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Lutheranism in Australia

EPIPHANY 2014 VOLUME XXIII, NUMBER 1

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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 that 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 that we confess as one, holy, catholic, and apostolic.

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Cover art: Pastor August Kavel, pioneer Lutheran pastor in Australia, led a group of Old Lutheran emigrants to Australia in 1838. Kavel organized the founding of the Australia Lutheran Synod in 1839. Photograph courtesy of Lutheran Archives, Australia.

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FREQUENTLY USED ABBREVIATIONS

AC [CA]	Augsburg Confession
ANF	Ante-Nicene Fathers
Ap	Apology of the Augsburg Confession
Ep	Epitome of the Formula of Concord
FC	Formula of Concord
LC	Large Catechism
LSB	*Lutheran Service Book*
LW	Luther's Works, American Edition
SA	Smalcald Articles
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
Triglotta	Concordia Triglotta
TLH	*The Lutheran Hymnal*
Tr	Treatise on the Power and Primacy of the Pope
WA	*Luthers Werke,* Weimarer Ausgabe [Weimar Edition]
Kolb-Wengert	Robert Kolb and Timothy J. Wengert, eds., *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis: Fortress Press, 2000).
NPNF[1]	*Nicene and Post-Nicene Fathers,* Series 1
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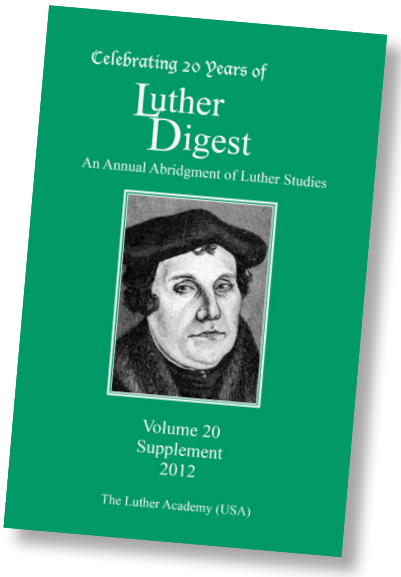

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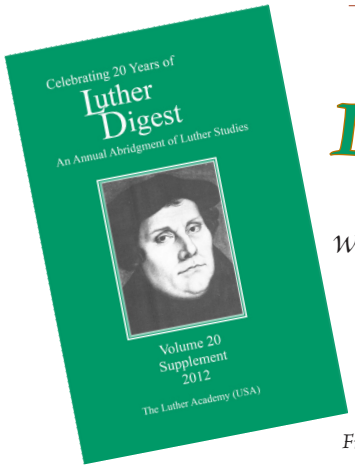

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Editors' Introduction

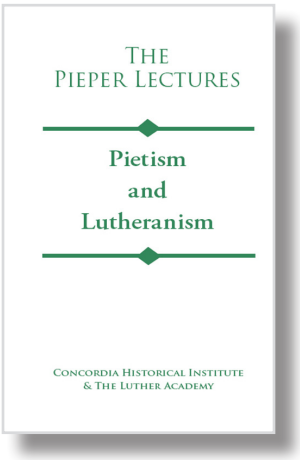
During the first half of the nineteenth century, Lutheran immigrants sailed from Germany to America, bringing their faith with them. These pastors and people, coming in groups or as individuals, contributed significantly to laying the groundwork for Lutheran churches in America today. Much of the history of Lutheranism in America, especially in the Midwest, was shaped by the interactions between these German immigrants.

During those same years, other German Lutherans set sail for Australia. They brought their faith to a different continent. Their interactions with each other impacted the history of the Lutheran church in Australia. Despite the similarities in immigration patterns, the history on the Australian continent is markedly different from the history of Lutheranism in North America. This issue of *Logia* gives a glimpse of the path taken by Lutherans in Australia and a picture of what the Lutheran Church of Australia (LCA) looks like today.

In these pages you will find a description of how Lutherans in Australia united into one church body, written by Erich Renner, a participant in the work. This type of eyewitness account gives insight and perspective on the path to unity from one who was there to bring that path to completion. You will see how Lutheran schools in Australia have evolved in the past and how they are faring today in contributions by Stephen Rudolph and Malcolm Bartsch. In contrast to Lutheran schools in America, those in Australia are growing numerically. The challenges they face—some of them brought on by that growth—are also identified. Dean Zweck writes on Lutheran missions in Australia and beyond, while Andrew Pfeiffer observes congregational life in the Lutheran parishes of Australia. Worship life is treated by Linards Jansons. Greg Lockwood provides glimpses into the theological leadership of the LCA. These essays provide a broad view of Australian Lutheranism, enabling readers to compare the challenges and opportunities of the LCA with those of Lutheran churches in their own locales. Finally, Stephen Pietsch's essay on Luther and depression gives a taste of Luther research as pursued by Lutherans in Australia.

All of these contributors are themselves part of the LCA. This journal then provides a picture of the Lutheran church in Australia from those who live and serve within it. We hope that these pages will help you to understand Lutheranism in Australia better and to provide perspective on the Lutheran church wherever it is found. Thanks are due especially to the guest editors of this issue, Michael Hassold and Greg Lockwood. Their work has brought this issue of *Logia* together, providing you with a picture of Lutheranism in Australia.

While we are thanking editors, we would like to take this opportunity to thank Michael Albrecht for his years of service as senior editor of *Logia*. For the past seven years, Michael has provided capable leadership to the journal. Due to growing responsibility in the parish, Michael has now taken a step back, moving to the role of editorial advisor for *Logia*. We are grateful for the time, energy, and theological expertise that Michael has contributed to *Logia* as senior editor and are glad that he will continue to contribute to the journal. LOGIA



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The Long Road to Lutheran Unity in Australia

Erich Renner

It will be necessary to bear in mind that the following survey will be somewhat selective. Many of the rifts among Lutherans in Australia were of minor significance, the details of which are fully treated and documented in the histories produced by authors in the past.[1] The major divisions and sticking points on the path to unity in congregations, synods, and churches in Australian Lutheranism will receive more concentrated attention.[2] If we look at Lutheran disunity in Australia there were serious issues which, though insignificant in themselves, could not be solved for many years, leaving painful scars on the life of these churches.

Before we explore the Australian Lutheran scene more fully, it may also be useful to remind ourselves that as long as the church of Christ has existed on this earth there have often been deep-seated problems leading to schisms and heresies. For example, the New Testament does not cover up the painful difficulties facing the Apostle Paul in his Corinthian church, where there were Pauline, Petrine, and Apollonic factions and even a Christ fellowship developing and threatening harmony. A study of church history reveals a continuing story of the dissensions that often developed to the detriment of the church at large. Sometimes these divisions were necessary and justified. From a Lutheran perspective the churches of the sixteenth-century Reformation were not spared their share of deformation and division.

With this in mind it may be helpful to begin with the reasons that brought about the coming of the Lutherans to the shores of this continent "down under." The first immigrations of Lutherans (1838–1841) were fueled by the interference of the Prussian government under King Friedrich Wilhelm III, whose stringent measures included persecution of confessing Lutherans in his kingdom. They had refused to comply with his demands that Lutherans and the Reformed must unite into one church with a common Agenda.

Pastor August L. C. Kavel, founding pastor of Lutherans in South Australia, with his congregation and others, courageously resisted such sinful "unionism"—a word that would play a significant part in later union negotiations in South Australia—and remained loyal to the Confessions of their church, which they held had been normed by the Holy Scriptures and therefore were "*extra controversiam*." Their decision to come to Australia was fraught with great difficulties. After protracted refusals by the Prussian government to allow them to emigrate, Kavel's people finally came to Australia, having been aided by a generous benefactor in London, George Fife Angas. Settlement in a new country of freedom had its many problems after their arrival in 1838. Another batch of Lutherans came three years later under Pastor Gotthard D. Fritzsche, who had been persuaded by his people to make the long journey south. Unfortunately, theological differences between the two leaders soon arose, leading to the separation at the Bethany–Tanunda synod in 1846, a break that would last until 1966 when by God's grace alone a union was reached.

This 1846 synod meeting got off to a shaky start. Without consulting his colleague, Fritzsche had invited to the meeting two missionaries from the Dresden Mission Society who had come to work among South Australia's aboriginal people. Like Fritzsche, these missionaries were opposed to the "Apostolic Constitution" that Kavel had produced and on which he stood, firmly basing his theology, as he believed, on the New Testament Scriptures. While this Apostolic Constitution contained democratic aspects, it was on the whole theocratic in its

Erich Renner was an Old Testament lecturer at Immanuel and Luther Seminaries in Adelaide from 1959 to 1991. He completed his doctoral studies at the University of Heidelberg in 1958 after serving in congregations of his church and as teacher and house-master at Immanuel College, a secondary school of the former United Evangelical Lutheran Church of Australia (UELCA). From 1947 to 1966 Renner represented the UELCA on the intersynodical committee whose deliberations culminated in the formation of the Lutheran Church of Australia. Since retirement he continues to minister to German congregations in Adelaide.

1. The standard histories are A. E. R. Brauer, *Under the Southern Cross*, ed. P. G. Strelan (Adelaide: Lutheran Publishing House, 1956); Theodor Hebart, *The United Evangelical Lutheran Church in Australia* (*U.E.L.C.A.*) (North Adelaide: Lutheran Book Depot, 1938); Everard Leske, *For Faith and Freedom: The Story of Lutherans and Lutheranism in Australia 1838–1996* (Adelaide: Openbook Publishers, 1996); David Schubert, *Kavel's People*, revised and expanded edition (Adelaide: Wakefield Press, 2013); F. O. Theile, *One Hundred Years of the Lutheran Church in Queensland* (n.p.: Publications Committee of the Queensland District, U.E.L.C.A., 1938); and W. H. Paech's history of the Lutheran Church in Victoria and Tasmania, *Twelve Decades of Grace* (Adelaide: Lutheran Publishing House, 1974).
2. Last year—2013—marked the 175th year of the coming of a pioneer congregation from Germany to South Australia. This was appropriately celebrated last April at the Lutheran Church of Australia's General Convention in Adelaide.

approach to church order. In this respect, Kavel may have been influenced by Professor Johann G. Scheibel of the University of Breslau, Silesia, whose influence on the "Old Lutherans" (*Alt-Lutheraner*) was powerful. Scheibel believed the right constitution for the church according to biblical principles could be found in Paul's letters to Timothy.

To digress briefly, the Apostolic Constitution was amended a number of times. In the earliest days, Kavel insisted that in the section dealing with church discipline, the committal to Satan of an impenitent offender in the church should remain (1 Cor 5:11). It was pointed out to him that Paul's action was a specific individual case that cannot apply to all instances. In this context it may be added that the term "theocracy" was strongly held by Kavel. Indeed, he believed the church was a pure theocracy with Christ as its head and monarch. Pastors and elders had no authority beyond their spiritual oversight (Rom 12:8; 1 Cor 12:28; 1 Tim 5:17).

On the agenda was what Pastor Kavel called "Protestations" against the Lutheran Confessions.

Pastor J. C. Auricht, Kavel's successor at the Langmeil Church in Tanunda, maintained that Kavel was led into the truth of God's word in this matter. Professor F. Blaess of Concordia Seminary in Adelaide maintained that Kavel's position was due to the persecution in Prussia. The only way the church could survive was by good order, hence a constitution was vital. Blaess writes: "Regulations and applications of this principle developed from a wrong exegesis of Scripture passages. . . . [Thus Kavel] introduced into the Church Constitution unsound elements."[3]

Returning to the 1846 Bethany synod meeting, we find that on the agenda was what Pastor Kavel called "Protestations" against parts of the writings of the Lutheran Confessions. Unfortunately in his haste, he left the meeting before they could be discussed. Some matters on the agenda were as follows: (a) the conversion of Israel and its return to the promised land; (b) the reign of Christ on earth for a thousand years, based on Revelation 20, during which time Satan would be bound and the Jews would be converted; (c) Kavel's protest against the Confessions in respect to the three sacraments; (d) his protest against the prayers for the dead as expressed in the Confessions.[4] No settlement of these issues could be found. In the following year, Fritzsche published a 144-page rebuttal of Kavel's "Protestations."

One of the chief theological matters that simply would not go away was point (b) above, concerning the millennial reign of Christ. It is clear that Kavel was an indefatigable believer in a premillenialist interpretation of Revelation 20. On this point, his position was as unrelenting and dogmatic as was his belief that the Pope was the antichrist. Kavel's use of Revelation, which for most Lutherans belongs to the *antilegomena* (that is, the contested books), was not in accord with the Lutheran church, which did not accord the Apocalypse the same status in determining doctrine as the uncontested books (the *homologoumena*). So caught up was Kavel with these "last times" of Scripture that he frequently preached on the millennium at his Sunday services. At first the two pastors, Kavel and Fritzsche, tried to keep this issue low-key, but it would not go away. It therefore became a major contributor to the first serious division in a church that had severed itself from the "Egyptian" land of oppression, Prussian Germany.

In Fritzsche's congregation in Lobethal, South Australia, there was also an unfortunate split. In this case it was over moral matters, although here too the interpretation of the Scriptures was involved. A number of congregational members had been at a wedding after which dancing took place. As a result the members were excluded from the congregation and asked to repent, because they had caused offense by breaking the Sixth Commandment. On 14 April 1854, an approach from the so-called offenders was sent to the General Church Council in which they asked for a hearing:

> We petition you, because this exclusion has spread further and caused much unrest in the congregation, for an investigation as soon as possible because the salvation of our souls depends on this exclusion if it is implemented justly (Matthew 18:15–18). With our request we entreat the honourable General Church Council not to neglect their office in this matter . . . and we sign with the greatest esteem.[5]

While a meeting was arranged, a rift nevertheless eventuated. It is one of a number of examples of sad divisions taking place in a small church that was apparently influenced partly by pietistic and literalistic interpretations and applications of the Scriptures.

Further differences, later on, were the result of the legacy that immigrants to Australia brought with them from a range of confessional standpoints. Many European immigrants came not for "faith and freedom," as the early arrivals did, but for economic improvement and stability. They were, as one historian reported, "Lutherans, Reformed, unionists, Moravian brethren, chiliasts and anti-chiliasts, orthodox Lutherans and liberals, pietists and worldlings."[6] It can be appreciated that this diversity of emphases and beliefs that they held was not conducive to bringing about combined worship and harmony.

3. F. Blaess, "The Apostolic Church Constitution," *Australasian Theological Review* 36 (1965): 18.
4. Brauer, *Under the Southern Cross*, 138.
5. Translation from a diary in the Lutheran Archives, Adelaide, by Lois Zweck.
6. Siegfried Hebart, "The Lutheran Church in Australia," *Lutheran World Review* 2 (1949–1950): 35.

If we turn to the ecclesiastical scene in the eastern and northern states of the Australian continent,[7] where contacts with the southern state were curtailed by distance, it can be understood why the Lutheran settlements there often went their own different ways. In Queensland, the large northeastern state, the Lutheran church traces its origins to the advent of Gossner missionaries from Berlin, where Pastor Johannes Gossner was stationed. The coming of Scandinavian Lutherans to the north complicated hopes for the unity of church congregations, since the language question proved a hurdle for joint worship and fellowship until the United German and Scandinavian Synod of Queensland and the Evangelical Lutheran Synod of Queensland reached agreement in 1921.

The Gossner Sendlinge from Berlin had been ordained in the state church of Prussia, which was a "unionistic" church. Then, too, an assistant pastor who came to Queensland had his theological training in Basel and was therefore also a committed unionist. The Basel seminary, as we shall see later, became a bone of contention when negotiations began with the confessional Lutherans in the south. In the north and also in the east, interdenominationalism in respect to worship and communion were the order of the day.

Siegfried Hebart described the search for unity among Australian Lutherans in the nineteenth century as "a despairing task. One is confronted by a veritable maze of synodical amalgamations and separations and almost up to the turn of the century (1900) chaos and division seem to be the determining forces in the life of the church."[8]

During the nineteenth century there were also a number of synod meetings held with the various factions; one was called the Langmeil and Light Pass Synod and the other the Bethany–Lobethal Synod. A pastor from Germany came to the Barossa Valley of South Australia and during his ministry was partly responsible for another division that led to another synod named the Tanunda–Light Pass Synod. With the coming of pastors from Hermannsburg, Germany, to Australia on mission fields, a so-called Confessional Union took place in 1863 between the Evangelical Lutheran Synod of Australia (ELSA) and the Immanuel Synod. This union became the foundation for a new mission venture among indigenous people in the remote Cooper's Creek area in northern South Australia. The "Confessional Union" was indeed a great blessing and showed how cooperative service could be fruitful and influential. Unfortunately the "union" only lasted ten years.

It may be safely contended that the four seminaries in overseas localities (Basel in Switzerland, Hermannsburg and Neuendettelsau in Germany, and St. Louis in the United States of America) played a major theological role through the influence of their Sendlinge on the Lutheran ecclesiastical and theological scene in the nineteenth and early-twentieth centuries. We may draw attention to the fact that this was a valuable input, on the one hand, but on the other hand, this made attempts for unity more complicated. For example, when the Hermannsburg Mission Institute became part of the State Church in Germany, this led to a division in our Australian Church. Part of this church called itself the ELSA "*auf alter Grundlage*," that is, "on the old basis," as it seceded from the ELSA. The entry of Basel pastors into Victoria and South Australia was also to become a long-standing hindrance to any rapprochement between the confessional Lutherans, especially those who had come under the influence of St. Louis, with its orthodox theology.

