its way into the church. Instead, a renewed understanding of missions intrinsically connected to the office of the holy ministry leads us to receive his gifts "without measure" in the means of grace and so in the liturgy. The Lord gives his gifts even more abundantly. His blessing thus moves us out into our calling, where his gifts have their fruition.[44] Thus, to paraphrase Luther's words, "one is born to be priest, one becomes a missionary (a sent one)."[45]

To understand missions in the way of the office of the ministry is thus to confess that the Father sent Jesus, committing everything to the Son. This "sending" includes everything he did, his life, his death, and his resurrection. God's Word must not be understood except as having been sent.[46] The Father speaks through the Son. The words of Christ are those with which the Father has sent the Son, words that are Spirit and truth (Jn 3:34, 6:63, 14:6). The Spirit receives the words from Jesus, who breathes the Spirit and the words into those whom he sends, to deliver those words which give the forgiveness won by Jesus at Calvary, or to withhold that forgiveness, "in the stead and by the command of the Lord Jesus Christ" (Jn 20:10–23; SC v). Here any anthropocentric reference point that may prompt uncertainty is excluded. It is as certain as Christ our dear Lord dealing with us himself. How blessed we are that we can today still hear *viva vox evangelii* (the living voice of the gospel) through the men whom the Lord has sent, having put them into the office of the holy ministry! LOGIA

Jesus Sending Forth the Apostles

From *The New Testament: A Pictorial Archive from Nineteenth-Century Sources,* Dover Publications, Inc, 1986.
This woodcut by W. J. Linton was reproduced from *Cassell's Illustrated Family Bible from Matthew to Revelation,* published about 1860.

NOTES

1. Oscar E. Feucht, *Everyone a Minister* (St. Louis: Concordia Publishing House, 1974). Still today, this theme is frequently preached from our pulpits. Many of our congregations' bulletin covers state: "Minister—every member of N. Evangelical Lutheran Church."

2. For example, one of the popular text books of missiology in our seminaries, Ralph D. Winter and Steven C. Hawthorne, eds., *Perspectives on the World Christian Movement: A Reader* (Pasadena, CA: William Carey Library, 1981), contains "Everyone a missionary" (788–789).

3. Eugene W. Bunkowske, "Trends in Missiology Today," *Missio Apostolica* 1, no. 1 (May 1993): 7. Trend Three states, "A growing movement toward energizing the 'priesthood of all believers' for dynamic, while you live and work, mission outreach" (10). Not only does the author misunderstand the doctrine of the priesthood of all believers; his wordings are law-oriented. Trend Six is "The realization that Spiritual and Biblical formation is basic if mission outreach is to produce productive growth" (12). The author's explanation which follows has no baptismal or sacramental grounding.

4. Eugene W. Bunkowske, "Mission Work: The Lutheran Way," *Missio Apostolica* 3, no. 2 (November 1995): 69. The biblical citations do not speak about "sentness" of a Christian. This article concludes with a very un-Lutheran, anthropocentric assertion: "The Christian can choose to be an active or passive family member, a helpful or unhelpful messenger of that mission. Careless messengers can choose to neglect their God-given part in God's mission. They can choose not to participate. Or by the power of God's Spirit, they can respond and participate as God's effective and efficient means for getting the 'means of grace' to a world of lost and dying people" (70).

5. Robert Scudieri, *Strategy for North American Mission Fields* (November 27, 1997). The problematic in this document is the procedure. The author begins by describing the changing needs. Then as a reaction he presents a "methodology" of future mission work in America. The methodology is "Church Extension through Leadership Development," which is a modification of Carl George's meta-church model. Not only does he misunderstand such passages as Acts 2:46, 5:42, 20:20 to mean "well known" home Bible study "in Scripture and early church history" (7); a "worship service" is not to be started before the membership of the small groups exceeds one hundred (9). In contrast, Lutheran missiology starts at the means of grace and the office of the holy ministry (AC v). Since the *how* of making disciples is already given (by baptizing and by teaching), the discussion should center on how to apply the gifts to the given situations. The goal of the mission is not to make small Bible study groups and train lay leaders, but rather preaching the gospel and administering the sacraments (AC v).

6. Norbert H. Mueller and George Kraus, eds., *Pastoral Theology* (St. Louis: Concordia Publishing House, 1990), 233.

7. See the use of those Latin terms in Jobst Schoene, "Church and Ministry: Part II, Systematic Formulation," *Logia* 2 (Eastertide 1993): 38.

8. AE, 40: 213–214.

9. AC IV–V; Tr 26. Cf. AE, 41: 155, AE, 38: 200. Thus our observation: before a man is put into the office, the office already exists (e.g., the way Luke describes how Matthias was put into the Twelve. The historical collect for St. Matthias day puts it beautifully: "Almighty God, who into the place of the traitor Judas didst choose Thy faithful servant Matthias, grant that Thy Church, ever being preserved from false apostles, may continually abide in the doctrine of Thy true Apostles; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth . . ." (*TLH*, p. 90). Notice the awareness of the office. Also informative is the careful distinction between "big *A*" Apostles and "small *a*" apostles).

10. See David P. Scaer, "The Relation of Matthew 28:16–20 to the Rest of the Gospel," *Concordia Theological Quarterly* 55, no. 4 (October 1991): 249–250. This thought is later connected with the life of the early church in Acts 2:42.

11. K. W. Noakes, "From the Apostolic Fathers to Irenaeus," in C. Jones, G. Wainwright, E. Yarnold, and P. Bradshaw eds., *The Study of Liturgy* (London: SPCK, 1992), 211.

12. Cyril C. Richardson ed., *Early Christian Fathers,* Library of Christian Classics 1 (Philadelphia: Westminster Press, 1953), 171–179.

13. R. C. D. Jasper and G. J. Cuming, *Prayers of the Eucharist: Early and Reformed*, 3rd ed. (Collegeville, MN: Liturgical Press, 1990), 31–38. The liturgy of the eucharist goes as follows:

> The Lord be with you
> And with your spirit.
> Up with your hearts.
> We have (them) with the Lord.
> Let us give thanks to the Lord.
> It is fitting and right.

14. The prayer for the ordination of a bishop goes as follows: "God and Father of our Lord Jesus Christ, Father of mercies and God of all comfort (2 Cor 1:3), you dwell on high and look on that which is lowly (Ps 113:5–6), you know all things before they come to pass; you gave ordinances in the Church through the word of your grace (Acts 20:32); you foreordained from the beginning a race of righteous men from Abraham; you appointed princes and priests, and did not leave your sanctuary without a ministry. From the beginning of the age it was your good pleasure to be glorified in those whom you have chosen: now pour forth that power which is from you, of the princely Spirit (Ps 51:12) which you granted through your beloved Son Jesus Christ to your holy apostles who established the Church in every place as your sanctuary, to the unceasing glory and praise of your name. You who know the hearts of all (Acts 1:24!), bestow (Is 42:1) upon this your servant, whom you have chosen for the episcopate" (biblical reference added). Paul F. Bradshaw, *Ordination Rites of the Ancient Churches of East and West* (New York: Pueblo Publishing Company, 1990), 107.

15. See Timothy C. J. Quill, "'And with Your Spirit': Why the Ancient Response Should Be Restored in the Pastoral Greeting," *Logia* 7 (Eastertide 1998): 27–35.

16. In this sense, "I am with you" in Matt. 28:20 and "The Lord be with you" may be connected to the commissioning scenes in the Old Testament where Yahweh appoints envoys to speak on his behalf (Ex 3:10–12, 4:10–12; Josh 1:9; Is 41:10, 43:5; Jer 1:6–8; Acts 18:9–10).

17. A paraphrase of Ignatius's letter to the Smyrnaeans 8:2 (Richardson, *Early Christian Fathers*, 115). In his article "The Real Who of the Great Commission in Matthew 28," Robert D. Newton dismisses the ideas that the recipients of the commission were neither the Eleven nor the whole church. The important thing for him was not *whom* but *who.* He concludes, "Discussion of the 'who' of Matthew 28:18–20 will never bear worthy fruit unless it returns to the Spirit's purpose in recalling these words for the evangelist's writing and begins the conversation again in the real 'Who' of his Gospel, our Lord Jesus" (*Missio Apostolica* 4, no. 1 [May 1996]: 45–46). This approach destroys the sweetness of the specificity and locatedness of the delivery point of the forgiveness of sins. The early church testifies otherwise, as is shown above.

18. Norman Nagel explains that Johann Gerhardt inherited this term from Luther and Chemnitz. "*Externum Verbum*: Testing Augustana v on the Doctrine of the Holy Ministry," *Lutheran Theological Journal* 30, no. 3 (December 1996): 104, 110.

19. Jerome Crowe, *From Jerusalem to Antioch: The Gospel across Cultures* (Collegeville, MN: Liturgical Press, 1997), 126–127.

20. In *A New Eusebius: Documents Illustrating the History of the Church to AD 337*, J. Stevenson gives us evidences from the writings of the early church fathers for such movement of Father-Son-apostles-office of the holy ministry-all people. For example, Clement says: "The apostles received the gospel for our sakes from the Lord Jesus Christ; Jesus the Christ was sent from God. The Christ therefore is from God, and the apostles from the Christ. In both ways then, they were in accordance with the appointed order of God's will. So, when they had received their orders and had been filled with confidence by the resurrection of our Lord Jesus Christ, and confirmed in faith by the word of God, they went out in the confidence of the Holy Spirit, preaching the gospel, that the kingdom of God was about to come. So, preaching in country and city, they appointed their firstfruits, having tested them by the Spirit, to be bishops and deacons of those who should believe. . . . Men, therefore, who were appointed by the apostles, or subsequently by other eminent men, with the approval of the whole church, and have

ministered blamelessly to the flock of Christ in a humble, peaceable, and worthy way, and have had testimony borne to them by all for long periods—such men we consider are unjustly deposed from their ministry" (8–9 [Clement, *First Epistle to the Corinthians,* XLII. 1–XLIV. 3]). The *Didache* tells us to receive the bishop and the teacher "as the Lord" (11 [*Didache* XI]). The *Didache* quotes Matthew 12:31 to say, "Let every one *that cometh in the name of the Lord* be received, and then, when you have proved him, you shall know, for you shall have understanding [to distinguish] between the right hand and the left" (XII. 1). It seems the writer of the *Didache* applies the passage not only to Christ who comes in the eucharist, but to the bishop. Irenaeus traces the office bearers of the office of the bishop all the way to Christ (114–116 [Irenaeus, III. 3–4]). Tertullian says, "How happy is that church, on which the apostles poured forth all their doctrine with their blood!" (164 [*De Praescriptione Haereticorum*, 36]). He also recognizes the line of the Father to the Son and to the apostles (166 [*De Praescriptione Haereticorum*, 21]). The early church fathers may have thought necessary to prove the apostolic origin to fight against heresies of the time. Still, it is significant to note they sensed the importance of the office.

21. Wilhelm Löhe, *Three Books about the Church,* trans. and ed. James L. Schaaf (Philadelphia: Fortress Press, 1969), 59.

22. One of many examples is found in Luther's Genesis lectures: "For when ambassadors and preachers were sent by God into the world, we must not think that their ministry passes away without fruit. . . . Joseph in Egypt, Daniel in Babylon, and Jonah in Nineveh taught the doctrine of God. Therefore God fathered a church in the world not only from the one family of the patriarchs but from all nations to which the Word made its way" (AE, 6: 227).

23. Werner Elert, *The Structure of Lutheranism,* trans. Walter A. Hansen (St. Louis: Concordia Publishing House, 1962), 390.

24. William C. Weinrich, "Evangelism in the Early Church," *Concordia Theological Quarterly* 45 (January–April 1981): 61–62.

25. See Hermann Sasse, "Sanctorum Communio," in *We Confess the Sacraments,* trans. Norman Nagel (St. Louis: Concordia Publishing House, 1985), 151.

26. Gustaf Wingren, *Gospel and Church* (Edinburgh and London: Oliver and Boyd, 1964), 125–129. While it may be understandable when one has to regard the specific context of this writing, still the statement "From the very first, however, the Eucharist was the lesser of the two sacraments" (128) may be recognized as a regrettable observation. Wingren desires more attention to be paid to baptism and world mission in the church at large. But he could have said this in a way that we can rejoice in receiving abundant gifts of the Lord each given in its own unique way.

27. John C. Wolrabe Jr., *Ministry in Missouri until 1962* (1992), 10–13, 63, 74–77.

28. *Lehre und Wehre* 9, 179. Quoted from Kurt E. Marquart, *The Church and Her Fellowship, Ministry, and Governance,* Confessional Church Dogmatics 9 (Fort Wayne, IN: International Foundation for Lutheran Confessional Research, 1990), 222.

29. *Lehre und Wehre* 71, no. 12 (December, 1925), 425. Quoted again from Marquart, *The Church*, 222.

30. Klaus Detlev Schulz, "The Missiological Significance of the Doctrine of Justification in the Lutheran Confessions" (Th.D. diss., Concordia Seminary, St. Louis, 1994), 167–168.

31. Ibid., 169–173.

32. Martin Chemnitz, *Ministry, Word, and Sacraments: An Enchiridion* (St. Louis: Concordia Publishing House, 1981), 29. Ap XIII, 12; FC Ep XII, 22.

33. See note 5 above.

34. Martin Chemnitz, *Loci Theologici*, 2 vols., trans. J. A. O. Preus Jr. (St. Louis: Concordia Publishing House, 1989), 2: 706.

35. Robert D. Preus, *The Doctrine of the Call in the Confessions and Lutheran Orthodoxy*, Luther Academy Monograph 1 (April 1991), 21.

36. Norman E. Nagel, "The Office of the Holy Ministry in the Confessions," *Concordia Journal* 14, no. 3 (July 1988): 285; "The Spirit's Gifts in the Confessions and in Corinth," *Concordia Journal* 18, no. 3 (1992): 230.

37. See articles of Norman E. Nagel such as "The Doctrine of the Office of the Holy Ministry in the Confessions and in Walther's *Kirche und Amt*," *Concordia Journal* 15, no. 4 (1989): 427; "The Divine Call in *Die Rechte Gestalt* of C. F. W. Walther," *Concordia Theological Quarterly* 59, no. 3 (1995): 165; and "*Externum Verbum*: Testing Augustana 5 on the Doctrine of the Holy Ministry," *Lutheran Theological Journal* 30, no. 3 (1996): 102, 106; reprinted in *Logia* 6 (Holy Trinity 1997): 27–32.

38. Jonathan Grothe, "A Missionary in Fellowship with the Church," *Lutheran Theological Review* 2, no. 2 (1990): 7–14.

39. Kurt Marquart, "Law/Gospel and 'Church Growth,'" in *The Beauty and the Bands* (Crestwood, MO: Luther Academy, and Minneapolis, MN: Association of Confessional Lutherans, 1995), 186.

40. The collect for the missionary in the Ordination Rite in the *Lutheran Worship Agenda* confesses the same point as Luther: "and grant him faithfulness in all his labors that through the speaking of your Word the nations may *come to worship* before your throne in spirit and in truth; through Jesus Christ . . ." (emphasis added) (217).

41. AE, 2: 57. Luther's introduction of Noah as a missionary is actually preceded by his presentation of Noah as "a faithful minister and the mouthpiece of the Holy Spirit" who "carr[ied] on God's business before the world" (AE, 2: 44, 56). Luther gives three things that a minister does. First of all, a minister occupies himself with the Word of God. Then, he is to teach his worship. Lastly, he reproves whatever may be wrong (AE, 2: 56, 20). Luther defines the office by the languages of catechesis and liturgy. For Luther, the missionary Noah was in the office of the holy ministry.

42. Alexander Schmemann makes an important point: "The Western Christian is used to thinking of sacrament as opposed to the Word, and he links the mission with the Word and not the sacrament." *For the Life of the World: Sacraments and Orthodoxy* (Crestwood, NY: St. Vladimir's Seminary Press, 1973), 21.

43. It seems that the distinction most frequently used for describing missionaries in our circle is that made between "career missionary" and "volunteer missionary." Sometimes ordained clergymen are "volunteer missionaries." The distinction between clergy and laity is avoided. In his book *The Apostolic Church: One, Holy, Catholic and Missionary,* Robert J. Scudieri describes the missionary nature of the Church from the Nicene Creed and early Church history. He fails, however, to see the mandate and institution of the office of the holy ministry and applies what is said of the office to the laity without due explanations (Fullerton, CA: Lutheran Society for Missiology, 1995).

44. *LW*, p. 6.

45. Cf. AE, 40: 18.

46. Ian D. Kingston Siggins, *Martin Luther's Doctrine of Christ* (New Haven: Yale University Press, 1970), 57. Siggins has a very informative little section on the theme of sending in Luther (54–60).

Christ's Ambassadors

A Confessional Perspective on the Missionary Office of the Church

KLAUS DETLEV SCHULZ

Some might find the attempt to interpret the Lutheran Confessions missiologically a dubious undertaking. After all, enough skeptics have raised their concerns against such an endeavor.[1] Some readers, however, will recall Werner Elert's famous defense of Reformation theology, and of Luther's thought in particular, when he pleads for an understanding of the more profound missionary structure of his theology, rather than to look to it for advice on how to run a missionary society.[2] This is precisely the point: Missiology as the so-called handmaiden to theology (*ancilla theologiae*) devotes a dominant part of its task to draw missiological insights from theological texts that are not explicit, but at first actually often seem quite worthless for missions. This approach has been adopted by missiologists for all major disciplines in theology where implicit references to missions in many texts and statements have to be brought to light by the method of deduction. It thus stands to reason that the Lutheran Confessions should not be exempted from a similar undertaking[3]—especially in view of the numerous successful attempts that have been made to highlight the inherent impetus and dynamic for mission work in Luther's theology.[4]

Therefore, upon an investigation of the Lutheran Confessions, a multitude of theological ideas and reasoning emerge that prove invaluable for any Lutheran missiology.[5] Only a small part of this wealth can be highlighted in this essay as we confine ourselves to the task of establishing from the Lutheran Confessions the missionary obligation of the church as it culminates in the missionary office. May this brief perusal ease the intransigence of a few who seem to insist on the alternative of *either* confessional theology *or* mission theology, rather than recognizing a *both/and* relationship.

Before we commence with our examination itself, allow me to add that while it is true that the Lutheran Confessions address controversial issues during the Sixteenth Century and thus function as a *Notbuch* of sorts for specific situations, we may nonetheless note that their claim stretches beyond temporal and geographical confines. This can be demonstrated today all over the ecumenical world where former daughter churches, planted by Lutheran missionaries, in their quest towards independence have officially subscribed to what the fathers confessed in the Sixteenth Century.[6] May this global *reditus ad confessionem* apply for all Lutheran mission endeavors, as reviews and examinations continue to extol the Lutheran Confessions' missiological value.

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THE UNIVERSAL GOSPEL AND THE MISSIONARY OBLIGATION OF THE CHURCH

The basic premise or window to a missiological reading of the Lutheran Confessions is the programmatic statement in the Preface to the Book of Concord where the fathers, united in their efforts to lay down foundational statements for the concord of the Lutheran Church, raise their vision universally and jointly profess "to do and to continue to do everything that is useful and profitable to the increase and expansion of God's praise and glory, to the propagation of that Word of his that alone brings salvation . . . and to the needed consolation and instruction of poor, misguided consciences."[7] What is foremost in the confessors' mind is the "propagation of the gospel" (*propagatio verbi ipsius*) among the spiritually poor and confused, which not only serves the purpose to counteract mendacious calumnies and religious controversies, but becomes above all a matter of bringing salvation. This joint accord with the universal propagation of God's word as it is believed and confessed provides the center stage for all further statements made in the individual confessions that corroborate, as well as provide further insight, into the confessors' unfaltering commitment to the proliferation of God's word.

The obligation of the church to proclaim God's word is embedded in the soteriology of the Lutheran Confessions, that is, what is believed of the condition of mankind and how it is overcome by what Christ did for the world. His sacrificial death on the cross and the fallen state of the world are both confessed as universal and world-embracing events, which in turn accounts for the church's responsibility for the universal preaching of the gospel. The Third Article of the Augsburg Confession, "The Son of God," understands his suffering, death, and burial as "a sacrifice not only for original guilt but also for *all* actual sins of men" (AC III, 3; Tappert, 30). In Melanchthon's article on justification in the Apology, Christ's sacrificial death "is a price and propitiation, for the sins of the whole world."[8] "After the whole world was subjected," Christ came and "took away the sin of the whole world" (Ap IV, 103; Tappert, 122). Therefore, while in the hamartiological motif of

the Lutheran Confessions the whole world (*totus mundus*) is condemned under sin, Christ alone (*solus Christus*) is placed as its counterpart.

These reflections have also found a place in the Formula of Concord's article on election, in which the universal significance of the Christ event is demonstrated most clearly. For "it is not God's will that anyone should be damned but that all men should turn themselves to him and be saved forever" (FC SD II, 49; Tappert, 530). Christ "testifies to all men without distinction that God wants all men who are laden and burdened with sin to come to him" (FC SD XI, 70; Tappert, 627).

Within this universal framework of Christ's life and death, the Formula of Concord affirms the missionary obligation of the church. After the statement that the whole world has been subjected to sin and that the proclamation of repentance and the promise of the gospel extends "over all men" [*promissio evangelii est universalis*], the commission immediately follows that "Christ has commanded to preach repentance and forgiveness of sins in his name among all nations." In a series of biblical citations the Great Commission is underlined: "It is Christ's command that all in common to whom repentance is preached should also have this promise of the Gospel proclaimed to them (Luke 24:47; Mark 16:15)" (FC SD XI, 28; Tappert, 620–621).

A silent possession of doctrines or of the sacraments does not constitute the church.

If we move to Luther, the same can be said: From the promise of God's grace flows the missionary obligation of the church. In his Smalcald Articles under the title "The Gospel" we read: "God is surpassingly rich in his grace: First, through the spoken word, by which the forgiveness of sin . . . is preached to the whole world" (SA III, IV; Tappert, 310). In an even more graphic explanation of the Third Article in his Large Catechism, Luther joins the missionary proclamation with the gospel: "In order that this treasure might not be buried but put to use and enjoyed, God has caused the Word to be published and proclaimed, in which he has given the Holy Spirit to offer and apply to us this treasure of salvation. . . . Where he does not cause the Word to be preached and does not awaken understanding in the heart, all is lost" (LC II, 38, 43; Tappert, 415, 416). With this in mind Luther prays his famous mission prayer: "Dear Father, we pray Thee, give us thy Word, that the Gospel may be sincerely preached throughout the world" (LC III, 54; Tappert, 427).

Furthermore, world evangelization is not an impossible task to perform. Melanchthon's world ecumenical and missionary perspective on the *sparsi per totum mundum* expresses a belief common to all the reformers that there are "true believers and righteous men scattered throughout the world" who are devoted to preaching the good news of Christ (Ap VII, 20; Tappert, 171; Ap VII, 10; Tappert, 170).[9] In this way mission becomes a concern of all Christians, which Luther assigns to the *Gemeine* that has been gathered by the Holy Spirit and is used by him "to teach and preach the Word" (LC II, 53; Tappert, 417).[10]

The univeral claim of the gospel therefore remains inseparable from what is said of the church. The precise nature of the church's mission is brought out in all clarity in the Augsburg Confession, which defines the church as the "assembly of saints" where "the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel" within their midst (AC VII, 1; Tappert, 32). It is important to note here that when the mission of the church is referenced elsewhere in the Lutheran Confessions to the preaching of the gospel or of the word, the terms *gospel* and *word* are used as generic terms that embrace four basic forms: the actual proclamation of the word, baptism, holy communion, and absolution. Consequently, if we speak of the church's mission, we should single out its four basic forms, which originate in the institution and commandment of the crucified and resurrected Christ. The church faithfully commits her mission to the Lord by performing among unbelievers these four actions: preaching the word, baptizing, celebrating holy communion, and absolving the sins of contrite confessors.[11]

What is also implied here is that a silent possession of doctrines or of the sacraments does not constitute the church, but she actually exists where the actions of teaching, preaching, and distributing the sacraments to people are performed. For as Luther says in the Large Catechism, "Where Christ is not preached, there is no Holy Spirit to create, call, and gather the Christian church" (LC II, 45; Tappert, 416). Baptism and holy communion are therefore neither pious nor optional acts, but effective means of the universal salvific will of God "intended to awaken and confirm faith in those who use them" (AC XIII, 1; Tappert, 35). In, with, and under the church's preaching and the administration of the sacraments, the gathering of saints throughout the world takes place and the holy church of God is being built.

In view of this, mission belongs to the very essence of the church, particularly when one is mindful of the important Lutheran premise that the mission frontier runs right through the midst of the church, where faith in Jesus Christ meets unbelief. This is based on the definition of the church as the *corpus permixtum,* where "many false Christians, hypocrites, and even open sinners remain among the godly" (AC VIII, 1; Tappert, 33), as well as on the stark reality that also the believers are "daily under the dominion of the devil, who neither day nor night relaxes his effort to steal upon [them] unawares and to kindle in [their] heart unbelief" (LC I, 100; Tappert, 378).

Thus a well-advised approach for the church is that she should place her trust in the reality and the effectiveness of word and sacrament. They are not only the means to renew the faith of those who have forgotten it or become estranged from it, but also to awaken faith in those who have not yet heard it.[12] By implication, therefore, the church's goal in mission is not only to cater to her own needs, but also to keep her focus on the world. A church is a church of Christ insofar as she willingly submits herself to him and allows herself to be used as his instrument of proclaiming the gospel to the entire believing and unbelieving world. The activities of preaching and administering the sacraments are not a hindrance or impasse to the church's outreach but essential to the

divine mission in which she stands. In fact, the Lutheran Confessions' strongest argument for missions is that conversion occurs where the means of grace are preached and administered.[13]

THE MISSIONARY OFFICE AS THE CULMINATION OF THE CHURCH'S MISSION

At this juncture one should note, however, that further details in mapping out the missionary dimension of the entire church are absent from the Lutheran Confessions. If a mission scholar were to be on the lookout for the phrase "royal priesthood of all believers" to elevate every Christian's mission service beyond his personal witness and vocation to newer and higher levels, he would be sadly disappointed.[14] One may attribute this absence to the fact that — as already mentioned — the Lutheran Confessions are a *Notbuch* wherein not all aspects of the Lutheran belief have been given attention. After all, the Lutheran Confessions have nothing in common with the voluminous *Summa* of earlier and the *Systema* of later dogmaticians. More important, however, is the fact that the doctrine of the ordered office remains in the forefront of the confessors' minds, as will be shown later on.

Beforehand, though, it would be helpful briefly to address and explain those responsibilities that have actually been given to all believers. Melanchthon establishes that the church retains "the right of electing and ordaining ministers" by divine right "when the bishops are heretics or refuse to administer ordination." "For wherever the church exists, the right to administer the Gospel also exists" (Tr 67, 72; Tappert, 331, 332).[15] In conjunction with this, Melanchthon further concedes to the church — although restricted to an emergency situation (*casus necessitatis*) — that in certain situations "even a layman absolves and becomes the minister and pastor of another" (Tr, 67; Tappert, 331).

It is worthwhile to recall here Luther's application of this emergency situation to a mission setting. In his treatise *The Right and Power of a Christian Congregation or Community to Judge All Teaching and Call, Appoint, and Dismiss Teachers, Established and Proved from Scripture* of 1523, he establishes that if a Christan were to find himself alone in the midst of a heathen world, the *rite vocatus* is not applicable; and in such a case every Christian has the right and obligation to assume the preaching office and witness in those areas:

> when he [the Christian] is in a place where there are no Christians, he needs no other call than the fact that he is a Christian, inwardly called and anointed by God; he is bound by the duty of brotherly love to preach to the erring heathens or nonchristians and to teach them the Gospel, even though no one call[ed] him to this work . . . . In such circumstances the Christian looks, in brotherly love, upon the needs of poor perishing souls, and waits for no commission or letter from pope or bishop. For necessity breaks every law and knows no law; moreover, love is bound to help when there is no one else to help.[16]

Just as important, however, is Luther's defense of those rules applicable to a normal situation where ordinary circumstances prevail. If the Christian should find himself in a place where there are other Christians, the *rite vocatus* applies. The Christian is obliged to stand back and assume the preaching office only upon the consent, choice, and call of the congregation.[17]

From the above an important question must be asked whether missions should be allowed to be reduced to the *missio extraordinarium* where Christians in remote and foreign areas singlehandedly apply the call of the church to themselves and assume the duty to proclaim the gospel among the heathen. This cannot be the case. The missionary obligation of the church remains an unrelenting service to the universal call of the gospel (*vocatio universalis*), which cannot be left to erratic occasions or pure chance events when a Christian happens to find himself in an extraordinary situation. Nor may the mission of the church be reduced to every Christian's private and personal witness. In view of this, the church responds to the divine call for mission in foreign places by calling and ordaining individuals into the preaching office. The words of the late Lutheran theologian Peter Brunner are instructive here:

The missionary obligation of the church remains an unrelenting service to the universal call of the gospel.

> Every Christian has been entrusted and ordered to the personal missionary witness in the surroundings of his home and in his civic sphere. But not every Christian is under the command to go to foreign parts of the world and apply all his physical and spiritual reserves to the service of the gospel among the heathen. Due to Christ's commission and for the sake of saving the lost, there must be those who will leave their home country as messengers of Christ and sacrifice all their strengths for the purpose of bringing the gospel to the heathen world. This missionary service may not be left to coincidence.[18]

As a result, the church not only places pastors in existing congregations, but also sends missionaries into those foreign lands where through the proclamation of the gospel and the administration of the sacraments churches are brought into existence. Contrary to the fallacy that with the end of the apostolic office organized mission work has been terminated as well, the church views the *ministerium verbi* as given to her in order to respond appropriately to the call for universal proclamation.[19] Just as Christ ordered his disciples to preach, teach, and baptize in remote heathen lands, so too the church applies the commission to her ministry by calling and sending individuals who in accordance with AC XIV will "publicly teach or preach and administer the sacraments" on a regular and consistent basis (AC XIV; Tappert, 36).[20]

This deeper and more concentrated meaning of the missionary obligation of the church is rooted in the Augsburg Confes-

sion itself. There, in the ordering of its individual articles, the inextricable connection between the gospel and the missionary obligation is truly apparent. For it is not without theological and missiological significance that the article on the office of the ministry follows that on justification and is situated before the article on the church: "In order that we may obtain this faith, the ministry of teaching the Gospel and administering the sacraments was instituted" (AC v, 1; Tappert, 31). The *propagatio verbi ipsius* is thus qualified in such a way that through the action of proclamation, the *viva vox evangelii,* and administering the sacraments by a man ordained into the office of the ministry, the Holy Spirit works the saving faith among those who hear the gospel. The emphasis on justification and the saving faith in turn rests upon the fact "that since the fall of Adam all men who are propagated according to nature are born in sin" and that the son of God, Jesus Christ, through his suffering, crucifixion, death, and burial became "a sacrifice not only for original guilt but also for all actual sins of men" (AC II, 1; Tappert, 29; and AC III, 3; Tappert, 30). This sequence lays out the divine plan of salvation, the so-called salvation history (*Heilsgeschichte*) in which the functions of the office of preaching and administering the sacraments become pivotal for the believing community, the church, as well as for all those who due to their unbelief still fall under the curse of sin.

By virtue of this regular call the missionary becomes the public servant of the church.

Therefore, the *ministerium verbi* or *ministerium ecclesiasticum* as it is formulated in Augsburg Confession v cannot be confined (as is often erroneously assumed) to the historic and institutionalized office of the pastor.[21] What stands out here is first of all the "functional, non-institutional nature of the ministry,"[22] which allows the *ministerium verbi* to be applied also to the missionary, who, just like the pastor, teaches, preaches publicly, and administers the sacraments. On the basis of these functions performed by the missionary, a "functional succession" exists between that of the missionary and the apostles (LC II, 45; Tappert, 416). Just as the apostles themselves were ministers by Christ's commission, so too the missionary will consider himself a representative of Christ by preaching, teaching, and administering the sacraments in his name and by his authority.[23] In contrast to the apostles, however, the missionary's office and the pastor's are mediately received through the *rite vocatus,* albeit *de jure divino*.[24]

By virtue of this regular call the missionary becomes the public servant of the church; and through his ministry of baptizing, preaching, and teaching he legitimately represents the church's mission in faraway regions. Accordingly, an individual's appeal to his inner vocation or baptism would not serve here as an adequate legitimation. For when all Christians assume responsibility for their private and personal missionary witness in their surroundings and civil sphere, they cannot claim thereby to stand under the authority and universal call of the church to preach the gospel and administer the sacraments in foreign lands among the heathen. Instead, the church, in faithful response to Christ's commission, and to the urgent need of salvation for the lost, selects individuals as Christ's ambassadors. Thereby the missionary obligation is not left to pure chance or coincidence, when, for example, a businessman happens to find himself on a foreign trip among the heathen. In principle, all the services of any "self-chosen" missionary remain questionable unless the nature of his ministry comes out clearly, namely, that of being called and commissioned by the church for the pure proclamation of the gospel and the right administration of the sacraments.[25]

What goal does the church pursue in her calling, ordaining, and sending individuals as incumbents of *ministerium ecclesiasticum*? The answer lies in God's salvation plan itself, which is, as already mentioned, "to call men to eternal salvation, to draw them to himself, convert them, beget them anew, and sanctify them through this means and in no other way — namely, through his holy Word . . . and the sacraments" (FC SD II, 50; Tappert, 531). This divine goal of bringing people to faith coincides with the act of planting a church. The ecclesiocentric goal of God's mission is affirmed by Luther, namely, that through word and sacrament the Holy Spirit creates, calls, and gathers the Christian church.[26] Not only is the church the instrument in God's salvation plan, but it also becomes the end result or goal of his mission to the world. The church thus sends, calls, and ordains individuals with the purpose and goal to bring people to Christ and gather them into a community. The sequence described here is as follows: After the proclamation of the gospel, baptism will follow, and at the place where baptism occurs a church will come into being. Baptized Christians will congregate to worship and to celebrate the Lord's Supper for the first time.

Despite the difference between the missionary's and pastor's geographical locality, in that the missionary collects a flock of Christ through the means of grace and the pastor is placed in the midst of an already existing believing community, the missionary has in common with the pastor that he also will assume the responsibilty of shepherding his recently baptized members. As shepherd of his young flock, the missionary, however, does not lose his status as messenger of the church, but he continues his missionary role in reaching out to the unbaptized in the immediate surrounding. Through the acts of preaching and teaching, the Holy Spirit remains with the holy community, strengthening and nourishing it, but also incorporating new members into it who were before "entirely of the devil, knowing nothing of God and of Christ" (LC II, 52; Tappert, 417).

Ultimately, therefore, both the missionary and the pastor, as legitimate incumbents of the *ministerium verbi divini,* nurture their respective flocks through word and sacrament, although the explicit "sent" character of the missionary's office persists in that the missionary continues to reach out to the lost within the vicinity of his church or eventually targets a completely new area where no churches have been planted before. From the sequence described above, one may surmise that the office of the pastor evolves from that of the missionary.[27]

CONCLUSION

Let us briefly recall what has been previously established. The important passages in the Lutheran Confessions on the *ministerium verbi divini* cannot be restricted only to the office of the pastor. This would relegate the missionary office to the royal priesthood of all believers, and consequently raise doubts about its nature and sphere of duties. Rather, the office of the ministry is and must be referenced to the universal claim of the gospel and God's desire to save the lost. Since the church's mission is single and confined to the proclamation of the gospel and the administration of the sacraments, she calls individuals into the office so that the means of grace can be administered worldwide. Based on his call, ordination, and commission, the missionary legitimately carries out his church's mission.

The missionary office is there by divine necessity and not by the church's choice.

In light of this, an obvious rejoinder might be that the Lutheran Confessions propose a clericalization of the church's mission.[28] There is some truth to this. The missionary office is there by divine necessity and not by the church's choice. For it is obvious that as long as word and sacrament remain the instruments in the mission of the church, the services of called and ordained men remain indispensable and final. The intention of this study, however, was to argue for the role of the missionary office within the total missionary service of the church. Admittedly, the service of the laity was only briefly touched, but the fact that mission belongs to the entire church remained the underlying premise. Regrettably, though, dramatic shifts are taking place in certain mission circles which, due to an unfounded latitudinarianism, are threatening to erode the important Lutheran distinction between the missionary service of the laity and of the ordained.[29]

One should stress emphatically that an abandonment of the missionary office will also destroy a clear definition of the royal priesthood of all believers. For one of its marks is that it supports equality, which prohibits anyone from elevating himself over the other and assuming a self-chosen authority. The priesthood of believers exists only in view of what is *common* to all, and its survival will be guaranteed especially when a person is chosen from its midst, ordained, and set apart for the missionary service to the divine word.[30]

Any affront against the missionary office will have to deal with its scriptural and confessional support. But there is also the historical argument. The organized mission movement of confessional Lutheran churches in the nineteenth century indeed culminated in the sending of specially called and ordained individuals. While it is true that Lutheran missions undergo changes, one confessional and historical conviction remains unshakable: as long as the mission of the church is defined as the preaching of the gospel and the administration of the sacraments in a community surrounded by unbaptized unbelievers and in geographically remote areas, the church must continue to call and ordain men for missionary service.[31] LOGIA

NOTES

1. The missiologist James Scherer, for example, passes the following verdict: "However, the Lutheran Confessions make no statements whatever about mission theology or practice," although it then seems somewhat ironic that he chose for his title a quote from Luther's explanation to the Second Petition in the Large Catechism. *That the Gospel May Be Sincerely Preached throughout the World. A Lutheran Perspective on Mission and Evangelism.* (LWF Report 11–12, 1982), 3.

2. Werner Elert, *The Structure of Lutheranism*, trans. Walter A. Hansen (St. Louis: Concordia Publishing House, 1962), 391.

3. Within the LCMS I can only recall one author who has undertaken a worthwhile investigation into the Lutheran Confessions from a missiological perspective, namely, the late Robert Preus in his essay "The Confessions and the Mission of the Church," *Springfielder* 39 (June 1975): 20–39.

4. Since some of Luther's writings are contained in the Lutheran Confessions, defenses of Luther's theology often make reference to the Lutheran Confessions, for example, Alfred Koschade, "Luther on Missionary Motivation," *Lutheran Quarterly* 17 (1965): 224–239.

5. The most serious attempt to date already goes back many years to Franz Wiebe's "Missionsgedanken in den lutherischen Bekenntnisschriften," in *Lutherisches Missionsjahrbuch für das Jahr 1955*, edited by Walter Ruf (Neuendettelsau: Selbstverlag der Bayerischen Missionskonferenz, 1955): 15–71. I also refer to my dissertation, *The Missiological Significance of the Doctrine of Justification in the Lutheran Confessions* (Concordia Seminary, St. Louis, 1995).

6. It is quite astonishing that the Lutheran Church of Southern Africa (LCSA), which subscribed to the Lutheran Confessions in 1967, continues to include in its seminary's curriculum the history of the confessional Lutheran churches so as to kindle greater appreciation among the students for their confessional background and heritage. Also noteworthy is how the Batac-Church of Indonesia (HCBP), in order to qualify as a Lutheran Church, compiled in 1951 her own confessions, which included the positive affirmations of the Augsburg Confession, whereas its condemnations were contextualized against Islam, Roman Catholics, Adventists, and other contemporary religious groups.

7. Tappert, 13. See also the essay by Walter Meyer-Roscher, "Die Bedeutung der lutherischen Bekenntnisschriften für die gegenwärtige ökumenische Diskussion," *Lutherisches Missionsjahrbuch für das Jahr 1966* (Nürnberg, 1966): 19–34.

8. German text of Ap IV, lines 8–11: "Der Verdienst Christi aber ist der Schatz; denn es muß ein Schatz und edles Pfand sein, dadurch die Suende aller Welt bezahlt sein" (*BSLK*, 171).

9. The German text is far more descriptive of the "catholic church": "nämlich daß etliche Gottes Kinder sind hin und wider in aller Welt, in allerlei Königreichen, Inseln, Ländern, Städten vom Aufgang der Sonnen bis zum Niedergang, die Christum und das Evangelium recht erkannt haben" (*BSLK* 238, lines 45–50). Melanchthon's idea of the "ecclesia per totum orbem dispersa" should be seen in light of the unity between the gospel and mission, in the sense that the gospel takes its unstoppable course into all regions of the world through the preaching and life of the church as it spreads globally. This concept is elementary to Luther's theology as well, and is later succinctly captured in Wilhelm Löhe's famous quotation: "For mission is nothing but the one church of God in motion, the actualization of the one universal church." Wilhelm Löhe, *Three Books about the Church*, trans. and ed. James L. Schaaf (Philadelphia: Fortress Press, 1969), 69.

10. See also LC II, 61 (Tappert, 419). In using the terms *heilige Gemeine* and *Christenheit* for his ecclesiology, Luther corroborates the expansive and universal ecclesiology of Melanchthon's term *sancta catholica ecclesia.* Both join hands with the term *Gemeinschaft* or *Gemeine der Heiligen.* See also Ap VII, 8 (Tappert, 169) and LC II, 49 (Tappert, 417).

11. Ap XIII, 3–5 (Tappert, 211). The church cannot abandon any of these four actions in her missionary task. For as Wilhelm Maurer says, "There is no distinction in rank between preaching and administering the sacraments." *Historical Commentary on the Augsburg Confession*, trans. H. George Anderson (Philadelphia: Fortress Press, 1986), 360. Thereby Lutheran mission, broadly speaking, finds itself between two Protestant mission movements. The evangelicals, on the one side, nar-

row the mission of the church down to only one of the gospel's forms, evangelization, and the ecumenical-conciliar movement on the other side, with a holistic understanding of missions, embellishes the church's mission with other concerns. It should be added, though, that there is no unanimity over the meaning of mission within these mission movements themselves. See David Bosch, *Transforming Mission* (Maryknoll, NY: Orbis Books, 1991), 389–400.

12. See *Together in God's Mission: A LWF Contribution to the Understanding of Mission* (Hannover/Neuendettelsau, 1988), 27.

13. "That the church's mission is single and confined to the proclamation of the Gospel and administration of the sacraments is clear . . . in our Confessions" (Preus, 30).

14. The classical Lutheran illustration of a Christian's missionary service is done by means of the triangle of three responsibilities: The responsibility (1) to confess and witness the word (1 Pt 2: 9; Phl 4–7); (2) to respond to his vocation in the secular world (Mt 5: 13–16; 1 Pt 2: 12); and (3) to assist in the *diakonia* of the church (Lk 10: 25–37).

15. See also the similar argumentation employed by Luther in his SA III, X on "Ordination and Vocation" (Tappert, 314).

16. *Works of Martin Luther,* Philadelphia Edition, 6 vols. (Philadelphia: Muhlenberg Press, 1915–1932; reprint Grand Rapids, MI: Baker Book House, 1982, 4: 80.

17. Ibid., 4: 82. This important reservation is often left out in missiological writings, which quote only the first half. See Werner Raupp, ed., *Mission in Quellentexten* (Erlangen: Verlag der Evang.-Luth. Mission. Bad Liebenzell, 1990), 16.

18. Peter Brunner, "Das Heil und das Amt," in *PRO ECCLESIA* (Berlin und Hamburg: Lutherisches Verlagshaus, 1966), 1: 293–309, especially p. 303.

19. An explanation for the reformers' reluctance to support an organized overseas mission enterprise demands closer attention than this essay can offer. A few reasons must suffice here. There were those based on historical grounds: (1) The landlocked state of most Protestant countries; and (2) the dominance and control of church life by territorial churches made foreign missions almost impossible. (3) The numerous duties and obligations of the reformers within Europe allowed for no further commitments such as overseas mission. But there was also a theological reason: (4) Luther and all his followers believed that the apostolic office and the mandate for foreign missions had ceased. This belief must be understood in its context. Every Christian, however, was called to missionary witness even among the Turks when required to do so. See Raupp, 13.

20. It would have been helpful if Robert J. Scudieri had offered further insights into this question, beyond the truism he asserts that the church confessed as "apostolic" continues to do missions. *The Apostolic Church: One, Holy, Catholic and Missionary* (Lutheran Society for Missiology, 1996). Unanswered remains the important question whether all Christians are now called to perform the functions of baptizing, teaching, and preaching. I have already provided the answer in part from Melanchthon and Luther that such can only be the case under the emergency situation (*casus necessitatis*), which falls away when a Christian finds himself in the midst of others as well as in the context of an ordered sending of individuals by the church through her mission societies. This must be said especially in answer to the call of the *Mission Blueprint* of the LCMS for "a clear and accurate portrayal of the nature of ordained and lay leadership in the church." *Mission Blueprint for the Nineties: A Report* (The Lutheran Church—Missouri Synod, April 16, 1991), 19.

21. August Kimme thus observes: "Hat man diesen Artikel erst einmal von seiner kirchlichen Verengung befreit, so entdeckt ihn als den Missionsartikel der lutherischen Reformation," "Kirche und ihre Sendung," in *Lutherische Beiträge zur Missio Dei* (Erlangen: Vandenhoek & Ruprecht, 1982), 100. This must be said in view of the total gospel ministry, which to Wilhelm Maurer also includes in AC V the common priesthood of all believers: "The preaching office does not exclude the general priesthood," 355. The royal priesthood's duty within the mission of the church, however, has been noticeably confined by David J. Bosch, 137–138 (also 168), who concludes his exegetical research on the Pauline letters as follows: "The missionary dimension of the conduct of the Pauline Christians remains implicit rather than explicit. They are, to employ a distinction introduced by Hans-Werner Gensichen, 'missionary' (*missionarisch*) rather than 'missionizing' (*missionierend*). References to specific cases of direct missionary involvement by the churches are rare in Paul's letters. But this is not just seen as a deficiency. Rather, Paul's whole argument is that the attractive lifestyle of the small Christian communities gives credibility to the missionary outreach in which he and his fellow workers are involved. The primary responsibility of 'ordinary' Christians is not to go out and preach, but to support the mission project through their appealing conduct and by making 'outsiders' feel welcome in their midst."

