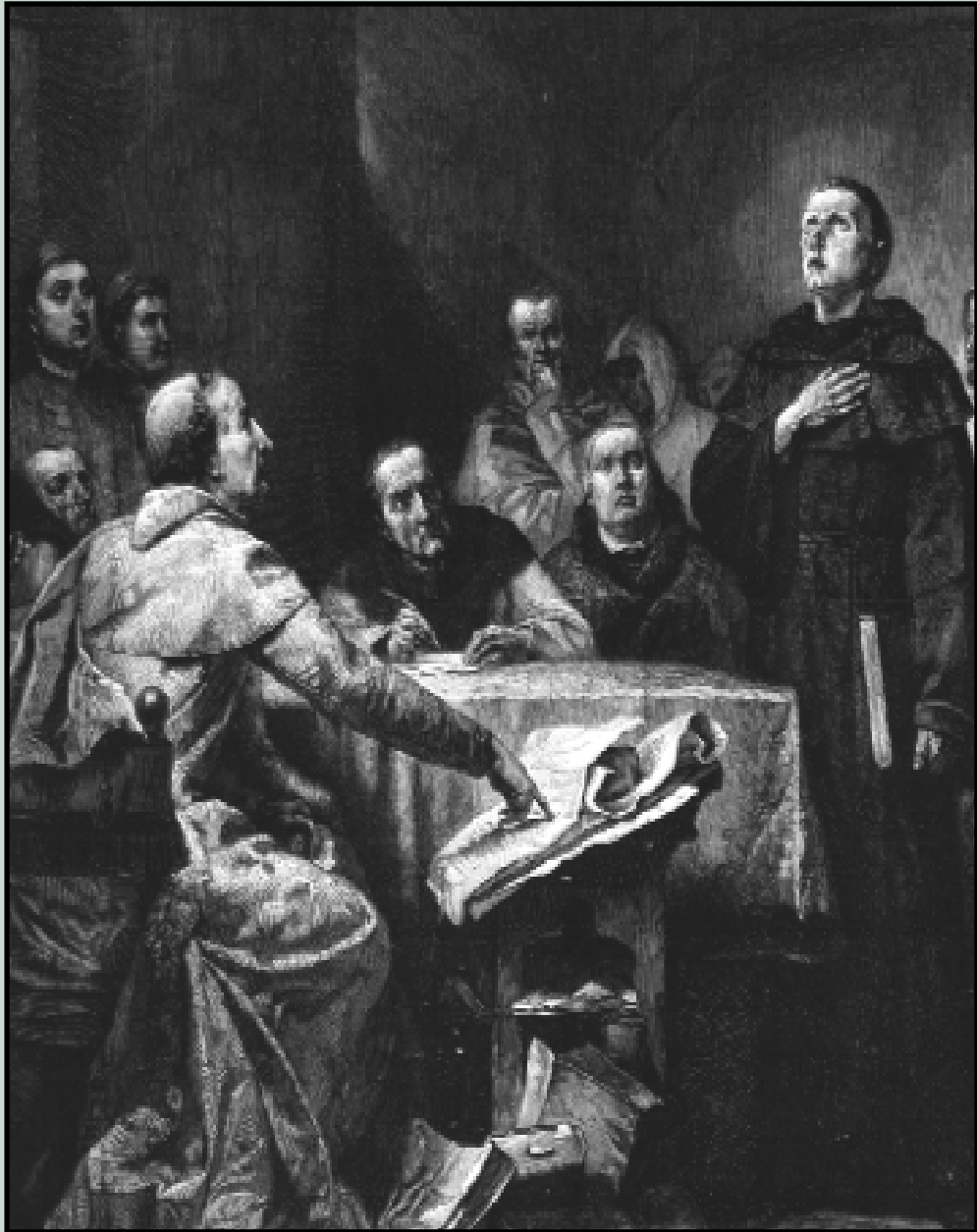


LOGIA

A JOURNAL OF LUTHERAN THEOLOGY



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EASTERTIDE 1999

VOLUME VIII, NUMBER 2

Εἶ 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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COVER ART

"Luther before Cajetan at 1518 Diet of Augsburg."

Cardinal Cajetan went as the papal legate to the imperial Diet of Augsburg in 1518. Once in Augsburg, he was also mandated to examine Martin Luther. Cajetan examined Luther's available writings. In three encounters with Luther, October 12-14, he called for Luther to recant his positions, but Luther held fast to what he had written.

Source: Jared Wicks. Entry on "Cajetan," page 234. *The Oxford Encyclopedia of the Reformation*, 1996.

The cover art is provided by the Concordia Seminary Library, Saint Louis, by the Rev. Ernest Bernet.

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



A RESPONSE TO “COVER ART”

✧ I am humbled to find that the cover art for the Holy Trinity 1998 issue (*LOGIA* 7, no.3) has received such attention. I am also thankful for the criticism offered in the Epiphany 1999 issue (*LOGIA* 8, no. 1). I am responding to the opening point raised on page 5 and the opening paragraph on page 45 of the Epiphany issue.

On page 5, I find the criticism confusing. After establishing in the opening two paragraphs that the woman in the picture cannot be “the Bride of Christ,” the writers feel free to speculate upon other possibilities as to the identity of the woman. Granted, visual art does lend itself to such temptations. But pictures, as well as words, can only be examined through what they clearly present. Thus, we need to be careful that we do not “add to” or “take away from” their presented meaning. The woman in the picture is not Mary and at no location in the drawing is referred to as her. Therefore, I offer no further response to the speculation given in the greater and latter part of the critique. That part is simply irrelevant in regard to the drawing.

I have great appreciation for the concern expressed by my brothers regarding a “Nestorian ecclesiology” emanating from the picture. No doubt, the temptation exists to interpret the picture through this error. Yet, the temptation to view Christ and the church through a Eutychian perspective is equally as strong. I do not assume that the critics do this, but the reference to terms like “analogous” and “the two are one flesh” guide me to be cautious about the meaning of their statements. Let me explain.

First of all, analogy can easily fall into allegory, even in the case of biblically asso-

ciated words and phrases. This can happen when incorrect, improper, or definitively different images are evoked by comparing distinct words of a particular text or texts. Therefore, one needs to be careful in comparing all characteristics of a certain expression in a text to that of another. Not all things in an analogy are equal. Body is not equal to bride, neither is bride equal to body. The two words are different and evoke different images in the mind of the hearer or reader. Our confessions recognize this principle in defining the church (AC VII). Article VII does this by distinguishing two entities in the church, the saints and the pure word/sacraments. The gifts are distinguished from the saints, not separated from them. Both are components in the unity of church. I have attempted to present this in the picture by means of the image of the woman great with children. Perhaps the significance of the image was not clearly presented in the drawing. Yet, apparently the images are clear enough to be apprehended, though deemed offensive. Maybe, the picture’s “offensive” nature is the thrust of the critique as they stated in the first paragraph.

In conjunction, the phrase “the two are one flesh” should be understood in its connection to the joining of Adam and Eve in marriage by God at creation. This mystery is deepened for us when St. Paul clearly speaks in Ephesians 5, after quoting the passage from Genesis, “This is a profound mystery—but I am talking about Christ and the Church.” The mystery of the unity between the two distinctive creations of male and female is revealed in its reflection of the divine reality of Christ’s union with his church. The woman’s unity with the man is not based on some philosophical concept of oneness, but on the reality of her coming from the man, being

one with him in body and distinct from him in person. “So God created man in his own image, in the image of God he created him; male and female he created them.” The image of the woman is not “swallowed up” in her unity with the man. Therefore, the key to proclaiming and maintaining this mystery is twofold. First, do not fuse or mingle together that which God has distinctively given. Second, do not separate what God has joined together. I have attempted to avoid the errors that both of the previous statements speak against by depicting Christ’s real presence with his bride, who is herself from his body and is one with him. This is represented by Christ’s gifts adorning her. She is no more or less than the glory of her husband, reflecting his truth as the words clearly state. Then too, Christ is with the children created by him, conceived and nurtured through his treasures. The children are one with the bride and thus one with the bridegroom, who is one with his bride.

In conclusion, Pastor Rolf Preus is certainly entitled to his opinion about what kind of art he would like to observe (*LOGIA* 8, no. 1, page 45, paragraph 1). Yet, I am at a loss to explain his assumption that the woman in the picture is a “first century Jewish young woman.” I do not find that expression in the drawing and neither is it intended as the words in the drawing clearly indicate. Regarding his comments concerning the contradiction of a pious woman “exposing her swollen belly,” I can only say that the picture does not present us with a public event open to all on-lookers. This again is an assumption which is not gathered from the picture itself. Only the bridegroom, the bride, and her children are present in the drawing. In all humil-

ity, the observer of this picture is faced with a question, much like that of a parable: “Am I on the outside of the event looking in, or on the inside of the event looking out?”

*Allan Reed
St. John's Lutheran Church
Britton, South Dakota*

TH.D. VERSUS PH.D.

✧ If a “non-academic” layman may enter what may become an extended dialogue regarding Th.D. versus Ph.D., the following is, perhaps, a beginning. Since the Reformation issue of *LOGIA*, containing the original reference, did not arrive until a month after the due date for the Eastertide issue, an apology is offered for any delay. However. . . .

Dr. Lowell Green’s commentary on Concordia Seminary’s change of its doctorate designation (*LOGIA* Forum, vol. 7, no. 4) is worthy of further study and discussion, in Forum or elsewhere. From this layman’s viewpoint, Dr. Green makes a lot of common sense. Those in “academia” may feel otherwise (but I would be less than candid if I didn’t admit that my evaluation of the “common sense” element in much of academia is a bit jaded). Be that as it may, Dr. Green clarifies the issues in what I think are practical terms, which extend beyond academia itself.

If the Ph.D. is “more understandable within the academic world” or “more desirable for those outside our shores,” I would suggest that the problem is not with the Th.D. designation but, rather, with those who inhabit the venue(s) mentioned. Is it not far better to educate them in the meaning of a TH.D. than to succumb to their lack of understanding? The latter course seems to be “conforming to the world.” The church and its institutions have a higher purpose than that.

Let’s take this beyond the academic world, to “the pew,” generically speaking. To mangle a phrase, “Of the making of many Ph.D.s there is no end.” The designator itself is generic, non-descriptive, non-specific. One must ask, “Doctor of

what?” Anthropology? Sociology? Economics? Business Administration? Women’s Studies? The list may well be endless. A Ph.D. after a name is no more specific (and signifies little more, although certainly a proper recognition of serious advanced study of something) than the (barely earned!) B.S. that could be appended to the undersigned.

But, as Dr. Green explains so well, Th.D. does mean something specific. Dare we say, without seeming elitist, that it means something special? That there is a difference which should be important and held in high regard, particularly within the church, but also in the secular world, academic or otherwise? Granted, as Dr. Green notes, a Th.D. does not guarantee doctrinal fidelity, any more than the absence of it implies doctrinal laxity. We all probably know of Th.D.s who tread near the precipice of heresy as well as M.Div.s who are as orthodox as can be found (and often excellent scholars.) While this is not the central point of Dr. Green’s commentary, it is no less relevant. The title is not the test but, at least, it is a point of reference and departure.

Some, particularly those who take inordinate pride in not respecting titles, may view all of this as a debate between egotistical elitist eggheads of academia. One would hope that such are few and far between. There is a distinction, a qualitative distinction in this writer’s mind, between Th.D. and Ph.D. For example: “Lowell C. Green, Th.D.” means, or should mean, something far more specific than “Lowell C. Green, Ph.D.” could ever imply. For the church and its institutions the distinction is crucial. And, to repeat, if those “inside” the academic world have a problem with understanding that distinction, it is time to educate, not to bow to their ignorance or conform to their (worldly?) standards.

Dr. Green should be commended for his straightforward clarity in this issue. Let us hope that he is taken seriously and hope even further that his comments, not standing alone, but supported by many others, might prompt a serious reconsideration of the policy of Concordia Seminary.

*E. (Ed) Weise
San Leandro, California*

WHAT’S IN A NAME?

✧ As a Jungian analyst living in Germany, I was struck by the synchronicity (meaningful coincidence) in today’s mail. Reading with enjoyment David P. Scaer’s article about “Missouri”—by the way, I am also a “David P.”—I was a bit dismayed that he had beat me to the draw with comments about the ELCA becoming the ECA. Yesterday I had submitted a similar article to another Lutheran journal in the USA. But perhaps this merely illustrates that the collective unconscious is moving us all in the same direction.

Have you noted that *LOGIA* has also joined the trend of omitting “Lutheran”? Your self-definition on the inside cover speaks of the “Evangelical Church of the Augsburg Confession.” Of course, I am aware that this is another form of saying “Lutheran,” but it could easily lead to the German situation: no more Lutherans, only “Evangelical” or “Catholic.” [On the cover is “A Journal of Lutheran Theology” and the “self-definition” uses the name *Lutheran* three times—Editor]

I find one inaccuracy—the humor is all correct—in Scaer’s comments. It is not accurate to say that European Roman Catholics and British Anglican Christians have no idea who or what Lutherans are. The Roman hierarchy distinguishes carefully between Lutheran and Reformed in Germany, feeling themselves closer to their Lutheran separated brethren. Recently I spent a vacation on Mallorca. The cathedral news discussed an “ecumenical week,” referring to prayers with Swedish and Norwegian Lutherans, not “Evangelicals.” Educated people in countries outside of Germany, including England, still think of Germany as a Lutheran country with a Lutheran church. When they visit us, we have to explain to them that this is not the case, somewhat embarrassing to correct others and then, afterwards, to see that they understand Evangelicals to be Fundamentalists.

I am a former ELCA member. After my own church voted against me twice last year—I was a proponent of full communion with the Episcopal Church and an opponent of full communion

with the Reformed—I have gained more appreciation for the Missouri Synod. I do not know if you will appreciate what I like about your church, but here it is. I find the Missouri Synod—omitting your Church Growth and “American Mass” errors—to be the most “Roman Catholic” Church next to the Church of Rome itself. It seems unnecessary to list the similarities, but they are striking. The differences are equally obvious.

If you must change your “Western” name—here in Germany one delights in saying somewhat superciliously *die Missouri Synode*, because it is easy to say for the German tongue and stands for ultra-conservatism—why not do something radical: The Evangelical Catholic Church in America or the Lutheran Church-Catholic Synod? Dr. Scaer indicates that for the purposes of evangelism the name of a church is irrelevant. But just think of all the publicity you would receive for this name

change. Some circles in the ELCA would be green with envy, the Episcopal Church would go into mourning, the EKID would be totally baffled, former Roman Catholics would feel at home in your church and the non-churched would find your name intriguing.

In any case, watch out for “cute names.” Every mission pastor in the ELCA seems to want to give his new church what I call a “Sally Jo or Mary Ann” name. Going from “Missouri” to “International” seems like falling into the opposite extreme. Megalomania? Concordia Lutheran Church seems somewhat contradictory for the church body which seems to fight best. A pious wish?

David Jordahl
Habichtswald, Germany

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.

A CALL FOR MANUSCRIPTS

The editors of *LOGIA* hereby request manuscripts, book reviews, and forum material for the following issues and themes:

ISSUE	THEME	DEADLINE
Reformation 1999	Pietismus Redivivus	May 15, 1999
Epiphany 2000	Feminism	August 1, 1999
Eastertide 2000	Baptism and Una Sancta	October 1, 1999
Holy Trinity 2000	Wittenberg and/or Constantinople	February 15, 2000

Send all submissions to the appropriate editors and addresses as listed on the inside back cover. Please include IBM or Macintosh diskette with manuscript whenever possible. (Specify word processing program and version used.) Please write for style sheet.

Quatenus or Quia?

An Interchange on the Nature of Confessional Subscription

PFARRER HÖPPL & HERMANN SASSE



QUATENUS OR QUIA means “insofar as” or “because.” Sasse’s note reads: “The Reformed hold to the Confession ‘insofar as’ it agrees with Scripture; the Lutheran holds to the Confession ‘because’ it agrees with Scripture.” This interchange appeared in the *Allgemeine Evangelisch-Lutherische Kirchenzeitung*, volume 71, number 7 (February 18, 1938).

QUATENUS

What I have to say here is prompted by the basic assertion of the article by Herr Professor Doctor Sasse, “Why Must We Firmly Maintain the Lutheran Doctrine of the Lord’s Supper?” What follows is not a contribution to the dialogue regarding the Lord’s Supper. Neither is it meant to assert a position on the problem of the Union. I see a basic line of thought drawn by the author of the aforementioned article, which he has already often put before us, and which raises many questions for him. The simple pastor could only inadequately dispute with the professor over many of these questions. But since we Lutheran pastors are addressed regarding our ordination and its meaning in Professor Sasse’s article, I will hazard a few remarks. I do not know for how many I speak, but for me this is not essential. I will only publicly declare on my own behalf, that I can in no way agree with the basic position of the article, but that I too, up till now, have been a Lutheran pastor.

In the article the author’s basic position is most clearly shown where he renders his judgment on the *quia* or *quatenus*. Every reader will certainly remember the appertaining passage. There Sasse labels it a Reformed view to accept a confessional document as a doctrinal norm under the condition of the *quatenus* or “insofar as it agrees with Holy Scripture.” The Lutheran view, on the other hand, is the *quia*, or that the Confessions are doctrinal norms because their agreement with Holy Scripture is once and for all time certain. By virtue of his ordination, the ordained pastor of a Lutheran church has subscribed to the Confessions in this sense. And thus he is to restrain himself in instances in which modern exegesis would lead to an attack on particular formulas of a confessional document.

It is completely clear that the way of the *quia* and of the *quatenus* can diverge greatly. The problem is put to us Lutheran

pastors as a decisive question: “*Quia* or *quatenus*?” It might be good to ask for a moment whether the Confessions themselves compel this decisive question, and whether they also have something to say regarding their own validity quite to the opposite of what Professor Sasse asserts. We leave that counter-question to the celebrated experts on the Confessions. Until now it has appeared to me that the important assertion of the Confessions regarding themselves: *non obtinent auctoritatem iudicis*, “they do not claim the authority of a judge,” and everything that they assert regarding subordination to the *norma normans* [“norming norm,” that is, Holy Scripture as the final authority of the authority of the Confessions], at the very least would caution us from making the decisive question *quia* or *quatenus*.

But if this should be the decisive question, I hereby calmly and publicly declare that I accept the *quatenus*. It was because of this *quatenus* that I could become a pastor, and in holding this *quatenus* I can remain a pastor. If the Lutheran Church is found only on the side of the *quia*, then I am no longer a servant of the Lutheran Church. This is all simple and clear—if the author of the article is correct.

I am not concerned to answer this last question, nor am I the least compelled to do so. First let me declare with the openness that is to be expected of us pastors, that I cannot go along with Herr Professor Sasse. I take the side of the *quatenus* because I cannot see how I can honorably remain a theologian and pastor in any other way. I am speaking here strictly for my own person and I do not pronounce judgment on the conscience of others. I only know what I can do and what I cannot do.

Now to be sure, there would be much to say on this matter. As for myself, a completely free *quatenus* has always been the best way for me to be able to accept the assertions of the Confessions with a clear, honorable *quia*. There may well be profound reasons for this. Whether one speaks of subjectivism, liberalism, or a confessionally Reformed view—I am not troubled by labels.

But can I as an ordained pastor answer the decisive question with *quatenus*? I have in fact done this, and indeed in full agreement with what, I assert, is the meaning of my ordination. I have allowed myself to understand my ordination as an ordination based upon Christ, the Truth. It is not a matter of expressing this meaning of ordination more clearly in the formulas already in use. If I had not been led by way of my ordination to the firm conviction that my church would and could

MATTHEW C. HARRISON, translator, is a *LOGIA* contributing editor.

oblige me to nothing other, greater, beyond, or truer than the Christ, to seek and maintain as a student and teacher, then I would not have been ordained.

If there is to be a decision between the *quia* and the *quatenus*, an ordination so understood simply leaves no other choice but the *quatenus*. This remains my approach to the Confessions, and even to the Bible itself. For if the approach leads to Christ as the final goal, then a *quatenus* is valid also over against the Bible. My basic position allows me freedom not only to acknowledge a declaration of the Confessions as capable of being corrected and in need of correction on the basis of Biblical exegesis. Also in biblical exegesis the *quatenus* which aims for Christ gives to me that free possibility of seeking Christ *through* the Bible. And no sacrifice of the intellect (*sacrificium intellectus*) is compatible with this. In the face of that free investigation I cannot simply hide behind a “respect for the Word of God,” which for me—to cite a specific example—would allow something like the *natus ex virgine* [born of the Virgin] to appear assured, in spite of the exegetical evidence. If my *quatenus* applied only in the case of the Confessions, the *natus ex virgine* for instance, would always continue to be assured for me by the simple wording of the Bible. But now the *quatenus* applies for me also over against the Bible. And something has happened in this one case that is quite different than what had been feared by those who see in such a view only evil subjectivism. When the *natus ex virgine* was no longer tenable for me, the wonder of Christ did not become less for me, but greater.

My way back to Christ remains that of the *quatenus*. Loose the *quatenus* and the light falls from Christ back onto the Bible and the Confessions. This is my position relative to confessions and Bible. Now, am I a Lutheran pastor or not? I would be quite happy only to be a disciple of Jesus.

Pf. Höppl

Oppertshofen, over Donauwörth, Bavaria

QUIA

We are thankful to Herr Pastor Höppl for pointing out the great inner distress that the theologian’s obligation to the Confession can mean, indeed, must mean, if he takes his ordination seriously. And if this distress consists in nothing other than a theologian who joyously speaks the “yes” to the doctrine of his church, seeing how the pastor of another church with the very same joyfulness allows himself to be pledged to a doctrine that, according to his deepest convictions, is not the pure doctrine of the gospel, rather contains grievous errors—that would already be sufficient cause to seriously ask himself whether the *quia* of the Lutheran doctrinal pledge is necessary, and whether it is theologically and ecclesiastically justifiable. How is this question to be answered?

1. There is not only a distress in this matter for the theologian, who pledges himself to the doctrinal confession of the church. There is also a distress, and indeed an infinitely much greater distress or need, for the congregation that today, for the most part, no longer hears the gospel preached, because its pastor

desires to preach something else. We know that this urgent state of affairs is longstanding, and has its roots, at least in part, clear back into the eighteenth century. Such congregations have endured in their pulpits, one after another, rationalists, Freemasons, liberals, religious socialists, *Stahlhelmpfarrer*, and German Christians of various bent. But who assists them with the proclamation of the gospel? Who assists that congregation when it no longer pleases its pastor to administer the sacraments according to their institution, so that it is the baptism of Jesus Christ and the Lord’s Supper? Perhaps one of the church governments that today proudly declare that they do not wish to interfere in the preaching of the gospel?

***I take the side of the quatenus because
I cannot see how I can honorably
remain a theologian and pastor
in any other way.***

Anyone who has only a weak understanding of the enormous difficulty that has befallen not only our German ecclesiastical life, but also, and frequently in entirely different dimensions, the Protestantism of other countries, understands why we make the following assertion: The Evangelical [Lutheran] pastor must, simply out of Christian love (even if he does not completely understand it, and for the sake of the poor congregation he serves), once again take upon himself the burden, and if need be, the distress, of an absolutely earnest doctrinal pledge. If he does this then he himself will experience the greatest blessing from doing so. For only the absolutely earnest and seriously taken doctrinal pledge makes a pastor the *minister Verbi Divini*, the “servant of the divine Word.” Otherwise he remains the mere official of a religious society.

2. An actual and serious doctrinal pledge can never consist in the pastor’s pledging himself to a confession “insofar as” this confession agrees with the Word of God. For it is self-evident that a confession, in any church that stands upon the “Scripture alone” (*sola scriptura*), has authority only so far as it agrees with the Bible as the *norma normans* and correctly explicates the same. Here the Lutherans and Reformed are in complete agreement. Only crass ignorance or malevolent slander has, since the days of the Formula of Concord, been able to condemn our church for placing the Confessions over the Bible. Of course I am prepared to surrender any assertion of the Confessions, or the Confessions in their entirety if it be shown to us that the doctrine contained therein is contrary to Scripture. If the *quatenus* is meant to say nothing more than this, then we find no difficulty with it. But the distinction must be made between the question of what we would have to do *if* our confession did not teach Scriptural truth, and the entirely different, and for us essential question, namely, whether they in fact *do* teach truth or falsity.

We reject the *quatenus* because it is used to avoid or minimize the seriousness of this question. I can only preach with conviction when I, with Luther, am convinced that what I preach is the pure doctrine of the Word.

What in our church's doctrine is false? Where does it contradict the Word of God? Where does it fail to understand rightly the gospel? There are concrete answers to these concrete questions. Thus far Holy Scripture has not been shown to refute our Confessions. The most significant attacks upon our dogma, Calvin's doctrines of the Lord's supper and predestination, are, at most, based upon philosophical considerations and not grounded in Holy Scripture. What our congregations ought and must expect from their pastors is a clear yes or no to the question with which we are dealing here. If we do not know what we teach as a church, and why we do so, if we leave the question open as to what of our doctrine is correct or perhaps false, then it is actually more correct to replace the pledge to Scripture and Confession with the pledge to teach the Holy Scripture according to our best understanding and conscience. I can only ordain on the basis of the *Augustana* because, after the most serious study of the Scriptures, I am convinced that it is the correct explication of the gospel. Only the *quia* establishes a real pledge to the Confessions. The *quatenus* is in reality only a polite and mild form of the disintegration of doctrinal confession.

3. The destructive and thereby church-dissolving effect of the *quatenus* becomes clear in the conclusion that Pastor Höppl quite correctly draws. We can be nothing but thankful for the honorableness with which this has happened, and rightly thankful for it. He sees quite clearly what others do not wish to see, that the *quatenus* over against the Confessions necessarily leads to a *quatenus* over against the Holy Scriptures. When the *norma normata* [the *norm*—Confessions—that is *normed*—by the Bible] of the Confessions tumbles, of necessity the *norma normans* of the Holy Scriptures falls as well. Let whoever does not believe this study the destruction of scriptural authority in all the modern churches that have nullified the authority of the confessions of the Reformation and of the ancient church. What then becomes the *norma normans* in place of the Scriptures? “Christ,” comes the answer. But who is “the Christ” who is to be

sought “through the Bible”? We know only of the Christ who is to be found in the Bible, because he speaks there, and there alone. Who is the judge who will tell me in a doubtful case where Christ and where only the Scriptures speak? Have I not then elevated my reason—which includes also my religious-moral feelings—to *norma normans*?

The quatenus over against the Confessions necessarily leads to a quatenus over against the Holy Scriptures.

It was surely also the voice of reason that Pastor Höppl spoke when he said that “the *natus ex virgine* is no longer tenable,” though he has to grant that it is literally taught in the Bible. Here my honored opponent now finds himself in the very best company of highly distinguished theologians, about whose orthodoxy no doubts have been publicly raised. Perhaps this is cause to direct the question to a wider circle. Is there clarity in our theology on what the denial of the virgin birth of the Lord means? It means that an article of faith of the Evangelical Lutheran Church, though it stands in all our Confessions and is without doubt biblically grounded, is as little true as the Roman Catholic dogma of the immaculate conception of Mary. Its denial means, further, that we have surrendered a biblical article of the faith to the Catholic churches. It means, finally, the abandonment of all scriptural evidence in dogmatics. And with this it means the end of the Reformation.

Nothing other than concern for the maintenance of the gospel and the church of the gospel in Germany, so far as this concern is laid upon the office of the ministry by God as an obligation, moves us in our fight for the Lutheran Confession. May this concern be understood also there, where the real situation our church faces today is not yet understood—before it is too late. LOGIA

D. H. Sasse
Erlangen

The Distinctive Spirituality of the Evangelical Lutheran Church

DAVID P. SCAER



AS IS ALSO THE CASE with other denominations, Lutherans do not include the word *spirituality* in their theological vocabulary. In fact, taken in the abstract, the term would make many Lutherans uncomfortable, because spirituality might suggest an emphasis on the Holy Spirit apart from Christ, or suggest that a planned program of personal, private religious improvement was possible. Programs of private spirituality were most noticeably introduced into Lutheran theology with Pietism at the juncture of the seventeenth and eighteenth centuries, with such disastrous results that Lutheranism was hardly recognized as Lutheran any longer.

At the heart of Lutheran theology is the doctrine of the free justification of the sinner before God because of the death and merits of Christ. The emphasis on Lutheran spirituality, if we must use this word, is on what Christ has done for us before God and not what he is doing in us. Thus in a certain sense Lutherans know of only this one doctrine of justification. All doctrines are viewed from the standpoint of justification. The God who condemns the sinner in the law is the same God who fully accepts the sinner as saint in Christ. This is the gospel.

The Christian lives with a dichotomous, yes, even a dualistic or bifurcated awareness of himself as a sinner and saint. When he hears the gospel preached to him, he is led to believe that God regards him as a saint and has given him everything in heaven and earth. When he looks at himself, he sees not a saint, but only a sinner who has totally displeased God in everything he has done. A spirituality or piety may be measured by God, but not by the Christian. This double existence is expressed in Lutheran theology with the common phrase “the law and the gospel.” This does not mean that the Christian was once a sinner, but now he is a saint. Rather, it means that after a person becomes a Christian, he realizes not only what a sinner he once was, but also what he still is. The sinner-saint combination or the law-gospel dichotomy has nothing to do with a sequence of time, of once having been a sinner and now being a saint, but rather it is an explanation of the reality of Christian life from the time of bap-

tism up until death. Lutherans should have difficulty singing in the first stanza of “Amazing Grace” the words “I once was lost but now am found.” That part of me which remains sinner is as unregenerate as is an unbeliever. The condemning law, which threatens unbelievers, those who have not confessed Jesus as the Christ, and forces them to outward conformity, must be preached to the unbelieving part of the Christian as long as he lives. Lutheran spirituality centers around the continued awareness that baptized saints are as much sinners as they were before they were baptized.

This spirituality, centering around the reality encountered by the believer that he is both sinner and saint needing both the law and the gospel, is based on the more profound reality that God’s relation to man and the world is threatened by Satan and sin. To demonstrate that God and not Satan is the Lord over his creation and that he loves the fallen creature in his state of fallenness, God has become man in the person of his Son Christ to atone for the sins of all men. Thus it becomes impossible for Lutheran spirituality to understand God apart from his incarnation in Christ. It is not so much that God reveals himself in Christ—which is, of course, absolutely true—but everything that God is, Christ also is. Everything that God is, is found in Christ. This means that Lutheran spirituality is at all points inherently Christological and hence incarnational and sacramental, since the sacraments are seen as Christ’s real presence and activity in the church. It becomes impossible for a Lutheran spirituality ever to focus inwardly, but always outwardly on Christ—and this means *on the sacraments*. The certainty of salvation rests not in the believer, but in the preached word and in the sacraments, where Christ is present. This does not mean that Lutherans deny the indwelling of Christ and the Spirit in the believer, but it does mean that the Christian focuses on God who incarnates himself in Christ and on this incarnate Christ as he operates personally in his church through the preaching of the gospel and the sacraments. The proclamation of the gospel is sacramental and the sacraments are proclamation. The sermon is not only a report of what God has done or is doing now in heaven, but is what Christ is personally doing now in his congregation. The sacrament is the actual giving of the Christ who is proclaimed in the word.

Since God confronts the condition of the sinner in the preaching of the law and shows him Christ in the preached word and sacraments, Lutheran spirituality is more corporate

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than individualistic. At the center of Lutheran spirituality is not private devotion but public worship, in which the word is preached and the sacraments are administered. Thus more and more Lutheran churches celebrate the sacrament at each Sunday service. The focus is on the pastor or minister and the congregation as they gather around the preached word and sacraments. Lutherans speak of the ministry not as a function performed by all Christians, but as an office in, with, and under which Christ works among his people as much as when he was on earth. The minister or pastor pronounces forgiveness in the name and stead of Christ: "Upon this your confession, I, by virtue of my office as a called and ordained minister of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins, in the name of the Father and of the Son and of the Holy Ghost." The issue here is not sins against one another, but the situation of general sinfulness. The minister preaches God's displeasure over sin, calls the sinner to repentance—that is the law—and as Christ's representative on earth forgives sins. His office is defined according to the preaching and sacramental functions. Thus the clergy have a fundamental part in Lutheran spirituality.

For a liturgy to be Lutheran it must be continually presented as the preaching of the law and the gospel.

The foundation for confession and absolution is of course the law-gospel motif or, as Luther would say, *simul iustus et peccator*. In the life of the Christian, this spirituality is only a continuation of what once happened in his baptism. Baptism is necessary because through it grace is offered. It is given only to those who are sinners and repent of their sins. Baptism is an historic act in the life of the Christian, as it can be documented according to time, place, and who performed it. Its significance or internal meaning is continually repeated. The congregation assembles as Christ's church because it has been baptized; and this right to assemble as baptized saints is announced with the words "in the name of the Father and of the Son and of the Holy Spirit," which words are essential to corporate worship. The individual Christian repeats these words in his private devotions, because he is a member of the congregation of baptized saints. The opening psalm of the introit includes the *Gloria Patri* because the congregation has been incorporated into Christ through baptism. The Apostles or Nicene Creed is confessed because the congregation is repeating its answers that each was asked at the time of baptism: "Do you believe in God, and in his Son Jesus Christ, and in the Holy Spirit?"