The Gossner Sendlinge from Berlin had been ordained in the state church of Prussia, which was a "unionistic" church.

During the latter part of the nineteenth century there were basically three mainline churches that stood out among the splinter groups as indicated earlier: (1) the *General Synod*, with Basel proclivities, led by President Herlitz in Melbourne, in the state of Victoria; (2) the *Immanuel Synod*, influenced by the Neuendettelsau men; and (3) the ELSA, later called the Evangelical Lutheran Church of Australia (ELCA), which was influenced by The Lutheran Church—Missouri Synod.[9]

In the twentieth century, outside influences began to play a role, at least tacitly, in producing more cooperation between the Australian churches. The First World War (1914–1918) saw an anti-German attitude develop against the Lutherans, especially since German was employed in worship and in schools. This was instigated by politicians, both at federal and state levels, who made anti-Lutheran statements. In 1917 they closed all Lutheran schools in South Australia, only to open them again in the 1920s. In the face of this widespread persecution of Lutherans, it is understandable that relationships between Lutheran churches became more amicable and cooperative.

After the war, there were attempts to bring about a union between the General Synod and the Immanuel Synod. On 21 March 1921, a union took place and thus the United Evan-

7. Australia is almost as large as the 48 mainland states of the United States.
8. Hebart, "The Lutheran Church in Australia," 31.
9. The General Synod, based in Melbourne, was in many respects similar to the former General Synod in the United States. The Immanuel Synod had its roots in Neuendettelsau, Bavaria. Indeed, the Australian Lutheran College library is named in honour of Pastor J. P. Löhe, a great nephew of Wilhelm Löhe. J. P. Löhe served as parish pastor in southern Australia, then as founding principal of Immanuel College and Seminary, North Adelaide. On this site in 1968, Immanuel and Concordia Seminaries combined to form Luther Seminary, now known as Australian Lutheran College.

gelical Lutheran Church of Australia (UELCA) came into being. The inaugural synod meeting in Ebenezer, South Australia, was a momentous occasion, graced by the President of the American Lutheran Church, Dr. Richter, and his wife. One of the important conditions for union was the promise that only pastors from Lutheran seminaries could enter the new church. Many positive effects immediately resulted from this union, including the decision to open a college and seminary named Immanuel in Adelaide, South Australia. Here ministers for Australia and missionaries to Papua New Guinea could be trained. During the war years, it had not been possible to prepare pastors overseas.

Dr. Hermann Sasse became lecturer in church history at the Immanuel Seminary, Adelaide, of the UELCA.

Fortunately for the ELSA, it had started seminary training well before this time. In 2012 the Lutheran Church of Australia (LCA) celebrated the hundredth anniversary of the graduation of the ELSA's first "Twelve Apostles" from Concordia Seminary in the southern Adelaide suburb of Unley. On this campus Concordia College and Seminary had been established in 1905, after beginnings in Murtoa, Victoria, in the 1890s.

On the way to Lutheran union a significant event took place with the merger of the "ELSA-on-the-old-basis" and the UELCA on 26 January 1926. The former group had broken away from the ELSA in 1902 on the issue of the Hermannsburg Mission association with the German state church. In 1926, "ELSA-on-the-old-basis" consisted of about 1375 communicants in six parishes. This merger appears to have been a special occasion celebrated in Tanunda with thanksgiving to God for such grace. The historian Theodor Hebart reports, "Thousands thronged to Tanunda to take part in what was probably the largest church gathering in the history of the Australian Lutheran Church."[10]

This merger left the two main Lutheran bodies on the continent, the UELCA and the ELSA, with the momentous task of finding ways and means to break the long-standing division and find the precious gift of union so necessary to overcome this scandal in the community. What would be on the agenda when they could meet in the dialogue for which Lutheran laypeople and some pastors were anxiously waiting? Growing frustration and impatience pressured the leaders to work for amalgamation "on the basis of Lutheran principles." It was reported that when a layman was asked what the difference between the two churches was, he replied that it is "like two magpies: one is black and white, the other is white and black."[11] An Australian Lutheran Association made up of disenchanted laymen from various states, chiefly South Australia, was formed, which had on its agenda the vital matter of union. It received reports of presidents and committees, working for an intersynodical solution to the theological issues that were a hindrance to a united front.

After the Second World War many immigrants settled in Australia, coming chiefly from Germany and the Baltic States; they were often mystified that there could be two small Lutheran churches here. They themselves had been sorely affected by the catastrophic and soul-destroying events in their countries. At this time, Dr. Hermann Sasse and his family came on the Australian scene. He became lecturer in church history at the Immanuel Seminary, Adelaide, of the UELCA, after leaving behind his professorship at Erlangen University in Germany. He showed great sympathy for his fellow countrymen and appreciated the utter confusion in which they found themselves in respect to church matters. He was able to contribute richly and theologically in the intersynodical committees that had been formed in the 1940s to work on consensus between the two competing churches.

In those years it was understandably difficult to dialogue after the long years of separation, friction, and competitiveness. Without going into detail on the sticking points that had to be faced by the two committees, it should be said that a major hurdle was their inability to pray together. For the ELCA representatives, Romans 16:17–18 was the stumbling block: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly" (KJV). This barrier to joint prayer was only crossed after an ELCA Pastors' Conference in 1948, where thorough exegetical papers were read by their leading theologians. They concluded that it was possible to pray with their counterparts; it did not imply sinful "unionism." It was a great day in 1949 when the first prayer was prayed together by both groups, led by the cochairman of the committee representing the ELCA.

Shortly afterwards, in 1949, a joint Pastors' Conference was called at the Bethlehem Church (ELCA) on Flinders Street, Adelaide. The copious minutes show that, in many ways, it was a God-send; it brought about confessions from both "sides" that there had been serious wrongs done against one another. For many of the pastors present at this historic conference, it was a truly cathartic experience, never to be forgotten and always cherished.

A listing of matters that were dealt with in the intersynodical meetings may be in place here, coupled with a comment on the most controversial theses:

10. *Die Vereinigte-Lutherische Kirche in Australien* (*V.E.L.K.A.*) (North Adelaide: Lutheran Book Depot, 1938), 151.

11. The magpie is a black-and-white Australian bird.

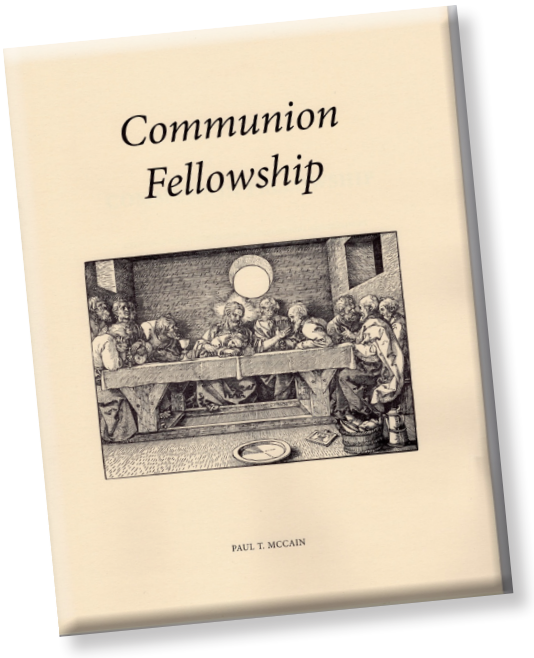
1. Principles governing Church Fellowship
2. Joint Prayer and Worship
3. Conversion
4. Election
5. Office of the Ministry and the Church: pertaining to the ordination of women.
6. Eschatological Matters: this cluster of theses took much time to formulate and contains an introduction to hermeneutics. It is one of the longest set of theses and includes a section on the church's attitude to the Jews. After the union was enacted, it was necessary to reformulate the section dealing with the Pope as antichrist.
7. Scripture and Inspiration: this set of theses was constantly under discussion. It is not quite clear why this contentious subject was not on the agenda earlier. The main bone of contention had to do with the inerrancy of the Scriptures. After the union was enacted, it was found helpful to produce another series of statements, including the exegesis of Genesis 1–3.
8. The Lutheran Confessions.

A Joint Union Committee was also constituted to take up the many practical matters that understandably arise when an amalgamation of two separate well-established church bodies with properties, institutions, finances, and the like takes place. It worked smoothly and efficiently to see that in the united church there were no hindrances in proclaiming the word of God together. The final "Theses of Agreement" contained an appendix dealing with such matters as the following: (1) Lodges, (2) Marriage and Betrothal, (3) Marriage with a deceased wife's sister. There was no difficulty in finalizing them in the present form.

When everything seemed set for the long-awaited union, an agonizing issue emerged that held up a promising consensus. Church fellowship matters, described under points 1 and 2 above, required further debate. This was because the UELCA was a member of the Lutheran World Federation (LWF) and was working with unionistic overseas churches on the Papua New Guinea mission field. The ELCA had resisted membership in the LWF, because it was not only a federation but also a church; it had a doctrinal statement in its constitution. Correspondence with the Geneva headquarters of the LWF by the President of the UELCA did little to allay the controversy. After years of promising progress, many thought the discussions might come to a traumatic end.

It was now left to the faculties of Concordia Seminary and Immanuel Seminary to attempt to find a satisfactory solution.

It was now left to the faculties of Concordia Seminary and Immanuel Seminary to attempt to find a satisfactory solution to this sensitive matter. After a series of meetings, they produced a carefully prepared statement that, with amendments by the Central Committee, was accepted. All overseas church fellowships, except the UELCA's commitment to the mission church of Papua New Guinea, would cease. These important decisions were subsequently agreed to by synods of both churches and included in the final Document of Union. The new Lutheran Church of Australia continued its work in human care through LWF field offices and sent observers to the International Lutheran Theological Conference, now known as the International Lutheran Council. After one hundred twenty years of disunity, a union had at last been reached in 1966, by the grace of God alone. "Kyrie Eleison, Hallelujah!" were on the lips of many thankful Lutherans of this continent. LOGIA



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Lutheran Schools in Australia

Stephen Rudolph

A BRIEF HISTORY

Since 1839 the Lutheran Church of Australia (LCA) has operated Lutheran schools. In 2014 Lutheran schools will celebrate their one-hundred-seventy-fifth anniversary in the Australian context. This history indicates that in many localities Lutheran education existed and was offered to the community before government schooling began.

For much of the first one hundred years of their existence, Lutheran schools operated to nurture the children of Lutheran families, preserve the German culture and language, and provide instruction in Lutheran theology and doctrine. These were difficult times for Lutheran schools. Such schools were mainly small in size, rural in location, and built alongside the local Lutheran church building. By 1900 there were approximately one hundred Lutheran schools in Australia.

Interestingly, the commencement of World War I saw both the South Australian and Queensland governments close all Lutheran elementary schools by acts of their respective state parliaments. It took many years for some of these schools to reopen. Sadly, many did not. Richard Hauser, retired Lutheran principal and historian, has written two books about the history of Australian Lutheran schooling: *The Patriarchs: A History of Australian Lutheran Schooling 1893–1919*, and *The Pathfinders: A History of Australian Lutheran Schooling 1919–1999*.[1]

In these books Hauser notes these closures were largely due to the state authorities' mistrust of Lutheran schools and churches due to the ongoing use of the German language in textbooks, teaching, worship, and cultural activities. The years after World War I saw a slow recovery in South Australia, but Queensland Lutheran schools only began to reappear after World War II, and then rather slowly. A lack of financial resources contributed a large part to this slow recovery, but perhaps as significant a reason was the sociocultural challenge for German Lutherans as they tried to achieve social acceptance after two wars involving Germany. Some families changed surnames, some left the Lutheran church—it was a challenging time for Australian Lutheranism.

SCHOOL GROWTH

While Lutheran schools in the nineteenth century and the first half of the twentieth century largely catered to Lutheran families, since the 1970s Lutheran schools have broadened their denominational intakes and increased in size and number across Australia. The following enrolment figures indicate the significant recent growth in Lutheran school numbers and enrolments.

	1983	**2013**
School numbers	53 schools	86 schools 52 early childhood centers
School enrolment	Primary: 5,935 Secondary: 4,031 ***Total: 9,966***	Primary: 21,882 Secondary: 15,431 ***Total: 37,313***

SCHOOL FINANCES

One of the major reasons for this growth has been the introduction of recurrent government funding for church and private schools in the late 1960s. All Lutheran schools today receive significant recurrent and capital funding support from both state and federal governments. From the financial data collected by Lutheran Education Australia in 2012, the average state, federal, and parent fees received by Lutheran schools were as follows:

- State government funding: $1,796 per student
- Federal government funding: $5,566 per student
- *Parent fees: $4,873 per student* (*national average*)

This situation enables Australian Lutheran schools to be very well resourced in regards to facilities and resources, staff salaries, educational innovation, and programs. Prior to the 1960s, principals and teachers were paid at the LCA's church worker salary rates. In recent decades, principals, teachers, and support staff are paid at levels similar to other Australian educational sectors.

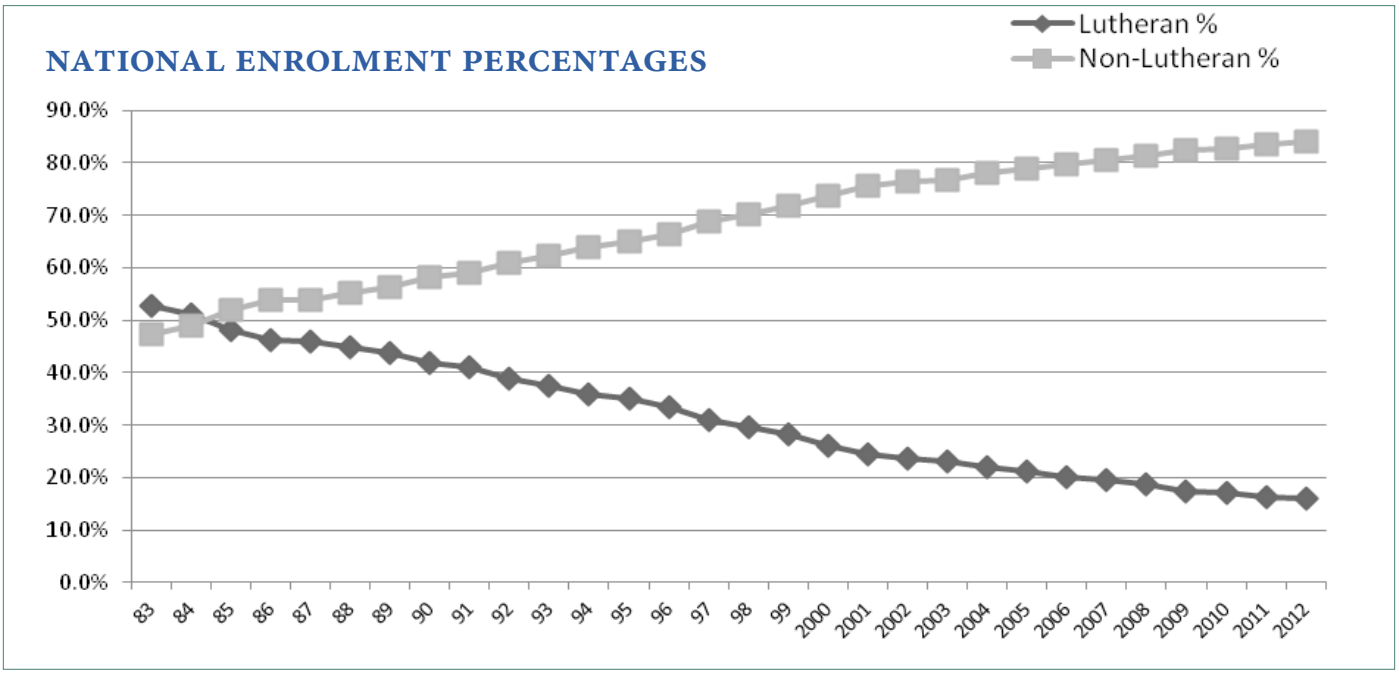
Stephen Rudolph is the executive director of Lutheran Education Australia. http://www.lutheran.edu.au/

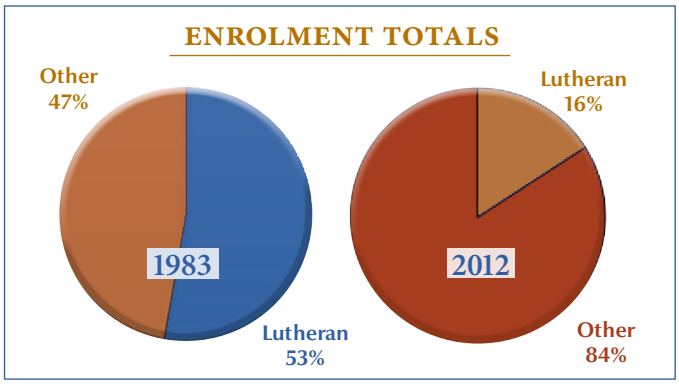
1. Further details on these volumes can be found at Lutheran Education Australia, "Printed Publications," http://www.lutheran.edu.au/publications-and-policies/printed-publications/ (accessed 26 August 2013).