22. Preus, 23.

23. These apostolic duties also continue with the *ministerium verbi,* AC XXVIII, 5 (Tappert, 81–82), also Tr 9, 31 (Tappert, 321, 325). Peter Brunner correctly elucidates: "From the principles of the Lutheran Reformation there can be no doubt that the missionary who was sent to a certain land with foreign tribes by a church which is gathered around the apostolic gospel and the correctly administered sacraments, is a legitimate representative of Christ's messengers." "Vom Amt des Bischofs," in *PRO ECCLESIA* (Berlin und Hamburg: Lutherisches Verlagshaus, 1966), 1: 281.

24. AC XIV (Tappert, 36). The distinction between the apostle Paul and the missionary and pastor is, however, not as clear-cut. For despite his immediate call by Christ, the ecclesial character of the apostle's office lies in the fact that he too in all humbleness let himself be sent by a church and received from her his office, to which he held himself accountable (Acts 13: 3). See Georg F. Vicedom, *Die Rechtfertigung als gestaltende Kraft der Mission* (Neuendettelsau: Freimund Verlag, 1952), 10.

25. See here Walter Holsten, "Die lutherische Kirche als Träger der Sendung," in *Das Wort und die Völker der Erde. Beiträge zum lutherischen Verständnis der Mission* (Uelzen: Niedersächsische Buchdruckerei, 1951), 14.

26. LC II, 45 (Tappert, 416). Shortly before, Luther explains: "In other words, he [the Holy Spirit] first leads us into his holy community, placing us upon the bosom of the church, where he preaches to us and brings us to Christ" (LC II, 37; Tappert, 415).

27. Brunner, "Das Heil und das Amt," 1: 304.

28. See, for example, Bosch, 467–474: "It is true that Luther is to be credited with the rediscovery of the notion of the 'priesthood of all believers' . . . . In the end, he still had the clergyman at the center of his church, endowed with considerable authority" (469).

29. A general consensus prevailed among mission circles on the definition of the missionary. An acceptable definition was supplied, for example, at the WCC's Seventh Assembly in New Mexico: "The missionary is a servant of the church, who leaves his own culture, to proclaim the Gospel in partnership with the Church if already present or with the intention to plant a church where it has not been planted before." See Peter Beyerhaus, "Missionar I. (EV.)," in *Lexikon Missionstheologischer Grundbegriffe,* ed. Karl Müller and Theo Sundermeier (Berlin: Dietrich Reimer Verlag, 1987), 278. Sadly, this definition has been abandoned by the World Area Secretaries of the LCMS Board for Mission Services, who now jointly operate missions with their own interpretation of the missionary: "Someone sent for a time, with authority, to empower others for ministry," *Missio Apostolica* 2 (November 1994): 66. The reason for this may lie in their heightened attempt to mobilize the laity for missions.

30. Leif Grane, *Die Confession Augustana* (Göttingen: Vandenhoek & Ruprecht, 1980), 62.

31. This must also be said in view of the presence of Lutheran churches on all continents of the world, some of which the missionaries may serve to realize their goal of "self-missionizing." But it is the identification of "unreached people groups" or "hidden people" who have been for either linguistic, social, or political reasons untouched by the Christian message, which has lead to a resurgence in cross-cultural missionaries being sent by evangelical mission organizations. The same can be said of the Lutheran Church—Missouri Synod Mission Board, which has also made the targeting of unreached people groups its foremost priority in overseas missions. See *The Mission Blueprint for the Nineties: A Report* (The Lutheran Church—Missouri Synod, April 16, 1991), 10.

Kenneth Scott Latourette

A Description and Assessment of His Historical Analysis of the Spread of Christianity in the First Five Centuries

Andrew Pfeiffer

At the time of Kenneth Scott Latourette's death, obituaries and memorials were understandably generous in their assessment of his influence in scholarly and academic circles.[1] As recently as 1981, John Hannah noted that the "impact of Latourette is readily demonstrated in Christian institutions of higher learning because his texts continue to inform and shape the emerging generation as they have the past."[2] Even today, Latourette is listed as one of the foundational texts for the History of Missions component in missiology courses.

Latourette's influence is not limited to students. A review of Stephen Neill's *A History of Christian Missions* and Milton Rudnick's *Speaking the Gospel through the Ages* reveals their dependence on Latourette.[3]

This is an influence not without consequences, because Latourette's approach to the history of missions contrasts radically with some other historical approaches. For Latourette the history of the church and the history of Christianity are not identical. He can speak of the church growing out of Christianity. By contrast, Philip Schaff writes a history of the Christian church and sees it as the history of Christianity.[4] This difference has not gone unnoticed, and the last section of this essay introduces the reader to the variety of critiques of Latourette's historical approach.

Here are at least two good reasons to study Kenneth Scott Latourette as a twentieth-century historian of mission: his significant influence as a historian of missions, and the critique of his work which has come from fellow historians. This brief history of a historian of mission views Latourette through the twin lenses of his life story and his written work.

The primary sources will be a selection of Latourette's own writings, which are voluminous. The essay will include a biographical introduction, a brief introduction to his description of the spread of Christianity in the early church, and an introduction to reactions to his work. It focuses primarily on Latourette's view of the spread of Christianity in the first five centuries. It will also draw on a wider cross-section of his work to demonstrate the thesis that his theological presuppositions were very influential in the way in which he approached the history of missions.

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BIOGRAPHICAL INTRODUCTION

Just prior to his death Latourette wrote his autobiography, *Beyond the Ranges.*[5] A lecture he gave, entitled "My Guided Life," was also included as an autobiographical essay in a *Festschrift* in his honor.[6] A recent publication, *Mission Legacies,* which includes a biographical introduction to seventy-five nineteenth- and twentieth-century Protestant and Catholic mission men and women, unfortunately did not include any additional material, but simply reprinted a 1978 article on Latourette.[7]

Latourette's autobiography introduces the reader to the basic biographical detail. A few insights will demonstrate that in many ways Latourette was a complex man.

Latourette was born August 8, 1884, in Oregon City, Oregon, into a pious Baptist family.[8] Obviously studying in a different era from ours, he gained a B.A. in one year at Yale in 1906, and an M.A. and Ph.D. in history by 1909. Brief missionary service in China was curtailed by ill health, and in 1914 he began the career of a professor at Denison, moving to Yale in 1921. He retired from Yale in 1953 and died December 26, 1968.

Latourette was a prodigious writer. The bibliography of his own works takes four pages in his *Festschrift. Who's News and Why* listed twenty five books as significant contributions.[9] He contributed twenty-seven articles to the *International Review of Missions* journal alone, and wrote nearly 750 book reviews in some fifty periodicals.[10] His *magnum opus* was the seven-volume *A History of the Expansion of Christianity,* which was written between 1939 and 1945. Its influence on later works is probably most obvious in *A History of Christianity,* although it is significant that *Christianity Through the Ages,* written in 1965 as one of his last works, does show he continued to develop. It seems to reflect a wider knowledge of the early church fathers and a more catholic approach to Christian history by considering in more depth the role of clergy, the sacraments, church order, and worship in the early history of the Christianity.

To produce this amount of written work, Latourette was obviously a disciplined man. Perhaps one of the secrets is also in his bachelor status! His student and later close friend William Hogg says Latourette wrote one thousand words a day, regularly making up any arrears. He divided his salary four ways, living on one fourth, making one fourth as an offering, saving one fourth, and using one fourth for "inherited family responsibilities in Oregon."[11] These responsibilities had to do with upkeep on the family house and care for aged parents, especially during the summer months.[12]

Latourette was an interesting and honest man. He tells his audience at Union Theological Seminary that the reason he settled on a doctorate in history was that he could get it more quickly than in any of the other subjects.[13] When describing his entry to the ministry, he says, "being unmarried, if I was not to be caught in the draft, ordination seemed advisable."[14]

One episode which he recounts in "My Guided Life" does shed light on his understanding of the role of the clergy in mission. He tells the story of his decision to sign the Student Volunteer Movement declaration card, which stated, "It is my purpose if God permits to become a foreign missionary."[15] The question arose as to what he should do to get ready for missions. "Should I take a divinity school course? I had no prejudice against the ministry but I had never thought of it as a possible vocation."[16] For Latourette, being a missionary, theological training, and the ministry were separate compartments. In this he is consistent with his theological roots, but it surely affects the way he views mission and especially the role of the clergy as missionaries in the expansion of Christianity.

Theologically, Latourette leaves no doubt in his writings that he is Baptist "by heredity, inertia, and conviction."[17] His introductions usually list his convictions, and he is honest enough to admit that this prevents him from "understanding fully the great branches of the Christian church which are more nearly in the historic Catholic tradition, whether Roman Catholic, Anglo-Catholic, Russian or Greek Orthodox."[18] While at least he admits it, this does seem to be a major blind-spot, especially when writing pre-Reformation history; and as will be demonstrated in the last section, it does effect the way he organizes his material and the way he does history.

At times Latourette seems unnecessarily egocentric. He reminds the reader that he only ever had one authentic sabbatical and that he always wrote while carrying a full teaching load.[19] In many of his writings he describes himself as a trail-blazer with a destiny from God.[20] He deliberately chooses his autobiographical titles, seeing himself as someone who has been guided by God to move "beyond the ranges." This may all be true, but most would wait for other people to say it. In small doses it sounds like the posture of a humble servant of God, but true humility is usually less self-promoting.

Yet to be charitable, his attitude could be the result of a long bachelorhood. One of the side-benefits of marriage is that a mate tends to keep one's sense of importance in perspective!

At the same time, it must be remembered that Latourette is something of a giant on the twentieth-century historical landscape. Seventeen universities in five different countries, "including Yale, Princeton, Oxford, Glasgow, and Marburg presented Latourette with six species of honorary doctorates."[21]

Ultimately Latourette was a complex man. Late in life he described himself as a bapto-catholic.[22] He was ecumenical in a liberal sort of way. A strong supporter of the World Council of Churches, he was unable to comprehend the sort of confessional theology that could say no to inter-communion.[23] William Hogg, one of his greatest admirers, in a review of Juhani Lindgren's recent doctoral dissertation on Latourette, concludes: "finally the basic dilemma confronts Christians: 'Does one opt for truth or the unity of love?'" In matters of doctrinal truth, this reviewer agrees with Lindgren: Latourette would have lived with the painful unity of love.[24] If there is such a person as a bapto-catholic ecumenical pietist, it is Latourette. Doubtless a complex man.

LATOURETTE'S DESCRIPTION OF THE EARLY EXPANSION OF CHRISTIANITY

Rather than attempting to summarize all of Latourette's material on this topic, this section will highlight four aspects that are significant in understanding his work and conclusions. They will be considered in the chronological order in which they arise in volume 1 of *A History of the Expansion of Christianity*. Latourette looks at history with specific presuppositions and biases, and while all of them cannot be outlined here, it is possible to draw attention to the more significant ones.

1. Questions Asked

In the introduction to volume 1 of *Expansion of Christianity,* Latourette introduces his questions. What was the Christianity that was spread? Why did Christianity spread? Why has Christianity suffered reverses and at times met only partial success? By what processes did Christianity spread? What effect has Christianity had upon its environment? What was the effect of the environment on Christianity?[25]

For Latourette, being a missionary, theological training, and the ministry were separate compartments.

At first glance the questions seem a reasonable template to bring to the study of Christian mission. Unfortunately, only much later does Latourette reveal what he actually means by Christianity. He asks the hypothetical question: do we mean by Christianity the organized and visible church, or do we mean the many individuals who have borne the Christian name? He rejects both and opts for his own definition. According to Latourette, Christianity would seem best described as the continuation of the impulse given by the life, teachings, and death of Jesus, and by the convictions held by his immediate disciples concerning his resurrection.[26] In other words, when Latourette thinks of the expansion of Christianity he is in part trying to measure the continuation of an impulse. To do so, Latourette repeatedly focuses on the ethics and life of Christians. His approach is to look for and stress the facts that have to do with moral transformation.[27] He emphasizes the standards of religious living, ethics, and social relations, and so he comes to an early conclusion that it is in the nineteenth and twentieth centuries that Christianity has displayed vigor as never before.[28] His final conclusion is that Christianity is not spread essentially by proclamation and teaching, but "by contagion from spirits who have given themselves fully to it and experienced its power."[29]

2. The Impulse of Jesus.

As mentioned above, the reader of Latourette is soon faced with the phrase "the impulse of Jesus." It is the impulse of Jesus that he sees as critical in telling the story of the expansion of Christianity: the life, character, teachings, deeds, death, and resurrection of Jesus were the starting point of Christianity, the impulse from which comes the movement in its ramifications whose spread is the subject of these volumes.[30] The concern is not that the impulse of Jesus is seen as critical for Latourette, but where he looks for that impulse in history and how he interprets the spread of that impulse.

Latourette has a theory that there were types or branches of Christianity that to a greater or lesser extent were faithful to the impulse of Jesus. The first two to three hundred years after Christ represent for Latourette a time when many of these branches existed at the same time. Christianity was fluid, not systematized, and relied on the spontaneity of the Holy Spirit. He maintains that Jesus was not concerned with organization, was not creedal, and instead was concerned with people's lives, not ceremony. The identifying marks of the spontaneous Spirit are not the truth, the sacraments, or even the gospel, but the "unity of love." His conclusion is that there were a variety of types of Christianity, and the history of missions is a study of the ones that entered into the mainstream.[31]

Latourette's conclusions show where this type of history can lead. He suggests that the one type of Christianity that emerged, especially after Constantine, is what was left for historians to study, and that type, essentially the Roman Catholic Church, is not the same as the type that originated with the first impulse of Jesus.[32]

This sounds much like Walter Bauer in his introduction to *Orthodoxy and Heresy.* He suggests that there is no trustworthy foundational truth passed from Jesus through the foundation of the apostles and prophets to the early church. There was not one branch but many branches of Christianity, some of which we recognize as orthodox and some heretical.[33] Significantly, Latourette lists Bauer in his bibliography.

The point for us, however, is not whether we agree with his theology, but how this affects his view of history. For Latourette there is no one Christian church that has continuity and unity, even amongst a human history and visible schism. The expansion of Christianity is not the story of how the church got the gospel out to the world. Rather, it is the story of how the various branches and types of Christianity have spread at different times and places. This defective ecclesiology heavily affects the way he does mission history.

Even this may not be so problematical, except that his personal biases arise as he traces various types of Christianity. In one short section he suggests church order, creeds, worship, and even the church cannot be said to be truly reflective of the doctrine of Christ.[34] What is reflective is the impulse of Jesus evidenced by the unity of love.

The impulse of Jesus is not assessed on the basis of what the church taught and preached, but how it lived. The study of history then is also not so much an analysis of what the church taught and preached, but how it supposedly lived. Of course, that is much more difficult, perhaps impossible to measure. Many times we hear the refrains "we do not know" and "there is little evidence." Yet often this does not stop Latourette from drawing conclusions.[35]

3. The Constantinian Era

The reign of Constantine is seen as the decisive turning point in the expansion of Christianity.[36] "Turning point" is a loaded phrase for Latourette. He does not just mean that a new era began for Christianity with the reign of Constantine. He means it *turned,* changed direction, and with that change merely one branch of Christianity continued while others disappeared. "Of the several types of Christianity, the state gave its support to one. After some vacillation, it settled down to the endorsement of that which was recognized at Nicaea as orthodox."[37]

Latourette has a theory that there were types or branches of Christianity that to a greater or lesser extent were faithful to the impulse of Jesus.

In practice this means that his study of the first five hundred years of expansion is divided by the emergence of Constantine. The first and second generations after Jesus represent the period of spontaneous lay evangelism and spirited faithful Christian witness in the face of persecution. The period after Constantine saw a type of Christianity expand that took on creeds, ritual, and organization. Latourette is not totally negative towards these developments, but he does seem to suggest that the original impulse with its fluidity was a more authentic type of Christianity than the "crystallized" version that emerged by the year 500 A.D.[38]

There is a hint of where Latourette is heading in the first chapter of the first volume: "especially in *early Christianity and in Protestantism,* the recurrence of the divine voice to the individual has been striking and characteristic."[39] The same thought is expressed in a different way in the final volume:

> The kind of Christianity which spread varied from age to age and from region to region . . . . The strain apparently chiefly accountable in the first two centuries was that connected with the name of Paul . . . . From the third through the eighteenth century, what we think of as Catholic Christianity bore the major load . . . . In the seventeenth and eighteenth centuries Protestant Christianity in one or another of its forms began to be carried by migration or missions to areas which had not before known Christianity.[40]

Latourette sees Protestant Christianity in many ways as a return to the "authentic" Christianity of the pre-Constantinian era.[41] Within Protestantism, however, there are also more and less authentic streams:

> The Anabaptist wing of Protestantism . . . traced its spiritual descent from some of the groups, usually of humble folk, of the Middle Ages, who, touched by the New Testament, attempted to reproduce what they believed to be the simplicity and the thoroughgoing commitment of life to the Christian ideal characteristic of Christians of Apostolic times. It seemed to spring spontaneously out of contact with the New Testament.[42]

The broad type of Christianity represented by Protestantism seems to be portrayed as something of a return to the impulse of Jesus, and within that broad type is the Anabaptist / Friends type, which is essentially a return to New Testament Christianity. With this frame of reference, it is no wonder that the Constantinian era sometimes reads as God's great mistake in Latourette's view.[43]

It is in this light that one understands the way in which he structured his magnum opus. *Expansion* is a seven-volume work. Latourette devotes half the volumes to the years since 1800. Volumes 4, 5, and 6 outline the expansion of Christianity from 1800–1914 in Europe, the United States, the Americas, Australia, Africa, Northern Africa, and Asia. Volume 7 is given to the period 1914–1945. This means he devotes one volume to the first five centuries (to 500 A.D.), one volume to the next ten centuries (500–1500), one volume to the next three centuries (1500–1800), and four volumes to the last century and a half (1800–1945).

His philosophy of history was not that of Hebraic-Christian eschatology of the New Testament but rather evolutionary perfectionism.

A case can be made that the history of mission expansion will be balanced towards the last century and a half. Because of his definition of Christianity, however, which is biased against the Middle Ages, and which sees Protestantism, especially the Anabaptist variety, as a return to the authentic Christianity of the New Testament, Latourette can, and has been, accused of faulty historical judgment.

4. Sources

Latourette's introduction to *Expansion* says that he is familiar for reading purposes with the majority of the languages in which the major part of the material is found, "including nearly all those of Western Europe, with many of the tongues employed by Christianity in the course of its spread."[44] There is no doubting Latourette's commitment to scholarship.

At one point, however, the question of sources did arise. In his analysis of the history of the expansion of Christianity in the first two centuries he is very dependent on Adolf Harnack's *The Expansion of Christianity in the First Three Centuries*. In the course of thirty-one pages, thirty-seven of the 148 footnotes refer to Harnack. In addition, a close look at Harnack's table of contents suggests that Latourette used his outline for his own introduction to early Christianity. The point is simply that one is left to wonder whether Harnack's theological foundations also influenced Latourette. The result of these influences is that Latourette examines the history of the expansion of Christianity in such a way that the preaching and teaching of the church, the sacraments, the organized church, the clergy, and the development of creeds and confessions is almost incidental, if not actually dismissed as insignificant or unimportant. What can actually be assessed objectively takes second place to what is very difficult to ascertain historically and is more open to subjective bias, namely, the quality of the Christian life produced by the impulse of Jesus.

There are many exceptions, and these make for a somewhat confusing history at times. Latourette can say that he chose the year 500 A.D. precisely because by then the vast majority of the Roman world was at least nominally Christian, the creeds were formulated, and the fathers had lived and written.[45] Yet neither of these last two factors nor the proclamation of the church figure at all in the reasons he offers for why the spread of Christianity was successful and sustained. Nevertheless, there is a good description of Augustine's catechumenate and a very positive assessment of the apologetic literature of Eusebius and Augustine. The same chapter looks at some depth at the work of the bishops and pastors as missionaries, yet Latourette concludes the chapter, almost in spite of the evidence he has produced, with the claim that in fact it was the work of the individual lay Christians in mission that was essential in the spread of Christianity during this period.[46]

REACTIONS TO LATOURETTE

These few pages have only been an introduction to the life, approach, and methodology of Kenneth Scott Latourette, the twentieth-century historian of Christian missions. His view of history as a series of pulsations and his understanding of the unity of the church are two factors that immediately cry out for further explanation.[47] This essay, however, will conclude with a brief summary of some of the reactions to Latourette's work to demonstrate that others have shared the basic thesis of this paper, that Latourette's theological presuppositions were very influential in the way in which he approached the history of missions.

At the time *Expansion* was published in 1945, it was reviewed in numerous history and missions journals. While reviewers were, and still are, impressed that someone would attempt such an enormous and exhaustive work, they were also critical both of his historical approach and his theological presuppositions. J. S. Whale, for example, raised three issues: (1) Latourette's triumphalistic view of world history led him to be over-optimistic, especially about his own era from 1914–1945; (2) his philosophy of history was not that of Hebraic-Christian eschatology of the New Testament but rather evolutionary perfectionism aiming for Utopia by human effort; and (3) his definition

of Christianity (*Expansion,* 1: 499), focuses too much on standards and ethical principles and not enough on the faith.[48]

Latourette's two-volume *Christianity in a Revolutionary Age,* published in 1958, brought another round of reviews. There is the same sense of respect for someone who would even attempt the task of writing a comprehensive history of the expansion of Christianity in the nineteenth and twentieth centuries, yet it garnered the same criticisms in different language. Carl Meyer, for example, suggests that Latourette is at his best when he takes a horizontal view of the history of the churches throughout the globe in a given time period, but at his weakest when he pursues *Dogmengeschichte.* He also notes that there are ample footnotes, but most are from secondary sources.[49]

In 1974, some six years following Latourette's tragic death after being struck by a car, Henry Warner Bowden published an article that studied in detail different approaches to doing church history. He noted the approaches of Herbert Adams and Philip Schaff, and studied Kenneth Scott Latourette and William Sweet in detail. Of Latourette he concluded:

> in the last analysis he was an apologist for a Christian interpretation of history, he was a historian of Christianity rather than a historian of churches, he had a congregationalist type ecclesiology, his flexible pietistic ecclesiology enabled him to choose those aspects of Christianity in a given time period that were most appropriate to his interpretative scheme.[50]

Bowden is not judging such an approach but simply outlining its implications, and he demonstrates that Latourette's view of history, Christianity, and ecclesiology had a decisive impact upon the way he wrote history.

Bowden is not alone. William A. Speck wrote a searching article on Latourette as a Christian historian in which he highlights many of the same issues. Speck is sympathetic to the difficulty of dealing with one's own biases, but ends up suggesting Latourette "selected and interpreted data in a way to underscore the vitality and influence of Christianity" and "highlighted the achievements of Protestant missions," ignoring the damage missions sometimes did to foreign societies. That is, he suggests Latourette's overly explicit theological presuppositions affected his historical objectivity.[51]

In 1981 a significant article by John Hannah appeared in *Grace Theological Journal,* critically evaluating Latourette's theory of religious history.[52] The complete argument cannot be repeated here, but the main thesis was to demonstrate that Latourette's theory, "while adhering to the form of Christian historiography, lacks both the theological content to be denominated truly Christian and historic accuracy and realism."[53] Hannah is particularly critical of Latourette's criteria for judging the pulsating waves of Jesus' influence: the geographical extent of Christianity, the "vitality" of those called Christians, and the influence of Christianity on the human race.[54] He notes that only the first of these is strictly measurable and suggests that this template especially influenced Latourette's historical approach to the early church, the Catholic Church, and nineteenth- and twentieth-century Protestantism.

In Latourette's defense, his autobiography suggests his work was actually quite well received by many Catholics, and certainly in his later life he saw himself as more ecumenical and catholic in the universal sense. This is reflected also in his writing. One of his last works reveals substantial additions to the Middle Ages period and an increased knowledge and use of the early church fathers.[55]

Hannah's article, however, remains a significant one, since it is a comprehensive critique of Latourette as a historian who used mainly primary source material. Hannah, like all reviewers, stands in awe of the genius and productivity of Latourette, and yet still concludes that "his defense of a visually, victorious, moral church is without historic, theological validation; his progressivism reflects nineteenth-century historicism; and his Christianity is a veiled pietistic moralism."[56]

Latourette's view of history, Christianity, and ecclesiology had a decisive impact upon the way he wrote history.

Even in this decade Latourette continues to be the subject for study and assessment. In 1990 the above-mentioned Finn Juhani Lindgren wrote his doctoral thesis on the ecumenical method of Latourette, of which reviews are starting to appear. The already cited review by William Hogg suggests that Lindgren has represented Latourette accurately and insightfully, even if "the doctrinally formed Lutheran finds difficulty occasionally with the Baptist historian who had no formal theological education and whose theological statements were framed largely in biblical language."[57] It seems Lingren's study could provide the best insight to the way in which Latourette's ecclesiology affected his approach to the history of the expansion of Christianity.

CONCLUSION

Latourette not only produced a voluminous amount of written material; he has also generated much more. His books have been widely reviewed and his theological presuppositions and historical approach have been increasingly analyzed. Generally there is great respect for the man in that he did something that had not been attempted previously. At the same time, as has been demonstrated here, his presuppositions about history, Christianity, and ecclesiology were very influential in the way he selected and organized the historical data. At the least, this suggests the need for caution and a somewhat critical posture in the use of his material. The student who wishes to read a history of the expansion of Christianity that is open to the fact that the preaching and teaching of the church, the sacraments, and the clergy may be significant factors in the mission of the church will need to look further.[58]

NOTES

1. Roland Bainton, "In Memoriam," *Church History* 38 (1969): 121. "In Memoriam," *The Ecumenical Review* 21 (1969): 170. Searle Bates, "Christian Historian, Doer of Christian History: In Memory of Kenneth Scott Latourette 1884–1968," *International Review of Missions* 58 (1969): 317–326.
2. John Hannah, "Kenneth Scott Latourette a Trail Blazer—A Critical Evaluation of Latourette's Theory of Religious History," *Grace Theological Journal* 2 (1981): 4.
3. Stephen Neill, *A History of Christian Missions*, 2nd ed. (London, Penguin, 1986). Milton Rudnick, *Speaking the Gospel through the Ages* (St. Louis: Concordia Publishing House, 1984). Neill sees Latourette as the only book to cover the whole field of Christian missions (479). Rudnick accepts Latourette's chronology of the history of mission uncritically (7–8).
4. Philip Schaff, *History of the Christian Church*, vol. 2, *Anti-Nicene Christianity* (Grand Rapids: Eerdmans, 1970), v–xiv.
5. Kenneth Scott Latourette, *Beyond the Ranges* (Grand Rapids: Eerdmans, 1967).
6. Kenneth Scott Latourette, "My Guided Life," in Wilber C. Harr, *Frontiers of the Christian World Mission: Essays in Honor of Kenneth Scott Latourette* (New York: Harper and Bros., 1962), 281–293.
7. Gerald Anderson, ed., *Mission Legacies* (New York: Maryknoll, 1994), 416–428. It is a reprint of the article by William Richey Hogg, "The Legacy of Kenneth Scott Latourette," *Occasional Bulletin of Missionary Research* 1, no. 2 (1978): 74–80.
8. Hogg, "Legacy," 74. The adjective "pietistic" is often used by reviewers of Latourette's life.
9. Marjorie Dent Condee, *Who's News and Why*, 14th Annual Accumulation (New York: H. W. Wilson Co., 1953), 341.
10. Bates, 320.
11. Hogg, "Legacy," 77.
12. Latourette, *Beyond the Ranges*, 137, 138.
13. Latourette, "My Guided Life," 287.
14. Latourette, *Beyond the Ranges*, 55.
15. Latourette, "My Guided Life," 285.
16. Ibid., 286–287.
17. Ibid., 292.
18. Latourette, *Expansion of Christianity*, 1: xvii.
19. Latourette, *Beyond the Ranges*, 111, 114.
20. For example, *Beyond the Ranges*, 5, 114, "My Guided Life," 282.
21. Bates, 318.
22. Latourette, *Beyond the Ranges*, 119.
23. Ibid., 100–101.
24. William Richey Hogg, review of Juhani Lindgren, "Unity of All Christians in Love and Mission: The Ecumenical Method of Kenneth Scott Latourette," *International Review of Missionary Research* 16 (1992): 173.
25. Latourette, *Expansion of Christianity*, 1: x–xv.
26. Ibid., 240.
27. Ibid., xvii.
28. Ibid., 5–6.
29. Latourette, *Expansion of Christianity*, 7: 489.
30. Latourette, *Expansion of Christianity*, 1: 60.
31. Ibid., 45, 53, 55, 56, 61, 64.
32. Ibid., 362.
33. Walter Bauer, *Orthodoxy and Heresy in Earliest Christianity*, trans. by a team from the Philadelphia Seminar on Christian Origins, ed. R. A. Kraft and G. Krodel (Philadelphia: Fortress Press, 1971), xxii–xxiii.
34. Latourette, *Expansion of Christianity*, 1: 45–57.
35. Ibid., 101–102.
36. Ibid., 158.
37. Ibid., 172.
38. Latourette, *Expansion of Christianity*, 2: 410–411.
39. Latourette, *Expansion of Christianity*, 1: 34.
40. Latourette, *Expansion of Christianity*, 7: 484.
41. Latourette, *Expansion of Christianity*, 3: 373–386.
42. Ibid., 436–437.
43. Latourette, *Expansion of Christianity*, 1: 368–369.
44. Ibid., xvi.
45. Ibid., 66.
46. Ibid., 185.
47. With respect to his theory of pulsations, see *Expansion of Christianity*, 1: ix and 3: 375; also Hogg, "Legacy," 78. For an introduction to his view of the unity of the church, see Latourette, "The Purpose of the World Council of Churches," *Review and Expositor* 54 (1957): 574–583.
48. J. S. Whale, "A History of the Expansion of Christianity," *International Review of Missions* 34 (1945): 429.
49. Carl Meyer, review of Latourette's *The Nineteenth Century in Europe*, *Concordia Theological Monthly* 30 (1959): 390.
50. Henry Warner Bowden, "Modern Developments in the Interpretation of Church History," *Historical Magazine of the Protestant Episcopal Church* 43 (1974): 105–123.
51. William A. Speck, "Kenneth Scott Latourette's Vocation as Christian Historian," *Christian Scholar's Review* 4 (1974): 285–299.
52. See note 2 above.
53. Hannah, "Latourette," 3–22.
54. Ibid., 11.
55. Kenneth Scott Latourette, *Christianity through the Ages* (New York: Harper and Row, 1965).
56. Hannah, "Latourette," 21.
57. Hogg, "Unity of All," 172.
58. For example, the history of mission by E. Glenn Hinson, *The Evangelization of the Roman Empire* (n.p., 1981).

The Motivation for Lutheran Missiology

Ralph Patrick

What drives Lutheran missiology and makes it unique? One might answer by referring to the Great Commission, quoting Church Growth principles and paradigms, or stating the three *solas* of the Reformation.

But while many Lutheran pastors, missionaries, and church leaders make great use of these principles, they are not unique to orthodox Lutheran missiology. In fact, numerous evangelical churches can and do claim the same.

It may seem to be stating the obvious, but Lutheran missiology is Lutheran. That is to say, it is confessional. We rely upon the Holy Bible as God's Word, and the Lutheran Confessions as an accurate and binding exposition of Christian doctrine drawn from that Word. Critics might immediately claim that there is nothing in the Book of Concord that deals explicitly with Christian missions. True, when one looks in the index, one does not find a listing specifically for "missions." Yet it could be argued that due to the very nature of the Confessions, the entire corpus is appropriate and applicable to the way Christian mission work is carried out.

For example, Article II of the Augsburg Confession addresses the topic of original sin:

> It is also taught among us that since the fall of Adam all men who are born according to the course of nature are conceived and born in sin. That is, all men are full of evil lust and inclinations from their mothers' wombs and are unable by nature to have true fear of God and true faith in God. Moreover, this inborn sickness and hereditary sin is truly sin and condemns to the eternal wrath of God all those who are not born again through Baptism and the Holy Spirit (AC II, 1, 2; Tappert, 29).

What more compelling motivation for Christian mission work than to believe, teach, and confess that all people are dead in sin and will go to hell for eternity without the saving grace of our Lord Jesus Christ! Lutheran missiology holds fast to the belief that mankind cannot by his own reason or strength believe in Jesus Christ his Lord or come to him.

In the midst of missiological approaches that claim that mission outreach is a type of good work that should be done to improve the lifestyle of others living in third-world countries; in the midst of a modern-day spirituality that fails to define sin as sin; in the midst of many religions, and even Christian denominations, which claim that man is not by nature sinful and unclean, and that God may indeed smile upon those who have not heard the gospel, we hold firmly to the belief that unless Christ is proclaimed to others, they have no hope of salvation.

> What need is there for the grace of Christ if we can become righteous by our own righteousness? What need is there for the Holy Spirit if human powers by themselves can love God above all things and obey his commandments (Ap II, 10; Tappert, 102)?

The recognition of sin that leads to terror and contrition, and that prepares the natural man to hear the sweet and saving gospel message (justification), is the heart and soul of biblical theology and Lutheran missiology. And it is found in Article IV of the Apology:

> Since we obtain justification through a free promise, however, it follows that we cannot justify ourselves. Otherwise, why would a promise be necessary? The Gospel is, strictly speaking, the promise of forgiveness of sins and justification because of Christ (Ap IV, 43; Tappert, 113).

In these two articles alone we find an exposition of Scripture (Rom 6:23), law and gospel, sin and salvation, and proper missiological motivation. Countless more examples could be given from the Confessions, but the point has been made. Lutheran missiology by its very nature must be confessional. The Confessions themselves are an exposition of the Holy Bible, and thus are essential tools and texts for any orthodox Lutheran church or missionary.

Critics might argue that the Confessions were conceived as documents intended for apologetics rather than missiology; therefore, they are inappropriate and inadmissible for determining Christian missiology. But the very fact that they are apologetic in nature underscores to an even greater degree their worth for use as a "missiology handbook." For the earliest Christian missionaries were themselves apologists. Consider Paul on Mars' Hill. Or consider the early father (and missionary) Irenaeus. Lest we forget, Irenaeus served as a missionary in celtic Gaul in the middle of the second century. His work *Against Heresies* is an apology for the Christian faith he proclaimed. Moreover, it is a confession that resonates with

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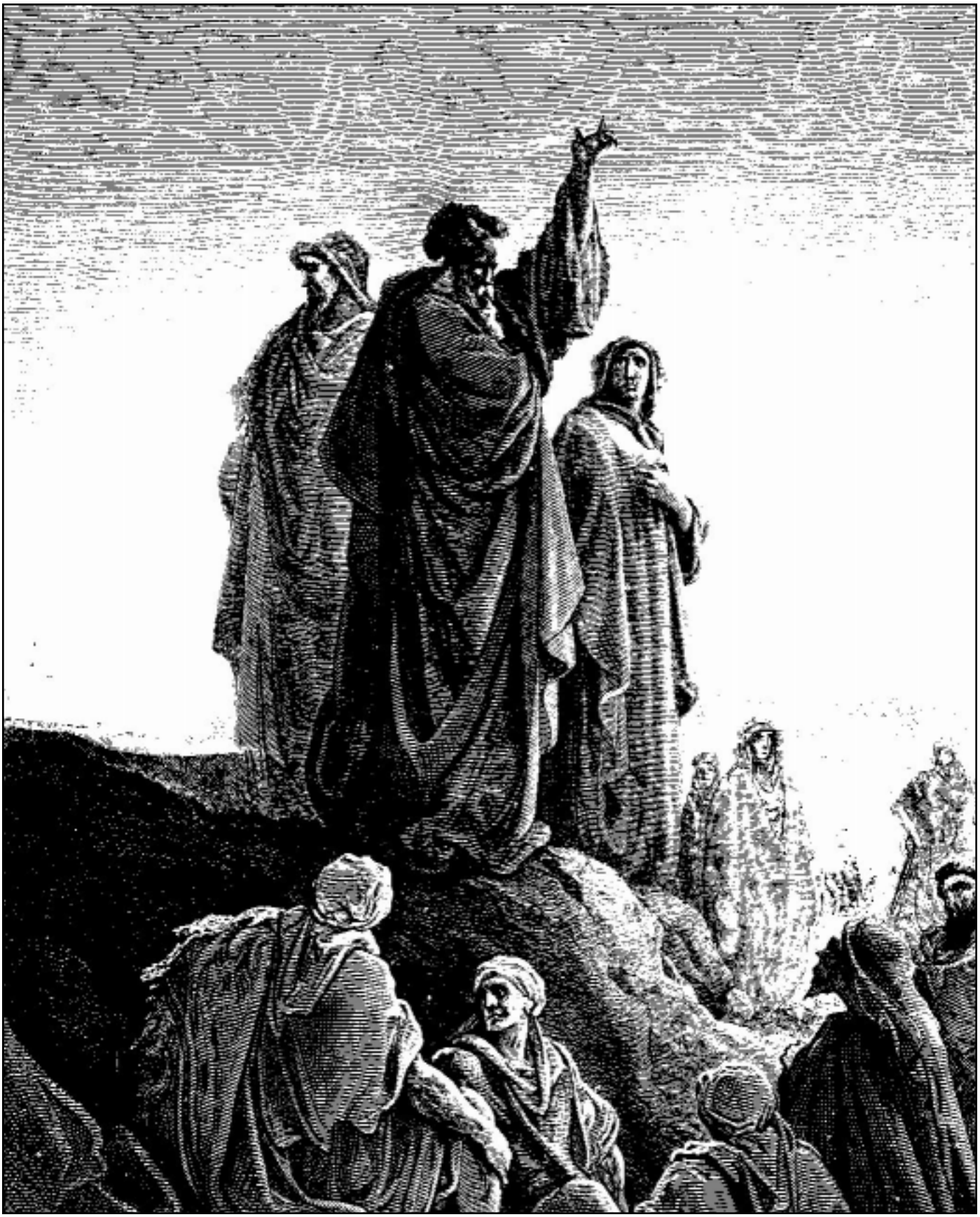
The Apostles Preaching the Gospel



From *The Doré Bible Illustrations: 241 Palate by Gustave Doré,* Dover Publications, Inc, 1974.
Reproduced from *The Holy Bible, with Illustrations by Gustave Doré,* published about 1866.

the familiar faith and gospel which orthodox Lutheran pastors, teachers, and missionaries promise to proclaim and defend.

> [M]any nations of those barbarians who believe in Christ do assent . . . believing in one God, the creator of heaven and earth, and all things therein, by means of Christ Jesus, the Son of God; who, because of his surpassing love towards his creation, condescended to be born of the virgin, he himself uniting man through himself to God, and having suffered under Pontius Pilate, and rising again, and having been received up in splendor, shall come in glory, the Savior of those who are saved, and the Judge of those who are judged, and sending into eternal fire those who transform the truth, and despise his Father and his advent.[1]

Thus Lutheran missiology is by its very nature apologetic as well as firmly confessional. This apologetic character thus predates the Reformation, being part and parcel with the practice of the earliest Christian missionaries.

In the 1950s thousands of pagans living in Papua New Guinea were converted to Christianity. The liturgy was an essential tool used in those conversions.

Lutheran missiology is also liturgical. Although this is debated in most circles and denied in many, the liturgy is important in Lutheran mission work because it is quintessentially the gospel—at least, the historic liturgy is. Moreover, the liturgy expounds in a most clear and concise fashion the basic tenets of the Christian faith: everything from the Trinity to the Incarnation to the Holy Spirit to the gospel in the confession and absolution. Others have shown in great detail how the historic liturgy (as compared to modern, innovative liturgies, which vary as much in kind from one another as they do from the historic liturgy) literally breathes the word of God to his people.[2]

In the 1950s thousands of pagans living in the highlands of Papua New Guinea were converted to Christianity. The liturgy was an essential tool used in those conversions. Though they worshiped in their own language and used drums instead of pipe organs, the structure of the liturgy was identical to that used elsewhere in the Lutheran church. The liturgy was not an obstacle to conversion, but in fact facilitated conversion.

Some of the arguments that might be advanced for maintaining the liturgy as an essential element in Lutheran mission practice are as follows:

1. The liturgy is cross-cultural. Because the liturgy so aptly cradles law and gospel, the promise of the Holy Spirit that "my word shall not return to me empty" applies to the liturgy. The Spirit is not bound by the liturgy to a culture, but works through the word it proclaims to every culture. Those who argue for adapting new liturgies to meet the need of culture need to study more carefully the missiological methods of saints Cyril and Methodius.

2. The liturgy, because it is word and sacrament in action, converts. We believe that the Holy Spirit works through God's word and sacraments as through means. One of the greatest preachers the church has ever known is St. Augustine. We find Augustine himself using gospel in the context of the liturgy to preach conversion. Consider the following:

> You who have not yet come, why are you afraid of coming to the baptism of Christ, of passing through the Red Sea? . . . You shall hear a language you do not know, one which those in the know hear and recognize—bearing witness and knowing. You shall hear where you ought to have your heart [Augustine evidently paused because of the cheering]. Just now when I said these things, many understood and answered by cheering. The rest of you stood mute because you heard a language you did not know. So come, cross over, learn.[3]

Augustine's words, spoken in the context of the liturgy, pointed seekers to the treasures found in the liturgy: God's word and sacraments. Baptism is specifically referred to as related to the crossing of the Red Sea. We find the catechumens being encouraged to desire this baptism. We see the congregation responding with exuberance at the mention of the sacraments. What a witness to the centrality and significance of the sacraments for the conversion of individuals, all spoken in the context of the liturgy!

3. The liturgy also educates, because the liturgy is a teaching tool. One learns by repetition. To say that because the liturgy is the same, it is therefore boring or not significant, is to betray one's own self-centeredness and overall ignorance. The Orthodox Church has historically and fervently guarded what some might consider to be the most repetitive action in the liturgy, the making of the sign of the cross:

> The most common act of devotion for an Orthodox Christian is to make the sign of the Cross . . . . Unfortunately, many people do not fully appreciate the significance of this action. The non-Orthodox do not understand such physical acts of devotion and often look upon the sign of the Cross as some sort of empty ritual or even as a "good luck charm." The sign of the Cross, however, should not simply be brushed aside as a piece of optional piety, for by this little gesture the Christian sums up the entire teaching of the Church.[4]

4. Some might argue that the liturgy is too difficult for non-Lutherans to understand. I respond in two ways to this. First of all, if illiterate, non-western highlanders in Papua New Guinea, stepping directly out of the stone-age, can learn the liturgy, anyone can. Second, God is not to blame as though somehow failing to do his job in the divine service if it fails to have the desired effect. Rather, we who have been entrusted with the holy things of God might better look to ourselves for possibly having failed to do ours, namely, to instruct and instill an understanding of and appreciation for these treasures among God's people.

5. The liturgy firmly grounds new Christians. It brings them into the body of Christ, thus establishing in them a firm faith foundation.

6. The liturgy provides identity. The very nature of mission work is that people are being brought out of one culture and into another. As one leaves the "community of death," if you will, of unbelief, the liturgy provides them with a clear identity as people united in the life of Christ, Acts 2:42.

I began this section by referring to work done in the Papua New Guinea highlands. It is noteworthy that concurrent with the unconfessional, un-Lutheran, yes, unchristian beliefs being introduced into the Gutnius Lutheran Church by, among others, some of her elected leaders, there is a wholesale abandonment of the historic liturgy and the adoption of new worship styles.

Lutheran missiology also recognizes that mission work is not some onerous mandate by God for the church, not a command simply to be obeyed, but rather a privilege that is a fruit of our state of justification. Lesslie Newbigin, a non-Lutheran missionary to India, seems to grasp this point better than many Lutherans.

> There has been a long tradition that sees the mission of the church primarily as obedience to a command. It has been customary to speak of "the missionary mandate." This way of putting the matter is certainly not without justification, and yet it seems to me that it misses the point. It tends to make mission a burden rather than a joy, to make it part of the law rather than part of the gospel . . . . One searches in vain throughout the letters of St. Paul to find any suggestion that he anywhere lays it on the conscience of his readers that they *ought* to be active in mission. For himself it is inconceivable that he should keep silent. "Woe to me if I do not preach the gospel!" (1 Cor. 9:16). But nowhere do we find him telling his readers that they have a duty to do so (italics added).[5]

What a breath of fresh air for Lutherans who have become so "burdened" with the load of "mission" that it has become simply another program to be carried out, something that is simply an obligation to be done!

Finally, perhaps most importantly, and intimately connected with the previous point, is that Lutheran mission work is, from start to finish, God's work, not ours. Christ's mission is exactly that: not ours but his. He is the one who has called us into his body, and he is the one who will call others. Not all others, for we know from his Word that many will turn away (John 6). We are simply wrong if we claim control, if we set up claims that take credit for, or if we presume to have power over any mission field in which we are working.[6]

Again, consider Newbigin:

> To be baptized is to be incorporated into the dying of Jesus so as to become a participant in his risen life, and so to share his ongoing mission to the world. It is to be baptized into his mission. *His mission.* It is of the greatest importance to recognize that it remains his mission. One of the dangers of emphasizing the concept of mission as a mandate given to the church is that it tempts us to do what we are always tempted to do, namely to see the work of mission as a good work and to seek to justify ourselves by our works. On this view, it is *we* who must save the unbelievers from perishing. The emphasis of the New Testament, it seems to me, is otherwise.[7]

As the Lutheran Church moves into the next century, there appear to be two driving forces in mission. One, based on the Great Commission found in Matthew 28, makes mission the "guiding light" for the church and gives the church purpose, meaning, and legitimacy. The second is a force that utilizes whatever means and methods necessary — anthropological, sociological, or even illogical — in order to "effectively" (whatever that means) carry out this mission. "Whatever works, as long as it works." Neither of these are accurate or sufficient in summing up a proper motivation for mission for orthodox Lutherans.

Lutheran mission work is, from start to finish, God's work, not ours.

To assume the position that mission is not the primary purpose of the church, but rather an important function of the church, is to be branded as one who is "anti-growth," and that is akin to being considered a heretic by many. To argue that the Lutheran Confessions and the historic liturgy are tools sufficient to carry God's word and sacraments to those who have not heard the gospel, tools that offer the life-transforming gospel, is to be seen by some as archaic, out of touch, and certainly less than "cutting-edge." And yet, this is exactly what makes confessional Lutheran missiology unique. This is exactly what is needed for a truly God-pleasing approach to Christian missions. This is exactly the approach that those who came before us did use, and that those who will come after us will, by the grace of God, use as well.