Baptism, which has corporate meaning in including the believer in the church as the body of Christ, has significance for the spirituality of the Christian on days other than Sunday. Each

day the Christian drowns himself in baptism and comes forth as a new man clothed in Christ's righteousness. On account of the perpetual significance of baptism, Lutherans have retained what their confessions call penance or confession and absolution. Luther saw this as a necessary continuation of baptism that happens every day as long as the Christian lives. The Augsburg Confession and the Apology view confession with absolution as a separate sacramental action that is nevertheless derived from baptism. In the corporate setting of the worshiping congregation, the pastor who once baptized repeats the essence of baptism by hearing the confession of the baptized and again forgiving his sins. This continuous confession and absolution in the life of the Christian is not only made possible, but is necessary and required, because the Christian remains sinner as long as he lives. He really needs the law because he is always the sinner and he really needs the gospel because without it he would never know that God has forgiven him in Christ. This indicting and forgiving of the sinner not only happens in preaching, but in confessing to the pastor and receiving his absolution. It can be done in a general way for the entire congregation, but it can happen in an individual way, as Luther and the reformers intended that private confession and absolution must be retained for the benefit of God's children.

Thus for a liturgy to be Lutheran it must be continually presented as the preaching of the law and the gospel. Thus, after the confession and absolution, the congregation sings the Kyrie Eleison, "Lord have mercy, Christ have mercy, Lord have mercy." Then it sings the Gloria in Excelsis, "O Lord God, Lamb of God, Son of the Father, That takest away the sin of the world, have mercy." It hears the law and gospel again in the readings of the Epistle and the Gospel and still again in the sermon. As the congregation prepares for the reception of the body and blood of Christ, it prays again for forgiveness in the Lord's Prayer, "and forgive us our trespasses."

The highest and most concrete expression of the gospel for the sinner because he is continually sinner comes in the celebration and reception of the sacrament. The Christ who was himself once offered to God, and who offered himself for the sins of the world, and who continually stands before God offering himself as the eternal sacrifice, comes to the sinner with the same body and blood he offers to God. Lutheran spirituality, since it is a contemporary incarnationism, sees the holy supper not only as an historical remembrance of an act that happened in Palestine about two thousand years ago, but an act of the incarnate and exalted Christ who is God and man, really and personally active in his congregation right now. The Christ who is exalted above the heavens is even more present (if we dare speak in these terms) with the congregation on earth, feeding them with the same body and blood that he continually offers to his Father. In the sacrament the boundary and border between heaven and earth has been erased. The same feast celebrated in heaven by saints who sing the praises of the Lamb of God is celebrated by the saints on earth.

Luther, more than any other reformer, addressed the question of spirituality in the lives of believers with his doctrine of the priesthood of all believers. His Small Catechism with its teachings on the Ten Commandments, the Creed, the Lord's

Prayer, baptism, confession and absolution, the Lord's Supper, and the prayers for morning and evening and for meals was intended for use in the family and for teaching to the children. The family gathers not as individuals, but as members of the congregation. Thus their family devotions reflect what the Christian congregation does on Sunday. The Commandments remind them of their sin, the Creed of God's salvation, and the Lord's Prayer of their continued need for God's grace in their condition of sin. Lutherans still maintain the most extensive system of parochial schools for the purpose of maintaining catechetical preparation necessary for participation in the worship life of the church.

Luther's spirituality was in this sense not religious, but secular, because it is lived out in the world.

This strong emphasis on the centrality of the preached gospel and the sacrament does not suggest for Lutheran spirituality that Christians are to separate themselves from the world. Lutheran spirituality is not monastic, but involves participation in the world, yet with the full understanding that the world can in no way be identified and confused with the kingdom of salvation. Luther's exposition of the Ten Commandments clearly shows that for him good works were not a separate religious category of activities as they were in medieval Christianity. While good works meant that Christians must refrain from sin, they were more importantly understood as the secular works performed for the protection and benefit of the neighbor. You keep the Seventh Commandment not only by not stealing, but by helping the neighbor to prosper financially. Luther's spirituality was in this sense not religious, but secular, because it is lived out in the world. The law, which condemns me as sinner, becomes positive affirmation for me as saint. This double or contradictory understanding of the law does not originate in God, but in me who as sinner sees the law as condemnation, and as saint sees the law as affirmation. Luther intended that every service be one of preaching and the celebration of the sacrament. It could hardly have been other-

wise for him. This hardly exhausted his efforts to give shape to church spirituality. From the medieval church with its seven canonical hours, he preserved matins and vespers for other worship. Central to these were not only the canticles taken from Luke—the Benedictus, the Magnificat, and the Nunc Dimittis—but the Te Deum, a hymn of praise to the Trinity and Christ. When Luther took to hymn writing, he did not sing of the soul's ascent to Christ, but took the ancient canticles from the mass and the matins and vespers, and paraphrased them. While all of Luther's hymns were doctrinal with biblical themes, as they came to Luther in the medieval heritage, they should not be regarded as biblical, doctrinal, or medieval fetishes, but as focusing the sight of the believer on what God has done for him in Christ.

Since Lutheran spirituality is public or corporate, finding its expression in its worship around the word and sacrament, its architecture reflects this liturgical posture. In this country this architecture has been strongly influenced by the Protestant milieu, but still there is an ideal. In the center of the chancel stands the altar with the double and related symbols that Christ as the sacrifice for sins feeds his church with himself in the sacrament. Thus Luther calls this sacrament in his Small Catechism the sacrament of the altar. Above or on the altar should stand the crucifix, serving the double function that the sinner's only hope is in the one who died, and that Christ now appears before God pleading that our sins not be held against us. The older churches placed the baptismal font at the back of the church to symbolize that baptism is the only entry into the fellowship of the redeemed. Luther suggested that every Christian should have over his bed a crucifix and baptismal certificate, not to suggest that baptism has earned our salvation, but rather that it is through baptism that each of us is incorporated into Christ, and thus we share in his salvation. Today the pulpit is more likely placed to the right side of the altar, the place where traditionally the gospel was read. In some older churches, the pulpit was placed right above the altar to signify that Christ comes both in the word and the sacrament.

Lutheran spirituality cannot be fully drawn out in this short space, but at all points it must point to the full incarnation of God in Jesus, the proclamation of the law and the gospel as expressing the reality of the believer as he confronts himself and God, and the preaching of the word and administration of the sacraments as the presence of Jesus Christ, the God-Man, according to both his divine and human natures. Anything less than this is hardly Lutheran and less than completely Christian. **LOGIA**

The Impact of the German Apology

FRITZ SCHMITT



AFFIXED TO EACH OF THE CONFESSIONS of our church are names, either at the front, reporting who shaped or formulated the confession contained therein, or at the end, indicating who were the initial witnesses of the faith expressed by the document. In the Latin version of the Apology of the Augsburg Confession, the name of Philipp Melancthon comes at the front, indicating that he bore primary responsibility for the content. In the German version of the Apology, the name of Justus Jonas indicates that he was primarily responsible for translating the Latin Apology into German.

Since Jonas's name has been preserved on a confessional document, it seems appropriate to consider what impact this confessor and his confession made on the church. Yet which is more important: to consider the person who made that confession which is later recognized by the church as lasting and pivotal to preserving the true faith, or to look mainly to the content of the confession itself, and how it expresses what needs to be contended in order to maintain a proper saving and comforting faith?¹ If it is indeed better to give greater consideration to the content, then the question arises as to how significant or authoritative is a translation of a confession. In other words, is the resulting translation/confession to be regarded as an equivalent authoritative text, embodying orthodox teachings of the church with the same degree of reliability as the "original" document, or might it perhaps be accorded even greater authority?

THE TRANSLATOR OF THE GERMAN APOLOGY

There is no question that Justus Jonas played an extensive role in the translation and formulation of the German Apology. Thus his name is not prefixed to this document in the same manner the name of Athanasius is attached to the third of the Ancient Symbols of the Church. Yet there may be some cause to question just how much responsibility can be ascribed to Jonas for translating the Latin Apology into German, and thus how much he or someone else may have lent authority to it. To better understand why the name of Jonas was worthy of mention as translator of the Latin Apology, and why his name remains on the title page of this document, it is helpful to consider briefly some biographical information.²

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Justus Jonas

He was born Jodocus Koch, son of Jonas Koch (the Lord Mayor of the imperial city of Nordhausen), on June 5, 1493, placing him between Melancthon and Luther in age, but closer to the former than to the latter. Upon finishing the local Latin School, Jonas began university studies at Erfurt in the summer of 1506, was awarded his bachelor's degree in 1507, and the master's degree in 1510, at which time he switched to jurisprudence.³ During this time in Erfurt he became friends with Eobanus Hessus, becoming a part of his circle of humanists. For various reasons, Hessus' conventicle of humanists was pressured to withdraw from Erfurt to Wittenberg in the period from 1511–1515, and as a result Jonas also found himself at Wittenberg for some time in this period. Jonas also had developed a friendship with Spalatin from his Erfurt days. By 1515 Jonas had returned to Erfurt.

Once back in Erfurt, Jonas was soon ordained as a priest and began preaching in 1516. He also achieved the status of Licentiate in Law on August 16, 1518, and was thereupon appointed Professor of Law. He was also given the position of Canon at St. Severi. The lectures on canon law were abandoned two years later, however. During this time the Erfurt humanist circle was aligned with and more favorable toward Erasmus. Jonas himself visited Erasmus in 1519, and considered Erasmus his teacher or mentor.⁴ As part of this Erfurt humanist circle Jonas found himself taking the side of one of the detractors of Eck during the Leipzig debates, though he was also not unquestioningly supportive of Luther.

Yet when Luther passed through Erfurt on his way to the Diet of Worms in 1521, Jonas demonstrated his increasing support for Luther (which had begun with correspondence in 1520) by accompanying Luther from Erfurt to Worms. While in Worms the news reached Jonas that he had been offered a call, first extended to the much older Mutian, to take up the vacant position for canon law at Wittenberg. He was also appointed the Provost of the All Saints' Chapter [*Allerheiligenstift*]. Though he began in a different faculty, he was eventually allowed to switch to theology and earned his doctorate in theology. As the Provost of All Saints' he was the official leader of the chapter reform [*Stiftsreform*] at Wittenberg.

Yet the leadership that Jonas offered in the cause of reform may not always have been of the caliber of that of Luther or Melancthon. Indeed, the way in which Jonas assessed and handled the iconoclasm in Wittenberg during Luther's absence in

1522 showed too much vacillation. After Luther returned from the Wartburg, Jonas very willingly yielded to the direction and leadership of Luther.⁵ In other areas and at other times, however, Jonas showed much better leadership, as, for example, in his major contributions to several orders of worship during 1524. Jonas was also a key participant in the Electoral Saxon [*Kursächsischen*] visitation in 1528. He attended the Marburg Colloquy of 1529 as an observer and recorder. During this time Jonas was also establishing himself as a trusted translator, rendering into German such Latin works of Luther and Melanchthon as *De Servo Arbitrio* and the *Loci Communes* of 1521. He also assisted Luther in his Bible translation work.

The activity and energy that Jonas devoted to the cause of reformation in the church may be severely underrated in current thinking.

By 1530 the importance of Jonas as a leader in the evangelical movement was shown by his presence at Augsburg and participation in the group that helped Melanchthon formulate the Augsburg Confession. Others on that committee were Georg Spalatin (Jonas's friend from Erfurt days) and Johann Agricola. During the course of the Diet, Jonas also kept a record and corresponded with Luther in order to keep him informed of Augsburg proceedings. Toward the end of the Augsburg proceedings, Jonas, with a few others, intended to write a verdict [*Gutachten*] to various evangelical princes to encourage them to stand their ground.⁶ Throughout the remainder of his career Jonas continued to serve as a counselor to princes and other nobility. The most notable area of activity for Jonas was his introduction of the Reformation to Halle, as well as several church agendas that he authored. Unhappily, the activity and energy that Jonas devoted to the cause of reformation in the church may be severely underrated in current thinking; it is conceivable that his importance may even rival that of Melanchthon, especially in his bringing the Reformation to a parish level.

Jonas and the Other Reformers

To the preceding discussion, it might be added that Jonas made important contacts and friendships with various people in Wittenberg within the circles of those who were strongly committed to reform. Beyond the already noted friendship with Spalatin at Erfurt, his early contacts with Luther, and his journey to Worms in Luther's company, it needs be added that Jonas was warmly received in Wittenberg in a rather short time. Also, the correspondence that he maintained with various key figures of the Reformation seems to have come at important times and thus may have been an important asset to the cause.

Jonas also seems to have had a good working relationship not only with Luther, but also with Melanchthon. It has already been pointed out that he was relied upon to provide some translations of rather significant pieces of work. Luther and Melanchthon must have had a great deal of trust in Jonas's abilities to faithfully and effectively render into translation the ideas and teachings of these important documents. Conversely, Jonas seems to have been very supportive of both Luther's and Melanchthon's teachings as important for the reformation of the church.

THE APOLOGY FROM LATIN TO GERMAN

The German Apology, which bears the name of Justus Jonas as its translator, is indeed a translation of another document and not an original in its own right. It is necessary, therefore, to consider briefly the document from which it is translated.

The Latin Apology, and to some extent also the German Apology, were intended to be legal documents, drawn up under the pressure of imperial politics as a response to the Confutation and as a defense of the Augsburg Confession. That both Latin and German versions of the Augsburg Confession were drawn up for presentation at the Diet, and that there was discussion as to which version was to be presented, suggest that there was an ambiguity as to which language would be official.⁷ Yet while there was pressure to provide a German Apology,⁸ the Latin Apology appeared first, and those princes and others who were eager for the German Apology had to wait a little longer.

Development of the German Apology

While the Latin Apology provided the basis for the German Apology, there is still some uncertainty as to the "original" document. It is therefore necessary to sift through several versions of the Latin Apology, establishing their dates of origin, in order to see the most likely basis for the German Apology.

Already during the proceedings and before the Confutation was read, a committee of evangelical theologians at Augsburg was preparing to respond to what they anticipated would be in the Confutation.⁹ Although none of the evangelical theologians initially possessed an actual copy of the Confutation following its reading, work progressed as swiftly as possible on what was to become the Latin Apology.¹⁰ This initial work produced several manuscripts, working copies, and individual and group responses to the Confutation, all of which contributed to the final form of the Latin Apology.¹¹

Peters's analyses of various German manuscripts and documents traces this development as a basis for an authoritative German Apology. He indeed cites evidence that shows that even before the initial edition of the Latin Apology appeared in print, substantial work had been done in German that later came to be included in the German Apology.¹² Nevertheless, the bulk of the German Apology can be favorably compared to either of the two major printed editions of the Latin Apology discussed below, and considered a translation of some combination of these.

The first version of the Latin Apology that may have provided a basis of the German Apology is the document that was rushed to meet the September 22, 1530, deadline. After this document was refused by the emperor at Augsburg, Melanchthon used the

opportunity to refine its contents.¹³ While Melanchthon was given the responsibility to work on the Latin Apology, the remainder of the Wittenberg theologians were supposed to be working on cleaning up the German Apology.¹⁴

Sometime after the Wittenberg delegation had left Augsburg, and before the middle of November 1530, an exact copy of the Confutation procured by the Nuremberg delegation came into the possession of the Wittenberg theologians, among them Melanchthon.¹⁵ This allowed the Apology to become a more direct and specific response to the Confutation. Thus the Apology, which had been ready to print before leaving Augsburg, was not sent to press, and Melanchthon concentrated on an extensive revision. This work proceeded under the pressure of an ultimatum for submission to the Confutation issued by the emperor that was to expire on April 15, 1531. This deadline was not met as Melanchthon was not satisfied with what had been prepared. Nor was he ready to send it to press for several days or weeks thereafter. He did, however, allow a copy to be printed and bound together with the Augsburg Confession, an edition that became known as the *Quarto Edition*.

The print run of this edition was rather small,¹⁶ and it may have been known already that Melanchthon had something more in mind. He wasted no time in continuing to edit the Latin Apology. The revised edition was published in September of 1531, and because of its size became known as the *Octavo Edition*. Sufficient numbers of this edition were printed, which allowed for a wide distribution of the Augsburg Confession and Apology.

To provide a more thorough analysis and to demonstrate which edition has the best claim to being the “official” edition of the Latin Apology, Peters helpfully traces the various printings of both the *Quarto Edition* of 1531 and the *Octavo Edition* of 1531, as well as subsequent revisions of both of these editions. And there were indeed variations in the AC of these editions, though no significant changes were made in the text of the Latin Apology.¹⁷ There was a second *Quarto* in (1535–)1540, a second *Octavo* in (1541–)1542, a third *Octavo* in 1555, and a fourth *Octavo* in 1559. Peters’s analysis of which versions were printed between 1530 and 1584, how often, and in what context they were printed, leads to the conclusion that the most authoritative is the first *Octavo Edition* of 1531.¹⁸

Before we consider which of these Latin versions relate to the German Apology, however, and how they do so, it is necessary to consider several other points that lead up to an official German translation of the Apology. After his return to Wittenberg, Melanchthon was assigned the task of finishing the Latin Apology. He also considered producing his own translation of the document. It soon became obvious, however, that he was too overburdened to accomplish both tasks in a timely and acceptable manner, and that someone else would have to take up the task of translation.¹⁹

For the task of translation Melanchthon turned to his trusted co-worker, who had already served him well as translator of other projects, Justus Jonas. By June 1531 Jonas had accepted and had begun work on this daunting project; this was after the Latin *Quarto* had already gone to press and Melanchthon had already begun work on the revisions that would comprise the Latin *Octavo Edition*. Though undocumented, Melanchthon looking

over the shoulder of Jonas, making suggestions or insisting on corrections as the work proceeded, is an easy picture to draw.

On the other hand, if Melanchthon did have an extensive hand in shaping the translation into German, Jonas’s claim to authorship of the German Apology, as it appears in the 1531 German *Quarto Edition*, would be seriously challenged. A further challenge to Jonas’s contention comes from Peters’s investigation into what is meant by the references to “Luther’s German Apology.” The theory for which Peters settles holds that Luther himself wrote his own apology to the Augsburg Confession, which in turn ended up being a major constituent of the “raw text” of Jonas’s translation.²⁰

Is the German Apology strictly a translation, or perhaps more a substantial revision of the initial document?

As in the case of the Latin Apology, there are further editions of the German Apology bearing various emendations that, apparently, were again the work of Melanchthon. An *Octavo Edition* appeared in 1533, a second *Octavo* and second *Quarto* in 1540, a third *Octavo* in 1550, a fourth *Octavo* in 1556, and fifth and sixth *Octavo* in 1558 and 1559, respectively. Each of these revisions challenges the role of Jonas as sole author of the German Apology, especially where some of them drop the reference to his being translator.²¹ Again Peters resorts to counting the number, dates, and contexts of the printings that occurred between 1530 and 1584. The conclusion of this analysis is that the [first] German *Quarto* Apology is the one to regard as the authentic version.²²

Thus we have a combination of the first *Quarto* and *Octavo Editions* of the Latin Apology serving as the basis for the first *Quarto Edition* of the German Apology. Yet the question as to the extent of Melanchthon’s involvement, as well as the possibility of Luther’s influence or writing, again lead to the question whether Jonas was the main translator. Furthermore, Peters’s work leads to another set of questions: is the German Apology strictly a translation, or perhaps more a substantial revision of the initial document, or indeed a more independent document due to the extent of the revisions?

Analysis of the German Apology

In making a comparison of the actual text of the *Quarto* German Apology with the Latin, the first objective should be to see whether or not it is primarily a translation without major revisions. The second objective is best pursued simultaneously: to determine whether the German Apology matches more closely the *Quarto* or the *Octavo* of the Latin Apology. cursory reading will show that there are indeed some “improvements” made to the content of the Latin Apology, but most often they are not significant enough to disqualify the German Apology as a translation—

that is, if one is willing to accept a less rigid translation principle and allow for some freedom of expression in the target language.

While Peters endeavored to analyze the whole of the Apology and made careful comparisons between the various versions, the present study will only consider Article iv.²³ This is where the majority of the substantial and significant revisions occur in the various editions and versions, however.²⁴ In fact, this study constitutes independently reached conclusions that parallel those of Peters.

The translator(s) of the German Apology had hoped it would be more likely to win over its audience than would the Latin Apology.

One of the first differences to catch the eye is the change from the first person plural throughout the Latin edition to the first person singular in the German. This occurs when it is most obvious that the subject is the one responsible for composing and editing either the Augsburg Confession or the Apology, but it does not occur when the subject is understood to be all the adherents of the Augsburg Confession or believers in general.²⁵ This shift in style between the Latin and German editions is unusual, since to speak or write as an editor or spokesman, it was then, as now, common to use the first person plural when referring to oneself (a convention retained in the Latin). This shift is certainly an acknowledgement of Melanchthon's primary authorship of both the Augsburg Confession and Apology, but it also diminishes the contributions made and assistance given by others in the process of composing both documents. In confirmation of Jonas's claim to be the primary translator, one has to credit him for his desire to have Melanchthon be recognized in this fashion for the lion's share of the work. Thus these occurrences of "I" [*ich*] strongly indicate the involvement of Melanchthon in the process of translating and editing the German Apology.²⁶

Another distinction between the Latin Apology and the German Apology is the greater number of biblical references in the latter. In many cases references to church fathers or secular authorities have been dropped. This seems to aim the text at a much broader audience, one that would not have been as enthusiastic about Aristotle or the church fathers as about the Bible.²⁷

Yet despite this writing for a broader audience, one which presumably would have been less familiar with Latin terms, we find a notable lack of difference between the Latin and German texts with respect to the use of Latin technical terms that are left untranslated fairly consistently throughout the German Apology. It is plausible that this was done with forethought, either by Jonas, who left them untranslated, or by Melanchthon, who returned them to the Latin.²⁸ One could conjecture that this was done because there would have been a greater familiarity

with or a more readily available explanation of a Latin term than of its German translation (for example, by pastors or theological advisors who had learned such terms and their application only in the Latin).

As a result we should expect that the translator(s) of the German Apology had hoped it would be more likely to win over its audience than would the Latin Apology. The parish pastors, the leaders of the community, and the princes, dukes, counts, and barons who were not as at home in the Latin as in the German²⁹ would have been among those who were expected to gain a much better understanding of the gospel and the evangelical position through the German Apology than through the Latin.

Another area of concern as to whether the German Apology differs from the Latin Apology is in the structure or layout of Article iv, on justification by faith alone. Between the Latin *Quarto* and Latin *Octavo* Melanchthon made some radical revisions, and for the most part, where the *Octavo* introduces a change, the German Apology follows suit.

Yet the German Apology follows neither in one notable area: in the pivotal Article iv, 159–182. Here the Latin *Octavo* rearranges the order of the four original statements by inserting a fifth (see the table below). The statements are also slightly altered and better formulated in their openings, syllogisms, and closings. The German Apology begins with the same initial point of argument as the Latin *Octavo*, but then follows the remaining arguments of the Latin *Quarto*. Oddly enough, the exposition of the initial argument in this series is not as well formulated as in the Latin *Octavo*. The exposition seems to go off on a long tangent and does not close off the argument as well as the Latin does on this point.

This brings one to the question of Melanchthon's involvement in the translation project, and in particular why he was involved. It is also necessary to ask if Jonas is still to be considered the main translator of this work, and of what significance it would be if he were not. In evaluating these revisions, which seem most likely to be those of Melanchthon, Peters concentrates on what improves the rhetorical impact of the text, and he cites many different features to that end.³⁰ Since Melanchthon is the one who wrote a book on the art and practice of rhetoric, he would seem more likely to have been concerned with correcting the text toward this end than would Jonas. Perhaps the change from the sole use of first person plural in the Latin to the use of both first person singular and plural in the German was in this line, as an individual of good reputation in using rhetoric may have been more persuasive to the reader than an organization or committee.

Yet the state of Article iv, 159–182, may speak more for the involvement of Jonas than of Melanchthon. For if Melanchthon was so involved in the work just before the German Apology went to print, one might ask why he did not follow the same order of arguments as the Latin *Octavo*; indeed, why is the first point of argument enlarged so much, but finished off in such a different direction? If he changed things in such a way, why are there not more differences in this section between the German Apology and the Latin *Quarto*? It seems easiest to suppose that the corrections in this section are indications of the involvement of Jonas.

IMPACT OF THE GERMAN APOLOGY

It is difficult to assess the influence and work of Jonas in this document within the forest of material extant from 1531 on through the next fifty years. Where could one find references to the Apology in general, and then, how can one determine if the German Apology was used in favor of the Latin Apology? Would these references have had a positive influence on the teaching of the church?

The German Apology's Influence in FC

The situation and the audience for which the Formula of Concord was drawn up have strong connections with that of the Apology. The Formula was drawn up as a legal document that refers to the Augsburg Confession. It argued that those signing it were still teaching according to the faith confessed at Augsburg. The Formula had German as its primary language and thus was intended primarily for a German-speaking audience: the laity, the princes, magistrates, and other officials, imperial or otherwise, and only secondarily for theologians and church officials. As such, the intended audience was more in keeping with that of the German Apology than with that of the Latin Apology. It should therefore be no surprise that whenever the Formula of Concord had cause to refer to the Apology, its authors much more frequently quoted the German than the Latin Apology.

The Apology itself was also first offered in Latin as a legal document, and the translation was to follow as an aid to those who were to endorse it and use it.

To investigate where and exactly how the Formula of Concord refers to the Apology and whether it specifically quotes either the Latin or German versions might take years of thorough research. Yet as a first step, for this essay the footnotes of the critical edition of the *Bekennnisschriften* [BSLK] have been used to check where references to the Apology might be found; subsequently, a clear correlation has been sought between the passage in the Formula of Concord and the reference in the Apology. In summary, there are about twenty footnotes that mention the Apology, of which at least six are so general that they refer to the entirety of the article in question or to general and common phrases. Only seven correlate to a specific passage strongly enough to determine whether the citation more likely comes from the Latin than from the German Apology, or vice versa.³¹

In the examination of the seven citations, the results proved not very favorable for the priority or prominence of the German Apology. Several of the citations have the Latin words keyed within the reference in the German text of the Formula; otherwise they refer more strongly to the text of the Latin Apology. Most damaging for the status of the German Apology is the citation in Article VII, 10–11, as this one offers a German quote from the Apology passage in question. This quotation does not

match up with the German *Quarto Edition*, but instead passes very well as an independent and close translation of the Latin *Quarto*. Clearly there is a greater reliance on the Latin Apology and a greater indication that it rather than the German text was the document with primary legal standing.

Perhaps this could be explained by recalling that the Formula of Concord remains a defense of a legal document, namely, the Augsburg Confession, the Latin version of which was preferred for legal standing, and the German version only used for the sake of understanding by the signatories. The Formula of Concord therefore would not rest upon the German Apology, which was the populist explanation of the Augsburg Confession. The Apology itself was also first offered in Latin as a legal document, and the translation was to follow as an aid to those who were to endorse it and use it.

Nevertheless, there is some indication in one or two of the citations that the German Apology had legal standing as an interpretation of the Latin document. This can be seen in the citation used in Article III, 42, where the German is cited first and the Latin follows. The context of this confirms that the Latin and the German say the same thing, and ensures that the reader understands and has confidence in what is being said in either document.

The use of the Latin Apology in the Formula of Concord might also reflect that the Formula is still a document written by theologians for a broad audience, but one that includes first of all the theologians who taught at the universities or who advised princes and public officials, and only then leading laity and common pastors. Each of these groups would have had at least some working knowledge of Latin, and also some awareness of the history of the Augsburg Confession and Apology. Though the authors of the Formula were trying to reach a broader audience, they may not have felt that referring to the German Apology was necessary in that attempt. Still, the German Apology is there, alongside the Latin Apology as an integral part of the confession of 1530–1531, acting as an important appendix to the main documents and having authority only in connection with them.

THE BOOK OF CONCORD VERSION

Though the examination of the evidence from the Formula of Concord shows little or no impact from the German Apology, there does seem to be something to say for the influence or respect that German *Quarto* had when the Book of Concord was compiled in 1580. This can be seen in the various versions that were published, with further revisions being made (presumably by Melancthon, as Peters concludes). Yet the question remains as to which version is then included in the earliest versions of the Book of Concord.

In the publishing history of the various versions of the German Apology, and also the Latin Apology, one finds that there are several editions that were released under the impetus of doctrinal crises or controversies in order to confess again the true doctrine.³² If the changes in these later editions, be they minor or major, responded significantly to the problems and challenges arising after the initial confession, and also still responded properly to the initial challenges, then it would seem appropriate to have taken the latest edition as the best to include in a collection of confessions. Yet the edition that was chosen by the compilers

of the Book of Concord is the German *Quarto* of 1531, which granted the translation responsibilities to Jonas. There are many possible reasons why later editions were rejected. Among these may have been animosity that had grown toward Melanchthon, or that the issues addressed had become irrelevant to the formulators of Concord, or that they had felt the need to ensure that the correspondence between the Latin and German editions be as close as possible. It has therefore been suggested that future editions of the Book of Concord employ the German *Quarto Edition*, with its credit to Jonas as the translator, as the most appropriate version to use.³³

The edition that was chosen by the compilers of the Book of Concord is the German Quarto of 1531, which granted the translation responsibilities to Jonas.

Peters notes the opinion of Melanchthon, found in the preface of a later edition of the German Apology, that he considered the Apology, and particularly the German Apology, more of a teaching tool than a formal confession along the lines of the Augsburg Confession. While Melanchthon saw the Augsburg Confession as occupying the more formal position, the Apology was meant to instruct and clarify in the readers’ minds what was in the Augsburg Confession.³⁴ To whom did Melanchthon address these words, however? It would indeed be helpful to investigate more closely where the Apology, Latin or German, was used to help inform and persuade people to accept the evangelical position.

Indeed, at least one edition of the Latin Apology was printed in view of a visitation conducted in Electoral Saxony in 1555.³⁵

But was the Latin Apology used in this or other cases without any reference to the German, or did they also have copies of the German Apology on hand to aid in the discussions and teachings? Other visitations need to be investigated, as well as the activities of Jonas in introducing the Reformation and new church agendas to see if the German Apology was used on those occasions. Similarly, the meetings held or the visitations conducted to formulate, to introduce, and to encourage acceptance of the Formula of Concord might have been occasions when the German Apology was brought in to aid the process.³⁶

CONCLUSION

This study was initiated with a focus on Justus Jonas. The amount of his responsibility for this work of the German Apology has been diminished to the point that replacement of his name on the title page with “translation composite” would not be out of place. Yet his name remains as the only translator given any credit, and his role in the process has not been overlooked. Indeed, it should not be overlooked.

Just as important as the content of the confession, that is, the words, are the people and the context of the confession. One needs to know the circumstances, the challenge to the faith, how the individual or group responded in the face of that challenge to the faith, not just a description or clarification that the confessors gave of what they held dear and what made them face the given challenge. In writing about the confession that a group of Austrian Lutherans put forward in 1566, Dr. R. Kolb states:

Clearly, these lists of purposes or reasons for confession serve to emphasize that for these spokesmen, “confession” was more than just the documents they composed. Even though their statements were written rather than spoken, the confessors continued the understanding that the confessors at Augsburg certainly had: Confession is an act, far more than a document. The authors of these later confessions considered the documents to be instruments of the

Article IV, 159 – 182 • Points of Argument in Comparison

Latin Quarto	Latin Octavo	German Apology
Declarative Statement: Justification is by faith	Justification by works a rejection of Christ.	Justification by works is a rejection of Christ.
Faith is never completed.	Faith is only a beginning.	Faith is only a beginning; saints Old & New relied on faith in the face of God’s coming judgment.
	Peace of conscience is not through works, but faith.	
Christ does not stop being our mediator.	Christ does not stop being our mediator after our rebirth.	Christ does not stop being our mediator.
After coming to faith, our fulfilling the Law is still weak (flesh still troubles).	We do not always live up to the Law after regeneration.	After regeneration we are still not inclined to fulfill the Law (still must ask for forgiveness).

activity, function, and process of confessing, which could not be separated from the content conveyed by the writing of the documents.³⁷

Such a pattern is demonstrated also in Hebrews 11–12, where the history of many Old Testament confessors is briefly sketched in connection with the content of the faith they confessed. The name of Jonas is important for us so that we remember that it was not Melanchthon alone who composed either the Latin Apology, the German Apology, or the Augsburg Confession

while in his university office. Nor did Melanchthon come up with these teachings as part of his regular duties at the university. Rather, the content of both Apology versions arose out of the heat of battle with those who stridently and viciously opposed the gospel in its truth and purity. Also, these works were composed in company with other confessors of that same faith, and not by one solitary warrior.

This is what the impact of Jonas and the German Apology should be for us today. It is not an easy lesson to learn or comprehend, but well worth the effort. LOGIA

NOTES

1. In the cases of the Apostles' Creed and Athanasian Creed it is not possible to accurately determine the authors, and thus one is forced into considering chiefly how the faith is expressed in the Creed.

2. Gustav Kawerau, "Jonas, Justus." in *Realenzyklopädie für protestantische Theologie und Kirche*, ed Albert Hauck (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1901), 9: 341–346. Hans-Günther Leder, "Jonas, Justus," in *Theologische Realenzyklopädie*, ed. Gerhard Krause and Gerhard Müller (Berlin: W. de Gruyter, 1988), 17: 234–238.

3. Jonas seems to have been almost as precocious as Melanchthon, but also to have shown facility in slightly different areas, and perhaps in more areas of study, than Melanchthon.

4. Kawerau, 342, "... Erasmus wird ihnen auch der Wegweiser zur Beschäftigung mit der norma Christi, die dem Evangelium und den Kirchenvätern entnommen werden sollte. Jonas bezeichnet 1519 Erasmus als seinen 'Vater in Christo'."