MISSION AND MINISTRY

Many Lutheran schools are now located in and around state capital cities and large regional centers. Since 1983 the annual enrolment growth for Australian Lutheran schools has been 4.76 percent. This continuous steady growth has taken place in the context of a Lutheran church that has remained static in membership numbers in the past decade—the 2001, 2006, and 2011 Australian census figures each indicate a membership of approximately 250,000. In fact, weekly church attendance figures since 1996 show a significant decline for the Lutheran church, from 46,200 in 1996 to 33,000 in 2006.

Worth noting also is the change in Lutheran enrolments as a percentage of total national school enrolments:





In considering this data, it is clear that Lutheran schools are reaching out to the wider community rather effectively and are a significant part of the ministry of the LCA.

STAFF FORMATION

On behalf of the LCA, Lutheran Education Australia (LEA) oversees all Lutheran early childhood centers (ECCs) and schools across Australia. LEA develops policies and programs in cooperation with three state/regional offices that provide national consistency for the following:

- theological formation programs for Lutheran school staff
- leadership development programs for current and future school leaders
- Christian Studies curriculum for all schools
- finance and risk oversight, support, and advice

In all Australian Lutheran schools, two theological formation programs are delivered: *Pathways* and *Equip*. *Pathways* is an introductory program for school staff that covers the following:

- Lutheran theology and church history
- Lutheran school history and today's schools
- service and vocation in a Lutheran school
- mission and ministry in a Lutheran school
- what is Christian spirituality
- God's story—the Bible[2]

Equip is the inservice professional development program specifically to prepare and support teachers who teach Christian Studies in the Lutheran school. The ten modules are as follows:

2. Further details can be found at Lutheran Education Australia, "Pathways," http://www.lutheran.edu.au/school-professionals/accreditation/pathways/ (accessed 26 August 2013).

- What is Christian Studies?
- What is my vision for Christian Studies?
- How do I make sense of the world?
- Who am I?
- Who is God?
- What do I do with my life?
- How do I know and relate to God?
- How do I live my life?
- How do I respond?
- What happens when things go wrong?[3]

Both those currently serving as principals and aspiring leaders are also required to undertake theological formation programs developed by Lutheran Education Australia. All such programs are key parts of staff accreditation, a key to Australian Lutheran schools.

Additionally, Lutheran schools are supported with the provision of a national Christian Studies Curriculum Framework. This curriculum extends from the early childhood years of schooling through to year twelve, the final year of secondary schooling, and is organized into four strands:

- Christian Beliefs
- Christian Church
- Christian Living
- Christianity in the World[4]

The LCA's seminary, Australian Lutheran College (ALC), provides ongoing theological support and advice to LEA in the review of these programs. Rev. Dr. Malcolm Bartsch, retired Lutheran pastor, ALC lecturer, and prominent theologian, has recently written *A God Who Speaks and Acts: Theology for Teachers in Lutheran Schools*. In this volume he has been able to outline the key theological anchor points for Lutheran teachers and schools.[5]

LEA's close relationship with ALC has been in place for many years. ALC is the LCA's sole tertiary institution and it is charged with training people for the ministries of the church. As such the relationship between the LEA and ALC is seen as a vital element of ensuring that the programs, people, and schools of the Lutheran church receive ongoing theological advice and support.

CHALLENGES

Due to the changing nature of Lutheran school communities in recent years (location, Lutheran/non-Lutheran ratio, and the like), as well as the steady ongoing decline in Sunday church attendance in Lutheran (and many other Christian denominations') congregations, LEA has identified several challenges. Some of these are as follows:

- to support and provide ongoing relevant theological professional learning and dialogue opportunities for school principals, pastors, and other ministry personnel as they seek effective ways to minister to school staff, students, and families in today's world.
- to continue to research principal health and, in collaboration with Lutheran Principals Australia, review/establish appropriate leadership development, enrichment, and spiritual programs to promote career-long learning, well-being, and renewal.
- to research the significant life issues and challenges that daily confront young people, parents, and teachers (for example, depression, media and advertising, use of alcohol and drugs, matters of abuse, sexuality, bullying, uses of technology, and the like).
- to explore how schools can be more effective mission agencies of the LCA and how Lutheran schools and our Lutheran theology can more effectively support their people.
- to identify and develop young educators in Lutheran school leadership programs to provide future principals for schools.

IN SUMMARY

Lutheran Education Australia is committed to the mission and ministry of the LCA through supporting and providing quality Christ-centered education. Lutheran schools consistently achieve above-average academic results in the national testing administered across all schools in Australia. Lutheran schools offer innovative educational programs applying the latest technologies with enrolment growth being achieved annually since official records started in 1983. But most importantly, Lutheran schools bring the gospel to many children, parents, and communities across Australia. May God continue to bless the ministry of Lutheran schools.[6] LOGIA

3. Further details can be found at Lutheran Education Australia, "Equip," http://www.lutheran.edu.au/school-professionals/accreditation/equip/ (accessed 26 August 2013).
4. Further details can be found at Lutheran Education Australia, "Christian Studies Curriculum Framework," http://www.lutheran.edu.au/publications-and-policies/christian-studies-curriculum-framework/
5. Further details on this book can be found at Lutheran Education Australia, "Printed Publications." http://www.lutheran.edu.au/publications-and-policies/printed-publications/
6. For further information, please go to Lutheran Education Australia, "Lutheran Education Australia," www.lutheran.edu.au (accessed 26 August 2013), or contact lea@lutheran.edu.au

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 2014	Wittenberg, Wall Street & Welfare	March 1, 2014
Epiphany 2015	Luther as Exegete	June 1, 2014
Eastertide 2015	Martyrdom & Suffering	September 1, 2014
Holy Trinity 2015	Preaching in the 21st Century	December 1, 2014

Send all submissions to the appropriate editors and addresses as listed in the front. Electronic submissions are preferred. Long discursive footnotes are discouraged and are subject to editorial revision or removal. Submit articles to Michael Albrecht • 460 W. Annapolis St. • West St. Paul, MN 55118 • senioreditor@logia.org • All submissions must be accompanied by an abstract of the article, 300 words or less. Please write for our style sheet or go to *Logia*'s web site http://www.logia.org/ and click the "Call for Manuscripts" link.

Lutheran Mission in Australia and Beyond

Dean Zweck

Mission has been integral to the Lutheran story in Australia from its very beginning. Lutherans fleeing persecution in Prussia arrived in the colony of South Australia in 1838. Earlier that same year Lutheran missionaries from two mission societies began work among Aboriginal people in locations 2,000 kilometers apart. Neither of these beginnings flourished, not least because of what other Europeans were doing to the people.

When in 1861 the presence of Aboriginal peoples in the outback became known, Lutherans heard this as a call from God to go and evangelize them. Hermannsburg and Neuendettelsau responded to appeals from Lutherans in Australia and sent missionaries to work among the Dieri people of the south Australian desert and later among the Aranda of central Australia. Further Aboriginal missions were commenced in Queensland and on the west coast of South Australia. Johann Flierl, who had worked with remarkable success in Australia, became the pioneer missionary of the new field in New Guinea. With that connection at the beginning, Australian Lutherans have been very much involved in the mission that has now become a young church of 1.2 million members. While New Guinea was the major focus until recent times, there have long been other forms of involvement in Southeast Asia, especially partnerships with the Batak churches of North Sumatra in Indonesia.

Because of their German identity and the hostility engendered by two world wars, Lutherans had almost no scope for local mission for over 100 years. After the war new challenges in mission opened up, first among the thousands of displaced persons arriving from Europe and then in Australia's rapidly expanding cities, as Lutherans established new congregations and mission causes. The present is a time of aging congregations and rapid decline, so Lutherans in Australia find themselves in a new kind of mission field.

LUTHERAN MISSION BEGINNINGS IN AUSTRALIA

The founding narrative of the Lutheran church in Australia is the story of "the Old Lutherans" (*die Alt-Lutheraner*) who, led by Pastor August Kavel, emigrated from Prussia and arrived in Adelaide, South Australia, as religious refugees in November 1838.[1] On arrival in South Australia, Kavel's people and those who followed them soon prospered, not least because of their farming skills and strong work ethic. They built a village near Adelaide that they named Klemzig and in subsequent years found their way to good farming land in the Adelaide Hills and the Barossa Valley. Wherever they settled, they formed close-knit communities that centered on church and school. Even though the persecution in Prussia soon ended, Lutheran people continued to immigrate to Australia, often encouraged by good reports from relatives and friends in the new country. The Old Lutherans were in fact not quite the first to arrive. Earlier in that same year, 1838, Lutheran missionaries from two different backgrounds arrived in two different locations, 2,000 kilometers apart.

The first Lutherans to come to Australia for religious reasons were ten lay missionaries of the Gossner Mission Society. Johann Gossner, who became a pastor after his conversion to Lutheranism, had begun a missionary training institution in Berlin in 1836. His vision was to send out groups of missionaries who would form ideal self-sufficient Christian communities and bring about the conversion of indigenous communities by their example of Christian living. The first group to go out was the one that arrived at Moreton Bay in Queensland in July of 1838 to begin work among Aboriginal people. Joined by two pastors and an additional group that arrived in 1844, the Gossner missionaries labored faithfully but fruitlessly for ten years, not one conversion being recorded in that time. The appalling behavior and bad influence of a segment of the white population was a major factor in this lack of success. Most of the former missionaries stayed on in Australia and became settlers. A few became ordained Lutheran pastors and served in various parts of Australia. Peter Niquet and Gottfried Haussmann both stud-

Dean Zweck is lecturer in church history and supervisor for overseas students at Australian Lutheran College. He did his theological studies in Adelaide, St. Louis, and Chicago. He has served in missions in Papua New Guinea and in parish ministry in Australia.

1. A fine overview of the Lutheran story in Australia, including mission, is to be found in Everard Leske, *For Faith and Freedom: The Story of Lutheranism in Australia 1838–1996* (Adelaide: Openbook Publishers, 1996). This work is based in turn on two previous histories of the two Lutheran churches in Australia that united in 1966: A. E. R. Brauer, *Under the Southern Cross: History of the Evangelical Lutheran Church of Australia* (Adelaide: Lutheran Publishing House, 1956); and Theodor Hebart, *The United Evangelical Lutheran Church in Australia* (*U.E.L.C.A.*)*: Its History, Activities and Characteristics, 1838–1938* (Adelaide: Lutheran Book Depot, 1938).

ied theology at the Australian College, an institution founded by Presbyterian pioneer Dunmore Lang, and went on to serve in parishes in Victoria, Queensland, and South Australia.

Missionaries sent out by the newly founded Dresden Mission Society preceded Kavel and his people by about five weeks, arriving at Adelaide in South Australia on 13 October 1838. The Dresden Mission was established with the intention of being confessionally Lutheran and as an alternative to various ecumenical mission training institutions. The "Dresden Four," as they have come to be known, worked faithfully among the Kaurna people in the face of many hardships. At a time when English settlers were debating in the press whether Aborigines were even human, the missionaries were living among the people, conducting services and teaching the children in their own language, and doing linguistic and anthropological studies. One of them, Clamor Schürmann, was even permitted to join the men on kangaroo hunting expeditions. European settlement deprived the people of their traditional food sources and dispossessed them of their lands. The missionaries advocated for the reservation of lands and went and served the people in these locations.

Ideally, as Christian people, Aborigines would work out the implications of the faith for their own culture.

By 1853 the work came to an end without a single baptism or known conversion. One of the reasons for the lack of success was that the aims of the missionaries were at odds with those of a colonial administration that had no interest in preserving Aboriginal society. The intentions of the missionaries, on the other hand, were shaped by a different vision:

> The Dresden missionaries' aims were informed by their theology and the sense of justice and compassion which flowed from their religious faith. Their emphasis on salvation as a free gift of God, received through faith, meant their aim was to bring Aborigines to faith, not to promote a particular life style or level of civilisation or holiness of living. Ideally, as Christian people, Aborigines would work out the implications of the faith for their own culture.[2]

It is significant that in 2013, the 175th anniversary year of these beginnings of Lutheran mission work among Aboriginal peoples in Australia, the Leipzig Mission Society (successor to Dresden) belatedly but in a most heartfelt way was seeking to reclaim this forgotten history and acknowledge the faithfulness and significant achievements of "the Dresden Four."[3]

MISSION IN THE OUTBACK

When in 1861 European explorers "discovered" different groups of Aboriginal people in the outback of Australia, Lutherans heard this as a call from God to go and evangelize them. Already divided by doctrinal disputes, the two major synods formed a "confessional union" for the sake of cooperating in mission and sent an appeal to the confessional Lutheran mission seminary at Hermannsburg in Hannover. Hermannsburg responded magnanimously, sending two pastors, two missionaries, and a lay helper. These were the first of about fifty pastors and missionaries sent out from Hermannsburg; in time Neuendettelsau was to match that number.

After a three-month journey of more than 1,000 kilometers, missionaries Gössling and Homann and two lay helpers began their work among the Dieri people in the outback of South Australia in 1867. Hardship, disappointment, drought, and a seeming lack of response from the people took its toll and the mission all but failed. In 1878 a twenty-year-old Neuendettelsau missionary, Johannes Flierl, arrived and served with distinction. Despite his youthfulness (or perhaps because of it), and imbued with steadfast and confident faith, Flierl got into the work with alacrity and achieved much. In Epiphany of the next year he baptized twelve Aboriginal persons. He moved the station to another site, called it Bethesda, and built a church of mud brick ("our clay cathedral" he called it).[4] He prepared literature in the Dieri language and was joined in the work by a relative of the same name. Soon 100–150 people were attending services.

After some years Flierl went on two expeditions that convinced him that the area was only sparsely populated, and out of this came his resolve to go to New Guinea and begin a new work there. Carl Strehlow arrived in 1892 and put his linguistic gifts to work, translating the entire New Testament into the Dieri language. Missionaries came and went, and droughts took their toll. In the end it was the decline of the Aboriginal population that caused the mission to be closed. In an area where there were several thousand people in 1860, there were only 150 left in 1900.

In 1875 a second major expedition led by missionaries A. H. Kempe and F. W. Schwarz set out on an epic journey that lasted twenty months, arriving finally in the center of Australia at a place they called Hermannsburg. There they began work among the Aranda people.[5] Despite many hardships, a sound

2. Christine J. Lockwood, "A Vision Frustrated: Lutheran Missionaries to the Aborigines of South Australia 1838–1853" (Bachelor of Arts with Honours thesis, Flinders University, Adelaide, 2007), 36.

3. Among other things, the Director of the Leipzig Mission, Rev. Dr. Volker Dally, visited Australia mid-2013 as part of the 175th anniversary celebrations.

4. Erich Flierl, ed. and trans., *Johann Flierl, My Life and God's Mission* (Adelaide: Openbook Publishers, 1999), 80.

5. A concise history of Hermannsburg was produced for the centenary: M. Lohe, F. W. Albrecht, L. H. Leske, *Hermannsburg: A Vision and a Mission*, ed. Everard Leske (Adelaide: Lutheran Publishing House, 1977).

beginning was made. They built a school, learned the Aranda language, produced a book for Christian instruction and worship, and began baptizing. The hardships were numerous: extreme isolation, illness, drought, disappointment in the slow progress of the spiritual work, and harrowing dealings with white settlers (including the police) in the interests of protecting the Aboriginal people from grave injustices.

In 1894 Carl Strehlow, who had been working among the Dieri people, was brought in to take command of a situation that had become very run down. By dint of long, hard, and faithful work, Strehlow turned Hermannsburg into a stable center of Christian mission in a hostile environment. He also found time to produce a grammar, dictionary, and a translation of the entire New Testament in Aranda, and a monumental seven-volume anthropological study of the culture and customs of the Aranda and Loritja peoples. In all this work he was ably and wonderfully assisted by his wife, Frieda *née* Keysser. All too often the contribution, sacrifice, and suffering of the women who have served in mission have been overlooked or forgotten. Among them, Frieda is a stand-out, as a recent biography amply attests.[6] Overdue for much needed leave, Strehlow became gravely ill and died at Horseshoe Bend while attempting to travel south with his wife and son. In the vacancy after his death, blind Aboriginal evangelist Moses Tjalkabota and other Christian leaders carried on the work. There was a spiritual awakening among the people, and indigenous evangelists took the gospel to people further out in the bush.

F. W. Albrecht arrived in 1926 during a severe drought. He was a German-Pole sent out by Hermannsburg and proved to be a gifted missionary. Albrecht gave priority to the training of Aboriginal evangelists for outreach to other areas such as Haasts Bluff, Papunya, Areonga, Henbury, Napperby, Jay Creek, and Maryvale. This good work was the springboard for the training of Aboriginal pastors, the first two of whom, Conrad Raberaba and Peter Bulla, were ordained in 1964, two years after F. W. Albrecht was replaced by his son Paul.