If we are unwilling to claim these as our own, it would be better to let other church bodies waste their time, effort, and money on a cause that will in the end be revealed for what it is: not the gold of the gospel, but the dross of man's desires. LOGIA

NOTES

1. Iraneus, *Against Heresies,* in *The Ante-Nicene Fathers,* 10 vols., ed. Alexander Roberts, James Donaldson (Peabody, MA: Hendrickson Publishers, n.d.), 1: 417.

2. Two indispensable resources on the liturgy are *Lutheran Worship Prospectus Appendix,* by Daniel G. Reuning, and *The Lutheran Liturgy,* by Luther D. Reed. Both have been reprinted by the Concordia Theological Seminary Press.

3. Augustine, "Tractate on the Gospel of John," in William Harmless, *Augustine and the Catechumenate* (Collegeville, MN: Pueblo Publishing Co., 1995), 171.

4. Clark Carlton, *The Faith* (Salisbury, MA: Regina Orthodox Press, n.d.), 49.

5. Lesslie Newbigin, *The Gospel in a Pluralistic Society* (Grand Rapids: William B. Eerdmans, n.d.), 116.

6. For an excellent treatment of this issue, see Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids, MI: William B. Eerdmans, 1962).

7. Newbigin, 117.

Lutheran Missions Must Lead to Lutheran Churches

Matthew Harrison

AUTHOR'S NOTE

The following was written some five years ago in early 1993. Since then I have not kept track of LAMP's activities or programs. I have recently heard unofficial reports that LAMP is making an effort at a more forthrightly Lutheran missiological approach, something I would applaud and support in every way. I bear no animosity to any of the participants mentioned in this article and have made every effort to keep their identity anonymous. Above all, I offer what follows as a case study of Sasse's essay on Lutheran missiology found in this issue of *Logia*.

The question needs to be raised: Is there accountability for independent Lutheran mission organizations? The following account of how Lutherans kept a Lutheran church out of one remote area of northwestern Ontario is a plea for accountability.

BACKGROUND

It was the spring of 1984, and I had nearly completed most of a very pleasurable undergraduate semester at Concordia Teacher's College, Seward, Nebraska. During chapel I had listened to the experiences of a young couple—both Seward graduates—who had just spent a rewarding year of volunteer service in a remote Cree Indian village of Northern Ontario. I had planned to begin study at Concordia Theological Seminary, Fort Wayne, that fall, but this seemed like the opportunity of a lifetime. Soon my wife and I were in contact with a representative of the Lutheran Association of Missionaries and Pilots (LAMP). By early fall we found ourselves at the then Volunteer in Ministry training center on McKenzie Island, near Red Lake, Ontario. In a manner similar to the American Peace Corps, we had managed to raise the necessary funding for our year by way of pledges from various Christian friends.

My Lutheran convictions were not all that solidified at the time, but I was a bit concerned to learn that we would in fact not be working with any "Lutheran" Indians. Despite LAMP's twenty years in Ontario, there simply are none. We would likely be in a village working with Anglican or perhaps with United Church of Canada[1] Indians. Why no Lutherans? "The Indian people will not allow us to start Lutheran churches," came the LAMP response. It seemed plausible enough at the time. And I often repeated these very words to inquisitive supporters. I expressed my desire to work with the Anglicans if at all possible.

After a couple of months in training with one of the pastor-pilots, we were placed in a remote Cree village named Deer Lake, some one hundred miles into the bush from Red Lake. This village of some five hundred residents (now nine hundred!) had three churches: United Church of Canada, Mennonite, and a Pentecostal house church. The great majority of the village remained unchurched. We would be working with the United Church. The first Sunday we attended church, I was standing about the stove before worship warming my hands, with several Indians next to me. "Who's preaching?" I asked. "You are," came the response. And so I did the best I could at the time. I gave these Indian people sermons of law and gospel for the remainder of the year. The "sacrament" was celebrated once that I remember, when the neighboring clergyman visited. I assisted with the grape juice and with a troubled conscience.

What a wonderful year we had! Of all the volunteers that year, nine or ten total, ours was the most positive experience. We had been welcomed by the Indian people with open arms. We were participating in their religious and social life to a remarkable degree. I was doing such things as trapping, helping with fish nets, and making snow shoes. One of the oldest and most respected men in the village had taken me under his wing to make sure I didn't get killed falling through the ice or felling trees for firewood. The power group in the village loved to sing Cree songs to the guitar. My banjo and guitar playing placed us smack at the center of Deer Lake political and social power, while other volunteers were struggling or even being run out of their villages. Because of intense social upheaval, these villages can be very rough places!

What was our task? To identify, train, and encourage native Christian leadership. It became obvious to me, however, that having only a year to do this without the close support of an ecclesiastical structure made this goal rather impossible, even ridiculous. We shared the gospel with many Indian friends. So many of them are "sore oppressed" by horrible theology and the most wretched confounding of law and gospel. Anything positive we were able to accomplish with individual Indians I'm sure was quickly swept aside by the fanaticism found all over in the remote north. The Reformed sects and Pentecostals swarm over these remote areas with decision

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The title is borrowed from a brilliant article by Friedrich Wilhelm Hopf, "Lutherische Kirche treibt Lutherische Mission," *Lutherische Blätter* 19, no. 90 (August 1967): 7–44: "Lutherische Mission muss zu Lutherischer Kirche führen."

theology and perfectionism. But the average Indian is not a fool. He has better insight into the human condition than most white "missionaries." He knows law religion is a farce. Since this kind of religion is, by and large, what is available to him in the churches present in the north, he rejects the organized church. He can't be a Christian because he knows he can't be sinless. (The theology of perfectionism is, of course, much more prevalent in the Mennonite, Amish, Pentecostal, and holiness strains of the United Church.)

Shortly before we were to leave Deer Lake, the neighboring United Church pastor, who was an Indian, came and told us, "The people here want you to stay." That was one of the most gratifying sentences I had ever heard, especially since our LAMP pastor-pilot had earlier admitted that, of all the volunteers in the program, he was most concerned with me disrupting the village because of "conservative views." In spite of the invitation, we had to leave. Seminary was waiting.

A NEW OUTLOOK

I don't remember exactly when it began to dawn on me, but as I seriously studied the New Testament and Lutheran theology at the seminary, I began to wonder about the truth of the statement "The Indians won't allow Lutheran churches." Perhaps it was true somewhere at one time, and may yet be so in many places, but was it an ironclad rule? For a while I maintained some hope of working within LAMP as a pastor-pilot. I even had at least one extended phone conversation with its Executive Director. He spoke positively of my coming aboard LAMP, given our very excellent experience in Deer Lake. The difficult question I had was, Could I in any way maintain the biblical and confessional Lutheran — and historic catholic — principles of church fellowship and still find a place in LAMP? The question I posed was, "Is there room in LAMP for a pastor-pilot who takes seriously the constitution and confession of the Lutheran Church — Missouri Synod (LCMS)?" The answer was a clear though circuitous *no*. That was really the answer I needed to hear. It was really the same question that men like Johann Gottfried Scheibel and Georg Philipp Huschke posed to themselves 175 years earlier. They couldn't maintain Lutheran principles of fellowship *within* the Prussian Union either.[2]

LAMP in its inception had been a brilliant idea, but it had devolved into a basically ecumenical organization that had surrendered any insistence on the purity of the marks of the church.

I knew full well LAMP's position on the fellowship issues. When still in training, the volunteers attended a conference on native ministry in Manitoba. Those present ranged from an essentially Unitarian native theologian from the University of Minnesota, to Pentecostals, to a native Roman Catholic priest for whom the peace pipe was the eighth sacrament. One of our own LAMP volunteers was a Roman Catholic with a predilection toward reincarnation. At the conference there was, of course, communion. I did not participate, and several of the volunteers followed my lead, much to the consternation of the LAMP pastor-pilot present. This issue caused rather intense discussion back at the training center. Those who support LAMP should know that its pastor-pilots fly here and there across the north communing Christians without regard for confession. Non-Lutherans are welcome as volunteers in LAMP's programs. This is the case with pastor-pilots of both the Lutheran Church — Canada (LCC, a sister church of the LCMS) and the Evangelical Lutheran Church in Canada (ELCIC, a sister church of the Evangelical Lutheran Church in America).

This should come as no surprise, given LAMP's own official description of its work: "The Lutheran Association of Missionaries and Pilots (LAMP) is an independent mission organization assisting the Christian church with ministry in sparsely settled or physically isolated areas of Canada and the United States." This all-inclusive and decidedly ecumenical statement of purpose is directly at odds with the LCMS constitution, which places as a condition for membership the "renunciation of unionism and syncretism of every description" and the renunciation of "taking part in the services and sacramental rites of heterodox congregations or of congregations of mixed confession" and "participating in heterodox tract and missionary activities" (Article VI).[3] Ministering to dear Christian people of various confessions in very isolated areas with consolation, comfort, and encouragement would be one thing. But LAMP is fully committed to full ecumenical participation: in other words, to the practice of altar and pulpit fellowship with all Christians. I contend that when such is the case, the gospel suffers.

Through intense study of the New Testament and the historic doctrine of the Lutheran Church, as well as the history of her missions, I became rather convinced that the problem of Indians "not allowing Lutheran churches" was rather an excuse for Lutherans not allowing to Indians Lutheran churches. LAMP in its inception had been a brilliant idea, but it had devolved into a basically ecumenical organization that had surrendered any insistence on the purity of the marks of the church — the gospel rightly preached and the sacraments rightly administered — for broad ecumenical acceptance and opportunity in the north. LAMP's approach, heavily influenced by the Pietist deemphasis of the gospel-and-sacraments marks of the church, simply was and is incapable of building the church in any real sustainable way in the north.

It is true that little children — thousands of them! — hear the gospel through the Vacation Bible School teams that LAMP flies north every summer. I rejoice over this fact. But much of that life is not sustained by regular life about the gospel. As I myself witnessed, the religious groups that expend the most effort among Indians, that establish churches and with which LAMP readily cooperates, often preach a different gospel. I'll never forget one Mennonite missionary in the north who insisted on works playing a part in our salvation, since Paul had said, "Work out your salvation with fear and trembling." I had conducted a LAMP Vacation Bible School with her and her husband. It's hard to imagine the confusion and law-oriented darkness that reigns unless one spends significant time among these people.

In 1990, as I was completing a Master of Sacred Theology degree at the seminary, I had become absolutely convinced that LAMP's approach could never build the church in the north, because it attempts to do so without the establishment of altars where the gospel is purely preached and the sacraments rightly administered. I also realized most clearly that the only reason there were no Lutheran churches in the Indian villages of the north was that the Lutherans did not have the will to start them. A surprise came by way of the telephone. "The people want you to come back. We need you," the Cree voice spoke in an accent so very familiar to me. "Impossible," I thought. But then I began to consider the possibilities. From the beginning I knew I could have nothing to do with LAMP. Establishing a Lutheran congregation among native Canadians would be directly at odds with LAMP's program of "assisting the Christian church."

I immediately contacted placement and mission officials at the Fort Wayne seminary. I got the green light to pursue this possibility. Then came the contact with an official of the Canadian church. The pastor-pilot, who would be working in the same area as I, was an LCC pastor. He was also a missionary-at-large for the district. My refusing to work with LAMP would make things difficult. The church official promised LAMP would play no determinative role in my ministry in the north. The church would, however, hire LAMP for travel. The LAMP pilot also had a village where he wanted us to be placed. I was willing to let Deer Lake go, if we could work toward a genuinely Lutheran church in the northern bush.

I began to consider a strategy. First, several years would be needed to establish a Lutheran beachhead in the north. Relationships with the other denominations would prove delicate, but that difficult road could be traveled. I well knew that the gospel message we had to offer would far outdistance the various Reformed denominations and that it would be welcomed by a number of Indians suffering under the confusion of law and gospel. I envisioned preaching stations reaching out from a central location. I obtained Baierlein's translation of Luther's Catechism into Ojibwa.[4] The call from the placement committee came. It read: "Matthew Harrison, Missionary-at-Large to the Indians, Central District, Lutheran Church—Canada." I was soon sorely disappointed.

DISAPPOINTMENT

I, my wife, the LAMP pastor-pilot, and the church official spent several days back at the same LAMP training center where I had been prepared some seven years earlier. Both the LAMP man and the church official were convinced that what I wished to do could not and ought not be done. We spent several days discussing the issues and visiting a couple of villages. The LAMP pilot feared that I would destroy his contacts in a village if I were to go in and begin a Lutheran church. They were distraught that I intended to be faithful to my ordination vows and not practice altar and pulpit fellowship with the other churches in the north. Despite my stated willingness to attend Anglican and United Church conferences and to express joy where agreement was found, I could not ease their anxiety. It was actually suggested that I go into one village and work under the auspices of the United Church for a short duration, then move on to the next village for a short period of time, work under whatever body was there, and then leave again.

For anyone remotely familiar with the missiological and confessional demands of the New Testament, the Lutheran Confessions, and the history of Lutheran missions, such ideas were lunacy.[5] I had also lived with native people in the north for a substantial period. I knew Indian people and the religious situation in the bush. I also knew we had a real chance to begin a genuine Lutheran church among native Canadians, so sorely plagued by bad theology. Unfortunately, a unionistic beginning would only mean the quick end of any attempt to establish Lutheranism in the northern bush.

The gospel message we had to offer would far outdistance the various Reformed denominations.

Unfortunately, what I had feared most happened. LAMP had gotten into the act and had convinced the church official that a genuinely Lutheran mission in the north, starting Lutheran congregations, was an impossibility. Pietism won the day. I knew on the basis of the New Testament that there can be no other option for Lutheran missionaries than the establishment of the full gospel of the word and sacraments (Acts 2:42).[6] That is the *missio apostolica!*

The plan for a Lutheran church among native Canadians was sidetracked as we argued about the necessity of the sacraments in addition to the word, as though the former might in certain circumstances be jettisoned for the greater good of the "gospel." Luther, however, saw most clearly that the sacraments *are* the gospel.[7] I knew from experience that any mission effort was doomed to failure that did not from the beginning both assert the "full gospel" of the Catechism, including the fourth, fifth, and sixth chief parts, and lovingly but clearly point out that this Lutheran Christianity is something different from that which already obtains in the Indian villages. Such a mission effort would be destined to become part of the mishmash of religious confusion that already reigns among native Canadians.

On the saddest day of my life, I had to turn down my divine call. I was convinced that those who ought to have been my strongest advocates, and who would have been my closest working associates, were absolutely opposed to everything that would need to be accomplished to establish a truly Lutheran mission. If I were to be faithful to my ordination vows, and to the Augustana, which calls for visible unity only where the marks of the church are whole and undefiled (AC VII; FC Ep X, 7), I would be at terrible odds with my brothers in the faith. I had carefully told the Indian friends who wanted me back that I was not Anglican, nor United, but Lutheran. I told them that was something different and that my work in the village would be something different than our first year. They were aware of this and were willing to accept it. With only a handful of seven hundred Deer Lake people attending regular worship, the time seemed right. But God's ways are not our ways.

THE PROBLEM OF PIETISM

One of the greatest impediments to mission work today—indeed, to the gospel itself—and to the establishment of lasting congregations of believers in Christ is Pietism.[8] Pietism cannot lay the foundation needed to sustain a church in the long run. When most of us think of Pietism we might think of objections to card-playing, dancing, or beer. Its theological and practical implications, however, are much more significant. Valentin Ernst Löscher, the last of the great orthodox Lutherans of the eighteenth century, who saw his beloved church succumb to Pietism and then rapidly to rationalism, noted several marks of Pietism. Among these he listed "pious appearing indifferentism" and "a devaluation of the means of grace."[9] This, I would maintain, is exactly LAMP's malady.

The result is finally a churchless mission that relegates to second place the purity of the gospel-and-sacrament marks.

Pietism is always willing to be rather indifferent to doctrinal differences as long as a minimal "John 3:16" is accepted. But as Sasse knew so well from his ecumenical days, where John 3:16 is maintained as the only necessary article of faith, soon that is lost as well. Where doctrinal laxity leads to diminished appreciation of denominational differences, there also the differences between Christian and non-Christian religions begin to fade. Pietism, looking always to the individual experience of Jesus in pious hearts, readily discovers such experience also outside of Lutheranism. Rather than walking by faith, *trusting* that the church is also present where the marks are not whole nor undefiled—"the word does not return void," Isaiah 55—Pietism wants to *see* Christian unity where there is disagreement regarding the gospel and the sacraments.[10]

Pietism, wishing to walk by sight and not by faith, establishes unity where there is not agreement on the pure marks. But this happens only at the peril of these very marks, the gospel and sacraments.[11] Where gospel and sacraments are not the pure beachhead of heaven about which the flock is gathered and kept in and against this dark world, something less, much less than the dominical and apostolic mandate for missions, is at work.[12] The result is finally a churchless mission that, relegating to second place the purity of the gospel-and-sacrament marks, suffers the loss or partial loss of the very means that constitute her and sustain her around altar and pulpit.[13] The Lutheran Church must have pure marks, and the pure marks must lead to Lutheran churches.

A CALL FOR ACCOUNTABILITY

Is there accountability for independent Lutheran mission organizations? When those operating such organizations are pastors in fellowship with the LCMS, there ought to be accountability, but in LAMP's case there is none. In the incident I have recounted, the mission principles of Lutheranism and those of Pietism came head to head, with Lutherans and Indians the losers. LAMP's ecumenical involvements contradict the LCC and LCMS constitutions and confessions. LAMP's ecumenical program, which intentionally does *not* start Lutheran churches, has won the day in the Canadian bush. It is time for the LCMS and LCC to call LAMP to account. If nothing comes of such a request by those church bodies, it will be time for individuals to place mission dollars elsewhere.

There is a window of opportunity opening in the north for Lutherans among native Canadians, if we will only be Lutheran. I'll never forget a United Church conference I attended while living with the Indians. An old Indian man stood up and told the assembly how much the Holy Scriptures meant to him, how trustworthy and faith-sustaining they were for him. At the same conference a United Church official from the east—who, by the way, was a universalist—had come with great interest to learn of native spirituality, sweat-lodges, and other such things. The Anglicans and United Church by and large no longer possess the theological conviction or missiological will to reach out with the gospel. By God's grace we have such conviction. It is with this theological conviction that we must call independent mission organizations such as LAMP to account.

After some twenty years of LAMP in northwest Ontario, not a single Indian has any access to the pure preaching of the word and the right administration of the sacraments. It is time for a change. Lutheran missions *must* lead to Lutheran churches. If they do not, the New Testament and confessional commitments of our churches mean nothing. LOGIA

NOTES

1. The United Church of Canada was formed on June 10, 1925, by the merger of the Presbyterian Church of Canada, the Congregational Churches of Canada, the Methodist Church, Canada, and the General Council of Local Union Churches—ed.

2. "The Lutheran confession at any rate has been annulled just as surely as if it had been formally repudiated. A confession which is no longer a binding—and therefore church-divisive—proclamation of evangelical truth is not a confession in the sense of the New Testament or of the Book of Concord. One cannot honestly subscribe to the Book of Concord and then grant equal rights in the church to opinions that the Book of Concord solemnly rejects as heretical. By neutralizing and relativizing the Lutheran Confession the [Prussian] Union [of 1817] effectively neutered the Lutheran Church in the territories affected and turned it into a harmless school of thought, one current among others in the same stream. Confessional differences, over which ordinary believers had once risked life and limb and endured exile, now became 'technical details' to be disposed of to their own satisfaction by professorial and church-political elites. That certainly spelled the end of confessing as Luther had understood it." Kurt Marquart, *The Church and Her Fellowship, Ministry, and Governance*, Confessional Lutheran Dogmatics 9, ed. Robert Preus (Waverly, IA: International Foundation for Lutheran Confessional Research, 1990), 86. Thus Marquart describes the ramifications of the Prussian Union and the giving up of Lutheran principles of fellowship, grounded in the Lutheran doctrine of the church as hidden reality whose visible unity finds expression only about the pure preaching of the Word and right administration of the Sacraments (AC VII). A missiological

approach that does not, or will not, establish Lutheran altars, in effect nullifies the Lutheran confession, and ultimately cannot sustain the gospel, as history has repeatedly shown. Jobst Schöne, Bishop Emeritus of the Selbständige Evangelische Lutherische Kirche of Germany, describes Huschke's view of the significance of the Lutheran Confessions as legal (not merely individual) norm for the Lutheran Church and thus her mission: "Der Bekenntnisbegriff, den Huschke vertritt und zugrundelegt, versteht die symbolischen Bücher als Aussage der Schriftwahrheit im Sinne der norma normata. Diese Aussage kann nach Huschke nicht in den reinen Akt des Bekennens aufgelöst werden, gehört nicht—wie das bei jenem Bekenntnisbegriff der Fall ist, der uns häufig in den Unionsdokumenten begegnet—zur Sphäre der 'Religiosität' im Sinne der Innerlichkeit, der Gläubigkeit des Individuums. Vielmehr hat das Bekenntnis Rechtscharakter, es setzt Recht; seiner normativen Geltung korrespondiert die Anerkennung in der *quia*-Formel der Ordinations verpflichtung." *Kirche und Kirchenregiment im Wirken und Denken Georg Philipp Eduard Huschkes*, in *Arbeiten zu Geschichte und Theologie des Luthertums* (Berlin: Lutherische Verlagshaus, 1969), 212. [This work was Schöne's dissertation at the University of Münster-Westphalia, 1968. Schöne's doctoral advisor was Professor Ernst Kinder—ed.]

3. Note the following paragraph from LAMP's "New Mission Statement": "LAMP is a servant of the Christian Church. We desire to be the mortar between the bricks, not another brick. Because LAMP is in ministry we expect to see greater efficiency in the use of resources by sharing the load with other Christian churches and ministries. The effectiveness of shared experience is another benefit that comes from cooperation. Finally, the unity of the Christian witness among native people will result in stronger native Christian communities." *Climbing* 10 (Fall 1993): 7. In other words: Doctrine divides, service unites.

4. *Dr. Martin Luther's Small Catechism Translated into the Language of the Chippewa or Ojibwa Indians by Missionary Baierlein* around 1852. Baierlein (1819–1901) was missionary to the Chippewa Indians near Frankenmuth, Michigan, in the years from 1847 to 1853. He later was missionary to India. His translation is housed in Concordia Historical Institute, St. Louis. In Northwest Ontario there are basically two major dialects of a very wide-ranging north-central American Indian Language: Ojibwa and Oji-Cree. Baierlein's Catechism would certainly need major revision.

5. See my translation of "The Church's Confession" by Hermann Sasse, which appeared in *Logia* 1 (Reformation 1992): 3. Here note especially Sasse's comments in the final section of my article, "Confession and Pure Doctrine." See the wonderful piece by Hopf (note 1 above). Based upon the New Testament and the Lutheran Confessions, Hopf demonstrates the absolute necessity of the purity of the marks in carrying out genuine biblical and Lutheran mission work. Those involved in Lutheran mission must be called to account regarding their confessional integrity, and this by the legitimate ecclesiastical authorities acting in accord with AC xxviii. Hopf cites several confessional Lutherans of the nineteenth century who were intimately involved in missions, including Ludwig Petri: "Die Lutherische Kirche, welche in ihrem Bekenntnis die Wahrheit des Evangeliums zu haben gewiss ist, kann und darf—wie jeder andere—nur auf Grund desselben missionieren oder sie muss selbst aufgeben" (Hopf, 25).

6. Note the following relevant portion of the Treatise on the Power and Primacy of the Pope: "to dissent from the agreement of so many nations and to be called schismatics is a grave matter. But divine authority commands all not to protect nor be united with those who advocate incorrect doctrine [*unrechte Lehre*]" (Tr, 42; German text).

7. WA 11: 432, 19 ff.

8. Note Sasse's comments on the absolutely destructive nature of Pietism upon the church: "Wer nach der einen Kirche Christi fragt, der fragt nach der wahren Kirche, oder er weiss nicht, was er tut . . . . Die moderne protestantische Weltmission ist ein Kind des Pietismus, und sie kann diese Herkunft nicht verleugen. Der Pietismus aber hat von jeher für dogmatische Fragen und damit für die einigende Bedeutung der reinen Lehre kein Verständnis gehabt. 'Die Lehre trennt, der Dienst eint,' so lautet eins seiner Schlagwörter. Was dieser falsche Satz und die ihm zugrundeliegende Anschauung in der Kirche angerichtet hat, dafür bietet die Geschichte des deutschen Protestantismus so erschreckende Beispiele, das wir es nicht nötig haben, bei den uns angeblich order wirklich thelogisch unterlegenen Kirchen des Westens Anschauungsmaterial darüber zu sammeln. . . . Was wäre aus der Kirche des 4. und 5. Jahrhunderts geworden, wenn sie um der Missionsaufgabe willen auf das Durchkämpfen des arianischen und des nestorianischen Streites verzichtet hätte, wenn Arianer, Homousianer, Homöusianer, Nestorianer, Monophysiten, Pelagianer und Anhänger Augustins friedlich in einer grossen Kirchengemeinschaft sich vereinigt hätten? . . . Es würde dann heute überhaupt keine Kirche mehr geben. Die Kirche wäre zugrund gegangen. Wie ein Mensch sterben muss, dessen Nieren die Gifte nicht mehr ausscheiden, die sich im Körper angesammelt haben, so muss die Kirche sterben, welche die Häresie nicht mehre ausscheidet." Hermann Sasse, "Die Frage nach der Einheit der Kirche auf dem Missionsfeld," in *In Statu Confessionis*, vol. 2 [Berlin: Verlag Die Spur GMBH, 1976], 223). [Sasse's article, translated by Harrison, also appears in this issue of *Logia*—ed.]

9. *Orthodoxie und Pietismus: Valentin Ernst Löschers "Timotheus verinus" in der Auseinandersetzung mit der Schule August Hermann Franckes von Hans-Martin Rotermund* (Berlin: Evangelische Verlagsanstalt, n.d.), 25.

10. A quote from Sasse regarding the doctrine of the hiddenness of the church is quite appropriate here: "The unity of the church, the fact of the one church, is a reality that we know by faith. The church is present as truly as Jesus is with us every day until the end of the world. It is not identical with one of the denominations, nor with the sum total of the same. It is within them as a reality. It is present everywhere the pure word of God and the pure sacraments are present. 'For the true unity of the church the agreement in the doctrine of the gospel and the administration of the sacraments suffices' (AC vii). Because the gospel is not purely taught, because it is darkened and falsified, the unity of the church is hidden. This obfuscation of the gospel is found not only in this or that church; rather it is the continuing danger to all of all ecclesiastical proclamation. A church can have the most beautiful confessional writings, in which the gospel is presented in the purest conceivable form, and yet stand in danger of losing the gospel. No church can say: I possess the pure gospel. For the gospel cannot be possessed by men as they possess a book. Thus 'the call to unity,' i.e., to the one church of God, is the call to repentance, the call to Christ and his gospel. The more earnestly this call is heard, the more earnestly the Christians of all confessions wrestle for the one truth of the gospel, so much more will the hidden unity of the church of Christ come into view." Hermann Sasse, "Church and Churches: Concerning the Doctrine of the Unity of the Church," in *Credo Ecclesiam* (Gütersloh: Bertelsmann, 1930). My own translation.

11. Thus the dominical and apostolic admonition to separate from false teaching: Mt 7:15, 24:4; Rom 16:17; 1 Cor 11:19; 2 Cor 11:13; Gal 1:6, 5:7; 1 Tim 4:1, 6:3; and others.

12. "Teaching them to keep all things, whatsoever I have commanded you" (Mt 28:19).

13. For an older though quite valuable explanation of Pietism, see Carl Mirbt's article "Pietism" in *The New Schaff-Herzog Religious Encyclopedia*, 15 vols. (New York: Funk & Wagnalls, 1911), 9: 53–62. Note what Mirbt writes regarding eighteenth-century Pietism's deemphasis of the need for the pure marks as central for the practice of fellowship (AC vii): "The movement undoubtedly resulted in a considerable depreciation of dogma and dogmatic documents; for though they were not explicitly assailed, the stress laid by Pietism on Christian life and its use of the Bible deprived dogma of the preeminence which it had formerly enjoyed. The practical effect of this process appeared in a change of view regarding the relation of the Lutheran to the Reformed Church. It was obvious that living, personal Christianity was not confined to the membership of the Lutheran Church; but, this being so, both denominations were fundamentally equal" (Mirbt, 62). So LAMP actively cultivates, for instance, a relationship with the Mennonite missionary groups in the north, even naming its training center at Red Lake after a Mennonite missionary. How any Lutheran who takes seriously the Augustana's concern for the purity of the gospel and sacraments could cultivate such a relationship with those who deny basic New Testament teaching regarding both the sacrament of baptism and the sacrament of the altar is beyond me.

How Are They to Believe?

Romans 10:14–15 in the Light of the Lutheran Confessions

Jonathan Lange

In a sermon on the Epistle for the Sunday after Christmas (1521) Martin Luther cites Romans 10 to explain the way that God creates saving faith.

> Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Christ teaches us to pray the Lord of the harvest to send laborers into his harvest; that is, faithful preachers. When they come they preach the true Word of God. Hearing it, we are enabled to believe, and such faith justifies us and renders us godly; then we call upon God and do only good. Thus are we saved.[1]

In these verses Luther finds an unmistakable progression beginning with the Lord's sending, moving through preaching, hearing, believing and praying, and finally resulting in salvation. For this reason, those who are interested in the salvation of lost souls cannot afford to ignore this passage. It is God's own *ordo salutis* and must inform and shape every missionary activity.

Nowhere does Luther state the missionary implications of this doctrine more clearly than in his early commentary on Romans (1515):

> the whole root and origin of our salvation lies in God who sends. And if He does not send, those who preach preach falsely; and this preaching is the same as not preaching, indeed it would be better not to preach. And they who hear, hear falsely, and it would be better not to hear at all. . . . Since preachers of this kind do not preach, the hearers do not hear, the believers do not believe, those who call upon God do not call upon Him, and those who are to be saved are damned.[2]

Here Luther asserts that all mission activity originates in God's sending and that whatever is done apart from this sending is not of God and, therefore, not salvific. The sending of God is the *sine qua non* of salutary preaching, and such preaching is the *sine qua non* of faithful hearing.

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The relatively early date of Luther's commentary on Romans coupled with his penchant for hyperbole provide justification enough to dismiss these comments merely as Romanizing tendencies of the early reformer. Nevertheless, although the fullest exposition on Romans 10:14–15 is found, naturally enough, in the 1515 Romans Commentary, this is by no means the last time that Luther visits this passage. A few brief citations will serve to demonstrate Luther's exegetical consistency on this point. For instance, while lecturing on Isaiah 40:3 twelve years later (1527) he said,

> This [Gospel] is received from a "voice," that is, through the public preaching of the Word. It must be heard and received from a speaking voice. . . . No one becomes spiritual without this voice. . . . The beginning of all spiritual knowledge is this *voice of one crying*, as also St. Paul says, Romans 10:14: "How are they to believe . . . without a preacher?"[3]

Here Luther teaches that no one can become spiritual without the oral proclamation of a preacher. He repeats this claim in a lecture on Genesis 12:9 (1535) by paraphrasing Paul, "How are men to call upon him in whom they have not believed? And how are they to believe if there is no preacher?" Likewise, while lecturing on Psalm 117 (1535), he said, "If they are to hear His Word, then preachers must be sent to proclaim God's Word to them."[4] Thus in Paul's rhetorical questions Luther finds it necessary to emphasize both the oral character of the gospel, as well as the importance of God's sending.

This dual emphasis on oral preaching and dominical sending is not always a welcome one. Anti-clerical sentiments regularly pressure strategists for mission and ministry to ignore one or both of these points. But since Paul's progression from sending to salvation makes the office of the holy ministry with its activity of preaching indispensable in the order of salvation, Romans 10 can be ignored only to the peril of souls.[5] The reasons why this is so are found in the Lutheran Symbols.

THE OFFICE OF THE WORD

The German of Augustana v teaches: "In order to obtain such faith, God has instituted the office of preaching to give the gospel and sacraments. Through this [institution] as through an instrument he gives the Holy Ghost" (AC v, 1–2).[6] Here the institution of the *Predigtamt* is instrumental in the giving of the Holy Ghost. The Latin, on the other hand, makes the word and sacraments

instruments through which the Holy Ghost is given.[7] This apparent dissonance tends to evoke an either/or response in translation: either the *Predigtamt* is instrumental or the word and sacraments are instrumental. When given such a choice, it is not hard to understand why most English translations force the German grammar to translate *dadurch er* as "through the word and sacraments."[8] By such translation, the instrumentality of the *Predigtamt* is downplayed while the word and sacraments are disconnected from it. Any dissonance, however, between the Latin and German of Augustana v is purely superficial. Since both were presented at the same time and with equal authority, it would be foolhardy to set them in opposition to one another. Quite to the contrary, they are complementary. In Augustana v the word and sacraments are not separated from the preaching office but the *Predigtamt* also is instrumental in the Holy Ghost's work. This thought is underscored in the Solid Declaration: "In these words the Catechism . . . ascribes everything to the Holy Ghost, namely, through the office of the ministry He brings us into the Christian Church" (SD II, 38).[9]

The confessors genuinely understood this God-given office to be the locus of the faith-effecting word and the one and only place where God intended man to hear his voice.

The office of the holy ministry is instrumental precisely because the word and sacraments are instrumental. This essential relationship explains how the authors of the Lutheran Symbols can predicate the working of the Holy Spirit upon office and word interchangeably. The Apology repeatedly exhibits this tendency. "For we have said above that faith is conceived from the Word, and we honor the ministry of the Word in the highest degree" (Ap IV, 73).[10] Again, "And it is of advantage, so far as can be done, to adorn the ministry of the Word with every kind of praise against fanatical men, who dream that the Holy Ghost is given not through the Word, but because of certain preparations of their own" (Ap XIII, 13). Here it is the ministry that is honored and adorned with every kind of praise as a necessary corrective to the enthusiasts who reject the word.

The integral relationship between the word and preaching is also illustrated by those passages that connect the two ideas epexegetically. The Small Catechism's explanation of the Third Commandment is a case in point: "We should fear and love God that we may not despise preaching and His Word" (SC I, 6). To despise preaching is to despise God's word and vice versa. The Large Catechism likewise teaches: "In this we also deserve that God deprive us of His Word and blessing, and again allow preachers of lies to arise to lead us to the devil" (LC I, 163). When Luther threatens that God's word and blessing would be removed from us, he understands this to mean the demise of the preaching office. In a similar vein, Article XII of the Formula rejects the notion "That the ministry of the church, the word preached and heard, is not a means whereby God the Holy Ghost teaches men, and works in them the saving knowledge of Christ, conversion, repentance, faith, and new obedience" (Ep XII, 22). By this we are reminded that the heresy of enthusiasm consists not in a rejection of the Bible as the means of conversion, but in the rejection of preaching as the means of conversion. So "both the ancient and modern enthusiasts have taught that God converts men, and leads them to the saving knowledge of Christ through His Spirit, without any created means and instrument, that is, without the external preaching and hearing of God's Word" (SD II, 4).

So the preaching office is exalted because preaching is the means by which the Holy Ghost distributes his word and faith. Thus the Apology teaches: "For Christ wishes to assure us, as was necessary, that we should know that the Word delivered by men is efficacious, and that no other word from heaven ought to be sought" (Ap XXVIII, 19). Luther likewise teaches in a sermon on Acts 9 (1534), "God wants us to go and hear the Gospel from those who preach it; there we shall find Him and nowhere else."[11] The confessors genuinely understood this God-given office to be the locus of the faith-effecting word and the one and only place where God intended man to hear his voice.[12]

Accordingly, we believe, teach, and confess with the Smalcald Articles that where the preaching office falls into ruin, Christ's voice itself is silenced and the gospel ceases to exist:

> we see in the bishoprics everywhere so many parishes vacant and desolate that one's heart would break, and yet neither the bishops nor canons care how the poor people live or die, for whom nevertheless Christ has died, and who are not permitted to hear Him speak with them as the true Shepherd with His sheep (SA Preface, 10).

Also the German translation of the Apology explains:

> For of all the acts of worship that is the greatest, most holy, most necessary, and highest, which God has required as the highest in the First and Second Commandment, namely, to preach the Word of God. For the ministry [*Predigtamt*] is the highest office in the church. Now if this worship [*Gottesdienst*] is omitted, how can there be knowledge of God, the doctrine of Christ, or the Gospel? (Ap XV, 42).[13]

If the greatest act of worship — the preaching of God's word — ceases, there is simply no gospel, teaching, or faith. In this doctrine of the Lutheran Symbols, St. Paul's rhetorical question is echoed, "how can they believe unless it is preached?" From this it is clear that preaching and the word[14] stand in such unity that one does not exist where the other is not. What is more, where the confessors speak of this preaching they consistently understand the office of the ministry to be its source.

THE LOCUS OF THE WORD

The unity of word and office is also foundational to Lutheran ecclesiology. Articles VII and VIII of the Augsburg Confession define the church in terms of the preached gospel and the admin-

istered sacraments. Thus the Apology says, "We add the marks: *the pure doctrine of the Gospel and the Sacraments*" (Ap VII & VIII, 20). Here the verbal noun *doctrinam* denotes not only the content of what is taught but the actual teaching itself. The church is constituted as the place where the gospel is preached purely. This point is underscored in Luther's sermon on the Epistle for Christmas Eve (1521):

> Our bishops and popes today think they have done enough when they permit these Paul's injunctions to be written in books and on slips of paper, enforcing them by no command of their own; but the fact is, their own voices should be heard in constant preaching and enforcing of the Gospel.[15]

Since the church is the locus of the preached word that comes forth from the office of the word (*Predigtamt*), the Symbols can also define the church as the locus of the preaching office. The German translation of the Apology says exactly this: "This same Church has these external signs: the Preaching Office or the Gospel and the Sacraments" (Ap VII & VIII, 20).[16] Here the *Predigtamt* (which distributes word and sacraments) is numbered with the external marks of the church.[17]

Thus when the confessors speak of the gospel, they not only place it in unity with the office of the ministry, but they also assert that it does not exist outside of the church. For if the ministry, gospel, and sacraments are the external marks of the church, they are also coterminous with the church. The unity between the ministry and the church is such that the one simply does not exist where the other is not. Luther teaches as much in his treatise *On the Councils and the Church* (1539): "Now wherever you find these offices or officers, you may be assured that the holy Christian people are there; for the church cannot be without these bishops, pastors, preachers, priests; and conversely, they cannot be without the church. Both must be together."[18] As a result of this unity, the Symbols, particularly in the Large Catechism, speak as though the church itself is the instrument of conversion:

> the Holy Ghost effects our sanctification by the following parts, namely, by the communion of saints or the Christian Church, the forgiveness of sins, the resurrection of the body, and the life everlasting; that is, He first leads us into His holy congregation, and places us in the bosom of the Church, whereby He preaches to us and brings us to Christ (LC II, 37).

Again:

> Thus, until the last day, the Holy Ghost abides with the holy congregation or Christendom, by means of which He fetches us to Christ and which he employs to teach and preach to us the Word, whereby He works and promotes sanctification . . . .
>
> For . . . the grace of God is secured through Christ, and sanctification is wrought by the Holy Ghost through the Word of God in the unity of the Christian Church (LC II, 53–54).

The faith-creating, saving word is inseparably united with the church in the office of the holy ministry.

For this reason, salvation is found in the Christian church alone. The Apology teaches, "It [the promise of salvation] does not, however, pertain to those who are outside of Christ's Church, where there is neither Word nor Sacraments" (Ap IX, 2).[19] Luther echoes this thought in the Large Catechism: "But outside of this Christian Church, where the Gospel is not, there is no forgiveness, as also there can be no holiness" (LC II, 56). Each of these statements teaches plainly that any attempt to communicate the gospel message outside of the context of the church gives neither word (preaching), sacraments, gospel, forgiveness, nor holiness. "[F]or where Christ is not preached, there is no Holy Ghost who creates, calls, and gathers the Christian Church, without which no one can come to Christ the Lord" (LC II, 44–45).

The unity between the ministry and the church is such that the one simply does not exist where the other is not.

"What God has joined together, let not man put asunder." The preaching office and the church are united in a holy bond because Christ and his church are united in a holy bond (Eph 5:32). For this reason, when Luther follows Paul in ascribing spiritual fatherhood to those in the *Predigtamt* (LC I, 158–159) and spiritual motherhood to the church (LC II, 42), he is not employing a figure of speech. Rather, Luther understands Paul with such realism that "test-tube Christians" are out of the question. For just as surely as there can be no children born apart from the activity of a father and mother, so no one can be born again apart from the divine activity of the church and the ministry.

THE ADMINISTRATION OF THE WORD

To this point, it has been demonstrated that the Confessions understand the preached word as coming from the office of the word, which is located in the church. Still, the question remains why this word is so closely connected to the office. Here the discussion surrounding effective administration can offer some helpful insights. For if the creative word of God could be sundered from the church and ministry, it would make no sense even to ask whether "the Word and Sacraments are efficacious even when administered by the wicked" (Ap VII & VIII, 19). In fact, if the word and sacraments could be discussed in isolation from the ministry and church, this concern could easily be dismissed by asserting that word and sacrament are efficacious regardless of who or what administers them.[20] That the confessors do not argue along these lines indicates that they at least entertain the possibility of an inefficacious administration. Thus a complete discussion of the word must include a discussion of its administration.

The confessors address the question of administration from the perspective of office. The efficacious administration rests neither on the charisma of the speaker nor the power of the mes-

sage.[21] Instead, the confessors answer the question in terms of Christ's institution of the ministry.

> Neither does the fact that the Sacraments are administered by the unworthy detract from their efficacy, because, on account of the call of the church, they represent the person of Christ, and do not represent their own person, as Christ testifies, Luke 10, 16: "*He that heareth you heareth Me.*" . . . When they offer the Word of God, when they offer the Sacraments, they offer them in the stead and place of Christ (Ap VII & VIII, 28).

One may be certain that the word and sacraments are efficacious only when one is certain that the minister represents not his own person but stands and acts in the place of Christ.[22]

In the Lutheran Confessions, since the ministry avails "on account of the Word given by Christ," those who are not given this command to preach are strictly prohibited from doing so.

The ability or inability to preach is not tied to the person of the preacher. The effectiveness of the word is neither augmented nor mitigated by the person who preaches it, but it rather lies wholly in the command and promise given to the office.[23] Melanchthon makes this clear in the Tractate, saying, "neither does this ministry avail on account of the authority of any person, but on account of the Word given by Christ" (Tr 26). What precisely is that word? It is the call and mandate to preach the gospel.[24] This is made clear in the German rendering of the same passage: "The person adds nothing to this Word and office commanded by Christ. . . . something will happen to them according as they hear and believe because *Christ commanded such preaching* and demanded that his promises be believed" (Tr 26).[25] The office of the ministry does not proceed from the word of the gospel given to every Christian, but, as the Tractate says, "from the general call of the apostles" (Tr 10). Thus also from the perspective of effective administration, the confessors take a theocentric approach and define preaching in terms of God's external sending. This theocentric approach begins with God who sends. From here, preaching (κηρύσσειν) is defined as the faithful proclamation of one who is sent (αποστέλλειν) by God. Accordingly, the hearing of faith (Gal. 3:5) is none other than the reception of such apostolic preaching.

The anthropocentric approach, on the other hand, begins with hearing and defines it perceptually. Preaching is understood as the communication of the gospel message.[26] God's sending (either by baptism or by an inner call) stands behind it all as the unseen cause of preaching. The very fact that there is preaching going on is proof enough that the person must have been sent by God.[27] According to this approach, St. Paul's rhetorical question "how can they preach unless they have been sent?" is purely doxological. Paul is here extolling the grace of God because he sent the gospel into a lost world. While Luther used Romans 10 to "test the spirits" (1 Jn 4:1) of those who claimed to preach the gospel by seeking proof of an apostolic commission (ἀποσταλῶσιν), the anthropocentric approach to preaching is not alive to this evaluative function of Romans 10.

In the Lutheran Confessions, since the ministry avails "on account of the Word given by Christ," those who are not given this command to preach are strictly prohibited from doing so. "[I]n the church the administration of the Sacraments and the Word ought to be allowed *no one unless he be rightly called*" (Ap XIV, 1). If the word and its power could be separated from the office of the word, this restriction would not serve the preaching of the word but would in fact hinder it. Since, however, the word is spoken in the stead and place of Christ himself, the prohibition against preaching without a call has no chance of silencing Christ's voice but only that of the antichrist. Thus Luther could say in his 1532 tract *Infiltrating and Clandestine Preachers,* "Even if these infiltrators were otherwise faultless and saintly through and through, still this one fact (that they sneak about unbidden and uncommissioned) sufficiently proves that they are the devil's messengers and teachers."[28] Again in the same place, "What then is preaching without the commandment of God, indeed against his will and prohibition, in consequence of the prodding and agitation of the devil? Such preaching can indeed be nothing but an inspiration of the evil one and be merely the teaching of the devil no matter how it glistens."[29] These warnings of Luther would be nonsensical if he were operating under the assumption that the clear communication of a gospel message were in itself proof enough of God's sending.

For this reason, the call of the church is a most necessary and comforting doctrine. "For the church has the command to appoint ministers, which should be most pleasing to us, because we know that God approves this ministry [that God will preach and work through men and those who have been chosen by men]" (Ap XIII, 12). Augustana XIV cannot be ignored even if the doctrine of a person is otherwise flawless,[30] for as Martin Chemnitz says in his *Examination of the Council of Trent,* "No one is able to preach in order that faith may follow hearing unless he be sent (Rom 10:15)."[31] Likewise Luther teaches in a lecture on the Psalm 110:4 (1530):

> This rule should be so rigidly enforced that no preacher, however pious or upright, shall take it upon himself either to preach to the people of a papistic or heretical pastor, or to teach them privately, without the knowledge and consent of that pastor. For he has no command to do this, and what is not commanded should be left undone.[32]

No human action avails anything unless it is accompanied by God's promise. Where God has given no command, neither has he given any promise.

Only things done at God's command can be regarded as done by God himself. So Luther speaks in the Large Catechism concerning baptism: "What God institutes and commands cannot be in vain, but must be a most precious thing, though in appearance it were of less value than a straw" (LC IV, 8). Just as one can be sure that baptism is efficacious only because God has commanded it to

be done and has thereby attached his promise to it, so also one can be certain that the speaking of a man is efficacious only when God has commanded him so to speak and has commanded you to hear him. So the Solid Declaration declares that both the preacher and the hearer "should be certain that when the Word of God is preached purely and truly, according to the command and will of God, and men listen attentively and earnestly and meditate upon it, God is certainly present with his grace" (SD II, 55). To this the testimony of the Formula about the *Verba* is added: "He has commanded us thus to speak and to do, and has united His command with our speaking" (SD VII, 78).