5. Leder, 235.

6. Christian Peters, *Apologia Confessionis Augustanae: Untersuchungen zur Textgeschichte einer lutherischen Bekenntnisschrift (1530–1584)* (Stuttgart: Calwer Verlag, 1997), 21. This work is textual history and analysis of the content of the various versions and editions of the Latin Apology and German Apology.

7. It must be admitted that this viewpoint is fostered by the Canadian experience where all federal documents must appear in both official languages. That particular restrictions or requirements on the use of any official language, or indeed other languages, existed for official documents used in Imperial business may not have been the case.

8. Peters, 49 ff.

9. Ibid., 1 ff.

10. Ibid., 4 ff.

11. See Peters, 82 ff., for examples. Peters considers and discounts the possibility that an opinion [*Gutachten*] composed by Osiander contributed significantly to what Melanchthon later included in the Apology.

12. Peters, 95: "Diese schlägt sich vor allem in Paraphrasen, verdeutlichenden Zusätzen und selbstständigen Textergänzungen nieder und dürfte erst unmittelbar vor dem 22. September erfolgt sein."

13. Ibid., 46 f.

14. Ibid., 500.

15. Ibid., 119–120, 500.

16. Ibid., 125.

17. Ibid., 180, "... daß sich der Text der lateinischen AC nach dem Erscheinen der (ersten) Oktavausgabe vom September 1531 nicht mehr nennenswert verändert hat." Peters previously notes that the Augsburg Confession contained in the later editions is altered.

18. Ibid., 188–189, 501. *Triglotta*, *BSLK*, and Tappert all use the *Quarto* edition Apology.

19. Peters, 189 f.

20. Ibid., 398–389. There are statements by Luther that he was going to write his own German Apology to the Augsburg Confession, but little evidence has been found to support its existence, and less to indicate which document it is or where it can be found.

21. Ibid., 256.

22. Ibid., 295 ff., 502.

23. Time and convenience also drew me to use recent German and English translations of the Apology to make the comparisons with the Latin Octavo.

24. Peters, 253.

25. *BSLK*, cf. 144, Art I, where each occurrence of first person subjects are plural; and 165, line 8–9, 32ff, where some of the plurals in the Latin have been changed to singular, where it is clear they refer more to Melanchthon. The switch to first person singular does not occur in every place where it would be possible.

26. Peters, 208.

27. Ibid., 251–252. Also *BSLK*, 162, line 25ff., goes so far as to make a contrast between being with Aristotle and being Christian.

28. Peters, 210–211.

29. Scanning through a collection of correspondence, such as Kawerau's collection of the correspondence of Jonas, we find that Jonas writes to fellow theologians in Latin, while to a duke, prince, or other nobility he writes in German.

30. Peters, 252 ff.

31. *BSLK*, 848, Art. I–X; 882, Art. II, 25; 885, Art. II, 31; 920–921, Art. III, 19, 20; 928–929, Art. III, 42; 976, Art. VII, 10–11. These comparisons were also done with the contention in mind that the proper Apology version is not the Latin *Quarto*, as the *BSLK* has, but rather the Latin *Octavo*.

32. Peters, 195. The second *Octavo* and second *Quarto* editions were released in time for the Religious Colloquy at Worms in 1540. The third *Octavo* was in response to the Council of Trent, but also as an attempt by Melanchthon to show that despite the Augsburg Interim, his theology had not changed (196–197).

33. Ibid., 296–297: "Bei einer Neuausgabe der Bekenntnisschriften wäre es daher ohne weiteres möglich, wiederum den 'Quarttext' der deutschen AC zu bieten. Dies hätte den Vorteil der größeren Kontinuität. Wie gezeigt, gäbe es für diese Entscheidung aber auch gute inhaltliche Argumente: Der deutsche 'Quarttext' vom Oktober 1531 und der lateinische 'Oktavtext' vom September 1531 gehören entstehungsgeschichtlich sehr eng zusammen."

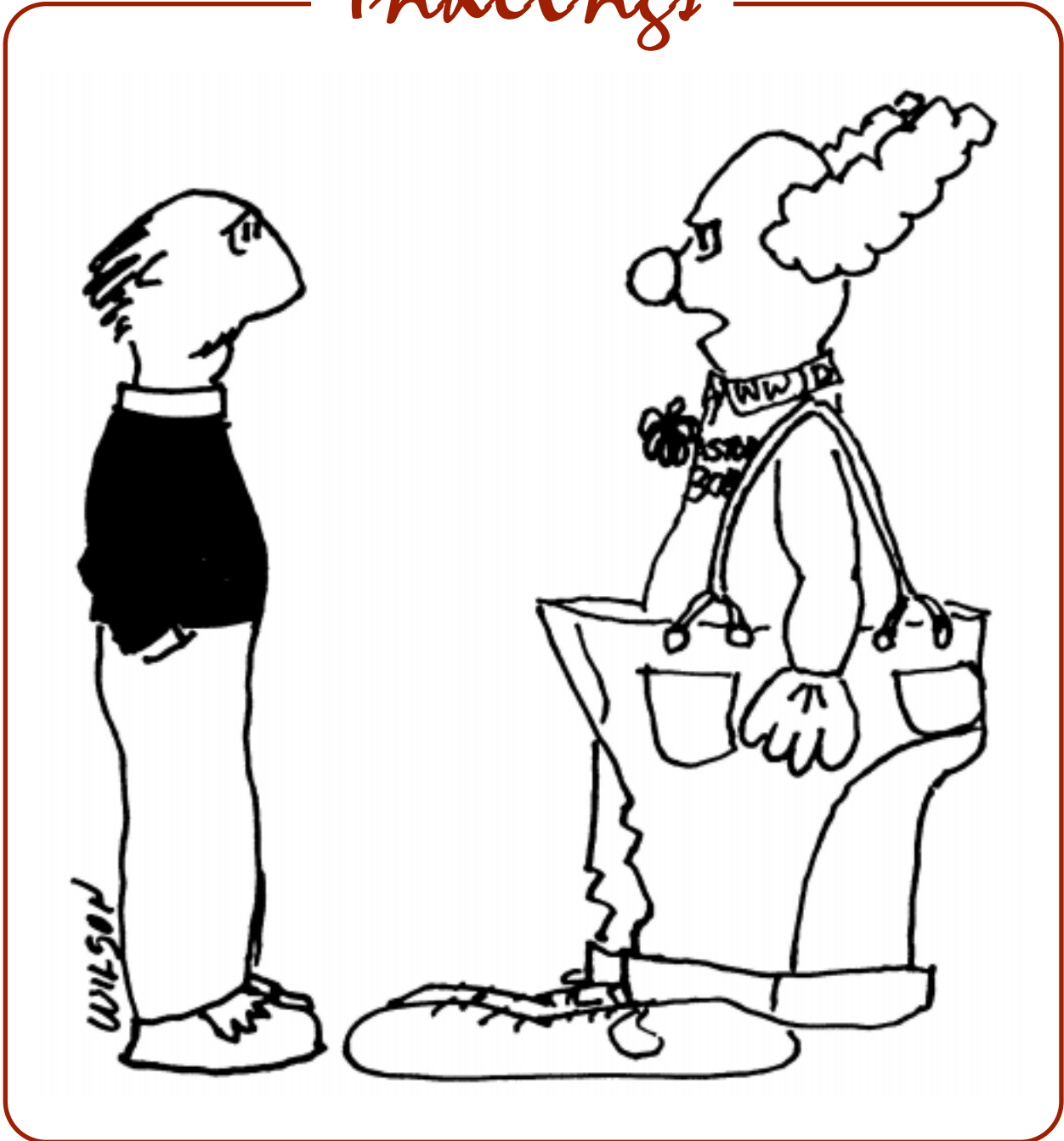
34. Ibid., 256, citing *Corpus Reformatorum*, ed. K. G. Bretschneider and H. E. Bindseil (Braunschweig: apud C. A. Schwetckze & fil., 1860), 28: col. 39, fn. 15; col. 41, fn. 28. What may be drawing Peters to this conclusion is that the changes suggest the Apology is to inform the evangelicals where they stand against those who composed the Confutation.

35. Peters, 156.

36. Robert A. Kolb, in *A Contemporary Look at the Formula of Concord*, ed. Wilbert Rosin and Robert Preus (St. Louis: Concordia Publishing House, 1978), 82–83, says little of what materials may have been involved in the discussions formulating the Concord, or those intended to bring acceptance of the Concord.

37. Robert Kolb, *Confessing the Faith: Reformers Define the Church, 1530–1580* (St. Louis: Concordia Publishing House, 1991), 128.

Inklings



Do you have any idea how ridiculous that clerical collar looks?

The Confessional Principle

Church Fellowship in the Ancient and in the Lutheran Church

TOM G. A. HARDT



WHEN DEALING WITH THIS TOPIC, we face a mass of serious misunderstandings and distortions of how the Christian church throughout the ages has handled the question of church fellowship, both theoretically and practically. This is due to the fact that we stand today under the pressure of the ecumenical movement, which by all means propagates the idea that at least originally the church was one, that originally all Christians exercised church fellowship with one other, and that a divided Christendom is a comparatively new fact. Our duty is then to return to the originally existing oneness.

THE ANCIENT CHURCH

The False Concept of the One, Comprehensive Ancient Church

This idea is already to be found with the Swiss reformer Zwingli and with his spiritual father Erasmus. In his debate with Luther at the castle of Marburg in 1529, Zwingli appealed to this ideal church, the one, primitive church, where men could hold different opinions but yet, of course, as an absolute necessity practice church fellowship with those deviating from them doctrinally. We find the same view among different ecumenists in the seventeenth century. The idea of the one primitive church in the course of time gained the strongest foothold in England and the Anglican Church, whence it has been acquired by the present-day high-church schools of thought within the various confessions and also by the ecumenical movement of the day.

We find a most touching and very beautiful picture of this dream of the one church in the will of the Anglican Bishop Thomas Ken (1637–1711), where he confessed, “I die in the Holy Catholic and Apostolic Faith, professed by the whole Church, before the disunion of East and West.” We hear a nostalgic leaning towards the past, a longing for a peace no more at hand, yet consoled by the additional final sentence: “more particularly I die in the communion of the Church of England, as it stands distinguished from all papal and puritan innova-

tions.” An even more fascinating expression of the longing for the one, undivided church we find with Bishop Bo Giertz of Gothenburg, the well-known and much-admired Swedish conservative theologian. In his very popular and widely spread *Kristi kyrka*, in the chapter “Una sancta,” he writes about the primitive church:

From Spain one could travel along the whole Mediterranean and deep into Arabia and up among the mountains of Armenia, and wherever one came or whenever one went ashore, one could go into the churches, partake of the Lord’s supper, and experience as a wondrous truth what some unknown hymn-writer from these centuries wrote in the Ambrosian hymn of praise, our *Te Deum: Te per orbem terrarum Sancta confitetur ecclesia* [The holy church in every place throughout the world exalts thy praise].

The Council of Nicea, where our Nicene Creed was accepted in 325, is, for Giertz, “the great day of triumph for the one world-encompassing church.” The church was “united and strong under the leadership of her bishops.”

For Giertz, as for so many others who follow this fascinating, glowing picture that has spellbound many souls, the one church is one because she is “catholic” in the sense of “broad-minded,” “dogmatically comprehensive.” This is of utmost importance for the treatment of our topic. Giertz writes:

The distance between a Jew in Jerusalem, a believer in the ancient faith converted to Christianity, and a recently converted Greek slave was certainly greater than the natural distance, as it manifests itself, between a Pentecostal and a Roman Catholic. But in spite of these violent tensions unity was preserved. It rested upon a holy obligation.

According to Giertz, the unity of the church does not rest upon unity in doctrine. The church is for Giertz a kind of organism, an entity that grew out of the apostolic congregations, constituted by this historical connection, despite the ever-changing forms. This organism Giertz calls the “body of Christ,” which thus describes the outward, visible corporation, exactly as the Romantic movement of the nineteenth century saw the ancient nations and political institutions of Europe as such “bodies.”

THIS ESSAY was a lecture delivered by the late Tom G. A. Hardt (†June 1998) in Riga, Latvia, May 1996. Tom Hardt was pastor of St. Martin’s Lutheran Church, Stockholm, Sweden.

This kind of terminology of course permits the idea that by “splitting” the body, the body gets “wounds” through separations, and so on. Accordingly, Giertz writes: “If the apostles appeared today, and if they were confronted with the splintering in a single, average Swedish community, they would be horrified and would reproach us with having cut to pieces and lacerated the holy body of Christ.” The fact that a Roman Catholic and a Pentecostal do not celebrate the sacrament together is to this admittedly conservative theologian a sin that has split the body of God. Not to have church fellowship is thus a sin.

Giertz however, is not fully unaware of events running contrary to the harmonious picture given above. “From time to time there arose divisions,” writes Giertz, but

some of them healed themselves. Others survived as locally limited or insignificant minorities. The more tenacious ones led to the coming into being of independent national churches, often in distant countries far beyond the bounds of the Roman Empire. Yet all the time the great mother church was there in constant growth. For more than eight centuries she possessed existence.

Like Bishop Ken, Bishop Giertz aims at the separation between East and West; accordingly, the years 867 and 1054, when the bonds between Rome and Constantinople were broken, are the *termini* of the “great Mother Church.” Its destruction came about not by false doctrines but by cases when practice is set against practice, in this case when papal centralism is set against the autonomy of the local churches. Faced by this tragedy, Giertz calls out with a German theologian: “Back to the one, back to the whole! Beyond the confessions to the undivided Christ!” Rightly—according to the foundations of the theology now developed—the confessions, also the confessions of the Lutheran Church, are put under condemnation, as they have most certainly caused splits within Christendom.

Are the limitations aimed only at the “grave” heretics, who by definition were not Christians at all?

What we have now heard out of the mouth of a most influential, conservative leader within Lutheranism can equally well be heard from a pronouncedly ecumenical work like Stephen Charles Neill’s *A History of the Ecumenical Movement 1517–1948*. Like Giertz, Neill regards the dogmatic tensions as having the “nature of family quarrels,” and excluded are only those who are no Christians at all, like the Gnostics. The criterion of the true church is that she was worldwide: “the Council of Nicea represented the Church from Spain to the slopes of Hindu Kush.” The restrictions in admission to the divine services, which the author actually does know about, are thought to have been directed against pagans and spies. The author

assures us that the doctrine that “anyone who . . . communicated . . . with a tainted sheep thereby became tainted himself” has been developed by “puritans such as Lucifer of Cagliari,” a name that through its demonic associations aptly describes the origin of the idea that church fellowship should not be liberally exercised. Neill knows a little more than Giertz about the presence of heretics, but they do not play any prominent role in the history of the church.

The Real Ancient Church Is the Church of Closed Communion, Excluding Heretics

This long presentation of a view that certainly is not mine and that certainly is not true has its place in this essay simply to make clear what the presuppositions of any treatment of our subject really are. All that has been said up to now is regarded as self-evident, standing to reason, raised above all discussion. Yet that very discussion must be raised. It has been raised, and more than that. The utterly scholarly and trustworthy work by the late Werner Elert, professor of Erlangen, *Abendmahl und Kirchengemeinschaft in der alten Kirche, hauptsächlich des Ostens* (*The Eucharist and Church Fellowship in the Ancient Church, Mainly in the East*), has, as a matter of fact, completely destroyed the false presentation to which you have had to listen for a while. Its English translation by the Missouri Synod’s Concordia Publishing House in St. Louis [*Eucharist and Church Fellowship in the First Four Centuries*] may be a sign that it has not been welcome outside the camp of conservative Lutheranism. It runs so entirely against what is acceptable within the established, ecumenical, theological world. Probably the real argument against it is simply that it does not serve any reasonable purpose, does not promote some good cause, has no actuality, as learned men say when they want to silence some scandalous academic work. There is only one other similar work, that of Martin Wittenberg, formerly professor at Neuendettelsau, Bavaria, entitled *Kirchengemeinschaft und Abendmahlsgemeinschaft*. It has recently been reedited in German and published in English (*LOGIA* 1, no. 1 [Reformation 1992]) and in Latvian. This presentation, as far as the ancient church is concerned, builds mainly on Elert.

We now turn to the ancient church and ask some questions: What were the regulations concerning church fellowship? Could one, “wherever one went ashore,” communicate? Are the limitations aimed only at the “grave” heretics, who by definition were not Christians at all? Where were the heretics to be found? Were there only a few of them? Was the ancient church dogmatically comprehensive?

Undoubtedly there were in the ancient church at least some people of the modern attitude to which we have already listened. Tertullian did speak of heretics who “come together, listen together, pray together” with those of different faith, yea, without even differentiating between baptized and unbaptized. Tertullian’s remark implies, however, that he spoke about something quite extraordinary and unusual, hardly believable. Those heretics also proved their falseness through other openly offensive forms of behavior such as lay-preaching, including preaching women. If this all must be understood as exceptional, one has to admit that on the other hand it is possible to deduce from

the many safety measures against heretical infiltrations that there were Christians who more regularly tried to get access to altars where they were not welcome. There are complaints by Saint Basil the Great (c. 330–379) that lukewarm Catholics had gotten accustomed to participation in the heretical worship of the much-dominant anti-Nicene party. Saint Basil asked for letters from others to stop this violation of the rule forbidding church fellowship with heretics.

These rules were not manmade disciplinary regulations, but, of course, founded on the clear doctrine of the New Testament, where Christ says, “Beware of false prophets” (Mt 7:15), and Saint Paul asks us to “avoid” those of different teaching, as in Romans 16:17. Even the exchange of the liturgical, Christian greeting with the heretic is forbidden, “for he that biddeth him God speed is partaker of his evil deeds” (2 Jn 11). The pastoral letters of Saint Paul, the canonical nature of which was never questioned before the time people wanted to live in a pluralistic church, are quite clear concerning the question of church fellowship: “A man that is an heretick after the first and second admonition reject” (Ti 3:10). We should in this connection consider the fact that the inability to recognize such words as genuinely apostolic builds on the strange idea of a necessary evolution, which presupposes that such words could not have been written before a long process of thought had taken place, bringing us from the simplicity of the first Christians to the well-regulated, well-disciplined but also less spirit-minded early catholic church. This is, however, an entirely unfounded assumption with no proofs to sustain it, except the equally unfounded dogma of evolution. The modern discovery of the well-regulated life of the Qumran sect teaches us besides that the New Testament was written in a world where all the marks of a firm ecclesiastical order were present. To summarize: everything was there from the very beginning.

The church fathers often present the doctrine of church fellowship in connection with the treatment of the sacraments. Both Saint Ignatius of Antioch (c. 35–c. 107) and Saint Justin Martyr (c.100–c.165) affirmed the prohibition of fellowship with heretics at the same time they stressed belief in the incarnation and in the real presence. Saint Ignatius has made it quite explicit that only those who assent to the apostolic teaching were to be admitted to the sacrament, which the Christians taught to be the body and blood of Christ. It is not to be imagined that Saint Ignatius would have admitted anyone who taught that the same body and blood “are not here.” The *Didaskalia* (early third century) thus makes it necessary for the deacon to demand from any visitor information as to whether he belongs to the church or to a sect. The *Apostolic Constitutions* (late fourth century) in that case demand a document of legitimation, as do the synods of Elvira (306) and Arles (314). The synods of Antioch (341) and Carthage (345–348) repeat the prohibition against admitting unknown persons to the liturgy. The Synod of Laodicea (360) even prohibits the outward presence of any heretic in the church building and forbids the Catholics to be present in heretical church buildings. In all these cases fellowship was not merely thought of as fellowship in the sacrament but also as fellowship in prayer. (When Elert thinks that in two cases some fellowship in praying the psalms

with heretics was exercised, he is in my opinion mistaken. The singing of psalms was the task of one man; the others listened, hymnals still awaiting existence.) The closed doors that forced visitors to leave the church after the sermon were closed before the prayers started. It should also be remembered that this strictness was exercised even in the hour of death. It is an often-heard opinion that in *articulo mortis* fellowship had to be granted the heretics, but it is due to a misunderstanding of the canon 13 in the decisions of the Council of Nicea, which clearly speaks of penitents whose time of penitence is shortened if they are expected to die.

***The rule of no fellowship with heretics
or schismatics was universally
recognized and could claim
to be an ecumenical belief.***

That the rules concerning *communicatio in sacris* were actually applied in all their severity is shown by the unfortunate lot of the church father Saint John Crystostom (c. 347–407). In Alexandria an archpresbyter had given the eucharist to a heretic Manichean woman and was accordingly excommunicated for this. Since another presbyter and four monks, known as “the tall brothers,” continued to have sacramental fellowship with the archpresbyter, they also were excommunicated. They turned to St. John Chrysostom in Constantinople, who granted them fellowship in prayer, which can be regarded as the level attainable for penitents before their final admission to the Eucharist. The end of the story is that St. John Chrysostom, as a result of this veritable chain reaction, was deposed and cast into exile.

Also on the other side of the fence the same conditions ruled. When a Monophysite patriarch of Antioch once or twice communicated with the Catholics, as a consequence he was refused communion by his own brethren and was finally deposed. The rule of no fellowship with heretics or schismatics (*nulla communicatio in sacris cum haereticis aut schismaticis*) was universally recognized and could claim to be an ecumenical belief, the only one really existing. All agreed that you must agree before taking communion together.

That common communion meant a common church was thus universally recognized. When the state, as so often, wished to have the stability of a unified state church, the state’s only wish was to have a common communion, not to meddle in any way in theological matters. Everyone was permitted by the state to have his own belief, as long as he took the sacrament in the prescribed way. Thus in 369 a Catholic bishop was admonished by an Arian emperor to communicate with the Arians in order that peace should be established. The bishop refused, celebrated his own Catholic mass, and was sent into exile by the Emperor. The bishop had thereby shown that to confess the Nicene Creed was no academic matter or mere repetition of a formula, but rather

was putting the Nicene Creed into practice, letting the final condemnations that are fixed to the end of the Creed work out at the altar rail. In this way the dogmatic “We condemn” that follows the “We teach” always has meant that the heretics are refused admission to the sacrament.

Against this background we can understand the great ninth-century dogmatician Saint John of Damascus when he says: “We must with all strength hold fast to the principle neither to receive the eucharist from heretics nor to give it to them.” This is a voice not from an undisturbed, unafflicted, homogenous, closed world, but from a suffering church under the yoke of Mohammedanism. This conflict with a heathen state did not make the fight against heresies less important, and did not open the closed altar.

The people of the ancient church were all like us, as wise and as foolish as we.

We have already heard that some people are inclined to regard what we have now described as directed against such grave heretics who had already left the Christian faith. This is, however, not in agreement with the existing facts as we know them. The Council of Nicea demands, for example, rebaptism only of the followers of Paul of Samosata, who denied the Trinity. Other groups were regarded as having a valid baptism. Later on Montanists, Sabellians, and Eunomians were also included among those who did not have valid baptism. Far more important, however, is that Arians, Macedonians, Novatians, Apollinarians, and others were regarded as lawfully baptized. With few exceptions the authority of the biblical canon was recognized, and to its wordings references were made in the dogmatic conflicts.

Werner Elert has collected cases that prove that the exclusion of heretics from the liturgy did not correspond to a general aversion to their persons. A certain theological cooperation against a third party could be developed, mutual discussions take place in a friendly way, and even a certain humor shown. The subjective honesty of the opponent could be taken for granted. Generally speaking, there is not much place for the “speculative temperament of the Levant,” a concept that Bishop Neill has introduced in his learned attempts to explain the history of the ancient church. This concept corresponds all too well, in a most regrettable way, to another, similar notion, that of “prelogical man,” an invention of modern and not very logical scholars. The people of the ancient church were all like us, as wise and as foolish as we. They knew their fellow men as well as we do. They certainly, however, differed from us in the doctrine of church fellowship.

The “Everywhere” and the “By All” of Heresy

We will not treat here the original meaning of the expression *semper, ubique et ab omnibus*, the “always, everywhere, and by all,” which is to be found with Saint Vincent of Lérin (d. before 450), and which is thought to be a way to discover the Christian

truth. Let it suffice to say that it has been very misunderstood, and whatever it meant, did not help poor Saint Vincent very much, as he finally fell into heresy. Today we use it to mean that, contrary to what is often said, heresy is most definitely not something insignificant, not something silenced simply by looking at the Great Church, the church above discussion. Heresy is predicted by Christ’s words that “*many* shall come in my name, saying, I am Christ, and shall deceive *many*” (Mt 24:5). Heresies are accordingly large, impressive movements, where the Catholics find consolation in being the little flock predicted by Christ.

First of all, we can let Elert point to a few important facts that show us how the Catholic Church was one of many churches. Before Constantine, the Catholic Church had no privileged position over the heretical bodies. At this time the various churches could not even control the changes of confession by their members, for example, in Alexandria. Even after the directives of Emperor Theodosius in 380 against the heretics, they could, in spite of everything, have churches in the capital city itself. An ancient church historian tells us about a Jew who for the sake of gain let himself be baptized in Constantinople by the Arians and the Macedonians, only to be finally exposed during his visit to the Novatians. Elert maintains that about the year 500 “the Capital City presented a mottle of denominations quite comparable to that of a German or English metropolis today.” Another vivid description by Elert runs:

Niceans, Semi-Arians, Eunomians, Macedonians, Apollinarians lived side by side in the same locality. The pre-Nicean Novatians had at the same time spread and continued for a long time to spread a net of congregations over many parts of the same area. To this there came after Chalcedon the Monophysites, who in their turn split again.

Even apart from and before Elert, minor points were advanced to prove that heresy in the ancient church extended far more widely than has been customarily supposed. Eusebius’s silence concerning church life in Middle and Eastern Asia Minor might be due to the fact that Christianity in these areas was heretical. Saint Ignatius of Antioch, too, in his letters omits the names of certain churches of Asia Minor that appear in the Book of Revelation, in spite of his including the rest of these churches. It is tempting to assume that Saint Ignatius looked upon the omitted churches as now having become entirely heretical. The heresy mentioned in the Book of Revelation could then have choked out orthodox Christendom in the time before the letters of Ignatius. One may, moreover, point out that the letters in Revelation 2 are in fact occupied with the *communicatio in sacris cum haereticis*, for which sin otherwise praiseworthy orthodox congregations are accused, 2:14, 2:15, 2:20. The mere presence of heretics in a congregation, whether they are called Balamites, Nicolaitans, or a female teacher, is a sin to be repented of.

Just as heresy thus can ascribe to itself the *ubique*, the “everywhere,” it is also embraced *ab omnibus*, “by all.” When I wrote the first version of this lecture about forty years ago(!), I carefully made an exception for Saint Augustine, with whom I

found the thought that the legitimacy of the church could be proved from her numbers and geographical catholicity. I no longer believe in this wisdom of the textbook. When Saint Augustine, for example, said that the authority of the Catholic Church led him to the gospel, he certainly did not mean the nonsense that we hear from Roman Catholics today. He spoke about the first, early church, which could testify to the authenticity of the gospel, not about any kind of later church pretentiously claiming for itself an authority above the gospel. Likewise, when he spoke about the true church's being spread everywhere and the heretics' being local, he thought of his own church in the unbroken succession of the first, primitive church, where the apostolic churches founded everywhere retained a true doctrine. At the same time, the heretic innovators could not trace their dogmatic pedigree in that way, but were local appearances without bonds to the apostolic past or to the apostolic *ubique*. Saint Augustine would thus never have become a Donatist, even if the Donatists had succeeded in spreading everywhere while Saint Augustine's followers were limited to his See, Hippo Regius in Northern Africa. To that extent, I think it quite correct to see him in full unity with his fellows, the other church fathers whose testimony we now are to quote.

“Through my loneliness the Word of Truth loses nothing. There were also once only three who put themselves against the edict of the King.”

Before I do so, I will note the source of these quotations, which will show that what I present to you is part and parcel of the Lutheran heritage, that the orthodox Lutheran Church has always been conscious of its full agreement with the church fathers on these points. The following references are all taken from the great seventeenth-century Lutheran dogmatician Johann Gerhard (1582–1637), who gave them in his famous *Loci*. It should not be forgotten that the word “patrology” originally came from his great collections of patristic material, and that the Lutherans, especially the so-called Gnesio-Lutherans in the sixteenth century, were the first to open this field for scholarly theological investigation. Gerhard's quotations were revived in the nineteenth century by the great Lutheran confessionalist and liturgist Wilhelm Löhe of Neuendettelsau (1808–1872), who reprints them in his *Drei Bücher von der Kirche* [*Three Books on the Church*]. It should not astonish you to hear that Löhe's best-known follower today is Professor Martin Wittenberg, to whose work on fellowship I have already referred you.

The Lutheran fathers of all times have thus reverently listened to the testimony of Saint Basil the Great, who, himself plagued by a heretical majority in his diocese, as we know, spoke of the three men in the fire and wrote: “They teach us

what should be done when no one is of our opinion. In the middle of the flames they praised God; they looked not upon the multitude who spoke against them, but were satisfied to be in agreement, although they were only three.”

Theodoret the Lector (early sixth century) mentions in his church history an exchange of words between Pope Liberius (352–366) and the Arian Emperor, who asked the pope: “How large a part of the earth have you behind you, who contradict in this way?” Liberius answered: “Through my loneliness the Word of Truth loses nothing. There were also once only three who put themselves against the edict of the King.”

Also against the Arians, Saint Gregory of Nazianzus (329–389) wrote the following words:

Where are they that judge the church by number and despise the little flock, who measure the divinity with measure and place the people so high, who place sand high and despise the light of the world, who collect mussels and despise pearls? They have the houses, we the inhabitants—they have the churches, we God; yea, we are the temple of the living God, a living sacrifice, a spiritual burnt-offering. They have the people, we have the angels; they audacity and daring, we the faith; they threats, we prayers; they gold and silver, we the pure doctrine of the faith.

Saint John Chrysostom spoke the same language: “What is most useful, to have much straw rather than precious stones? Not in the number of the multitude but in the sincerity of the strength consists the true majority. Elia was only one but the whole world did suffice not to outweigh him.”

To sum up, we quote Saint Jerome (c. 342–420), who said against a Pelagian: “That you have many like you will not at all make you a Catholic: on the contrary, it proves that you are a heretic.”

THE LUTHERAN CHURCH

Martin Luther on Church Fellowship

In his famous letter to the Christians of Frankfurt on the Main of 1533 we find Luther's doctrine on church fellowship very well illustrated. That is probably why it was not translated and included in the American edition of Luther's works; and as the knowledge of German is quickly vanishing in Scandinavia and the U.S.A., its content is likely to be forgotten. We should therefore the more carefully penetrate into it.

The Christians of Frankfurt on the Main, who were exposed to Luther's violent attacks, were no ordinary fanatics or even Zwinglians. They were rather a church of what later on would be called the Melancthonian type. Luther's epistle especially aroused a great deal of discontent with the mediating theologian Martin Bucer (1491–1551), the man who is today hailed by Stephen Charles Neill as “the most constant promoter of church unity among all the sixteenth-century church leaders.” Bucer finished his life as an Anglican professor in Cambridge, having been the adviser of archbishop Thomas Cranmer in his creation of the constitutive documents of the Anglican Church. The editors of the German edition of Luther's works rightly say

about Bucer that “In this letter he saw his own mediating position to the Lord’s supper attacked, a position that veiled the contradictions and variations in it.”

Luther in his letter did not only attack false doctrine, but also, and even more, the unwillingness to stand up for what the opponents believed to be true. They did not wish to fight for their own doctrine. Luther aptly formulated the nature of the conflict: “There to belongs a twofold hell, one that they contradict the Word of God, the other that they deny and do not freely confess their own teaching which they praise as the word of God.” The conflict between Luther and his ecumenical opponents was thus not primarily a disagreement about the sacrament, but a conflict about the nature of the conflict, where Luther saw the conflict as decisive for the unity of the church, while the others did not. The Christians of Frankfurt wanted to keep the interpretation of the dogma open, in this case the doctrine of the real presence, and found that it was enough to believe that which Christ meant, to believe that we receive what Christ meant. This ecumenical attitude was to Luther a purely satanic dishonesty: “Who would not gladly be a pupil here? When we get tired of the labor of teaching and preaching and can refer the burden of both to Christ and say: I believe what Christ says?”

These churches formed a conscious, confessionally-minded fellowship, knowing about its borders from the very beginning.

As a consequence of this looseness and defective concept of faith, the pastors in Frankfurt no longer had any confessional altar, but exercised communion in sacred things without dogmatic restrictions. Luther’s reaction to this kind of communion was vehement. He did not see it as the triumph of Christian love but of pure evil. Luther makes clear that a Lutheran who out of ignorance takes part in that kind of eucharist is miserably deceived and receives only bread and wine, as the Reformed Lord’s supper is no sacrament. Furthermore, Luther writes:

It is terrible for me to hear that in the same church and the same altar both parts should take and receive the same sacrament, and one part should believe it receives mere bread and wine but the other part believe it receives the true body and blood of Christ. I often doubt that it really is possible that a preacher or pastor could be so hardened and wicked and keep silent about it and let both parts go each according its own faith. If there is such a man, he must have a heart that is harder than any stone, steel, or diamond. He must truly be an apostle of wrath. . . . These fellows must be the right high archdevils who give me only bread and wine and let me regard it as the body and blood of Christ and thus be so miserably deceived.