As Field Superintendent of the Finke River Mission, Paul Albrecht oversaw a work that continued to grow as the number of Aboriginal evangelists and pastors increased. During this time the mission had to deal with several major issues: theological and pastoral questions under the rubric "gospel and culture," the task of working cooperatively with the government as it belatedly took up its responsibility for the welfare of indigenous people, the question of Aboriginal land rights and how to return mission land to the people in ways that were just and fair according to the culture, and the transition from mission to church.[7]

The work of the Finke River Mission continues, now carried out in numerous remote communities by indigenous pastors and evangelists and supported by a small European staff. A feature of this work is the way in which the training is done. Instead of going to a seminary or training institution far away, the teaching is done on the job, and in particular through week-long "bush courses," mostly held on a clearing of red earth under a canopy of blue sky, with a few trees for shade and campfires smoldering here and there. A fruit of this long and faithful work is that a majority of central Australian Aborigines regard themselves as Lutheran Christians.

ABORIGINAL MISSIONS IN QUEENSLAND AND SOUTH AUSTRALIA

After leaving the mission to the Dieri people, in 1886 Johann Flierl was delayed at Cooktown in North Queensland en route to New Guinea because his visa had not come through. Hearing that the government was attempting to get some kind of work running among the local Aborigines, Flierl, with government recognition and support, began a mission that he called Elim. He achieved much in a short time. After his departure to New Guinea in July 1886, he was replaced by C. Meyer and Pingilina from Bethesda, who looked after the station until G. Schwarz arrived in 1889. The station became known as the Hope Valley Mission and later simply as Hope Vale. Schwarz, a Neuendettelsau missionary, labored faithfully for fifty-five years (1889–1944). There were two other attempts to begin Lutheran missions in Queensland, but neither really flourished. The mission in North Queensland still exists and produced an outstanding Aboriginal leader in Pastor George Rosendale. It is estimated that approximately 3,000 people are presently under the spiritual care of the Lutheran church in far North Queensland.

A majority of central Australian Aborigines regard themselves as Lutheran Christians.

On the south coast of the continent, about 3,000 kilometers from North Queensland, yet another Aboriginal mission was founded about the turn of the twentieth century. When the Evangelical Lutheran Synod of Australia withdrew from the Finke River Mission over fellowship issues, there was a hiatus in its Aboriginal mission activity but not in its desire to be involved. Eventually a new mission was begun at Koonibba, and its first missionary was a graduate of Concordia Seminary in St. Louis, Claude A. Wiebusch. From the beginning, Wiebusch insisted that English be the language used at the mission. This was a radical departure from the mission strategy of German missionaries who had come to Australia, who had placed a high priority on using the language of the people, especially for worship and teaching the faith. The work at Koonibba flourished in

6. John Strehlow, *The Tale of Frieda Keysser: Frieda Keysser and Carl Strehlow: An Historical Biography*, vol. 1, *1875–1910* (London: Wild Cat Press, 2010).
7. Paul G. E. Albrecht, *From Mission to Church 1877–2002: Finke River Mission* ([Hermannsburg, N.T.]: Finke River Mission, 2002), note especially ix–x.

the early days, especially the school and children's home. Subsequently the problems that afflicted other Aboriginal mission ventures began to affect Koonibba too, in particular the vices of so-called white civilization. A half-century later, in the early 1950s, a second mission was commenced on the Yalata Aboriginal Reserve. The government had forcibly removed the Ooldea Aboriginal people to this reserve because it had taken over their lands farther north so that Britain could test atomic weapons. The government invited the Lutheran church to take over the spiritual and physical care of the people. The work among Aboriginal people on the West Coast of South Australia has endured to the present, not least because of the faithful service of missionaries and Aboriginal evangelists working in the Pitjantjatjara language.

MISSION IN NEW GUINEA

The Lutheran church in Australia has connections with the work in New Guinea that go back to the beginning. The first missionary, Johannes Flierl, and his companions were Neuendettelsau missionaries. Flierl maintained strong ties to the church in Australia if for no other reason than that he had served there in mission and was married to Louise Auricht, daughter of the president of one of the synods.

When war broke out, the fledgling missions were orphaned from their founding mission societies in Germany.

On 12 July 1886, Flierl and Tremel landed at Finschhafen in New Guinea. The beginnings were not promising, partly because the people were ambivalent about the existing German colonial presence. It was thirteen years before the first baptisms occurred: two young men whose baptismal names were Sila and Tobia. Sila offered this prayer thirty-two years later:

> O Lord, we ask you today to keep on blessing your Gospel among us. Ever since the day of my baptism up to this hour you have looked after me and protected me. Therefore I think of you today, turning my whole heart to you. Be with us furthermore as I have just asked you now. Hear us for your Son our Lord Jesus Christ's sake.[8]

The real breakthrough came with the realization that evangelism in the Melanesian context does not work if conversion isolates new Christians from their people and culture. Over the years a mission strategy was developed, particularly through the work of Christian Keysser,[9] with two strong and constant factors. First, when missionaries and their helpers went into new areas, they always attempted to get village leaders and the whole community to agree publicly to receive evangelists, whose task then was to live among the people and catechize them. Only after a long period of catechization did people make individual decisions to receive baptism, which in the early days was a major communal event. The second key factor in evangelization was that from the beginning new converts were enlisted as evangelists. At the time of the first mass baptisms, it was deemed the duty and privilege of the newly baptized community to send young evangelists to take the gospel to neighbors, both near and far. Initially this would have been to neighbors in the next valley. In years to come the community would be sending young evangelists from the coast to the remotest areas of the highlands.

The first contact between Lutheranism in Australia and the new work in New Guinea was through Flierl, but this connection soon widened—especially when war broke out and the fledgling missions were orphaned from their founding mission societies in Germany. With the cutting of the lifeline to Germany, both the Immanuel Synod in Australia and the Iowa Synod in the United States, with their preexisting ties to Wilhelm Löhe and the Neuendettelsau tradition, picked up the work in New Guinea. President F. Richter of the Iowa Synod visited Australia to confer with the Australian authorities about the future of the former German missions in New Guinea. His visit was timely because he was able to persuade Lutherans in Australia that Lutheran missions in New Guinea needed one Lutheran voice, not a federation of separated bodies, to deal with the work itself and to negotiate with the colonial administration. Thus mission work in New Guinea was a major impetus in the formation of the United Evangelical Lutheran Church in Australia (UELCA, 1921), which continued to contribute strongly, especially under the long and faithful mission directorship of Pastor Otto Theile.

The other major synod in Australia was the Evangelical Lutheran Synod, later Church, of Australia (ELCA), which from the early 1880s onwards was strongly influenced by the Lutheran Church—Missouri Synod in the United States. Because of fellowship issues, they would not participate in the work of Lutheran Mission New Guinea (LMNG) but in cooperation with it established their own mission called Australian Lutheran Mission (ALM).[10] LMNG transferred the mission on Siassi Island to the Australians in 1936. After the interruption of the war, the

8. Gernot Fugmann, ed., *The Birth of an Indigenous Church: Letters, Reports and Documents of Lutheran Christians of Papua New Guinea*, Point series no. 10 (Goroka PNG: Melanesian Institute, 1986), 3.

9. Christian Keysser, *A People Reborn*, trans. Alfred Allin and John Kuder (Pasadena CA: William Carey Library, 1980), especially 24–30.

10. J. G. Strelan, "Siassi and Menyamya: The Work of Australian Lutheran Mission," in *The Lutheran Church in Papua New Guinea: The First Hundred Years 1886–1986*, ed. Herwig Wagner and Hermann Reiner (Adelaide: Lutheran Publishing House, 1986), 253–72.

work on Siassi flourished and a further mission was begun in 1951 at Menyamya in the highlands. Australian Lutherans, both lay and ordained, also worked in another Lutheran mission that was established among the Enga people in the highlands. This was the New Guinea Lutheran Mission of the Missouri Synod that began in 1948 and continues today as the Gutnius Lutheran Church (GLC). This church has retained an independent existence, while the former ALM missions of Siassi and Menyamya have been integrated as districts of the Evangelical Lutheran Church of Papua New Guinea (ELCPNG). This amalgamation had been brought to a de facto completion by the end of the 1960s, although the final dissolution of the ALM only happened in 1975, the year of Papua New Guinea's (PNG) independence. It was the inevitable consequence of the union of the two former Australian synods in 1966 to form one body, the Lutheran Church of Australia (LCA).

Pastor Marcus Wheeler, Charlie Inkamala, Pastor Peterson Stewart (deceased)

In reality, cooperation in mission in New Guinea in many and various ways had been a significant catalyst for the union in Australia. For example, in 1963 a Committee on Theology and Inter-Church Relations representing all Lutheran missions and churches in New Guinea was formed and over a number of years produced a substantial *Statement of Faith*,[11] a sound evangelical Lutheran confession that takes its place alongside the Book of Concord in the curricula of Lutheran seminaries in PNG. The level of doctrinal unity and church cooperation achieved on the mission field encouraged and challenged the then two Lutheran churches in Australia on their long path to union.

In the postwar period and up until the late 1970s there was a kind of golden age of Lutheran mission endeavor in Papua New Guinea, during which time the number of Australians on the field peaked at about 165, including up to twenty-five ordained staff members. In the transition from mission to church, and especially since independence in 1975, staff numbers and Australian Lutherans involved in Papua New Guinea have declined. Today few Australians work in the ELCPNG, and only one of them is an ordained missionary. Nevertheless, a strong partnership relationship between the LCA and the ELCPNG continues. At the same time the LCA, through its Board for Mission, has established partnerships with other younger churches of the Lutheran family in Southeast Asia.

PARTNERSHIPS IN MISSION

While New Guinea was always the major focus of Australian Lutheran mission overseas, other forms of involvement in Southeast Asia have long existed, even as far away as India, where in the past a few Australians served as missionaries. Over the years the LCA has had various levels of involvement with the Batak churches of North Sumatra, Indonesia. These are church-to-church relationships in which there are mutual visitations and responses to various requests for support of specific projects or institutions: for example, schools, orphanages, short-term seminary lectureships, and volunteers to teach English. It is significant that the bishop of the 5.5-million member Christian Batak Protestant Church (HKBP), Ephorus Willem Simarmata, attended the 2013 Synod of the LCA. While the number of long-term scholarships has dwindled, a continuing program of short-term scholarships exists in which Southeast Asian (mostly Batak) pastors and seminary lecturers come for three months to study at Australian Lutheran College and to visit congregations and ministries of the LCA. In more recent years, the LCA through its Board for Mission has become a partner in the Mekong Forum, with the Southeast Asian Lutheran churches represented in it. Until late 2013 one pastor of the LCA served in Thailand. Although the LCA is a small church geographically and culturally somewhat remote from Asia, Lutheran churches of the region look to the LCA for assistance, especially for theological resources, and for advice in how to do theology the Lutheran way.

MISSION AT HOME

During the first hundred years of its existence, the Lutheran church in Australia did not have much scope for local mission. Most early Australian Lutherans lived in tight-knit rural communities in which they maintained their language and customs. Anti-German feeling during the First World War pressured many of them to change their language and adapt their way of life to that of the wider Australian community, but at that stage about the only kind of outreach was through marriage. World War II again drove Lutherans into isolation and quietism. After the war, however, there were big changes on two fronts. First, among the more than one million displaced persons who arrived from Europe postwar, not a few were from a Lutheran background. It was a challenge to organize and provide ministry for them and also to help them in their physical needs. Australian Lutheran World Service came into being as Australian Lutherans got involved in the care and resettlement of postwar immigrants.

11. *Tok Bilip bilong Yumi/A Statement of Faith*, prepared by the Committee on Theology and Inter-Church Relations (Madang PNG: Kristen Pres, 1972).

The other new front was in the cities. After the war Lutherans began moving from rural areas to the cities in search of work, education, and a different kind of life. Lutherans were moving into the mainstream of Australian society, and as they did so they established new causes in rapidly expanding cities and had a measure of success in reaching unchurched people in their communities. There are wonderful examples of church planting and church growth where districts and established congregations took seriously their mission mandate and embraced the challenge to evangelize and plant new churches. In this regard, mention should be made of the significant contribution to evangelism and outreach made in former years by the *Lutheran Hour*, continuing now through the work of Lutheran Media Ministry.

Australia is currently one of the most secularized countries in the world.

A matter for deep concern is that many congregations that were flourishing twenty or thirty years ago are now in steep decline, and the number of new congregations being founded is minuscule. In addition to rapidly becoming a multicultural and multireligious society as a result of immigration (one in four persons was born elsewhere), Australia is currently one of the most secularized countries in the world. Christian churches, including the LCA, have declined as a numerical percentage of the population. While as many as 250,000 recorded themselves as Lutheran in the 2001 census, the number of Lutherans that the LCA can account for has dropped well below 100,000.[12] Against this background, Lutherans in Australia are developing an awareness of what is called "mission at home" or "local mission," which is the task of evangelizing and reevangelizing people in the immediate context that a congregation finds itself.

Mindful of the multi-cultural and multi-religious Australian context of the church at the beginning of the twenty-first century, Lutherans are respectful of other religions and belief systems and are willing to enter into dialogue. At the same time they remain steadfast in the evangelical faith that brought their forebears to these shores and in the conviction that they have a biblical calling to go and make disciples of all peoples, to baptize them, and to teach them to obey all that Christ has commanded. LOGIA

12. At the recent Synodical Convention of the LCA (April 2013) one report gave the known membership as only 70,000.

A Pastoral Reflection about Congregational Life in the Lutheran Church of Australia

Andrew Pfeiffer

Another year of Easter festivities will soon begin. For some Australians this includes attending Easter services on Maundy Thursday, Good Friday, and Easter Sunday. In addition, some congregations observe an Easter vigil on Saturday night or early Sunday morning. Some even advertise services that follow the stations of the cross. Good Friday and Easter Monday are public holidays in Australia, and they draw Australians' attention—especially on Good Friday—to the sacred nature of Easter.

At the same time, Australia is becoming increasingly secularized. The proportion of the population in the national census who identify themselves with Christianity decreased from 68 percent in 2001 to 61 percent in 2011.[1] Although major league Australian Rules Football has yet to schedule games on Good Friday, there is increasing pressure to do so. Rather than attend church or even attend a football match, it appears that the favorite Easter weekend traditions of Australians include going home for the holidays, or going out to a favorite camping spot, to have a barbecue and enjoy time with family and friends.

Australia is a country with a Christian history and Lutheran immigration, and ongoing mission is part of that history. Yet there are still many alternatives to "going to church" every Sunday, let alone Good Friday.

CONTEXT

The Lutheran Church of Australia (hereafter LCA) is a small church in a geographically large but highly urbanized country. Accurate worship statistics are difficult to gather, since not all parishes forward statistical reports. Nevertheless, it is estimated that in this country of twenty-three million people, around thirty thousand of them are worshipping somewhere in Lutheran churches on any given Sunday.[2]

Contrary to popular thinking, people in Australia generally do not live in the outback. Over half of the population are gathered in five main cities: Perth, Adelaide, Sydney, Melbourne, and Brisbane. The Lutheran church is present in all these major cities, with the highest density of congregations being in Adelaide, South Australia, and the lowest density in Sydney, New South Wales. The concentration of LCA Lutherans in the south reflects to some extent the history and development of the church: nearly forty percent of the membership of the LCA reside in the state of South Australia.

An interesting feature of the Australian religious landscape from a Lutheran perspective is that at the last census over 250,000 people claimed affiliation with the name Lutheran. Even accounting for congregations not keeping accurate statistics, this means that for every person who is a member of the LCA there are at least another two in the community who see themselves as Lutheran. A variety of reasons are possible for this phenomenon, including the following:

- the presence of non-LCA, ethnic, and other independent Lutheran congregations in Australia;
- many more people in contact with Lutheranism through Lutheran institutions such as schools and aged care facilities;
- a large number of lapsed members who have drifted generation after generation out of close contact with the Lutheran church.

The fact remains, no matter what the reason, that the LCA has a mission field right around it, not only of people who have little knowledge or experience of Christianity, but also of people who are not LCA members yet who, for one reason or another, identify themselves in a public census as Lutheran. As congregations become increasingly attuned to this mission field there are areas of theology and practice that appear to be quite significant. To these we now turn.

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1. Australian Bureau of Statistics, "2071.0: Reflecting a Nation: Stories from the 2011 Census, 2012–2013," http://www.abs.gov.au/ausstats/abs@.nsf/mf/2071.0 (accessed 11 July 2012).
2. This is only an estimate, since accurate statistics are difficult to access. The LCA website includes the numbers of congregations and church workers: Lutheran Church of Australia, "Lutheran Church of Australia," http://www.lca.org.au/lutheran-church-of-australia.html. Recent statistics from the LCA National Office (July 2012) suggest that the LCA has just under sixty thousand baptized members and just over forty thousand confirmed members.

LUTHERAN CONTRIBUTION TO THE AUSTRALIAN RELIGIOUS LIFE

It is almost impossible to describe Lutheran congregational life in Australia in a general way. What is possible, and perhaps more helpful for both observers and our own self-awareness, is to reflect on those aspects of Lutheran theology and practice that might have special significance at this time in our history.

There are at least seven things, in my opinion, that are significant at this moment for our mission in Australia. In most cases, these are or have been past strengths of the LCA. The challenge is to build on these as on a foundation in a new mission context.