The commands and promises associated with the divine call are a comfort not only to the hearer but also to the preacher. According to Chemnitz:

> one who is lawfully called to the ministry and carries it out correctly, that man can certainly believe that these promises apply to him: Is. 49:2 and 51:16; Luke 1:76; 1 Tim. 4:16; 1 Cor. 15:58. 1 Cor. 16:9 and 2 Cor. 2:12, "A door was opened for me." Why? because the doorkeeper, the Holy Spirit, opened [it], John 10:3, through a lawful call.[33]

With the command to preach come all the promises of the word's effectiveness. Where this command is lacking, neither the interloper nor his hearers can apply any of these promises to themselves.[34]

The effectiveness of the preached word (indeed, the very existence of the preached word) is tied to the command to preach. The Tractate teaches, "The Gospel assigns to those who preside over churches the command to teach the Gospel" (Tr 60). This external, verifiable, and dominical mandate gives certainty that God himself is the one who causes the gospel to be preached. All the rest is worthless human worship. Unless God himself causes the gospel to be preached, it cannot be preached. This is an article of faith,[35] to be sure — one that is taught under the third article of the Creed:

> Christ has acquired and gained the treasure for us by His suffering and death, resurrection, etc. But if the work remained concealed so that no one knew of it, then it would be in vain and lost. That this treasure, therefore, might not lie buried . . . God has caused the Word to go forth and be proclaimed (LC II, 38).

Unless a preacher has a legitimate call (that is, God's command to preach), he does not have the ability to preach the gospel. For where God has not caused the gospel to be preached, it is not preached. Therefore in the Lord's Prayer we are taught to pray, "Dear Father, we pray, give us first Thy Word, that the Gospel be preached properly throughout the world" (LC III, 54). With these words we are praying the Lord of the harvest to send laborers.[36]

Martin Chemnitz urges exactly this position against the Papists in his *Examination of the Council of Trent.* Under the topic concerning holy orders, Trent struck at the foundations of Lutheranism. Their argument consisted of two points. The major premise was that apart from a lawful call to the ministry of the word and sacraments God does not work through the ministry and "there is no true absolution or forgiveness of sins" nor "a true sacrament of the body and blood of Christ."[37] The minor premise argued that since the Lutheran ministers did not have ordination from the Roman bishops, they lacked this lawful call into the ministry of word and sacraments. Thus they anathematized the Lutherans on the basis that they had no true preaching or sacraments. In answer to this, Martin Chemnitz writes:

> To begin with, it is certain that no one is a legitimate minister of the Word and Sacraments — nor is able rightly and profitably to exercise the ministry for the glory of God and the edification of the Church — unless he has been sent, that is, unless he has a legitimate call (Jer. 23:21; Rom. 10:15) . . . . Therefore Paul says in Rom. 10:14 ff. that those who are not sent by God cannot preach in such a way that faith is received from that preaching — faith which calls upon the name of God, so that we are justified and saved. These things are certain from Scripture.[38]

The following pages reveal that his objection to Trent is directed entirely against the minor premise, that is, against the necessity of episcopal ordination for a lawful call. Chemnitz freely and explicitly admits that no one is able to preach in such a way that faith is received without a legitimate call. Thus he grants the major premise, saying, "these things are certain from Scripture."

The effectiveness of the preached word (indeed, the very existence of the preached word) is tied to the command to preach.

To this point this essay has focused attention on the *viva vox evangelii,* the preached gospel. It is this preaching that is said to create and sustain faith in those who hear it. Apart from this living voice, there is no gospel, no Holy Spirit, no forgiveness of sins, no holiness. These gifts encompass the missionary concerns of the church. In order to carry the gospel to the four corners of the world, the church needs to know the answer to the question, How is faith bestowed? How are they to believe? The confessors answer, "the Holy Ghost is given, who works faith . . . in them that hear the gospel" (AC V, 2). This "hearing" speaks not merely of the physiological workings of the ear coupled with cognitive understanding. Rather, it is an article of faith that entails the *Predigtamt,* which God has instituted in order that people might hear (AC V, 1). This *Predigtamt* is established through the call of God (*rite vocatus*, AC XIV). All of this is simply the confessional way of saying what the apostle writes to the Romans, "How shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?" (Rom 10:14–15 NASB).

These conclusions concerning the preached word, however, must not be misapplied or overextended. It is unwarranted to infer from the above that Scripture is not the Word of God or that it is

not effective.[39] What is argued here is rather that the Word is given in its different forms by God himself, each for a unique purpose. Thus it is vital that the Christian church understand clearly the God-given purpose and scope of the enscripturated Word (*norma normans*) over against that of the preached word (*viva vox evangelii*). The preached word is given to create and sustain the new life of faith.[40] The written Word is given to norm and preserve the doctrine of God's word.[41] If this distinction is blurred, damage will always result. If, for instance, the κήρυγμα of the church (*viva vox evangelii*) is thought to be the norm and is used to preserve doctrine, the result is enthusiasm.[42] If, on the other hand, the enscripturated Word (*norma normans*) displaces the oral proclamation, Romans 10 is ignored, law replaces gospel, and souls are lost.[43] Lutheran doctrine avoids both errors by receiving each form of the word as its own distinct gift from God and employing each according its appropriate use in Christ's institution.[44]

It is this norming function of the written Word that also accounts for the fact that Luther and the Lutheran Symbols commend the use of the Scriptures to every Christian. For the threats against the true doctrine do not only lie in false preaching external to the Christian, but the old Adam and the devil also threaten the Christian from within. Thus the hearers of the gospel are called both to test what they hear against the written Word[45] and also to meditate upon the Word to preserve the understanding of what they have heard.[46] For these reasons, the Lutheran Symbols do not exclude reading from the means of grace.[47] They do, however, assign it its own place and function. Those places in the Confessions that link the reading of God's Word with the activity of the Holy Ghost consistently place it in the context of "the daily exercise of reading and practicing God's Word" (SD II, 16). There is little evidence in the symbolical books to suggest that conversion of the unbeliever can be effected by private reading and meditation on the Word. Nevertheless, it is viewed as a salutary exercise for those who are already Christians.[48] Still, even for the Christian, such private reading and meditation ought never to eclipse the hearing of the word.[49] As Walther pointed out in his treatise *Church and Ministry,* it was Luther's judgment that even "if they do read it [the Bible] at home, the Word is neither as fruitful nor as efficacious as when it is publicly proclaimed by the mouth of the pastor whom God has called and appointed to preach and teach it to you."[50]

CONCLUSION

The common thread that winds through all the discussion of the word is that the very nature of the gospel is to be external to man. Luther's Large Catechism says, "[I]ndeed the entire Gospel is an external, verbal preaching [*mündliche predigt ist*]" (LC IV, 30). This is true because the heart and center of the gospel is its "givenness." Anything that is not given by God cannot, by definition, be gospel. For if it is not given by God, it comes only from man. It follows from this that any attempt to appropriate God's blessings rather than resting in the Lord's giving is not—and can never be—the gospel at all. "Therefore we ought and must constantly maintain this point, that God does not wish to deal with us otherwise than through the spoken Word and the Sacraments" (SA III, VIII, 9–13). Luther preached this in a 1537 sermon on John 1:7: "For God has decreed that no one can or will believe or receive the Holy Spirit without that gospel which is preached or taught by word of mouth."[51] In opposition to those who wish to find the word of God inside themselves or discover it for themselves, the Lutheran Symbols consistently underscore the external and oral character of the gospel.

> And in those things which concern the spoken, outward Word, we must firmly hold that God grants His Spirit or grace to no one, except through or with the preceding outward Word, in order that we may [thus] be protected against the enthusiasts (SA III, VIII, 2–4).[52]

Whether the discussion centers on the divinely instituted office of the word, the divinely created church as its locus, or the dominical mandate to preach and administer the word, it is always external to us, since it is always of the Lord.

Even for the Christian, such private reading and meditation ought never to eclipse the hearing of the word.

Romans 10, understood in the light of the Lutheran Confessions, makes one thing clear: the hearing of faith and the preaching of the word cannot be understood experientially or anthropocentrically. The hearing of faith is never to be understood as the privatized gleanings of an individual Christian. Preaching is never done simply because someone takes it upon himself to tell about Jesus. "For it is God's will that nothing be done as a result of one's own choice or decision, but everything as a consequence of a command or call."[53] Neither does the effect of preaching increase in relation to the sincerity of the preacher. Rather, the faith-effecting preaching that Paul speaks of is only done when a person is sent by God. Thus, even though there may be volumes of eloquent speaking done apart from the divine call, this is not what Paul speaks of when he promises that "faith comes by hearing" (Rom 10:17).[54] For this reason, Luther's understanding of Romans 10:14 is identical with that of the Evangelical Lutheran Symbols, because it flows from the very heart of the gospel. For Luther and all Lutherans know that believing, hearing, preaching, and sending all originate from one gracious God who sends:

> These four points are so interrelated that the one follows upon the other, and the last is the cause and antecedent of all the others, that is, it is impossible for them to preach unless they are sent; from this it follows that it is impossible for them to hear unless they are preached to; and from this, that it is impossible for them to believe if they do not hear; and then it is impossible for them to call upon God if they do not believe; and finally it is impossible for them to be saved if they do not call upon God. Thus the whole root and origin of our salvation lies in God who sends.[55] LOGIA

NOTES

1. *Sermons of Martin Luther*, trans. John N. D. Lenker, 8 vols. (reprint Grand Rapids, MI: Baker Book House, 1989), 6: 227.

2. AE, 25: 413.

3. AE, 17: 8.

4. AE, 2: 287; 14: 9.

5. This is echoed in teachers old and new. For instance, Melanchthon comments on Romans 10, "This foremost passage about the necessity and the dignity of the ministry must be diligently noted in order that we may know in what way God works in us." Philip Melanchthon, *Commentary on Romans*, 1540 ed., trans. Fred Kramer (St. Louis: CPH, 1992), 201. Lenski puts it this way: "Now faith is voiced in confession (calling upon the Lord) and comes from hearing the preaching of men sent or commissioned. An adequate presentation of the Word as the means of grace for producing faith must touch all the links in the chain." R. C. H. Lenski, *Interpretation of Romans* (Minneapolis: Augsburg Publishing House, 1961), 660.

6. Author's translation of "Solchen Glauben zu erlangen, hat Gott das Predigtamt eingesetzt, Evangelium und Sacrament geben, dadurch er als Mittel den heiligen Geist gibt" (*BSLK*, 58, 1–5). Since *dadurch* is an adverb and not a preposition, as Tappert's translation would imply, it refers back to *eingesetzt* and is translated "by the action of establishing . . . ." Furthermore, *geben* here is to be understood as an infinitive of purpose: "in order to give . . . ."

7. "Nam per Verbum et sacramenta tamquam per instrumenta donatur Spiritus Sanctus, qui fidem efficit" (*BSLK*, 58, 4–7).

8. "For through the Word and Sacraments, as through instruments, the the Holy Ghost is given" (*Triglotta*, 45). "Through these [the gospel and the sacraments], as through means, he gives the Holy Spirit" (Tappert, 31). "For through the Word and Sacraments as through instruments, the Holy Ghost is given" (Henry E. Jacobs, *The Book of Concord*, 2 vols. [reprint Decatur, IL: Johann Gerhad Institute, 1996], 1: 38).

9. Unless otherwise noted, citations from the Confessions are from the *Triglotta*.

10. Where the Latin has *ministerium Verbi*, Justus Jonas's German translation has "das Predigtamt und Wort."

11. C. F. W. Walther, *Church and Ministry*, trans. J. T. Mueller (reprint St. Louis: Concordia Publishing House, 1987), 193.

12. Luther reportedly said in the Table Talks, "The Holy Spirit draws us human beings when he wills and in his time through the office of the ministry. Therefore one should at all times regard the oral word highly and hear it. . . . For God has also ordained that no one should or can believe except through the office of the ministry, so that one should hear his word, for that is the instrument and channel through which God the Holy Spirit moves the heart" (WA TR, 5, 2). Karl H. Rengstorf, *Apostolate and Ministry*, trans. Paul Pahl (St. Louis: Concordia Publishing House, 1969), 67–68.

13. In a letter to Wilhaelm Reiffenstein in Stolberg (September 26, 1531), Melanchthon writes that he "has no problem with the emendations" made by Justus Jonas in his German translation of the Apology. See *Corpus Reformatorum* 2: 541–542.

14. Here "word" is understood in the sense of the *viva vox evangelii*. This is discussed in more detail below.

15. Lenker, 6: 141.

16. "dieselbige Kirche habe diese äußerliche Zeichen: das Predigtamt oder Evangelium und die Sacrament" (*BSLK*, 238, 50–52). The placement of the word *oder* permits two possibilities. Either the *Predigtamt* and the gospel are correlated over against the sacraments, or the gospel and sacraments together run parallel to the preaching office. Grammatically, the former possibility seems to be more faithful to the plural form of *Zeichen*.

17. Luther consistently cites the existence of the preaching office as evidence that the church exists in that place. In the treatise *That a Christian Assembly has the Right and Power to Judge All Teaching . . .* (1523) he writes, "Since a Christian congregation neither should nor could exist without God's Word, it clearly follows from the previous [argument] that it nevertheless must have teachers and preachers who administer the Word" (AE, 39: 309). Also, in the treatise *On the Councils and the Church* (1539) he writes, "The church is recognized externally by the fact that it consecrates or calls ministers, or has offices that it is to administer" (AE, 41: 154).

18. AE, 41: 164.

19. This statement of the Apology at first glance appears overly strong. Does it wish to deny that the Scriptures remain the written Word of God *extra ecclesiae—extra usum*? In 1621 Herman Rathmann did deny this. "In response to Rathmann the orthodox Lutherans even maintained Scripture possesses divine power (*efficacia*) prior to and apart from its use (*ante et extra usum*)." Robert D. Preus, *The Theology of Post-Reformation Lutheranism*, 2 vols. (St. Louis: Concordia Publishing House, 1970), 1: 368. The term *verbum* in the Apology is used in the sense of *viva vox evangelii*—not the enscripturated Word.

20. This peculiar Augustinian doctrine was explicitly rejected by the Church of the Augsburg Confession. See William Weinrich, "Cyprian, Donatism, Augustine, and Augustana VIII: Remarks on the Church and the Validity of Sacraments," *Concordia Theological Quarterly* 55, no. 4 (1991): 267–296.

21. It is helpful to note here the Confessions' use of Romans 1:16, "[the gospel] is the power of God unto salvation." This is cited eight times in the Confessions. In all but one place (LC Preface, 11) the gospel refers to the preached word. The one exception refers to the exercise of the catechism. Twice the Confessions use Romans 1:16 as proof for the institution of the preaching office (AC XXVIII, 9; Ap XIII, 11). "It is obvious in this verse that Paul as he speaks of power has in mind not the content or the object of the Gospel, which is Christ, or the mysteries of the Gospel, which are the articles of faith, but the preaching (*annunciatio, doctrina, concio, laetum nuncium*) of the Gospel (1 Cor. 1:18, 21)" (Preus, 366).

22. Of course, this is not to be understood as though the content were irrelevant. It goes without saying that one who stands in the place of Christ will always and only speak the things that Christ speaks. "For it [Lk 10:16] is not a *mandatum cum libera* [a bestowal of unlimited authority], as they call it, but it is a *cautio de rato* [a caution concerning something prescribed] . . . namely, not to preach their own word, but God's Word and the Gospel. . . . For Christ requires that they teach in such a way that [by their mouth] He Himself be heard, because he says: *He that heareth you heareth Me*. Therefore He wishes His own voice, His own Word, to be heard, not human traditions" (Ap XXVIII, 18–19).

23. "But because the office, word, and sacrament are the ordinance of Christ and not of Judas or the devil, we permit Judas and the devil to remain Judas and the devil, and yet we accept through them the blessing of Christ. For when Judas went to the devil he did not take his apostolic office along with him but left it behind, and Matthias received it in his stead. Offices and sacraments always remain in the church; persons are daily subject to change. As long as we call and induct into the offices persons who can administer them, then the offices will surely continue to be exercised. The horse has been bridled and saddled; if you place on it even a naked lad who can ride, the horse will proceed as well as if the emperor or the pope were riding it." *The Private Mass and the Consecration of Priests*, (1533), AE, 38: 201.

24. It will not do to attribute the effect of the word to the power of its syllables as if it were a magical incantation. See note 44. Neither ought we to fall into the papistic error of attributing its power to something hidden in the *character* of the person (whether that *character* be given by baptism or consecration, indelible or not).

25. Tappert, 324, note 4 (emphasis added). "Und tut die Person garnichts zu solchem Wort und Ampt, von Christo besohlen, es predige und lehre es, wer da woll', wo herzen sind, die es glauben und sich daran halten, den widerfähret, wie sie es horen und glauben, darum daß es Christus so zu predigen besohlen und sienen Verheißungen zu gläuben geheißen hat" (*BSLK*, 479, 30–480, 4).

26. According to Ruben Josefson, this understanding emerged during the age of orthodoxy. "The theology of orthodoxy continued to hold that the function of the ministry is the preaching of the Word and the administration of the sacraments. But when this theology identified the word with 'pure doctrine,' it followed that the work of the ministry was thought to be the teaching of doctrine. The authority of the ministry was no longer found in the Word of God, in God himself, but in the objective, saving doctrine which men could set forth. It did not follow that the holding of the office was made dependent on special qualifications of per-

sonal or spiritual sort. The essential thing was that the doctrine was taught; this was the real function of the ministry. This clearly constituted a departure from the genuinely evangelical view. According to orthodoxy neither the office nor the one who holds it has any authority except that which inheres in the saving doctrine. It is an important distortion when the message of the ministry is an objectively formulated doctrine rather than God himself and his Word." Ruben Josefson, "Ministry as an Office in the Church," in *This is the Church,* ed. Anders Nygren (Philadelphia: Muhlenburg Press, 1950), 277. This article is reprinted on the World Wide Web at *Semper Reformanda: A Journal for Lutheran Reformation,* URL: http://users.aol.com/SemperRef/. See also Preus, 363.

27. Walther adopts the anthropocentric approach as well: "A person becomes a pastor by doing what a pastor must do; if he does it in a lawful manner, he is a lawful pastor; if he does it in an unlawful manner, he is an unlawful pastor, but in the last analysis he still becomes a pastor." C. F. W. Walther, *The Congregation's Right to Choose Its Pastor*, trans. Fred Kramer (reprint Fort Wayne, IN: Concordia Theological Seminary Printshop, 1986), 131.

28. AE, 41: 384.

29. AE, 41: 387.

30. This is also the way that Luther speaks in his *Glossa* on Romans 10:15 (1515): "*And how shall they preach unless they are sent?* as if to say: 'It is altogether impossible,' for if God is not preaching, only a lie is being preached, even if they preach things which seem true, but have not been sent" (AE, 25: 91).

31. Martin Chemnitz, *Examination of the Council of Trent*, 4 vols., trans. Fred Kramer (St. Louis: Concordia Publishing House, 1971), 2: 693. It is most enlightening to note that Walther cites an extensive quotation from *Examine* in his chapter where he rejects "those who desire to make the pastoral office a means of grace and coordinate it with the Word and Sacraments" (*Church and Ministry*, 179). Walther's citation, however, ends immediately before the above citation.

32. AE, 13: 65.

33. Martin Chemnitz, *Loci Theologici*, 2 vols., trans. J. A. O. Preus (St. Louis: Concordia Publishing House, 1989), 2: 699.

34. "Now then, with regard to the call, it is certain from the Word of God that no one should be heeded in the church who has not been lawfully [*legitime*] called, whether this takes place immediately or mediately. For Paul clearly says in Rom. 10:15 that they cannot preach (that is, lawfully, even though they in fact try it) 'who have not been sent,' cf. Jer. 23:21. In fact, the churches must not and cannot with profit hear those who do not have the testimonies of a lawful call. For the words of Paul are clear, Rom. 10:14–15: How can they hear, so that by hearing the faith which justifies and saves is conceived, if they do not have a preacher who has been sent? See. Jer. 27:14–15; Heb. 5:4. . . . I hear that they have this practice in Geneva, that they instruct some men in theology and then send them to France to teach. But such as a call is, so also it [its] success. They rightly say of Origen that he thrust himself into the office of teaching without a call, and it happened as a result that he fell into so many errors" (ibid., 698).

35. "For concerning the presence, operation, and gifts of the Holy Ghost we should not and cannot always judge *ex sensu* [from feeling], as to how and when they are experienced in the heart; but because they are often covered and occur in great weakness, we should be certain from, and according to, the promise, that the Word of God preached and heard is [truly] an office and work of the Holy Ghost, by which He is certainly efficacious and works in our hearts, 2 Cor. 2, 14 ff.; 3, 5 ff." (FC SD II, 56).

36. "It is not lawful for me to forsake my assigned station as a preacher, and go to another city where I have no call, and to preach there. . . . I have no right to do this even if I hear that false doctrine is being taught and that souls are being seduced and condemned which I could rescue from error and condemnation by my sound doctrine. But I should commit the matter to God, who in His own time will find the opportunity to call ministers lawfully and to give His Word. For He is the Lord of the harvest who will send laborers into His harvest; our task is to pray." *Lectures on Galatians* (1535), AE, 26: 18.

37. Chemnitz, *Examination*, 2: 704.

38. Ibid., 705–706.

39. The Rathmann controversy of 1621 revolved around such assertions. For a study of these questions, see Bengt Hägglund, "The Theology of the Word in John Gerhard," *Concordia Theological Quarterly* 46, nos. 2–3 (1982): 209–217. See also Preus, 367–371.

40. As Luther puts it: "For the New Testament was to be only the incarnate living Word and not Scripture. Hence Christ did not write anything himself, but gave the command to preach and extend the Gospel, which lay hidden in the Scriptures" (Lenker, 1: 31). "It is the way of the Gospel and of the New Testament that it is to be preached and discussed orally with a living voice. Christ himself wrote nothing, nor did he give command to write, but to preach orally. Thus the apostles were not sent out until Christ came to his mouth-house, that is, until the time had come to preach orally and to bring the gospel from dead writing and pen-work to the living voice and mouth. From this time the church is rightly called Bethphage, since she has and hears the living voice of the Gospel" (44). "First, it is the voice of one calling, not a piece of writing. The Law and the Old Testament are dead writings, put into books, and the Gospel is to be a living voice. Therefore John is an image, and a type, and also a pioneer, the first of all preachers of the Gospel. He writes nothing, but calls out everything with his living voice" (130). Or as Melanchthon writes, "Absolution is the true voice of the Gospel" (Ap XII, 39). For an excellent discussion of why the living voice is of the essence of the gospel, see Phillip Cary, "Where to Flee for Grace: The Augustinian Context of Luther's Doctrine of the Gospel," *Lutheran Forum* 30, no. 2 (1996): 17–20.

41. "We believe, teach, and confess that the sole rule and standard according to which all dogmas together with all teachers should be estimated and judged are the prophetic and apostolic Scriptures" (Ep Rule and Norm, 1). Notice that the written Word serves an essentially law function. This is directly related to the fact that the very first time that God's Word is committed to writing, it is the decalog itself that is enscribed on stone (Ex 20). Chemnitz writes, "We have thus shown two things from the most ancient sacred history: (1) that the purity of the heavenly doctrine was not preserved always and everywhere through tradition by the living voice but was repeatedly corrupted and adulterated; (2) in order that new and special revelations might not always be necessary for restoring and retaining purity of doctrine, God instituted another method under Moses, namely, that the doctrine of the Word of God should be comprehended in writing" (Chemnitz, *Examination*, 1: 54). Likewise, Luther writes: "Nor do we need any more New Testament books concerning Christian doctrine, but we need good, learned, spiritual, faithful preachers in every locality who without books can draw forth the living Word from the old Scriptures and make it plain and simple to the people, just as the apostles did; for previous to their writing they preached and conferred with the people by word of mouth, which was strictly the apostolic and New Testament mode of evangelical work. . . . That there was a necessity of writing books was in itself a great detriment and denotes an infirmity of the human spirit and does not arise out of the nature of the New Testament. For instead of pious preachers there came heretics, false teachers and all kinds of errorists giving the sheep of Christ poison in the place of pasture. Hence in order to rescue at least some sheep from the wolves it was necessary to write books in harmony with the Scriptures, so that as much as possible the lambs of Christ might be fed and the Scriptures preserved in their purity, thereby enabling the sheep to protect themselves against the wolves and to be their own guides when their false shepherds would not lead them into the green pastures" (Lenker, 1: 372).

42. Luther writes, "The pope boasts that 'all laws are in the shrine of his heart,' and he claims that whatever he decides and commands in his churches are spirit and law, even when it is above and contrary to the Scriptures or the spoken Word" (SA III, VIII, 4). This kind of enthusiasm also reared its head in the so-called battle for the Bible in the LCMS some years ago.

43. Luther says: "When our conscience is troubled in the sense of the wrath of God, there is no other remedy than a good word, either a word which is spoken by a brother who is present or a word which we recollect through a word prevously heard [*per praeteritum auditum*] . . . from the mouth of the Holy Spirit. . . . You must have a spoken word. This verse speaks against those who hate the outward word" (WA 40 II, 410, 2, Hs). Cited in Uuraas Saarnivaara, "Written and Spoken Word," *Lutheran Quarterly* 2 (May 1950): 172 (cf. AE, 12: 369).

44. Dannhauer writes: "Finally, inasmuch as Scripture has been designated to be heard, read, thought upon, and preached, Scripture is effective in its appropriate use. Apart from its use, as it is deposited on parchment and paper, Scripture in itself does not have any kind of power, physical or inherent, that is capable of producing supernatural effects. Indeed, as often as Scripture speaks of its own efficacy, it always has reference to its use. Scripture is an organ of God (not a principle cause), and its entire power consists in its being put to use. Otherwise it would be the same kind of power as in the word that is used by magicians and witches in their incantations. Yes, just as the sacraments have no efficacy apart from that use to which they have been divinely instituted, just as the rod of Aaron had in itself no miraculous power apart from its use, just as the scepter of Ahasuerus as long as it was enclosed in its chest saved no one until it was stretched forth by the king, just as a musical instrument without a virtuoso cannot make a sound, so also Holy Scripture enjoys power in its appointed use because of God's promises and because of the gracious presence of the Holy Spirit, who animates the λόγια Θεοῦ so that they become ζῶντα and makes them heavenly oracles" (quoted in Preus, 269–270).

45. "Now up to this time the laity has been forbidden to read Scripture. For here the devil came up with a pretty trick for the purpose of tearing the people away from Scripture. He thought: 'If I can keep the laity from reading Scripture, then I shall bring the priests from the Bible into Aristotle.' Then the priests can babble what they please, and the laity has to listen to what they preach to them. Otherwise, if the laity were to read Scripture, the priests would also have to study, lest they be rebuked and overridden." *Exposition of 1 Peter 3:15* (1522), AE, 30: 105.

46. "When I get up in the morning, I pray and recite the Ten Commandments, the Creed, and the Lord's Prayer with the children, adding any one of the psalms. I do this only in order to keep myself well acquainted with these matters, and I do not want to let the mildew of the notion grow that I know them well enough. The devil is a greater rascal than you think he is. You do as yet not know what sort of fellow he is and what a desperate rogue you are. His definite design is to get you tired of the Word and in this way to draw you away from it." *Sermon on Luke 23:13–35* (1530), quoted in Ewald Plass, ed. *What Luther Says*, 3 vols. (St. Louis: Concordia Publishing House, 1959), 1: 79.

47. For instance, "the Holy Ghost is present in such reading and repetition and meditation, and bestows ever new and more light and devoutness" (LC Long Preface, 9). See also Ap XII, 42 (German); SA Preface, 6; SA III, VIII, 6; LC I, 92; FC SD II, 15, 50, 53.

48. In a note on SD II, 50 [it is God's will to call men to eternal salvation . . . through his holy Word (when one hears it preached or reads it)], Tappert explains, "The Torgau Book spoke of hearing, reading, and meditating on the Word, but the reference to meditation was deleted to avoid the implication that an unconverted man could meditate on the Word in a salutary way" (Tappert, 531, note 3). Saarnivaara writes: "The words, 'Christ comes through the testimony, through Scripture and the spoken word,' and, 'if writing can accomplish this, how much more effectively does a living spech do it' (WA 20, 789) seem to offer a clue for the right understanding of Luther's meaning: The written word of Scripture and the spoken word, based on Scripture, together are the 'outward word' and 'testimony' through which God works faith and gives His Spirit. The spoken or oral word has its foundation and source in the Bible, and it is the actual means of grace. Yet, in exceptional cases, God may work faith through the written word. Particularly He nourishes and strengthens thereby the faith which already exists" ("Written and Spoken Word," 173–174). Here belongs the distinction that Luther makes between the internal and external clarity of the Scriptures. "To put it briefly, there are two kinds of clarity in Scripture, just as there are also two kinds of obscurity: one external and pertaining to the ministry of the Word, the other located in the understanding of the heart. If you speak of the internal clarity, no man perceives one iota of what is in the Scriptures unless he has the Spirit of God. All men have a darkened heart, so that even if they can recite everything in Scripture, and know how to quote it, yet they apprehend and truly understand nothing of it. . . . If, on the other hand, you speak of the external clarity, nothing at all is left obscure or ambiguous, but everything there is in Scripture has been brought out by the Word into the most definite light, and published to all the world." *The Bondage of the Will* (1525), AE, 33: 28. See also AE, 33: 89 ff.

49. Regin Prenter grapples with this distinction in this way: "As gospel it finds its adequate form in the living Word, the oral and proclaimed Word in the church. If a written Word—e.g., the Bible Word—becomes gospel, it is only possible because it borrows in a sense the form of the living Word and is accepted by the reader as a Word in which from the pages of the Bible the risen Christ personally speaks to him. Therefore Luther says that the gospel is really not a written Word but an oral Word." Regin Prenter, *Spiritus Creator*, trans. John M. Jensen (Philadelphia: Muhlenberg Press, 1953), 123.

50. Walther, *Church and Ministry*, 193.

51. *Sermons on John 1–4*, AE, 22: 54.

52. See also SA III, iv and SD II, 48–58.

53. Lectures on Psalm 110, AE, 13: 65.

54. See also Ap IV, 67; Ap XII, 39; Ap XIII, 5; Ep II, 4; and SD II, 51.

55. Lectures on Romans, AE, 25: 413.

The Porvoo Common Statement

58. We recommend that our churches jointly make the following Declaration:

We, the Church of Denmark, the Church of England, the Estonian Evangelical-Lutheran Church, the Evangelical-Lutheran Church of Finland, the Evangelical-Lutheran Church of Iceland, the Church of Ireland, the Evangelical-Lutheran Church of Latvia, the Evangelical-Lutheran Church of Lithuania, the Church of Norway, the Scottish Episcopal Church, the Church of Sweden and the Church in Wales, on the basis of our common understanding of the nature and purpose of the Church, fundamental agreement in faith and our agreement on episcopacy in the service of the apostolicity of the Church, contained in Chapters II–IV of The Porvoo Common Statement, make the following acknowledgements and commitments:

A (i) we acknowledge one another's churches as churches belonging to the One, Holy, Catholic and Apostolic Church of Jesus Christ and truly participating in the apostolic mission of the whole people of God;

(ii) we acknowledge that in all our churches the Word of God is authentically preached, and the sacraments of baptism and the eucharist are duly administered;

(iii) we acknowledge that all our churches share in the common confession of the apostolic faith;

(iv) we acknowledge that one another's ordained ministries are given by God as instruments of his grace and as possessing not only the inward call of the Spirit, but also Christ's commission through his Body, the Church;

(v) we acknowledge that personal, collegial and communal oversight (episcope) is embodied and exercised in all our churches in a variety of forms, in continuity of apostolic life, mission and ministry;

(vi) we acknowledge that the episcopal office is valued and maintained in all our churches as a visible sign expressing and serving the Church's unity and continuity in apostolic life, mission, and ministry.

B We commit ourselves:

(i) to share a common life in mission and service, to pray for and with one another, and to share resources;

(ii) to welcome one another's members to receive sacramental and other pastoral ministrations;

(iii) to regard baptized members of all our churches as members of our own;

(iv) to welcome diaspora congregations into the life of the indigenous churches, to their mutual enrichment;

(v) to welcome persons episcopally ordained in any of our churches to the office of bishop, priest or deacon to serve, by invitation and in accordance with any regulations which may from time to time be in force, in that ministry in the receiving church without re-ordination;

(vi) to invite one another's bishops normally to participate in the laying on of hands at the ordination of bishops as a sign of the unity and continuity of the Church;

(vii) to work towards a common understanding of diaconal ministry;

(viii) to establish appropriate forms of collegial and conciliar consultation on significant matters of faith and order, life and work;

(ix) to encourage consultations of representatives of our churches, and to facilitate learning and exchange of ideas and information in theological and pastoral matters;

(x) to establish a contact group to nurture our growth in communion and to co-ordinate the implementation of this agreement.

The following churches have signed the Declaration:

The Church of England — July 9, 1995
The Estonian Evangelical-Lutheran Church — April 19, 1994
The Evangelical-Lutheran Church of Finland — November 8, 1995
The Evangelical-Lutheran Church of Iceland — October 17–27, 1995
The Evangelical-Lutheran Church of Lithuania — July 29–30, 1995
The Church of Ireland — May 16, 1995
The Church of Norway — November 15, 1994
The Scottish Episcopal Church — December 9, 1994
The Church of Sweden — August 24, 1994
The Church in Wales — September 1995

Text prepared by the Fourth Plenary Meeting held at Järvenpää, Finland, 9–13 October 1992.

The Borgå (Porvoo) "Common Statement"

Lecture delivered on the 22nd of May, 1996
in the Cathedral Chapter of Riga

Tom G. A. Hardt

Before I start treating the topic that has been submitted to me, I think it of some importance to make a clarification of my own stand. My presentation, rightly expected to be a criticism of the Borgå document as a kind of submission to Anglicanism from the Lutheran side, is not in any way based upon ignorance of the Anglican Church or upon hostility towards it.

As to my own person, it can be said that I already as a young boy with some frequency attended the Anglican church of Stockholm, Saint Peter and Saint Sigfrid. Actually, that was the place where I for the first time met the Athanasian Creed. When traveling abroad I often looked for the Anglican Embassy church. The copy of the Common Prayer Book that I use even for scholarly work is a Christmas gift from my mother, with an elegant white cover, apparently intended as some bridal gift.

It is even possible that the real start of my theological career took place when my teacher in divinity at school put into my hands Archbishop Yngve Brilioth's famous treatment of the Tractarian Movement, the high-church renewal within the Church of England in the nineteenth century. I well remember how Mother Margareth of the Anglo-Catholic Saint Hilda's priory at Whitby sent me lectures from the Swedish-Anglican conferences in her convent. Yet there was at that time a strange reservation from my side: I never approached the Lord's table in an Anglican church, and I perfectly well know the reason, which will sound a bit childish to your ears. Since I was accustomed to my own parish church's altar in marble and gold, the wooden altar of Saint Peter and Saint Sigfrid made me feel that something was wrong. Besides, I saw the communicants touch the cup with their hands, which looked almost blasphemous to my mind.

One day—I now was a university student—I thought another letter from Mother Margareth had come by the mail, as the stamp showed the picture of Queen Elizabeth. When I opened the letter I found it was from Australia, from the famous Lutheran confessor Professor Dr. Hermann Sasse, formerly of Erlangen, to whom I had written asking for an explanation of some words by him about the invalidity of the sacrament in churches not professing the Real Presence. I now learned about the reality behind the wooden altar, about the consequences of the so-called Black Rubric, and other such things, which we will touch more closely later. Yet Hermann Sasse was in no way a foe of Anglicanism. In his humble house in Adelaide in South Australia, Anglican archbishops and bishops often appeared to receive help and support, and his dear friend was a famous Anglican monk and liturgist, residing as he himself in exile in the Southern hemisphere.

Hermann Sasse taught me what confessional Lutheranism was, but also to respect another faith, knowing that it was another faith, not my own. He stressed that those who took their creeds seriously were much closer to each other, even when they differed, than to those of no dogmatical persuasion at all. This is the background of what I am now going to tell you. It is based on neither ignorance nor malignance.

After the short personal confession of faith and of my personal closeness to the subject, I wish to point to the frame of the "Borgå Common Statement"[1] with its head rubric, "Conversations between the British and Irish Anglican Churches and the Nordic and Baltic Lutheran churches." The Borgå document is, as I see it, only a minor, almost unimportant part of a far greater movement towards what is called the unity of the church. What I aim at is the fact that the ecumenical movement, known since the beginning of this century, is the background of what we are to discuss today. If we accept that movement, we will either have to accept the Borgå document or we will at least be very open to such a step. This means today that a criticism of the Borgå document must by necessity also be a criticism of the ecumenical movement. It is, of course, impossible to cover such a great topic in a lecture like this one; but let me direct your attention to two statements concerning the theology of the so-called father of the ecumenical movement, Archbishop Nathan Söderblom of Upsala. One of his great admirers, Bishop Tor Andrae of Linköping, member of the Swedish academy, thus not a foe, not a critic, aptly summarizes Söderblom's belief in the following way: Söderblom's reformation of the Christian religion consists of a "consistently applied and purely historical conception of the origin of Christianity, of its founder, and of its original sacred documents, *to the exclusion of everything supernatural* as far as we understand thereby events and interventions that are, in principle, of a different nature from those that otherwise go to make human life and the web of history."[2] That Andrae does not exaggerate can be proven by Söderblom's own statement:

> If we understand Christianity as a historically given complexity of notions about God and the world, there is no

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> doubt that its time as a dominating factor in culture is past. . . . A divinity which created and rules this earth — and the other celestial bodies as its accessories — a humanity created perfect, fallen in Adam's fall and then saved through a series of physical miracles, testified to by the infallible word of the Bible . . . . This is doomed.[3]

Thus spoke the father of the ecumenical movement, its very founder. The Christian faith and the Christian church, as we understand them, were said by him to be doomed. Instead of the Christian church, overcome by natural science and philosophy, by Darwin and Kant, according to Söderblom, he gave us the ecumenical movement, thought to become the new dominant factor in culture. Not all the adherents of the ecumenical movement have believed like Söderblom, but his views are there from the beginning, have gained the hearts of many, shaped the thoughts of many theologians, and cannot be separated from the ecumenical movement, which is, as we will soon see, mainly interested in the creation of a new world order. The World Council of the Christian Churches has, as it should be known especially in this place, for decades been a faithful supporter of the communist world, its peace messages and peace conferences. That is one of the ways that the ecumenical movement has tried to become a dominating factor. Another one is the Borgå document, admittedly, however, of secondary importance.

THE BORGÅ DOCUMENT'S FALSE DOCTRINE OF THE CHURCH

The ambition to become a dominating factor in culture, to reshape the world, is found within the Borgå document. It is not only said that once accepted it "will be a very significant contribution towards restoring the visible unity of Christ's Church" (11),[4] but also that this visible nature of the church is part of the task of the church to serve the "the reconciliation of humankind and of all creation," being sent "into the word as a sign"(18); yea, the church "manifests through its visible communion the healing and uniting power of God amidst the divisions of humankind" (20). It is this socially revolutionary oneness, creating a new world order, anticipating as a "foretaste" the visible kingdom of God (18), which Christ is said to have been praying for in John 17:21 (21), although until now apparently with no special success, leaving us with our present disunity as "an anomalous situation" (22).

We now understand why the Borgå document is of such importance, delivered "at a time of unparalleled opportunity, which may properly be called a *kairos*" (6), that is, a God-given turning point of history. The high-priestly prayer of our Lord now comes to its fulfillment after centuries of darkness and dissent and unilluminated theologians — through, at least partly, the endeavors of the participants of the Borgå statement. These claims are certainly most pretentious and absurd, but even more, they are not only unbiblical but antichristian. We easily see how all this fits within the scheme of Archbishop Söderblom.

I must at first state that the idea of the church's being through its visible oneness a pattern for the unification of the world, healing the divisions of mankind, is thoroughly erroneous. It entirely neglects the decisive biblical notion that the church is in no way such an external entity. The kingdom of God is an invisible reality that "cometh not with observation . . . the kingdom of God is within you" (Lk 17:20, 21). The church is thus invisible, and the idea of a visible kingdom is that of the Pharisees in all centuries. This notion is of capital importance to the Lutheran Confessions, which make it clear that the church is "mainly an association of faith and of the Holy Spirit in men's hearts. To make it recognizable, this association has outward marks, the pure teaching of the Gospel and the administration of the sacraments in harmony with the Gospel of Christ" (Ap VII & VIII, 5; Tappert, 169). Only in this sense, as an inward, spiritual, invisible reality, the church is the body of Christ, which is thus not a description of an outward, visible corporation, as the Romantic Movement of the nineteenth century meant. The only way of recognizing this invisible church is to look at the means of grace. Otherwise it would be unrecognizable. It is thus quite impossible to write, as the Borgå document does, that the church may "be seen to be, through the Holy Spirit, the one body of Christ" through "fuller visible embodiment in structured form" (22). The church, the body of Christ, cannot be seen, and it is exactly as invisible as the body of Christ in the sacrament. Accordingly it cannot be split, divided, or "reunited," as little as the body of Christ under the bread can be broken, hurt, or healed. It is never *ein Sehartikel,* an article of seeing, but *ein Höhrartikel,* an article of hearing, being forever the *ecclesia abscondita* the hidden church. Here must be observed most carefully the difference between the Augsburg Confession Article VII and Article XIX in the Anglican Thirty-nine Articles of religion, which openly speaks of the church in the following way: "The visible Church of God is a congregation of faithful men." This is not the church as taught by Scripture and the Lutheran Confessions. The visibility of the church is not to be reconciled with its hiddenness.

The idea of the church's being through its visible oneness a pattern for the unification of the world, healing the divisions of mankind, is thoroughly erroneous.

This church, the one and only, has as its one and only task to administer the means of grace: "This power of the keys or of bishops is used and exercised only by teaching and preaching the Word of God and by administering the sacraments." The confession adds here the warning: "Temporal authority is concerned with matters altogether different from the Gospel" (AC XXVIII, 8; Tappert, 82). In the following passage all theocratic ideas are condemned: "My kingship is not of this world." Thereby the Roman ecclesiology is condemned, a view that certainly intended to convey blessings to the world by introducing

the pope as a kind of president of a kind of medieval United Nations in order to preserve and promote peace and unity, exactly as the visible kingdom of the Jewish Messiah according to the Pharisees was thought to do, a temptation that equally constantly is present in the Reformed church, of which Anglicanism dogmatically is part and parcel.

The biblical testimony is quite clear when it comes to describing the role of the Christian church in relationship to the world. It is contained in the words of Christ in Matthew 24, where the church of God is said to be "hated by all nations," where Christ predicts that many false prophets will come and that many Christians "shall wax cold." It is the persecuted minority in conflict with the nations that is thus described. The Lutheran Confessions see the hardship of such a life under the cross: "We see the infinite dangers that threaten the church with ruin. There is an infinite number of ungodly within the church who oppress it. The church will abide nevertheless; it exists despite the great multitude of the wicked, and Christ supplies it with the gifts he has promised" (Ap VII & VIII, 9; Tappert, 169). "To dissent from the consensus of so many nations and to be called schismatics is a serious matter" (Tr 42; Tappert, 332). Yet the demand of Christ that we have nothing to do with the false prophets forces the true church to suffer its loneliness. It should once for all be remembered that the Augsburg Confession was not the confession accepted by the diet of Augsburg, but the confession condemned by the same diet, and that the Lutheran confessing princes were fully aware that their lives could be in danger. This is the fate of the suffering church, and we are today asked to share this suffering, not to join "the consensus of so many nations."

There was nothing in the presentation of our Lutheran Confessions in the sixteenth century that unified the world or external Christendom. It split and will continue to split, and if it does not split it is no longer gospel or confession. This cannot be refuted by a reference to Jn 17:21. It is a serious mistake to let this prayer of Christ imply that he would in any way have prayed for the unification of the church — or the world! — in the sense now embraced by the ecumenical movement. The words "may be one in us that the world may believe that thou hast sent me" do not permit an interpretation that the visible unity of the Christians ("fuller visible embodiment"!) would provoke the faith of the world, a faith that then would be a false, human faith in signs and wonders. According to the high-priestly prayer, there is only one way of creating faith: "which shall believe on me *through their word*" (Jn 17:20). The word and the word alone, the gospel, preached by the apostles and their successors, creates faith, and it creates faith even when spoken by one single apostle, refuted and persecuted by those who claim to be the true church, the true Israel. The link between being grafted into the oneness with the Father and the Son and the world's coming to faith is to be found in the fact that without this basis in God through faith, without the oneness with God in the communion of the saints, no Christian testimony will ever be delivered, because no courage, no strength, no wisdom, no other fruits of the faith will be available in order to countersay the world, to suffer martyrdom, to refute the false teachers and their documents, and to remain steadfast under the word. If we have no recourse to the consolations of the gospel, if we are not one with God, we will give up preaching the gospel, and neither we nor the world will be saved. This is how this passage in Holy Writ must be understood, and this is how it was understood by such great doctors of the church as Martin Luther, Philipp Melanchthon, and Saint Augustine of Hippo.

There was nothing in the presentation of our Lutheran Confessions in the sixteenth century that unified the world or external Christendom.

The idea of "restoring the visible unity of Christ's church" (5) is not only a serious doctrinal error, but also the worst kind of false understanding of church history. As Werner Elert has pointed out in his study of church fellowship,[5] the ancient church was as split as modern Christianity and even more, as no one dreamed of breaking the commonly accepted rule not to communicate outside one's own faith. It may be even more important to stress that the church fathers never thought of impressive unity and of great numbers as indications of true faith. They constantly returned to the biblical axiom "Many are called but few are chosen," and spoke like Saint Jerome against a Pelagian: "That you have many like you will not make you a Catholic; on the contrary, it proves that you are a heretic." To the fullness of the catholic faith belongs the fact that in the controversy about the faith, this faith is often cherished by only a minority. An abyss separates the Borgå document not only from the church of the Reformation, but also from the ancient church.