As a defense of the altar, the use of the confessional is stressed. Luther speaks in this context not about the confessional as the place where the sacrament of holy absolution is given, but as a place where the father confessor can scrutinize the Christian faith of the penitent and examine him or her about the catechism. He says,

But it is true that if the preachers give mere bread and wine as a sacrament, it is not important to whom they give it, or what those who receive it know and believe. There one pig eats with the other . . . We will not and cannot give the sacrament to anyone unless he has first been examined as to what he has learned from the catechism, and if he wants to leave his sins which he has committed. For we do not want to make out of the church of God a pig sty, and let everyone go unexamined to the sacrament, as the pigs run to the trough. Such churches we leave to the enthusiasts. And this we have received from the beginning of Christendom.

So Luther well knows that the closed, fenced altar, protected by the pastor in his confessional, is a heritage from the ancient church, never to be given up.

After this penetration into Luther’s defense of the closed, confessional altar, we can turn to a number of statements where Luther deals with the difficulties that arise when an orthodox Christian lives in an area with only heretical administration of the sacrament. In a letter to Queen Mary of Hungary in August 1530 it is made clear that all communion with the Romans under one form is impossible. So also is any kind of lay celebration. Thus one has to keep away from the sacrament forever, which in such a case is no sin. In Augsburg in 1533 Luther pointed to the possibility of creating a congregation of one’s own in order to get the sacrament, if one no longer wishes to travel to an orthodox congregation for one’s communion. In Luther’s famous Table Talk we find that Luther regarded it as impossible to commune with the Bohemians, the followers of John Hus, as they had fellowship with the Pope, which would make the Lutherans partakers of popery. Luther apparently had in mind the fact that the Bohemians made use of occasionally visiting Roman bishops to get their new priests ordained.

The Lutheran Church on Church Fellowship

As strongly as Luther, the Lutheran Confessions also defend the closed altar and the examination of the communicants. In the Lutheran churches that subscribed to these documents the doctrine of fellowship was followed as strongly as in the ancient church. These churches formed a conscious, confessionally-minded fellowship, knowing about its borders from the very beginning. It is wrong to assume that this consciousness grew only gradually, as time passed on, and the souls hardened in their attitude of defense. We can see this in the formulations by Luther’s closest friend, the Bishop of Naumburg, Nikolaus von Amsdorf (1483–1565), when he excommunicated a priest who had committed the blasphemous and heretical act of distributing an unconsecrated host at the celebration of the sacrament.

This man was not to be tolerated “in our Christian church,” that is “in the fellowship of all Wittenbergian Christian churches.” The word “Wittenbergian” here apparently serves as the name of a denomination, pointing to churches that received each other’s communicants but also accepted the excommunication issued by one particular church or bishop. In principle this fellowship reached also outside the churches that had passed through the reformation of the Latin church at the beginning of the sixteenth century. In one case Luther is known to have issued a letter of recommendation for an Ethiopian deacon, Michael. The intention was apparently to make it possible for Michael to receive the sacrament; the similarity between the outward forms of the Lutheran and Ethiopian eucharistic liturgy being stressed. Michael was said to have accepted all our articles of faith, “omnibus nostris articulis.” This unexpected declaration of fellowship between the Wittenbergian churches and the Church of Ethiopia may have been based upon a misunderstanding, but it yet speaks about the openness of Luther’s mind and his consciousness of belonging to the church of the holy fathers.

When negotiations about church unity took place as in Wittenberg in 1536, no joint communion could take place, until full agreement had been reached. In Marburg in 1529 no joint eucharistic celebration occurred, as Zwingli was refused the hand of brotherhood. In this connection I wish to make clear that it is a mistake to say that Luther would in some way have admitted prayer fellowship with the Reformed at that occasion. When grace is mentioned—only once in the sources—common meals apparently not existing as a rule, it was said or sung by Luther, assisted in the responsories and hymns by summoned school boys. At this occasion only one non-Lutheran is present, which does not mean more than he passively observed, something acceptable for anyone.

This abstinence from joint prayer was as a rule respected by both parties. In 1645, however, at the so-called charitable colloquy at Thorn in Poland between Roman Catholics, Reformed, and Lutherans, the Roman Catholic president demanded that the Lutherans, the “domini Augustani,” the men of the Augsburg Confession, must pray with the Roman Catholics and the Reformed. The Lutherans rejected this proposal, referring to a custom established already at the colloquy at Ratisbon in 1541, but also to the belief of the Romans: “The Roman Catholic party prohibits prayer with heretics.” (This is a fact well-known to every English schoolboy from the words of the Roman Catholic Mary Queen of Scots to the ambitiously assisting but entirely undesired Anglican clergyman on the scaffold of Fotheringay: “I shall not say Amen to your prayers nor you to mine.”) This common, ecumenical ground should be observed. The men of the Augsburg confession demanded that when the Romans had finished their prayers, they should be permitted to say theirs. This was, however, not granted, and instead it was decided that the men of the Augsburg Confession should be absent from the common prayers, say their prayers in another room, and then join the others. The Lutherans had carefully developed their many arguments on this point; no less than seventeen carefully worded reasons were presented. First among them is the simple, biblical “The apostle forbids fellow-

ship with darkness and the spiritual Babylon, 2 Corinthians 6 and Revelation 18.” The church orders of the Lutheran Church fully correspond to this persuasion. It is made clear, for example, in the Swedish Church Order of 1571 that exclusion from the fellowship of the church does not only include the sacrament but all the liturgy as well, although presence during the sermon is permitted.

In the church orders of the seventeenth century it is presupposed that the altar is literally fenced.

In the church orders of the seventeenth century it is presupposed that the altar is literally fenced, that is, by a rood-screen with one or two doors through which the communicants had to pass under the scrutinizing eye of the pastor and verger. This rood-screen has often been thought to have been a medieval introduction to separate priests and laity, destroyed by the reformation in the name of the priesthood of all believers. This is wrong. It was built by orthodox Lutherans, who believed in the closed altar. The attitude that we have now described was observed in its full strictness also at the deathbed of a heretic. The drafts for different Swedish church orders in the seventeenth century, as well as their final version, the Church Order of 1686, make clear that not even this situation can change the fundamental laws of church fellowship. Yet the prescriptions for the conduct of a clergyman summoned to a dying heretic show the greatest pastoral concern for the dying and his eternal welfare. All doctrinal disputes must be kept away from the deathbed; only the atonement and its universality must be proclaimed. No “controversial and deep questions and disputes” were permitted, but the Lutheran pastor was only to draw the dying person “through the word of truth to believe and confess that God wants all men to be saved, and that Christ died for all and therefore calls all sinners to him.” The stress on the universality may point to the fact that the dying person was probably Reformed, and that the soul-destroying heresy of limited atonement must be refuted. In the case that the dying person would request to be received into the bosom of the Evangelical Lutheran Church, rejecting his former heresies, he was, of course, immediately granted access to the sacraments. If this conversion did not take place, he was to hear “the general promises of grace.”

The draft to the Danish-Norwegian church order of 1685 repeats the same prescriptions, stressing that

a good servant and priest of God ought to conform himself to the old rule that has always been kept in the Church of Christ: “*Infideles non prius ad societatem communionis admittantur, nisi haeresi legitime abnegata,*” which means: “No unbeliever should be admitted to the fellowship of communion until he has properly rejected his heresy.”

An interesting example of how such a case could be treated with pastoral tact and Christian care is the deathbed of the Reformed philosopher, historian, and politician Hugo Grotius (1583–1645), who, shipwrecked and dying after a storm in the Baltic, was cared for by a prominent Lutheran professor of theology at the faculty of Rostock, Johann Quistorp Sr., who was summoned to the deathbed. Quistorp afterwards wrote to the leading man of Lutheran Orthodoxy, Abraham Calovius, that Grotius died as a pious, penitent sinner, trusting in the merits of Christ. So acted, wrote, and felt the men of Lutheran orthodoxy, all of whom observed so very carefully the limits of church fellowship.

A deviation from the Christian revelation lies after all within the capacity of all flesh.

In order to avoid all misunderstanding, we should stress that, although not only the sacrament but also the entire liturgy was regarded as belonging to those of the household of faith, there was always a possibility that visitors could observe passively for their own edification. We have, for example, descriptions of the Lutheran high mass in the Great Church of Stockholm by members of the French embassy to the Swedish court, which convey the greatest admiration of what was seen and heard. Other similar reports also exist.

The Abolition of the Lutheran Doctrine of Church Fellowship

We have now seen the theory and praxis on fellowship as observed in the Lutheran church. We know already, however, that these conditions did not last, and that they would eventually not only be changed but even be entirely forgotten. What we have brought forth in this essay is thus likely to cause surprise and even doubt as to its veracity. How did the change come about?

We already know that there were Reformed influences behind the development to come, but it may be a bit one-sided merely to blame the Reformed. A deviation from the Christian revelation lies after all within the capacity of all flesh, even non-Reformed. No one has to learn to sin, as we know how to do that by ourselves. Powers were at work within Lutheranism itself that would eventually bring forth the change. We now look more closely at these events.

Some of the occurrences that look like a breakdown of the ancient principle of church fellowship are really at closer inspection in accordance with it. Such are the cases of the so-called *simultaneum*, when one and the same church was used by two different confessions, mostly Lutherans and Roman Catholics. This did not imply any real breakdown of the walls of fellowship but was a kind of arrangement by the civil authorities, whereby the recurring question about the right to a certain church was solved in this Solomonian way. Other cases

were far more serious. It could, for example, happen as in Halberstadt in Germany that the canonical hours were sung together by Lutheran and Roman Catholic canons. The solemn mass was celebrated by a Lutheran priest under assistance of Roman Catholic deacon, which deeply upset visiting prelates from Rome, who reported these things to the Pope. Yet such things, in themselves undoubtedly contrary to all sound principles of fellowship, were never based on dogmatic convictions. They were only practical arrangements for some much too practical reason, exactly as when under Chemnitz's vehement protests his duke Julius of Brunswick ordained two of his sons Roman Catholic priests simply to get a sufficient princely income for them. Detestable as such a thing sounds, and soul-destroying as it was to those involved, it hardly constituted a habit to be continued.

In my opinion, the first signs of a breakdown of the principle of fellowship can be detected in connection with infant baptism. Both the church orders of the seventeenth century and dogmatists of that time such as Johann Gerhard and David Hollazius allowed Lutheran baptism of infants whose parents were heretics, rejecting Lutheranism. They allowed also the possibility of Lutheran parents' calling for a heretical baptism of their child. What makes this far more serious than the other cases was the kind of defense offered in favor of such a practice. Gerhard saw the case of Lutheran parents using a heretical pastor to baptize as defensible, because (1) such a baptism is apparently valid, (2) because in the Old Testament the evil high priest always was in possession of his ministry, (3) because the parent could always at the time of the baptism protest against the pastor's heresy, and (4) because there are always a few real believers even in a heretical church. These theological grounds later on were able to be taken over by the pietistic movement, which repeated all these four arguments for completely breaking down all respect for the fellowship principle, staying in a heretical church body in spite of its shortcomings. The four reasons can be used to defend anything and have defended everything.

If we now turn to the Reformed, who later were to take advantage of concessions of the type mentioned, we must first make a kind of reservation to our former description of them. When the ecumenically-minded Bucer of Strasbourg succeeded in establishing church fellowship with Wittenberg—we must add, through pure deception and false doubletalk—his more serious-minded brethren in Zürich prohibited Swiss students studying in Strasbourg from taking communion there anymore, lest they be tainted by the Lutheran heresy. Similar examples of a Reformed strict observance of the fellowship principle exist.

Yet it remains true that at bottom the broadminded attitude of the Reformed as to what was regarded "not essential" made them open to communion with the Lutherans. The Calvinistic synod of Charentone (the chief Calvinist church in Paris) in 1631 formally through a decision opened the holy tables for any Lutheran. We must consider that the same Calvinists were in full fellowship with the Church of England, as the famous Bible commentator Archbishop Ussher of Armagh (1581–1656) points out: "I profess that with like affection I should receive the blessed Sacrament at the hands of Dutch ministers if I were in Holland,

as I should at the hands of the French ministers if I were in Char-entone.” Archbishop Wake of Canterbury (1657–1737) in 1717 established a formally recognized church fellowship between the Church of England and the Reformed Church of Zürich. When in 1718 an invitation for closer cooperation was issued from some English bishop to the Lutheran Church of Sweden, it was thus self-evidently strongly rejected by the responsible Swedish bishops. To have communion with a church that was in fellowship with the chief churches of the Reformed faith was naturally impossible.

The relaxing of Lutheran rigidity on fellowship took a more general route, that is, the way of introduction of open communion without any confessional demands. In 1857 the bishop of London, A.C. Tait (1811–1832), later Archbishop of Canterbury, celebrated the first open communion at a YMCA conference. Although the future archbishop seems to have been a liberal-minded person, it did not mean that he lacked firm persuasions. In church history he is remembered as a firm persecutor of those conservatives who believed in the real presence and practiced private confession. In some cases his victims among the Anglo-Catholic clergy had to spend a considerable time in prison. Besides, he insisted, although in vain, that the Athanasian Creed should be abolished from the Anglican divine service. These features give a certain insight into the kind of ecumenism that was at work. The liberal attitude knows its limits. This development within the established church circles had its full counterpart in the so-called evangelical circles. C. H. Spurgeon (1834–1892), the famous revivalist and denier of baptismal regeneration, could preach against those not practicing open communion, using Jude 19: “These are sensual persons, who cause divisions, not having the Spirit.” Confessionalism was thus to Spurgeon the only thing that separates from the church universal.

The final attack on the Lutheran church was to take place in Germany, where for many centuries the Calvinistic House of Hohenzollern waited for the moment when it could fulfill the will of the so-called Great Elector Frederick Wilhelm (1640–1686) to “exterminate the ungodly ceremonies of the Lutherans.” In 1830, by virtue of being what he called “der oberste Bischof,” “the supreme bishop,” the Prussian king Frederick Wilhelm III (1797–1840) commanded all his subjects, Lutherans and Reformed alike, to commune together. Everyone was permitted to keep his own former beliefs, but through common communion each had to concede that these beliefs were not church-divisive. In most places where the ecumenical celebration of the sacrament took place, the obedient subjects marched towards the altar to military regiment music. In a special decree of “The State department for Church, School and Medicine,” a warning was issued against those who used the apostolic warnings against fellowship with heretics as referring to His Majesty’s newly created church and its officers. The warning was necessary. The faithful Lutherans refused to celebrate with the Calvinists and were in some cases thrown into prison. The Lutheran church was persecuted. Its priests could only administer the means of grace during nighttime. Only after a long time of hard suffering were the Lutherans conceded freedom of religion, at which time many Lutherans had already

emigrated to foreign countries. The so-called Union was then gradually introduced all over Germany. It can now be said to have been established everywhere, with the exception of the small independent Lutheran churches.

The Scandinavian Lutheran churches were naturally not involved in the German development. They were assailed by the Reformed spirit in other ways. Before we treat this, however, it is necessary to make clear that the entire foundation of the established churches both in Germany and in Scandinavia had been thoroughly undermined by skepticism and denial among the educated classes. It is informative to study how the undoubtedly Reformed initiatives of the pious Prussian king were welcomed by his officials on a plainly secular basis. The Reformed faith, open communion, and ecumenism appeared to these people to be more suited to the times, more civilized, more enlightened, while Lutheranism stood for the Middle Ages, for belief in satanic powers, for mysterious, superstitious sacraments, for dogmas. The choice was not difficult. The Reformed attack had been well prepared, yea, actually anticipated; and when it came, it would after some time be absorbed by the secular powers that had helped it to open the Lutheran Church’s doors.

The presumption of all modern negotiations about church fellowship is that there is no certain truth.

In 1908 the first contacts between the Church of England and the Church of Sweden began, which later led to full intercommunion. In 1929 in Upsala and in 1927 in Canterbury the first joint episcopal consecrations took place. They did not continue during the years 1959–1976 because of the introduction of priestesses in Sweden, but when the Church of England came to share the official Swedish view, the joint episcopal consecrations started anew. It is, of course, apparent that the existence of the apostolic succession in the Church of Sweden was the main cause for the Anglican approach. If we turn the question and ask why the Swedes accepted this approach, we have to reckon with two important forces. First of all, the Swedes were not immune to the general development and the general dissolution of dogmatic Christianity that has dominated the theological world for such a long time. Second, they had in their midst a person who was about to create the worldwide ecumenical movement, the future Archbishop Nathan Söderblom (1866–1931). He was an extreme theological modernist, who, according to one of his admiring biographers, Bishop Tor Andrae of Linköping, introduced a total reformation of the Christian religion, “to the exclusion of everything supernatural.” Söderblom could himself state that the Christian religion as we know it in the history of the church and in its creeds was “doomed.” No single letter of Holy Writ was left. Söderblom wanted to replace this former Christian religion by two substi-

tutes. The first was mysticism, Christian and non-Christian, hence his great interest in Saint Bridget of Sweden and her mystical revelations. The second one was the ecumenical movement, which should use the impressive structure of the established churches, their cathedrals, liturgies, and offices to acquire a role in political life, the new task of the new religion after the disappearance of “everything supernatural.” Here unlimited church fellowship become absolutely necessary. Here we find the reason why there was not a single word relating to the testimony about church fellowship from the lips of the church fathers and reformers. Giving any indication about the presence of such a belief would be to open a door which for the ecumenists of today must remain closed.

The quest for intercommunion never stops, but must go on until limitless intercommunion is achieved. After the Lutherans in Germany had accepted the Reformed at their altars, they

soon had to accept also Methodists, Baptists, and Mennonites. This is natural, because the presumption of all modern negotiations about church fellowship is that there is no certain truth, that we live in a darkness where any claim to possess the truth is immoral. So the emissaries of the Archbishop of Canterbury who knock at the church doors of the Cathedral of Riga have not come to make the Latvians Anglicans, nor to make them believe according to the *Book of Common Prayer*. They have come to tell the Latvians what Luther already saw as the real motive behind Martin Bucer, the grandfather of Anglicanism, that everyone is saved by his own faith. Against this we must cling to Luther’s admonition to the Christians in Frankfurt on the Main to keep to the fenced, confessional altar, not to let “everyone unexamined go to the sacrament, as the pigs run to the trough. Such a church we leave to the enthusiasts. And this we have received from the beginning of Christendom.” LOGIA

The Worthy Communicant in SD VII

CHARLES R. SCHULZ



ARTICLE VII OF THE FORMULA OF CONCORD, “On the Lord’s Supper,” confesses the Lutheran doctrine of the real presence, a dogma that was contested by the Calvinist teaching that Christ is present in the Lord’s Supper only to faith. Against the Calvinist position, the Lutheran confessors asserted the objective (*substantialiter*) presence of the body and blood, a presence which depends on the words of institution, not on the faith of the recipient. Since the Calvinists asserted that Christ was present only to Christians, they maintained a consequent doctrine that only Christians could receive him unworthily; non-Christians received only bread and wine. This compelled the Lutherans to speak to the attendant issue of worthy and unworthy reception. Their doctrine, found in the Solid Declaration of the Formula of Concord, paragraphs 68 and 69, counters that only unbelievers commune unworthily.

In light of this position, the historic Lutheran practice of closed (*geschlossene*) communion appears inconceivable. If the Lutheran Confessions teach that all believers commune worthily, why would Lutheran altars be restricted to Lutheran communicants? Would the Calvinist commune unworthily at a Lutheran altar? Our task is to examine how the confessors evaluated the reception of the Lord’s Supper by non-Lutheran believers, especially those who denied the Lutheran doctrine of the presence of Christ. This investigation will examine the meaning of paragraphs 68 and 69 of SD VII, 68, 69 within the contexts of Article VII and the writings of the confessors before and after the publication of the Solid Declaration.

THE CONFSSIONAL DOGMA

SD VII, 68, 69, presents the doctrine of proper reception of the Lord’s Supper:

However, it must then be diligently explained who the unworthy guests of this Supper are, namely those without true sorrow and contrition over their sins and without true faith and good intention to improve their life. When these go to the Sacrament, they invite upon themselves the judg-

ment, that is, temporal and eternal punishments, and they become guilty of the body and blood of Christ with their unworthy oral eating of the body of Christ.

For the weak of faith, the disturbed and troubled Christians, whose hearts are terrified by the magnitude and number of their sins and think that they in their great impurity are not worthy of this precious treasure and of the benefits of Christ, and feel the weakness of their faith and complain and earnestly desire that they could serve God with stronger, more peaceful faith and pure obedience—these are the true, worthy guests for whom the most reverend Sacrament was principally instituted and ordained.

The unworthy guests at the Lord’s table are unbelievers who with unrepentant eating and drinking risk temporal and eternal punishments and become guilty of the body and blood of Christ. All true believers are worthy. Those with weak faith who feel disturbed by their great and many sins are precisely those for whom Christ instituted this sacrament.

Do all worthy guests necessarily confess the Lutheran dogma about the Lord’s Supper? Paragraph 69 happens to mention that such guests consider themselves unworthy of “this precious treasure and benefit of Christ,” which indeed implies a recognition of the real presence. Still, the force of this paragraph is not directed toward the recipient’s understanding of the Lord’s Supper. Rather it intends to highlight the worthy recipient’s feelings of unworthiness so as to encourage those with troubled consciences to find their peace at the Lord’s table. One notes that these passages identify the single alternative of faith or unbelief. They speak of faith as weak or strong, troubled or at peace. The authors do not work with such categories as “erring faith,” “sectarian faith,” or “partial faith.” Consequently this central explication of the Lutheran dogma does not overtly address the status of a “believer” who denies the *substantialiter* presence.

Shortly following these significant affirmations, the confessors explain what constitutes true worthiness—the merit of Christ: “And worthiness does not consist in greater or smaller weakness or strength of faith, but in the merit of Christ” (SD VII, 71).

This statement counters the Reformed position that worthiness consists in proper preparation and reverence before the sacrament. The faith necessary for proper reception may be

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greater or smaller, weaker or stronger; this has no affect on worthiness. All believers enjoy the merits of Christ; they are all worthy.

THE LOCAL CONTEXT OF ARTICLE VII

Within SD VII the confessors make many indirect comments that shed light upon their understanding of “worthy reception.” Although such remarks must be approached with care, lest one turn an example or a supporting remark into church dogma, they nevertheless provide the immediate context that shades the meaning of the passages under discussion.

The bold, black-and-white dichotomy between worthy, believing recipients and unworthy, unbelieving recipients is fully maintained throughout the article, as can be observed in the following passages:

There are only two kinds of guests found at this heavenly meal, the worthy and the unworthy (SD VII, 123).

The bread and wine in the Supper are the true body and blood of Jesus Christ which are given and received not only by godly but also by wicked Christians (SD VII, 19).

St. Paul teaches expressly that not only godly, pious, and believing Christians receive the true body and blood orally in the sacrament, but also the unworthy and godless hypocrites, as Judas and his ilk who have no fellowship with Christ, who come to the Lord’s table without true repentance and conversion to God (SD VII, 60).

Believers receive [the body and blood of Christ orally] as a certain pledge and assurance . . . unbelievers receive it orally, too, but to their judgment and damnation (SD VII, 63).

While the unworthy are at times named “Christians,” the confessors clarify that they are so in *name* only. This explains such terms as “evil Christians” (*bösen Christen* in SD VII, 18), which would otherwise be oxymoronic in Lutheran theology. Similar descriptions of the unworthy can be found throughout Article VII:

The body of Christ is received not only spiritually through faith . . . but also orally, and this by unworthy, unbelieving, false and wicked Christians (SD VII, 66).

We also reject the doctrine that unbelieving, unrepentant, and wicked Christians, who only bear the name of Christ but do not have the right, truthful, living and saving faith, receive only bread and wine in the Supper (SD VII, 123).

Throughout Article VII, then, the definition of *manducatio indignorum* limits the attribute *indignus* to unbelievers and hypocrites.

Early in Article VII, the confessors quote the Wittenberg Concord of 1536, which arose out of discussions between Luther and Bucer:

They hold that the body and blood of Christ are truly offered also to the unworthy, and the unworthy truly receive them, if the institution and command of the Lord Christ are observed. But such receive them to judgment, as St. Paul says; for they misuse the holy Sacrament, because they receive it without true repentance and with-

out faith. For it was instituted for this purpose, that it might testify that to those who truly repent and comfort themselves by faith in Christ the grace and benefits of Christ are here applied, and that they are incorporated into Christ and are washed by His blood (SD VII, 16).

With direct reference to the problem in Corinth, the confessors indicate that the unworthy recipients there were “without true repentance and without faith.” The unworthy were guilty of unbelief. This still leaves unresolved the question whether faith in Christ can be divorced from faith in his words, specifically those words that proclaim the real presence.

The antitheses at the end of SD VII clarify the faith of the worthy recipient as “true faith” (124, *wahren Glauben*). The proper communicants are “true believers who have and hold a right, true and living faith” (125, *die Rechtgläubigen, so einen rechten, wahrhaftigen, lebendigen Glauben haben und behalten*). These two paragraphs emphatically urge that faith alone constitutes the worthy communicant. This faith is both living, that is, it is not mere intellectual assent, and it is true, that is, it entails accurate content. The Lutheran confessors specifically oppose the Reformed position that believers who fail to prepare themselves properly may eat and drink unworthily. They emphatically state that true worthiness consists only of faith, which receives the merits of Christ.

There are only two kinds of guests found at this heavenly meal, the worthy and the unworthy.

In the following citation, the confessors’ deep concern about the recitation of the words of institution during the Divine Service also reveals something about the faith of the worthy recipient:

Now the words of institution . . . should in no way be omitted, in order that obedience may be rendered to the command of Christ, “This do,” and that the faith of the hearers concerning the nature of the fruit of this Sacrament . . . may be excited, strengthened, and confirmed by Christ’s word (SD VII, 79–81).

The words of institution should be recited at each eucharist precisely because faith in these words is necessary for proper reception. The words bring the faith the sacrament requires. These words declare the fruit and essence of the sacrament, which includes the presence of the body and blood of Christ.

The words of institution bring the necessary faith, that is, as long as the public confession of the congregation accepts the proper meaning of those words. A difference must here be observed in that, unlike the hypocrisy of the communicant, the expressed unbelief of the congregation prevents the presence of the sacrament. Paragraph 16 remarks in passing that Christ is

present to worthy and unworthy “as long as one maintains Christ’s institution and command.” This limits the relevance of the discussion of worthy reception. According to the Lutheran Confessions, Christ is not present in the Lord’s Supper in those “communions” that twist and reinterpret the words of institution. In these cases there is no unworthy reception because there is no reception at all. Paragraph 32 expresses the same idea again:

Unless they first change God’s Word and ordinance and interpret it otherwise, as the current enemies of the Sacrament do, who, of course have nothing but bread and wine.

Consequently, the question of unworthy reception is limited to those cases in which unbelievers commune at churches that retain the institution and command of Christ. Since only two kinds of guests approach the altar, Article VII must either lump these deniers together with the unbelieving hypocrites by virtue of their rejection of the real presence or with the believing church by virtue of their professed faith in Christ as savior.

Already in the Solid Declaration we observe indications that the communicant who rejects the real presence rejects faith and Christ. The true, living faith that receives the benefits of the Lord’s Supper finds its object in Christ and his words, especially the words of institution. The proper spiritual eating at the Lord’s table believes these words as the mouth receives what the Lord says. Since this is so, and since there are only two guests at the table, the confessors apparently place the one who denies the real presence among the hypocrites.

THE DEVELOPMENT OF THE FORMULA

The Solid Declaration traces its roots back to Jakob Andreae’s *Six Christian Sermons* of 1572, which he reworked as the *Swabian Concord* in 1574. In the next year, the input of David Chytraeus and Martin Chemnitz transformed this document into the *Swabian-Saxon Concord*. In a separate effort, Lukas Osiander the Elder and Balthasar Bidembach wrote the *Maulbronn Formula* in 1576. The two lines converged into the *Torgau Book* of 1576, which was then reworked by Andreae, Chemnitz, and Nikolaus Selnecker at a theological conference at Bergen in 1577. The resulting *Bergen Book* is included in the Book of Concord as the Solid Declaration.

Studying how the Lutherans developed their articulation of the doctrine of worthy reception sets this confession properly in its historical context. The words of paragraphs 68 and 69 of the SD VII have the same meaning they held in the previous documents, which documents speak more directly to our question whether worthy reception includes a recognition of the real presence. Since there is no evidence that the confessors changed their position, the earlier texts provide helpful alternative wordings of the same teaching found in the Solid Declaration.

The Swabian Concord

While Andreae’s *Six Christian Sermons* make no mention of the characteristics of the worthy communicant, his *Swabian Concord* deals with the matter quite explicitly, in many ways much more explicitly than the Formula itself but in no way con-

trary to it. The following citation confesses the two guests at the table—the worthy believer and the unworthy unbeliever:

We believe, teach and confess that not only the right-believing and elect children of God as the worthy guests, but also the unworthy, that is, the unrepentant, unbelieving hypocrites who mix themselves into the true congregation of God, receive the whole sacrament, that is, not only bread and wine, but also the true body and blood of our Lord Christ.¹

Here Andreae describes the worthy communicant as an elect child of God. His faith is orthodox (*rechtgläubig*). On the other hand, the unworthy are unrepentant, unbelieving hypocrites mixed among the true congregation of God. The paragraph primarily affirms the objective presence of the body and blood. Still, Andreae reveals that he knows only two types of guests, children of God with proper faith and hypocrites without faith.

In those “communions” that twist and reinterpret the words of institution . . . Christ is not present in the Lord’s Supper.

The *Swabian Concord* also addresses the situation reflected in 1 Corinthians 11:31–32. There the Apostle warns:

For if we judged ourselves (*διεκρίνομεν*), we would not be judged (*ἐκρινόμεθα*, punished). But when we are judged (*κρινόμενοι*), we are chastened (*παιδευόμεθα*, disciplined) by the Lord that we should not be condemned (*κατακριθῶμεν*, eternally lost) with the world.

St. Paul here posits three possible outcomes of the Lord’s Supper. The worthy recipient receives benefits. The unworthy may come to repentance through the subsequent discipline and so not be judged with the world on the Last Day. If he fails to repent, he will receive eternal damnation.

Andreae clarifies how this matches the Lutheran insistence that there are only two kinds of guests:

But such receive them neither for consolation nor life, but as the Apostle testifies, to their judgment, that is, for punishment, which is only temporal if they repent, according to the saying of St. Paul, “If we are judged, then we are disciplined by the Lord so that we may not be damned with the world.” However, if one hardens himself against repentance, then the judgment or punishment are and remain eternal. For such people are guilty of the body and blood of Christ as those who do not discern the body of the Lord in this heavenly meal, according to the warning of St. Paul; only the true faith can effect this discernment.²

Through repentance, the unworthy guest may escape eternal damnation. To bring him to this, God punishes him with temporal punishments. If the unworthy guest spurns this opportunity, he does so to his eternal loss.

Denial of the real presence is dangerous and explicitly condemned because it robs the believer of faith.

A further clarification from this passage is another description of true faith (*recht Glaub*). Andreae writes that only true faith can discern the body of Christ in this heavenly meal. True faith, which makes the communicant worthy, recognizes the real presence. The *Swabian Concord* condemns the suggestion that “right believers who have and hold a right, true and vivifying faith” could receive the Lord’s Supper unworthily.³ One notes that these adjectives are the very ones the Solid Declaration uses (for example, SD VII, 123).

Andreae also maintains the correlate of this proposition, that he who denies the real presence communes unworthily:

But on the other hand, he who eats and drinks unworthily, eats and drinks judgment to himself, because he does not discern the body of the Lord.⁴

[We desire] to protect all pious Christians from this dangerous error, damned many times over.⁵

The error of the denial of the real presence is dangerous and explicitly condemned because it robs the believer of faith and earns for him temporal, and in many cases eternal, punishments.

Also in harmony with the Solid Declaration, the *Swabian Concord* isolates faith as the single qualification of the worthy communicant. Andreae thus presents his opposition to the following Reformed position that sinful or negligent Christians come unworthily:

Worthiness consists in our qualifications, namely that we are properly reconciled to our neighbor, and we have prepared ourselves in life and behavior for such a meal, which to some degree was previously taught in the papacy.⁶

The Lutheran dogma does not allow piety of life to play a role in worthy reception. This stance does not exclude the necessity of confessing the real presence, which is not a matter of piety but a gift of faith, freely given by the Holy Spirit through the word.

Andreae cites two errors in the Reformed position: that worthiness consists in our own virtues and not in the worthiness and merit of Christ, and that right believers could persist in a sin against conscience.⁷ The Reformed identify those who sin against conscience with the unworthy guests. This all necessar-

ily follows from the Reformed doctrine that Christ is present in the Lord’s Supper only to believers. Therefore, in their system, only believers can commune unworthily. Therefore, believers may persist in sin, which persistence constitutes their unworthiness. Andreae rejects the premise and all the conclusions. No believer can persist in sin without losing faith. Refusal to repent casts out faith. There are no unrepentant believers. And so, Christ divides the world “into two piles, namely believers and unbelievers.”⁸

Furthermore, Andreae continues, true faith at the altar grasps the words of institution. Faith in these words receives worthiness by the merit of Christ. The believer abandons all self-preparation and personal merit and looks alone to Christ to receive the worthiness he provides through his word:

Nevertheless whenever [any Christian] considers the worthiness which this sacrament requires, he should remove all such things from his sight and seek all his qualifications and worthiness in Christ through faith, and put them on him alone. . . . But he is truly worthy and well prepared who has faith in these words, “given and poured out for you for the forgiveness of sins.” But he who does not believe these words or doubts them, he is unworthy and unfit, for the word “for you” requires simple, believing hearts.⁹

The citation from the Small Catechism leads worthiness back to faith, back to the words of institution, back to include the confession of the real presence. The word of Christ creates the faith that receives worthiness from the merit of Christ.