- Maintaining a clear understanding and confession of justification by grace through faith in Christ
- Having confidence in the Spirit-filled word of God
- Fostering a sacramental approach to mission that aims to bring people to the font and from the font to the altar
- Using the Augsburg Confession to inform our understanding of church and mission, and recovering the Small Catechism as a gift for catechetical evangelism
- Developing a clear understanding of the doctrine of vocation and a practical catechesis based on helping Christians live the faith in their family, workplace, and community
- Recovering, teaching, and practicing a Lutheran spirituality and prayer life
- Explaining and exploring the distinction of the two kingdoms to assist the state in its responsibilities and to focus the church on its opportunities[3]

Much could be said about all seven of these points, but here I will reflect briefly on only three of them.

Confidence in the Spirit-filled word of God

Depending on who or what our god is, the world we live in will be one of anxiety and tension in different circumstances. If our god is our body, then the aging process is a cause for more than normal concern. If our god is material security, then the current world financial crisis has unsettled us more than others. If our god is the ability of human reason or the endeavor to solve the world's problems, then we probably lurch between great highs and lows depending on the day's media headlines.

If we believe in the triune God, then the triune God is our refuge and strength and salvation in all circumstances of life. The Lutheran church is a creedal church and in the three great ecumenical creeds we confess such a faith in the triune God. That confession is a response to what is revealed in the word of God. The Bible, therefore, continually needs to be read, studied, explained, and explored with each new generation. If the church loses confidence in the word of God, then it can also lose confidence in God and in the gospel, because it is in the inspired word of God that God speaks and in that same word that he reveals the gospel of salvation through faith in Jesus Christ. If the church loses confidence in the word of God, it loses confidence in its preaching and teaching. The church, then, ceases to rely on one of its best means of pastoral care and shies away from taking its place in God's mission.

Young members of the Lutheran Church of Australia will often comment with amazement and respect about the biblical knowledge and literacy of their grandparents. The challenge is to keep such confidence in the Spirit-filled word of God, so that it continues to be taught to the next generation and used as the first port of call in life, in pastoral care, and in the church's missiological endeavors.

> ***The Lutheran church is a creedal church.***

Practical catechesis for Christian vocation

Not all congregations in the LCA offer regular new-member instruction or even Bible studies for existing members led by pastors. The former is sometimes offered one-to-one as the need arises. The latter sometimes gets lost in the other demands of parish life, or we fear that no one will come. The LCA has a reputation for being a church of the word and a teaching church. If it is to have a godly and useful future, the LCA will need to continue its past commitment to teaching the faith. One significant aspect of that commitment is to develop an approach to teaching the faith that is oriented to the Christian life in family, workplace, congregation, and community, and that takes seriously the need for practical catechesis concerning the faith and life issues that arise in those God-given vocations.

The Augsburg Confession and the Small Catechism as gifts for catechetical evangelism

With the five-hundredth anniversary of the beginning of the Reformation not far away, there is an opportunity for the Augsburg Confession and the Small Catechism to be studied once again thoroughly and digested in our church. Commemoration events in 1977, both here and overseas, led to a wide variety of publications and study material on the Lutheran Confessions. These materials served the church well and stimulated many Lutherans, the author included, to read and study the Confessions for the first time in any depth.

The LCA used to have both a well-resourced Board for Congregational Life and a publishing arm, Openbook Publishers. Some overseas churches have also valued Australian resources

3. These reflections first took shape in a response I delivered at the International Conference on Confessional Leadership, Atlanta, Georgia, October 2012.

like *Growing as God's People, God For Us, and Masterplan.* Things have changed, however, due to financial constraints and changes in publishing and book distribution. The Board for Congregational Life no longer exists and we have a limited production of church resources.

Despite the decline of published materials, the LCA has a well-educated, hard-working, and increasingly technology-literate clergy. That combination means that the anniversary in 2017 holds the promise of renewed confessional studies and should encourage further studies into our current mission field. The pressing needs have to do with identifying what it means to follow Christ in our culture (Matt 16:24–26), answering challenges to the Christian faith with patience and careful instruction (2 Tim 4:2), and passing on the faith that we received to the next generation (1 Cor 15:1–3). Currently, there is a scarcity of contemporary adult study material on the Lutheran Confessions in our Australian context. This is a challenge for pastors and congregations keen to begin, maintain, or further develop their adult education offerings.

SUMMARY

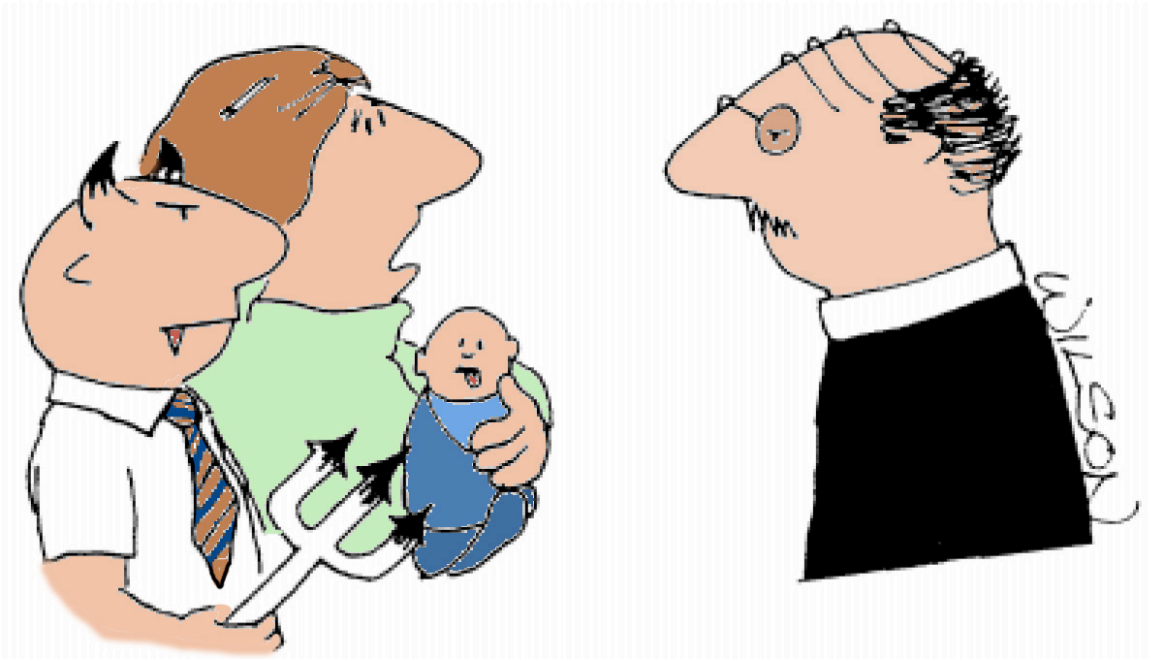
Many challenges face the future of congregations in the LCA. Many congregations are aging and resources appear limited. At the same time, there are many blessings. African refugees, for example, have brought renewed life to some congregations. Other congregations are seeing the fruit of their mission involvement within the communities in which they live and/or the church institutions with which they are associated.

It is not just in overseas mission but also in local mission that we need to ensure the following is done:

- A correct diagnosis of, and response to, spiritual needs
- A sacramental mission mind-set focused on bringing Christ to people through baptism and the Lord's Supper
- A commitment to sound teaching (healthy words) that builds up the church (2 Tim 1:13–14; Eph 4:15–16), not only the Lutheran Church of Australia, but also neighboring Lutheran churches and other branches of the church universal.

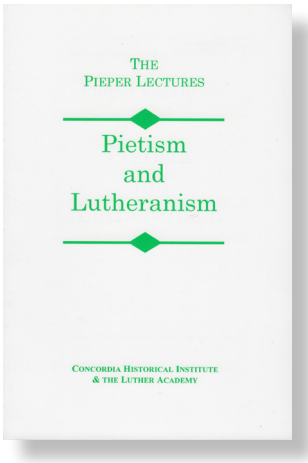
The LCA has been given the gift of a well-educated clergy and a dedicated and generous laity. Our challenge is to continue to discover how best to use those gifts on our own shores and beyond. LOGIA

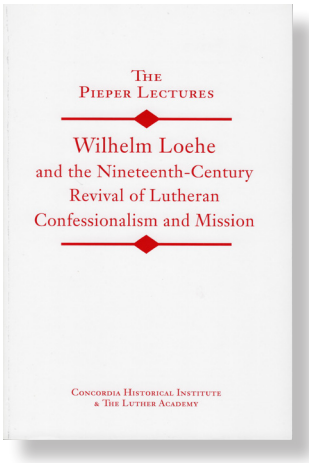
Inklings

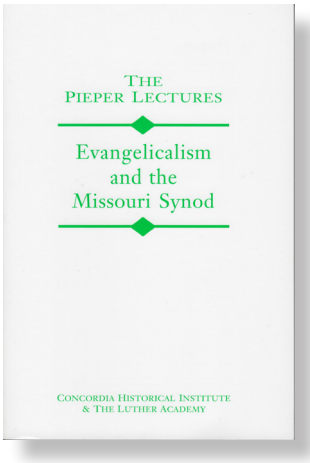


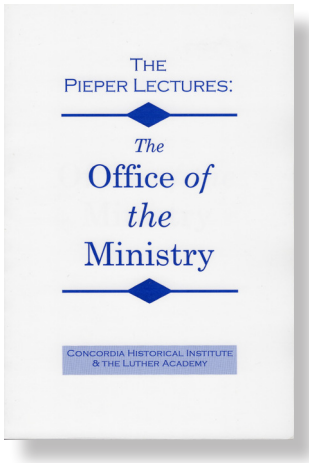
What do you mean, "He can't be little Sigmund's baptismal sponsor"? He's a close family fiend!

Luther Academy Books









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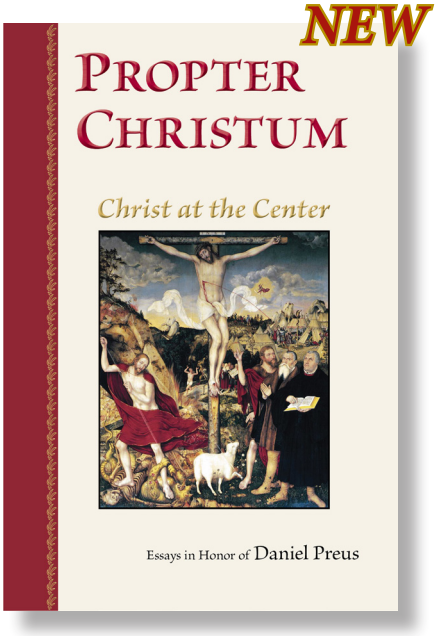

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Lutheran Worship in Australia

An Appraisal of Current Thought and Practice

Linards Jansons

What kind of perspective is needed to assess the liturgical state of an entire church body such as the Lutheran Church of Australia (LCA)? Inevitably, my own commitments and theological position will strongly color such an appraisal; furthermore, public worship is such a diverse and complex phenomenon that it cannot simply be reduced to one-dimensional judgments. So while there is no way of escaping my own take on the liturgical "state of the union" down under, I will temper my personal judgments with two perspectives (LCA self-perception and LCA Commission on Worship) other than my own.

LCA SELF-PERCEPTION

The first of these perspectives comprises a professionally conducted survey of church leaders and significant stakeholders arising out of a 2006 "summit" entrusted with the task of exploring issues facing the LCA in the years ahead.[1] In addition to commenting on evangelism, welfare, indigenous ministry, education, and overseas mission/aid, survey participants were asked to identify issues that needed attention in the renewal of worship. While the presupposition that worship needed "renewal" may have already steered responses in a particular direction, a picture of the LCA's *self-perception* nevertheless emerges. Here, the three highest scoring aspects concerned the preservation of the "sacramental nature" of worship (that is, the general conviction that God is the actor in worship), the "involvement of children and families," and the need to be "more interesting without being entertainment." Slightly lower on the list, but still considered very important, were issues relating to the content and form of preaching, the provision of simple services for the "unchurched," worship opportunities beyond the Sunday gathering, and the extent of lay participation. Further concerns related to the provision of worship services for specific groups (including ethnic groups), the simplicity of language used in worship, appropriate levels of formality or informality, the variety of music suitable for worship, and the use of visual and technological aids.

Three general positions were expressed in the course of the survey. The first feared that the current push for relevancy threatened to turn worship into entertainment and that the liturgical enactment of law and gospel would give way to the demands of felt needs. A second position encapsulated what the first feared, namely, the desire that worship become more "relevant": that is, it should be more "real," "fresh," "interesting," and "inviting," and less "formal," "structured," "repetitive," and "boring." A third position represented the attempt to mediate between these polarized opinions, as one participant noted: "[O]ur worship life needs to allow diversity of expression and still participate in the common memory of the whole." Sometimes this mediating position expressed the hope that liturgical "form" can change without affecting theological "content"—reflecting the common notion that somehow the "law of faith" can exist independently of the "law of prayer."

A key insight from this snapshot of the LCA's liturgical self-perception concerns the social, rather than strictly theological, dimension of worship. For many respondents, liturgy is valued for its effectiveness in attracting and retaining the interest of the inquirer, the young family, or the disaffected. Liturgy is judged by its success or failure in strengthening and growing the congregational community (even if numerical depletion can be quite clearly traced to demographic factors). It is clear that beneath this communally oriented goal of worship, an unresolved theological issue remains: the relationship between worship, evangelism, and catechesis, three dimensions of the church's life that liturgy is often expected to bear alone.

A PERSONAL APPRAISAL

I would not be alone in claiming that very often the litmus test of Lutheran integrity is its sacramental life. Furthermore, sacramental awareness naturally finds liturgical expression, since the gifts of God need an adequate vehicle both to express and enact them. I have therefore chosen to examine the worship life of the LCA from what I gauge to be its sacramental appreciation, and more broadly, from its ritual and liturgical sensibility. How sacramental, how liturgical, is Lutheran worship in Australia? How clearly can the "genius of the Lutheran rite" be discerned in the LCA?

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1. The results of this survey were brought together in an internal document offering guidance to the LCA General Church Council: *Lutheran Church of Australia: report of summit steering committee to General Church Council.*

How sacramental?

There is a sense in which worship has become more sacramental than in previous generations. We have already observed that Lutherans value highly the "sacramental" dimension of God-as-actor in worship, although it should be noted that other aspects of the survey obscure this emphasis; for example, the frequent plea for greater "involvement," over and above attentive and receptive participation, might call this purported sacramental mind-set into question. However, in a simple numerical sense, Lutherans have become more sacramental. In a majority of congregations, where possible, Holy Communion is offered most, if not all, weeks. Gradually the idea that the sacrament of the table is not an addition, but an essential part of the *ordo*, is becoming part of the worshipping culture of the church. The exact reason for this increase remains to be investigated: in part, one might point to the influence of theologians such as Hermann Sasse,[2] whose contention for the full, sacramental divine service was not missed on several generations of clergy;[3] in an uneasy juxtaposition with Sasse's passions, one could also trace the influence of the liturgical movement and the growing ecumenical consensus concerning the basic *ordo* of the Christian liturgy.

Yet frequency does not necessarily equate with depth. One suspects that a curtailed understanding of the sacrament prevails. As we will note below, this is evidenced by the widespread tendency to pare down the communion liturgy to not much more than the words of institution. In general, however, the church's meal is understood in primarily penitential terms: Luther's powerful catechetical emphasis that "the main thing in the sacrament" (SC v, 3) is the forgiveness of sins is possibly understood as "the only thing" about the sacrament. Without suggesting that our traditional communion hymnody has focused exclusively on atonement themes, it is probably our more recently composed hymns and songs that highlight the neglected sacramental aspects of community and table fellowship, charity and justice, eschatological fulfillment, not to mention the basic meal symbol itself.

Communion as Eucharist: a brief case study

That the dominical mandate ("Do this") refers not only to eating and drinking, but also to the act of giving thanks, provides an interesting case study of this ambiguous nature of sacramental appreciation. It comes as no surprise to students of Lutheran liturgy that the specifically eucharistic dimension of the communion liturgy is somewhat muted in historic Lutheran orders. The LCA's traditional *Service with Communion* does retain some thanksgiving elements, primarily in its seasonal prefaces and in Luther's postcommunion collect. But in keeping with Luther's recension of the Roman canon, the Verba and Lord's Prayer alone have replaced the canon's sequence of oblationary deprecations. Regardless of whether this arrangement can be understood as eucharistic,[4] little or no attempt was originally made to supply the liturgy with the kind of eucharistic prayer one finds in early anaphoras or in recent liturgical reform. In some quarters this arrangement has been defended theologically (wrongly in my opinion) on the basis that since giving thanks is "our response," it should be kept quarantined from the dominical words, lest Christ's gift once more becomes sullied with the smack and savor of sacrifice.