THE BORGÅ DOCUMENT'S FALSE CONCEPT OF HOLY SCRIPTURE

The Borgå document says of the canonical Scriptures that "they contain everything necessary to salvation"(32), which is simply a repetition of Article VI in the Anglican Thirty-nine Articles: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required by any man, that it should be believed as an article of the Faith, or be thought to be necessary to salvation." This is the source of what can be called the Reformed or Anglican broadmindness that during the centuries has made its adherents approach the Lutheran Church, offering her a church fellowship that would imply that the Lutherans may keep their old beliefs, still tainted by the darkness of the papacy, provided that they do not claim them to be church-divisive, "not to be required by any man." This is also the background of Charles Wesley's notorious "think and let think" and of the difference between essentials and non-essentials.

The Lutheran Church teaches in quite another way about Holy Writ: "that no other doctrine be treated and taught in our lands, territories, schools, and churches than that alone which

is based on the Holy Scriptures of God" (Preface to the Book of Concord; Tappert, 12). Thereby all doctrines not found in Scripture are excluded and may not be taught at all, leaving no room for private opinions from the pulpit. The principle of *Sola Scriptura* must be understood literally. Thus the Lutheran Church cannot accept the false Reformed and Anglican concept of Scripture but must keep to the doctrine that

> We believe, teach, and confess that the prophetic and apostolic writings of the Old and New Testaments are the only rule and norm according to which all doctrines and teachers alike must be appraised and judged, as it is written in Ps. 119:105: "Thy word is a lamp to my feet and a light to my path." And St. Paul says in Galatians 1:8: "Even if an angel from heaven should preach to you a gospel contrary to that which we preached to you, let him be accursed" (FC Ep Preface, 1).

We will reject any teaching lacking biblical support and will not tolerate theological pluralism. By saying so we forever step out of the company of socially acceptable people, out of the inner circle of recognized theologians; that is, we take up the cross of Christ and join the glorious company of apostles, prophets, church fathers, and reformers, the one, holy, apostolic, and catholic church, because she has always believed in that way.

THE BORGÅ DOCUMENT'S DUBIOUS CONCEPT OF SALVATION

Although there is no difference on justification as such between Lutheranism and Anglicanism, it must be pointed out that the Borgå document affirms (32, c) the new agreements with the Church of Rome on justification, which greatly obscures the purity of the gospel in that it confuses justification and sanctification, which must be kept apart. The fact that the one cannot be without the other cannot uphold the sentence that they are "aspects of the same divine act." This comes at least offensively close to the sentence, rightly condemned by the Lutheran Confessions, "That righteousness by faith before God consists of two pieces or parts, namely, the gracious forgiveness of sins and, as a second element, renewal or sanctification" (FC SD III, 48; Tappert, 548).

Cyrillian Christology has always been rejected by Reformed theology.

It is indeed to be regretted that the document did not use the opportunity to stress the common ground that exists for the Anglican and Lutheran Confessions in their common defense of the doctrine of original sin where that sin is confessed to deserve eternal damnation, and that it remains also in the reborn, having in itself the nature of sin, contrary to both Methodism and the Church of Rome. The battle hymn against denial of original sin, "Rock of Ages, Cleft for Me" by Toplady, is to be found not only in the *Hymns Ancient and Modern* of the Common Prayer Book, but also in *The Lutheran Hymnal* of the Synodical Conference in the United States. In today's revival of naked Pelagianism especially through the present pope, it would have indeed been refreshing to hear the sound of those stanzas in the Borgå document — but we do not.

THE BORGÅ DOCUMENT'S FALSE CONCEPT OF CHRISTOLOGY

What is said on Christology (32, d) contains two important deviations from orthodox Christology. The first point is the remarkable absence of the Athanasian Creed, that long, strictly dogmatical, most majestic confession of the three Persons of the Most Blessed Trinity and their unity. One of the three ecumenical creeds has suddenly disappeared, although the Thirty-nine Articles of the Anglican church in Article VIII says about it that it "ought thoroughly to be received and believed." This confession has always, however, been exposed to utter disapproval from the side of liberal theologians, and that is undoubtedly the reason why it has been left out of the Borgå document. It is not to be assumed that today's liberal-minded bishops will stand up and confess the Athansiasian Creed and its so-called damnatory clauses: "Whosoever will be saved: before all things it is necessary that he hold the Catholick faith. Which Faith except every one do keep and undefiled: without doubt he shall perish everlasting." The omission of this creed throws the most serious doubts on the orthodoxy of the Borgå document. This can be said both from an Anglican and a Lutheran point of view.

Second, there is not the slightest indication in the Borgå document that there is an essential disagreement on Christology between Anglicanism and Lutheranism, as is made clear by the Formula of Concord, Article VIII. This is the article in which the Lutheran Church with many scriptural references shows that the human nature of Christ is already from the moment of its conception in the womb of the Virgin in possession of the attributes of the divine nature, although they are not always and entirely used during Christ's earthly life. Thus his flesh is life-giving, fully containing all the prerogatives of the Godhead, and it is penetrated by the divinity as glowing iron by fire. The human nature of Christ is no longer, as in Nestorian, scholastic, Reformed theology, a vestment assumed by the Second Person of the Holy Trinity. It is part of that Person, resting within it, not outside it. This is the Christology that the Lutheran Confessions proclaim, supporting it also with patristic material, which shows that the Lutheran Church stands within the so-called Cyrillian Christology, that is, follows the Christology of Saint Cyrill of Alexandria as truly biblical. This doctrine has always been rejected by Reformed theology, of which Anglicanism here as in other cases is part and parcel. There is a most notorious case where the false Christology of the Anglican church is once for all visible. It is in the so-called Black Rubric, printed after the liturgy for the communion service: "the natural Body and Blood of our Saviour Christ are in Heaven and not here." This Christ is not the divine Lord of the Lutheran Confessions, whose manhood forever after the incarnation participates in the

divine Majesty's prerogatives, not the Christ in whom all the universe is present, who also according to his manhood governs and rules the world as its omnipresent creator and sustainer. Where God is, there is also the Son of Mary, as true as he is true God. Also in the sewers of Rome, into which the martyrs were thrown, also in the Siberian prison camps, not unknown to some of my listeners, he was and is present according to both of his natures, no less. The Christ of the Black Rubric is a false Christ, split into two parts, of which only one can make claim to the title of "Lord." It is the false Christ of Nestorius and Calvin, and that doctrine has no place in the Church of the Unaltered Augsburg Confession.

To the Reformed-Anglican faith no change in the state of the infant takes place through the sacrament of baptism.

It is not only negligence but also contempt when the Borgå document passes over in silence the very center of the Christian faith, the doctrine of Christ's person, his two natures and their union. The participants do not care about these things, which probably even remain unknown to them. If they should be forced to study them, they would ridicule them and turn to far more interesting things, "establishing the one valid centre for the unity of the whole human family" (32, l). He who has tasted the sweetness of that fruit will never spend one moment on Christology.

THE BORGÅ DOCUMENT'S FALSE CONCEPT OF HOLY BAPTISM

Leaving aside for reasons of space what is said on liturgy and church, it is now our task to draw attention to the still existing and still unreconciled differences on the sacrament of holy baptism. The highly defective Reformed doctrine of holy baptism is apparent in Article XVII of the Thirty-nine Articles, where a typically Reformed parallel pattern is used to explain this sacrament: "the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed." The thought of a parallel means that as there is an external action, there is also, in the case of the believer, an internal, direct action, the external action merely confirming the internal, provided that it actually exists. This use of the word "sign" should not be confused with the Lutheran use of the same. The Reformed-Anglican and the Lutheran understandings of the word "sign" are contrary to and irreconcilable with each other. The Lutheran sign is an effective sign of the effective gospel, the visible word with all the indwelling power of audible word, giving the same as the word, proclaiming and distributing through the means of the visible sign, whereby even the unbeliever is exposed to the present fullness of grace, although he rejects it. Any Lutheran child who has learned his catechism knows the doctrine of the Lutheran Church, where we gladly confess about holy baptism that "it effects forgiveness of sins, delivers from death and the devil, and grants eternal salvation to all who believe, as the Word and promise of God declare," and that this sacrament is a "gracious water of life" (SC IV, 2, 3; Tappert, 348, 349).

It is also most significant for the typically Reformed attitude of Anglicanism towards this holy sacrament that Anglicanism does not know an emergency baptism by a layman, merely a private baptism performed by a minister. This aptly illustrates the difference between the attitude taken towards infant baptism in the Anglican and Lutheran Confessions. The Anglican Article XVII says no more than that "The baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ." The Augsburg Confession, Article IX, has quite another strength in its wording: "About baptism they teach that it is necessary for salvation, that through baptism grace is offered, and that infants should be baptized, who are by baptism brought to God and received into the grace of God. They condemn the Anabaptists, who reject infant baptism and teach that infants are saved without baptism" (translation from the Latin).

Another revealing light is thrown upon Anglicanism when its catechism says:

> What is required of persons to be required to be baptized? *Answer*: Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament. *Question*: Why then are Infants baptized, when by reason of their tender age they cannot perform them? *Answer*: Because they promise them both by their Sureties: which promise, when they come to age, themselves are bound to perform.

Here the Lutheran teaching of the *fides infantium,* the faith of infants, is denied. Infant baptism merely anticipates what in reality exists only in future. This is irreconcilable with the doctrine of the Lutheran Confessions: "We bring the child with purpose and hope that he may believe, and we pray God to grant him faith" (LC IV, 57; Tappert, 444). Only this does justice to the words of Christ: "these little ones which believe in me" (Mt 18:6). This plain denial of the *fides infantium* is to be seen as the background of the statement of the Episcopalian bishops of the United States in 1872 that infant baptism shall not be understood as a rebirth. To the Reformed-Anglican faith no change in the state of the infant takes place through the sacrament of baptism, no miraculous creation of faith and repentance, thought to be made impossible by "their tender age."

THE BORGÅ DOCUMENT'S LACK OF ANY DOCTRINE OF HOLY ABSOLUTION

As in so many other ecumenical documents, also in the Borgå document the sacrament of holy absolution is not mentioned. Yet the Lutheran Confessions make it perfectly clear that "The genuine sacraments, therefore, are Baptism, the Lord's supper, and absolution (which is the sacrament of penitence)" (Ap XIII, 4; Tappert, 211). This was no dead letter to the reformers: "With

regard to the time, it is certain that most people in our churches use the sacraments, absolution and the Lord's Supper, many times in a year" (Ap XI, 3; Tappert, 180). Consequently it was a constant part of the Lutheran preaching: "It is well known that we have so explained and extolled the blessing of absolution and the power of the keys that many troubled consciences have received consolation from our teaching" (Ap XI, 2; Tappert, 180). Until the time of the Napoleonic wars, most Lutheran churches had accordingly one or more confessionals. The ritual used is found in the Lutheran Confessions, SC V, "Confession and Absolution," with the decisive "Ego te absolvo," "I absolve thee."

The Borgå statement reveals itself once more as the victory of the Reformed faith over Lutheranism.

We find nothing about this in the Borgå statement or in the Anglican Church. What is called "absolution" in the Common Prayer Book is not an absolution according to Lutheranism. That God promises forgiveness to all who "turn to him," as said in the Communion service, is an exposition of salvation. That God is asked to "pardon and deliver you from all your sins" is a pious prayer. The more orthodox-sounding "I absolve thee" in the Visitation of the Sick is to be understood within the framework given by the other texts, indicating merely the wish of God to deal with sinners. It is, however, not the sacrament of holy absolution, which cannot exist in a Reformed church. Nowhere will we hear the question of the Lutheran father confessor, "Do you believe that my forgiveness is God's forgiveness?" The reference to the power of keys given in the Anglican ordination ritual goes no further than the ritual of the Common Prayer Book admits.

By its significant silence on this matter the Borgå statement reveals itself once more as the victory of the Reformed faith over Lutheranism, or rather, as a document made by people none of whom ever were Lutherans.

THE BORGÅ DOCUMENT'S FALSE DOCTRINE OF THE SACRAMENT OF THE ALTAR

We now approach a point where Reformed cleverness has in all centuries been able to suggest false solutions, to make use of double-tongued expressions, to avoid confessing clearly. In future textbooks the Borgå document will have its place as an illustration of this. The document says that "the body and blood of Christ are truly present, distributed and received under the forms of bread and wine in the Lord's Supper (Eucharist). In this way we receive the body and blood of Christ, crucified and risen, and in him the forgiveness of sins and all other benefit of his passion." Good and faithful Lutherans have also come to accept this as a genuine statement of their faith. Yet they must be reminded that they have not heard more than the Reformed, Anglican faith has always been able to express. These formulations are all possible as long as they have their presupposition in Article XXVIII, "Of the Lord's Supper," of the Thirty-nine Articles, where it is taught that "The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the means whereby the Body of Christ is received and eaten in the Supper is Faith." Consequently the following Article XXIX has as rubric: "Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper." The consequence of this is the already mentioned so-called Black Rubric in the Communion Ritual: "the natural Body and Blood of our Saviour are in heaven and not here."

This is in outspoken contradiction to what the Lutheran Confessions teach:

> Therefore we reject and condemn with heart and mouth as false, erroneous, and deceiving all Sacramentarian opinion and doctrines which are inconsistent with, opposed to, or contrary to the doctrine set forth above, based as it is on the Word of God. . . .
>
> 7. Or that the body and blood of Christ are only received and partaken through faith, spiritually. . . .
>
> 12. We also reject the doctrine that the unbelieving, unrepentant, and wicked Christians, who only bear the name of Christ but do not have a right, truthful, living, and saving faith, receive only bread and wine in the Supper and not the body and blood of Christ" (FC SD VII, 112, 118, 123; Tappert, 589, 590).

This is the very heart of Lutheran eucharistic theology, with which the Lutheran sacrament of the altar stands and falls. The Borgå document brings us back to the situation in Marburg, where Zwingli confessed exactly as the Thirty-nine Articles the spiritual eating of the body and blood of Christ, pleading a union between the Zwinglians and the Lutherans, and conceding their right to retain their old teaching as long as they did not bind the conscience of other Christians. We must reject as did Luther that "hand of brotherhood." We must as Luther point to the text "This is my body," which forever must be confessed. We must with Luther say to the Reformed: "you have another spirit than we." (He did not, by the way, say this to Zwingli, as so often maintained. He said it to Martin Bucer, later to become one of the fathers of Anglicanism through Thomas Cranmer.)

It should be added that the Lutheran Church accordingly cannot recognize the Reformed, Anglican supper as a valid sacrament, a true sacrament of the altar. Our confessions teach, using a quotation from Martin Luther on the "enemies of the sacrament": "They, indeed, have only bread and wine, for they do not also have the Word and instituted ordinance of God but have perverted and changed it according to their own imagination" (SD VII, 32; Tappert, 574–575.). It is no longer the word of God that is read when the Anglican Common Prayer Book prescribes the reading of the words of institution at the communion service. These words have been perverted and changed to mean the very opposite of the real meaning of Christ, to say: "This is not my body," "This is my body only to faith." The mere

repetition of external syllables constitutes no sacrament. The mystery religions of the dying Roman empire had rituals where the words and expressions could be interpreted according to the taste of the participants, never fixed to any specific meaning, but the Christian sacraments are forever bound to a clear, distinctive doctrine, leaving no loophole for doubt and denial.

The Borgå statement says in its final declaration: "We recommend that this agreement and our new relationship be inaugurated and affirmed by three central celebrations of the eucharist at which all our churches would be represented" (59). It is the duty of all faithful Lutheran theologians to make it clear to the partakers of such celebrations and to all other Christians that in spite of all liturgical festivity that may be used at such an occasion, however magnificent and impressive the cathedrals used may be, whatever historical titles that the participants may carry, it is not the holy sacrament of the altar that is celebrated. Over this ceremony can be written the words "they have taken away my Lord, and I know not where they have laid him" (Jn 20:13).

THE BORGÅ DOCUMENT'S FALSE CONCEPT OF THE HOLY MINISTRY

The Borgå document dedicates seven lines to Holy Scripture, eight lines to Christology, seven lines to holy baptism (as well as eight lines to confirmation, upon which we have not commented), fourteen lines to the Lord's supper, and twenty lines to the holy ministry (including episcopacy). To these twenty lines are added *eight pages* on episcopacy. This concentration on the ministry and especially on the external forms of it shows a regrettable preoccupation with the questions of order and a considerable neglect of the questions of faith. This is the fate of the so-called ecumenical movement. This confirms the prediction made by Martin Luther on the eschatological finale: tired of Scripture, seized by the *desperatio veritatis,* the apostate Christians will turn to externals.

It should not be denied, however, that the holy ministry as such is also part of "faith." There is a God-given, biblical doctrine of the ministry, which must be defended against those who falsely claim that the priesthood of all believers replaces the apostolic ministry and thus, for example, permit lay preaching. To the sound doctrine of the ministry belongs also a correct teaching about episcopacy as a good and laudable order of the church, even if it lacks an explicit divine mandate. The Lutheran Church does not in any way reject the episcopal office. It is in no way limited to the Nordic churches, but is equally present in German Lutheranism, the bishops of which under the name of superintendents often were, for example (contrary to Scandinavia), exclusive holders of the right to perform confirmation and issued their episcopal patents "by divine providence." Generally speaking, Lutheran Germany retained far more of traditional heritage both in liturgy and church order than did its more puritanical northern neighbors. Yet it must be said that the picture given by the Borgå document is a deeply erroneous one that must be rejected.

First of all, it is false that the Lutheran superintendents or bishops, who were consecrated without the so-called apostolic succession, "were consecrated by priests following what was believed to be the precedent of the early Church" (34), "an occasional priestly/presbyterial ordination" (52). This formulation entirely distorts what the Lutheran Confession has to say on this point: "For wherever the church exists, the right to administer the Gospel also exists. Wherefore it is necessary for the church to retain the right of calling, electing, and ordaining ministers" (Tr 67; Tappert, 331); and "the true church, which since it alone possesses the priesthood, certainly has the right of electing and ordaining ministers" (Tr 69; Tappert, 331). Although it certainly is important to make clear that the difference between bishops and priests is not by divine command, as the Confession also does in this connection, the essential thing is that the church as such, the church understood in the way described above, alone is the holder of the keys and as such holds the right to ordain, which is never to be regarded as the property of some specific order within the church. The Lutheran doctrine of the ministry is not a variety of the medieval one, merely replacing episcopal succession by a presbyterial one, as, by the way, happened in Saxony a century before the Reformation, when abbots not episcopally consecrated were granted the right to ordain priests, deacons, and subdeacons. If we argue in that way, we have completely misunderstood Lutheranism. The Lutheran Church preaches on the basis of Holy Scripture another ecclesiology than the medieval one, present long before any Lutheran ordination was performed. What that ecclesiology means is very easy to express. The Lutheran Confessions say with the words of Luther: "for, thank God, a seven-year-old child knows what the church is, namely, holy believers and sheep who hear the voice of their Shepherd." This is a dogmatical statement in the strictest sense, and it is turned against "surplices, tonsures, albs, and other ceremonies of theirs which they have invented over and above the Holy Scriptures" (SA III, XII, 2; Tappert, 315). To these "ceremonies" belong the entire idea of succession in any form, presbyterial or episcopal, where a tactual succession would confer any kind of authority whatsoever "over and above the Holy Scriptures."

The Lutheran Church does not in any way reject the episcopal office.

The Borgå document tries to open a way to recognize the churches that lost apostolic succession (Denmark, Norway, Iceland, partly also Finland) by pointing to the many other bonds that knit these churches to the past: "Faithfulness to the apostolic calling of the whole Church is carried by more than one means of continuity" (52). This attitude is probably understood as more Lutheran than the strictly Anglo-Catholic attitude, which would plainly deny the validity of the orders of such churches. Yet there is not the slightest reason for a Lutheran to rejoice at it. The carnal, fleshly succession that the Reformation first of all condemned was exactly the idea that *successio localis*

would in any way confer any authority. The bones of the apostles, the sacred memories of martyrdom, and a long tradition are no guarantee at all. Wittenberg is *urbs catholica,* Rome not. That the present bishop of Roskilde, for example, is incumbent of a sanctuary of considerable age and successor of many orthodox Lutheran bishops does not say anything at all about his ministry, his authority, and his position in the church today.

CONCLUSION

The Lutheran Church throughout the ages has always been exposed to the attempts of Anglicanism to influence it. Its spiritual father, Martin Bucer, is a notorious figure in this connection, not seldom acting in a way that even modern ecumenists must recognize as intellectually dishonest. Queen Elizabeth I sent emissaries to Germany to stop the Liber Concordiae, insisting that it would be most shocking to condemn her as a heretic. When the Elector of Brandenburg had apostatized from the Lutheran faith, turned Calvinist, sacked the cathedral of Berlin, and burnt the crucifix, the first one to turn up at the new Reformed supper that replaced the Lutheran mass was the happy English ambassador. When in the nineteenth century the King of Prussia, of the Calvinistic house of Hohenzollern, introduced the union between Lutherans and Calvinists, persecuting the suffering, resistant Lutherans, he entered into conversation with the Church of England to erect the notorious bishopric of Jerusalem, which proves the close bonds between continental and British Protestantism.

Once more this temptation presents itself, although in a new shape. It must be resisted as a temptation and in the Holy Spirit that was given to us in holy baptism. He who consciously signs the Borgå declaration, knowing what it means, no longer belongs to the Lutheran Church. LOGIA

NOTES

1. Porvoo (*Por´voh*) is the city in Finland that was a site of the conversations. Many cities in Finland have both a Finnish and Swedish name; a Swedish speaker will naturally refer to Porvoo by its Swedish name, Borgå—ed.

2. Tor Andrae, *Nathan Söderblom* (Upsala: J. A. Lindblads Förlag, 1931), 104; italics added.

3. Nathan Söderblom, *Religionsproblemet inom katolicism och protestantism,* 352.

4. All references are to numbered paragraphs in David Tustin and Tore Furberg, *Porvoo Common Statement* (London: Council for Christian Unity of the General Synod of the Church of England, 1993). The text is found at http://www.svkyrkan.se/porvoo. The Porvoo Common Statement consists of a text by the authors detailing the agreement on church, ministry, and sacraments, followed by the "Declaration" (paragraph 58, a and b), to be signed by the churches.

5. Werner Elert, *Abendmahl und Kirchengemeinschaft in der alten Kirche, hauptsächlich des Ostens* (Berlin: Lutherisches Verlagshaus, 1954); ET *Eucharist and Church Fellowship in the First Four Centuries,* trans. Norman Nagel (St. Louis: Concordia Publishing House, 1966).

The Question of the Church's Unity on the Mission Field

Hermann Sasse

Translated by Matthew Harrison

It belongs to the unfathomable mysteries of the history of the church that it experiences mighty movements, independent from all national and confessional boundaries, which pass through all of Christianity and transform it both inwardly and outwardly. Pietism, for example, was such a movement. Since the end of the seventeenth century it passed through Europe from west to east and then flowed back through the western world until it reached America, and thus had an effect upon all confessions. The "Awakening" was another movement of this type, which after the Napoleonic wars seized all of Christianity, from America to Russia. If Pietism served to liberate the individual [Christian] and thus destroyed the concept of the church of the age of orthodoxy, and ecclesiastical consciousness in general, the "Awakening" began as simply an apparent renewal of Pietism, a counter-movement to the Enlightenment's concept of the church. Around 1830 the nature of the church was being thought through and experienced anew by all Christians, whether Roman Catholics of the West or the Eastern Orthodox, Lutherans and Reformed, Anglicans and Presbyterians. A generation was captivated by the question of the church and experienced a living interest in the church. Then the political and social questions of the nineteenth century overshadowed the religious and ecclesiastical questions, and the materialism of the passing century threatened to bury all spiritual and ecclesiastical life. It happened first after the end of the last century, in the years before the first world war, that there were again signs that the great question of the reality of the church, which had so deeply moved a generation of men from 1830 to 1860, was awakening anew, and would become a vital question also for Christianity of the twentieth century. Around 1910 no one could have had an inkling that within a generation the question of the nature and reality of the *one* church of God would become the question of all questions for Christianity of all confessions, as it has actually become in the midst of the terrifying political experiences of this decade.

It is no accident that in our century the mission field was the place from which the question of the unity of the church was raised, and indeed first in the form of the call to unify Christianity. Since the days of the apostles, the mission field has always been the place where church and that which is not church, divine truth and demonic lies, encounter each other and separate. It is also the place where the deepest questions of the Christian faith first arise and where the last judgments in the history of the church are rendered. The World Mission Conference of Edinburgh in 1910, for instance, was where the modern ecumenical movement was born. This great multitude of Protestant missionaries, as far as its practical approach to the mission task, and the manner in which it posed theological questions were concerned, was indeed still entirely under the influence of the nineteenth century. This was evident in the fact that the mission-fields were essentially represented only by missionaries and representatives of mission societies. Among hundreds of white men there were only very few colored faces, such as that of Vedenayakam Azariah, later Bishop of Dornakal, the well-known missionary veteran of South India. Azariah reminded the assembly that not only mission societies, missionaries, and indigenous peoples are the object of "missions," but rather the one holy church of God, which lives out its history over the face of the entire earth, among various races and peoples, in old and young churches. It was the American participants in the World Missions Conference, along with the Anglican Bishop of the Philippines, Charles Brent, who a few months after the great sessions in Edinburgh, founded the World Conference for Faith and Order in Cincinnati. And also the other branch of the ecumenical movement, the World Federation for Church Alliance [Weltbund für Freundschaftsarbeit der Kirchen], and the Stockholm Movement for Practical Christianity, were given their decisive initiative from Edinburgh and the International Mission Council founded there. This is not the place to describe the development of the ecumenical movement (which was both hindered and advanced through two world wars) or its major events: The World Church Conferences of Stockholm (1925), Lausanne (1927), Oxford and Edinburgh (1937), and Tambaram (1938). It will suffice to assert that all the disillusionment and skepticism has given way to boldness, as the various brooks and streams have flowed together to form a great river that wends its way through all of world Christianity. It has broken through the dikes and embankments with which the Roman Catholic Church of the last twenty or thirty years has sought to protect itself. It is a fact, perhaps the most important fact of more recent church history, that a completely new ecclesiastical consciousness, a new understanding of the old faith in one holy, catholic, and apostolic church, is

This essay was originally delivered as a lecture on June 24, 1946, in Ansbach, at the annual meeting of the Bavarian Mission Conference.[1] The translator, Matthew Harrison, is Pastor of Zion Lutheran Church, Fort Wayne, Indiana, and is a contributing editor for *Logia*.

running through all denominations and that the mission field is the place where this movement had its beginning, and the place where its future will be decided.

The question of the one church of God arose on the mission field as a necessary question in light of the division of churches. It was a practical necessity born of the multiplicity of denominations carrying on mission work, and a necessity of the faith that had arisen as a result of the work. This necessity did not yet exist in the time when the Jesuits, the Franciscans, and the Dominicans, on the heels of the Spanish and Portuguese conquerors of the world, were taken along to newly discovered lands, now accessible to mission work; nor when the missionaries of the Reformed churches of the West followed the explorers and colonizers from Holland and Britain; or when the first messengers were sent out from Halle and Herrnhut to East and West India and Greenland; and when the German awakening in Basel and Berlin, in Dresden and Hermannsburg sang its lively mission hymns. It was necessitated first by the powerful rise of world mission efforts up to the beginning of our century. The state of division and the problems rising therefrom had to be revealed to Christianity and the world. I remember only a couple of facts that were recounted at the ecumenical conferences as examples of the dire situation [which faces the church on the mission field], though many more instances could be recounted:

> Four churches [*Andachtsstätten*] stand a hundred yards distant from each other, in a large city in India. Each one of these churches is, on any given Sunday, only half filled. Each has a pastor with insufficient members. Each finds itself all too often in endless controversy, not against the sin and the pain that rules around them, rather against the supposed distortion of the faith and practice of the others. Seven mission societies work frantically among a population of a million people. Five of them maintain that they alone possess the truth of the gospel, and therefore claim the right to work and found churches anywhere.

Thus the moving lament of the Bishop of Dornakal at the World Conference of Lausanne in 1927.[2] To this the well-known Chinese Congregationalist, Dr. Lew, added an account of the bleak consequences that faced Christianity in China around the year 1922, because of the splintering of the Protestant Mission in China into more than a hundred different mission societies of various confessional origin. And this in an enormous land already bleeding from a thousand wounds, and in which a fourth of the world's population lives. It appears from the account regarding Tambaram that South Africa, with its over five hundred separate religious groups, has become the classic example of splintering on the mission field. These mission organizations saw and considered the external consequences of this splintering, the waste of money and effort, the increase of the work load on healthy ecclesiastical organizations, and so there increasingly arose from the mission field an unnerving cry of inner anguish. "Where the gospel has found entrance, there the fragmentation of the church has placed an impediment in front of the non-Christian." Thus we hear yet once again the plaintive and indicting voice from India:

> Thoughtful men ask why we demand devotion to the *one* Christ and yet at the same time we worship separately and narrow-mindedly seclude ourselves from one another in these most holy dealings. These divisions perplex the thoughtful seeker. Which church should I join? This is the question the converted ask.

Old Christianity saw her own reflection in the problems, mistakes, and sins of the mission churches.

How can the Christian mission call the peoples of the world to the *one* truth of the *one* gospel, if its bearers themselves are not unified on what the gospel actually is? There is perhaps nothing that has given such impetus to the ecumenical movement and its theological, practical, and ecclesiastical work as this question. And this question is at the same time a serious accusation against the older churches. For at home, where the denominations exist in forms that have developed over a long period of time, bound to province and nationality, one often no longer even takes note of the scandal of the divisions in the church. It is something different in the great immigration lands like North and South America, South Africa, and Australia, where a real migration of peoples has brought men from all parts of the old world together and completely interspersed them. In these lands a new understanding of the ecclesiastical-historical consequences of church division was bound to arise along with a longing for unity never known in quite this way in the churches of the old world. But it took the experience of the *ecclesia militans* on the mission field, the frontier experience of the church in its struggle against the religions and religiouslessness of the world, to reveal the full tragedy of division in the church. Like looking in a concave mirror with its enlarged and distorted image, yet an image unflattering clear and true, old Christianity saw her own reflection in the problems, mistakes, and sins of the mission churches. She saw not only the spots and wrinkles that the Bride of Christ should not have, and yet which she on this earth shall bear until the last day, but she saw also the troubling signs of death that already forbode about many a dying church. This explains the fact that from one great mission conference to another the question of the unity of the church on the mission field had not only become more urgent, but also more deeply understood. In Edinburgh, 1910, as Hartenstein describes this development in the German Report on the conference on Tambaram, people spoke

> much of cooperation (joint work), and meant above all by this missionary forces, institutions, and functions. Jerusalem

> took up the word *cooperation* and in an unauthorized way went so far as to call upon the best forces of the pagan religions in order to work together with them against the deadly breath of secularism. Tambaram made two strides forward. It spoke also of cooperation of all Christians for service on the structure which is the community of Jesus. But it spoke — and this is the other thing — much more strongly of union and meant thereby . . . the powerful display of the unity of the body of Christ in the world.[3]

This, as Hartenstein continues, placed a keen challenge before older Christianity:

> Should all the confessional limitations and coinage be perpetuated, or is it not time for the sake of the great goal, that the world believe that you have sent me, to examine what God has placed in the vessels of the confessions, so that they not work opposite one another, or against one another, but with one another to build his congregation, the one body of Jesus Christ on earth? Since Tambaram the call to unity, to the unification of the church and denominations on the mission field, is no longer unheard.[4]

This is correct. And one can with Hartenstein only reiterate the seriousness and the urgency of this cry, which is a real cry of distress, a genuine question that gets at the very life of all of Christianity. And precisely as an advocate and friend of the Lutheran mission, we must listen to him. And this is not only because of the form in which Tambaram formulated this plaint, which contains a hidden criticism of what Hartenstein publicly has called "Lutheran exclusiveness," but because our church has a doctrine of the *Una Sancta,* which she believes is not only the particular possession of an individual confession, but the biblical truth that applies to all churches and confessions. We owe the world an answer; we owe Christianity an answer; and therefore we can not give too serious consideration to this question in our own circles, nor work too hard to answer it.

The first and most important thing we have to say to the question regarding the one church is this: We must again learn to believe in the *one* church. He who surveys the mission literature of the past generation insofar as it treats of the question of ecclesiastical unity; he who hears the constantly repeated lament and accusation that come from the mission field (and what serious Christian could fail to hear these?); he who has noted the nervous haste with which union experiments are proposed and set in motion, from which then finally, as in the case of the South Indian Union, comes nothing good; this person may well wish that the Christian brothers who are working at these questions, difficulties, and tasks would have more patience. And this means that he wishes they would have more of the faith with which the great men of God of times past surveyed the fact of a Christianity divided. It is not Lutheran quietism that makes us say this, but rather the conviction that comes from a genuine belief in the *Una Sancta* as our Reformation forefathers confessed it. They also knew what it meant to despair of the future of the church. They knew what those times in the history of the church are when it appears "as though there were no church," "as though it had completely gone under":

> On the contrary, that we may be certain, not doubt, but rather firmly and entirely believe, that properly speaking there lives and is one Christian church on earth, which is Christ's Bride . . . that also the Lord Christ here on earth in that house which is the church, daily works, forgives sins, daily hears prayer, with rich, strong consolation daily quickens, and again and again raises those who are his and suffering affliction. As the consoling article in the Creed establishes: I believe in one catholic, common, Christian church (Ap VII, 10, German).[5]

Truly, the article of the Creed regarding the "catholic or common church, which is brought together from all nations under the sun" is "very consoling and of great necessity." It is given to us, *ne desperemus*,[6] as it is rendered in the Latin text. *Ne desperemus*! Genuine faith in the *Una Sancta* as an indestructible, divinely established reality in this world, can guard us all, Christians of churches young and old, from doubting the church of God. For the present state of Christianity will plunge anyone into despair who only sees this outer state and knows nothing of the hidden

Genuine faith in the* Una Sancta *as an indestructible, divinely established reality in this world, can guard us all from doubting the church of God.

glory of the *regnum Christi*[7] that stands behind it. Only this faith will give us the patience that is necessary in our work for the one church of God. This faith would not let Luther doubt when he saw what the external effects of the preaching of the pure gospel were upon ecclesiastical organization. This faith allowed a Thomas Aquinas to die at peace when death overtook him on his journey to the Council of Lyons, where his contribution to the great theological-ecclesiastical task of medieval Christianity, the healing of the schism between West and East, was indispensable. This faith guarded the fathers of the ancient church from despair into which the state of Christianity at that time could easily have thrown them. Already Paul died with the church divided, though he had to struggle against schism and heresy during the entire length of his apostolate. And the final concern of John was for the unity of those who bore the name of Christ, just as it was for his Master. Ignatius had to begin the journey from Antioch to Rome, which ended in his death, in the face of a Christianity apparently being hopelessly torn apart by the heresy of Gnosticism. The pagan who desired to became a Christian in Rome around the year 150 found himself in the same circumstance as the pagan in Bombay, Calcutta, and Canton finds himself today. He had to ask himself where the true church is, whether with the Valentinians, the Mar-

cionites, or with those who had begun to call themselves the Catholic Church. At the beginning of the third century at least two more ecclesiastical fellowships came into being, and the Catholic Church in Rome was divided by a schism between Calixtus and Hippolytus. And still, soon after this came the Novatian split. There were similar circumstances in the great churches of Africa and the East. When Constantine began his rule of the *Imperium Romanum* in the West, and began to consider using the church as a spiritual source of unity for his kingdom, he learned to his horror that the church of Africa had been split into two churches by the Donatist controversy, and each side denied that the other was the church of Christ. Neither he nor those who followed him, nor

One grasps entirely the greatness and paradox of belief in the one church of God only after first coming to understand this dark side of the history of the church.

the great churchmen of Africa, succeeded in uniting the church. And when Augustine died, the assault of the Vandals only brought still further division to the ancient domicile of the Latin church. Constantine experienced this same disillusionment when he had conquered the east and found a church that had been torn apart by the Arian controversy. Had Christianity, setting aside the last four centuries, ever faced greater mission tasks than in the fourth and fifth centuries, when most of the ancient world was quickly streaming into the church, and at the same time the Germanic peoples began to receive the Christian faith? And had Christianity in these centuries calculated the cost of this splintering, according to human measures the actual missionary consequence would simply have been considered illusionary. It was Christianity that for two generations was torn apart by the Arian controversy, in which the Orthodox, Nestorians, and Monophysites fruitlessly wrestled with each other, in which Augustinianism and Pelagianism fought, while the Germans long conserved Arianism in a later form that had been condemned in the empire. Christianity in such a state once tackled the greatest mission task—or would have missed the opportunity.

Why do we point out all this? Perhaps in order to justify or make light of present divisions? Not for anything in the world would we do this! Or do we do it perhaps in order to assert that Christianity in its normal state must be unalterably divided? May God guard us from such frivolity. No, we know full well what indescribable sins lie hidden behind the church divisions of the past, and even behind the split between East and West that lasted the length of the Middle Ages.

One can and must also ask how different the course of church history in the Orient would have been without the church divisions and their destructive consequences upon spiritual life. They were the cause of the victory of Islam in large part, if not generally. No, we have only established these facts in order better to understand the *Ne desperemus* of the Apology. What a reality the *Una Sancta ecclesia perpetuo mansura* must be, if it is present despite the evil of division. Truly, one grasps entirely the greatness and paradox of belief in the *one* church of God, only after first coming to understand this dark side of the history of the church. We must learn this faith anew from the fathers of the Lutheran Reformation and from the fathers of the church of ages past. This faith alone can give the wisdom and the patience, without which all work toward the unification of Christianity is a nervous, irritating, and finally fruitless human effort, which remains synergism in the worst sense. Without this faith it is an effort that finally has to do with the honor of men and not the honor of God. It is a synergism that has forgotten that the church and the unity of the church are constituted by Christ alone: *Ubi Christus, ibi ecclesia.*[8]

In view of the unspeakable distress caused by the splintering of Christianity, we must learn a second and no less important thing about this state of affairs from our Reformation fathers, and from the fathers of the church of all ages, and finally from the apostles, and yes, from the Lord of the church himself. As difficult as it may be for us Christians of the modern world, we must allow ourselves anew to say that the question of the *unity* of the church of Christ always has to do with the *truth* of the gospel. He who asks questions regarding *one* church of Christ, asks about the *true* church, or he does not know what he is doing. That is the realization the ecumenical movement produced wherever the dogmatic questions were taken seriously. Hitherto this realization has been least considered in the work toward union on the mission field. There are other reasons for this. The modern Protestant world mission effort is a child of Pietism, and it cannot deny its origin. But Pietism has never had any understanding of dogmatic questions, and thus neither any understanding for the unique significance of pure doctrine. "Doctrine divides, service unites," as its motto once stated. The history of German Protestantism paints such a terrifying example of what this false proposition, and the view of reality that lies behind it, have caused in the church, that it is not necessary to assemble proof of the ostensible or actual theological destruction that has happened in western churches. The modern Protestant world mission effort, furthermore, and especially in America, has assumed strong elements of an Enlightenment Christianity: that "religion in which we all agree," which since the days of Benjamin Franklin has replaced Reformed Christianity. And this Enlightenment religion has still less understanding for the church's doctrine than Pietism. And finally, we have missions that are in essential agreement with this pietistic-Enlightenment religion, and they of course have been able to awaken little dogmatic understanding in the young churches founded by them. So it happens ever and again that precisely from the mission field the demand rumbles like thunder finally to be done with confessional divisions. When this does not happen, the young churches break with the old confessional churches and proceed in their view to establish the unity willed and commanded by Christ by the formation of union churches. Behind these thoughts and demands of the missions and mission

churches stands a theory of division in the church that may be expressed in the following two propositions:

1. Confessions or denominations are to be understood as a feature of a Christian religion that has a relative right to exist back home, and which perhaps yet today still possesses that right. But these denominations have no such right to exist on the mission field.

And

2. The confessional churches can ascend into a higher unity of a united church, while maintaining that which is for them essential. And this in a church in which the differences have been preserved at the very same time they have been annulled [einer Kirche also, in der die Unterschiede "aufgehoben" sind, "aufgehoben" in dem doppelten Sinne, den dies Wort haben kann].

This is nothing new. It is a return to a view as old as the Pietism of the seventeenth century, as is shown by the theory [*Tropentheorie*] of Zinzendorf. That this theory is not particularly Anglo-Saxon, but also German, is shown — along with the appeal for union by Frederich Wilhelm III in 1817 — by the programmatic thesis of the North German Mission Society, that the confessional distinction between Lutheran and Reformed must not be dragged onto the mission field. One can only criticize this entire view of denominations when one understands the kernel of truth that it contains. There are in fact distinctions that one should not drag out onto the mission field. When an old Scottish missionary from North India confessed that he had made it clear to all his congregations, but they could not understand the difference between the Kirk of Scotland and the Free Kirk of Scotland, then our sympathies must completely lie on the side of the poor Indian, whom one cannot expect to understand that two churches should be divided that have the same organization, the same doctrine, and the same liturgy. And how many denominational differences of this form are there! How few genuine confessions are there among the one hundred denominations that preach the gospel in China! What right have the Six-Principle Baptists, the Seventh-Day Baptists, the Free-Will Baptists, and the Two-Seed-in-the-Spirit Presbyterian Baptists to perpetuate their denominational differences onto the mission field? If this is the only result of such differences, then the Indians and Chinese are certainly correct when they give an ultimatum to western confessionalism, as happened at each of the great mission conferences of the last generation.

But not all differences are insignificant [Aber es geht ja darum allein nicht]. There are differences that are the result of something other than the various aptitudes, interests, and viewpoints of men, or the result of diversity born of individuality, all of which are found throughout history. There are divisions in Christianity that are not merely the result of disputatiousness, an inordinate desire for rank, lovelessness, and quarrelsomeness. These unfortunately also existed among the disciples of Jesus — since the days of the apostles, since the days when the sons of Zebedee made claim to the places of honor in the Kingdom of God, since the controversy broke out in the primitive congregations over church funds (the first ecclesiastical controversy!), since Paul publicly opposed Peter because he believed he had to condemn his hypocrisy. There is opposition between the confessions over something quite different, and it has to do with truth and error, pure doctrine and heresy, that which is church and that which is not.

This will become clear when it is shown that the ancient church dealt with matters on its mission field as is demanded of us today. What would have happened if in the second century Basilidians, Valentinians, Marcionites, and Catholics, Montanists, Theodotians, and Modalists had had a round-table discussion and said: "For the sake of missions, let us bury the war hatchet. As followers of Jesus we desire nothing other than to follow the Master, to build one church in which everyone may carry on his particular tradition within the realm of a common truth, over against the *one* Lord of the *one* church"? What would have come of the church of the fourth and fifth centuries, if for the sake of the mission task it had not battled through the Arian and Nestorian controversies, if Arian, Homousian, Homöusian, Nestorian, Monophysite, Pelagian, and followers of Augustine had allowed themselves simply to be united in one great ecclesiastical communion? This question is posed in order to find the only answer that can be given to it: Today the church would simply no longer exist. The church would have been ruined. Just as a man whose kidneys no longer eliminate poisons that have accumulated in the body will die, so the church will die that no longer eliminates heresy. It is not human wisdom that tells us as much, or perhaps a mere human experience or a deliberation of our own mind. It is God's word itself that instructs us in this matter. "Warn a heretic once and then warn him a second time. After that, avoid him, and know that such a person is warped and sinful; he is self-condemned." Thus in the evening of his life, Paul warned his fellow-worker Titus (Ti 3:10). "If anyone comes to you and does not bring this doctrine, don't receive him into your house or welcome him. For anyone who welcomes him shares in his evil work." Thus wrote the Apostle of love (2 Jn 10)! Indeed, already the New Testament resounds with the struggle of the orthodox church against the heretics. If we could ask the opponents of Paul and of John, they would answer these warnings with the accusation of lovelessness. They wanted to be Christians. They still believed in Jesus as their Savior, the only Redeemer, who is the Way, the Truth, and the Life. They wanted to follow him. They were perhaps for a time the majority of Christianity and perceived it as unlimited lovelessness that they were excluded from the fellowship of the Catholic Church then coming into existence because they had a different view on the question of the nature of the substance of Christ's corporeality. The prophets of Israel no doubt perceived it as an unparalleled lovelessness when they were branded as false prophets by Jeremiah and Ezekiel. But it clearly belongs to the essence of the biblical revelation and therefore also to the essence of the church that an insur-

There is opposition between the confessions over something quite different, and it has to do with truth and error.

mountable border be seen and firmly maintained between true and false prophesy, pure doctrine and heresy, church and that which is not church. This was the case already when the same John, who as an old man said, "Children, love one another," refused even to occupy the same public bath with Gnostic Cerinthus. Without the inflexible determination with which the apostles, with which an Irenaeus and Athanasius, an Augustine or Luther remained steadfast in the church's dogma, a determination which could only be viewed by the world as stubbornness, the church would have gone under at the hands of paganism. And today too, wherever the church no longer is able to separate from heresy, it will fall back into paganism and be destroyed. If the unity of Christianity is understood today as a question regarding the very life of missions, then we must add that the question of unity is inextricably bound together with the question of truth. Christians in the young churches also begin to understand this insofar as they have been founded on Scripture and live from it [soweit sie in die Bibel hineinwachsen und aus ihr leben]. They understand it better than many of their missionaries, who are only able to read the Bible through the lenses of their pietistic, Enlightenment-tainted Modernism. These young Christians also read the apostolic warnings against heresy. And there are many gripping testimonies to the fact that they have begun to understand why in the high priestly prayer of the Lord, both the petition for the preservation of unity and the petition for the preservation of the truth belong inseparably together. "That they may be one" is merely the opposite side of "Sanctify them in your truth; your word is the truth!" It is Jesus Christ himself, and no one else, who tells us that the question of the *one* church is the question of the *true* church.

Horizontal union, or the unification of the great confessions into undivided church bodies, is the only possible form of union today.