Andreae concludes that this worthiness from Christ received by faith encourages weak and broken Christians to find their comfort and strength where Christ offers it, in his supper:

For which reason then also the right-believing Christians, when they consider their life, be it the best possible, but because everything is contaminated with sin . . . they have set all their worthiness alone in the righteousness and holiness of Christ. This is reckoned to them for righteousness and makes them truly worthy to receive this holy Supper for comfort and for life.¹⁰

Those who believe the word of Christ proclaimed in the Lord’s Supper, that is, *die Rechtgläubigen*, need not fear to approach his table. Christ is their worthiness.

The Swabian-Saxon Concord

The next step of the confessional development demonstrates complete consistency with the *Swabian Concord* in the theology of worthy reception. Although Chemnitz and Chytraeus fully reworked the article on the Lord’s Supper, the doctrine of worthy reception suffered no material alteration.

The *Swabian-Saxon Concord* contributes to the *Swabian Concord* by clarifying the relationship between the Lord’s Supper and the gospel. This in turn sheds light on the consequences of receiving both worthily and unworthily. In “the New Testament,” that is, the Lord’s Supper, Christ briefly sums up his entire teaching by presenting

the center of the whole Christian religion: his holy incarnation, bitter suffering and death and the pouring out of his precious blood for the forgiveness of our sins and the purchase of our eternal salvation.¹¹

In agreement with this, the *Swabian-Saxon Concord* introduces the quote of the Wittenberg Concord that we observed to have made its way through to the Solid Declaration. It notes that the unworthy eat and drink “without true repentance and without faith.”¹² The unworthy reject the witness of the body and blood, namely, that the recipients are indeed “bodied” into Christ and washed in his blood. A rejection of the real presence, a rejection of the Lord’s Supper, is nothing less than a rejection of the gospel and a rejection of faith. The rejection of the gospel casts out faith and merits temporal and eternal punishment.

Worthiness and unworthiness hinge upon one’s stance before the word of Christ. The word makes worthy when received in the repentant faith which it gives.

The consequences of unworthy reception surpass those of unbelief, lack of repentance, and other sins. The abuse of the body and blood of Christ make this sin all the more grievous. Quoting Basilius, the *Swabian-Saxon Concord* warns:

He who eats unworthily from this bread becomes guilty of the body of the Lord. This awful guilt is accomplished and the judgment of eternal or temporal punishment is merited not only by unbelief, lack of repentance and other sins which already have their judgment apart from this, but by the unworthy eating and drinking of this bread and cup of the Lord, with which the true, essential body and blood of Christ are truly proffered.¹³

The objective presence of Christ, a certain comfort, blessing, and benefit for the believer, brings certain judgment and punishment to the unbeliever, who “actually” sins against Christ by laying hands on him without faith. The consequences of reception, either blessing or damnation, result from the real encounter with Christ in the sacrament.

Again we find that faith recognizes the real presence; unbelief rejects it. He who does not discern the body of Christ, that is, the real presence, eats judgment to himself by despising and disgracing Christ:

And shortly after this, [Paul] says that one eats judgment to himself in that one does not discern the body of the Lord (which is proffered and received with this bread) in this meal; such a one does not view it as so much more precious and higher than other common food, but dis-

honors it and takes it to himself scornfully as if there were nothing else there than mere common bread.¹⁴

Worthiness and unworthiness hinge upon one’s stance before the word of Christ. The word makes worthy when received in the repentant faith that it gives; with the word rejected, the unbeliever desecrates holy things. Since the word declares the presence of Christ in the sacrament as promise and pledge, faith born from this word cannot deny the body and blood. All believers recognize the treasure, as the confessors employ a quote from St. Augustine to establish:

The Lord suffers Judas the thief and his traitor and lets him together with the innocent disciples receive what the believers acknowledge is our treasure and is given for our redemption.¹⁵

While the *Swabian-Saxon Concord* maintains the same theology as the Solid Declaration, its explicit clarification of the connection between faith and the content of the Lord’s Supper underlines the grave repercussion of denying the real presence while partaking of the body and blood.

The next citation describes the sacramental elements as a deposit guaranteeing the forgiveness of sins. This manner of speaking echoes the Augustana (AC XIII) and its Apology (Ap XII, 42; Ap XXVII, 69–70). The deposit metaphor consequently joins a concrete, specific faith with the reception of the benefits of the Lord’s Supper:

The true, essential body and blood of Christ . . . [is received] from the believers as a certain deposit and guarantee that their sins are certainly forgiven them, and Christ lives and is mighty in them.¹⁶

A deposit brings certainty and confidence only as it is recognized as such. Consequently only faith, which recognizes the real presence, can receive its benefits. Confessing the body and blood in the sacrament is thus essential to worthy reception.

The weighty importance of these statements for understanding SD VII 68, 69 is augmented by the fact that the latter paragraphs first appeared with the former statements in the *Swabian-Saxon Concord*. The original German follows, with the changes made in the Solid Declaration in brackets:

Es muß aber mit Fleiß erkleret werden, welche da sind die unwürdigen geste dieses Abendmahls, welche ohne ware reu und leyd uber ihre sunde und ohne wahren glauben und guten vorsatz, ihr Leben zu bessern, zu diesem Sakrament gehen, und ihnen selbst das gericht, das ist zeitliche und ewige straffe mit ihrem unwürdigen mundlichen Essen des Leibs Christi auff den Hallß laden und am leib und blut Christi schuldig werden.

Denn die schwachgleubigen, bloden, betrubten Christen, die von wegen der große und menge ihrer Sunden von Herzen erschrocken sind und furchten [SD: gedenken] das sie in dieser ihrer großen unwürdigkeit [SD: Unreinigkeit] dieses edlen Schatzes und Gutthaten Christi nicht werth

sein, und ihre Schwachheit des glaubens fühlen [SD: empfinden] und beklagen und von herzen begehren, das sie mit sterkerem freudigerem [SD: freidigern] glauben und reinem gehorsamb gott dienen mochten, diese sind die rechten würdigen geste, für welche diß hochwürdige Sacrament vornehmlich eingesetzt und geordnet ist.¹⁷

The alterations from the *Swabian-Saxon Concord* to the Solid Declaration are minor indeed. The worthy recipient's "fear" (*furchten*) is replaced by his "consideration" (*gedenken*) of his impurity, lest one imagine that an emotional state constitutes proper preparation or that Christians find the Lord's Supper a generally fearful experience. Thoughts of "impurity" (*Unreinigkeit*) replace thoughts of "unworthiness" (*Unwürdigkeit*), which clarifies the issue by leaving the adjective "unworthy" for unbelievers. This also avoids the dilemma that only those who think themselves unworthy are worthy. The desire for a strong, peaceful faith takes the place of a desire for a strong, joyous faith. In general, the final version concentrates less on the emotional state of the recipient.

Since these paragraphs were copied with slight alterations into the Solid Declaration, their meaning must harmonize with the theology expressed in the *Swabian-Saxon Concord*. The "faith" which constitutes worthy reception is no general faith that "Jesus is Lord," but a specific faith (*fide speciali*)¹⁸ which believes the word of Christ he speaks about his supper. Denial of his word—"This is my body, this is my blood"—denies him and rejects faith. While the confessors did not explicate the character of faith in SD VII 68, 69, this examination of the origin of their words indicates that true, living faith confesses the presence of the body and blood as it receives the sacrament.

Rejection of the words of institution amounts to a rejection of the faith, a rejection of the gospel, a rejection of Christ, and the rejection of his benefits.

SD VII 71 and 79–81 also found their first publication in the *Swabian-Saxon Concord*. Using our previous conventions, paragraph 71 explains that worthiness does not consist of "grosse und kleinheit [SD: grösse oder kleiner Schwachheit oder Stärke] des Glaubens, sondern im verdienste Christi."¹⁹ Paragraphs 79–81 emphasize that the words of institution dare not be omitted from the Divine Service, since faith in *these* words is necessary for faithful reception.²⁰ The fact that these paragraphs were first composed for the *Swabian-Saxon Concord* demonstrates that they may not be interpreted contrary to the dogma that worthy recipients recognize the real presence. Great or small, weak or strong, faith remains nevertheless right faith, faith that clings to the word of Christ. The

merits of Christ benefit and sanctify only those who do not reject his word.

By clarifying the relationship between faith, the words of institution, and the gospel, the *Swabian-Saxon Concord* explains why denial of the real presence carries with it such terrible consequences. Rejection of the words of institution amounts to a rejection of the faith, a rejection of the gospel, a rejection of Christ, and the rejection of his benefits. This light shows that the unworthy communicant commits a mortal sin that casts faith from the heart.

The Maulbronn Formula

The *Maulbronn Formula* offers a unique check for the confessional doctrine we have observed from the other sources. The *Swabian Concord* and the *Swabian-Saxon Concord* were composed by the southern Germans and the latter developed from the former. The theological unity is not surprising. On the other hand, the *Maulbronn Formula* stands independently as the collaborative work of Lukas Osiander at Württemberg, Balthasar Bidembach at Stuttgart, and other worthies from Henneberg and Baden. This document allows a broader view into the theological context from which the Formula arose. How does it specify the faith of the worthy recipient?

First, the *Maulbronn Formula* affirms the strict dichotomy between the worthy believers and the unworthy unbelievers:

And the believers receive the same for the strengthening of their faith and the promotion of the new life in them; but the unbelievers receive the body and blood of Christ to their own judgment and damnation, if they do not repent.²¹

So far the Large Catechism, in which the true presence of the body and blood of Christ in the Holy Supper is defended from God's Word, and the same is understood both with respect to the believing and worthy as also with respect to the unbelieving and unworthy.²²

The first quote shows that the same consequences bear out as in the other source documents. The believers receive the strengthening of faith and the nurturing of the new life in them; the unbelievers eat and drink judgment and damnation to themselves. Yet they may repent and be delivered from their condemnation.

In describing the lack of faith of the unworthy, the *Maulbronn Formula* cites 1 Corinthians 11. The unworthy do not discern the body of the Lord.²³ Lest this be understood as some reference to the church, the next paragraph qualifies the unbelieving stance toward the Lord's Supper:

This becoming guilty does not here simply consist of unbelief, but occurs in the eating and drinking, because the unworthy do not discern such a high gift from common food, but they receive and handle the same unworthily.²⁴

These confessors precisely identify unworthy reception with the rejection of the real presence. On this issue, they stand in full agreement with the southern Germans.

THE INTERPRETATION OF THE CONFESSORS

The final task necessary to establish absolutely the confessional understanding of SD VII 68, 69 is to consult the writings of the confessors after its publication. This demonstrates a single unified theology carried through from the *Swabian Concord* to the close of the sixteenth century. It also answers any suggestion that the Solid Declaration should not be read in the light of its previous confessional and historical contexts but as an expression of a later theology. To investigate the confessors' own interpretation, we focus on the *Apologia* written for the Formula of Concord by Timotheus Kirchner, Nikolaus Selnecker, and Martin Chemnitz.

The unworthy who reject the words of institution receive their just condemnation for their impudence before the holy words of Christ.

Three chapters of the *Apologia* specifically defend Article VII against its critics. The authors are not identified, but the single theme and the three distinct presentations and styles suggest that the chapters represent a response by each of the primary authors of the work.²⁵ The common publication of their defenses supports the method of analyzing the work as a whole and gives evidence for a unified theological understanding of the Formula.

These authors continue to maintain that only two guests approach the table: "Believing and unbelieving/worthy and unworthy."²⁶ These chapters also carefully describe the faith that receives the benefits of the Lord's Supper. With reference to the *communio sanctorum* as confessed in the Apostolic and Nicene Creeds, one reads: "Both symbols speak of a spiritual communion in which alone right believers participate."²⁷

Again the confessors refuse to discuss erring faith, sectarian faith, or degrees of faith. There is one faith, shared by all the holy church, and it cannot be divided. The confessors cite St. Augustine to warn that perverted faith neither receives the benefit of the sacrament nor achieves a blessed use of the same:

As far as salvation or salutary use are concerned, it depends a great deal on [proper faith] . . . for it can well happen that one have the entire sacrament and yet maintain a corrupted faith.²⁸

Echoing 1 Corinthians 11, the confessors observe that worthy partaking necessitates "discerning the body of the Lord," which includes recognition of the real presence:

But now this is the way it is with the word διακρίνειν that in this place it actually means so much as to discern the body of Christ from other common food, so that everyone may know what is actually distributed in the Supper, and

that one not desecrate or dishonor the body of the Lord which is there distributed.²⁹

The words of institution also provide a key to the proper use of the sacrament:

How one should use it, namely for the remembrance that he gave the very same body for us into death and poured out his blood for us.³⁰

Worthy reception includes the exercise of remembrance. The worthy communicant recognizes that he receives in bread and wine the very same body and blood offered for the sins of the world on the cross. If the communicant fails to distinguish this food from common food, he dishonors and desecrates the body and blood.

The dynamics of the effects of reception again reinforce the concrete and specific character of faith. Christ's body and blood function like a deposit or a seal to assure one of the forgiveness of sins. As such, they must be recognized to have their proper, beneficial use:

For Christ therefore distributes his body and blood in the Supper according to his word, so that all who receive it should be assured from it as with such a priceless, exalted, costly deposit and seal, that they have forgiveness of sins, life and salvation for Christ's sake.³¹

On the other hand, the unworthy who reject the words of institution receive their just condemnation for their impudence before the holy words of Christ. Here the confessors employ the strongest terms: How could these not be worthy of the everlasting fires of hell, those who could say to the Creator of all things, "How?"³² In all aspects, then, the confessors continue to adhere to the same theology with respect to worthy and unworthy reception, the faith that receives the benefits, and the damning consequences of partaking while denying the real presence.

CONCLUSIONS AND CONSEQUENCES

The Formula did not include the full explanation of this doctrine because the controversy at hand was the nature of Christ's presence and not worthy reception per se. A fuller explanation gave way to brevity, since the princes applied pressure to keep the final document short.³³ Chytraeus himself took offense that the document he compiled had suffered such cutting and condensing.³⁴ But by examining the texts both before and after the publication of the Formula, we have found that though terse, it reflects all the key points of the Lutheran theology of worthy communion.³⁵ Our investigation suggests that the confessors maintained a consistent and detailed dogma that reflected their deep concern about the reception of the sacrament.

This teaching of the Lutheran confessors understands the Lord's Supper as the one, concrete, incarnate gospel. Faith created by the gospel's promise safely receives the promise and the Promisor, who promises himself in body and blood. Since there is only one God, one word, and one faith, the one who rejects the words of institution places himself under condemnation. He

meets God under bread and wine, but fails to embrace him, his word, and the proffered faith. Without faith, he stands stripped of the protecting merit of Christ. Yet the absence of faith does not remove the One who offers himself, body and blood in bread and wine. Apart from the gospel, apart from Christ, only the wrath of God, punishment, and damnation remain. The one who approaches the altar while rejecting the words of institution places himself outside of Christ, outside of God's people, outside of God's mercy and love.

To be sure, worthy reception involves more than a recognition of the real presence. Nevertheless, the Lutheran concern that the communicant recognize Christ's body and blood provides one rationale for the Lutheran practice of closed communion. Furthermore, this concern explains that practice as a consequence of the Lutheran understanding of the presence of Christ in the sacrament. With a pastoral concern that no believer denies Christ, Lutherans only administered the sacrament to communicants who confessed the real presence. LOGIA

NOTES

1. H. Hachfeld, ed., "Die Schwäbische Confession Nach einer Wolfenbüttler Handschrift," *Zeitschrift für die Historische Theologie* No. 2 (1866): 270. All translations of source documents and the *Apologia* are my own.
2. Hachfeld, 270.
3. "Rechtgläubigen, die ein rechten wahrhaftigen, lebendig machenden glauben haben und behallten," Hachfeld, 278.
4. *Ibid.*, 271.
5. *Ibid.*, 270.
6. *Ibid.*, 275.
7. *Ibid.*, 276.
8. *Ibid.*
9. *Ibid.*, 277.
10. *Ibid.*
11. Heinrich Ludwig Julius Heppe, *Geschichte des deutschen Protestantismus in den Jahren 1555–1581* (Marburg: Elwert'scher Druck und Verlag, 1857), 250.
12. "Ohne wahre busse und ohne glauben." Heppe, 256.
13. *Ibid.*, 263.
14. *Ibid.*, 264.
15. *Ibid.*
16. *Ibid.*, 266.
17. *Ibid.*, 268–269.
18. [For an example of the confessional use of this term, see Ap XIII, 21—ed.].
19. Heppe, 269.
20. *Ibid.*, 271.
21. Theodore Pressel, "Zwei Actenstücke zur Genesis der Concordienformel, aus den Originalien des Dresdener K. Archivs," *Jahrbücher für deutsche Theologie* (1866): 680.
22. *Ibid.*, 684.
23. *Ibid.*, 681.
24. *Ibid.*
25. The first chapter is entitled "Vom Abendtmal deß Herren / in welchem auff deß Newstättischen Buchs Bekänntnuß von den Sacra-

- menten in Gemein / und darnach insonderheit vom Abendtmal Christi geantwortet wirdt," pages 112–126. The second chapter is titled "Gründlicher Bericht und beständige Widerlegung der Entschuldigungen / in welchen unser Gegentheil im Newstättischen Buch sich unterstehen ihre Lehr vom Abendtmal Christi zu rechtfertigen und zu verteidigen," pages 126–143. The third chapter is titled "Gegründte warhafftige Verantwortung der flaschen Auflage / damit die Newstättischen Theologen das Christliche Concordien Buch in der Lehr vom Heiligen Abendtmal / mit Ungrundt bezichtigen," pages 143–162. See Timotheus Kirchner, Nicolaus Selnecker, and Martin Chemnitz, *Apologia* (Heidelberg: Johan Spies, 1583).
26. "Glaubige und Ungläubige / Wirdige und Unwirdige." Kirchner et al., 140.
27. Kirchner et al., 125.
28. *Ibid.*, 115.
29. *Ibid.*, 123.
30. *Ibid.*, 120.
31. *Ibid.*, 160.
32. *Ibid.*, 143.
33. George J. Fritschel, *The Formula of Concord* (Philadelphia: Lutheran Publication Society, 1916), 112.
34. Chytraeus noted that in Article VII "additions were made to Nos. 37 and 60, (sections following here were omitted); 62 (followed by omissions), 90 (then again omissions), 91, 104 and 105, changes were made in numbers 67, 69, 92, and 128." Fritschel, 113.
35. Further confirmation of the position presented in this essay can be gained from a study of the works of Chemnitz. In particular see: Martin Chemnitz, *The Lord's Supper*, trans. J. A. O. Preus (St. Louis: Concordia Publishing House, 1979), 128–134 and 177–178; Martin Chemnitz, *Ministry, Word, and Sacraments, An Enchiridion*, tr. Luther Poellot (St. Louis: Concordia Publishing House, 1981), 130–132; Martin Chemnitz, *Justification*, trans. J. A. O. Preus (St. Louis: Concordia Publishing House, 1985), 92–94; and Martin Chemnitz, *Examination of the Council of Trent*, trans. Fred Kramer, 4 vols. (St. Louis: Concordia Publishing House, 1978), 2:316–323.

REVIEWS

“It is not many books that make men learned . . . but it is a good book frequently read.”

Martin Luther



Review Essay

HYMNAL SUPPLEMENT 98 —A SYMPOSIUM

❖ Last year the Commission on Worship of the Lutheran Church—Missouri Synod released *Hymnal Supplement 98*. Over 85,000 copies of this book have already been sold. As *Hymnal Supplement 98* anticipates a new service book for the LCMS, *LOGIA* requested Prof. Bruce Backer (Martin Luther College, New Ulm, Minnesota), Mr. Kyle Haugen (Luther Seminary, St. Paul, Minnesota), Rev. Matthew Harrison (Zion Lutheran Church, Fort Wayne, Indiana), and Chaplain Mark DeGarmeaux (Bethany Lutheran College, Mankato, Minnesota) to review *Hymnal Supplement 98* in light of its place and potential in the liturgical life of American Lutheranism.

Bruce R. Backer

With the title *Hymnal Supplement 98*, the Commission on Worship of the Lutheran Church—Missouri Synod presents to its constituency and to others who are interested a package that includes a pew edition, an accompaniment edition, a vocal descant edition, a handbell descant edition, and a handbook. This package is made attractive by choice of color, and by quality of artwork, paper, layout, and binding. Thus it will attract prospective buyers and encourage them to use this publication. We would not expect less, since Concordia Publishing House (CPH) is well known for the high quality of its publications.

A page devoted to contents reveals an introduction, four services, psalms, hymns organized first by the church year and then by topic, and indexes.

Introduction

In the introduction to *HS 98* the writers of this opus state that God most surely comes to his people in the Divine Service of the church and offers them his gifts of forgiveness, life, and salvation. He does this in an ordered way and in a common language that together with the language of Bible and Catechism helps to shape the piety of the people. This language, spoken and sung, speaks the word of God and serves the whole

prayer life of the people. Thus the hymnal becomes part of a triad of books that instruct the church, not only in the Divine Service, but also in the private worship of the people. It serves timelessly with a message larger than the life of people who use it. Through such means the Lord Almighty orders the days and the deeds of his people in peace.

This publication is intended as a supplement, not as a replacement for the hymnal. “It also looks ahead to the plans of the Commission on Worship to prepare full revision of the Synod’s current hymnals” (*HS 98 Handbook*, 6). The supplement offers simplified orders of worship with a minimum of rubrics, a “catholic collection” of hymns, a modest number of psalms for the seasons of the church year, and Scripture references for most of the hymns and parts of the liturgy. Using the words of Nikolaus Selnecker, the producers of *HS 98* close the introduction with the prayer that this publication might help God’s people to be “strong, bold, unified in act and song.” May it be so.

Divine Service

The conservative liturgical tradition of the Lutheran Church—Missouri Synod, evident in its guidance and the publication of *The Lutheran Hymnal* (1941), of *Worship Supplement* (1969), and of *Lutheran Worship* (1982), reveals itself again at the conclusion of almost sixty years in the publication of *HS 98*. This stance is easy to observe in the Divine Service, the chief order in this publication. The form of this order of worship is established by the preservation of the five parts of the Ordinary: Kyrie Eleison, Gloria in Excelsis, Credo, Sanctus, and Agnus Dei. The Nunc Dimittis, sung by Lutherans in America at the conclusion of the communion action, adds a sixth piece to form a six-part Ordinary, as it were. This accretion brings undue weight to the Communion service and might well have been omitted. It also adds another strophic song to this service to make a possible total of six strophic songs: Entrance Hymn, Gloria in Excelsis, Hymn of the Day, Offertory Hymn, Agnus Dei, and Nunc Dimittis. This list does not take into account a hymn sung during Distribution or local preferences for a hymn after the Blessing.

The Divine Service retains the use of four of the traditional five propers: Entrance Song after the Preparation, Psalm after the Old Testament Reading, Gospel Acclamation, and an optional hymn during the Offering. The Accompaniment Edition allows the cantor or choir to sing the Verse of the Day (8c).

It is encouraging to see this option, since this is the traditional place for exalted praise.

Other features of the Divine Service that reach back to the earlier worship of the church are the Preparation, the Prayer of Thanksgiving, and, appropriately, the use of the Lord's Prayer within the action of the Lord's Supper. It is good to see the spoken dialog before the Collect and before the Blessing, as well as spoken responses before and after the Holy Gospel. These components add warmth to a service of great dignity.

The Divine Service allows hymns to be sung after Preparation, before the Sermon, and during the Offering. There is no rubric that permits a hymn during Distribution. *HS 98 Handbook*, however, encourages this practice (35).

Three parts of the Ordinary of the Divine Service have been versified anew: the Gloria in Excelsis, Agnus Dei, and Nunc Dimittis, the Agnus Dei perhaps with least success. In the Introduction the writers state that they have striven for a simpler form of worship. It is not surprising, therefore, that they have turned to versification of liturgical texts and to the strophic song.

The melodies that carry the texts of the Ordinary are easy to sing. Two of them, for the Agnus Dei and the Nunc Dimittis, are taken from the corpus of hymns in *HS 98*. Given the quietness that many worshipers associate with the moment when the Agnus Dei is sung, it is somewhat surprising that the writers chose "Angelus," with its Lydian G-sharp and ascending scale, to carry the text. The tunes for the other songs are newly composed. They are in the major mode; they are simple, and worshipers will sing them with ease—necessary in a culture where few people are able and willing to sing. In the case of the Sanctus, however, its glorious text looks for a vehicle loftier than an elaborated C major scale, by which "Heav'n and earth with full acclaim / Shout the glory of Your name."

The harmonic underpinning for the melodies of the Divine Service is well written and offers a musical carriage that is easy to play. Writing as one who has prepared persons to accompany liturgies and hymns for almost fifty years, this reviewer finds it refreshing to study the work of a committee that really understood the musical gifts in many parishes and wrote accordingly.

Well done, good and faithful servants! You have written a service that links the worshipping community of believers with the holy church throughout the world and with the noble communion of believers that has preceded them for two millennia. You have done this in a common language, in a simple, attractive, and ordered way that will most certainly help the body of Christ to be "strong, bold, unified in act and song."

Other Orders of Worship

In 1969 the Commission on Worship of the Lutheran Church—Missouri Synod published *Worship Supplement*. This booklet revealed, among other things, that the writers of this supplement had a comprehensive working knowledge of the Divine Office. Not only did they present fresh settings of Matins and Vespers, but they also added the offices of Prime, Noonday (Sext), and Compline for use by families, individuals, and various groups within the church. The writers of *HS 98*

may well have built on this goodly legacy. Thus they have presented to the church a group of services that are simple and noble, that serve "timelessly the needs of the church in every age," that "offer more than we sometimes want or like because [they] give voice to God's message and to our response for what we need" (Introduction).

Evening Prayer

Worshipers will welcome the use of this lean evening office for midweek Advent and Lenten worship. There are several significant features of this office. Following the basic structure of Vespers, Evening Prayer begins with a Service of Light, including seasonal sentences that color the office for the particular season. The office includes two liturgical songs: one to be sung as the candles are lit, and the other a versified Magnificat, to be sung after the readings. Given the quiet aesthetic that many worshipers associate with an evening office, some might wish for a tune that is less extroverted than "In dir ist Freude." The rubrics allow for worship with or without sermon. When there is a sermon, it follows the Lord's Prayer and Benedicamus Domino: Deo Gratias. Notes that follow the office allow for variation and amplification.

Responsive Prayer, Daily Prayer for Individuals and Families (Morning, Noon, Early Evening, Close of Day)

Built on the tradition of Prime, Sext, and Compline, as well as other offices, these forms of worship follow the general pattern of Versicles, Psalm and/or Hymn, Reading(s), Prayers. Responsive Prayer offers extensive prayer after the Creed. Morning, Noon, Early Evening, and Close of Day contain versicles and passages from the Bible that reflect the particular time of the day and therefore make each office distinctive. In contrast to devotions that are personally prepared or committee-created, these offices reflect the prayer life of the community of believers in time and space and deserve to be used by the multitude of agencies in congregations and in the church at large.

Psalms

"The psalms, while modest in number, have been selected to give voice to every season of the church year" (Introduction). Thus the writers of *HS 98* selected eleven psalms (30, 31, 33, 41, 42, 47, 85, 97, 99, 112, 141) and presented them in a typical framework. Each unabbreviated psalm with Gloria Patri includes a refrain. This verse is sung at the beginning and end of the psalm, as well as within the body of the psalm, for a total of four or five repetitions. The musical carriage of the refrains is well crafted and gives promise of long life. The first two psalms are set to four-part formulas; the rest have two-part formulas.

Hymns

Hymnal Supplement 98 presents 114 hymns set to 106 tunes. According to *HS 98 Handbook* (16), the corpus of hymns contains six familiar hymns, eight hymn tunes from *TLH*, and thirteen hymns from *LW*. Eight tunes appear twice, and five tunes are used both for hymns and liturgical songs.

A study of the contents reveals how many hymns were added to the various seasons, festivals, and topics. The following

received six or more additional hymns: Advent (seven), Christmas (seven), Easter (seven), Holy Baptism (six), The Lord’s Supper (nine), Redeemer (seven), Praise and Adoration (eight), Canticles and Service Music (eight).

The Introduction to *HS 98* states: “Gathering hymns from a wide range of time, place, and Christian community, this supplement is a catholic collection. It recovers the use of some Bach chorales while expanding the repertoire to hymnody of Africa, China, and Latin America. It includes some of the earliest texts of the church, while adding the voices of twentieth century authors and composers” (5). The following table analyzes texts and uses of tunes as to their geographical origin. For example, forty-one texts and forty-two tunes are of American origin. Thus the table gives some indication as to how the purpose stated in the Introduction is realized in the corpus of hymns.

<i>Source</i>	<i>Text</i>	<i>Tune</i>
Scripture	6	–
American	41	42
United Kingdom	32	30
French	4	12
German	7	10
Latin	7	3
Mozarab Span-Latino	4	3
Jamaican	–	1
Scandinavian	3	4
Czech-Slovak	2	1
Ethiopian-African	3	3
African-American	1	1
Polish	1	1
Canadian	1	1
Finnish	–	1
Syrian	1	–
Chinese	1	1
Total	114	114

In the estimation of this reviewer, about one-third of the tunes in *HS 98* are easy or easy to learn. In this respect they correspond to the songs in the liturgies of this supplement. The larger portion of the hymn corpus contains tunes that seem to be more difficult because of length, melodic or rhythmic complexity, or performance practice. In general, the melodic and harmonic style of the hymns of *HS 98* relate more to the American cultivated tradition (Gilbert Chase) than to the vernacular tradition. Therefore these hymns will certainly lift up the hearts of Lutheran worshipers in praise of God, if worshipers will but draw near to these noble expressions of praise, court them, and make them their own.

Well done, good and faithful servants! You have given Lutheran worshipers a wonderfully diverse corpus of “new

songs” with which they will laud and magnify the glorious name of their Savior God, the Father, the Son, and the Holy Spirit, well into the third millennium. In this way God’s people will become “strong, bold, unified in act and song.”

The *HS 98 Handbook* states: “*Hymnal Supplement 98* also looks ahead to the plans of the Commission on Worship to prepare a full revision of the Synod’s current hymnals during the next decade” (6). This is indeed a laudable purpose. As the commission begins this work, the members might well reflect on one of the basic tenets in church music of their European forefathers, who asserted that a genuine evangelical church music must grow from the soil on which it wants to thrive. If this is true, members of the commission will maintain their interest in the American cultivated tradition but also take more seriously the American vernacular tradition, where much of the juice of American life resides. *Floreatis! Crescatis! Vivatis!*

Kyle Haugen

Hymnal Supplement 98 is the latest congregational worship resource from the LCMS Commission on Worship. Prepared as a supplement to *Lutheran Worship* (1982) and *The Lutheran Hymnal* (1941), *HS 98* is also a fine complement to other Lutheran resources. Hymns are numbered consecutively from 801 to limit confusion when using other hymnals and supplements, and graphic design elements tie in with *LW* as well as its elder cousin, *Lutheran Book of Worship* (1978); *With One Voice* (1995), the latest hymnal supplement prepared by the Evangelical Lutheran Church in America; and the Wisconsin Evangelical Lutheran Synod’s *Christian Worship: A Lutheran Hymnal* (1993). *HS 98*’s attractive, greenish “granite” cover features the seal of Luther “carved” in stone above a decidedly modern-looking typeface. This “traditionally contemporary” cover design suggests a blending of older and newer elements within the pages of the supplement, and brings to mind the diverging worship practices in the LCMS and American Lutheranism in general. How might the liturgy and hymnody of *HS 98* attempt to address the challenges of this divergence?

HS 98 offers one setting each of the Divine Service and Evening Prayer. In the tradition of Luther’s *Deutsche Messe*, the sung portions of both services are metrical paraphrases, that is, hymnic settings. In an age when new hymn liturgies tend toward bland imagery or bad theology, *HS 98* shines with quality texts that retain the content and character of the prose. The well-crafted, singable tunes selected for the Divine Service and Evening Prayer are accessible without being trite, and they assemble well to form cohesive liturgical settings despite their diverse origins. Good examples include LCMS composer Carl Schalk’s lilting hymn tune “Thine” (Sanctus and hymn #867); “Woodlands,” a triumphant tune from an Anglican composer (Gloria in Excelsis and hymn #909); and the familiar and joyful “In dir ist Freude” (Magnificat and *LW* 442), composed by a sixteenth-century Italian priest. A shortcoming of the Divine Service, however, is inconsistent language usage in the spoken portions of the liturgy. Before the Sanctus, for example, the Elizabethan “It is truly *meet*, right, and *salutary*” of *TLH* has been changed to “It is truly *good*, right, and *salutary*.” But if the

archaic *meet* has been changed to *good*, why has *salutary* not been replaced with something like *spiritually healthy*? Also, the term “Divine Service” presents a bit of a quandary. Those of us “in the know” trace this term to the German word *Gottesdienst*. But how many others among us (especially those who primarily or exclusively use *TLH*) regard the two words “divine service” as simply an adjective modifying a noun? Such an understanding implies that the historic liturgy *in and of itself* is divine. I appreciate that language and nomenclature is handled with care in *HS 98*, but the supplement would benefit from a more consistent approach—or perhaps a clear explanation of liturgical jargon.