> ***In a majority of congregations, where possible, Holy Communion is offered most, if not all, weeks.***

From this liturgical base understanding, one can note two developments in the LCA, one broad and unconscious, the other more intentional yet limited. The broader development continues the tradition of eucharistic minimalism. By this I am not accusing presiders or people of ingratitude, but simply noting that liturgical expression of *eucharistia* is often absent from the celebration of the sacrament.[5] This is exacerbated by several other tendencies. First, an understanding of sacramental celebration that focuses preeminently on the role of the *Verba* in effecting consecration in practice renders liturgical prayer functionally superfluous.[6] Secondly, an understanding of communion that is largely limited to the moment of physical reception also tends to make everything outside of this act somewhat secondary. Furthermore, the pressure to make worship more accessible and friendly also leads to the suggestion that such liturgical superfluity could well be trimmed

2. Hermann Sasse served the Lutheran church in Australia from 1949 till his death in 1976.
3. The former *Australian Lutheran Hymn-Book* (1925) published its service of the word and service of the sacrament as two separate orders: the service of the word appeared first, with the option of continuing with the service of the sacrament. However, in the 1973 *Lutheran Hymnal* of the recently formed synod of the LCA, the full and unified communion service appeared as the first and prominent order.
4. In terms of 1 Tim. 4:4–5 the conjunction of dominical word and prayer could be seen as an act of consecration and thanksgiving. Yet, strictly speaking, the Lord's Prayer is not eucharistic. Luther Reed notes that the Verba and Lord's Prayer alone "is not a valid substitute for a eucharistic prayer" (*The Lutheran Liturgy*, 347).
5. It is this situation that has given rise to the LCA Commission on Worship releasing the document "The celebration of the Lord's Supper with Thanksgiving." See Worship Statement 32 at Lutheran Church of Australia, "Commission on Worship Statements," http://www.lca.org.au/commission-on-worship-statements.html.
6. It is as if Luther's words, "all that matters is that the Words of Institution should be kept intact," have been thoroughly taken to heart while overlooking his earlier comment that "it is not now nor ever has been our intention to abolish the liturgical service of God" (*LW* 53:31, 20).

or even omitted.[7] However, I have recently observed that this eucharistic minimalism is also ameliorated in a most curious manner. The *Sanctus/Benedictus*—strictly speaking an act of adoration and acclamation—has in practice become a surrogate eucharistic prayer, since with the habitual omission of the proper preface it has become contiguous with, and thus the natural referent of, the opening prefatory dialogue "that we should at all times give thanks to you . . . " It would seem that for many, singing the *Sanctus* satisfies the liturgical admonition to give thanks!

The more deliberate eucharistic development reflects the efforts of the LCA's worship commission, and a number of liturgically conversant pastors, to deliberately introduce the eucharistic *ordo* of current ecumenical consensus into the mainstream of congregational practice. *The Service—Alternative Form,* modeled structurally and musically on *LBW*'s Setting 1, offers clear provision for a post-Sanctus thanksgiving, memorial acclamation, and epiclesis (with reference to the congregation, not the elements). But more than a decade before the introduction of *The Service—Alternative Form* in 1987, the home-grown communion liturgy *Worship Today* (1975) modeled a fine thanksgiving prayer that encapsulates, albeit briefly, eucharistic, memorial, and pneumatological themes. It has been this native liturgy, more so than the former, that can claim a high degree of ownership among Lutheran congregations in Australia, largely due to its simple language and popular and metrical musical register. It is in keeping with this commitment to a full eucharistic *ordo* on the one hand, but acknowledging such popular and folk-oriented tastes on the other, that the Commission on Worship is currently approaching its liturgical endeavors.

Other Sacramental Indicators

Leaving aside the specifics of eucharistic praying, there are several other indicators of the current sacramental depth of the LCA. Official service orders and common practice both show that the rite of confession and absolution is considered essential. This is the case even when the liturgy is otherwise abbreviated. But here also an ambiguous situation holds. On the one hand, it would be hard to come across services where this preparatory rite is completely omitted, even though there are some good reasons for occasionally doing this.[8] But on the other hand, the current practice of confession and absolution reveals signs of depletion. Not only do locally composed confession prayers sometimes fail to express the universality and gravity of sin (often by focusing more on sins than sin), true sacramental absolution is more and more giving way to mere affirmations or assurances of God's love, grace, and mercy. We feel more within our rights to assure than to absolve. And well we might, were it not for the dominical command and promise of John 20:23, our spiritual vestment that covers our natural unworthiness of which our earthly vestments are a most fitting reminder.

We feel more within our rights to assure than to absolve.

Another indicator of sacramental sense concerns the age of communion. Here again several streams of thought and practice seem to coalesce. From some quarters there comes the call for genuine infant communion, pure and simple. This is argued theologically and historically: historically, the recognition that for many centuries infants were communed as the fulfillment of initiation, and that admission to the table proceeded directly from the font; theologically, the withholding of communion from infants (based on a misapplication of 1 Corinthians 11:28) jars with our enthusiastic admission of infants to the font. But far more prevalent than this discussion is the widespread lowering of age for first communion. This does not represent a popular move towards infant communion but rather a response to the desire that younger children join the family at the Lord's table. Sometimes this desire not to be left out remains theologically unarticulated; nevertheless, church members who have learned well the grammar of grace and faith sense there is something wrong if reception of communion is made to appear dependent upon some mutually agreed upon level of cognition, especially when exceptions are made in the case of the demented and disabled. Having said this, it is probably also true that most members still expect some kind of verbal assent as a sign of "worthy communion." And besides, many parents may well object that bread and wine are not suitable table fare for babies and toddlers. So while the age for communion and the demands of preparation steadily decrease, a clean break to a theologically justified practice of infant communion still eludes the LCA.

Finally, infant baptism is a cause for which 99 percent of Lutherans would happily contest. Whether this stems from a clinical and precautionary notion of the sacrament or from an unbridled confidence in the unconditional nature of God's grace, one cannot say. Certainly the numerous Lutheran schools spread across the land have promoted and celebrated baptism quite visibly with the result that many baptisms of

7. This does not only reflect some rather misguided thinking about what the genuinely unchurched think about worship. It also indicates, as noted in connection with the LCA survey, that the notion of worship as a form of outreach has obscured the fundamental understanding, in Luther's words, that "the mass belongs to believers." This is why Luther considered the possibility of placing the sermon, for the sake of the uncatechized, before the Introit and service as a whole.
8. In my opinion, it is beneficial to omit confession and absolution occasionally, if only to assert our baptismal confidence and vanquish the pernicious suggestion that without this preparatory rite we are not right for the service of God! The suggestion in *LBW* and *ELW* that the service *may* begin with confession and absolution, has generally not been followed in the LCA. In this regard, our practice follows that of *Lutheran Worship* and *LSB*.

children and families have taken place as a result of their ministry. More generally, pastors and congregations are recognizing the need for more robust prebaptismal preparation and are responding in various ways. One even detects here and there the beginnings of catechumenate programs modeled on and inspired by the Roman Catholic *RCIA*.[9] One can only pray that such approaches experience success.

How liturgical?

Since liturgy and sacrament are so enmeshed, what can be said more generally about the LCA's liturgical or ritual mindset? My guess is that the worst of the so-called worship wars are over. On one end of the spectrum, those congregations that have determined to model their services on Pentecostal "frontier" assemblies have continued to do their thing but have not taken the rest of the church with them. At the opposite end, those few pastors (rarely laity) who have sought to give full visible expression to the catholic shape and practice of Lutheran worship have generally struggled alone, eventually either curbing their enthusiasm out of respect for their congregation's piety or, in a few cases, swimming the Tiber. The LCA has shown that it simply does not have the capacity, small as it is, to accommodate the catholic expressions of ritual one finds in larger Lutheran bodies around the world.

Three main musical traditions have played a defining role in LCA worship up to this day.

What remains then is a relatively stable and "low-church" middle ground that is as much due to cultural attitudes and local tastes as to theological factors. And while Lutheran liturgy down under does show a predilection for leaning to the evangelical rather than the catholic side of the liturgical spectrum, the prophecy of a rapid and complete slide into generic evangelical Protestantism appears to be forestalled, at least for now. Most congregations observe (or at least recognize) a liturgical framework that includes Confession and Absolution, *Kyrie,* and *Gloria*, Collect; *Revised Common Lectionary* (*RCL*) readings, offertory, and Prayer of the Church (although this is distressingly parochial at times). The communion *ordo* usually includes the opening dialogue, *Sanctus*, Words of Institution, Lord's Prayer (often prayed by the congregation), Lamb of God, and postcommunion prayer, before proceeding to a final blessing. Not all of these elements may be present at every service; nor are they always conducted with as much liturgical sense as one might hope. Nevertheless, most LCA congregations would still claim these parts of the liturgy as their own heritage.

Music, Hymns, and Songs

I have not yet mentioned what is possibly for many worshippers far more important than the liturgy: hymns, songs, and music. Most pastors know that with the exception of the sermon, it is by this that a service will be judged as satisfactory or not. A poor selection of hymns or songs rankles more than any liturgical omission or blunder. In fact, it is not going too far to suggest that for many worshippers, hymns or songs are the de facto liturgy of the church. And so it comes as no surprise that in Australia, as elsewhere, one of the great obstacles to unified congregational worship stems from a clash of musical cultures.

Three main musical traditions have played a defining role in LCA worship up to this day. The first is metrical hymnody drawn from the official hymnbook of the LCA, *Lutheran Hymnal with Supplement* (*LHS*), and increasingly from the recent ecumenical venture, *Together in Song*.[10] An important and significant development in LCA hymn singing has been the modernization of a large percentage of the six hundred or so *LHS* hymns from their former nineteenth-century translation. While occasionally something is lost in this process, modern translations have generally played an important role in familiarizing new generations with traditional hymnody. The second musical tradition is sometimes called "contemporary" but is perhaps better described as a modern folk genre. These are community songs drawn from various sources, but largely written by a few significant Lutheran song writers (Robin Mann is the outstanding example), in a variety of contemporary idioms, and collected in the *All Together* series of song books. While their quality varies enormously, from the trite to the profound, many of these contemporary spiritual songs have rightly taken their place as a permanent and edifying part of the church's music tradition. The third music tradition comprises those songs stemming from the contemporary "praise and worship" scene, in particular the all-pervasive *Hillsong* source. In contrast to the communal and popular nature of hymns and spiritual songs, these are often marked by a performance-singing style designed for amplified "worship leaders" rather than the average singing assembly. Unlike the *All Together* song tradition, which might often reflect a Lutheran or catholic sacramental perspective, the songs from this third group usually reflect a Pentecostal spirituality and style: at their worst, Trinitarian, sacramental, and ecclesial dimensions are muted, while a subjective and individualistic piety betraying a theology of glory is accented. On a positive note, when these songs reflect Scripture they remind us of the power of simplicity and the importance of the affective dimension in church music.

9. The *Rite of Christian Initiation of Adults* serves as the process by which adults (and older children) are catechized and led to baptism and Eucharist in the Roman Catholic Church.

10. This is officially known as *Australian Hymn Book II*, in which many of *LHS* hymns also appear.

In the absence of solid data, my guess is that within the LCA a majority of congregations would sing mainly from the first and second group, that is, the hymn and folk song tradition, with the occasional appearance of *Hillsong* style songs. A significant minority would draw largely on the second and third groups, *All Together* and contemporary songs, with occasional recourse to traditional hymnody. Congregations limiting themselves only to hymns or only to contemporary "praise and worship" singing probably represent the smallest group. In other words, LCA congregations have learned to "mix and match," sometimes within the one service, but more often by scheduling several services, the so-called traditional (led by organ) or contemporary (led by band) service solution. This arrangement has become the default mechanism for containing worship disputes but at the price of sidestepping the challenges and demands of authentic Christian unity. A welcome trend in a few places, however, is the gradual liturgical baptism of instrumental music. Not only are some bands learning to play hymns and liturgy—often revivifying melodies once thought dead—but the role of contemporary musicians as liturgical servants rather than stage performers is beginning to be appreciated.

Liturgy in Australian Culture

None of this can be divorced from the cultural milieu of Australian society at the beginning of the twenty-first century. Doctrine and tradition aside, the Australian religious temperament also plays its part in defining the character of Lutheran worship. Here a few indicators will have to suffice. It is a common observation that in comparison with the United States, Australia is notably secular, particularly in its public life and institutions. Religious perspectives do not substantially factor in national policy or social and cultural discourse, even though a broad Judeo-Christian ethic might still unconsciously shape the outlook of many. Yet predictions of an entirely secular society have not proven true either; the traditional Australian dismissal of religious institutions and their hierarchies has not prevented a burgeoning interest in "spirituality" of all shapes and sizes. Nevertheless, as social researcher Gary Bouma notes, Australian Christians are less religiously extroverted than their American counterparts and express their faith in a more subdued and "laid back" manner.[11] In mainstream Australian culture, pomp and ostentation tend to invite irreverence and outwardly emotional displays of Christian expression will be met, not with applause and cheering, but with an embarrassed silence. Yet as the increasingly popular ANZAC commemoration shows, Australians are not incapable of being deeply moved by narratives that signal sacrifice and transcendence.[12] Lutheran liturgical piety is, at least to some degree, shaped by this national religious temperament. On the one hand, the preferred language register for worship is only a little more formal than everyday speech. At times the concern not to appear overly "religious" can also lead to the symbolic impoverishment of worship. Yet on the other hand, Australian Lutherans look for a quality of warmth and genuineness in their services, which at times emerges as a pietistic preferential option for "the heart" over "the head." But as a general rule, the desired liturgical atmosphere for many LCA faithful could be reduced to two main qualities: that it is simple and heartfelt.

LCA COMMISSION ON WORSHIP

A final perspective on worship in the LCA comes from its Commission on Worship,[13] which works through its various arms, notably its departments of liturgy, of music, and of visual arts. While the Commission's agenda is set primarily by the directions it receives from synod and presidents, it also has taken a lead in shaping opinion and educating the wider church in liturgical theology and practice. A brief mention of some of its recent work can indicate what the Commission believes the state of worship could ideally become.

It is a common observation that in comparison with the United States, Australia is notably secular.

Lutheran Worship Resources (*LWR*) is the fruition of a major project beginning in the 1990s to provide liturgical guidance and resources for every Sunday of the three-year (*RCL*) lectionary. Rather than producing a new hymnal (as both The Lutheran Church—Missouri Synod and the Evangelical Lutheran Church in America have done recently), the Commission's philosophy has been to provide electronic resources for intelligently understanding, adapting, and using the *ordo* of the divine service in its three main forms.[14] Notes for every Sunday within the temporal and sanctoral cycle seek to increase theological, ritual, and pastoral understanding of every part of the liturgy so that even pastors constructing their own forms of the liturgy can be guided by sound liturgical principles. This policy stems from the recognition that in many places the hymnal itself is no longer physically used, which in part is due to the high uptake of data projection technology throughout the church. What may sound like a concession has perhaps turned out to be a boon, as a flexible menu of resources and guidance enables a

11. Gary Bouma, *Australian Soul: Religion and Spirituality in the Twenty-first Century* (Cambridge, UK: Cambridge University Press, 2006).
12. ANZAC Day, observed every year on April 25, commemorates members of the Australian and New Zealand Army Corps (ANZAC) who fought at Gallipoli in WWI, and more broadly all who have served in the military of their respective countries since.
13. Of which I have been a member, on and off, since 2006.
14. Here preference has been given to the more catholic and ecumenical structure of *The Service—Alternative Form*, while not neglecting the *Service with Communion* and *Worship Today*.

fuller and more flexible enactment of the liturgy than might be possible through reliance on the current hymnal alone. Concerns about the effect of such technology on the visual, aural, and physical enactment of worship are certainly well founded; however, the decision to welcome, rather than reject, the projection of liturgical text, has led to a critical-yet-receptive process of once more adapting secular instruments to liturgical use.

The worship life of Lutheranism in Australia is like a river with many tributaries feeding in.

A related but far more recent project aims to provide web-based worship resources for lay-led services, consisting chiefly of a very select choice of service order, prayer of the church, sermon, and a hymn/song selection. Designed primarily for vacant parishes, this resource is more user-friendly than the *Lutheran Worship Resources* in that the latter's countless options and possibilities are greatly reduced and gathered into one place. The *Lutheran Worship Planning Page*, as this weekly blog is now called, has proved instantly popular with laity and clergy alike.

A third example of the commission's work sees the revitalization of the daily office. Despite, and perhaps because of, the almost complete neglect of the hymn book services of Matins and Vespers, the Commission felt it was important to restore in this synod the church's daily sacrifice of praise and prayer, psalm and intercession. Here the intended users are not only the congregational assembly but those who work and worship in the institutions of the church, such as its aged care facilities, parochial schools, and seminary. *Everyday Prayer* and *Seasonal Prayer* are two such resources that provide simple, spoken forms of the daily office for every day of the week and every season of the church year. Such small but significant accomplishments are a step towards the realization that not every liturgical need of the church can or should be carried by the divine service alone.

MANY STREAMS, ONE SOURCE

In this article I have tried to portray the state of worship in the LCA from several perspectives: from the concerns of a number of LCA "stakeholders," from the viewpoint of my own liturgical interests, and from the work of our synod's worship commission. No doubt other, perhaps contrary, perspectives would result in a more nuanced and realistic picture. To change the image, the worship life of Lutheranism in Australia is like a river with many tributaries feeding in: the Western catholic tradition to which all Lutherans belong,[15] the European and American forms of Lutheranism brought to this country for 175 years, the more or less salutary influence of the various Protestant churches in this land, the broader ecumenical (and even catholic) mind-set, the Australian social and cultural atmosphere, and of course, the unique personality and "genius" of the LCA itself. Yet amidst this liturgical ebb and flow we rejoice in a deeper wellspring: Christ, whose "streams of living water" enliven and refresh our liturgical life in this dry land. LOGIA

15. I am aware of some Lutheran communities in Orthodox lands whose liturgy follows the Eastern rite.

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Windows on Theological Leadership in the Lutheran Church of Australia

Greg Lockwood

The Lutheran Church of Australia's (LCA) seventeenth triennial Convention was held at Immanuel College, Adelaide, 22–24 April 2013. Immediately beforehand, the General Pastors' Conference (GPC) convened at Concordia College, also in Adelaide, from 17–19 April. Between these events a gathering of over five thousand took part in a Holy Communion service in the Adelaide Entertainment Centre. This was followed by an afternoon of historical presentations and a variety of promotions, music, and singing under the banner *Alive! 175: A Grand Celebration of 175 Years of the Lutheran Church in Australia*.