"What shall we do, given this situation?" This is the question Hartenstein[9] raised regarding the situation in Tambaram. He reported that the way of "horizontal union" advocated by the Lutheran Church, that is, the way of uniting confessionally alike churches across the boundaries of lands and far-off mission fields, did not find approval among the majority of the participants at the great mission conference. It was the young churches especially, he said, who advocated "vertical union," in which the various denominations in a particular land would unite to form one Christian church. [Hartenstein reported,] "The South Indian church plan, in which Anglicans, Methodists, and Presbyterians have united, was pointed to time and again as the example and premonitory sign." Hartenstein himself declared that he was in favor of this way of a vertical union, in the sense of that which he designated — in accord with a Reformed concept of the church — a "genuine biblical union." And he said of the "horizontal union" demanded by the Lutherans and of the union of churches in confessional agreement: "This is for the young church not only no solution, but also essentially the most difficult hinderance for a union in their lands. It is a perpetuation of Lutheran exclusivity." Over against this we emphatically assert that the horizontal union, or the unification of the great confessions into undivided church bodies, is the only possible form of union today. And we have the experience to back this up. As one who has offered his opinion while taking part in the debate regarding the South Indian Union, and who has followed its history for nearly twenty years, I can only say: If there has ever been an attempt at union on the mission field that has proven to be fruitless, it is this one. Hartenstein himself has to admit: "As soon as the practical questions are raised, the difficulties multiply. The three great churches have been working for twenty years, but as of today no clear decision has yet been made." For over a quarter century three churches have labored to establish this union with the best of intentions, with an unbelievable expenditure of theological effort, and with their deep and earnest prayer. The negotiations have run aground because, in spite of all attempts, they have not been able to bring the Anglican, Presbyterian, and Methodist ideals regarding the constitution of the church under one unified whole. There has even been a controversy already regarding the sacrament of the altar, and not over something as serious as the real presence, which gets at the heart of the Supper, rather regarding whether the Supper must be celebrated with wine or without alcohol! What a consolation for us Lutherans that this time one cannot condemn us because our confessionalism, our Lutheran exclusivity, is once again guilty of shattering a union. Only Reformed churches are taking part in this union, churches that confess Calvin's doctrine of the supper, which allegedly bridges the confessional differences.

But let us suppose that these three or four Reformed churches (a few congregations of the Basel Mission are taking part), are able in the near future to bring about the United Church of South India. What will have been attained for the unification of Christianity? The hitherto Anglican Diocese of Madras, Dornakal, and Tinnevelly would secede from the great Anglican world communion, and actually effect a break with the mother church. This is noted in an article entitled "Colonial Bishoprics," published in the *Church Times* of April 5, 1946. But this action would not yet have united the church in South India, to say nothing of greater India. And the new union would face the question of whether and how it might win the Baptists, the Lutherans, the Thomas Christians, and the Catholics. It would have to give up, for better or worse, any hope of uniting with the Roman Catholics. The Lutherans in any event could be won with the means and success by which the power of the state won them in Prussia and in Japan. But the entrance of the Baptists would mean the exit of the Anglicans. But let us grant that even these problems would be solved. What would be the result if this desired vertical union were to come to every mission field? Union churches would then replace the confessional churches. Each of these union churches

would bear an entirely different stamp according to its accidental composition in South India, North India, China, and Japan. It would be similar to the situation in Germany, in which there are the old Prussian Union, the Baden Union, the Palatinate Union, and still three or four other unions, which no one can unite. Spener once warned against the union because in Germany instead of two churches there would then be three or four. What optimism! There are now seven or eight. Because there was annoyance over the fact that Luther's Catechism and the Heidelberg Catechism were used side by side in Baden and the Palatinate, there was introduced in both territories what today on the mission field is called vertical union. The result was that in Mannheim a union-catechism was approved in which the doctrinal antitheses were removed, and on the other side of the Rhine a union-catechism is in use in which the doctrinal antitheses have likewise been overcome. Unfortunately, these are not the same catechism. Now there are two separate catechisms, each quite different from the other. No one is concerned about this. But that Lutherans should insist on using their catechism, which has been translated into over a hundred different languages and holds together the church of the Augsburg Confession throughout the world — this is viewed as a destruction of ecclesiastical unity. Can you see the ridiculousness of this accusation? Can you see what a unifying power the great confessions of Christianity have, as opposed to the splintering and destructive effects which result from "vertical" unions, or the national or territorial solution to the problem of unity? And this happens quite against the will and expectations of its well-intentioned proponents. May the Protestant world mission learn this before it is too late.

We can have no fellowship with false doctrine. But we will still believe that the* Una Sancta *remains in such churches.

From whence comes this unifying effect of the great confessions? It is explained by the fact that in the churches that still take their confession seriously, something of that great earnestness is still alive with which the Word of God requires us to give consideration to questions of doctrine. This is the case also there, indeed, directly there, where the great confessional churches stand over against each other as such. These churches wrestle with each other over the truth, and separate from one another for the sake of the truth. The serious Roman Catholic, the serious Lutheran, the serious Calvinist, the serious Anglican, the serious Baptist, all stand nearer to the eternal truth than the one who hazards making no confession, because he maintains that the truth is finally undiscernible. And because of this they also stand closer to each other. The unity of the Christian West was not really broken at the time of the Reformation. It was broken first at the end of the seventeenth century, when the struggle between the confessions ceased and the time of indifference and tolerance began. So long as the confessions still wrestled with each other and dialogued with each other, they knew they belonged together. Though we do not desire to cover over their sins, the polemic of the age of the orthodox theologians was therefore more Christian than the peace and tolerance of the eighteenth century. And the same applies to our time. There is no unity of Christianity without deep and serious wrestling over the truth; without the seriousness that, in the dialogue of confession with confession, glosses over no difficulty. Why this is so, we do not know. Why God has allowed his Christianity to live in this difficulty, we can not say. Why has he not so given his truth to us that it can be distinguished and separated from error by every believer at first sight? The answer to that question belongs to the secrets of the history of revelation and of the church. The church was born with this difficulty. It has been of the nature of the church on earth since the time of the apostles. Therefore neither can we spare the young churches on the mission field this difficulty. They too must learn that the struggle for the *one* church is the struggle for the *true* church.

"What shall we do, given this situation?" We take up Hartenstein's query and give the only useful answer the Lutheran Church can give. We shall do what we can to see that on the mission field, every division that is unnecessary is ended, because it does not finally have to do with the struggle for truth. It is not necessary and must not be that within the Church of the Augsburg Confession different emphases [*Schuldifferenzen*] of theology or differences regarding adiaphora should hinder the unity of the Lutheran Church on the mission field or at home. As a condition for ecclesiastical unity and fellowship at home and abroad we must demand nothing other than what is stated in the great *Satis est* of the seventh article of the Augsburg Confession:

> Et ad veram unitatem ecclesiae satis est consentire de doctrina evangelii et de administratione sacramentorum.
>
> Dass da einträchtiglich nach reinem Verstand das Evangelium gepredigt und die Sakramente dem göttlichen Wort gemäss gereicht werden.
>
> That there the gospel is preached in conformity to a pure understanding of it, and the sacraments are administered according to the Gospel (AC VII, 2).[10]

Where the great doctrines of the three ancient symbols are acknowledged, holy baptism is administered and understood as a washing of regeneration, the holy supper is celebrated with the belief in the real presence, as taught by our Confessions, and the office of the keys is administered, there we recognize the church with which we stand in the fellowship of faith and love. But where the gospel and the sacraments have been displaced by heresy, there, for the sake of the truth, we can exercise no church fellowship, because we can have no fellowship with false doctrine. But we will still believe that the *Una Sancta* remains in such churches, so long as the gospel has not been totally lost and the sacraments are generally still administered. Philipp Nicolai believed that there

was also a true church in the mission churches of the Jesuits in America or Abyssinia. And we will not tire of showing love and, so far as it can be done without a denial of the truth, working together with men who err in simplicity of faith, as the Preface of the Formula of Concord puts it (Tappert, 11–12).[11] And we will testify before the world regarding that which binds us together with them as Christians. In this sense the Lutheran church has worked together with Christians in general in the International Mission Council and in the ecumenical movement. And it will do so in the future in the faith, which the experience of the last decade and especially the experience of the last war, so impos-ingly and for us so confoundingly confirmed. For precisely where Christians with complete seriousness inquire about the one true church, there the Lord of the church, quite aside from all our entreaties and understanding, and in spite of our betrayal and our sins, builds his holy church on earth. LOGIA

NOTES

1. This essay was published in German as "Die Frage nach der Einheit der Kirche auf dem Missionsfeld," in *In Statu Confessionis: Gesammelte Aufsätze und Kleine Schriften von Hermann Sasse*, Band II, Herausgegeben von Friedrich Wilhelm Hopf (Berlin: Verlag Die Spur GMBH & Co., 1976), 216–227.
2. *Deutscher amtlicher Bericht* (1927), 566. [Sasse was editor of this German report on the proceedings at Lausanne—trans.]
3. *Deutscher Bericht* (1938), 198.
4. Ibid.
5. *BSLK* 235.55–236.14.
6. "Lest we despair," or better, "let us not despair!" Ap VII, 9, Latin; *BSLK,* 235.47–48.
7. "Kingdom of Christ."
8. "Where there is Christ, there is the church." [A partial quote from Ignatius of Antioch—trans.]
9. *Deutscher Bericht* (1938), 167.
10. *BSLK*, 60.6–9.
11. *BSLK* 11.52–12.25, 756.3–757.7.

Reviews

"It is not many books that make men learned . . . but it is a good book frequently read."
Martin Luther

Review Essay

Church under the Pressure of Stalinism: The Development of the Status and Activities of the Soviet Latvian Evangelical-Lutheran Church in 1944–1950. By Jouko Talonen. Helsinki: Societas Historica Finlandiae Septentrionalis, 1997. 376 pages including appendices, indices, and Latvian summary. No price given.

During the age of the iron curtain, Christians in the West had little inkling of the fate of the church behind the iron curtain. As the years wore on, suspicions of duplicity and accommodation grew as one saw more or less benign neglect of select churches and their officials in the Communist countries, but outright persecution of others. But even so, it was not so clear what to make of the relationship between the churches behind the iron curtain and the Communist governments.

The story has been told anecdotally, but has been lacking in documentation. The testimony of many like Richard Wurmbrand was heard in the West. But what has been lacking is any kind of an account of what really transpired on the basis of a scholarly examination of documentary evidence. Since the fall of Communism, the story starts to be told in bits and pieces. There are huge numbers of documents to process, many containing truths too hard to bear, and stories of good people who did their best in difficult situations, but who would likely be shamed by documents they signed and actions they took. How much of the story is worth knowing and how much should be told is a hard question for the historian to answer.

A good example of the effort comes from the pen of Jouko Talonen, a Finnish church historian, who has become intimately familiar with the story of the Lutherans in Latvia, and has been able to examine archival materials in the possession of the Latvian government, the Latvian Evangelical Lutheran Church, and private individuals. He has lived in Latvia periodically, traveled there frequently, even before 1989, and learned the language, which is no easy task.

Church under the Pressure of Stalinism wisely limits the scope of the investigation through the subtitle: "the development of the status and activities of the Soviet Latvian Evangelical-Lutheran Church during 1944–1950." There is much more to be told than this, but the issues were clear enough by 1950, and this chapter of the story is the most fundamental one.

What is the value of such a study? Can it have any interest today, when the threat of Communism is gone? Does it have value for those who have no interest in the Latvian Evangelical Lutheran Church, or the fate of religion in the Baltics? Or for those looking for vindication for unpopular positions taken during the Communist era?

For one thing, the threat of Soviet Communism may have dissolved, though some are not so sure about that. But surely, totalitarian government has not breathed its last. More importantly, human nature has not changed. Plato knew the problem: "The human race would never see the end of trouble until true lovers of wisdom should come to hold political power, or the holders of political power should, by some divine appointment, become true lovers of wisdom" (Francis Cornford, *The Republic of Plato* [New York: Oxford University Press, 1965], xxv). And that applies not only to secular government, but to the government of the external church as well.

The Evangelical Lutheran Church in Latvia was not a state church, but a national church. Latvia never enjoyed political independence until 1922, having been a German outpost, a Russian colony, and for a time, Swedish. But when Latvia gained independence after World War I, a Latvian national Lutheran church was organized. In 1925, 57 percent of Latvia's 1.9 million citizens were Lutheran, and most of the rest were Orthodox and Roman Catholic (6). Furthermore, while the Lutheran Church in Latvia (a Lutheran dominance had existed since the 1520s) had become primarily Latvian, there remained a strong German representation. In 1929 there were 250 Latvian parishes and 51 German (8). The German element, however, virtually disappeared when in 1944 the Baltic Germans were evacuated to Germany when the Soviets recaptured Latvia.

There were two post-independence Russian occupations of Latvia. The first began in 1939 under terms of the Molotov-Ribbentrop Pact, and the Communist authorities took over ownership of all church property, though the churches were permitted to lease the property. In spite of the onslaught, the Latvian church remained strong; though the attack was sudden, it met with a great deal of resistance.

In 1941 the Nazis invaded Latvia, and in spite of a strong disapproval of the Nazi occupation, the Germans were regarded as liberators and the churches regained most of their freedoms. The period on which Talonen focuses, however, begins with the new phase, when the Soviet government systematically began the Rus-

sification/sovietization of the Baltic countries, which unlike Hungary, Czechoslovakia, and others, were not considered occupied nations, but Soviet republics. It is this story that is most instructive for the churches in the post-Soviet world.

According to Talonen, no one tried to destroy the church from within, but the church leadership made compromises and concessions in order for the church to survive. From 1944–1946, the Latvian church was in the control of Acting Archbishop Karlis Irbe, a staunch, relatively conservative anti-Communist. When Irbe was arrested in 1946 and exiled in the Soviet Union, Gustav Turs became "acting archbishop." Talonen describes Turs as having "an opportunistic character. . . . His theological thinking lacked depth" (289). Even though he never finished his theological studies, he was ordained in 1920. Turs was not a Communist, and probably not even a Communist sympathizer, but seems to have prided himself on his diplomatic skills. Talonen observes that "he made the Lutheran Church an instrument of Soviet Communism, but the motive behind it was to defend the Church in a rather complex manner" (289). The complexity is more explicitly put in this way: by making as many concessions as possible, Turs expected to get breathing space for the church. The policy may have been effective to an extent. The basic organization of the Latvian Evangelical Lutheran Church was preserved. Although he was not permitted to open a theological seminary to replace the closed university theological faculty, the church was able to serve the congregations. Under Turs's leadership some churches were closed, but far more remained open.

As was the case in other countries under Soviet dominance, the church divided into two opposing camps. One group advocated a policy of no cooperation with the Communists. The other camp followed the policy of Turs, diplomatically cooperating in order to retain a few privileges and to survive. Essentially, the latter policy accepted the restrictions placed on the church and tried to work within them.

Talonen refrains from an overt evaluation of Turs. He observes that he was really not the "Red Archbishop," as he was called by many in Latvia and in the exile church. But he observes that while the policy was "tactically wise . . . to find good theological grounds for it is more difficult" (295).

There were some bizarre chapters in the story. In 1948 there were fourteen Methodist congregations in Latvia, served by eighteen pastors, one of them a woman, with 3,150 members. The Communist Council for the Affairs of Religious Cults would not register the Methodists as a separate confession, and the Methodists were forced to "merge" with the Lutherans, which they did in 1949. Noting that this was a very practical issue, Talonen remarks that it is "a totally different question how compatible this 'ecumenical step' was with the Evangelical-Lutheran confession. . . . Dogmatics were ignored in this 'marriage'"(238). A little more problematic was the incorporation of the Courland Brethren Congregation, consisting of eight congregations in southwestern Latvia. This group was of the Hernhutt tradition, and the Council for the Affairs of Religious Cults likewise refused to register them. They were to join with either the Lutherans or the Baptists. Pastor Roberts Feldmanis, who emerged after Latvian independence as a leader of the more confessional element in the Latvian Lutheran Church, opposed the move, according to Talonen, while Haralds Kalnins favored the measure. In the last years of the Soviet occupation, Kalnins was Bishop of the German Evangelical Lutheran Church in the Soviet Union, but, according to Talonen, his sympathies had been with the Christian Awakening Movement, which was Herrnhutian (240). The problem seems mild compared to problems presented in the post-Soviet period, but it presaged the approach to later problems. Talonen reports that Kalnins was "of the opinion that the influence of the 'Brethren' would be a spiritual blessing to the Lutheran Church" (241).

A Latvian woman very nearly became the first female Lutheran pastor in the world. Johanna Ose had studied theology at the University Theological Faculty during Latvian independence, and in 1941 had been serving as a deaconess in a Riga congregation. Her work had consisted of leading Bible studies and, apparently, conducting some services. But when the church leadership under Archbishop Irbe had offered to ordain her, she declined. Apparently she did not have any theological objections to such an act, but, according to Talonen, she stated that "if she were to be the first female pastor in the world, she would become proud" (63).

Talonen's overall conclusion is laid out pretty much in chapter 4, which deals with the final sentencing of Acting Archbishop Irbe to ten years of hard labor. It appears that after Irbe was condemned and sentenced, Turs offered appeals on his behalf. Generally, Turs received those who returned from the labor camps and found places for them to serve, and treated them well. Talonen declines to evaluate Turs's motives, and observes that

> the fact was that he, as well as the political leaders of the Latvian Soviet Socialist Republic, in the end, was impotent when faced with the MVD and the Soviet legal institutions. Under the circumstances prevailing in the society at the time only very few persons had enough power to do anything to benefit those who were to suffer for the dictatorial rule the country was governed by (118–119).

A final example that illustrates the problems faced during those early years under Communism and the varied responses from within the church comes in an account of the celebration of Stalin's seventieth birthday in 1949, when the churches in the Soviet Union were "encouraged" to take note of the birthday. Two services were held in Riga. At one, the preacher was Arvids Perlbachs, who took note of the birthday at the beginning and end of the sermon, but otherwise preached on the essence of Christianity. At another service, the preacher was Haralds Kalnins, referred to above. Talonen notes that Kalnins put much stress on the biblical threescore and ten, suggesting that Kalnins was saying that threescore and ten years was long enough for Stalin to live. But it appears that the heart of the sermon was an exhortation to be loyal to the Soviet state and a celebration of the religious freedom found in the Soviet constitution. Talonen compares the two approaches, noting that both did "their duty," but the latter "chose to abide by the rules set by his oppressors to a much greater extent than Perlbachs" (283).

But that leads to the more general conclusion:

> The leading clergymen, with Turs as their head, knelt down in front of those flogging them. Yet, the other alternative was, undoubtedly, not any better. The path chosen by Freijs and Grivans had taken them to concentration camps. Turs and the clergymen close to him did not have the same moral courage to defend the rights of the Church before the state and the Communists as did such clergymen as Grivans and Freijs. The persecuted, oppressed, anguished, despised Lutheran Church of Soviet Latvia, who had lost her pervious position as the national church, was forced to consent to an act of deep humiliation when she celebrated Stalin's birthday on 21 Dec. 1949. An issue that remains for further investigation is the matter of whether the Church broadened her horizons for the future through these actions (283).

As to the practical outcome, a few numbers speak for themselves:

> The number of communicants at Holy Communion decreased by 65 percent between 1938 and 1949, while the number of baptized persons decreased by 52 percent during the same period. In 1949, 20 percent of the children born in the Latvian SSR were baptized (the corresponding figure in 1938 had been 41 percent). Only 10 percent of the couples married in 1949 chose a Lutheran ceremony, when the figure in 1938 had been 49 percent. Lutheran funerals maintained their position best of all the services: the dead have nothing to lose (287).

The impulse of the strongest and the weakest, the noblest and most base of church leaders at a time of persecution, or when the church is under great social and cultural pressure, is to preserve the church. Of course, the church will always in such cases be identified to a greater or lesser degree with its external form. It is uncomfortable for those who have not lived in such circumstances to stand in judgment over the course of action followed by those who faced the dilemma concretely. And yet serious questions need to be raised, because the tendency remains in the church that lives in the free world as well. The assumption that it cannot and will not happen to us is one of the most dangerous assumptions of all. Preservation of the external organization in order to influence the opposition or the oppressor becomes the paramount obligation of leadership, and minute, inconsequential compromise after minute, inconsequential compromise can be easily justified in order to continue to serve the faithful and to carry out the Christian mission. But as Talonen suggests, what can be justified on tactical or pragmatic grounds is not always so easy to justify theologically.

So the question remains to be answered in each concrete situation: whether or not such tactical justifications can ever stand. At what point is the church in its external form obligated to give up the form, to suffer division or anihilation for the sake of faithfulness and ethical rightness?

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On Being a Theologian of the Cross: Reflections on Luther's Heidelberg Disputation, 1518. By Gerhard O. Forde. Grand Rapids: Eerdmans, 1997. xiv + 121 pages. Paperback.

Talk about a theology of the cross is very fashionable these days. Many contemporary theologians speculate about an empathetic deity who enters into solidarity with victimized people who suffer unjustly at the hands of malevolent forces in the world. Their god stands with the oppressed over against those who inflict the tribulations. Gerhard Forde notes that this most certainly is not what Luther had in mind as he presented his cross theology in the Heidelberg Disputation. On the contrary, Luther presents theses which elucidate a suffering that comes about because we who suffer are at odds with God — a suffering that God visits upon us as upon his Son, Jesus Christ the crucified.

As the title of his work suggests, Forde offers the reader reflections on Luther's Heidelberg Disputation (Theses 1–28, the theological ones), which focus on the theologian and how he theologizes. Forde offers a correction to the translation of Thesis 21 in the American Edition of *Luther's Works.* Luther wrote not about a distinction between a *theology* of glory and a *theology* of the cross, but rather, between a *theologian* of glory and a *theologian* of the cross; hence the title of his work, *On Being a Theologian of the Cross.* Forde engages the reader in a consideration of Luther's views on how to be one, what they do, and how they are different from a "theologian of glory."

The reader is forewarned not to anticipate Luther offering any sage advice on how to become professionally successful or theologically accomplished in the academy. That's a shame. We aspiring theologians do want to become accomplished. Most of us are concerned about establishing good reputations for excellence and careful scholarship. And to this end, which of us would not welcome some guidance and good insight from theologians as accomplished as Luther? Luther's Heidelberg Theses, and Forde's consideration of them, disappoint in this regard. Luther does not instruct to advance the reader in professional "careers for Christ." Academic prowess is not the criterion by which he measured the theologian; rather the ability and willingness to distinguish law and gospel as we think and speak about God. It is the matter of salvation — not academic success — that Luther pushes under the nose of would-be theologians. The key question that Luther takes up in the Disputation is: How can the theologian advance in the path of righteousness? The *survival* of the theologian, not his accomplishments, is what is at stake for Luther (70). Luther set forth and defended his Theses to advance would-be servants of the Word in righteousness before God.

In the course of the *Disputation* Luther does indeed reveal the contours of a theology of the cross and how it is at odds with a theology of glory. In his book, Gerhard Forde wants to acquaint the reader with the plot and cast of the "Cross Story" versus the "Glory Story." A theology of glory is premised on the denial of death before and by God. It is convinced that there is a way that the sinner can find and use divinely available resources to return to a life of glory with the God of glory. Jesus is our helper. Conversely, a theology of the cross is founded on God's Word, which reveals that we must go through death to receive the gift of new life with God through the cross of Christ. Indeed, it is God who kills to make

alive. Forde explains that Thesis 1 presents the law of God and Thesis 28 the love of God, as two poles. They are spanned by Theses 2–27, which form a kind of arch between the two. The whole disputation intends to move the reader from the former pole to the latter, from the law of God to the love of God, from law to gospel.

Dialectically, from the perspective of the cross and then glory, Luther indicates how we are (and are not) advanced in righteousness. In the cross, theologians move from law to gospel by a death that God effects. We do not advance by our works, for these are put to death (Theses 1–12). Nor do we advance in righteousness by any resolve or commitment of our will (Theses 13–18). Natural man's will is also dead in spiritual matters. Theses 1–18 take the would-be theologian along a path from the law of God, which cannot advance us in righteousness (Thesis 1), to despair of any ability to prepare for God's grace (Thesis 18). The movement is dialectical — from responsibility to *inability*, from the law of life to *death*, from our best works to *damnable sins,* from resolve to *failure.* Theologians of the cross, to qualify as such, must walk the road of the cross from Theses 1 to 18. It is a journey into death — the theologian's death. All true theology is done from this cross of death. This death comes from God through his law. It is revealed by an honest consideration of the demands of God's law as explored by Luther in his first eighteen theses.

The Glory Story is different. Its contours can be found in medieval Roman Catholic theology and in contemporary Protestant revivalist teaching, which both assert a waiting God who graciously comes to bless those who first do the "little bit" they can: turn, pray, commit, surrender, desire, choose, and the like. Luther, however, charges that when we do "what is in us to do" (that is, when we do our best), we commit damnable sin (Thesis 13). The will of the sinner is in bondage to sin. A bound will (not coerced or inactive) means that we are "bound to sin," in both senses. It is inevitable; we have no power to make it otherwise.

In Theses 13–18, Luther's point about the bondage of the will is not that we cannot do some outwardly wonderful things, and willingly — but that this is all done (apart from Christ) without any fear of God. Theses 1–12 charge that our works are fallen, but 13–18 indicate that this is because they flow from a human will that is fallen as well. Here Luther strikes at the heart of the strains of human optimism that to varying degrees have plagued the church's proclamation throughout the ages. The conditional requirement of sinners for grace, *se facere quod in se est,* "to do what is in one to do," was a common feature of scholastic and nominal theology in Luther's day. It is also alive and well today in many theological circles. Luther reasons that if our best is a requirement, *we who are doing it* shall sin necessarily — for all, like the apostle Paul, are slaves to sin (Rom 7:14). The *we* who perform the works have no fear, love, and trust in God. So Luther charges: we are indeed obligated to be righteous, but bound not to.

Moreover, we cannot by any initiative of human reason or endeavor reach the invisible God of heavenly glory (Theses 19–24). Theses 19–21 are the most well known and receive most all of the attention — often, charges Forde, to the exclusion of Theses 1–18. Here Luther describes the character of the Theologian of the Cross vis-à-vis a Theologian of Glory. In Luther's eyes one deserves to be called a theologian who comprehends what is visible of God through suffering and the cross (Thesis 20). Being a theologian in Luther's mind is a certain way of knowing God. We comprehend him not in the invisible realms of heavenly glory, but in the visible specter of the bloody cross.

Luther presents a theology of revelation that simultaneously tells us something important about God *and* the theologian of the cross. God's revelation is indirect and concealed. Luther's reference to the "manifest things" of God is the Latin *posteriora*; God's "backside" or "rearward parts," to put it politely. Luther here makes an allusion to God's revelation of himself to Moses (Ex 33:23). The theologian views the "visible and rear-ward parts of God" through "suffering and the cross." This is certainly a reference to the suffering and crucified Christ. Christ the crucified is the "light" that Luther equates with the *posteriora*, the backside of God. We are denied direct knowledge of God or a direct view of the splendor of his glorious face. His glory is present, but hidden in the shame and suffering of the crucified Christ.

Forde reminds us that Luther's phrase "As seen in suffering and the cross" has a dual reference. It refers both to the suffering of Christ and to the suffering of the theologian. Beneath the humility and shame of the cross lie concealed the omnipotence and full glory of God. Humility and shame are masks that simultaneously conceal and reveal. God is revealed *sub contrariis.* Theologians of the cross know this, seeing God and his mercy through the eyes of faith — but to others, this insight is denied. *Theologia crucis* means not merely that God is known *through* suffering (whether Christ or the theologian), but that God *makes himself known* through suffering. God is active in this matter.

Forde warns the reader that for Luther, the cross is God's active attack upon the sinner. He brings the suffering. It is the *opus alienum* of God (Christ's suffering and ours). The devil is God's instrument that performs this task. Suffering and evil are not senseless intrusions into the world (a theology of glory). Rather, they are the revelation and working out of our salvation by our loving and merciful God. The issue is how will we respond to the crisis of sin as revealed by the righteousness of God in the law. The devil's temptation is to respond with either a "no hope" or "no problem." Both destroy true theology and the theologian. The crisis of sin and the things of God (spiritual matters, things above him) are only viewed aright by the theologian through suffering and the cross. Needless to say, suffering is not a new program for church committees or Christians to implement. There is nothing here for us to do — as in, "Let's go suffer for Christ!" We suffer *divine action.*

If the theologian misses apprehending the cross as it truly is (looking *through* the cross to glory, instead of *at* it), the theologian misses seeing himself and God as each truly is . . . the theologian as wretched and God as gracious. Our attention is directed to the suffering of the despised, crucified Jesus. Here, Luther beckons us to see the one that Pilate presented with the words *ecco homo!* Behold the man. Whoever does not know God in suffering does not know him at all (85). Miss this and you have strayed from the path of righteousness and the theologian's craft.

As Luther maintained, "the cross alone is our theology." Cross theology that rightly divides law and gospel is both the *substance* of Christ crucified — and the *address* of God that kills and makes alive. What you speak and what you hear is what you get. But if you don't get it in judgment (law), you won't get it in grace (gospel). Without the cross there will be no glory, for the glory is

in the cross. From the death in the cross, the love of God works in us what is pleasing to him. By grace through faith, all that the law demands is already accomplished (Theses 25–28).

This little work by Forde does such a fine and succinct job of clearly and dramatically capturing the paradoxical Luther and his cross theology: life out of death, justice out of injustice, righteousness out of unrighteousness, mercy out of judgment, favor out of rejection, and love out of the unloving. Such is the way of the cross and the theologian of the cross. By "cross" Luther meant in shorthand the "entire narrative of the crucified, risen and exalted Christ." The theologian of the cross walks the road of the cross (Thesis 1 to Thesis 28) and then proclaims the law and gospel, rightly divided, so that God might advance sinners—through the theologian—in the path of righteousness. The biggest complaint about theologians of the cross, Forde observes, is that they set forth a view of life that is too negative.

Forde rightly observes that most would classify suffering with evil and not with the things of God. Indeed, suffering and injustice is the grist for modern discussions of theodicy, something Forde notes was unheard of in Christian theology before 1800.

Nevertheless, for Luther, "the Cross is the doing of God to us" (4). It is God's attack on the best (not the worst) of what we have to offer. These are the works we are tempted to trust in, but cursed if we do. What works today are we tempted to offer up to justify our existence as the people of God and the church? The "Great Commission?" Church Growth? Meeting people's felt spiritual needs? We hear, "And the Lord blessed our work." Do we make sweet success the pure mark of faithfulness and God's approval? Do we make such things our escape from the cross and our ticket to glory?

Ours is an age that is obsessed with appearances and form. Even the church gets caught up in this. "They will know we are Christian's by our love" is not only a pious wish—it is often considered essential if any real advances are to be made in the extension of the kingdom of God. It is not cleaned-up theology but cleaned-up life, we are told, that really unleashes the power of God unto salvation. Luther's perspective is the opposite. For the theologian of the cross, there is a shocking indifference to works (98). Who needs them? Neither God nor the sinner in Christ. We are free therefore to look after our neighbor's interests instead. Luther asserts that *The law says "do this," and it is never done. Grace says, "believe in this," and everything is done already* (Thesis 26). It is as Leif Grane noted: "what the law requires is freedom from the law." Luther's punch line in the face of the law's demand is that all demands of the law are obtained by faith already—a righteousness of Christ that will stand before God (108). For us, good can only be done when all that is necessary has already been done—then the *shall* of the law is transformed by the cross of Christ into a delight of faith that rests in the works of Christ (110–111).

What I disliked most about this book was finishing it. It was a short work and I wanted more. Not that Forde is unfair to the reader or fails to deliver as promised. He indicated at the onset a limited scope: first, to provide something accessible to the ordinary reader that would be "a modest addition to the understanding of the theology of the cross" (viii). Second, Forde intended to make "some small contribution" to holding the line in the erosion of theological God-talk which has declined to the level of "greeting-card sentimentality." Lamentable is the virtual eclipse from many quarters of the church of hard-hitting theological language such as "sin, law, accusation, repentance, judgment, wrath, punishment . . . death, devil, damnation and even the cross itself" (x). But like a wakeup call that packs a jolt, Forde here succinctly presents Luther at his revolutionary best—a Luther who reminds us that when we ponder that "God so loved the world," we need to remember that he gave his Son over to suffering and the cross—theologians too.

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Dining with the Devil: The Megacharch Movement Flirts with Modernity. By Os Guinness. Grand Rapids: Baker Book House, 1993. 113 pages. $5.99.

If you're tired of hearing Lutherans debate the pros and cons of classic Church Growth theory and its recent reincarnations, here's a book with a fresh look from a non-Lutheran point of view. Os Guinness has been a fellow at the Brookings Institution and is well known in evangelical (the American Protestant variety) circles.

Guinness's thesis is evident in his subtitle. In his opinion, the trend setters in evangelicalism are a bit too chummy with the culture of our time. Churches hitching their wagon to the star of any worldview risk losing the heart of their confession.

Guiness credits Peter Berger with the quip that lies behind his intriguing title: "He who sups with the devil had better have a long spoon." *Bartlett's* credits a somewhat older wit: Geoffrey Chaucer. And if my memory serves me right, Luther borrowed the phrase as well. But no matter who said it or when, this folksy prescription is just what the doctor ordered. The church in every age has a nasty tendency toward amnesia: she confuses being *in* the world with being *of* the world.

American evangelicals, in Guiness's view, have succeeded too well. The megachurch movement is the next phase of the Church Growth Movement. With their penchant for meeting needs and devising marketing strategies, these movements have sacrificed doctrinal integrity to the great god of our age: modernity.

If there is a weakness to this book, it is Guiness's failure to come up with a concise definition of modernity, this umbrella term which, he concedes, means different things to different people. Perhaps this is the very nature of the beast. After all, a worldview is a tapestry of many different threads. Guiness does list several components in modernity: secularization, privatization, and pluralization. He stresses that these are not merely dangers "out there" in the world, but the church has adopted these dangerous philosophies in an uncritical search for success. Statistics and data have taken over for truth. Thus the church has become secularized within even as she warns about "secularism" without. Privatization and pluralization have so colored evangelical thought that Christianity in America has become overly individualized, subjective, and experiential. Such popular slogans as "seeker-friendly," "audience-driven," and "full-service churches" are dead giveaways, claims Guiness, that much of Christendom has capitulated to the spirit of the age (62).

Though his complaints focus primarily on the uncritical wedding between modernity and Church Growth methodology, Guiness calls for an "even more important theological critique":

> For example, what of the megachurches' subordination of worship and discipleship to evangelism, and all three to entertainment, a problem that is already the Achilles' heel of evangelicalism? (27)

No mere nay-sayer, Guiness concludes with "seven main tips for discernment." Modernity, after all, contains many gifts for the church to cleanse and use in its mission. How is the church to be in the world, yet not of the world? His solution to the quandary: "By all means dine freely at the table of modernity, but in God's name keep your spoons long" (90).

As a bonus, Guiness has thrown in an introductory devotion on evangelism from the sharp pen of Søren Kirkegaard and a brilliant takeoff on Bunyan's *Pilgrim's Progress* by Nathaniel Hawthorne: "The Celestial Railroad." (Churchly compromise is not unique to the twentieth century, it seems.)

This book is short, popular in style, and pointed in its application. Here is a sane and sober evaluation of the challenges facing Lutherans today in liturgy and evangelism. Anyone contemplating jumping on the bandwagon of culture-bound worship and market-driven mission strategies should look before they leap. And who knows? Perhaps some who have already scrambled aboard that bandwagon will find compelling reasons in this book to get off.

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Galatians, Ephesians. By Armin J. Panning. The People's Bible Series. Milwaukee: Northwestern Publishing House, 1997. 222 pages. Paperback.

Saint Bernard once wrote, "To possess what one knows nothing about, what glory can there be in that?" This statement often applies to the misunderstanding of those preparing for catechesis. While new catechumens usually have Bibles, they often know nothing about what is in them. There is no glory in that, for they have not then received the forgiveness and life won at the cross that is given through the gospel. The People's Bible commentary seeks to be a tool to bring about a change to this unfortunate situation. It is written, as the name implies, to be a Bible for the people. It includes the complete text of the Holy Scripture. "The commentary following the Scripture sections contains personal applications as well as historical background and explanations of the text" (v).

The commentary on Galatians is organized into three main sections. Part 1 is entitled "Paul Defends His Apostleship." Here Panning does an excellent job of explaining what it means to be an apostle, that is, one sent by our Lord to speak the Lord's words that give and bestow what they say. He makes clear that these are the words of God, not man.

In part 2, "Paul Explains Justification—How the Sinner Becomes Accepted before God," Panning illustrates the proper distinction between law and gospel. We are made right with God through Jesus Christ alone. Christ along with his forgiveness, righteousness, and life is delivered to us through his word and sacrament, that is, the gospel. Panning writes, "It is the gospel that saves, not the law with its demands of obedience and performance. In fact, not only does the law not save, but it puts people under its curse" (58). He goes on to say, "The gospel, on the other hand, gives; it bestows gifts on those who have no claim to them or reason to expect them" (61).

In part 3, "Paul Explains Sanctification—How the Justified Sinner is to Live before God," Panning rightly says that sanctification flows from justification. The two cannot be separated. "Faith alone saves, but saving faith is never alone. It is always 'expressing itself through love'" (92). Having put it so well there, however, Panning does not make the connection between justification and sanctification as clear in another place. He writes, "But when we realize that salvation has been earned for us and that everything has to come to us as a free gift of God's grace, then we will want to show our appreciation to our gracious God for so great a gift" (96). The gospel, not gratitude, as this statement seems to imply, is the source of the sanctified life.

The commentary on Ephesians is organized into two main sections. Part 1 is entitled "God's Eternal Plan of Salvation." Again Panning does an excellent job of explaining that salvation is all God's doing and has nothing to do with what we can offer him.

> In fact, he chose us before we were born, before the world even existed. God chose us, Paul says, not because we were holy and blameless, but he chose us "to be holy and blameless." He chose us—sinners that we are—in order to make us righteous in Christ. Every spiritual blessing rests on Christ and his saving merit (131).

In part 2, "The Blessed Effects of God's Saving Grace," Panning shows that Jesus Christ is the source of the fruit of faith. Faith simply receives the gifts of salvation, and those gifts have their way in our lives and are expressed in love. In speaking of the unity of the church, for example, Panning points out that we have not brought ourselves together by our "just getting along," but God has made us one in Christ through word and sacrament.

> And the way we come to faith in Christ is through the means of grace, through word and sacraments. In stressing the unity that exists among members of the church Paul calls special attention to baptism, very likely because it is the universal sacrament, intended for all age groups (179).

I have no problem recommending this commentary to my catechumens. It confesses, in a way that is easy to understand, that the gospel brings us Christ and the forgiveness of sins that he won for us at the cross. There is glory in receiving and knowing that gospel. It is the glory of God!

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Welcome to Christ: Lutheran Rites for the Catechumenate. Edited by Paul Nelson, Frank Stoldt, Scott Weidler, and Lani Willis. Minneapolis: Augsburg Fortress, 1997.

The ELCA, ELCC, and LCMS have cooperated to develop *Welcome to Christ: Rites for the Catechumenate* for use in Lutheran congregations of North America. The development of these rites, along with companion volumes on *A Lutheran Introduction to the Catechumenate* and *A Lutheran Catechetical Guide,* is part of a larger catechetical renewal effort among Lutherans in North America. These rites are intended to mark the stages in a catechumen's journey to full communion in the church. They include the following: "Welcome of Inquirers to the Catechumenate" for use "whenever there are people who desire to begin a more public relationship with a Christian congregation," "Enrollment of Candidates for Baptism" for the first Sunday in Lent for catechumens who are to be baptized at the Vigil of Easter, "Blessing of Candidates for Baptism" for the Third through the Fifth Sundays in Lent, "Baptism and Communion at the Vigil of Easter," and "Affirmation of the Vocation of the Baptized in the World" to be used at some time after the Vigil of Easter. Each of these rites is to take place publicly in the context of the Divine Service and the congregation at worship. The liturgiologists who developed these rites have been greatly influenced by the efforts toward catechetical renewal in the Roman Catholic Church. This book attempts to be a Lutheran version of the Roman Catholic RCIA, Rites of Christian Initiation for Adults. "Based on historical ecumenical texts . . . offered as a common practice for Lutherans."

Those concerned about the liturgy and sacraments in our circles are very intrigued by what the Roman Catholics are doing in their catechetical rites. The implied presupposition among many Lutheran liturgiologists seems to be: if liturgical practices are employed that are similar to those used in the early church, then we must be on the right track. We would do well to remember that the RCIA is the Roman Catholic interpretation of the catechetical methods of the early church. Many of the same Lutherans who have been critical of Church Growth practice are the first to jump on the bandwagon to Lutheranize RCIA methods. Those who have championed the notion that doctrine and practice cannot be separated, but that liturgical practice flows from doctrine, do not seem to be as cautious of the dangers of importing Roman Catholic liturgical practice into our catechesis. There seems to be a romantic attraction to the *style* of early catechetical rites, which fails to answer the more fundamental question of what the *substance* of catechesis should be.

If there are to be liturgical rites that are used to mark the catechumen's journey to full communion in the church, then they must take seriously what Lutheran catechesis is. Lutheran catechesis is concerned chiefly about bringing the catechumen to repentance and faith in Christ for the forgiveness of sins. It is not chiefly about "relationship building." The Lutheran understanding of sin, the bondage of the will, repentance, and faith is crucial.

Lutheran Rites for the Catechumenate presents highly ritualistic versions of Church Growth "seeker services," but they are certainly not Lutheran. These rites attempt to work conversion in the "inquirer" through "relationship building" and making the inquirer feel comfortable in the assembly of the congregation, so that he or she will make a commitment to Christ and begin a life of service in the church.

> Between important times of teaching and relationship building, the adult catechumenate provides for moments of public celebration and thanksgiving to God. These celebrations in the worshiping assembly move the catechumens and the community from door to door: beginning at the door into the church with a word of welcome, celebrating increasing growth in commitment, baptizing into Christ and being fed at the table, and then moving back to the door to be sent into the world for witness and service — here is a pattern of conversion.

For Lutherans, catechesis is chiefly about converting the sinner to faith in Christ. But what does this mean? There are not many "patterns of conversion"; there is only one. Conversion involves the preaching of repentance (the law of God, which condemns and kills the sinner) and the forgiveness of sins (the gospel, which gives new life through the Spirit by the word of forgiveness). This fundamental understanding ought to be reflected in these rites. The old Adam must be drowned and die, in order for the new man to arise and emerge. The understanding of conversion in *Lutheran Rites for the Catechumenate* does not take seriously the problem of man's sin, from which he cannot extricate himself, nor the justification of the sinner before God by grace for Christ's sake, by which alone he is set free from sin and reconciled to God.

The "inquirers" are brought into the catechesis with these soft, "seeker-sensitive" words:

> Dear friends, we are gathered today to meet these persons who have been called by God's Spirit to inquire into the Christian faith and life in this congregation. Together, let us welcome them to this community of faith in Jesus Christ.

A sponsor is then called upon to present each inquirer, after which the presiding minister asks: "What do you ask of God's church?" Answer: "To hear God's Word with you." Question: "What do you seek from God's Word?" Answer: "Faith and fullness of life." The presiding minister then pronounces the following blessing: "Grace and mercy are given to all who call upon God's name. We pray that God may lead you to Christ in baptism. Now I invite you to join with this assembly to hear the Word of God. Will you be faithful in learning the way of Christ?" Answer: "I will, and I ask God to help me."

The "Welcome of Inquirers to the Catechumenate" is highly anthropocentric and semi-Pelagian. A desire for life with God is ascribed to the unbaptized, unconverted, and uncatechized "inquirer." The flames of inherent synergism and works righteousness, which are present in every sinner, are fanned by the misleading and imprecise language of the rite. The inquirer who comes to the catechesis is depicted as someone who knows what he needs from the church, and is prepared to ask the church for these things. He does all this while pledging his faithfulness in learning the way of Christ. Question: "Will you be faithful in learning the way of Christ?" Answer: "I will, and I ask God to help me." The prayer for God's help at the end of this promise is

added almost as an afterthought and is made subordinate to the will of the inquirer. This is fantasy. Uncatechized catechumens don't know what they need, and they are certainly in no position to pledge themselves to "learning the way of Christ." Anyone who has worked with "inquirers" who think they might want to become Christians understands that they come to catechesis with an entire cadre of false beliefs and expectations that must be eradicated and put to death one by one in the process of catechesis. This is the baptism of fire of which John the Baptist spoke.

It will be maintained, no doubt, that this is the way the early church did it. So what? A love affair with something that seems to have historical precedence does not make it faithful to the apostolic faith and practice. If early is better, then we should look to St. Paul, who wrote, "I know that in me (that is in my flesh) nothing good dwells" (Rom 7:18), and "by the deeds of the law no flesh will be justified in his sight, for by the law is the knowledge of sin" (Rom 3:20). Earlier still are the words of Jesus, "Unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven" (Mt 5:20). Our Lord follows this preaching with an exposition of the law that is a devastating critique of man's presumed goodness. "You have heard that it was said to those of old, 'You shall not commit adultery.' But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart" (Mt 5:27–28). Our Lord was not giving a pep talk concerning a righteousness that sinners could achieve for themselves with greater effort and commitment. He was condemning the righteousness of man that comes through the law, and held up his own righteousness as the only salvation for sinners. Finally, if early is better, then we have the witness of all the Old Testament prophets that culminated in John the Baptist's "rite of Christian initiation for adults." He "welcomed inquirers" by preaching repentance—fierce law—and then baptized them for the forgiveness of sins. The substance of John the Baptist's catechesis, which governed his "rites" of Christian initiation on the banks of the Jordan, began with the preaching of repentance. He dealt with the real corruption of original sin in every inquirer. His job as a catechist was to put them to death, that they might be raised up through the gospel.

The "Welcome of Inquirers to the Catechumenate" presumably takes places at some time before candidates are enrolled for baptism on the First Sunday in Lent. One can only guess at what kind of catechesis takes place during this period, but the language and the rubrics of the rites raise some glaring concerns about the content of that catechesis. The word *sin* does not occur in any of the rites until Year C on the Fourth Sunday in Lent in the Renunciation of Evil: "As the prodigal son abandoned his life of sin and returned to the joy of the father, so the church, empowered by the Spirit, renounces the power of evil in the world." This final phrase is repeated in each of the renunciations for all three years on the Fourth Sunday in Lent. There is the admission of "the power of evil in the world," but never that this evil is inherent in the person of the catechumen. Nowhere in any of these rites is there a head on acknowledgment of sin and its corruption of the individual. Also missing are clear references to the forgiveness of sins by grace alone and not by works.