The hymns included in *HS 98* expand the palette of *TLH* and *LW* with a new “catholic collection” of hymns old and new “from a wide range of time, place, and Christian community” (5). Although historical and musicological issues are indeed important, the foundational criteria for any confessional Lutheran worship resource are scriptural and theological in nature. To this end, at least since *TLH*, the LCMS has drawn upon not only historically Lutheran resources, but also from the best of hymnody and liturgy in the church catholic. For example, because of their theological integrity, the historically Wesleyan “Oh, For a Thousand Tongues to Sing” and the historically Calvinist “Praise to the Lord, the Almighty” find a home in the hymn repertory alongside the Lutheran chorales. Indeed, *TLH* features hymn texts from fifteen denominations (with some alterations), while the texts of the Common Service are indebted to the *Book of Common Prayer* and set primarily to Anglican chant (see Fred L. Precht, ed., *Lutheran Worship: History and Practice* [St. Louis: CPH, 1993], 97 ff.). Following this precedent, *HS 98* collects hymns from around the entire globe—from Asia, Latin America, Europe, Africa, and North America. “O Lord, Hear My Prayer” from the Taizé Community in France (891) and the Tanzanian Lutheran “Christ Has Arisen, Alleluia” (828) are as much at home in *HS 98* as “Children of the Heav’nly Father” (888), a hymn handed down from nineteenth-century Swedish Pietism, and “Praise, My Soul, the King of Heaven” (849), a familiar hymn of Anglican origin.

About half of the hymns collected in *HS 98* were written since 1971—with more than thirty produced since 1981. The majority of these newer hymn texts and tunes are from North American sources, including two noteworthy contributions from LCMS pastors—Stephen Starke’s triumphant Easter hymn “All the Earth with Joy Is Sounding” (829), and Frederic W. Baue’s catechetical Communion hymn “What Is This Bread?” (850), with music by Jean Neuhauser Baue. While the impressive quantity of newer hymnody included in *HS 98* is of high quality, *HS 98* provides but a few samples of enduring, singable favorites not found in *LW* or *TLH*. For example, “Great Is Thy Faithfulness” (899) is included, but other well-loved hymns in a similar idiom such as “Shall We Gather at the River” and “Blessed Assurance” are not. Spirituals to supplement those in *LW* are altogether missing from *HS 98*, perhaps designated instead for inclusion in the joint LCMS/ELCA hymnal prepared for African-American congregations (which subsequently failed to be authorized for use in the LCMS). Troubling amid the “worship wars” is the lack of theologically sound and musically palatable hymns from

the massive contemporary worship movement (such as “Seek Ye First,” a setting of passages from the Gospel of Matthew). Also, while *HS 98* includes Scripture references and brief statements about the origin of many hymns, this information is buried at the bottom of each page in tiny print. Why not present this information more clearly at the top of the page? If some hymns were omitted for minor theological reasons, this information might have provided a helpful interpretive framework.

HS 98 is a fine companion to existing hymnals, sure to enrich worship in congregations already steeped in our Lutheran worship heritage. But since hymnal supplements can afford to take risks hardcover hymnals cannot, I am disappointed that *HS 98* does not offer greater innovation and experimentation. In popular music, it is called “crossing over” when, say, a country singer scores a hit on the Top Forty pop and rock charts. In addition to the fine material included, *HS 98* could also have provided well-crafted “crossover” hymns and liturgies to help bridge the gap between the so-called traditional and contemporary camps. A second setting of the Divine Service suitable for piano and instrumental accompaniment could have helped reintroduce the historic liturgy to congregations that have grown unaccustomed to it, leading toward a renewed interest in hymnody and classical worship music (see, for example, the musical approach of “Light of Christ, Setting Four” in *With One Voice*). Let me be clear: I, like many church musicians and clergy, bemoan the theologically and musically questionable material used in many congregations today. I grew up with *TLH* and *LW* and continue to cherish and defend them; and as a classically trained pipe organist, vocalist, and conductor, I am an advocate of art music in worship. But I also perceive a great need to reach out gently yet winsomely to those who have cast off the historic liturgy and hymnody, including much of my own “Generation x.”

As we strive together to bridge the gap in Lutheran worship practices, I submit that we must distinguish between liturgical form (the texts or rites themselves) and the musical or verbal idiom we use as musicians, pastors, and assisting ministers. This is not to say that all idioms are equally appropriate for worship, but rather that just as Luther’s *Deutsche Messe* complemented the historic chanted Masses, so also our worship can be expressed appropriately in different, complementary idioms today. Our unabashed goal as confessional Lutherans must always be theologically sound worship that retains the shape and content of the historic liturgy, includes the very best of the church’s song from many times and places, and promotes hearty congregational participation. This is truly catholic worship: gathering songs and hymns “from a wide range of time, place, and Christian community” for the spiritual nurturing of the church. It is also a tall order, and we are all too likely to approach the saddle from one side and fall right off the other (to borrow a metaphor). Those of us who cherish Lutheran hymnals already in use will welcome quality material in *HS 98* with open arms. I hope those not so interested in our heritage will also open *HS 98*’s granite cover and likewise mine the possibilities, giving all thanks and praise to God.

Matthew Harrison

Hermann Sasse on more than one occasion recounted that in his student days at the University of Berlin, his great teacher Ulrich von Wilamowitz-Moellendorf told his students that “a scholar [*wissenschaftlich gebildeter Mensch*] should never write about something of which he knows nothing” (*Lutherische Kirche und Weltmission. Brief an lutherische Pastoren, no. 35, September 1954*). Despite that very sound advice, I, having been requested to do so, shall offer a few comments regarding *Hymnal Supplement 98*.

Others will comment regarding the specific content of *HS 98*. I should like to offer here a few remarks regarding its context and significance at just this moment. This little supplement, with its three offices, its dozen psalms, and its 115 or so hymns, is an enormously significant milestone in the life of the Lutheran Church Missouri Synod. *HS 98* is obviously an attempt to winsomely draw back to the Lutheran and liturgical fold those in our midst who remain open to the catholic and therefore truly ecumenical and sacramental life of the church as she lives from the gifts dispensed in her midst. The Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod (which together with Missouri represent the remnant of confessional Lutheran church bodies in America) have both rather successfully introduced new hymnals. Both these books thoroughly preserve and expand, in homology and doxology, the church’s great prayed confession of the faith. This is no small credit to these smaller sister churches. Their isolation from Missouri and her perennial politico-theological wrangling over the past four decades made this preservation of the faith in the church’s “book” possible. This isolation from Missouri, though completely necessary for their own theological survival, has nevertheless been costly in other ways for these smaller churches.

I like to compare the current situation in American Lutheranism to a raucous parliamentary chamber. Seated on the left had been the ELCA, and on the right, WELS, steadily pulling little sister ELS away from the clutches of Missouri. In the center sat the LCMS. For years the rancorous debate has been emanating in large measure from Missouri. This past year the ELCA solemnly, formally, and finally left the chamber of American Lutheranism to cast its lot with mainline Protestantism. Despite the continuing Lutheran sentiments and convictions of many within the ELCA, the ELCA’s days as a confessionally Lutheran church are over. Still in the chamber is Missouri. A dwindling minority in her midst are gaping rather dumbfoundedly, arms extended, at the empty seats once occupied by the ELCA, and the open door through which the exodus just occurred. The entire *Geist* and *Wunsch* of post-war and pre-walkout Missouri for one Lutheran church in America is now hopelessly shattered. Left in the chamber are WELS, ELS, and the LCMS. Within each body there are many for whom the thought of closer ties is repulsive, and this for various reasons. Yet in the coming decade or two, revulsion will give way to discussion and a thawing of relationships. All three bodies take confessional subscription seriously, and after all, there is no one else left in the room . . . At issue will be the seriousness of accountability of pastors, theologians, dis-

trict presidents, bureaucracy, *et alia*, to Missouri’s public confession. So too will be the WELS doctrine of the office of the ministry and other *theologoumena* such as her Melanchthonian and Aristotelian dogma of the consecration and her enforcement of receptionism upon the ELS.

The events of the last half century of Lutheranism have much to do with the situation Missouri faces with regard to the issue of worship. While WELS and ELS were able to move on to new hymnals, thoroughly Lutheran in each case, with relatively little internal strife, the situation in Missouri has been markedly different. *LBW* was the great fruit of years of growing inter-Lutheran cooperation. Its advent was marked by upheaval in Missouri. The schizophrenic 1969 convention declared fellowship with the ALC, but also set Missouri on a course of inevitable separation from other Lutherans in America. The LCMS’s failure to formally endorse *LBW*, and subsequent hasty revision (necessitated by the fact that many LCMS parishes were purchasing *LBW*), produced a hymnal that, for all its great strengths, left the LCMS vulnerable at a particularly problematic point in her history. The unwieldy and confusing options in the Divine Service settings in *LW* aggravated the faithful. The theological confusion ensured that *LW* would never find anything like the universal approbation (from right or left) that *TLH* enjoyed in its day. Suffering complete theological disarray, the LCMS was now armed with no fewer than *three* hymnals! To make matters much worse, the church now encountered the phenomenon of the Church Growth Movement, and this just as the older boomers began learning to use computers. This liturgical devolution was occurring just as LCMS seminaries began to recover from a couple of decades of the weakest periods of confessional and systematics studies in their histories!

The rejection of historicism in the great LCMS civil war led to the complete dominance of the dogmas of the plenary inspiration and inerrancy of the Bible. The “battle for the Bible” having been waged and won, the seminaries (particularly Fort Wayne, but also St. Louis) long ravaged by the war over inerrancy, gained some breathing room. The re-establishment of confessional dogma blossomed into a reconsideration of the consequences of that dogma for the life of the church, most notably as she gathers about the Lord’s gifts on the Lord’s day. Yet as Norman Nagel, Ronald Feuerhahn, Dean Wenthe, David Scaer, Kurt Marquart, Robert Preus, and others who fought the battle for the Bible have noted in retrospect, the doctrine of inerrancy hardly guarantees Lutheranism. It remains true that a church body may not be Lutheran with the *inerrantia scripturae* (a doctrine confessed also by Rome and the Jehovah’s Witnesses), but a church body can not long remain Lutheran without it. That is a historically incontestable fact. In the “battle for the Bible” the moderates accused the other side of “Bible reductionism,” while the conservatives accused the moderates of “gospel reductionism.” The latter charge is certainly true, but also the former. While the seductive sounds of the siren for the ELCA emanate from the ecumenical straights of mainline Protestantism, for Missouri (also WELS and ELS) the temptation is simply to become evangelical fundamentalists. This happens when the catholic creedal and liturgical continuity of

the church is jettisoned as “substance” floats off into the Platonic realm of ideas, quite safely separated from “style.”

HS 98 is the fruit of an LCMS Commission on Worship that is distracted only by the very issue that is its attraction: worship. The commission’s executive most responsible for guiding the formation of *HS 98* is himself a product of this post-“battle for the Bible” period in Missouri. In the midst of the current debates on worship, we all have been forced to think far more deeply about these issues. *HS 98* is, I believe, a watershed document as the LCMS moves toward a new hymnal in 2007. The LCMS will come out on the other side of this great and necessary internal discussion with a far greater understanding and appreciation of her catholicity, particularly with respect to her worship life, than perhaps ever in her history (and perhaps greater unity than she has enjoyed in decades). Not since Missouri’s earliest decades, as she struggled against Schmucker and the General Synod’s view of what Lutheranism ought to be, has she thought so intensely about how the Lutheran confession of the means of grace affects the church’s life as it is lived on Sunday morning (See Walther’s Foreword to the 1860 volume of *Lehre und Wehre in Editorials from Lehre und Wehre* [St. Louis: Concordia Publishing House, 1981], 74 ff.).

As *HS 98* is now available, the critics will come forward to commend or question this or that point in the book. And this process is necessary, to be sure, as *HS 98* tests the waters toward a new hymnal. I wish, however, to point out here a couple of general observations regarding *HS 98*. While it maintains the full liturgical, creedal, and hymnic depth of the church’s worship life, *HS 98* is eminently winsome. This winsomeness is born in part of an attempt to make the book inclusive and inviting. This is a very good sign. There are no textual surprises in the divine service setting. The setting is hymnic, and the tunes chosen for the ordinaries are appealing yet not trite. While this simple setting of the liturgy will not bear the weight of needs of the entire church, it can and will have a place. This simple yet appealing setting will win for the great texts and profoundly significant ebb and flow of the divine service many who have already been, or might otherwise be estranged from, the liturgy. The way to maintain the catholicity of Lutheranism in our American and hence intensely “evangelical” Protestant environment is not recalcitrant retreat to the confines of *TLH* or, for that matter, *LW*, or to what is merely traditional. The liturgical camp in Missouri has been prone to circle the wagons in matters of worship (understandably so!), which in turn has given credence to the falsely posed choice: contemporary or traditional. The supplement demonstrates that the sung confession of the faith can and must be both contemporary *and* traditional. (I do not use the word “contemporary” in the sense in which it is broadly understood in large circles in Missouri, meaning “non-liturgical.”) A hymnal must represent continuity with the past within the context of the present. Whatever of the past or present that is under consideration for inclusion in the sung confession of the faith and the liturgy of the church must be weighed on the basis of the gospel, Christology, and sacramentology. There are many “contemporary” (in the sense of more recently written) hymns included in the supplement that score high marks in this regard. Many are excellent. Some

are simply profound in their christological and sacramental intensity (“On sin-parched lips the chalice pours / His quenching blood that life restores,” #853). *HS 98* also scores high marks for its attempt to invite into the worship life of the church hymns from a fairly broad range of ethnic backgrounds. It is all too easy for many of us who serve parishes in contexts where the ethnicity of the community is nearly all of northern European descent to ignore, or greatly underestimate, the importance of including such hymnody. But those of us who serve ethnically more diverse parishes readily recognize its import. Those who have concerns regarding the production of hymnals that are ethnically mono-cultural need, on the other hand, to be open to the inclusion of hymnody from a broader ethnic spectrum, so long as the gospel criterion are met. Such is an expression of the great catholicity of the church. *HS 98*, I believe, is a harbinger of good things to come in the worship life of the LCMS. I believe we will emerge from our “worship wars” with a greater commitment to and understanding of the church’s liturgical and sacramental life, while also enjoying a broadening, inclusive, and even missiological view of the church’s catholicity. Three cheers for *HS 98*.

Mark DeGarmeaux

To review a hymnbook of any type is not as difficult as compiling one, but is still a daunting task. The Introduction to *Hymnal Supplement 98* sets parameters for how we should view it:

Intentionally a supplement, it is not a replacement for the hymnal. It is intended specifically to offer simplified forms of congregational services as well as forms for family and group devotions. . . . Intended to be devotional yet churchly, it serves the needs of God’s people within the context of the whole Church (5).

In reviewing this work, we should ask whether the book meets these criteria.

Liturgy

The liturgies are a strong point of the book when used as intended, as occasional alternatives to the forms in the hymnbook. As suggested, they are purposely simple. Yet they contain the basic orders of the Western Christian Mass and Office. They are churchly and proper in both text and musical settings. The music—hymn or hymn-like settings drawn mostly from twentieth-century liturgical composers—is fitting and suitable for church use in large or small settings.

Divine Service (6–16)

A couple of minor notes on the Divine Service: The Sanctus in *HS 98* lacks the traditional form Sanctus—Hosanna—Benedictus—Hosanna, omitting the repetition of the Hosanna. There is precedent for alternate forms of the Sanctus, such as Luther’s “Isaiah Mighty Seer.” It would be enlightening to know the reason for using the form as it is. The second note is that the Agnus Dei is usually a triple hymn, easily done by repeating stanza one.

Evening Prayer (17–23), *Responsive Prayer* (24–27), and *Daily Prayer* (28–32)

The service called Evening Prayer is clearly based on Vespers. One wonders why it does not bear that title, while the parts of the Divine Service retain their Latin titles. The church still speaks Latin in much of its vocabulary, and it seems wise to retain these names, while teaching their meaning.

The Hymn of Light would seem to be a perfect place for the ancient hymn “O Gladsome Light” (in a modern paraphrase, if necessary), instead of the text and tune given. Stephen Starke’s Magnificat paraphrase is wonderful and very appropriate and could be improved only by adding a Gloria Patri. Responsive Prayer and Daily Prayer are very suitable orders for corporate and individual devotion.

Psalms

The selected psalms with antiphons are very fine. Only future generations will be able to discern, however, whether metrical antiphons work well alongside plainsong psalm tones.

Hymns

For the sake of clarity and brevity I have roughly categorized the hymns: traditional, English traditional, Latin traditional, various sources, New English/American, Taizé, and twentieth-century authors/translators. (I apologize if I have classified something improperly by another’s standard.)

Traditional

Most of these “traditional” hymns come from the Lutheran heritage. Here are the best of them:

- 801 “Rejoice, Rejoice, Believers”
- 811 “Break Forth, O Beauteous Heavenly Light” (a must)
- 814 “O Jesus Christ, Thy Manger Is” (but the traditional tune should be retained)
- 844 “God’s Own Child” (a very good translation)
- 858 “Jesus, Thy Boundless Love” (with a nice new tune)

Some are carols that belong in a hymnal supplement, and perhaps even in some hymnals:

- 809 “On This Day Earth Shall Ring”
- 858 “O Jesus, So Sweet”
- 888 “Children of the Heavenly Father”

There are better hymns to use instead of some of the others. For example: Kingo’s “He that Believes” is much stronger than Grundtvig’s “Cradling Children in His Arms” (843).

In general, the return and restoration of these traditional hymns is welcome as we prepare to enter the twenty-first century.

English/American Traditional

“What Wondrous Love” (860) must now be considered a part of the hymn repertoire of Lutherans in America. Also here we find “Lo He Comes” (802) with its majestic tune “Helmsley,” that calls forth wondrous expectation of Christ’s second advent. “Praise, My Soul” (893), paired with one of John Goss’s best tunes, also deserves a place in our hymn-singing.

Several others are fine hymns, but do not deserve the place as much as others:

- 808 “See in Yonder Manger”
- 834 “Now Is Eternal Life”
- 851 “Alleluia, Sing to Jesus”
- 904 “The Day Thou Gavest”
- 906 “Eternal Father, Strong to Save”

Some of them are certainly worth singing on occasion, but one wonders what strong Lutheran hymns they will displace. We do well to heed the warning of C. F. W. Walther reproduced in a recent issue of *LOGIA* regarding singing Methodist hymns, as well as the comment of the Lutheran fathers of the Norwegian Synod: “We should teach our children to remain in the Lutheran Church instead of to sing themselves into some Reformed sect” (Preface to the *Lutheran Hymnary Junior*).

Latin Traditional

The Church must always mine the treasures of its heritage. *HS 98* has done this. Some wonderful hymns are represented here:

- 838 “Oh, What Their Joy” (Abelard’s *O quanta qualia*)
- 849 “Thee We Adore” (Aquinas’s *Adoro Te devote*)
- 852 “Now, My Tongue . . .” (Aquinas’s *Pange lingua*)
- 865 “Christ Is Made the Sure Foundation”
- 903 “Christ, Mighty Savior”

Instead of trying to come up with all sorts of new things, sometimes it is better to discover again that the freshest things are those from the past that are “new” to us.

Even here we caution ourselves not to neglect our Lutheran heritage. The Latin hymn “Where Charity and Love Prevail” (878) is beautiful, but more so with the original text and tune. In its place we might consider Kingo’s “How Fair the Church of Christ Shall Stand” or Spitta’s “We Are Called by One Vocation” to teach Christian love.

Various Sources

HS 98 also includes hymns from various parts of the world: Polish, Basque, Latin American, African, Spirituals, and Chinese hymns are represented. Some folk songs and folk hymns work very well for church use, others do not. Some of these texts are very good; some are not so wonderful. The Chinese tune *Le P’ing* (902) could certainly be used for church on some occasions, though the text is not strong at all. These seem to be the strongest hymns in this list:

- 805 “The Angel Gabriel”
- 833 “Christ Is Risen, Christ Is Living”

These texts and tunes show themselves to be fitting for use in the Christian congregation. On the other hand, when I play the music for #914, it is difficult to remove visions of coconuts and Carmen Miranda from my mind. I am sorry if that seems unfair. Maybe the compilers’ note at #833 helps to clarify: “This Easter hymn from Argentina expresses both Christ’s triumph over death and our living hope in Him. The text, by a South American pastor and poet, is joined to this tune by an internationally known composer of liturgical music.”

Not everyone is the best composer of music or poetry for the church. We need to thank God for those who are among the best.

Taizé

HS 98 includes about nine settings of short Scripture passages or liturgical phrases, most of the settings coming from the Taizé community. I fail to understand how a Lutheran congregation might use them. Their character as contemplation, canon (musical round), and repetition seems difficult, if not impossible, for most congregations to handle properly. Perhaps they could work as settings for the choir, but they will befuddle most congregations with which I am familiar. They may also tend to appeal to those of a charismatic bent, which I am sure was not the intent of the *HS 98* compilers.

New English/American

Several wonderful new texts and tunes found their way into *HS 98* as well. I classified about thirty hymns in this section, one of the book's strong places. Several of these hymns concern the means of grace and the church.

Of many others in this section I say again either that there are better hymns, or they are not congregational in character. Why use these, for example?

- 850 "What Is This Bread?"
- 854 "Eat This Bread" (it would be better rather to have people learn Luther's hymns)
- 856 "Come, Risen Lord" (there are much more substantive hymns)
- 870 "Surely It Is God Who Saves Me" (not congregational)
- 877 "Forgive Our Sins" (here again I appeal for Kingo's or Spitta's texts)
- 890 "When Aimless Violence" (Johann Heerman's "Praise God, This Hour of Sorrow" and Dorothe Engelbretsdotter's "When Earth with All Its Joys Defeats Me" reflect a better understanding of grief and Christian hope)
- 867 "Thine the Amen, Thine the Praise" (a beautiful poem, but not a great hymn)

Some of these hymns are very good and usable—for example:

- 816 "To Jordan's River Came Our Lord"
- 846 "We Know that Christ Is Raised"
- 853 "The Infant Priest"
- 874 "Not Unto Us"

Some are superb both in text and tune:

- 804 "Lift Up Your Heads"
- 886 "Lord of All Hopefulness"
- 911 "Lord, Bid Your Servant Go in Peace"

HS 98 compilers are to be commended for including many of these texts and tunes. It will be interesting to see how they serve in the congregations.

Twentieth Century Authors/Translators

Here is where the richest treasures are found in *HS 98*, though not everything here is of the same caliber. Some of the finest deserve mention.

Timothy Dudley-Smith carries on the laudable tradition of putting "the Bible in verse," common pedagogy in past centuries. An example is "Long Before the World Is Waking" (832), which presents the post-resurrection breakfast at the seaside. "Be Strong in the Lord" (866) paraphrases Ephesians 6, paired with Hubert Parry's strong tune *Laudate Dominum*—a very fine hymn, as is "No Temple Now, No Gift of Price" (861) with a fine tune by Joseph Herl. Likewise "No Tramp of Soldiers' Marching Feet" (826).

Fred Pratt Green's Thanksgiving text, "For the Fruits of His Creation" (905), goes well with the Welsh tune *Ar hyd y nos*. F. Bland Tucker gives us "Father, We Thank Thee" (898) based on the *Didache*, and "All Praise to Thee, for Thou, O King Divine" (862), a paraphrase of Philippians 2. Martin Franzmann's best here is "Weary of All Trumpeting" (883) with the superb Distler tune.

Harold Stuenkel's translation of "The Night Will Soon Be Ending" (806) is a worthy addition to our Advent repertoire. Instead of his hymn on women of faith, "For All the Faithful Women" (880), a more appropriate tribute might be to sing the scriptural songs associated with them, which have long been regarded as canticles of the church. Then we sing not just about them, but with them, in thanks and praise to God. We already have hymns that specifically mention these and other women among the saints, such as "Jerusalem, My Happy Home" and "The Son of God Goes Forth to War."

Jaroslav Vajda's "Where Shepherds Lately Knelt" (813) is a beautiful poem, but not a great hymn. His best work in this book is his translations from the Slovak heritage: "Your Heart, O God, Is Grieved" (820) and "Now Greet the Swiftly Changing Year" (837).

I must pass on a *caveat* regarding hymns written with the congregation speaking for God in the first person (such as "Go, My Children, with My Blessing," 887). The use of the first person is done as traditional "dialogue" between Jesus and the soul, as well as in Luther's "Dear Christians, One and All, Rejoice." But there it is clearly evident that they are quotations, and the congregation does not speak for God through the whole hymn. Thomas Day, in his *Why Catholics Can't Sing*, laments the use of such poetry, which he calls "Voice of God." He remarks that it can lead to "a situation where the congregation, without giving it a second thought, 'plays God' in song and makes him into a dreamy, slow-moving divinity, that endearing mascot of the believers at the folk liturgy" (66). That is surely not Vajda's intent, and I am not impugning him at all, but I think the warning is in place for all of us.

Some of the best works in *HS 98* are by Stephen Starke. He has an amazing skill with poetry, rhythm, and vocabulary. His works are always well crafted. His canticle paraphrases (five in *HS 98*) are sure to find a home in the church of the twenty-first century. The tunes for two (912 and 914) do not seem as well suited as the others. Perhaps other tunes will come.

Starke's original hymns are also very well done. "The Tree of Life" (873) has already become a favorite among some. "All the Earth with Joy Is Sounding" (829) is a strong Easter hymn filled with Biblical imagery and goes well with Herbert Howells's tune "Michael."

Summary

HS 98 intends to be “a catholic collection . . . gathering hymns from a wide range of time, place, and Christian community.” This it does successfully, gathering some of the cream of ancient and modern hymnody written by Lutherans and other Christians. Unfortunately, it includes too much that does not seem suited to its intended users. That is a weakness of the book: it includes too much that does not fit well for church usage by Lutheran congregations. It cannot and should not replace the congregation’s hymnbook.

Strengths of the book are that it has some fine new poetry and music with strong messages from the Word of God. It also avoids the overly emotional hymnody of pietism and American Protestantism. The liturgical and devotional settings are also very nice.

Approval of this book must be cautious and conditional. There are some good choices, but many that do not seem usable. I myself might consider using forty to fifty of the 114 hymns. If used with careful selection, the book could be a valuable resource for the church choir.

I commend the Commission on Worship for their work. It will be informative to learn what works for those who use this book. There are some wonderful moments that make it well worth getting a copy. It assures us that Christian and Lutheran hymnody is alive, helping us to sing a new song to the Lord even in these last days of the twentieth century.

Reformed Confessions: Theology from Zurich to Barmen. By Jan Rohl. Translated by John Hoffmeyer. Columbia Series in Reformed Theology. Louisville, Kentucky: Westminster/John Knox Press, 1998. 311 pages. Cloth.

☞ In the September/October 1998 issue of *Modern Reformation*, its confessional Reformed editor scolds Lutherans for not distinguishing Calvin’s position from Zwingli’s on the Lord’s Supper. In the name of all inconsiderate Lutherans I apologized, not so much for never learning what the differences were, but for being so callused as to forget them. *Mea maxima culpa*. Even so, on their different roads the two Reformed forefathers arrived at the same destination: the sacramental bread could not be identified with Christ’s body. Yes, and Jesus is confined to somewhere out there. *Reformed Confessions* will go a long way in unraveling for Lutherans the internal complexities among Reformed theologians.

Two items in *Reformed Confessions* strike this Lutheran: (1) In spite of our biases, our caricatures of Reformed positions are astoundingly on target. More later. (2) The Reformed see their confessions only as an approximation of the divine truth (*quatenus*). Lutherans equate their confessions with the truth (*quia*), something that Rohl acknowledges up front. “In Lutheranism the process of confessional development came to a conclusion with the Formula of Concord (1577) and the Book of Concord (1580)” (9). Pardon the metaphor, any reference to Lutheran and Reformed Confessions, as if we were referring to

the same type of documents, is mixing apples and oranges. Reformed Confessions allow for doctrinal development with the possibility of contradiction. For example, the Second Helvetic Confession (1561) is described as a modified Zwinglian (read: Calvinist) document in comparison to the first (ca. 1536) (16). Whereas Reformed churches do hold to the same documents, Lutherans accept at least the Augsburg Confession and the Small Catechism and historically most held to the entire Book of Concord, which Rohl correctly assumes is the classical Lutheran position. Classical Reformed theology held to the creeds “because they agree with Scripture,” but different interpretations of the creeds are allowed. So even here a possible *quia* subscription is really a *quatenus* one. Zwingli held that Christ’s descent into hell refers first to his death and then the power of his reconciliation in the underworld (universalism?). Calvin saw it as the suffering of Christ’s soul, the view that prevailed among the Reformed (96–97). (Lutherans see it as Christ’s triumphant entry into Satan’s realm to proclaim victory [*FC IX*]). Rohl discusses these distinctions in the role of tradition in regard to Rome (42–45). It really distinguishes Luther from the Reformed.

A summary of the Reformed confessional development from Zwingli through the year 1675 comprises a brief short chapter and includes early failed attempts to accommodate Lutherans. Rohl fairly presents Lutheran relations with the Reformed. The third and another short concluding chapter discusses the role of these documents from the nineteenth century until the present and relates these confessions to the concept of toleration. The Barmen Declaration and the American Presbyterian statements are part of the Reformed confessional heritage. Divided into sections with doctrinal headings, the second chapter carries the volume’s theological weight and is of intense value to Lutherans, who may not have direct access to these sources. Rohl engages documents so that his readers can only be fascinated by looking into the heart of Reformed theology. As we do this, we find ourselves confirming or reevaluating old stereotypes. One wants to move from one topic to another as quickly as possible. So for example, we learn that election and rejection are never subsumed in their confessions under predestination, a caricature accepted at least by this Lutheran. Rather, in electing some, it pleased God to pass by others (152–153). Though Christ’s death has an infinite worth, the idea of universal atonement does not clearly emerge (94–102). So our conclusions may not have been totally wrong, but how the Reformed arrived at them may have been. The section subtitled *Extra Calvinisticum* will be recognizable to Lutherans, who have accused the Reformed in believing that some of God remained outside of (*extra*) Jesus (102–117). This idea originated in the Heidelberg Catechism, refined by Lutherans in their polemics and placed by the Reformed into a doctrinal category. The Reformed nevertheless claim that the human nature rules or is present on earth through the Spirit, or that the two natures are inseparably joined. In spite of human nature’s local presence, it is in constant communion with infinite divine nature. The result is that the two natures are nevertheless separated. Reformed theology sees God’s simplicity and infinity as much as a philosophical principle as it is a biblical one. They express

this tenet by citing the Old Testament prohibition against idolatry, which becomes their Second Commandment (49). This in turn provides a basis for their holding that the finitude of Christ's human nature is incompatible with divine nature's ubiquity (116). Lutherans know this Reformed view as *finitum non capax infiniti*. Within itself this foundational teaching possesses a virus that is as much anti-sacramental as it is anti-incarnational and makes Reformed and Lutheran theologies irreconcilable with each other. To this Lutheran, the view that the man Jesus is sitting in some place and that his divine nature is roaming the earth's wastelands is as ludicrous as it is preposterous.

Back to the two points that strike Lutherans. (1) It is always fun to read a book in which you know most of the answers; however, now we are supplied with the raw data that before was only hearsay from seminary classes and dogmatics books. (2) The Reformed can never embrace their confessions as wholeheartedly as Lutherans do. It is the old antagonism between *quatenus* for the Reformed (and now some Lutherans) and *quia* (for the Lutherans) subscriptions.

An introduction reveals that recent Reformed confessions have taken one more step backwards in the 'in so far as they agree' concept. No longer are the Reformed content to embrace their confessions 'in so far as they agree' with the Scriptures, but now they embrace the Scriptures 'in so far as they agree' with Christ. He alone is the living Word, and the Scriptures are only the witness to that Word (xvi–xvii). Here one detects Karl Barth's ghost, whose apparitions appeared among Lutherans at least since the 1950s and officially in the documents which brought most American Lutherans into union among themselves in the formation of the ELCA and now into fellowship with the Reformed churches whose official institutions were involved in the production of this volume. In the LCMS in the 1960s and 1970s this was known as "Gospel reductionism" and led to antinomianism. Among the Reformed, the current moved in the opposite direction in having the church more involved in political affairs, for example, the Barmen Declaration, which certainly perpetuates Zwingli and Calvin's legacy of church involvement in matters of state.

Confessional Lutherans will want to have their own copy of this finally printed document to brush up on Reformed theology and as a necessary theological resource. Reformed teachings attract because of an internal logic based on an appeal to reason. This attraction is the real danger. ELCA Lutherans will find a special profit in *Reformed Confessions*. In their alliance with churches of this tradition (the Reformed Church in America, the Presbyterian Church, USA, and the United Church of Christ), they have not *accepted* Reformed doctrines, but they have found them *acceptable*. There is a difference, but it compromises the long-standing belief that Lutheran doctrines are the pure teachings of the word of God. This has never been a problem for the Reformed, who have never regarded their confessions with the finality Lutherans do.

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A Different Death. By Edward J. Larson and Darrel W. Amundsen. Downers Grove, IL: InterVarsity Press, 1998. 286 pages.

Edward Larson is a professor of history and law at the University of Georgia and has rubbed academic shoulders with noteworthy scholars in the field of terminal health care. He began to develop this interest in the subject of this book while working as staff counsel for the Committee on Education and Labor of the U.S. House of Representatives in the early 1980s. The committee was working on the Older Americans Act.

Darrel Amundsen is a professor of classics, with training in medieval, Renaissance, and medical history. Terminal health care became an interest of his while teaching at Western Washington University, where his research specialty was the relationship of medicine with law, ethics, and religion in classical antiquity and the Middle Ages. His association with the Hastings Center's Death, Suffering, and Well-Being Research Group led to the development of a course on the theology of suffering at Regent College.