These recent events supply us with the first window on how theological leadership in the LCA is exercised. Pastors' conferences always precede synodical conventions. This applies both on the district and on the national level.[1] At pastors' conferences, all pastors in attendance, including retirees, are entitled to speak and vote. This is possible in a relatively small church with 367 names on the Roll of Pastors and 204 *Pastors Emeriti*.

According to Section v. f. of the LCA bylaws, "The General Pastors' Conference shall serve as a theological adviser to the General Synod." The GPC's role as theological adviser is elaborated in Section vii. c. 28 (2) and (3): "A matter deemed to be of a theological and confessional nature . . . shall be considered by the [General] Convention only after a recommendation has been received from the General Pastors' Conference." "For a resolution on a matter of doctrine to be deemed to be the official position of the Church it shall require a two-thirds majority of all the registered delegates at the convention." This constitutional requirement for a two-thirds majority has become a sticking point at a time when a bare majority of pastors favors women's ordination.

The General Synod serves as "the highest constitutional authority of the Church" (LCA Constitution, Article vii). Guidelines for choosing lay delegates are given in Article vii. 3. Not the congregation but the parish comprises "the unit of representation." In addition to lay delegates, there are pastor delegates elected by each district with a ratio of one pastor delegate to two lay delegates.

The LCA's seventeenth General Synod debate on the most appropriate nomenclature for our theological leaders (Presidents or Bishops) opened another window on the perception and exercise of theological leadership in our region. At the General Synod in Canberra in 1990, delegates firmly rejected the adoption of the title "Bishop." Since then, we have witnessed a significant change in attitude. Introducing the debate, the Queensland District President, Rev. Noel Noack, appealed to delegates:

> The title President . . . does not reflect the role of significant spiritual leadership that is the nature of the office of President. Bishop does this most effectively. These proposed changes alter only the title. There is no plan to change the role, responsibilities, or authority of the office. . . . This is not about vestments, cathedrals, or increased authority. Bishop is a churchly, universal, ancient, biblical title that is endorsed by the Lutheran Confessions.
>
> [The word Bishop] is a church word. It has instant recognition in the Australian community and globally, [whereas] the title President frequently requires further explanation. . . . For the most part in Australian society the term President refers to a volunteer or part time leader, usually in a meeting context. . . . It often has secular and business connotations.

The Queensland President/Bishop added:

> The title President [is not] understood among our Lutheran Asian neighbors. Our neighboring Lutheran Churches in Papua New Guinea and Asia universally use the title Bishop for [their] leaders. In fact, this is the situation in the vast majority of Lutheran Churches world wide.

The resolution for a name change was overwhelmingly adopted. The first Bishop of the LCA is Rev. John Henderson, formerly Principal of Australian Lutheran College (ALC). Rev. Greg Pietsch, president/bishop of the Victoria-Tasmania District, serves as Assistant Bishop.

The mention of ALC's former principal, Rev. Henderson, leads us to another window: the nature and role of Austra-

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1. The LCA consists of six districts: South Australia/Northern Territory, Queensland, New South Wales (including Australian Capital Territory), Victoria/Tasmania, Western Australia, and New Zealand. The New Zealand District also functions in its own right as the Lutheran Church of New Zealand.

lian Lutheran College (formerly Luther Seminary) in North Adelaide. American readers may wonder why the LCA's seminary is called a "college." For Australians, this expression for a seminary is not as puzzling; for example, the large Evangelical Anglican seminary in Sydney is known as "Moore College." In ALC's case, the pressure for a name change came from voices responsible for the training of the largest group of ALC students, those in the School of Educational Theology (SET).[2] This school plays a leading role in the formation of teachers for the eighty-six Lutheran primary and secondary schools in Australia. According to the promotional brochure, "Why learn with Australian Lutheran College?" SET "prepares teachers (both pre-service and in-service) for their role in the ministry, mission, and leadership of Lutheran schools." The current Head of School is Dr. Merryn Ruwoldt.

The arrival of graduates from the seminary in Basel, Switzerland, proved a challenge.

Dr. Andrew Pfeiffer serves as Head of the School of Pastoral Theology (SPT). The course leading to the double degree (Bachelor of Theology, Bachelor of Ministry) is conducted over five years. On concluding their fourth year at ALC, pastoral ministry candidates begin their vicarage at Advent and continue as vicars through the first semester of their final year. Enrolment in the SPT has been averaging 6–7 per year.

A third school, the School of Theological Studies (STS) "prepares people, including layworkers, for service in the church and the world." It offers courses accredited in both the Higher Education sector for tertiary institutions and the Vocational Education and Training sector (VET), which oversees the development of vocational skills. Mrs. Tania Nelson is the current Head of STS. Since 2009, ALC has also provided Grassroots Training that conducts a variety of workshops and seminars under the STS umbrella.

The most recent initiative taken by this small but complex institution is ALITE, the Australian Lutheran Institute for Theology and Ethics. To cite the brochure again, "The mission of ALITE is to initiate, support, and promote research projects based in Lutheran theology and ethics, and to assist in their contemporary application." ALC lecturer Dr. Stephen Hultgren, on secondment from the Evangelical Lutheran Church in America, is the Head of ALITE.

Finally, we note that ALC is now a College of the University of Divinity in Melbourne, and a training partner with Australian College of Ministries (ACOM) for vocational qualifications. The implications of these partnerships are still being worked out.

As ALC appoints five faculty members to serve on the Commission on Theology and Inter-Church Relations (CTICR), it is natural to take the CTICR as our fourth window on theological leadership in the LCA. According to the CTICR Constitution, the Commission consists of fifteen members:

- the President and Vice-President of the Church
- two Presidents of Districts
- five members of the ordained teaching staff of Australian Lutheran College
- four pastors, of whom at least three are parish pastors
- three lay members

Although the LCA was formed in 1966, the CTICR only got underway in the early 1970s. Its constitution was adopted in 1972. The CTICR's responsibilities parallel those of its sister commissions in North America. However, whereas the CTCR of The Lutheran Church—Missouri Synod (LCMS) has three committees, with Committee Three charged with addressing contemporary social and bioethical issues, in Australia these responsibilities fall to the Commission on Social and Bioethical Questions. Also, unlike the LCMS, the LCA has no full-time staff serving the CTICR. Instead, most of the work of drafting documents is carried out by the ALC faculty, assisted by other CTICR members.

The topics considered by the Commission would be familiar to American Lutherans. At the 2013 GPC and General Synod, the CTICR presented papers on Prophecy, Human Sexuality (including Marriage, Singleness, and Homosexuality), and Spiritual Warfare and the Ministry of Deliverance.

Our fifth window opens onto historical and contemporary theological influences on the LCA that have given the church its unique flavor and cohesiveness but also, under local and international pressures, have provided our theological leaders with difficult challenges. During the last decades of the nineteenth century and the early decades of the twentieth century, the arrival of graduates from the seminary in Basel, Switzerland, proved a challenge to a church that owed its origins in the years 1838–1841 to the confessional Lutheran pastors August Kavel and Daniel Fritzsche and their people, and the four missionaries from Dresden (Clamor Schürmann, Christian Teichelmann, Eduard Meyer, and Samuel Klose). However, with the growth of the Evangelical Lutheran Synod of Australia (ELSA, later ELCA) which enjoyed close relations with the LCMS and since the 1880s welcomed LCMS pastors and professors, and

2. set@alc.edu.au Until 1992 the LCA ran two distinct institutions on different campuses: Luther Seminary for the training of pastors, and Lutheran Teachers College (LTC). LTC also served as the Lay Training Centre. From 1992 the need to rationalise resources led to the formation of a combined institution embracing the training of pastors, teachers and laypeople under one umbrella (Everard Leske, *For Faith and Freedom: The Story of Lutherans and Lutheranism in Australia 1838-1996* [Adelaide: Openbook Publishers, 1996, 259]). The educational "wing" has undergone a metamorphosis into the present SET.

of the Immanuel Synod with its links to Neuendettelsau,[3] the Basel influence faded. American readers will be familiar with the flavors and emphases of church leadership modeled by Löhe and Walther, distinctive but not so incompatible as to prevent Lutheran union in Australia in 1966.

In recent years the fault lines and seismic shifts in American Lutheranism and the Christian scene in Australia have led to serious tremors in the LCA. Among the subjects of intense debate at the 2013 GPC and Synod were women's ordination, homosexuality, the Theses of Agreement, the Galesburg Rule, and the question of associate or full membership in the Lutheran World Federation.[4] These issues are presenting the LCA's bishops with extraordinary challenges to their leadership skills and priorities.

For a sixth window on theological leadership in the LCA, we turn to some of the distinctive events that mark the opening of ALC's academic year and the valedictory, graduation, and ordination services that usher in the "commencement" of the graduates' service in the church. Following the normal pattern, the 2013 academic year began with an opening service on Monday, 25 February, with teaching staff processing in their academic regalia. Following the chapel service, we gathered in the Refectory to hear an opening lecture, normally delivered by one of the recently installed lecturers, in this case the ALC Principal, Rev. Henderson, now serving as LCA Bishop. These events are attended by the Bishop and other staff from the National Office, the SA/NT District Bishop and his staff, and local pastors and laity. For the person invited to give the opening lecture, this is a significant rite of passage.

Now that ALC has become a member of the Melbourne consortium, there have been major changes to "commencement" events. The Friday evening Valedictory worship service (held in 2013 on 29 November) used to serve as a farewell for pastoral ministry students only. This has now been expanded to include the presentation of formation certificates to graduates of all three schools. Moreover, the formal academic graduation ceremony that traditionally took place the following afternoon has been phased out. Instead of the late November event, graduation will now be held in April/May when ALC graduates will receive an MCD academic certificate.

All pastoral ministry graduates were ordained together in an afternoon service in Concordia College chapel.

American Lutherans and others may find our ordination services a little unusual. All pastoral ministry graduates were ordained together in an afternoon service in Concordia College chapel, Adelaide, on Sunday, 8 December 2013, one week after the Valedictory service. Occasionally, the ordination of a graduate may be postponed until he has received a call. Until 1994, graduate pastors were normally ordained in their home congregations. The new arrangements for the ordination service were introduced to express the unity of the Church.

Finally, it is fitting that we pay tribute to the theological leadership exercised by the LCA's Bishop Emeritus, Dr. Michael Semmler, in the lead-up to his retirement in mid-2013. In October 2011 Dr. Semmler and the LCA hosted a symposium on hermeneutics, where theologians from across the Lutheran world gathered in the Barossa Valley to address the question: "How are we hearing Scripture?" This author was among those who attended and responded to Dr. Semmler's invitation to write an Australian response. The booklet, *A Hearing Heart*, was published in Adelaide by Openbook Howden and placed in the satchels of delegates at the 2013 convention.[5] Dr. Semmler concludes his foreword: "Let the gospel be clearly proclaimed and the Lord's will ever more understood." LOGIA

3. The Immanuel Synod became the leading group within the United Evangelical Lutheran Church of Australia (UELCA) at its formation in 1921.
4. The Theses of Agreement, adopted in 1956 by the UELCA and in 1959 by the ELCA, served as a key foundational document for church union in 1966. Largely because of Thesis VI.11 on women's ordination, these theses are now under attack by those who prefer to see them as merely historical documents. The Galesburg Rule which forms part of the constitution of our congregations has been challenged (with some justification) as being inadequate in the present complexities in world Lutheranism. The LCA is currently an Associate Member of the LWF, but many voices are pressing for full membership.
5. This booklet is available for five Australian dollars ($US 10, including postage) from the LCA's National Office, 197 Archer Street, North Adelaide, SA 5006, Australia.

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Sure Comfort

Luther on Depression

Stephen Pietsch

In the years between 1530 and 1535 Martin Luther became involved in a number of particularly close and intense pastoral relationships with people struggling with depression. Boarding in the cloister and sitting around his dinner table during these years were his student (and tutor of his children) Jerome Weller and Luther's old friend Johannes Schlaginhaufen, who were both in the midst of severe depressive illness, and who both drew heavily on the personal support and pastoral comfort offered to them by Luther. In 1534 the reformer was also deeply involved in the pastoral care of Prince Joachim of Anhalt in nearby Dessau, a young man overtaken by depressive melancholia and despondency.

In Luther's *Table Talk* from this period in particular there is a wealth of pastoral counsel and advice about how to understand and deal with depression, not only as a medical condition, but also a spiritual *Anfechtung*.[1] Despite the fact that these counsels are five-hundred years old, they still resonate deeply with people today, not only with the familiar tones of authentic human experience, but also with the ring of biblical truth, wisdom, and comfort.

The historic correlation between the illness known for many centuries as melancholia and the modern disease named depression is well established and documented.[2] Moreover, a phenomenological reading of Luther's *Table Talk*, noting the signs, symptoms, and experiences of sixteenth-century people suffering from depressive melancholia, shows a strong correlation with the reported experiences of depressive people today.[3]

Luther and "Melancholia"

It is quite clear from a number of historical sources that Luther himself suffered from repeated and sometimes long bouts of depressive melancholic illness, during which he was often deeply despondent and terrified. During these times he was plagued by fears of God's judgment, even as he fought to cling to faith in the gospel. It began in his early years as a monk and visited him repeatedly and frequently during his adult life.[4] The worst bout that is recorded came upon him in June 1527 and dogged him on and off until April of the following year.[5] In August 1527 he wrote to Melanchthon,

> For the last week I have been thrown into hell and the pit, my whole body so bruised that I tremble in all my members. I had almost lost Christ, and was thrown into the billows and buffeted by storms of despair so that I was tempted to blaspheme against God.[6]

The *Table Talk* reveals that during such bouts Luther often lived perilously close to the edge of spiritual doubt and despair. What is surprising is how his faith and hope were somehow able to weather these severe storms and reemerge in a renewed confession of God's goodness and love.[7] As many have observed, depressive illness is much more than an incidental fact of Luther's life. It became at once a key formative influence and a crucial "acid test" of his emerging theology.[8] Through his severe trials he was reaffirmed in the centrality of God's initiative grace in Christ and the power of the word of God to transform the heart and life.[9]

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1. From the table talks recorded between 1530 and 1535 see especially WATr 1:122, 455, 461, 491, 522, 832, 977, 1227; 2:1286, 1349, 2889; 3:2959, 2965, 3298. Luther of course refers to depressive illness throughout the *Table Talk*. Also included in the selection for my master's dissertation were WATr 3:3798, 3823; 4:5155; 6:6618, and 6896. The five table talks dealing with melancholy included in the one-volume selection of the *Table Talk* in *Luther's Works* v. 54, represent a tiny sampling of Luther's comments on the topic throughout the six volumes of the *Table Talk* in the Weimar Edition (WATr, vols. 1–6). Besides these five fragments in *LW*, almost none of Luther's other statements on depressive illness in the WATr have been translated into English.
2. See Stanley W. Jackson, *Melancholia and Depression: From Hippocratic Times to Modern Times* (New Haven, CT: Yale University Press, 1986).
3. Reading Luther's comments on depression, it becomes clear that depressive melancholia in Luther's day was characterized by many of the same human symptoms we see today: loss of interest in life, lethargy, social withdrawal, emotional sadness, negative thinking, despair, and thoughts of death. These signs line up with the symptoms of clinical depression described in contemporary depression checklists, for example, the *beyondblue* website: http://www.beyondblue.org.au/the-facts/depression/signs-and-symptoms/anxiety-and-depression-checklist-k10 (accessed 24 Sept. 2013).
4. See especially WATr 1:122, 461; 3:3298, 3798. See also Martin Brecht, *Martin Luther: His Road to Reformation 1483–1521* (Minneapolis: Fortress, 1985), 80–81.
5. H. G. Haile, *Luther: A Biography* (London: Sheldon, 1980), 301–2. See also Mark D. Thompson, "Luther on Despair," in *The Consolations of Theology*, ed. Brian S. Rosner (Grand Rapids, MI: Eerdmanns, 2008), 61.
6. *Luther to Melanchthon* (2 August 1527), WABr 4:226.
7. John M. Todd, *Luther: A Life* (New York: Crossroad Publishing, 1982), 290–91.
8. Brecht, *Road to Reformation*, 82.
9. Howard Stone, *Depression and Hope: New Insights for Pastoral Counseling* (Minneapolis: Fortress, 1998), 27–30. See also Todd, *Luther,* 45–47 and H. C. Erik Midelfort, *A History of Madness in Sixteenth-Century Germany* (Stanford: Stanford University Press, 1999), 14.