Many of the people who are involved in catechetical renewal in the Lutheran church fail to understand that the greatest contribution to catechesis since the apostolic Scriptures was the Small Catechism of Martin Luther with his approach to catechesis. Luther was concerned about being ecumenical and catholic. That is why he retained the primary texts of the Ten Commandments, the Creed, the Lord's Prayer, and the sacraments. But he deliberately reordered and explained these texts to correct the abuses of medieval catechesis and the widespread ignorance of both the laity and the clergy. Luther's catechesis dealt specifically with the problem of sin, man's corruption before God, the bondage of the will, and the nature of the gospel and faith as the gift of God. The authors of *Welcome to Christ: Lutheran Rites for the Catechumenate* seem to be totally ignorant of Luther, or else they regard his contribution as being insignificant or negligible at best. Revealing are the rubrics that suggest a time in which the Small Catechism might be presented to the catechumens. It occurs, not at the beginning of catechesis, but either on the First or Fourth Sunday in Lent. "A catechism may be presented to each candidate." This afterthought is accompanied by a note at the end of the rite: "*If* Luther's catechism is presented (emphasis added), an assisting minister may give it with these or similar words: Receive this summary of the faith of the church. Learn it. Pray it. Inwardly digest it. Join us in studying it."

The Small Catechism is not an option for anyone who claims to be Lutheran. Any catechetical rites that claim to be Lutheran must take seriously the substance of Lutheran catechetical faith. The Small Catechism is not a sectarian document. It is ecumenical and catholic in the best sense of those terms. It has greater authority for us than ancient liturgical practices, because it is faithful to the Word of God. There have been many aberrant liturgical practices and texts down through the centuries. The antiquity of a text or practice does not guarantee its fidelity to the gospel. It has always been the task of Lutheran liturgiologists who take seriously their subscription to the Lutheran Confessions to reform those liturgical practices that do not set forth clearly the doctrine of the justification of the sinner before God, and to retain every text and practice that does. It is clear that the authors of this volume have done neither.

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Women and Religion: The Original Sourcebook of Women in Christian Thought. Revised and expanded edition. Edited by Elizabeth A. Clark and Herbert Richardson. San Francisco: Harper, 1997. xiv + 386 pages. Paper.

The current struggles engaging the church's thought and activity may, for some, seem to be unrelated to one another. The role, nature, and authority of the Scriptures; the disparagement of Christian worship and the means of grace by the Church Growth marketers; feminism with its advocacy of women's ordination: all these have a single, poisonous root, which becomes evident upon perusal of this anthology highlighting Christian and post-Christian views of women.

Women and Religion is a second, revised edition of a book that intends to document the "relationship between Christianity and half of its membership." Editors Elizabeth Clark and Herbert Richardson (the author of *Nun, Witch, Playmate: The Americanization of Sex*, an odd little book about the "evolution of sexual consciousness") have revised the first edition of 1977, dropping selections from Aeschylus, the Hebrew Scriptures, and Karl Barth to make room for Beverly Wildung Harrison's "Theology of Pro-Choice"; Carter Heyward's condemnation of those deepest of ecclesiastical evils, heterosexist theology and the concomitant erotophobia; a selection from Northwestern's resident ecofeminist, Rosemary Radford Ruether; Jacquelyn Grant's "Womanist" theology (an exploration of white feminist Christology from a distinctively African-American perspective); and finally, Drew University's Ada María Isasi-Díaz's *Mujerista* theology, an Hispanic-American/feminist/liberation theology of self-naming.

> The purpose for this new edition of *Women and Religion* is that while "studies of women and gender have found an established place in most college, university, and seminary curricula . . . the feminist agenda of our foremothers has yet to be realized." The goal of feminism within the church is the implementation of a radical egalitarianism without exception. As Elizabeth Farians states: The basic argument for women's rights is justice. The hardness of the line is most evident in relation to the church. The church itself, i.e., its doctrine, practice[,] and law, cannot be excepted . . . . If something is due, it is due. If women have rights, they have rights within the church the same as anywhere else.

It is evident, then, that the basic posture of feminism, if we may take this book as a guide, is always one of rights and power. The worldview of feminism is altogether political, which is to say that all structures and associations are seen as plastic, malleable. The notion of a "givenness" to creation is anathema; such issues as abortion or euthanasia are viewed solely in terms of rights and liberty. For example, Harrison writes, "As a feminist, I cannot sit in silence when women's right to shape the use of our own procreative power is denied . . . . Natural-law teaching about women's nature is itself part of this [patriarchal] system of control." For Harrison in her "Theology of Pro-Choice," the church must continue the process begun four centuries ago, a process of accommodating our theological metaphors such as creation to the "facts" of science. Our new self-understanding, "including our human capacity to affect nature," needs to be fully incorporated into our "theological story." Thus, opposition to abortion is fundamentally misogynist because it denies women the power to "shape creation." "All people are created equal" has become "all people must have the equal power to create" (or, it seems, to destroy).

If the world and all relationships are subject to change, and the total liberty of the individual is the only "given," then this fundamental doctrine of personal autonomy must be brought about in all arenas, particularly the church, the last bastion defending a divine, created givenness not subject to human meddling.

The feminists' historical task, then, is to expose the denial of rights, that is, the oppression of women by Christian men. To that end, *Women and Religion* carefully excerpts readings from various time periods (more on this below), with introductions often longer than the "documentation." These introductions inform the reader of how feminist interpreters understand the selections. The brashness of the 1977 edition has been softened only on the book's exterior, that is, the chapter headings and subheadings. (As an example, the chapter on Aquinas, "Thomas Aquinas and the Scholastic Woman," was originally titled "Thomas Aquinas: The Man Who Should Have Known Better.") This gives the book a more subtle, seemingly objective feel, which masks the true intent: to expose the "misogynist attitudes" of dead white male theologians.

To be sure, there have indeed been ignominious characters in the church's history whose violence is inexcusable. For example, the *Malleus Maleficarum,* a fifteenth-century handbook for inquisitors to use in witchcraft investigations and trials, explains why women are more prone to witchcraft than men:

> It should be noted that there was a defect in the formation of the first woman, since she was formed from a bent rib . . . which is bent as it were in a contrary direction to a man. And since through this defect she is an imperfect animal, she always deceives.

And later on: "To conclude. All witchcraft comes from carnal lust, which is in women insatiable."

As is usually the case with such material, there is not a little of it that brings a full-throated chortle when read. Witness Jerome's counsel that wise men not marry: "A wise man therefore must not take a wife . . . [since] it is impossible for anyone to attend to his books and his wife."

But the repugnant and the humorous are peripheral to the central thrust of *Women and Religion.* The true value of this book is its usefulness in observing the historical shifts of thought that bring us to our current decrepit state. To outline these shifts, we begin with John Milton (1608–1674), author of numerous "divorce tracts" advocating a total reassessment of the purpose of marriage. Milton saw freedom as the primary social value, undoing Augustine's scheme of the "three goods" of marriage (the propagation of children, sexual fidelity, and the sacramental bond). It is only the last of these three, the concept of a bond or union, for which Milton has any use.

> My position is that an indisposition, unfitness for marriage, or a psychological incompatibility which would appear to be unchangeable, is a greater reason for divorce than natural frigidity, for it interferes with the main purpose of marriage, that is, solace and peace. Such grounds for divorce are especially forceful where no children are involved and if there is mutual consent.

About a century later, Friedrich Schleiermacher (1768–1834) allows subjectivity to permeate all of theology. With relation to feminism, Schleiermacher's "Credo" makes some revolutionary statements: "I believe in infinite humanity, which existed before it assumed the cloak of manhood and womanhood. . . . I believe in the power of will . . . to make me independent of the limitations of gender."

Such subjectivity and abstraction make it possible to cast off authority, that is, to see the world as changeable and without order. Schleiermacher's spirit breathes the same air as the medieval mystics, who, by directly claiming God as their source of authority, developed a religious voice not subject to Scripture, church, or tradition. A religion based on experience is ultimately no religion, for it has nothing to bind it together. It is this emphasis on experience that drives the attacks on the church's liturgy, Scriptures, and doctrines. Indeed, experience is one of the three tenets of feminist theology, as outlined by Mary McClintock Fulkerson: "(1) the central character of women's experience as source and criterion, (2) the need for a critical hermeneutics of suspicion in relation to scripture and tradition, and (3) the centrality of oppression-liberation categories."

Such beliefs inevitably lead to syncretism, as Clark and Richardson understand: "Since the Christian tradition itself has failed to affirm the principle of the full humanity of women, Christian resources alone are insufficient for feminist theology." *Women and Religion* is a helpful introduction into the many nuances of contemporary feminist theology, as well as how feminists understand the Christian tradition.

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Prince, People and Confession: The Second Reformation in Brandenberg. By Bodo Nischan. University of Pennsylvania Press, 1994. $51.95.

Ask a typical cross-section of people to name the last book dealing with history they enjoyed reading, and looks of befuddled incredulity will greet you. Many consider the terms *history* and *enjoy* to be inappropriate in the same sentence. Thus we find ourselves to be a country — and might I add, a church — that is largely illiterate in things historical.

As a result of this self-imposed shortcoming, many have no basis for judging the present apart from personal likes and dislikes. But that mere taste has nothing to do with wisdom or appropriateness or knowledgeable perception seems to escape the multitudes. Ask any pastor for his "Top Ten" list of unusual requests pertaining to churchly activities and this observation is quickly borne out.

Enter the volume that is the subject of this review. This is a piece that examines a specific historical period in a specific historical locale, yet it reads like a novel. Most importantly, while telling one story the author succeeds admirably in relating a second — a story perhaps even more important than the first.

The Brandenberg of the sixteenth century was not a carbon copy of its southern neighbor Saxony. Changes brought about by the Reformation played themselves out differently in the two. Yet neither was ever unaffected by the other. Nischan sets out to fill a gap in our historical understanding by relating the events surrounding Lutheran, Calvinist, and — to a lesser degree — Catholic activity in the Mark Brandenberg.

But here is where the *second* story comes to the fore. Political and religious differences are not fought out in sterile, surreal surroundings. Both have forms and rites that display what is understood as truth. The author is very clear as he describes his purpose:

> I have tried to show how church ritual and ceremony — especially the communion liturgy — provide a handy litmus test for the mentality of both princes and people involved in these confessional confrontations.

What Lutheran Brandenbergers recognized is the exact thing that many are telling us today to ignore: form carries substance. What one does says something about what one believes. There is a close and undeniable connection between church rites — liturgy — and church confessions. The bulk of this book describes in considerable detail the efforts of various Calvinist rulers and their advisors quietly to subvert and reorientate the confessional Lutheranism of the Brandenberg church. Citizens saw this attempt most clearly in the new church rites — the rituals — that were introduced in the name of "completing" the reformation begun by Martin Luther.

One story describes the progress of the reformation in Brandenberg over the hundred years leading into the Thirty Years War. The second — and in the mind of this reviewer the more important — illuminates the importance of ceremony and ritual in defining and maintaining the church in its true confession. Read the first story in preparation for Trivial Pursuit. Read the second in preparation for dogged, confessional pursuits.

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Lord, Teach Us. By William H. Willimon and Stanley Hauerwas. Nashville: Abingdon Press, 1996. 112 pages. Paper.

In 1535 Dr. Martin Luther gave some pastoral advice to his barber on how to pray. Concerning the Ten Commandments Dr. Luther said,

> I consider each commandment under four headings: (1) I take it as a teaching, which is what it actually is, and reflect on what God says to me here — what he does for me and what he requires of me. (2) I make out of it a thanksgiving. (3) I make it a confession, confessing whatever sins it makes me aware of. (4) I turn it into a prayer for myself and others, for God's help.

Later he says, "If you wish, you could do the same with the articles of the Creed or a portion of Scripture."

Whether knowingly or unknowingly, Willimon and Hauerwas have taken Dr. Luther's advice and applied it to the Lord's Prayer. Though in various places throughout this little book the Lord's Prayer is presented as (1) a textbook of teaching, (2) a hymnbook of praise, (3) a book of confession, and (4) a prayer book, by far the greatest effort has been made to demonstrate how the Lord's Prayer is a body of teaching. *Lord, Teach Us* is a book "about prayer, Christian prayer, how to be a Christian by learning how to pray as a Christian" (4).

Designed as a book for teaching those who are becoming Christian, the language is not technical but devotional — popular and contemporary. Although this popular language is a strength in relating to the reader, it can also be a weakness by its lack of precision. Nevertheless, which one of us wants to tell Jesus he could have spoken with greater precision when he said, "If anyone comes to me and does not hate his father and mother, wife and children, his brothers and sisters — yes, even his own life — he cannot be my disciple"?

Having labeled *Lord Teach Us* with the term *devotional,* let me make it clear that this book is not *Our Daily Bread* with cutesy stories that affirm motherhood and apple pie. The authors employ the Lord's Prayer to knock down idols and lift up the brokenhearted. It is quite refreshing to see the continued reference to holy baptism and the Lord's Supper as each petition is expounded. Though I wouldn't use this book for adult instruction, as recommended, it does offer fresh insights into what is often a too familiar prayer.

At times, the exegetical presuppositions of the authors concerning doctrine and Christian life cause some problems. Although I hold that all doctrine is practical, I would not say, "Isn't Christianity about believing in Christian doctrines? No. Not because doctrines are unimportant, but rather *doctrines, propositions about the Christian faith* — like 'God is love' or 'God is Father, Son, and Holy Spirit' — *are derivatives of the practices of Christianity* " (22, emphasis added). Doctrine and belief in doctrine do not flow out of Christian practice. Though faith and good works go together, works flow out of faith. Good trees produce good fruit; good fruit does not make a tree good. The description of the Christian life is correct. "A Christian is none other than someone who has learned to pray the Lord's Prayer" (18). When praying the Lord's Prayer becomes the prescription for being a Christian, however, sanctification has preceded justification.

Though Christian prayer is presented quite clearly as a gift of God and something we need to be taught to do so that it is God's doing rather than our doing, the praying of the Lord's Prayer is mistakenly seen as a means of grace. "This [Lord's Prayer] is the fount from which all Christian belief and action flows, the daily bending of our lives toward a God who has, in Jesus Christ, so graciously leaned toward us" (23). I must acknowledge that the Lord's Prayer is unique, as it was taught us by God himself and is God's word, his means of grace; but the praying of the Lord's Prayer is sacrificial, not sacramental.

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Lost Daughters. By Reinder Van Til. Foreword by Martin E. Marty. Grand Rapids: Eerdmans, 1997. 286 pages. $18.

Recovered Memory Therapy (RMT) with the attendant notions of Multiple Personality Disorder (MPD) and Satanic Ritualistic Abuse (SRA) is the source of much controversy, both in the psychiatric community and in the Christian church. My own church, the Lutheran Church — Missouri Synod, has experienced a major conflict over this issue. About six years ago, a called teacher, presently employed at one of our colleges, sent his daughter, who was depressed after moving to a new city and leaving her friends behind, to a counselor. The daughter was at that time a high school student. The therapist he chose, a man he knew and trusted, was a seminary professor who also operated a private counseling business. After a few months of therapy, the daughter began accusing her father and later her mother of horrible atrocities, including incest and SRA. She claimed that her therapist had recovered these memories and had diagnosed her as being a "multiple personality." The father, mother, and younger brother were shocked. The future son-in-law, a seminary student, believed that his in-laws were guilty as charged by his wife. As a result, a Christian family has been destroyed. A faithful Christian father and mother have been viciously accused, slandered, and alienated. They never had a face-to-face meeting with their accusers, nor have they been permitted to see their new grandchild. At present, since the son-in-law was given a call before the issue was resolved, a called pastor in our synod continues to believe that a called teacher employed at one of our colleges is guilty of incest and Satanism.

I became involved in this case because the accused father and mother came to me for help. I had dealt with this issue on my radio program and had written a research book on the experience of "inner healing" or the healing of memories, a practice many see as a precursor of RMT. As I got involved, I was dismayed by the lack of knowledge on the part of our church leaders of both the practice of RMT and the theological implications of the practice. As a result of RMT, Christian families are destroyed, truth is distorted, parents are dishonored and become victims of false accusations. The practice of Matthew 18 is discarded, the gospel of reconciliation is ignored, and the biblical understanding of the power and operation of Satan is perverted. RMT raises a host of theological issues.

Our ignorance and seeming lack of concern over the threat of modern movements leaves our people easy prey to any weird practice promoted by the New Age movement or strange theory emerging out of secular psychology. On one of my Sunday night national radio programs we did a segment on the danger of RMT. After the program was over, we received a call from a woman in the Chicago area, who said that a man was practicing RMT in her LCMS congregation. She was deeply concerned, and she complained to her pastors, who responded, "We know nothing about the practice!"

For those who *are* interested in understanding this dangerous movement, I highly recommend Reinder Van Til's excellent book *Lost Daughters.* While there are many good books on the market exposing the dangers of RMT, *Lost Daughters* is the best I have read. It is significant that Eerdmans, known for publishing books on theology, saw fit to publish this book, and that Dr. Martin E. Marty, a noted church historian, wrote the foreword. Perhaps all Lutheran academics and theologians will take note — this is not merely a secular issue!

Van Til and his wife are among the nearly twenty thousand known families in our country victimized by the practice of RMT. He begins his book by telling the story of his "lost daughter," a story that is strangely similar to what is told by the college instructor and his wife. A father reading Van Til's story who has a daughter between the ages of sixteen and thirty-two, a young woman who is intelligent, imaginative, and artistic, must put

himself into Van Til's shoes. Because of the great number of reported cases, clear profiles of both the accuser and her family have emerged. In the great majority of cases, the accuser's family was in no way dysfunctional. To suggest that accused fathers and mothers have to be guilty of something simply because they have been accused is a gross fallacy.

Van Til explores five areas of concern: the questionable theories, methods, and diagnostic procedures behind the practice of RMT; the feminist influence as evidenced in the books that have fueled the movement; the changing perceptions within our society toward claims of child abuse; the inane notions of Multiple Personality Disorder and Satanic Ritualistic Abuse and how they are connected to RMT; and the interaction between religion and psychology. Van Til concludes, as have many others who have analyzed the movement, that the accusations of the daughter (96 percent of the time the accuser is a daughter) are the result of suggestions unknowingly implanted by the therapist.

I found particularly helpful Van Til's chapter on the relationship between religion and psychology. He points out that we are living in an age of victimization fueled by talk show mania. He accurately underscores the religious fervor of the age leading to widespread notions of satanic conspiracy. When such notions are wedded to a postmodern perception of the relativity and personalization of truth, the result is chaos. In his Epilogue Van Til compares this age to the seventeenth-century Salem witch hunts.

In the past, as evidenced in our position against the Masonic Lodge, the theologians of the LCMS did not ignore what, on the surface, appeared to be secular movements. They did research. Even though there was nothing specifically mentioned in Scripture and the Lutheran Confessions about lodges, we discovered many areas of deep concern. Some theologians in other church bodies, such as the Southern Baptists, have commended us for our groundbreaking insights.

We are living in strange times. New Age practices wedded to psychological theories have produced a deceptive and spiritually dangerous combination. We dare not be ignorant of modern movements because we are perhaps too lazy to do our homework. For those who wish to understand the Recovered Memory Movement, Reinder Van Til's book *Lost Daughters* is a good place to start.

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Briefly Noted

Liturgical Spirituality. By Philip H. Pfatteicher. Valley Forge, PA: Trinity Press International, 1997.

Pfatteicher, a professor of English at East Stroudsburg University in Pennsylvania, is the author of several books on liturgy, including the *Commentary on the Lutheran Book of Worship* and *Festivals and Commemorations.* In his most recent book, Pfatteicher examines the liturgy as the context for spirituality, incorporating chapters on daily prayer, the Easter Vigil, the Christian year, architecture, the eucharist, hymns, and baptism. Pfatteicher's writing is sprinkled with quotations from a variety of hymns and collects. While Pfatteicher notes that the word "spirituality" is beset with difficulties, he nevertheless attempts to rescue the word for Christian usage. Pfatteicher's own liturgical theology seems to be shaped by the liturgical romanticism embodied in Luther Reed.

Where Heaven Meets Earth: A Commentary on Revelation. By John G. Strelan. Adelaide: Openbook Publishers, 1994.

This commentary on Revelation is a must-have for parish pastors. Strelan provides not only a sober and sound verse-by-verse exposition of the text; he also sets the entire book in the context of liturgy. In his introduction, Strelan writes: "Surrounding the narratives, interwoven with them, indeed, permeating the whole book of Revelation, are accounts of heavenly worship. Worship is the context for all that John sees and hears in the four revelations which were given to him while he himself was at worship (1:10)" (15–16). According to Strelan, a professor of New Testament and Systematics at Luther Seminary in Adelaide, Australia, Revelation gives us an alternative view of reality, and it is reality defined by liturgy.

Discovering the Plain Truth: How the Worldwide Church of God Encountered the Gospel of Grace. By Larry Nichols and George Mather. Downers Grove, IL: InterVarsity Press, 1998.

The outcome of the Worldwide Church of God's pilgrimage from Herbert W. Armstrong's cultic teachings toward an evangelical understanding of Christianity is not yet clear. What is clear, however, is that this strange cult has moved light years away from the doctrines of its founder. LCMS pastors Larry Nichols and George Mather provide a "progress report." Nichols and Mather are well qualified to provide such a report, as both men have a wide knowledge of the world of the cults, having co-authored the impressive *Dictionary of Cults, Sects, Religions and the Occult.* Moreover, Nichols and Mather have been involved in extensive conversations with the leadership of the Worldwide Church of God, even arranging for a meeting between the leaders of the Worldwide Church of God and LCMS President A. L. Barry and other LCMS theologians (see 79–80, 110–111). The authors tell the story of Herbert W. Armstrong (and his son, Garner Ted) and how he came to establish the Worldwide Church of God. Events leading to the "reformation" of the group are carefully documented.

Not only have Nichols and Mather provided us with a fascinating account of the transformation of a cult; they have also demonstrated how the creeds function to safeguard the truth of the prophetic and apostolic Scriptures and the need for an orthodox understanding of church and ministry. Woven into their discussion of the Worldwide Church of God are many insightful statements of confessional Lutheran theology.

Logia Forum

Short Studies and Commentary

A Missionary Prayer

Johannes Konrad Wilhelm Löhe did more than any other Lutheran of his time for missions in America. His fervent prayer, noted in the passage below, testifies to his hearty desire in the gospel. If you would like a nice summary of Löhe's missionary work, the Student Association of Concordia Theological Seminary has published student monographs, the first of which was entitled Johannes Konrad Wilhelm Löhe: Portrait of a Confessional Lutheran Missiologist, *by Rick Stuckwisch, now pastor at Emmaus Lutheran Church in South Bend, Indiana. Readers may want to ask for this by contacting the seminary.*

We know that all other confessions which preach to the heathen bring them the possibility of salvation. Therefore, we are pleased with the missions of all confessions, even though we regret their doctrinal deficiencies and the errors they practice. We pray for all missions, not that their partisan objectives may be achieved but that the truths they proclaim may be blessed with the salvation of the heathen. With goodwill and inner longing we follow the results of all missions and rejoice over everything good the others accomplish through the doctrines which they have taken from us. But that is not all.

We pray the Lord to forgive our sin for having done too little for the salvation of the heathen. We know that this must be changed. After having long enough through our treasures enabled others to preach their less pure doctrines, we ourselves are finally going out to preach the pure Word of life to all people. Although we are a small flock, the Lord will give us a host of evangelists who will go out into the highways and byways of the heathen and testify to them of the universal grace of God in Christ Jesus. As the Lord increases our numbers in the old lands of Christendom, he will strengthen us, and the fervor of our united love will prove itself stronger and more powerful among the heathen. We pray the Lord to fill our hands for the salvation of the heathen, and he will do it!

Disappearing Disciples

A Sermon preached by Norman Nagel on John 14:21–27 for the commemoration of St. Simon and St. Jude, 1997.

What are we to make of St. Simon and St. Jude? If only we had some good stories about them, even though they might be a bit cooked up, as stories of the saints sometimes tend to be. At least that could supply us with some moral example material: "Now you go and be like St. Simon and/or St. Jude." Sorry, it's pretty much a blank. So what are we to make of St. Simon and St. Jude? We can't get it much more backwards than by asking that question. Wrong question. The only good questions are the ones the Lord has in fact given us the answers to. The question he has given us the answer to is, "What did he make of Simon and Jude?"

There we are on solid ground. He made them apostles. They are named in the list. They were there when he instituted the holy ministry, holy baptism, holy communion, holy absolution. Not only were they there, they were instituted in. That there should be no doubt that it's they who were instituted in. No uncertainty; they are unmistakably identified: Simon the Zealous One (not Simon Peter), and Jude (that's better than Judas). He is Judas son of James in Luke; in Matthew and Mark surnamed Thaddaeus; and in today's Gospel, Judas (not Iscariot).

Apostles may be interchangeable, but may not be in any doubt that they are the ones whom the Lord has made apostles, so titled by him. What the Lord chose them for, what he put them to do, is given in the words of institution of holy ministry, holy baptism, holy absolution, and holy communion. He sent them on their way to make disciples by baptism and teaching, to preach repentance and forgiveness of sins in his name to all nations beginning from Jerusalem, to forgive the sins of penitent sinners and retain the sins of the impenitent, to be the mouth for the Lord's speaking his words, his hands to give out his body and his blood. That's confessed with "holy." If not, why bother?

A big point is made with the Twelve lined up at Pentecost; the Lord has his Twelve. The Twelve are mentioned again when they ordained seven men who were particularly designated to the care

of the poor. We hear no more of the Twelve. They disappear. They go, sent by the Lord. Others get sent also: Barnabas, Paul, Mark, Timothy, Titus, and thousands more on to our day, as we confess in Tractate 26 and in our chancel window.

Of some we are told in the traveling on and out of the word of the Lord, but not of St. Simon and St. Jude. Where did they go? We are not told; therefore, wrong question. That is a lesson we may learn from Judas (not Iscariot), or better, from the Lord in his response to Jude's question, "Lord, how is it that you will manifest yourself to us, and not to the world?" Jesus does not answer that question; therefore, wrong question. But the Gospel says, "Jesus answered him," and these are the words he said: "Whoever loves me cherishes my word, and my Father will love him, and we will come to him and make our home with him. He who does not love me does not keep my words, and the word which you hear is not mine but the Father's who sent me."

Wow, hang on a minute. Jude got a whale of a lot more than he asked for. Can't go into all of that in a little bitty sermon, and there's always more there than we can ever learn and live our whole life long.

Risky business putting questions to Jesus. Wrong questions can only accommodate wrong answers. In his patience with us, in his boundless mercy, he does not suffer himself to be confined within our questions. He does answer Jude's question with such an answer that so bursts Jude's question that we can hardly find any trace of it left at all. Jesus was readying Jude and the others whom he sends. Today's Gospel ends with sending. The Father's sending of his Son, who, when his saving work was done, said to them, "As the Father has sent me, even so I send you." It's all one sending, the Lord's all the way. It goes forward, his, as he sends and uses his instruments for his speaking his words, for his baptizing, for his forgiving and retaining sins, for his giving into our mouths his body and his blood. What is done according to the Lord's mandate and institution is surely done by him.

What he makes of Simon and Jude is for his use of his means of grace, AC v. So if you'd like to try for some good questions, try working them out from Jesus' answers. That will help your praying too, along with St. Simon and St. Jude, what he made of them, what he is working at making out of you. Amen.

How Christians Look at Graves

Graves are not terrifying to Christians. On December 22, 1532, Luther preached one of a series of sermons on 1 Corinthians 15:36–37, in which he told his hearers what the victory of Christ over death had done to the graves of Christians.

Well, what does a pious farmer or tiller of the soil think when he strews his grain in every direction? It seems to be nothing but lost labor and waste, and it might appear that he must be a foolish man to throw around his grain intentionally. But ask the man himself, and he will promptly answer: "Why, my dear fellow, I do not throw it away in order to lose it and to let it spoil, but that it may sprout again very beautifully and that this handful may bear and yield far more. To be sure, now it seems scattered into the wind to no purpose, for birds and worms to eat. But wait until summer comes. Then you will see how it will grow so that one handful will turn into ten and one bushel into six."

These are his thoughts; not that the grain falls into the earth and must there decay, as if that were the end of the matter; but the man looks and waits for the coming summer, which will fully and richly bring his grain back to him; and he is confident and sure of the grain that is to grow as if it were already standing there before him. He is, in fact, surer of that than he is of what he has on hand; otherwise he would certainly not be so mad as to throw it away futilely and to no purpose.

See, thus we should also learn and accustom ourselves to think. Just so it is in the eyes of God when He casts a number of dead here and another there into the cemetery, or today lays His hand on me and tomorrow on another and thus casts one after the other into the earth as His grain or seed. To us this looks like the utter end and eternal destruction.

But God sees and thinks otherwise. He has only one end in view: that His grain, after this miserable existence, come forth again most beautifully in the pleasant summer. And this is as certain to Him as if it had already occurred and been accomplished. But for us it is written and so attractively pictured that we should have the same thoughts when we lie on our deathbed, that we disregard the fact that we see and feel nothing but that they put us into the ground and that we hear nothing but wailing and weeping, as though we were utterly gone. Such human thoughts we should tear out of our heart and graft into our heart the heavenly and divine thoughts that our death should not be called burial and corruption, but a sowing or planting by God Himself as grain or seed. . . .

We must henceforth learn a new language and speech in talking of death and the grave when we die. It should not be called dying, but being sown for the coming summer and that the churchyard or burial mound is not a mound of dead bodies but an acre full of grain, called God's grain which is to sprout again and to grow more beautifully than any man can comprehend.

The places of Christian burial were called "sleeping places." They are, in fact, still so called, for that is the meaning of cemetery, a word derived from the Greek. Luther wished that the Germans had adopted the word when he wrote:

The Fathers called churchyards *coemeteria* (cemeteries), that is, places in which one sleeps, sleeping quarters, where Christians are buried; and I wish they were still so called. Thus Isaiah says, "They shall rest in their beds" (Is. 57:2). To them the grave is not a tomb but, as it were, a bed in which they sleep until the time comes when they are to be awakened. "But your dead will live; their bodies will rise. You who dwell in the dust, wake up and shout for joy . . . the earth will give birth to her dead" (Isaiah 26:19).

Similarly he writes:

Now a Christian must learn to apprehend this and to avail himself of it when the battle is joined and the Law attacks him

and tries to accuse him, when sin wants to slay him and thrust him into the jaws of hell, and when his own conscience tells him: "You have done this, and you have done that; you are a sinner and are deserving of death, etc."

Then the Christian should answer confidently: "It is unfortunately true that I am a sinner and that I have surely deserved death. So far you are right. But still you shall not condemn and slay me. Another, who is named my Lord Christ, shall stay your hand. You accused and you murdered Him innocently. But do you remember how you vainly dashed full tilt against Him and burned yourself and thereby forfeited all your rights to me and to all Christians? For He both bore and overcame sin and death not for Himself but for me. Therefore I concede you no rightful accusation against me. I can, rather, justly assert my rights against you for trying to attack me without cause and despite the fact that you were already condemned and overcome by Him, which deprived you of any right to assail and accuse me. And although you may now attack and devour me according to the flesh, you shall not accomplish or gain anything by this. You must eat your own sting and choke to death on it. For I am no longer the man you are looking for; I am no longer a child of man, but a child of God, for I am baptized in His blood and on His victory, and I am vested with all His possessions."

You see, in this way Christians must fortify themselves with this victory of Christ. With it they must repel the devil. They must not give way to him in a dispute, but say: "How dare you accuse and harass a Christian? Do you not know who my Lord is and what He is able to do?" There is nothing better—for anyone who can do it—than to deride and defy him and say cheerfully: "If you want to be a villain, go ahead, but take heed and do not bother me! And do not expect any thanks for this either. If you are so eager to sting and strike, go up to Him who is seated above and do battle with Him. If you have any designs on me, lodge your accusation there, before your Judge and mine, and let us see what you will accomplish." But he does not want to go there, for he is well aware that he has lost out there and that he is already sentenced and slain by Him. Therefore he avoids going there as he avoids the cross.

Nor does he go to the impudent, wild, and coarse people who are unconcerned about sin and death, for he already owns these. No, he wants to attack only us who seek Christ and who would fain be rid of sin and death. He is intent on tearing Christ from our heart and on frightening and oppressing us with sin and death, so that we might despair and surrender to him completely. Therefore we must again rebuff him and point him to the victory which is ours in Christ. In that way we must embrace Christ and hold to Him, so that the devil cannot approach us; for he knows very well that he is unable to accomplish anything if we but cling steadily and firmly to this by faith.

This is the beautiful sermon for Christians which shows us how we, through Christ's victory, rid ourselves of sin's sting, which kills us, and of the power of the Law, which drives this sting into us. And it shows us that in the end this sting will be completely destroyed in us. And now St. Paul appropriately concludes with a song which he sings: "Thanks and praise be to God, who gave us such a victory!"

We can join in that song and in that way always celebrate Easter, praising and extolling God for a victory that was not won or achieved in battle by us—it is far too sublime and great for that—but was presented and given to us by the mercy of God. He had compassion with our misery from which no one could rescue us, and He sent His Son and let Him enter the battle. He laid these enemies, sin, death, and hell, low and retained the victory. He transferred this victory to us, so that we may say it is our victory. It is just as if it had been gained by us. The only condition is that we must accept this sincerely and not give God the lie, as they do who presume to overcome their sin and death by themselves.

Nor dare we be found ungrateful for this, as vulgar, false Christians do, but we must keep this in our heart in firm faith and confirm ourselves in this and always be engrossed in such a message of thanks and sing of this victory in Christ. And in faith in this we must cheerfully depart this life, until we experience this victory also in our own body. May God help us to that end through the same dear Son. To Him be glory and honor forever. Amen.

Sacred Obstacles

A sermon preached by David Scaer, St. Mark's Day, 1998, in Kramer Chapel, Concordia Theological Seminary, Fort Wayne, Indiana, based on Mark 10:17–22.

Sacred obstacles force us to think about what we Christians believe. In the Old Testament an angel blocked the path of Balaam to convince him that cursing Israel was not in his best interest. Churches should be cluttered with reminders. We actually learn more from pictures and hymns than we do from sermons—no exceptions allowed for the present effort. Placing massive images of the four evangelists around a prominent crucifix on the east wall would carry the message that the gospel, which is God's power to salvation, is found in its purest and holiest form in the scrolls of the four Evangelists—the winged man for Matthew, the winged bull for Luke, the winged eagle for John, and last but not really the least the winged lion for Mark. That sacred winged squadron never tires in its flight from heaven to the earth's four corners. In commemoration of Saint Mark, a flag like that of the City Republic of Venice emblazoned with the winged lion should fly from the chapel's turrets. We content ourselves by placing on the altar the Book of the Gospels from whose sacred pages the Savior still invites us to himself.

With only sixteen chapters, Mark is considered insignificant and expendable. Since nearly all of Mark is found in Matthew and Luke, no church father thought enough of it to write a commentary on it. The old lectionary series has only two readings from Mark. He is the least credentialed evangelist. Intellectually gifted, he was not made of the stuff of saints and martyrs. Upper-class children are disadvantaged by having advantages. His mother owned property in Jerusalem, and his doting uncle Barnabas was a land owner on Cyprus—hardly peasants by the standards of the ancient or modern world. His uncle brought him on that first missionary journey, which brought Christianity to what is now Turkey, a trip that made a certain Paul the apostle to be reckoned with. The rugged terrain of that region uncovered his undependable character. He went back to sunny Cyprus. Mark could follow

Jesus, if it did not mean giving up the finer things of life. Barnabas's insistence that Mark be given a second chance divided the first, and, one hates to add, perhaps only, successful team ministry. Paul owed a personal debt to Barnabas, who introduced him to the apostles who really counted, but this was not enough to persuade Paul to change his negative opinion about Mark. The end of the story was that Barnabas was right about Mark. He was redeemable. Christianity is all about giving second chances to sinners. The ministry is about giving second chances to those who are not at first convinced that the ministry is for them.

Paul did an about-face. He asked Timothy to bring Mark to Rome. Mark became the disciple of Paul and the protégé and confidant of Peter. A one-time failure became the glue that held the vanishing apostolic circle together. Mark assisted Peter in conducting the holy communion in Rome. It was Mark who assisted in reading the Old Testament and the Gospels of Matthew and Luke. Peter, who was the prince of the apostles in the way that Paul could never be, knew that the more formal Matthew had overlooked the details of the Lord's life; and Luke's literary eloquence did not compensate for his constructing a Gospel out of a scattering of sources. Peter was the indispensable source of the Gospel tradition. Peter had been with Jesus as no one else had been. From Peter's sermons Mark constructed our second Gospel. Any document sealed with St. Peter's keys could not be kept out of our New Testament. But even Peter's imprimatur did not prevent Mark from going to the back of the line.

About one hundred years ago, scholars took a second look at Mark, but for the wrong reasons. Its brevity suggested that it offered a simple Christianity, and the scholars concluded that Mark was the first Gospel to be written. A Gospel without the preposterous claims about a virgin birth and the resurrection appearances of Jesus, a Gospel without lengthy discourses like the Sermon on the Mount or the Good Samaritan, this kind of Gospel was closer to the truth. Mark offered the really genuine, simple Protestant Christianity. Here is Christianity the way Christianity should be, a Christianity unburdened with nasty catholic things like incarnation, sacramental commands, inspired Scriptures, authoritative apostles and bishops. Of course, the scholars were dead wrong and still are. Mark is not a simplistic, primitive Gospel of an emerging Christianity. At the very outset of his Gospel, Mark has the demons of hell coming out of hell to salute Jesus as the Son of God. Mark is a theologian without peer. Only he finds a basis for baptism in the cross.

Mark is absolute genius. He weaves the preaching of Peter into the fibers of Matthew and Luke and infuses his treatise on the life of Jesus with the evangelistic zeal of St. Paul. The final product is a Gospel of literary and theological brilliance, excelling the other Gospels in an unmatched sophistication in style and vocabulary. Mark took the flesh of Matthew and Luke, shaped it with the unbounded enthusiasm of St. Peter's soul, and breathed into his Gospel the spirit of St. Paul's conviction that he was not ashamed of the gospel of Jesus Christ because it is God's power unto salvation. Mark's Gospel is not a Lucan travelogue and it is not Matthew's catechesis and it is not John's ethereal, otherworldly theology. Mark's Gospel is what a Gospel should be, preached gospel, the preaching of Jesus Christ in the words and the life and death of Jesus himself. With an appropriate lack of modesty, Mark titled what he wrote "the beginning of the Gospel of Jesus Christ"—and he was right.

Sifting applications for seminary is a sensitive business. A man greatly loved by his home congregation for his personal piety may not be fit for the ministry. After a man is accepted to the seminary, he is subjected to continual evaluations that can create their own distortions and provide no guarantees about ministerial caliber. The man whom Paul rejected, Barnabas and Peter accepted. They were right. Paul was forced to change his mind. Mark is attractive to every minister because in Mark he sees a corner of his own life in which his own commitment to the call of gospel preaching was once uncertain.

In their feigned modesty, anonymous writers have an arrogance all of their own. The writer of the book of Hebrews is a case in point. Brilliance hidden behind anonymity. Anonymous writers do not really want to remain anonymous. They deliberately leave fingerprints with the hope that some sleuth, perhaps centuries later, will discover who they really are. The account of the rich young man is one large smudge in Mark's Gospel. He was qualified to become a disciple of Jesus in every way, especially his orthodoxy. He loved God and he said he loved his neighbor. What else is there to Christianity? Only one problem. His attachment to his money did not let him love his neighbor in the way he should. It's the old business. No regular army service, just a weekend ministry and two weeks of summer classes, preferably by correspondence. Lifestyles and providing the children with the best college education are legitimate reasons for not becoming a minister—at least not full-time. Regretfully, the requirements for Christ's ministers are more stringent: "sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me"—and you just don't do this on weekends. Men without total commitment disqualify themselves from the ministry. That young man left with tears in his eyes because he could not do what Jesus demanded of him—at least then. It is strange that only Mark tells us that Jesus looked at the young man who was trapped by his own indecision. In spite of his lack of commitment Jesus loved him. Nowhere else in the Bible do we have a phrase like this. "Jesus looked at him and loved him." My pastor father thought that this was not the end of the story and the rich young man came back. He was right. He came back. What he wanted for himself became less important than preaching the gospel to the poor.

The once outcast Mark became the confidant of the great apostles Peter and Paul, and he wrote a Gospel, an honor given to only three other men, and he suffered a martyr's death. He was baptized with Christ's baptism, words that only he recorded and that he put into practice. There are other smudges in Mark. Only Mark tells us about how a young man watched the soldiers arrest Jesus. When they approached in on him, he ran away naked, leaving his tunic behind. Classic Mark, classic Christian, commitment to Jesus as long as there is no price to pay. Faith without the embarrassment of Jesus. However, curiosity without commitment does not a Christian make.

Another fingerprint is almost imperceptibly tucked into a corner of a very short Easter story. In the empty tomb of Jesus, a young man is seated wrapped in the white garment of baptism, confidently proclaiming to the women that the crucified Jesus is no longer there, but is risen from the dead. Mark by baptism had

joined Jesus in the martyr's death so that he could share in the glory of his resurrection. Even a church that ignored Mark all year long could not avoid him on Easter. Every Easter, Mark still preaches: "And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, 'Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you.'"

Trivializing God

One characteristic of these postmodern times is the interest in spirituality. Spirituality and religion in general is big business, as is evident in the proliferation of books on new-age spirituality, the popularity of contemporary Christian music, and the increasing number of sports figures and other celebrities who have published accounts of their rise to fame and faith. But as gratifying as it may seem to many that such a change has come about in the public appearance of Christian faith, it is also clear that the Christian faith is often trivialized, boasting entertaining style, but having little theological substance in the way it is presented publicly.

God is trivialized by us, that is, made *commonplace* when we reduce God to that which makes us comfortable. Postmodernism is embarrassed by formality because it represents the absoluteness of God. And so we reduce God to our own size by being informal with God; we trivialize the absolute *otherness* of God. It is more comfortable to relate to him the way we relate to our peers. The casual nature of our language about God tends to reveal our desire to reduce God to our size. We pray, Lord, we *just* want to praise you. But it is not *just* (i.e., right) to relate to God as commonplace.

One characteristic of contemporary worship is that it often trivializes God. In it we attempt to hide our embarrassment about worshiping a God whom we should really approach with fear and trembling . . . a God whom we should *fear*, as well as *love* and *trust*. The cross is not *just* nice; it's devastating. It kills before it makes alive! The truth is that we stand in danger before God. God kills and he makes alive. It is only by his pardoning grace that we may come forward with our petitions or praise when he invites us to do so through the grace of his forgiveness.

It is interesting that in most settings of contemporary worship we seldom kneel before God, seldom stand before God in awe, seldom meditate before the service begins in preparation for meeting God. In a word, we trivialize through humor, make commonplace through sentimentality, and obscure silence through inane chatter the things of God in hopes of convincing ourselves that we can meet God on our own terms and not on his.

What is it that gives rise to this tendency in our time to trivialize God? Surely one could answer with a psychological description of human dynamics or a sociological explanation of the reaction against old authoritarianism in high places. But these, being perhaps a legitimate description of symptoms, do not address the underlying spiritual problem of the way we are and what we do.

Bonhoeffer writes, "Man feels shame because he lacks something" (*Ethics*, Collier, 1986, 20–23). Shame is mankind's recollection of his disunion with God. In the fall of Adam mankind began to hide from God. As God gave Adam covering for his nakedness, so even today "covering is necessary because it keeps awake shame." That is, our modesty reminds us that in a fallen world there is something to feel immodest about. Modesty in both the sexual sense and in the sense of humility is occasioned by our knowing down deep that we need to be cleansed of sin before we can stand naked and whole before God again.

Trivializing God is one mask we wear to hide from God. We trivialize God because we are embarrassed and ashamed, not of God, but ourselves before him. And while we wrongly believe that it is our responsibility to overcome the cause of our shame, we are also aware that we fail to do so. We continue to need our mask. Ultimately, "shame can be overcome only when the original unity is restored, when man is once again clothed by God in the house which is from heaven" (2 Cor 5:2–3). But for now, as Bonhoeffer says, "shame is overcome in the shaming through the forgiveness of sins." When this happens there is no longer need for a mask. Then we will worship God with awe and the readiness to receive what God has to give.

Richard C. Eyer
Mequon, WI

Pastoral Calls

As translated by Armand J. Mueller from the Missouri Synod Central District Proceedings, *1855, page 20 (also in* Moving Frontiers, *pages 245–246).*

When a pastor begins his duties, where there is sickness in the family, particular misfortunes, quarrels, etc., or when he has some other special reason for making house visits (because of events which make pastoral counsel, comfort, and advice desirable, and this comes to his knowledge), no faithful pastor, it is certain, will neglect to visit those in the home affected. However, without such reasons, making house calls the chief means for exercising pastoral care cannot be recognized by the Synod as the correct procedure.

Such house calls not only require a great amount of time by the pastor, but the people also are very often hindered in their work; consequently they are not in a proper frame of mind to give proper attention to such pastoral talks.

There is very great danger that on the occasion of such visits only secular conversation is carried on. It also often happens (because of the presence of other members of the family or guests) that there is no suitable opportunity for examining the condition of an individual's soul or for discussing particular questions, such as perhaps the relationship of one spouse to the other, of parents' love to their children, etc.

The Synod deemed therefore that aside from special circumstances, inquiry at private confession or at the announcement for Holy Communion is the proper and chief means by which the pastor should obtain a knowledge of the spiritual condition of indi-

viduals; not only because at that time he can generally talk with a person alone and unhindered but also because those who come to announce are more inclined to explore their spiritual condition more precisely, and the impending confession and Communion presents a special opportunity for self-examination.

Ecclesiastical Authority

In the United States, a congregationalist polity seems to have taken hold without any reference to the Scriptures (e.g., Hebrews 13:7, 17). The result makes for an interesting corollary to John 10 in that pastors are treated by the sheep as hirelings rather than as shepherds. Churches are especially susceptible to this where pastors have sought to derive their "power" from the consensus of the congregation rather than from the office of the keys. Even some district presidents are claiming that a pastor has no right to excommunicate unless he has the unanimous approval of the voters' assembly. A cognitive dissonance thereby becomes apparent when the congregation's adherence to the Confessions in its constitution stands in marked contrast to its bylaws, making no allowance for what we find in the Augsburg Confession and its Apology. For example, compare the wording of a typical LCMS congregation constitution with the wording from our Confessions.