These two men of different fields, drawing on their different backgrounds, have joined efforts to write *A Different Death*. We can be thankful that they did. Their stated interest was to assist readers in reexamining the issues of euthanasia and suicide in light of the historic Christian faith. They divided their task according to expertise, with Amundsen focusing on matters of medical practice and ethics in ancient and medieval times, and Larson specializing in health-care theory and law during the modern period. Differences in writing style, while apparent, are not troublesome to the reader.

A Different Death is first and foremost a resource book, divided into clearly defined sections, moving from a review of Greek, Roman, and Jewish attitudes to the emergence of a distinctly Christian approach to the issues of medical suicide and euthanasia. The book examines carefully the attitudes of the early Christian church and the church fathers regarding the treatment of the terminally ill, including the subjects of medical practice and ethics, death and dying, suicide and euthanasia. It continues its review of the historical record through the Catholic Middle Ages and the Protestant Reformation to the advent of modern medicine.

A Different Death is also a very helpful apology, countering the spin that is being put on early church history by today's chief proponents of physician-assisted suicide and euthanasia. Beginning with a particularly striking and effective introduction to the book, the authors help the reader appreciate the scarcity of accurate information available today to the interested student of end-of-life issues, this due to the heavy influence of several popular authorities on the subject who have overstated selected details in the historical record. *A Different Death* effectively counters these misrepresentations with a comprehensive look at the attitudes of the early Christian church toward suffering and dying. This detailed look at the whole record will be helpful to any reader who has an interest in learning more about early Christian attitudes toward end-of-life issues, and will be an important addition to the library of any serious pro-lifer to counter at least some of the careless misinformation and misrepresentation often used by pro-death advocates in the present day.

A Different Death is also a very helpful resource to understand better the current events involving end-of-life issues today. Noteworthy court decisions that have brought our society to where it

is today receive careful treatment and layman-level explanations and interpretations. The lives and activities of the most public of the advocates of physician-assisted suicide and euthanasia today are documented and examined. And a careful examination is made of the results of liberalization of euthanasia and suicide laws in the one place on earth where this is now possible, the Netherlands, with case studies demonstrating how this liberalized practice is being confused and abused.

Finally, the authors provide in their conclusion to *A Different Death* advocacy for specific measures through which end-of-life concerns can and should be addressed. They identify three major areas that beg aggressive attention to counter today's growing interest in physician-assisted suicide and euthanasia: (1) more effective relief from physical suffering because of pain; (2) more effective relief from mental and emotional suffering due to depression and anxiety; and (3) more effective relief from fear of extreme measures through the development of enhanced procedures for patient control over life-sustaining treatment.

All of the above good things can and should be said about this book. It will provide an experience of growth in knowledge and interest for any reader, important for the times in which we live. Present-day society increasingly demonstrates an interest in expediency at the expense of principle and even truthful history. End-of-life issues are therefore certain to be increasingly debated. The historical clarification and clear counsel provided by authors Amundsen and Larson can help to provide the necessary foundation for effective Christian participation in the debate that has only just begun.

If there is, however, any disparaging word to be offered regarding this book, that word may be this: the reader is left to wonder about the title, *A Different Death*. Presuming that the title refers to the difference in attitude regarding death that has always been at the heart of the Christian faith, the Christian reader is left feeling let down. Perhaps the authors had in mind a more general readership, but two important Christian considerations never receive more than passing mention.

The first is that for Christians neither death nor life is to be feared. Whether they live or die, they know they are the Lord's. Both life and death have been affected through faith in Christ and by his redemptive work. Knowing this, so wonderfully evidenced by the earliest Christians, frees modern-day Christians to make appropriate choices at critical times, end-of-life times. It enables them to live entirely out the earthly life God has given, while at the same time also not clinging to earthly life as if there is none other.

The second consideration is equally significant. True for all people but especially for Christians, some of the most significant time of life on this earth is the end-of-life hours, days, months, or even years. This is time that is ripe for giving attention to important things, especially relationships. How precious the opportunity, perhaps for the first time, to have time to ponder and pray about things eternal and to give pious attention to a loving relationship with the Lord of life and death. And how precious, perhaps also for the first time, to have opportunity to give loving care to those who stand by at bedside, and for them to give care in return. What a powerful consideration in any debate over end-of-life issues!

To be sure, these pastoral-type concerns may well be beyond the scope of the authors' intentions in writing their book, for theirs is an effort to set records straight. But these considerations beg to belong, especially in a book with a name like *A Different Death* and the subtitle, "Euthanasia and the Christian Tradition." They are at the heart of Christian attitudes toward life and death and are evidenced so clearly in the history that Larson and Amundsen so nicely set straight in *A Different Death*.

Raymond L. Hartwig

Predestination: Chosen in Christ. By John A. Moldstad Jr. People's Bible Teaching Series. Milwaukee: Northwestern Publishing House, 1997. 125 pages. Paper.

✧ If in the doctrine of election the theologian takes his final exam (as Francis Pieper stated), that exam comes in the form of this essay question: *Cur alii, alii non?* Why are some saved, but not others? John Moldstad's *Predestination: Chosen in Christ* endeavors to address that question, that is, the doctrine of the election of grace, in a way that is both true to Scripture and clear to the person in the pew.

In nine short and unintimidating chapters, Moldstad introduces, summarizes, and applies the biblical doctrine of election while helping the reader to navigate through the traps and hazards which have snagged people throughout church history as they considered this biblical doctrine. In the first chapter he sets forth nine scriptural truths marking the biblical boundaries that define, inform, and decide the subject:

1. All people are born dead in sin;
2. God earnestly desires to save all;
3. God has already redeemed all through Christ;
4. God invites all to faith with equal earnestness;
5. God alone works faith in Christ;
6. The entire credit for salvation belongs to God in Christ;
7. The entire blame for damnation belongs to the sinner;
8. God creates faith in Christ only through the means of grace;
9. When the word and human logic clash, the word of God must take precedence.

In chapters 2 and 3, Moldstad surveys Paul's Epistle to the Romans, introducing the reader to the doctrine of the election and constructing the framework that will help keep the discussion focused upon Christ and his completed work. Chapter 4 then anchors faith in Christ to the Holy Spirit's work through the means of grace, whereby Christ's atoning work is applied to us.

Chapter 5 addresses the question, "Why do I want to learn what the Bible teaches about election?" In other words, "What practical reason is there for me to study a doctrine as complex as election?" The reader is then reminded of the uncertainty that continuously assails us due to our dual nature as sinner/saint. That being so, the assurance that God in Christ (and in him alone) has done *everything* for our salvation is a beneficial thing. At the same time, the warning is sounded against viewing election as occurring apart from Christ's work, or as something that

can be divorced from faith and the means of grace. In chapter 6 the cause of our election is discussed, namely, God's grace and the merits of Christ. Due to the affects of sin upon us, any answer that locates the cause in us in any respect is eliminated as contrary to grace.

Chapters 7 and 8 provide historical surveys of errors in the doctrine of election, first in earlier church history in general, and then in American Lutheranism in particular. Chapter 7 sketches the errors of Augustine, Calvin, and Melancthon in the doctrine of election. It also discusses synergism, Pelagianism, semi-Pelagianism, and traces the source and interpretation of the phrase *intuitu fidei*. Chapter 8 deals especially with the Predestinarian Controversy of the late nineteenth century and its effects upon American Lutheran unity. Chapter 9 concludes the short book by seeking to apply the doctrine of election to life, including its positive implication for Christian missions when rightly understood and believed.

If Moldstad's book is judged on its ability to speak to the person in the pew about this meaty doctrine of Scripture and how it is drawn from and impacts *sola gratia*, it succeeds. And if it is judged on how it answers the theologian's final exam question, *Cur alii, alii non?*, since Scripture's answer is not logical but theological, Moldstad's *Predestination*, together with the Lutheran faith, fails (rather, refuses) to give a logically satisfying answer to the question. In that failure it passes the test. Those finally condemned can blame none but themselves; those finally saved can and will thank only God, whose election of them in Christ in eternity has done all for their salvation, from beginning to end.

Predestination provides a helpful resource for sharing with God's people the depth of his love in Christ.

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Where Earth Meets Heaven. By John G. Strelan. Adelaide: Openbook Publishers, 1994. \$15.95.

✧ Anyone who finds Revelation a difficult or fearful puzzle should read this illuminating commentary. The author's approach is best expressed in his own words, which also give the reader a taste of his style.

[John] saw and experienced God's view of reality all at once. There was for him no "first this, then that." But when he comes to *report* his revelatory experiences, he cannot say everything at once. One sentence must follow another. It takes time and it takes space (14–15).

John's use of phrases such as "I saw," "and I saw," "and I heard" indicate movement in the progress of the report, they do not "mark off movements of time" (16). John was not given a history of the world, or of the seven years before the end, in code. We seriously misunderstand Revelation if we find in it predictions about the politics of Israel, Russia, China, or the European Economic Community.

The commentary follows the divisions indicated in Revelation itself (see 1:9, 10; 4:1, 2; 17:1–3; 21:9, 10). Its introduction also notes the important place given to 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" (17). The narrative "flows out of worship, and . . . ends up in worship" (18); worship "is God's work, in which people participate" (17). The central question of the book is expressed in this way: "Whom do I worship?" (20). It is worth spending \$15.95 for the introduction alone. The commentary that follows is a mine of information. One may often wish for documentation that, however, has purposely not been included.

At two places this reviewer found himself in major disagreement with the author. The first is at the discussion of "the seal of the living God" (Rv 7:2). The seal is identified as the Holy Spirit and, we are told, "the Holy Spirit is the presence of the risen Christ in believers." "Even though [Jesus] is absent from his disciples, he is present with them because of the presence of the Spirit" (133). Jesus has, of course, withdrawn his visible presence from his disciples (Jn 16:7; Ac 1:9,11). Yet along with the Father and the Holy Spirit, he is present everywhere (Eph 4:10), and especially with his redeemed people (Jn 14:23; Mt 18:20; 28:20; Rv 1:13).

The second major disagreement is at Revelation 21:4: "The Christian community borrows the beautiful language of the prophet Isaiah; it speaks of God as mother, drying the tears of her weeping child (Is 25:8; Rv 7:17)" (355). While the Lord likens his care to a mother's care at Isaiah 66:13, this is hardly so at Isaiah 25:8. Are not fathers capable of wiping away tears? In any case, God is never spoken of as "mother" as such in Isaiah, but is expressly called "King" and "Father" (63:16; 64:8). The same is true in Revelation. As in Isaiah, in Revelation the *church* is spoken of as mother (12:1–6, 13–17). She is "the bride, the wife of the Lamb" (21:9), who rules with his Father (14:1; 5–6). In contrast to what must have been a slip on the keys, the author's critique of the NRSV translation of 21:7 (358) is refreshing.

There are also many noteworthy comments in this book, of which the following are but a small sample: "Silent adoration, face down before God, humbly receiving what God gives in worship — this is the proper posture of worship" (115). "All reality is to be understood and interpreted in the light of the cross" (116). "Heaven and earth come together in liturgy. Liturgy creates its own sense of time, its own rhythm" (333).

There is humor. For example, "Earthquakes were not uncommon in the region of the seven cities, but this one (6:12) broke the Richter scale" (129). There is commentary on the church today that deserves careful attention, like this: "Australian Christians have been so keen to prove that they are Australian that they run the risk of being Australian but not Christian" (290). More's the pity that the publishers have only Australians in their sights by their comment on the back cover about "the relevance of the book for Australians today." The commentary will surely be read with profit also by New Zealanders, Pacific Islanders, and others, and assist all who take it up to "hear what the Spirit says to the churches."

David Buck

Reinventing American Protestantism: Christianity in the New Millennium. By Donald E. Miller. Berkeley: University of California Press, 1997. 253 pages. \$27.50.

Now here is a book from which confessional Lutherans can learn a thing or two. Written by a (self-proclaimed) liberal Episcopalian, *Reinventing American Protestantism* attempts to analyze via the sociology of religion three of the fastest growing movements on the American religious scene: Calvary Chapel, Hope Chapel, and the Vineyard Fellowship. Miller provides a much-needed insight into the mind of the post-modern Evangelical, and, perhaps unintentionally, speaks volumes about the doctrine of the church, the ministry, worship, and other topics that Lutherans do not like to talk about in public. The pastors and people of these “new-paradigm churches” are asking useful questions, even if we do not like their answers. Perhaps by examining these churches we will be forced to look at ourselves and confess the truth: American Christianity is in crisis. Most of the mainline denominations are declining in membership, while a certain number of “new-paradigm churches” (as Miller calls them) are reshaping Christianity itself.

These new-paradigm churches are not limited to Calvary Chapel, Hope Chapel, and the Vineyard Fellowship. Miller argues that many of these churches remain within existing denominational boundaries (at least on paper), but that they are discarding much of established religion and are taking on new and creative forms:

Appropriating contemporary cultural forms, these churches are creating a new genre of worship music; they are restructuring the organizational character of institutional religion; and they are democratizing access to the sacred by radicalizing the Protestant principle of the priesthood of all believers (1).

Miller examines the history of these movements back into the 1960s, and then proceeds to look at the three shifts, mentioned in the above quote, that are taking place in these churches. We will look at each of these in turn.

When it comes to worship and ecclesiology, the key for new-paradigm churches is “Cultural Relevance.” What this means is that new-paradigm churches believe there is a mistaken emphasis in most churches on the form of Christianity and not the message. If the church can be made a place that is “neutral territory” (67) without any “foreign religious culture,” then this will allow the message to go forth without unnecessary barriers. Time and again Miller points out that people see their new-paradigm church as “real,” a place where they can go and be themselves without having to put on a facade or show. There is some sense of sin in new-paradigm churches, but it is portrayed as something that can only be conquered together. In this way their ecclesiology resembles therapeutic self-help groups such as Alcoholics Anonymous. Thus in worship and Bible classes words such as *discipleship* and *accountability* are central (76). Miller continues by describing the common pattern of worship for these churches. The service begins with thirty to forty minutes of singing led by a worship team. The words are very simple and repetitive, and are usually projected onto a screen. They are often written in a ballad, “sixties” style, that is casual and tells a

story. An offering is taken, following which the pastor then spends thirty to forty minutes reflecting on a passage of Scripture. In some churches, such as the Vineyard, there is then an invitation to come forward in prayer. They would describe their worship as praise-oriented rather than didactic. One Vineyard worship leader emphasized: “We direct most of our songs to God as opposed to singing about God” (87). Singing, teaching, and praying: these are the building blocks of the new-paradigm church.

The title of chapter seven really epitomizes their organizational structure: “Giving the Ministry to the People: The Postmodern Organization.” The *modus operandi* for new-paradigm churches is a radically American and democratic interpretation of 1 Peter 2:9. New-paradigm churches have little use for pastors who are seminary-trained, believing their vision has been stifled. Rather, new-paradigm churches use a mentoring, hands-on training process where pastors are trained from within and on the job. While there is a great deal of talk about giving the ministry to the people, at the same time the pastor functionally serves as the monarch in his parish. Little attention is paid to any kind of centralized denominational structure, and organizational structure is fluid and changing day by day. Whatever works is the key.

Miller sums up their driving factors this way:

For new-paradigm Christians, little is sacred except God. They are living out the “Protestant principle,” which relativizes all human claims to absoluteness, thus allowing for bold and entrepreneurial experimentation. They have also grabbed hold of another Protestant notion, the “priesthood of all believers,” and this idea has provided the human staffing to address many different issues and problems, creating a smorgasbord of specialized offerings to meet individual needs (156).

This book is nice and safe for confessional Lutherans, as long as they look down at a distance. Upon closer examination, however, it is easy to see that the factors motivating new-paradigm churches are the very issues facing Lutheranism today. How do we continue our high standard of education for pastors? Where are we going with worship practice? What is motivating changes in structure at the synodical and district level? How is our ecclesiology changing? How is our understanding of the office of the holy ministry changing? It may be difficult to trace the source, but it is easy to see that new-paradigm churches are already doing that with which Lutherans are flirting.

Miller finally asks the question of whether mainline and institutionalized churches can even survive in this consumer-driven market of American culture. The answer, of course, lies at the heart of the issue. Churches are tempted every day to abandon their identity for the sake of numbers, social justice, or some vague desire for unity. One thing these new-paradigm churches have right: No church can survive for long without a clear and unambiguous identity to show forth to the world.

So then, what is our identity?

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LOGIA Forum

SHORT STUDIES AND COMMENTARY

TLH AND Y2K

For most people worried about the advent of the year 2000, the problem is technological. But for those stalwart congregations that use *TLH* exclusively, the Y2K problem has nothing whatsoever to do with computers. The crisis could be equally as serious as any that the banking and utility companies might face. It could affect the very worship life of all these congregations.

You see, on page 158 in the front of the hymnal, there is a table that helps congregations to determine the days on which all the moveable feasts and festivals will fall on a given year. That table expires in—you guessed it—the year 2000.

Now, comfortingly, we note that this liturgical table of days has a one-year lag on the rest of the world, which is wringing its hands over the other Y2K problem. It is assuring to know that when the world is languishing without any food to eat or fuel to heat because millions of microprocessors have kludged up, we will still know the dates to celebrate Ash Wednesday, Septuagesima, Easter, Ascension, and Whitsunday to get us through that nightmare of a year.

Hopefully, people still will have wall calendars to count the days instead of the electronic kind. But what will we do in the years between 2001 and 2008 before the new LCMS hymnal expects to be on the scene? Can we really depend on the maroon Concordia Pocket Diary to get the moveable feasts and festivals right? Against what can we check the AAL Desk Calendar to see if the First Sunday in Advent is correctly scheduled?

Thankfully, the folks who prepared the good old 1941 *The Lutheran Hymnal* had the foresight to print up a table that ran from 1941–2000. Did they really imagine that *TLH* would be in service that long? Will the compilers of the next hymnal be

likely to include a table of dates through the year 2100—or will they be happy if the hymnal is still in use by 2025? Time will tell.

JAB

WHY CALL ANYTHING SIN?

Here is an interesting response of the philosopher Mortimer Adler to this question as found in Great Ideas from the Great Books (New York: Pocket Books, 1961), 153–155.

Dear Dr. Adler, I know that it is wrong to steal, to lie, to murder. What does it add to my sense of right and wrong to say that these acts are sins? It just seems to give me an unwholesome sense of guilt and dread. Is “sin” an obsolete term in this modern day and age? C.H.

Dear C.H., “Sin” is essentially not a legal or moral term. It is a religious term and refers to man’s offense against God. “Sin” has no meaning apart from the awareness of God’s holiness and majesty. Where this awareness is lacking, there is no sense of sin, no matter what a person may do or fail to do.

The state of sin is one of disobedience and rebellion in which man turns away from God. Man opposes God’s will with his own. Elements of perverse will and pride are present as man puts himself and his desires at the center of things, instead of God.

These essential elements of sin are brought out dramatically in the biblical story of Adam’s sin. Adam and Eve eat the forbidden fruit not only because it looks so good, but because the serpent has promised that eating it will make them equal to God. Perverse pride and desire motivate this original act of disobedience and rebellion against the divine command.

Augustine reveals further the inner motivations behind sin. He tells us in his *Confessions* how he stole pears when he was a boy simply for the joy of stealing. It was not the taste of the pears, but the taste of sin —“the thrill of acting against God’s law”—that delighted him. This is a good example of the perverse desire that underlies the act of sin.

But sin is not only manifested in certain acts that are forbidden by divine command. Sin also appears in attitudes and dispositions and feelings. Lust and hate are sins, as well as adultery

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and murder. And in the traditional Christian view, despair and chronic boredom — unaccompanied by any vicious act — are serious sins. They are expressions of man's separation from God, as the ultimate good, meaning, and end of human existence.

Obviously, then, religious wrong — sin — is not the same as legal wrong — crime. The civil law deals only with offenses against men or society. It is concerned only with overt acts, not with inner attitudes or the direction of a person's whole life. Although the content of some sins is the same as that of some crimes (murder, adultery, and theft, for instance), many sins are not crimes at all (idolatry, for instance).

The reason we associate crime and sin is that both religion and law involve precepts of morality. But moral wrong is not exactly the same as sin. Moral knowledge and responsibility are possible apart from religious belief and the sense of sin. From a purely natural viewpoint, when man transgresses the moral law — in murder, theft, etc. — he is doing wrong and he is departing from the natural order of things.

In Judaism and Christianity, however, the breaking of the moral law is also a sin. The transgression of the moral law is also a transgression of the divine law. The offense against man is an offense against God. It is a demonstration of irreverence, apostasy, and disobedience to God. "I have sinned against heaven and before thee," says the prodigal son to his father. This expresses perfectly the attitude of the religious man toward his own wrongdoing.

We may say, then, that all violations of the moral law are sins, but they are so only as expressions of man's turning away from God. Sin comprises more than moral offenses, for despair and boredom are sins apart from any evil deed. And holiness consists in something more than the perfect observance of the moral law. Pascal observes that the more righteous a religious man is the more he considers himself a sinner. He is the one who is most keenly aware of how far away he is from perfect holiness.

A vivid instance of this is presented in the book of Isaiah, where the prophet feels himself utterly unworthy and unclean in the presence of divine holiness. This is a deeper meaning of sin than that ascribed to individual acts and attitudes. We may call it the sin of human status, of man's worthlessness when compared with God. The Christian doctrine of original sin — inherited by the human race from Adam — is one of the ways thinkers have tried to account for the sin of human status.

BE NOT DISCOURAGED

The Rev. Eric Andrae has been profitably engaged, translating the works of Bo Giertz for the sake of English readers. What follows is one of the Bishop's writings from May 19, 1959, on ordination (Prästvigning).

Andrae writes: "It may be helpful to remember here that the Assembly of the State Church of Sweden, under pressure from the government, approved women's ordination in 1958. Giertz, through his leadership in Kyrklig Samling kring Bibeln och bekännelsen [Ecclesiastical Gathering around the Bible and the

Confessions], vigorously opposed this move throughout his life. The first women were ordained on Palm Sunday, 1960.

"The issue continues to be a volatile and divisive one in Sweden today, much more so than among its Nordic neighbors. According to my advisor in Sweden, Dr. Oloph Bexell of Uppsala University, incorporating the issue of women's ordination into my thesis would cause me to 'drown.' Bexell claims the issue cannot be discussed from an American perspective, which does not fully understand all the state/church politics and emotions which were involved and still are today. Nevertheless, Giertz has much to say to a Missouri that seems to be wavering a bit in its own biblical stance against women's ordination."

Do not fear, for I am with you. Be not discouraged, for I am your God. I strengthen you and help you; I uphold you with my right hand of righteousness (Isaiah 41:10).

Thus spoke the Lord to that Israel which he had called and chosen as his witness in the world. The same word and the same promise holds true for each and every one that the Lord has chosen as his witness, even a Swedish pastor [*Präst*, lit. priest] in the twentieth century.

Do not fear, be not discouraged. Entering the pastoral office, one can certainly have reason both to fear and to be discouraged. It would actually be wrong if a pastor were to enter his vocation sure of himself and aware of his ability. A pastor always has reason to think: Who am I? How shall I, who am such a sinner, be able to admonish others? Especially a young pastor has reason to ask himself: How am I, with such little experience, supposed to be a teacher and guide for others who have seen so much more of life than I? If I look at myself, it must often feel like silly arrogance that I dare stand up and speak to this whole large crowd in the pews, people of all ages and occupations.

But the Lord says: "Be not discouraged, for I am your God." Here is the entire foundation for that fearlessness and authority, which is not boasting and arrogance. I am your God. God is God, the God of all power and wisdom. When he calls servants and witnesses, he does not command them to go out and witness out of their rich life experiences or share from their own spiritual depths. Rather, he makes them into heralds who are given a message to proclaim. He makes them into stewards and places in their hands that word and those sacraments with which they shall work. He says: "I am your God. See, I place my words in your mouth. Speak all that I have commanded you. It is I, the Lord your God, who has said this. I shall also keep watch over my word." Here it is not dependent upon a poor, weak, sinful person being more intelligent or more experienced than others. Rather, it is dependent upon the steward being faithful to his Lord, that the herald brings forth the message without corruption. True fearlessness comes from a humility that recognizes its own unworthiness and limited ability, but that dares trust the power in the word of God.

Do not fear, says the Lord. A pastor has many reasons to fear. It is not easy to be a pastor. The work is hard. The price we pay for getting to serve the Lord in this time is the willingness to work without counting the hours. We do not have

enough pastors. A government study has shown that our pastors on average have a far longer workday than what one would consider reasonable to require of a public official. From a purely human point of view, this is unfair. But we who know which Lord we serve should not complain, but serve him with joy. Worse than the length of the workday is the pressure inherent in being ready time and again at a set hour to come forth with a sterling and rich message. Especially for a young pastor this can feel stressful. Right from the start, he is held to the same standards and requirements, and shoulders the same burden, as an experienced brother in the ministry. It is not strange if he fears and wonders how he shall manage.

He can also have reason to fear when he thinks about the church's perceived status in our land. A pastor is watched. If he makes a mistake it is noticed and maybe publicized in a way that few other people need to fear. The world likes to call itself tolerant, but there is one thing which it seldom tolerates, and that is a living and breathing Christianity.

But now the Lord says: "Do not fear, for I am with you." The Savior has never promised that it would be easy for his messengers, but he has promised to be with them every single day. It must never become just routine to proclaim the word, and the task does not get any easier as the years go by. The herald does not stand on his own feet. He is and remains dependent on his Lord. If the Lord draws back his hand, then he will fail and fall. But he has promised to be with his servant, as long as the servant realizes his dependence upon and leans on his God. Again, all one's fearlessness is totally dependent upon this: that I do not have confidence in myself, that I know that I cannot do this if I am directed to myself, but that I also know that the Lord says: I strengthen and I help you. Wisely the Lord has ordered it: that his servants are always dependent upon his help. As long as they know this and act accordingly, they need not fear, not even any resistance or enemies. Even the youngest of his servants can go forward with confidence and hear the word of the Lord to Jeremiah ringing in his own ears: "Do not say: 'I am too young,' rather go wherever I send you, and speak whatever I command you. Do not fear anyone, for I am with you and wish to help you, says the Lord."

And finally, the most solid foundation for fearlessness and joy in this work: "I uphold you with my right hand of righteousness." When a Christian hears these words, he immediately thinks of the righteousness from God, that which is revealed in Christ, God's righteousness for all those who believe and who are justified without any merit of their own, by his grace, through the redemption in Christ Jesus. Here is the rock upon which the true pastor stands, the rock that he knows never gives way. That God who gave his own Son for us all, he never tires of showing mercy to his servants and of forgiving them yet again. And when he forgives yet again, then I become certain yet again, certain both that he is there and that he does really want to use me; I become willing yet again, willing to work without complaint and without comparing my workday with others'; I become fearless yet again, happy that I may serve such a Lord.

And so I say it again: to each and every one of you who now stand here in order to be ordained into perhaps the hardest

and yet the most wonderful of all of life's occupations; I say it as a word from Him, who has called you to your service: "Do not fear, for I am with you. Be not discouraged, for I am your God. I strengthen you and help you, I uphold you with my right hand of righteousness." Amen.

STAND AND DELIVER

Preaching on John 20:19–23, the Rev. John T. Pless offered the following at the ordination of Daniel Welch on June 21, 1998, at St. Matthew Lutheran Church in Meadow Grove, Nebraska.

Jesu Juva

It was the first day of the week, Sunday evening, and the disciples were huddled behind locked doors "for fear of the Jews." Then comes the risen Lord. Standing in their midst he says, "Peace be with you." He shows them his hands still imprinted with the marks of the spikes and the gash in his side. "Then the disciples were glad when they saw the Lord."

We are assembled here tonight, not in fear but in gladness. Surely there is gladness on your part, Dan, as years of diligent preparation have now been brought to completion and you have been presented to the church as a man ready and fit to be placed into the office of the holy ministry. Likewise, there is gladness on the part of Amy, your parents, family, and friends as they witness this most memorable day in your life. They have counseled you with their wisdom; out of their love they have supported you with their gifts and lifted you up in their prayers. It is good and right that they share in the joy of this day. There is, of course, joy here in St. Matthew and St. Paul congregations as, after months of a vacancy in the pastoral office, the Lord of the church has given his people a new pastor. All of this is the cause for happy thanksgiving, but there is a deeper cause for gladness here this afternoon. The same crucified and risen Lord who appeared to his disciples on the evening of Resurrection Sunday, giving to them the Office of the holy ministry, today gives to his church another servant to fill that office. It is the Lord's gift, and therein we rejoice.

The office of the holy ministry is a gift from the Lord. St. Paul makes that clear in his words in Ephesians 4: "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry, for building up the body of Christ." Confessing that the office of the holy ministry is the Lord's gift excludes the opinion that this office is by human arrangement. As surely as the Lord Jesus stood in the midst of his disciples speaking his words of peace, showing them his hands and side, and breathing into them his Holy Spirit, so surely we know that the office of the holy ministry is his doing. This fact is a great consolation and comfort both to those who hold the office and those who receive from it Jesus' words and gifts.

This is comfort to you, Brother Dan. The work that you are given to do is the Lord's work. You are not called to preach a message that you invent, but the Lord's word—a word that

accomplishes the purposes of the Lord who sends it. The sacraments that you administer are likewise the Lord's. You are, as the holy apostle says, "a steward of the mysteries of God . . . a servant of Christ." You will be reminded of that fact each time you speak the absolution as it identifies you as one who is called and ordained to speak in the stead and by the command of your Lord Jesus Christ. The office into which you are placed this afternoon belongs to the Lord. The Lord does not require you to be creative and clever, but faithful. If you are always to be relevant you must always speak things that are eternal. It is your calling to preach the eternal gospel.

No doubt, there will be times of disappointment. The Apostle Paul said to the young pastor Timothy that he "must endure hardship as a good soldier of Jesus Christ" (2 Tim 2:3). Take your courage from the apostle who says, "Therefore, since we have this ministry, as we have received mercy, we do not lose heart" (2 Cor 4:1). In 1804, in the Cathedral of Notre Dame, Napoleon took the crown from the hands of Pope Pius VII and set it on his own head. Napoleon was a self-proclaimed emperor. In the Jordan River, our Lord Christ humbly bowed before John and was baptized. In that baptism, he was anointed into his Messianic office by the Holy Spirit. Like Jesus, not like Napoleon, Dan will kneel and receive the pastoral office from the Lord. Knowing that this office is from the Lord will anchor your heart, Dan, on the mercy of the Lord, and that mercy will sustain you in the work you are given to do.

Likewise, dear members of St. Matthew and St. Paul congregations, the fact that the office of the holy ministry is God's gift is a tremendous comfort to you. This man who is ordained and installed as your pastor is sent to you by God. That is the reason that we refer to the call as the divine call. When all is said and done, it is God who has created the office of the holy ministry, and it is God who fills this office. We may not take unto ourselves what belongs to the Lord. Every time your pastor preaches God's word to you, baptizes in the name of the Father and of the Son and of the Holy Spirit, speaks the words of holy absolution which forgive sins, and gives into your mouths the very body and blood of the Savior, you will know that God himself is dealing with you, using the mouth and hands of your pastor as his instruments. That is what we confessed in the sermon hymn:

The words which absolution give
Are His who died that we might live;
The minister whom Christ has sent
Is but His humble instrument (*TLH* 331:5).

Martin Luther captures this blessed reality in a sermon on John 14 in which he states:

Thus the apostles and pastors are nothing but channels through which Christ leads and transmits His Gospel from the Father to us. Therefore wherever you hear the Gospel properly taught or see a person baptized, wherever you see someone administer or receive the Sacrament, or wherever you witness someone absolving another, there you may say without hesitation: "Today I beheld God's Word and work. Yes, I saw and heard God Himself

preaching and baptizing." To be sure, the tongue, the voice, the hands, etc. are those of a human being, but the Word and the ministry are really those of the divine Majesty Himself. Hence it must be viewed and believed as though we were seeing Him administering Baptism or the Sacrament with His own hands. Thus here we do not separate, or differentiate between, God and His Word or ministry; nor do we seek God in another way or view Him in a different light (*AE* 24: 67).

The pastor is here for the delivery of God's gifts.

It is for that reason that Luther says in another sermon:

It matters not that dishes are made of different materials—some silver, others of tin—or whether they are enabled earthen dishes. The same food may be prepared in silver as in dishes of tin. Venison, properly seasoned and prepared, tastes just as good in a wooden dish as in one of silver. We must also make this application to Baptism and absolution. This ought to be a comfort to us. People, however, do not recognize the person of God but only stare at the person of the man. This is like a tired and hungry man who would refuse to eat unless the food is served on a silver platter. Such is the attitude that motivates the choice of many preachers today. Many, on the other hand, are forced to quit their office and are driven out and expelled. That is done by those who do not know this gift, who assume that it is a mere man speaking to them, although, as a matter of fact, it is even more than an angel, namely, your dear God, who creates body and soul (*AE* 22: 529).