Church Constitution Article on the Voters Assembly: The Voters' Assembly shall be the governing body of this congregation and shall be empowered to administer and manage all its affairs. The establishment and conduct of all organizations and societies within the congregation shall be subject to the approval and supervision of the Voters' Assembly. Basic authority rests with the Voters' Assembly which shall set policy, make major decisions, elect officers and directors, and adopt an annual budget.

AC xxviii, 54–55, "The Power of Bishops": Bishops or pastors may make regulations so that everything in the churches is done in good order, but not as a means of obtaining grace or making satisfaction for sins, nor in order to bind men's consciences by considering these things necessary services of God and counting it a sin to omit their observance even when this is done without offense. So St. Paul directed in 1 Cor. 11:5 that women should cover their heads in the assembly. He also directed that in the assembly preachers should not all speak at once, but one after another, in order. It is proper for the Christian assembly to keep such ordinances for the sake of love and peace, to be obedient to the bishops and parish ministers in such matters, and to observe the regulations in such a way that one does not give offense to another and so that there may be no disorder or unbecoming conduct in the church. [Note also Phil. 2:3-4, "Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others," and Heb. 13:7,17, "Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith. . . . Obey your leaders and submit to them; for they are keeping watch over your souls, as men who will have to give account. Let them do this joyfully, and not sadly, for that would be of no advantage to you."]

And again, a Church Constitution article dealing with Removal from Membership: "The Voters' Assembly shall have authority to remove from membership any baptized and/or communicant member according to Article iv, A, 4 and Article iv, B, 4, d. The person so excluded (excommunicated) shall forfeit all rights of a member." [Note: Article iv in such constitutions refers to "congregational membership" in its various forms: baptismal, communicant, voting, associate, or whatever other categories have been variously designated].

By way of contrast, Ap xxviii, 13, under the heading of "Ecclesiastical Power," states: "Therefore a bishop has the power of the order, namely, the ministry of Word and sacraments. He also has the power of jurisdiction, namely, the authority to excommunicate those who are guilty of public offenses or to absolve them if they are converted and ask for absolution."

Some might here make a distinction between the "greater ban" or "lesser ban" (the "greater" ban originally referring to exile from the city or state — or in our culture an "exile" from "membership" in a congregation, while the "lesser" ban" referred to the withholding of the sacraments from the unrepentant), but the opinion held by some congregations and even district presidents that a member can only be excommunicated if the voters' assembly votes unanimously to do so stands in direct opposition with our Confession.

Aesthetic Contradiction

Excerpted from State of the Arts: From Bezalel to Mapplethorpe, *by Gene Edward Veith Jr. (Wheaton, IL: Crossway Books, 1991), pages 220–221.*

I am of the opinion that theological traditions should not change their worship practices simply to accommodate cultural or aesthetic trends. I have seen Baptists try to be liturgical and I have seen Lutherans try to be informal. Believe me, in either case, it was not a pretty sight. Neither side can quite pull it off. The free-wheeling spontaneity of a revival service fits perfectly a spirituality built around religious experience and "decisions for Christ." The intense concentration, timelessness, and sense of the holy in a traditional Lutheran service corresponds to their emphasis on the objectivity of grace and to the spiritual efficacy of the Word of God. Both styles of worship have an integrity of their own. The style fits the theology, a congruity of form and content which, whether or not visual images are employed, is essentially "artistic."

A Baptist preacher dressing up in vestments and swinging an incense burner is ludicrous, as is a Catholic priest conducting mass in jeans and a T-shirt while playing a guitar. The sense of absurdity comes from an aesthetic contradiction — the form and content do not go with each other. The problem is not with the clothes or the artistic accessories. The preacher could get away with the guitar and maybe even a T-shirt. The priest could handle the vestments and incense. An individual might come to believe that a particular theological position is correct and, on that basis, change to another mode of worship. Changing the styles without changing the theology, however, is more than

discordant. The form communicates the content, so that changing the style changes the message, whether it is intended to do so or not.

Changing churches out of theological conviction is certainly legitimate. One should never switch churches, however, purely on the basis of aesthetic preference. To choose or reject a church on the basis of how good a choir it has, the attractiveness of the sanctuary, or the aesthetic impact of its liturgy is to trivialize that church and to misapply its art. Churches are not to be concert halls, museums, theaters, or entertainment centers. The focus should be on the content of what the church teaches — its understanding of the Word of God and its faithfulness to the gospel. Art can express that understanding and that faithfulness to varying degrees, but art should not be confused with or take the place of theology.

Supermarket of Desire

Douglas D. Webster, Selling Jesus: What's Wrong with Marketing the Church, *pages 78–81. We not only lament that a Lutheran publishing entity like Concordia Publishing House (CPH) has not published such a book, but that CPH as an appendage of the LCMS actually prints and promotes works like those of David Luecke, Alan Klaas, and Stephen Hower, who unabashedly and unashamedly commend marketing strategies for the church.*

If we step back and look at American culture, it's easy to conclude that it is materialistic, self-centered and individualistic. These characteristics raise an important question: What kind of felt needs will be stimulated in the age of entertainment?

The average American household is saturated by television and sports. What does the church need to become in order to compete effectively with frantic schedules, work pressure and leisure amusements?

Parenting is always a challenge, but especially when it comes to meeting one's children's felt needs. I am faced with the uncomfortable and unenviable task of discerning between genuine needs and selfish needs. I would love to give my three children everything they ask for, but few people — not even my kids themselves — would judge me a good father if I did that. If eating, sleeping, working and cleaning were left to my young children's discretion, without any parental direction, our home would be a total disaster. If peer pressure, television ads and self-interest were allowed to dictate the need-meeting in our household, in no time we would be spoiled, self-centered and broke.

What my children really need from me is the ability to discern between momentary pleasure and long-term happiness. They need help in disciplining their lives, deferring gratification and deciding what is right. Much of what they want may get in the way of what they need. They need the example of parents who turn to Christ to meet their deep-seated spiritual needs and human aspirations. Ginny and I have the task of weaning them from superficial, self-centered felt needs and preparing them to deal with their own significant needs and the needs of others through Christ and through responsible, mature behavior.

Being a parent involves daily work in this area. We are not just meeting needs; we are working at defining needs. There is a lot of discerning and discarding to be done.

What holds true for children is also true for adults. The needs we feel most keenly may be trivial or artificial, induced by a culture that is seriously devoted to treating us like consumers every minute of the day. Even when our felt needs are concerned with important matters, such as where to live and work, they may still marginalize more fundamental needs, such as the need to know God. . . .

We have grown accustomed in our market-driven culture, to yoking relational well-being with material well-being. Like the proverbial monkey whose hand is trapped in the cookie jar because it is unwilling to release its grip on its precious find, Americans are trapped by their materialistic dependencies. Barna predicts, "We will remain a society struggling with self-doubt and low self-esteem. As technological advances and the deterioration of social skills continue, Americans will feel increasingly isolated . . . . Our dominant obstacle to emotional attachments will be our fear of being hurt and our unwillingness to sacrifice material comforts or leisure experiences in exchange for new relationships. Psychological counseling services will boom in the '90s, as people struggle with issues of self-worth, loneliness and control."

It's not surprising that in a consumer-oriented culture the deep-seated spiritual longing for transcendence is scaled down to a materialistic quest for success. For many Americans, the fear of God is nothing compared to the fear of personal failure. Job security means more than eternal security. People who shrug their shoulders at the thought of divine judgment cringe at the thought of cancer or AIDS.

In the nineties, the human search for meaning and significance is translated into a restless quest for excitement and escape. The greatest danger facing the modern psyche is not nihilism but boredom. Qualities honored in the past — stability, continuity and tradition — are exchanged for sensationalism, stimulation and excitement. Today's hunger and thirst for righteousness are nothing compared to the insatiable appetite for entertaining distractions.

Luther Poster Available

A painting of Luther's dramatic confrontation with the Holy Roman Emperor on April 17–18, 1521, at the Diet of Worms is now available for purchase through Concordia Publishing House (CPH). Phone: 1-800-325-3040. Stock number: S 14939. Price: $10.95, plus postage and handling. International customers may place an order by writing Concordia Publishing House, 3558 South Jefferson Avenue, Saint Louis, Missouri 63118 USA (Fax: 314-268-1329).

The painting depicts, in stunning realism, the historic encounter between Luther and Emperor Charles v, who had summoned Luther to a diet to face the full wrath of both church and state. The pope had excommunicated Luther, and the emperor was ready to declare him a criminal and place the death sentence on him. But before he did, he offered Luther one final chance to recant his writings. Facing the choice of recanting or

being declared a notorious heretic and criminal, subject to execution at any moment, Luther finally said, "I cannot and will not recant. Here I stand. God help me. Amen."

Anton von Werner, the nineteenth-century historical painter, used paintings and woodcuts by contemporaries of Luther to help him portray the leading figures of the Reformation, whom he has placed throughout the painting.

This dramatic and colorful painting has been scanned and printed in a high-quality poster format, 24" x 36", suitable for framing and display in the church, school, or home. Using state-of-the art computer technology, the original transparency of the painting was scanned and color-corrected. Then all defects, such as fine lines and cracks in the original painting, were removed and corrected, resulting in a fully restored version of Werner's original painting. The painting ships with the following explanation by Mark Loest from Anton von Werner, *Geschichte in Bildern, herausgegeben von Dominik Bartmann* (München: Hirmer, 1993):

> On January 3, 1521, the Pope declared Luther to be a heretic and excommunicated him. On March 6, Emperor Charles v summoned Luther, under protective custody, to a hearing at Worms. On April 17, Luther, whose presence was celebrated among the citizens, stood before the Emperor and the Imperial Diet. He acknowledged his writings, but requested more time before possibly recanting.
>
> At the hearing of April 18, he classified his books as those that did not incriminate at all; those that addressed Papal tyranny, which he could not take back; and those that perhaps did judge individual persons a bit harshly. At the demand of his sworn enemy, the official to the Archbishop of Trier, John Eck, Luther placed himself under the Bible and his conscience, ending his defense with the words: God help me, Amen.
>
> On April 19, Charles v proceeded with the enforcement of the church excommunication. For several days attempts to intervene were made by various groups. On April 26, Luther fled Worms, even as Charles v was preparing the Act against him (the Edict of Worms of May 8, 1521), and found refuge at the Wartburg.
>
> The artist Werner concentrates on the historic opening of the hearing, and despite the great number of supporters and antagonists, highlights the confrontation between Luther and Charles v as the key political theme.
>
> The Emperor stands as Luther's opponent with Cardinal Aleander at his side. It was Aleander who had issued the excommunication against Luther, seen to the burning of his writings in the Lowlands and was exceedingly outspoken at the start of the hearing. Eck, acting as prosecutor, with his leg propped up on the first step of the throne, takes on a prominent posture, but is not an important player.
>
> From left to right are portrayed: Jean Glapion, father-confessor and counselor to Charles v; Cardinal Pompeo Colonna, papal nuncio; Cardinal Jerome Aleander, papal nuncio; Emperor Charles v; Elector Frederick the Wise of Saxony; Elector Joachim I of Brandenburg; Richard of Greiffenclau, archbishop of Trier; Albrecht of Brandenburg, archbishop of Mainz; Margrave Bernhard the elder of Baden; John of Saxony; Gregory of Brueck, chancellor of electoral Saxony; John Eck, official to the archbishop of Trier; Philip the elder of Braunschweig; Ernst the Pious of Saxony; Philip I, landgrave of Hesse; Luther; Duke Fernando Avarez Alba of Toledo; Prince Christian of Denmark; Count John Rantzau, steward of Prince Johann of Denmark; Duke George the Bearded of Saxony; Joao Bransao, steward to the King of Portugal; George of Frundsberg; Jerome Holzschuher; Jacob Fugger; Caspar Sturm, imperial herald; Jerome Schurf, Luther's defense attorney.
>
> It is not possible to determine whether all these persons actually played a part in the hearing. Behind Brandao, Werner placed in the painting in a period costume, the city architect, Matens. To the right of Jerome Schurf, Werner placed himself.
>
> Werner worked "from old pictures and engravings"—above all Cranach, Dürer and Holbein—as he himself shared in a letter dated December 16, 1906, to the Director of the Kiel preparatory school (Gymnasium). The image of Luther is compiled from Cranach portraits, both in profile and as an Augustinian monk.

The Fathers on Numbers

Wilhelm Löhe shows how contemporary the church fathers remained in his time and ours. As evidence, consider this passage found in James Schaaf's translation of Löhe's Drei Bücher von der Kirche [Three Books about the Church] *(Philadelphia: Fortress Press, 1969), pages 128–130.*

Gregory of Nanzianzen speaks eloquently about the number of those in the church: "Where are they who reproach us with our poverty and boast themselves of their own riches; who define the church by numbers and scorn the little flock; and who measure the Godhead and weigh the people in the balance, who honour the sand and despise the luminaries of heaven; who treasure pebbles and overlook pearls . . . ? These men have the houses, but we the Dweller in the house; they the Temples, we the God; and besides, it is ours to be the living temples of the living God, lively sacrifices, reasonable burnt-offerings, perfect sacrifices. . . . They have the people, we the Angels; they rash boldness, we faith; they threatenings, we prayer . . . they gold and silver, we the pure word."

Chrysostom says the same thing in his sermon: "Which is better, to have much hay or to have a few gems? The true majority does not rest upon numbers but upon values. Elijah was alone, but the whole world could not outweigh him."

Augustine says, "If you want to be just, do not count but weigh. Bring a trustworthy scale so that you may be called a righteous man. Of you it is written, 'The righteous shall see and fear' [Ps. 52:6]. Therefore, do not count the host of men who wander on the broad ways, who in the morning gather themselves together and celebrate with a loud tumult in the city, setting the city in confusion with their bad behavior. Pay no attention to them. They are many, but who counts them? There are fewer who travel the nar-

row way. Bring the scale, I tell you, and weigh them. See how much chaff there is to the few grains of wheat."

Arnobius writes, "For neither is truth unable to stand without supporters, nor will the fact that the Christian religion has found many to agree with it and has gained weight from human approval prove it true. It is satisfied to rest its case upon its own strength and upon the basis of its own truth. It is not despoiled of its force though it have no defender, no, not even if every tongue oppose it and struggle against it and, united in hatred, conspire to destroy faith in it."

Tertullian feels it is easier to go astray in a great crowd than to love and hold fast to the truth with a few. Jerome says clearly to a Pelagian, "Your numerous supporters will never prove you to be a catholic, but will show that you are a heretic."

After all, it is so simple, and the matter is so clear. How futile is the noise of the multitude and the noise about the multitude blinding only the blind! Our opponents themselves, if they wished to be honest, would agree with us that the church is to be recognized by its Word, not by its numbers; under other circumstances, they themselves would use these ancient proofs. The truth is truth, even when it is completely alone in the world. It was what it now is even before the foundation of the world, and it will still be the same when we have passed into dust. What of the multitude? Only that which is apostolic is catholic, and those who hold to what is apostolic belong to the catholic church and can claim for their communion that noble name against all impure denominations.

A Day's Journey into Nineveh

Eugene Peterson, Under the Unpredictable Plant: An Exploration in Vocational Holiness *(Grand Rapids: Eerdmans, 1992), pages 128–130. To Peterson's analysis we would commend the incarnational locatedness of Christ in the water and the word of holy baptism, Christ's own body and blood with the bread and wine in his testament of holy communion—and the church not as invisible, but visibly gathered at that place and time where the word is preached and the sacraments bestowed.*

Pastoral work is local: Nineveh. The difficulty in carrying it out is that we have a universal gospel but distressingly limited time and space. We are under command to go into all the world to proclaim the gospel to every creature. We work under the large rubrics of heaven and hell. And now we find ourselves in a town of three thousand people on the far edge of Kansas, in which the library is underbudgeted, the radio station plays only country music, the high school football team provides all the celebrities the town can manage, and a covered-dish supper is the high-point in congregational life.

It is hard for a person who has been schooled in the urgencies of apocalyptic and with an imagination furnished with saints and angels to live in this town very long and take part in its conversations without getting a little impatient, growing pretty bored, and wondering if it wasn't an impulsive mistake to abandon that ship going to Tarshish.

We start dreaming of greener pastures. We preach BIG IDEA sermons. Our voices take on a certain stridency as our anger and disappointment at being stuck in this place begin to leak into our discourse.

Now is the time to rediscover the meaning of the local, and in terms of church, the parish. All churches are local. All pastoral work takes place geographically. "If you would do good," wrote William Blake, "you must do it in Minute Particulars." When Jonah began his proper work, he went a *day's journey into Nineveh.* He didn't stand at the edge and preach *at* them; he entered into the midst of their living—heard what they were saying, smelled the cooking, picked up the colloquialisms, lived "on the economy," not aloof from it, not superior to it.

The gospel is emphatically geographical. Place names—Sinai, Hebron, Machpelah, Shiloh, Nazareth, Jezreel, Samaria, Bethlehem, Jerusalem, Bethsaida—these are embedded in the gospel. All theology is rooted in geography.

Pilgrims to biblical lands find that the towns in which David camped and Jesus lived are no better or more beautiful or more exciting than their hometowns.

The reason we get restless with where we are and want, as we say, "more of a challenge" or "a larger field of opportunity" has nothing to do with prophetic zeal or priestly devotion; it is the product of spiritual sin. The sin is generated by the virus of gnosticism.

Gnosticism is the ancient but persistently contemporary perversion of the gospel that is contemptuous of place and matter. It holds that salvation consists in having the right ideas, and the fancier the better. It is impatient with restrictions of place and time and embarrassed by the garbage and disorder of everyday living. It constructs a gospel that majors in fine feelings embellished by the sayings of Jesus. Gnosticism is also impatient with slow-witted people and plodding companions and so always ends up being highly selective, appealing to an elite group of people who are "spiritually deep," attuned to each other and quoting a cabal of experts.

The Baptism of the Penguins

I don't know much about the author Anatole France, his milieu or worldview, but his writing strikes me about the same way as that of Kurt Vonnegut, both of whom have a rather unorthodox perspective on human nature. Reading such works can grant a pastor certain insights into the works of the flesh that need to be addressed by the Word of God. Anatole France's book Penguin Island *ultimately says more about human nature than about penguins—and I suspect Anatole's contempt for the church. If you want to read something rather out of the ordinary this summer, try this.*

After having drifted for an hour, the holy man approached a narrow strand, shut in by steep mountains. He went along the coast for a whole day and a night, passing around the reef which formed

an insuperable barrier. He discovered in this way that it was a round island in the middle of which rose a mountain crowned with clouds. He joyfully breathed the fresh breath of the moist air. Rain fell, and this was so pleasant that the holy man said to the Lord, "Lord, this is the island of tears, the island of contrition."

The strand was deserted. Worn out with fatigue and hunger, he sat down on a rock in the hollow of which there lay some yellow eggs, marked with black spots, and about as large as those of a swan. But he did not touch them saying: "Birds are the living praises of God. I should not like a single one of these praises to be lacking through me." And he munched the lichens which he tore from the crannies of the rocks.

The holy man had gone almost entirely round the island without meeting any inhabitants, when he came to a vast amphitheatre formed of black and red rocks whose summits became tinged with blue as they rose toward the clouds, and they were filled with sonorous cascades.

The reflection from the polar ice had hurt the old man's eyes, but a feeble gleam of light still shone through his swollen eyelids. He distinguished animated forms which filled the rocks, in stages, like a crowd of men on the tiers of an amphitheatre. And at the same time, his ears, deafened by the continual noises of the sea, heard a feeble sound of voices. Thinking that what he saw were men living under the natural law and that the Lord had sent him to teach them the Divine law, he preached the gospel to them.

Mounted on a lofty stone in the midst of the wild circus: "Inhabitants of this island," said he, "although you be of small stature, you look less like a band of fishermen and mariners than like the senate of a judicious republic. By your gravity, your silence, your tranquil deportment, you form on this wild rock an assembly comparable to the Conscript Fathers at Rome deliberating in the temple of Victory, or rather, to the philosophers of Athens disputing on the benches of the Areopagus. Doubtless you possess neither their science nor their genius, but perhaps in the sight of God you are their superiors. I believe that you are simple and good. As I went round your island I saw no image of murder, no sign of carnage, no enemies' heads or scalps hung from a lofty pole or nailed to the doors of your villages. You appear to me to have no arts and not to work in metals. But your hearts are pure and your hands are innocent, and the truth will easily enter into your souls."

Now, what he had taken for men of small stature but of grave bearing were penguins whom the spring had gathered together and who were ranged in couples on the natural steps of the rock, erect in the majesty of their large white bellies. From moment to moment they moved their winglets like arms and uttered peaceful cries. They did not fear men for they did not know them and had never received any harm from them; and there was in the monk a certain gentleness that reassured the most timid animals and that pleased these penguins extremely. With a friendly curiosity they turned towards him, their round little eyes lengthened in front by a white oval spot that gave something odd and human to their appearance.

Touched by their attention, the holy man taught them the Gospel. "Inhabitants of the island, the early day that has just risen over your rocks is the image of the heavenly day that rises in your souls. For I bring you the inner light; I bring you the light and heat of the soul. Just as the sun melts the ice of your mountains so Jesus Christ will melt the ice of your hearts."

Thus the old man spoke. As everywhere throughout the nature voice calls to voice, as all which breathes in the light of day loves alternate strains, these penguins answered the old man by the sounds of their throats. And their voices were soft for it was the season of their loves.

The holy man, persuaded that they belonged to some idolatrous people and that in their own language they gave adherence to the Christian faith, invited them to receive baptism. "I think," said he to them, "that you bathe often, for all the hollows of the rocks are full of pure water, and as I came to your assembly I saw several of you plunging into these natural baths. Now purity of body is the image of spiritual purity." And he taught them the origin, nature, and the effects of baptism. "Baptism," said he to them, "is Adoption, New Birth, Regeneration, Illumination." And he explained each of these points to them in succession.

Then, having previously blessed the water that fell from the cascades and recited the exorcisms, he baptized those whom he had just taught, pouring on each of their heads a drop of pure water and pronouncing the sacred words. And thus for three days and three nights he baptized the birds.

Anatomy of a Takeover

The following article is abridged from an original paper delivered on November 23–25, 1997, at the Mission Hills Resort, Rancho Mirage, California, by Karen Holger, president of the Parents' National Network. Those interested in getting a complete version may e-mail the Consortium for Classical Lutheran Education at CCLE1538@aol.com.

While the back-to-basics movement has been directed mostly at returning our public schools to researched-based teaching methodologies, there are now, unfortunately, signs that the Outcome Based Education (OBE) movement, also known as "progressive education," is spreading within private school networks. Parents National Network (PNN), along with other education reform groups nationwide, are receiving an increasing number of calls and letters from concerned parents who have children enrolled in private schools.

One would suspect that, of the private schools, it would be secular institutions that would be most susceptible to such dumbing-down fads as whole language, "cooperative learning," "constructivist" math, school-to-work, "inventive spelling," death education, and other OBE techniques. Unfortunately, however, many of the complaints are now emanating from private Christian schools attached to Bible-based conservative Christian denominations. And parents from these schools now find themselves asking: "Where do we go when the last bastion of defense is succumbing to secular, progressive ideologies that have nothing to do with core academics? Why do we now find ourselves fighting the same fight in our Christian schools?"

The Lutheran Church—Missouri Synod (LCMS) school system is a case in point. LCMS, a conservative denomination (as opposed

to the more liberal mainstream Lutheran church) has a history of establishing good, solid schools which use tried and true teaching methods based on strong empirical research. However, as this report will show, it now appears LCMS has unknowingly, in recent years, turned its teacher training programs over to progressives whose graduates are busily turning LCMS schools into pale imitations of public schools — at least when it comes to education methodology and philosophy. This trend is especially disheartening to this writer because for years she and her family were LCMS members and her own daughter attended an LCMS school.

With test scores on the decline at some LCMS schools, the effects of "progressive reform" are just beginning to show. With the evidence beginning to build, it is highly likely that within five years the entire LCMS school system will be in the same disarray as public education. Will the same calls for internal investigations to determine the reason for declining performance follow? Will LCMS parents soon threaten educational malpractice as have some public school children's parents? It is hoped this report will serve as an early warning for LCMS leaders before it is too late.

For a variety of reasons, this transformation of LCMS schools may have occurred more easily than one would think. Due to the uniformity found in hierarchical denominations like LCMS, it takes only a dedicated core within the university leadership to set the direction its education departments will eventually follow when it comes to teaching philosophy.

LCMS has its own self-contained teacher preparation system; indeed it has teacher training programs at all ten Concordia Universities in the United States. At the Baccalaureate level, all ten offer degrees in Elementary Education and nine of the ten offer degrees in Secondary Education. At the graduate level, degrees are offered in teacher education at Concordia University at Irvine (CA), Mequon (WI), River Forest (IL), St. Paul (MN), and Seward (NE).

A quick review of education courses offered by the Concordia University system (CUS) clearly indicates a move away from traditional education approaches. Course descriptions incorporate all the latest buzz words used by the liberal public school establishment. For example, the term "Multi-cultural" is repeatedly used in course descriptions. (In public education, this term includes defining homosexuality as a minority group deserving of special rights.)

Furthermore, based on the seminar content promoted at Palm Desert's Conference, it is clear that teacher preparation programs within CUS have embraced progressive education and thus, thousands of teachers trained in progressive education philosophy are now teaching in LCMS primary and secondary schools across the United States.

Confirming this view, Lutheran Educators Conference organizers distributed a packet of CUS material entitled "Resources: Models of Teaching," which "contain brief descriptions of several teaching models treated in the Teacher Education Program at Concordia University. The descriptions are intended to serve as a reference resource for student teachers, and for master teachers. . . ."

The material discusses many different teaching models, but nearly all of them espouse the progressive school of thought. Even though the Federal Government conducted a massive $1 billion dollar study, "Project Follow Through," which compared student performance data for all major teaching models, the CUS document includes absolutely no discussion of performance data.

In fact, the CUS document makes *no* reference to the government study, and mentions only in a token way the most effective model — "Direct Instruction" (DI). DI emphasizes phonics, constant feedback to assess a child, homework, discipline, the teacher as teacher, i.e., the "expert" (not as a "facilitator" as progressives promote), and other traditional techniques. CUS fails to describe how to properly teach direct instruction and never mentions its successful track record.

The Concordia University teacher preparation material focuses almost exclusively on process, not learning or performance, a classic sign of progressive education thought. Most of the models included in the document promote "Cooperative Learning," "Group Learning," "Group Investigations," and "Group Projects." The material says students should be taught in groups, assigned projects in groups and tested in groups, even though research shows group learning to be a total failure (see more about this later in this report).

Most of the models in CUS promote the idea that children need to be in charge of their own learning, or as the document states, "directing their own work." This is just another failed method — sometimes called the "open classroom," or, as some of the conference speakers called it, the "child-centered classroom." Indeed, the CUS material suggests that teachers pose these questions to their students:

"What would you like school to do for you?"
"What, specifically, do you want to learn?"
"Do you think it is important to learn any skills? If so, which ones?"

Moreover, the CUS report states that in the course of group learning, "each team member is responsible for knowing that his or her teammates understand the assignment." So now, not only are students mapping out their own lesson plans, but they are supposed to be responsible for their classmates as well! Who needs teachers? This also raises the questions: How do children know what they *need* to learn? Do LCMS schools now teach only what students think they want to learn? Is this really what LCMS parents want for their children? Is this what LCMS leadership wants for their students?

Another teaching model discussed states, "The focus of the strategies is not to pour facts into the student's head, not to bring about some specific behavior outcome — rather, it is to draw out the student's own creativity."

A teaching model titled "Exploration of Feelings" is likewise devoid of learning, but the central strategy here is, as stated, to have "Students explore others' feelings or actions." This strategy urges the use of dramatic stories to evoke sadness, anger, joy, etc., and then assign students to question each other on the feelings being experienced. This exercise may be great when used by a trained, licensed psychologist; but used in classrooms by teachers not trained in psychology could have devastating results! In California, practicing psychology without a license, or credential, in psychology is illegal!

Another reason for the leftward drift of LCMS schools is the recent effort by some to obtain accreditation status from liberal, highly secular accreditation agencies such as the Western Association of Schools and Colleges (WASC). A number of reports have surfaced that WASC has threatened to withhold accreditation from Christian schools unless they agree to make certain changes in their curriculum, methodology, and even management practices that are more in line with "progressive" education practices.

WASC makes no secret of their desire to alter a school's mission. Page 228 of WASC's accreditation guidelines book, published two years ago, states:

> "Change — We cannot expect to change our long-held traditions, to reorganize our army, and to create cities, without internal opposition. Among you chieftains and Huns will be those whose spirits cling to our past ways. We will show patience with you unenlightened ones.
>
> — Attila the Hun"

Ironically, there is no need for LCMS elementary, middle, or high schools to obtain WASC accreditation. There are no colleges or universities who reject students based on the accreditation status of elementary or secondary schools. College admission officers look at grade transcripts and SAT scores, not the accreditation status of the school.

Yet the myth persists. The fact that so many LCMS schools are now seeking WASC accreditation status gives the impression that progressives within the LCMS education hierarchy are using the accreditation hammer to force its "backward" schools to "modernize." Not surprisingly, WASC material was evident throughout the Conference.

Conference Overview: The Lutheran Educators Conference was a gathering of LCMS educators from all over the western half of the United States and was officially sponsored by the LCMS Church. Most attendees were K–12 teachers or administrators. Most were members of the denomination and deeply committed Christians. The purpose of the conference was to teach LCMS educators the "latest" teaching strategies and techniques.

With the exception of a few isolated workshops on promoting Christian values within the classroom, the material covered differed little from the education conferences hosted by various public school professional associations. Sadly, the workshops attended were dominated by the progressive view of education. In some seminars it was subtle; in others it was so blatant a few of the older and wiser educators left the seminar with looks of disgust on their faces.

In three days of conference, it did not appear that many, if any, workshops focused on empirical research-based techniques. Every failed education fad was covered, and covered well. It is amazing that time could be spent on how to show films such as "Buckwheat Dies" from Saturday Night Live, yet not even touch on the latest reading research from the National Institute of Child Development verifying that systematic phonics is the only effective way to teach reading.

Psychological Counseling Workshops: Another tenet of progressive education philosophy is the idea that teachers should engage in psychological analysis and treatment within the confines of the classroom. The CUS actually has entire courses dedicated to this endeavor, but Lutheran teachers, or any teacher for that matter, do not receive the necessary training to engage in this practice.

Evidence of this practice can be seen with the emphasis on self-esteem and "death education" (an attempt to counsel children about life and death issues) in our public schools. Such activities have led to numerous lawsuits, primarily brought by parents who feel that schools have no right to engage in practices of a non-academic nature — especially psychological counseling that might undermine religious beliefs or parental rights.

Indeed, death or "grief" education, as LCMS educators call it, is believed to be a contributing factor in at least a half-dozen student suicides as a result of exposing already depressed children to incessant lectures about death, dying and suicide. The psycho-babble currently being practiced in schools throughout the nation has caused extreme concern among many psychologists. Indeed, the California Association of School Psychologists were so alarmed by this practice, they actively joined with other psychologists, parents and teachers, in support of legislation carried by California Assemblyman George House. Assemblyman House's bill prohibits California teachers from engaging in psychological practices without a license. His bill overwhelmingly passed the State Legislature and was signed into law last year by California Governor Pete Wilson. (Maybe LCMS should recommend that all their teachers read and become aware of California law, especially Ed. Code 49422.)

The Lutheran Educators Conference had three workshops dealing with psychological issues; "Meeting The Grieving Child At The Classroom Door," taught by Carol Ebeling, "Counseling Tips For Teachers Who Weren't Trained As Counselors," also by Ebeling, and "Helping Students Manage Family Stress and Trauma At School," by Christine Honeyman. While both women are licensed counselors, they apparently did not have qualms about imparting their techniques to educators without counseling experience or licenses. In fact, during one of Ms. Ebeling's sessions, one teacher asked, "Since we aren't psychologists, how far can we go with these techniques?" Ms. Ebeling responded, "Not far." What does that mean?

From the session on death education, Ms. Ebeling gave attendees information about how to exact feelings by having students answer such questions as:

> "When will I die?"
> "Who will take care of me?"
> "How did I cause the death of _____?"

Ebeling also advocated asking students to "Give detailed expressions that affirm painful feelings," and to "Go beyond 'God has a plan.'" She further stated,

> "In order to help your students to grieve, and to get rid of the bad feelings, it depends on you! Begin by encouraging the child to smack a Styrofoam cup, or poke holes in it, tear it, or throw it. Some teachers bring in a pillow and let the child scream into it, punch it, or have a pillow fight."

Ms. Ebeling offered several "menu options" to be used as "manipulatives" to "assist in helping kids get their feelings out" and advocated the daily use of "journaling" for children to deal with their "feelings." She suggested that grieving students should write sentences that express their feelings.

One shocking view expressed by Ms. Ebeling was that she felt it was critical for children who have suffered a death in their family to "view the dead." When asked, "What if the body is mutilated?" Ebeling replied, "No mutilation can exceed a child's worst nightmare." Is Ebeling aware that she advocates the flagrant violation of three California laws: (1) assessing self esteem, (2) practicing psychology without a license, and (3) pupil/parent protection rights?

The bottom line is that the use of psychology in the classroom blatantly undermines the prerogatives of parents, and one would presume, violates the biblical beliefs of the LCMS. Indeed, Ebeling's workshop specifically encouraged educators to handle grieving children by getting "a school family together where the children can share," and if the child didn't actually witness the tragedy, "have the child draw what he didn't get to see," for "the family." Ms. Ebeling apparently believes the progressive rationale that the "school family" takes precedence over "the real biblical family." This sounds a lot like the "It Takes a Village" concept and has no place in a Christian school.

This obsession with feelings is not only a dangerous approach and undermines parental rights, but the LCMS should be very wary of lawsuits if a death of a child is traced to such depressing curricula.

The National Institute of Mental Health actually says, "Most school-based, information-only, prevention programs focused solely on suicide have not been evaluated to see if they work; new research suggests that such programs may actually increase distress in the young people who are most vulnerable." Other psychologists have said that by discussing these issues in the classroom a child's "safe zone" is violated; when that happens it can create crisis. These psychologists say that troubled or grieving children should be counseled by a professional; non-troubled children have no reason to be subjected to discussions on death, dying or suicide.

In a second workshop taught by Ebeling, she instructed the teachers to have a "softball toss" with the children. In this exercise students and teacher stand in a circle while the teacher tosses the ball to each child with the instruction to finish a specific sentence, i.e., "When I let my feelings out I _____." Ebeling stated, "Children don't always know how to express feelings in words so we need to teach them," and recommended a text used by Concordia University called *Getting Along,* which apparently gives more ideas about how to entice children to talk about their feelings.

Apparently, most parents have no idea such activity is occurring. When one educator spoke in the workshop about using techniques from *Getting Along* in his classroom, he was asked afterwards if parents had granted him consent. He said, "No," but added it was mentioned in the school newsletter. When asked if the newsletter was specific as to what types of activities were taking place, he again said, "No."

Ebeling passed out a handout that showed a drawing of a child with suggested conversation topics written on his body. These included: "One of the bad things about my school," and "What makes me cry." On another handout, Ebeling listed behavior characteristics of "Children Who Hate" and "Children Who Hurt." Some characteristics appeared to be highly subjective and could lead to teachers placing psychological labels on students. For example, children with "behavior problems" and those who are "older than peers" are listed on the "Children Who Hate" list! That may be half of the kids in a classroom!

The confusion about what to look for in children who "might" be troubled was apparent when one educator asked, "So many of these characteristics can be present in children, how are we to know what constitutes a real problem and what doesn't?" Ebeling responded by saying that teachers need to be careful not to misjudge students! But wasn't that the point of her workshop? On one hand she was asking teachers to practice psychology; on the other hand she was telling them not to go too far or engage in uneducated guessing!

Christine Honeyman's workshop, "Help Students Manage Family Stress and Trauma at School," was more of the same, and was focused on psychological techniques for use on children "who have anger." In order to deal with student anger, Honeyman suggested exercises such as, "have kids write three things they didn't like over the weekend and one thing they did." This was suggested for Monday mornings because, as Honeyman told the attendees, when the kids come back to school after being home all weekend, "they have to get that anger out of their systems."

Once again, as in the previous workshops, the assumption was that home is a traumatic place and psychological counseling is needed to counter the bad influence of the parents. The danger here, of course, is that such an exercise plants the notion in children's minds that home is indeed a bad place, even if they are from a perfect home. It is doubtful parents are told of this exercise. Is this really why Christian parents send their children to Christian schools?

Honeyman continually remarked that she wished she had more time to really go "into these things." She made it clear she wasn't able to explain in depth how to deal with sensitive issues. Again, isn't that the whole point? Why was this conference so focused on psychological practices with teachers who are not trained in psychology? The potential for harm is incalculable! Why is LCMS condoning this practice?

Portfolios/Peer Review Workshop: This workshop, entitled "Writing Portfolios: A School-Wide Endeavor," was taught by Stephanie Van Blarcom and Lisa Ellwein. Portfolios are the latest fad in the area of grading students. Instead of report cards, the teachers have students prepare portfolios, i.e., create a collection of a student's work. What alarms many parents, however, is the non-academic nature of the portfolio. The content of the portfolio is usually chosen by the student. Some of the material will be "self-graded." Other material will be "peer graded." And naturally, the student's worst work will not be included. But the portfolio looks good to the student, to his teacher, and to his parents, even though he may be totally behind in learning basic skills.

Teachers like portfolios because they do not have to engage in the difficult work of giving grades to students based upon actual performance and mastery of various topics. Ms. Van Blarcom

even admitted as much: "Portfolios have changed my life . . . because I don't do that [grading] anymore." Ms. Van Blarcom emphasized this point again with a handout that listed the benefits of portfolios:

> "Grading everyday ruins my social life."
> "I'm tired of taking responsibility for my student's work; I'm throwing the ball in their court!"
> "Portfolio is a buzz word, and I don't want to feel like I'm teaching the way my teachers taught me" [as if that is automatically bad].

This amazing woman even stated that she tells parents at the beginning of the year that their child's work will not be sent home: "If they want to see their child's work, the portfolios are available in the classroom!" California students are only last in the country in Reading and third from last in Mathematics, so who needs homework anyhow?

Instead of grading and evaluating student work as most parents assume teachers are paid to do, this workshop encourages Lutheran educators to utilize "Peer review." Peer review is another progressive teaching technique which, again, has no research to back up its effectiveness. It is a technique whereby students critique each other's work. The problem with peer review is that the students will only be able to grade their peers at their own proficiency level. Even if you match smarter kids with slower kids, the effect is to slow down the faster learners so they spend their time trying to critique others instead of moving ahead themselves. Moreover, students will go easy on one another since they know the student they are critiquing may soon be critiquing them. Again, this technique epitomizes the progressive tenet of leveling the abilities of all students.

One fourth grade teacher raised his hand and said he had tried "peer review." "It just didn't work," he said. He went on to tell the attendees that his students didn't understand what they were supposed to do; didn't understand how to grade someone else's work, etc. This didn't daunt the presenters — their advice was to just keep doing it. "Model for them" until they get it. When questioned about the lack of immediate corrective feedback from an "expert teacher," the presenters both hemmed and hawed and then said they used other forms of grading too. They didn't quite explain what the "other forms" were or how they helped the student!

Ms. Ellwein claimed the "benefits" of portfolio grading for students included, "They determine and set own goals" and "Self-evaluation — Students identify their own strengths and weaknesses." Isn't that what teachers are paid to do?! Ms. Ellwein, who served on the WASC accreditation committee at her school, said that portfolio grading was one of the top items looked at by WASC. She explained that it was extremely important for attendees of the workshop to go back to their schools and lobby the principal to support the portfolio technique so that it became a "school-wide," not just classroom, change. By soliciting support from the principal, she said, the teacher in the next classroom who might not want to change his old ways, could be "forced" into adopting portfolio assessments.

As for grading the portfolios, this is not done as one may think. Ellwein advised the attendees to "Assess growth from beginning of year to end of year." The inference here was not to compare the students with others on their ability to grasp content but rather on their general growth. In other words, a child might receive an "A" — not because he is doing "A" work on a traditional grading scale — but because he improved considerably over his previous work. Nonetheless, this means the child could receive an "A" even though his performance might be at what would traditionally be considered "D"-level work. Of course, the parents will be happy — until the SAT scores come out.

Both workshop presenters admitted that no scientific evidence exists that portfolio assessment works, but "we see both process and product." Here are quotes from the workshop handout:

> "The teacher can encourage critical thinking by having students decide which of their works to include in the portfolio . . ."
> Under "Student Roles": Student " participates in self and peer assessment . . . collaborates with peers about strengths and weaknesses."
> Under "assessing portfolios": " No criticism — only provide suggestions for change. . . ."

Conclusion: The Lutheran Church — Missouri Synod has always been identified as a conservative church, so what occurred at the conference came as a shock. How does such a church reconcile its conservative theological beliefs with the most radical, progressive education theories being promoted at its own education conference?

LCMS now stands at a crossroads. It can choose to clean house or accept the creeping liberalism that is rotting away its education and Christian mission. Like most highly organized denominations, the LCMS world is a somewhat closed world, and therefore immune to outside criticism, a situation which has allowed the progressives to completely revamp teacher preparation programs without much notice or criticism. Without delving into the theological history of the LCMS, any criticism outside the education reform movement will likely have little effect. LCMS has a history of protecting its own, and as such it will take the intervention of national LCMS leaders to intervene to change things at this point.

As with most denominational leaders, LCMS leaders probably do not understand that the "progressive" philosophy of human nature embodied by the OBE approach to education is based upon secular humanist notions that run contrary to the Christian worldview. For example, promoting group learning over individual learning and accountability has theological repercussions — the elimination of competition is totally against biblical principles. Surely, using psychological games to replace family values is not consistent with LCMS views on the family — especially when those psychological practices violate state laws!

Indeed, the acknowledged father of progressive education was Jean Jacques Rousseau, the humanist philosopher who believed the purpose of education was not to educate, but rather to find happiness and allow children to be creative. He also believed that classrooms were to be used to condition students to accept a socialized worldview. This philosophy rationalized Rousseau's own lifestyle, characterized by numerous illegitimate children, stealing, lying, and the inability to hold a job.

Rousseau's philosophical heirs, Horace Mann and John Dewey, were responsible for the growth of progressive education in America. They attacked memorization, drills, phonics, and mathematical formulas by claiming such practices restrict a child's creativity! Historically, private Christian schools have resisted the tenets of progressive education and instead, did as the Bible instructs: educate children, both spiritually and academically, so that they may honor God and become productive citizens. This is a detailed and complex argument that would have to be made to key LCMS leaders before one could expect any action to be taken. Unfortunately, it may be too late.

The Hymnals of Unionism and Rationalism

A Handbook of Church Music, *edited by Carl Halter and Carl Schalk (St. Louis: Concordia Publishing House, 1989).*

The Lutheran liturgy of 1748 followed the general outlines of historic Lutheran worship as filtered through the healthy pietism of its compilers. The revision of 1786, with its decreasing emphasis on the church year, its greater informality, and its emphasis on extempore prayer, was typical of the direction the future would bring. The "liturgical" part of the service was shortened in order that the sermon might receive more time. All these changes were indicative of a pietism increasingly divorced from a confessional Lutheran practice.

But two other forces in the early 1800s were to have even greater impact on the worship life of American Lutheranism: unionism and rationalism. The impact of these developing movements was to lead to a marked toning down and relaxation of sound Lutheran worship practices.

Unionism developed in part because of a spirit of religious indifference nourished by the inroads of rationalism, in part because it was often the line of least resistance, but also because it often appeared to be the most prudent course in the cause of a common evangelism. In Pennsylvania the trend was toward union with Reformed churches; in New York toward union with Episcopalians.

The attraction between Lutheran and Reformed churches in the early 1800s was accentuated by a number of circumstances. In Prussia, homeland of many German Americans, union was the official policy between Lutherans and the Reformed. In Germany, Frederick Wilhelm III was preparing to proclaim the Prussian Union. In America, many Lutheran, Reformed, and other Protestant churches were making joint plans to celebrate the 300th anniversary of the Reformation. In addition, Lutheran and Reformed churches in America often shared the same church building, a fact attested to by many "union" churches still dotting the rural countryside in Pennsylvania. Given such circumstances, the request for common worship materials could not be far behind. Hardly a decade after its formation as the second Lutheran synod in America, the New York Ministerium took note of the "intimate relation between English Episcopal and Lutheran churches, the identity of doctrine, and the near approach of their discipline," and efforts were begun — though never completed — looking toward the eventual union of the two churches. The tide of opinion favoring at the least a variety of united endeavors, and, as some hoped, union, was too great to be ignored.

Likewise, rationalism affected America as a result of close contact between America and France in the Revolutionary period. It had found its way into German universities, even into Halle, and the American church was not to escape its influence. As early as 1792, for example, the Pennsylvania Ministerium had deleted all reference to the Lutheran Confessions from its constitution. In 1803 the constitution of the North Carolina Synod, the third Lutheran synod to be organized in North America, made no reference either to the Lutheran Confessions or to Lutheranism. In 1807 the New York Ministerium elected as its president Rev. Frederick H. Quitman, an avowed disciple of John Semler, the "father of Rationalism" at Halle.

The ideals of unionism and rationalism found embodiment in congregational books of worship among the Lutherans. For unionism it was the *Gemeinschaftliche Gesangbuch* ("Common Hymnbook") of 1817, issued "for the use of Lutheran and Reformed congregations in North America"; for rationalism it was *A Collection of Hymns, and a Liturgy, for the use of Evangelical Lutheran Churches*, published in 1814. Both books were widely used in German and English Lutheran congregations that found them compatible with their ideas. . . .

Rationalism sought to bring the forms of Lutheran worship in line with human reason; unionism sought to dilute those forms and practices in order to facilitate organic union. Both forces were, for a time, successful. But both ultimately gave way before a new movement that was to herald a return to confessional concerns.

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