Dear members of St. Matthew and St. Paul congregations, receive Dan (in a few minutes you will know him by that honored and intimate title as Pastor Welch) as the delivery man of the Lord's gifts. The man who will be your new pastor is not here to meet the "felt needs" of the community or as a cheerleader for spiritual pep rallies. He is here as your servant for Jesus' sake. His vestments cover up the man to remind you that he is here in Christ's stead, as his servant. Pastor Welch is here to do what the Lord gives him to do, namely, to deliver the gift of the forgiveness of sins in the preaching of the gospel and the giving out of the sacraments. After all, that is what we need, for we are by nature children of wrath who are dead in our trespasses and sins. Without the blood-bought forgiveness won for us by the Lamb of God we would be lost forever. God has had mercy on us and has sent his Son into the flesh to carry our sins in his body to the cross. There on the cross the Son of God died as a sacrifice for our sins. But God did not leave the forgiveness of sins back there at Calvary. The forgiveness obtained by the Son of God for us is delivered and bestowed on us by the men God sends to us with his word and sacrament.

The Large Catechism says it well: "Therefore everything in the Christian church is so ordered that we may daily obtain full forgiveness of sins through the Word and through signs [sacraments] appointed to comfort and revive our consciences as long as we live" (*LC* II, 55).

To be ordained is to be put “under orders” to deliver that precious gift of the forgiveness of sins. Listen again to the words of Jesus: “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any they are retained.” With those words, the Lord establishes the office of the holy ministry. We rejoice that as surely as the Lord sent his apostles out from that upper room with his word of forgiveness, he is sending to his church here today yet another servant with the same word. “Who is sufficient for these things?” says the apostle. Not Peter or James or John. Not Paul. Not Luther. Not Dan. Only Jesus. It is his office into which Dan is ordained, and it is his gifts that will sustain both pastor and congregation.

The peace of God, which passes all understanding, keep your hearts and minds in Christ Jesus to life everlasting. Amen.

CLASSICAL LUTHERAN EDUCATION SEMINAR

On June 30 and July 1, 1999, the Consortium for Classical Lutheran Education (CCLE) will be hosting a two-day seminar featuring Dr. Gene Veith Jr., Rev. Dr. Steven Hein, Rev. Robert Schaibley, Rev. William Heine, and Rev. Joel Brondos.

Topics will include subjects like Classical Education in a Post-modern World, Implementing Classical Curricula in Lutheran Schools, The History of Classical Lutheran Education, and Resources for Classical Lutheran Schools.

The seminar will convene in Colorado Springs, Colorado. For more information, contact Rev. Robert Schaibley, Shepherd of the Springs Lutheran Church, 9550 Otero Ave., Colorado Springs, CO 80920-1514. Phone: (719) 598-7446.

E-mail inquiries can be directed to schaibley@aol.com

A classical Lutheran e-mail list discussion group is available by writing to Sturm@onelist.com—one means by which we hope to network parents, pastors, principals, teachers, and boards of education who are interested in classical curricula for their Lutheran schools.

ACADEMY OF APOLOGETICS

The Third Annual International Academy of Apologetics, Evangelism, and Human Rights is slated for July 6–17 in Strasbourg, France.

Recognizing the need for serious academic and practical defense of historic biblical faith in an increasingly secular age devoid of a solid basis for human rights, the Academy offers an intensive two-week course for those who wish to become Christian apologists or refine their apologetic skills. Instruction will be provided in historical, scientific, philosophical, juridical, and cultural apologetics (D.C.A.) or human rights (D.H.R.). Recipients of the diploma with appropriate qualifica-

tions may proceed to a doctorate (Ph.D. or Th.D.) from Trinity College/Seminary, Newburgh, Indiana. The full cost of the summer program is \$2,495 covering tuition, board, room, and social programs. Enrollment is limited to twenty. There are ten scholarships of \$1,000 each available for needy applicants.

Faculty for 1999 includes Prof. Dr. John Warwick Montgomery (Academy Director), Prof. Dr. Harold O. J. Brown, Prof. Dr. Craig Hazen, Prof. Craig Parton (United States Director).

For more information, phone Craig Parton at (805) 682-3020 or fax Dr. Montgomery at 011-44-583-1210.

FEW ARE CHOSEN

One of the most difficult but important teachings of Christ is that “many are called but few are chosen” (Mt 22:14). This is difficult because it makes God look mean: He tantalizes us with a loving offer only to yank it back later. This is difficult because we cannot trust God when he so frustrates us. We think of our children and friends who do not believe, pray, resist the devil, study Holy Scripture, practice humility, go to church, tithe, imitate Christ, repent, fast, or help the poor. Are they that way because God turned his back on them? Are they that way due to no fault of their own? Are they going to be punished unfairly?

In addition to these theological concerns there are important practical considerations as well. If only a few are chosen, should we quit hoping for a full church? Should we not try to lure people into church? Should we pray more for God’s mercy and work less at making our churches attractive to unbelievers who don’t want to be there anyway? Should we believe God will send us whomever he wants regardless of what we do or don’t do?

In the face of these problems how shall we then live with this Christian teaching? What does it mean that God calls many but only chooses a few?

Lutherans have a special problem with this because we have two authoritative answers to this question that conflict with each other. One is from the Solid Declaration to the Formula of Concord, (1577), and the other is from Luther’s treatise against Erasmus, *The Bondage of the Will*, (1526). Lutherans are required to subscribe to the Confessions, which includes the Solid Declaration, but not to Luther’s other writings. The Confessions themselves, however, subscribe to Luther’s other writings (SD VIII, 3). Therefore confessional subscription itself cannot summarily save us from this contradiction. We are left with two answers, both of which are authoritative and together are contradictory.

The question is whether God or the damned are responsible for their condemnation. The 1577 answer says the damned are to blame and the 1526 one says God is.

The Solid Declaration says the wicked are damned because of “man’s own perverse will,” and not because of “God’s foreknowledge” (SD XI, 41). Otherwise we would have to say that “God . . . contradicts himself” (SD XI, 35). This follows if we

attribute the blame to God. Then we would have to imagine God entangled in this contradiction: “Externally I do indeed through the Word call all of you, to whom I give my Word, into my kingdom, but down in my heart I am not thinking of all, but only of a certain few. For it is my will that the majority of those whom I call through the Word are not to be illuminated or converted, but are to be and remain under condemnation, although I speak differently in my call to them” (SD XI, 34).

The only way to avoid this absurdity is to blame the wicked for their condemnation. On this view the only reason God would damn the wicked is that they “spurn the Word and persistently resists the Holy Spirit who wants to work efficaciously in them through the Word” (SD XI, 40). In effect, the damned actually then earn their way to hell on their own. “We . . . make ourselves unworthy of eternal life.” It is our “own fault” (SD XI, 60, 62). “Everything which prepares and fits man for damnation emanates from the devil and man through sin, and in no way from God” (SD XI, 81)! God is let off the hook completely.

We should not thereby suppose, however, that salvation is also earned. The causes of damnation and salvation are different and asymmetrical! So it would be wrong to “teach that the cause of our election is not only the mercy of God and the most holy merit of Christ, but that there is also within us a cause of God’s election on account of which God has elected us unto eternal life.” No, salvation does not rest in our “own hands,” as damnation does. If that were the case we would “lose it more readily than Adam and Eve did in paradise” (SD XI, 88, 90).

Against this asymmetry is posed Luther’s 1526 answer. In his treatise written some fifty years earlier and twenty years before his death, he convincingly argues this asymmetry comes from “the wickedness of the human heart. When God saves the unworthy without merits, or rather justifies the ungodly with their many demerits, it does not accuse him of injustice; it does not demand to know why he wills this, which in its judgment is most unjust, but because it is advantageous and pleasing to itself it deems it just and good. But when he damns those without merit, then since this is disadvantageous to itself, it is unjust, it is intolerable, and here there is protesting, murmuring, and blaspheming” (AE 33: 207–208). What’s good for the goose is good for the gander. If we do not earn salvation, neither do we earn damnation.

So if Luther had lived to read the Solid Declaration, he would have accused it of special pleading. It does not decide the matter on its merits but pursues the extraneous considerations of what makes us feel good. The most important among these considerations is the kindness of God.

We cannot tolerate God damning people to hell without good cause. So he “must be brought to order, and laws must be prescribed for him, so that he may damn none but those who in our judgment have deserved it” (AE 33: 206–207). The order the Solid Declaration imposes on the wild God of unmerited salvation and damnation is the asymmetrical analysis of causes. But this order is bad because it comes from the wickedness of the human heart. It cannot fear and love the cruelty of God as it should. It cannot love the God of Romans 9:18 who has mercy on some and hardens others.

The reason God must be cruel is so there may be faith and salvation! After all, it “is the highest degree of faith, to believe him merciful when he saves so few and damns so many.” Then a “man . . . completely despairs of himself and chooses nothing for himself, but waits for God to work; then he has come close to grace, and can be saved” (AE 33: 62). The despair this cruelty brings should not be an embarrassment. Instead it should be celebrated as “salutary” (AE 33: 190)! Without Luther’s 1526 answer there can be no despair, faith or salvation.

What does Luther’s more profound understanding of Matthew 22:14 mean for the church? Generally it means we should be “rapt away to Christ with the sweetest rapture,” yielding “passively to God’s speaking, teaching, and drawing” (AE 33: 286). By yielding we succumb to God and live by his Word and will. We give up our plans and visions for the future of the church. After all, the church is in God’s hands! Specifically, what is left for us to do is simply worship him faithfully, study his word diligently, and serve the poor compassionately and constructively. All other designs for increasing the wealth and numbers of the church are wrong and must be stopped.

Making Christ known will then stress praying more than talking. Christ’s ambassadors will spend time repenting daily and praying that God would have mercy and “miraculously raise up” sinners and make them believers so there might be a faithful flock when Christ returns to judge the living and the dead (AE 33: 98). Conversion is in God’s hands! We need not try to control conversations. God will give the words to say. Our most forceful efforts should be directed at ourselves in repenting and pleading to God for mercy for all. Such prayer is the most important missionary work. The fact that it has been lost in most churches of the western industrialized world today is only all the better reason to keep at it.

Ronald F. Marshall
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THE SUNDAY SCHOOL MOVEMENT IN AMERICA

Michael Reu, Catechetics: Or Theory and Practise of Religious Instruction (Chicago: Wartburg Publishing House, 1931), 162–165 and 186–190. Paragraphs have been edited for length.

New impulses for the religious education of the young proceeded from the Sunday School Movement called into being by Robert Raikes of Gloucester (1735 or 1736–1811) and soon thereafter transplanted to America. [A description of Raikes’ work summarized from the Schaff Encyclopedia, vol. 2, is included in the text.]

Raikes had no intention to build up schools for all children, but he wanted to lift the neglected, wretched, unrestrained children of the city out of their misery; and although he was not chiefly concerned with religious instruction but their men-

tal and moral training, he gladly employed such aids as Bible reading, Catechism study, singing of hymns, and attendance of divine services. Moreover, it is very probable that in the course of time other children beside those whom he had in view originally, began to attend his schools because at that time England had no state-supported free public schools (until 1833 elementary education in England was left to the home; the Church, or private schools charged tuition).

Certain elements in the Church at first violently resisted the movement: the archbishop of Canterbury called a convocation to determine methods of stopping the movement; William Penn seriously considered introducing a bill in parliament "for the suppression of Sunday Schools"; and in Scotland laymen who taught in Sunday Schools were held guilty of "Sabbath breaking." But the movement was not to be retarded: in a surprisingly brief span of time the thoughts of Raikes had swept over the country, opposition was brushed aside, and schools began to spring up in large numbers. Bolton had a Sunday School with 80 volunteer teachers as early as 1787, the Sunday School at Stockport had 30 teachers in 1794, and in 1800 there were 156,400 Sunday School pupils.

William Fox, a Baptist, vigorously promoted the Sunday School cause and called a representative meeting in London on Sept. 7, 1785; its chairman was the philanthropist Jonas Hanway, and it was here that "The Sunday School Society" was founded "for the support and encouragement of Sunday Schools in the different counties of England." In 1803 "The British Sunday School Union" was organized in London. Though founded originally by a group of Sunday School teachers for mutual assistance and encouragement, it soon began to consider as its chief purpose the establishment of new schools. Almost from its beginning this society has been a publishing agency, issuing lesson plans, lesson helps, etc.; it also arranged lecture courses. In 1818 the official figures for England were 5463 Sunday Schools with 477,225 pupils.

Various factors contributed to this extraordinary development; H. F. Cope mentions the following four: (1) The awakening interest in the general education of the young which arose in various places; (2) a widespread development of humanitarian sentiment which led to the organization of many important relief and betterment societies; (3) the remarkable religious revival which is today best remembered in the work of Whitefield and Wesley; (4) the industrial revolution, together with upheavals of the French revolution and American independence.

The Sunday Schools of England have continued on the general pattern of the schools of Raikes; Cope enumerates the following characteristics: (1) Organized and conducted independently of church control; (2) without denominational oversight and promotion; (3) designed to combine elementary general education with religious instruction; (4) lacking the urgency of a secular system of general education.

The waves of the new movement soon touched America. Yes, here the Sunday School developed much more vigorously and rapidly than in England, and from here powerful impulses have been communicated to other countries. The stupendous growth was caused, (a) on the one hand by the fact that in the

United States the government at first paid very little attention to the training of the young, leaving elementary education to the family and the Church. It was estimated that in Indiana less than one-sixth of the children attended any school in the first quarter of the nineteenth century. In the larger cities the Lancasterian system of monitors was applied; in Philadelphia, e.g., in 1834 there averaged one teacher to 218 pupils, the work being directed by the teacher with the aid of "monitors" who were responsible for certain groups of pupils. Such herding of pupils in large numbers was, of course, extremely ineffectual . . .

When the lessons issued by the International Sunday School Association began to appear in 1872, they were introduced more or less universally in the English Lutheran synods of the East, especially in the General Synod where they were explained in the *Augsburg Teacher* and in the church papers. Not even the General Council was altogether proof against them. Quite generally catechumen instruction was retained as a supplement for the Sunday School. The text books chiefly used were Mann and Krotel, *Luther's Small Catechism*; also Seiss, Spaeth, and Jacobs, *Luther's Small Catechism, with Scripture Texts, by authority of the General Council in America*, Philadelphia, 1883; or the Stohlmann reprint of Michael Walther's *Catechism as remodeled by Luehrs* (the English translation by H. E. Jacobs as well as the German edition were widely used). Other serviceable books were Wischan and Spaeth, *Mein erstes, zweites, drittes Sonntagschulbuch*; the *Biblical History* published by the Pilger Book Store of Reading; F. Greenwald, *Questions on the Gospels and Epistles of the Church, Year*, Lancaster, 1873. 1874; Ludwig's above-mentioned catechism with proof texts and an appendix containing *The Order of Salvation; Sunday School Book of the General Council* (English 1873, German 1897, revised 1906); Wonneberger, *Sountagschulharfe*.

The inadequacy and the imperfections of Sunday School instruction as based upon the International Uniform Lessons were keenly felt in the General Council. In the first place, the I.S.S.A. encourages the view that the S.S. is a separate, independent institution alongside the Church; furthermore, the fact that the children are baptized is not properly recognized; little, if any, real knowledge of the history of salvation is imparted; law and gospel are so often confounded; the central facts of salvation are not sufficiently clearly brought out; no instruction in the catechism being provided for, the real goal of instruction is obscured; the appreciation of specific catechumen instruction is suppressed rather than aroused; and finally, an organic connection of the instruction of the confirmed with the lessons learned during their pre-confirmation instruction is rendered impossible. Moreover, the Uniform Lesson System does not take sufficient account of some fundamentals of psychology and pedagogics. It was worthy of the highest praise, therefore, when the General Council in the face of severe opposition decided in 1895 to supply the urgent need of atypically Lutheran and pedagogically sound lesson system by publishing its own system. A more capable and purposeful editor than Dr. Theodore Schmauk could hardly have been found. It is true that a graded system had been advocated before (cf. the preceding sketch of the development of the S.S.), and some

preliminary work had been done; but this was the first time that a Lutheran S.S. system was created and that a whole church body united in this sort of enterprise.

The system is divided into Primary, Intermediate, and Senior Departments. The Primary Department is divided into Kindergarten, Children's, and Junior Department (from the third to the ninth year); *Wonder land and Sunbeams*, *Work land and Sunshine*, *Picture land and Sunrays* are the lesson helps for this department. *In Mother's Arms* and *At Mother's Knees* are preliminary to the whole, serving the mothers in instructing their little ones at home. The Intermediate Department is composed of seven grades (from the tenth to the sixteenth year); teaching aids to be used are *Bible Story Bible Readings*, *Bible History Bible Facts and Scenes*, *Bible Biography*, *Bible Teachings*, *Bible Literature*. Instruction in the Catechism with confirmation is to occur between *Bible Teachings* and *Bible Literature*, or rather run parallel with these grades.

The Young People's Department (17 to 20 years of age) and the Adult Department (21 years and above) devote themselves, with the aid of the *Senior Lesson Book or Commentary*, to the study of Scripture proper. The General Synod is still connected with the International S.S. Association, using its Uniform, or Graded Lessons; but in 1911 this body authorized its S.S. Committee to enter into negotiations with other English speaking bodies for the purpose of creating in cooperation with them a specific Lutheran Sunday School literature. In the East there is used for the instruction of confirmands, in addition to the literature already mentioned, the *Catechism* by the author of this textbook on Catechetics; Löhe's catechism, translated by Horn; and the catechisms by Trabert and Stump. On the basis of Kaf-tan's work (cf. § 19), I. W. Horine, in his *Catechist's Handbook* Philadelphia, 1909, has given the catechist a valuable aid to the understanding of Luther's Catechism.

In the third decade of the last century German, and a little later also Scandinavian, immigration into the western part of our country commenced on a large scale. The newly founded congregations and church bodies had brought some agencies of religious instruction with them from their mother countries, others they had to devise for themselves. Catechumen instruction and *Christenlehre* they brought with them; among the new agencies, devised in this country, is the parish school. In the public, state-supported school which every child in the home country must attend, religious instruction, indeed, occupied a prominent place, but the school was a state school, not a parochial school; and if the Church exerted any influence upon religious instruction as imparted in the public school, it was only by reason of being a State Church.

In their new home, however, the immigrants found Church and State — fortunately — separated by constitutional enactment; the State, therefore, could not possibly impart religious instruction in school. But for the sake of her self-preservation, the Church could not dispense with religious instruction of her youth; and since education ought to be a harmonious unit, the spirit of Christ penetrating the sum of secular knowledge, there arose for these new congregations and church bodies the necessity of establishing independent church, or parish

schools. In these schools they gathered their children and endeavored to train them by graded instruction in religious and secular branches to become efficient members of the Church and of the State.

It was principally Löhe who advocated the formation of such schools; he also collected funds for the first Lutheran Normal School (Saginaw City, Mich., 1852) and sent the teachers and students for this school. The Synod of Iowa founded by Löhe's disciples has never quite forgotten this task; but the course of developments caused the Missouri Synod to become the chief exponent and champion of the parish school ideal. Missouri's care for the parish school is and remains the most splendid chapter in its history. In Lindemann's *Schulpraxis* its principles of school management were laid down; its pedagogical organ, *Schulblatt*, edited by Lindemann, has outlived all similar periodicals; and in the preparation of schoolbooks and other helps it has usually been guided by sound pedagogical principles.

PUBLIC ABSOLUTION FOR PUBLIC SINS

Something like the following might also be found in Johann Gerhard's revision (circa A.D. 1626) of the Kirchenordnung for Johann Casimir, Duke of Saxony.

My elders, in jest, were giving me a hard time. They were threatening to dock my pay because I had yet to do everything the congregation had called me to do. The problem was that in two and a half years I had not officiated at any weddings in my current parish. Furthermore, the short-term foreseeable future held no real possibilities.

That all changed when a young couple recently "popped the question" and asked me to officiate at their wedding. They had visited our church a few times and knew a few of our younger couples through various acquaintances. Both had been married once before, the groom-to-be had a five-year-old son, and they were all living together under the same roof. I was visiting them in their home to follow up on their request to schedule adult catechesis when the topic of their forthcoming wedding arose. The fact that they were finally coming back to the "church scene" after years of non-involvement moved me to tread lightly on the first visit regarding their divorces and cohabitation.

A number of months earlier I had read and absorbed with abandon the many articles on marriage and sexuality in the Eastertide 1997 edition of *LOGIA* (vol. 6, no. 2), and had every intention of following up in my own pastoral practice on some of the excellent points made in this issue. Given the dim forecast for weddings in the near future, I was sure I would have all the time in the world to prepare. Now, suddenly, I had an instant dilemma; "all the time in the world" was no longer my

luxury. I had to act quickly and attempt to bring the couple to an understanding of the marriage liturgy as well as address their present situation.

One of the most convincing statements I read in the Easter-tide 1997 issue of *LOGIA* was from Gilbert Meilaender's article, "The Venture of Marriage." In section III of his fine article Meilaender writes:

If we are genuinely evangelical, we ought not give ecclesiastical blessing to the remarriage of divorced persons unless there has been repentance and acceptance of responsibility for the breakdown of the earlier marriage, an earnest attempt to restore that marriage where it may be possible, and amends where they are possible. Moreover, unless the marriage service of previously divorced persons contains some form of confession and forgiveness, we have lost one half of the tension with which the Reformers struggled—and we have abdicated our responsibility to the world.

Having been convicted by the truth of Meilaender's words, I set out to formulate "some form of confession and forgiveness" that would address my couple's cohabitation and previous divorces and allow them to make a public confession of what the Lord had brought them to believe and acknowledge during our intense pre-marital sessions.

To my surprise and to the glory of God the couple literally embraced the statement I offered. They agreed wholeheartedly that it should be part of the marriage liturgy, and they were looking forward to the public proclamation it afforded them. In fact, after an intense biblical and catechetical study of marriage, divorce, remarriage, and cohabitation, the groom-to-be simply stated, "Well, if this is what God's Word says about our situation, we have no problem acknowledging it." I couldn't help thinking of the bumper sticker that reads, "God said it, I believe it, and that settles it."

What follows is the statement to which the couple agreed. It is one pastor's humble attempt at quelling a conscience that had been evangelically tweaked by Gilbert Meilaender as well as an opportunity for a young Christian couple to give a public witness to the truth and to speak against the culture of this age, which accepts divorce and cohabitation as status quo.

The statement was inserted into the order of Marriage in the *Lutheran Worship Agenda* right before the three readings from Genesis 2, Ephesians 5, and Matthew 19. The statement assumes that private confession and absolution has been accomplished in the pre-marital sessions, and that the couple understands how the office of the keys is at work through the pastor. The rite here follows:

Since both of you have been married before, it is fitting at this time to acknowledge your own human frailties which, in varying degrees, have contributed to the demise of those marriages. Through our times of study and counseling prior to this day, you have confessed and have been absolved of the sins that you have committed, and you

have accepted responsibility for the things that each of you individually have contributed to the breakdown of your previous marriages. You have come to the understanding and eagerly anticipate the fact that with the help of God there is every reason and expectation that *this* marriage will not fall into disrepair, but that it will succeed with God's blessing and thrive on his strength.

With the guidance and help of the Holy Spirit, you also have come to understand and have acknowledged the truthfulness of God's holy Word regarding marriage and cohabitation outside of the marriage bond. The Lord has given you the conviction that cohabitation before marriage is indeed sinful in his sight, and that, despite the many earthly reasons we may give, there is no godly reason or approval for such action.

Furthermore, our good and gracious God has brought you to faith and belief in his Son, Jesus Christ. God has granted you his grace—his undeserved love—through the merits of Christ's suffering, death, and resurrection in order that your sins and the sins of the whole world would be paid for, and that those who live in Christ's forgiveness no longer live for themselves but for Christ, who for their sake died and was raised.

That you may (1) give public testimony to these truths, (2) receive the strength to live your lives anew, and (3) begin this marriage with a clean slate, I now ask you: do you therefore publicly acknowledge, admit, and confess your personal responsibilities that have contributed to the failures of your previous marriages? If so, then answer: "I do so confess."

Do you acknowledge and confess that your cohabitation together before marriage is sinful, that it did not honor God's gift of marriage, and that it is not in accord with God's Holy Word? If so, then answer: "I do so confess."

And do you believe that God, for Christ's sake, has forgiven you all your sins, and that through me, a called servant of God, you will receive the forgiveness of your sins? If so, then answer: "I do so believe."

As you believe, even so may it be done unto you. Upon this your confession, I, as a called and ordained servant of the Word, announce unto you the grace of God, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit. Amen.

I sincerely hope and assume that this is not the only statement of its kind in use that addresses these issues in our culture and gives witness to the efficacy of God's Word. In fact, I would like to examine other similar statements used by those who, like me, are attempting to be genuinely evangelical and are trying to hang on to a portion of the tension with which the Reformers struggled. And, oh yeah: it does wonders for the conscience too!

Gregory J. Schultz
Campbell Hill, Illinois

COMMUNION CLOSED AND FULL

Thanks for your letter about closed communion in LCMS practice. You are right that these matters deserve a leisurely afternoon. Without being exhaustive I will make a few attempts here.

1. LCMS practice is the traditional one of the church and was first changed by the Methodists who thought that communion was a conversion agent, something like baptism. All Lutheran churches practiced closed communion, as do the Roman and Eastern Orthodox Churches.

2. Communion is not strictly a private matter, but among other things is the highest expression of fellowship and belief among those who receive it. It is a declaration of what a church believes and the assent of the communicant to what that church believes. On that account Luther refused to go to communion with Zwingli because the latter did not believe that the sacrament was Christ's body and blood.

3. Following on the above thought, could a Lutheran receive communion from a Baptist or a Unitarian or a Mormon? The one who is going to communion in a given church is saying something important about that church, and the pastor who gives communion to those who approach his altar is saying something about the communicants. So could a pastor give communion to a Baptist or a Unitarian?

4. In the early church, communion was not shared with those who belonged to churches that held to false doctrine. An historical study of this is still available from CPH, *Fellowship in the Early Church*, by Werner Elert.

5. Regardless of personal beliefs, membership in a particular church implies that its members accept that church's teachings. Thus members of Reformed and Roman Catholic churches may share beliefs also held by Lutherans, but their continued membership in these churches shows that they find these beliefs acceptable. Where members of a Lutheran church do not hold to the Lutheran teachings on this or that point, the pastor knows what his job is. After all, that is why he is a pastor.

6. ELCA fellowship with the Reformed Church in America, the Presbyterian Church USA, and the United Church of Christ is an explicit denial of the Lutheran Confessions, not only in regard to the Lord's supper as Christ's body and blood, but also of the person and work of Christ, sanctification, the law and the gospel, and others. The UCC requires no confession at all, not even the Creed.

7. I had wanted to send you a copy of a report printed in *Forum Letter of Lutheran Forum* of the opening service of the ELCA/Reformed Churches in the Rockefeller Chapel at the University of Chicago. Prayers to God the Father were assidu-

ously avoided and references to the Father were kept only in the Creed and the Lord's Prayer. This is all connected with the practice of all these churches in ordaining women.

8. The ELCA's anticipated revival of an alliance with the Episcopal Church seems a minor issue in that their bishops must participate in the consecration of Lutheran bishops, something that does not fly well with Scandinavian Lutherans in Minnesota who have a strong congregational and pietistic background. Episcopalians have some real problems and are devoid of any doctrinal requirements (except bishops), the most obvious example being the Newark bishop who does not believe anything supernatural. His books are available in the library.

Some, including a few pastors, have left the ELCA, but it is difficult to leave a church body in which you have long social and financial ties. The LCMS presents to them the same difficulties about which you write, but we have a fighting chance. We are not even near the situation of the ELCA.

David P. Scaer
Fort Wayne, Indiana

A COMMENT ON TRANSLATIONS

Some of the recent translations of the New Testament sound very wooden or unnatural because of the tendency to translate the Greek aorist indicative too often by the English past tense. The aorists within passages in primary sequence, when there are no definite references in the context to time, should often be translated by English perfects. Otherwise the impression is given that the action is past and gone. For example, when Jesus is present with his disciples, he should not be made to say, "The Son of Man came," but, "The Son of Man has come." See the little section in Wenham's *The Elements of New Testament Greek*, page 140. Similarly with "you believed," when it should have been construed as ingressive.

In general, the proper sequence of tenses is often ignored. For example, "This is the gospel which was preached to you" should be "This is the gospel which has been preached to you" (1 Pt 1:25).

Far more often, when the Greek aorist expresses relative time, as in relative and temporal clauses, the English pluperfect should have been used.

English has a much wider range of tenses than Hebrew, and far too often not only the English perfect, but also its continuous perfect is overlooked in translating the Hebrew perfect. Often the English present tense is used when the continuous perfect would have been better. Psalm 34:17 is one example. In some contexts, not something like "I cried to you," but "I have been crying to you" is appropriate.

In final clauses in English, "will," "can," and "do" often appear instead of "may" in primary sequence, and their historic partners instead of "might" in historic sequence. People should not assume

that the auxiliary “may” is notional, denoting permission, and should remember that in final clauses “can” denotes ability. (Adding “can” does not skew the meaning when it is inserted in some result-clauses.) Moreover, since imperatives are always primary, “might” should never appear in the purpose clauses of prayers, should it? The above points alone go a long way towards explaining why the English of the NIV is often ugly.

Sometimes when ὅταν is prospective rather than general, it is mistakenly translated as “whenever,” with ludicrous results—for example, NET, Revelation 20:7.

There is a case to be made for distinguishing “forever” (= continually, as in “Why are you forever ignoring me?”) and “for ever” (= for eternity).

In formal written English there is still a case to be made for simple future “shall” in the first person and “will” in second and third persons, and the usage reversed to express determination. (Spoken English mostly uses “will” in simple future.) “I will do it whether you like it or not,” but preferably “shall” in “I will dwell in the house of the LORD for ever.” In the Commandments the categorical “You shall not!” is surely better than “Don’t!” People who blindly opt for the KJV or NKJV can easily be embarrassed over the use of “shall” and “will.” The deliberate use of “shall” instead of “will” in elevated style, in passages like Jeremiah 31:31–34 in the NRSV, will probably leave most readers bemused.

The NKJV often introduces new sections with an unnecessary “Now.”

The GNB should at least be thanked for making people more aware that good modern English idiom can often be produced by using verbs instead of event-nouns, and adjectives and adverbs instead of abstract nouns. It is in the area of relations where the GNB often wrongly skews the meaning. The NET has unnecessarily translated every “and” in Revelation, even at the beginning of sentences. The Greek δέ, however, is far too often ignored in the NET.

The attempt to find meanings appropriate to context is often very laudable in many modern translations, but it is sometimes overlooked that key words that recur in sections often have a role in linking the sections. Compare “name” in Mark 9:38 and 41, where Beck omits it in 41. The key-word “house” in 2 Samuel 7 is difficult, because of the switch in meanings between “temple” and “family.”

There is often a careless use of the relatives “that” and “which” when they are the subjects or objects in relative clauses. I am not talking about “which” when it is governed by a preposition, where “that” is impossible. The NKJV often wrongly uses the relative “which.” According to English grammarians like Partridge, after a definite antecedent (a name, a noun with “this,” or some other way of defining it), the relative clause is essentially parenthetical, merely giving more information, not used to define the antecedent further. Accordingly, the parenthetical “which” and “who” should regularly be preceded by a comma, and “that” should be used to introduce defining relative clauses, with no comma before it. (“This is the house that Jack built,” but “This is John’s house, which was built last year.”) “To know the truth which promotes godliness” (Ti 1:2 NET) should be either “To know the truth that promotes godliness” (with the relative clause defining which truth—in context this is preferable, because not previously mentioned in the letter) or “To know the truth, which promotes godliness” (suggests that “the truth” is already defined, so that the relative clause is then parenthetical).

English does not usually use “will” after “if” and “when.” Not “when His glory will be revealed,” but “when His glory is revealed” (1 Pt 4:13 NET).

Anyone who would like to examine a translation of the New Testament in which an attempt is made to correct such tendencies is welcome to send to me for a copy, on two diskettes.

*Clarence Priebbenow
Kingsthorpe, Qld., Australia*

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Sermons of Robert Preus

Klemet Preus, Editor. Published by The Luther Academy, St. Louis



ROBERT D. PREUS was born on October 16, 1924, in St. Paul, Minnesota. He graduated from Luther College, Decorah, Iowa, and Bethany Lutheran Theological Seminary in Mankato, Minnesota. Doctoral degrees were earned at Edinburgh University, Scotland, and the University of Strasbourg, France.

Preus served as pastor at parishes in North Dakota, Boston, and northern Minnesota for ten years. In 1957 he was called as a professor to Concordia Seminary, St. Louis, Missouri. There he taught for seventeen years until called to serve as president of Concordia Theological Seminary of Springfield, Illinois, and later of Fort Wayne, Indiana. He served as president of that institution until his retirement in 1993.

During his tenure at the seminary in St. Louis, Robert Preus was among a handful of professors who remained faithful to his calling and continued to teach when the faculty majority walked out in 1974. For a brief period of time Preus functioned as president and was singularly instrumental in keeping the doors of that seminary open under extremely adverse conditions. As the president of the seminary in Fort Wayne, Robert Preus brought a period of theological growth and academic excellence to that school that has established it as one of the premier Lutheran seminaries of the world.

Among the works published by Preus are *The Inspiration of Scripture*, his two-volume *The Theology of Post-Reformation Lutheranism*, and *Justification and Rome*, published posthumously.

Robert Preus died on November 4, 1995, after forty-eight years of marriage to his beloved wife, Donna. At his death he was praised as one of the leading American Lutheran theologians of the twentieth century.

Editor Klemet Preus, second son of Robert, has selected from the sermons his father preached at Concordia Seminary, St. Louis, and Concordia Theological Seminary, Springfield/Fort Wayne, the collection included in this volume. Klemet is pastor of Glory of Christ Lutheran Church in Plymouth, Minnesota.

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