Luther was by no means unusual. The Renaissance has been called the "age of melancholy" because of the extraordinary increase in the apparent number of cases of the illness in Europe during the mid to late sixteenth century. The growth in individual awareness of feeling and emotion together with the massive religious, cultural, political, social, and economic upheavals in Europe during this era created immense psychological pressures. "Madness" of many kinds was common and widespread.[10]

Luther was also a skilled teacher and pastor of souls.

Luther's knowledge of melancholy came partly from reading the current literature on the topic as well as firsthand experience of it.[11] During his lifetime, Galen's medical model of *melancholia* underwent something of a revival in academic circles. This model understood the illness as a disturbance of the bodily fluids or "humors" caused by a superfluity of black bile (*melancholē*), which let loose in the body melancholic vapors, affecting the heart and brain, resulting in dark moods and fears.[12] This explanation of depressive illness was medical orthodoxy in Luther's world and he too accepted it.[13]

It is important, however, to understand that as an early-modern scholar Luther lived between a new and rapidly emerging paradigm of medical science and the older medieval worldview, and that he reflects both in his writing about depressive illness.[14] While Renaissance influences made their impression on him, he had essentially been shaped by his late medieval monastic formation. It was deeply implanted in him that this *tristitia* (depressive sadness) was a *spiritual sickness* of the heart. For him there was no doubt that the devil and his attacks were behind this illness. Satan sought to savage and destroy the conscience and with it, the whole person. One must therefore wage spiritual war against him.

LUTHER AS COMFORTER OF THE DEPRESSED

Luther was of course not just a public theologian and political figure but also a skilled teacher and pastor of souls. His theology and ministry practice had been formed together in the midst not only of religious and political battles but also in pastoral ministry, as a preacher, teacher, counselor, and confessor. It is clear that he had great compassion for others who suffered with depression. In everyday life, he was a knowledgeable and pragmatic strategist in the battle against the mercurial changes of mood and the sudden fear and hopelessness that would come upon him. He knew firsthand depression's unpredictability, its deep despair and agony of conscience, its power to reduce one's internal thoughts and feelings—and even one's faith—to chaos. Luther's attitude toward fellow sufferers is characterized by empathy and understanding.[15] He does not judge or patronize them; as a mature sufferer who had lived with it for decades, he was very realistic about how life could still at times be utterly taken over by this illness and lamented the fact that although he knew *how* to fight back against it, it still often overcame him.[16] Living out his own life in this context, Luther developed a deep and finely nuanced understanding of depression's spiritual dimensions and dynamics. He therefore provides a unique spiritual perspective on depression and on ministering to depressed people.

THE WORD OF GOD

In all his statements on depression in the *Table Talk,* Luther uses passages from throughout Scripture. He quotes the Wisdom literature of the Old Testament and the Apocrypha (particularly Ecclesiasticus). He finds great encouragement in Paul's letters, especially Romans, 1 and 2 Corinthians, and Philippians.[17] The most frequently quoted Gospels are John and Matthew. However, more than other parts of Scripture, Luther quotes the Psalms and almost always makes a surprisingly fresh and original connection to them. His use of the Psalms in these selections of the *Table Talk* invites the believers' trust, patience, love, or praise, even in the midst of the pain and anguish of their suffering.[18]

It is hard for us who live in a largely nonmemorizing information culture, where anything we may want to know is literally at our fingertips, to understand the way in which Luther

10. Angas Gowland, "The Problem of Early Modern Melancholy," *Past & Present*, no. 191 (May 2006): 113–15. See also Midelfort, *A History*, 14. Psychiatrist and researcher Dan Blazer suggests that *our era* is also an "age of melancholy," precipitated by the enormous changes in our world that have been brought by two world wars, globalization, information technology, post-modern de-narrativization, and social atomization. See Dan Blazer, *The Age of Melancholy: "Major Depression" and its Social Origins* (New York: Routledge, 2005).
11. WATr 2:1227. Luther refers to having read Galen's accounts of melancholia (probably in Avicenna's widely read textbook for medical research and teaching, *The Canons of Medicine*).
12. The fourth-century Greek medical theorist Galen developed the "humoral" explanation of melancholia first advanced by Hippocrates in the fifth century B.C. Noteworthy new research about melancholia was done during Luther's lifetime by Paracelsus. He also worked with Galen's humoral model and redeveloped its categories. See Midelfort, *A History*, 140–80.
13. WATr 3:3823. Luther here uses Galen's model to explain why he thinks game meat is often dry and tasteless; the animals have been chased and hounded by hunters so that melancholy and fear have dried out their flesh.
14. During Luther's later life at the University of Wittenberg, the medical faculty there grew to be one of the most advanced and prestigious in Europe under the professorship of Augustinus Schurf, who was also Luther's personal physician.
15. This is all the more noteworthy in view of Luther's monastic formation, in which *tristitia* and melancholy were traditionally seen as the signs of despair, blasphemy, or sloth (*akēdia*), and those suffering from them as morally and spiritually corrupt. See Thompson, "Luther on Despair," 56–58.
16. WATr 3:3298a.
17. Philippians 4:4, "Rejoice in the Lord," which he uses to encourage both himself and others.
18. Luther's most quoted psalms were 6, 29, 31, 55, 118, 147. However, these are only the immediately recognizable quotations and references. On closer reading of the table talks, other allusions and phrases emerge.

and his *knew* contemporaries Scripture. He spent years repeating Scripture aloud, studying, praying, meditating on it, teaching and discussing it. Its images, narratives, poetry, prayers, commands, and promises were his thought-world.[19] Even when Luther is not quoting the Bible directly, the phrases, vocabulary, and formulations of Scripture are a powerful subtext in his discourse. In the *Table Talk*, as elsewhere, Luther was able to include biblical material naturally and organically into his conversation, his own words often bridging the gap between the words of Scripture themselves and the experience and situation of the hearer.

Luther's use of Scripture was therefore strongly affective and experience-oriented. He saw the word as a living reality that does not just exist on the page or in the mind but has its own life and makes itself *felt* as a reality in the very texture of life. The word is always filled with experiential power and potential. It creates, commands, and promises. One of Luther's favorite verses for fighting off melancholy, "Rejoice in the Lord!" (Phil 4:4), is a command of God that carries within itself the promise of actually experiencing joy. In this way Scripture does its work in us (even when we have lost all our strength), not the other way around.[20]

THE "DEVIL'S BATH"

Luther's words about depressive melancholy are peppered with variations of the same proverb from the monastic tradition: *Ubi caput melancholicum ibi diabolus paratum balneum suum* (Wherever there is a melancholy head, there the devil has prepared himself a bath).[21] As with all of life's suffering, Luther regarded depressive illness as the attack of the devil. This is a major element in Luther's theology and plays a large role in his *Table Talk* dealing with depression. The devil and his attacks are part of the vital dynamics of Luther's view of the Christian life.[22] Those who are in Christ have been saved from sin, death, and the devil, though Satan is now in his last furious throes and is desperately seeking to kill as many as possible. Consequently, he is a vicious opponent of Christians. They must be on watch against Satan's desperate attempts to draw them away from faith in Christ, into spiritual temptation, despair, and death.[23] In this last futile campaign, melancholy, depression, and despair are turned into weapons (instruments)[24] by which the devil may yet murder the souls and bodies of some of the faithful. The devil is therefore also a sad and pathetic figure who "envies our joys."[25] Though proud, he is also himself a melancholic spirit, who is plagued by his own demons and depressions, and in his misery and hatred seeks to drag us down, too.[26] He attacks, using our human weaknesses, subverting our thoughts, darkening our consciences, sowing doubts and fears, in order to tempt us to unbelief and despair.

> ***Wherever there is a melancholy head, there the devil has prepared himself a bath.***

This attack on the conscience is the key point in Luther's understanding of the devil's work in depression. In capturing the conscience, he is able to hit us where it hurts most, using our own undeniable sin and shame to condemn us, injuring an already weakened soul. This is the fastest route to cutting us off from God's grace and robbing us of all hope. He is an enemy of the gospel of forgiveness and seeks ways to lead us back into our own guilt. Luther also understood the more subtle psychological dimensions of evil and the devil's tricks, in particular the way the devil finds open doors through our thoughts and desires, reason, ambition, appetites, and emotions.

There is, however, a powerful paradox here in Luther's attitude to the devil in the *Table Talk*. Luther's objective in speaking about the devil is not to spread fear but to breed a culture of resistance and derision-of-the-devil among the faithful.[27] While the devil is dangerous because of his lies and deceptions, he is essentially a fool. Luther portrays the devil as an idiot, a cunning but proud imbecile whose self-deluded egotism always undoes him. In much of Luther's reported banter with the devil, he is indulging in *Narrenspiel*—laughing at the fool's antics of the "Carnival," in which the wicked fool is duped again and again by others, but chiefly by his own greed, stupidity, and pride. He is inevitably sent away ashamed after trying to live out his delusions of grandeur and power over others.

In the *Table Talk,* Luther also uses the common earthy language of the German carnival fairground. The devil is always being scared off by a fart,[28] "kicked up the arse,"[29] and the like. Some have accused Luther of being anally fixated and pointed to this as evidence of his psychological instability, but in actual

19. From his monastic formation Luther was well schooled in the methodology of reading aloud, singing, praying, and repeating Scripture, especially the Psalms.
20. WATr 3:3298.
21. WATr 1:455, 1227, 1349; 3:2889; 4:5155. According to Brecht, this saying originates from the monastic writers of the fourth century (Brecht, *Road to Reformation*, 80).
22. This of course is well embedded in Luther's Small Catechism, the Lutheran Confessions, and in Lutheran teaching and spirituality, in which the three dangers to look out for are the "world, the devil, and our own sinful flesh."
23. Luther sometimes describes depressive illness as "spiritual temptation" (WATr 6:6618). This "higher" kind of temptation does not focus chiefly on the fleshly appetites or vainglory but on a person's very faith and trust in Christ. The believer attacked in this way is in danger of losing faith and trust in God, all hope in Christ, and therefore also the will to live. See WATr 1:141, 977; 3:3798; 4:6618.
24. WATr 4:5155.
25. WATr 1: 977.
26. Ibid.
27. Heiko A. Oberman, *Luther: Man between God and the Devil*, trans. E. Walliser-Schwarzbart (New Haven: Yale University Press, 1989), 106.
28. WATr 1:122.
29. WATr 1:491.

fact it is likely that Luther is intentionally using the language of common people in his day as a subversive tool, bringing scholar and peasant alike down to earth.[30]

> ***When Luther speaks about depressed thoughts, he means much more than being negatively rational or negatively selective.***

The devil is real to Luther, and in no way should we fall into trying to explain his devil-talk as mere imagery or metaphor. However, it is also clear that many of Luther's anecdotes of encounters, debates, and conversations with the devil (especially the humorous ones) are, at least in part, rhetorical dramatizations.[31] He does not always want to be taken absolutely literally. There is rhetorical playfulness here, but like most playful language it deals with serious content. This is again part of the *Narrenspiel* tradition; when challenged by faith in Christ, the devil in Luther's stories always flees with his tail between his legs—the fool is foiled again.

RESISTING NEGATIVE THOUGHTS

As Luther frequently points out, melancholic thoughts (*schwere Gedanken*, or in Latin, *cogitationes tristitiae*) are a major means of the devil's attack. The heavy, negative, and downcast thoughts that come with depressive melancholia are not our own but are fed to us by the one who wishes to drive us to despair.[32] Luther observes of the devil: "Yes, he is quite agile. . . . He can make the oddest syllogisms: You have sinned. God is angry with sinners. Therefore despair!"[33] It is here, at the frontier of one's whole being, the conscience, that the Christian needs to fight against the devil's temptations, false accusations, and lies.

It is important at this point to recognize that Luther's early-modern epistemology is different from ours. The categories and underlying values in Luther's use of words and language need to be understood. Since the Enlightenment and Kant, we tend to distinguish the "thoughts" as rational and distinct from (perhaps even opposed to) the emotions. For Luther, however, there is no such division. *Cogitationes* (usually translated as "thoughts") hold together all the internal dynamics of the human soul: imagination, emotions, conscience, reasoning, and intellect. When Luther speaks of *cogitationes*, it takes in all of these. So we need to understand *thoughts* here in a much broader and more affective sense.

This is further enlightened by Luther contrasting *cogitationes intellectus*—the thoughts of the intellect, which did not make him depressed—and *cogitationes voluntatis*—the thoughts of the will, which did. The Latin word *voluntas* here carries its older meaning of *desire, affect,* or *feeling.*[34] So when Luther speaks about depressed thoughts, he means much more than being negatively rational or negatively selective. He is talking about the subjective personal experience of depression in a much more comprehensive way: distressed and depressed feelings, imagination, self-talk, judgments, perceptions, and intentions. Here Luther is referring to the whole hellish inner landscape of depressive illness where "living inside oneself" becomes intolerable.

In sixteenth-century Germany this inner suffering frequently took the form of deep fears about the future that lay beyond this brief life: the immanent reality of purgatory or in some cases, hell and eternal punishment. Even for those who had returned to an evangelical understanding of the gospel, these old fears and terrors remained to haunt in the background, as they did even for Luther himself. It is evident from the *Table Talk*, letters, and other literature that these spiritual fears above all else fed the heavy depressive thoughts of many people at this time. Most of those who sought Luther's help and advice were touched in some way by these deep and pressing spiritual concerns.

Tony Headley observes that Luther shows a remarkable grasp of the cognitive dynamics that affect depressed people, on all levels of life.[35] There are several notable examples of this in the *Table Talk*. Luther identifies how one depressed person's inner "automatic thoughts" and feelings are continuing to feed their depressive illness, and that they need to "change their thoughts."[36] Luther is applying this cognitive understanding not just to the pragmatic psychological aspects of managing depression but to the spiritual beliefs and attitudes that frequently underlie it. He brings the external reality of Christ and his work into dynamic encounter with the depressive's inner world.

While it would be too much to claim that Luther's approach amounted to some kind of "cognitive therapy," it is clear that he understood the cycle of negative thoughts and feelings that so often perpetuates depression. He had developed a range of "metacognitive strategies" to break down these self-perpetuating cognitive-behavioral cycles. In the case of a man brought to Luther by Veit Dietrich for help, this internal turmoil had

30. Oberman, *Luther,* 109. See also Vitor Westhelle, "Communication and the Transgression of Language in Martin Luther" in *The Pastoral Luther: Essays on Martin Luther's Practical Theology*, ed. Timothy J. Wengert (Grand Rapids: Eerdmans, 2009), 59–82.
31. An excellent example of this is Luther's narration of a "debate" between Christ and the devil, in which the devil tells Christ he has no business thinking he is God's Son who can take away the world's sin and bring justification. Not far in the background is the account of the devil's temptation of Jesus in Matthew 4 (WATr 1:141).
32. WATr 1:832; 2:2951.
33. Ibid.
34. WATr 1:491.
35. Tony Headley, "Luther on Depression," *Light and Life* (July/August 1999).
36. WATr 1:522. It is clear that Luther is here drawing on his knowledge of the work of earlier "psychological" traditions, notably the patristic writers and Jean Gerson. See Alexis Trader, *Ancient Christian Wisdom and Aaron Beck's Cognitive Therapy: A Meeting of Minds* (New York: Peter Lang, 2011), 195–206.

resulted in suicidal ideation. Luther recommends that the man be coached, supported, and challenged to practice thinking in new directions.[37] This of course ties in with the importance of not trying to overcome depressive illness alone but to seek the company and help of others.

As mentioned above, the heart of the inner spiritual-psychological crisis of depression is the conscience—the very "switching yard" of the self.[38] For Christians, this crisis may be expressed in spiritual guilt feelings. For those with less spiritually attuned consciences, there can still be a deep sense of having done wrong.[39] However, the conscience runs deeper than actions. With depressed people there often is a deep feeling that *they are themselves* not right, not good, not acceptable, not worthy. This generalized guilt and shame undermine and corrode the core of a person's identity. Instead of the conscience fearing and secretly hating God, it turns this terror and hatred inward onto itself. In my pastoral care of many depressed people, I have often encountered very strong self-negativity. Statements like, "I am shit," "I don't deserve to live," "I am nothing" are common. This self-loathing may sometimes be acted out in self-harm and may go on to develop into suicidal ideation.

Cognitive approaches to helping people with depressive illness have been around for many centuries (as we see in the case of Luther)[40] and have reemerged today as the most successful psychological interventions for depression. Pioneered by Aaron Beck in the early 1990s, cognitive therapy for depression has been progressively adapted and shaped for depression sufferers and is now very widely used.[41]

Luther adapted insights and strategies from the psychology of his day to his theological-pastoral purposes, and today Christian pastoral-care givers have the same challenge and opportunity before them. I would suggest that one of the things we learn from Luther's table talks on depressive illness is that today's cognitive therapy is one area of psychological science that has a greater contribution to make to Christian pastoral care and counseling because it deals with people's deep beliefs and touches the spiritual dimension of their lives that forms their values and shapes their motives, thoughts, emotions, and actions. We cannot of course pragmatically embrace all its underlying naturalistic and positivist suppositions, or adopt it as a complete model in itself, but like Luther, learn to adapt its insights and methods to a larger theological frame of reference.

CHRIST CRUCIFIED, OUR "HIGHEST COMFORT"

Luther well knew that depression thrives in the interior subjective world of the sufferer, where *cogitationes tristitiae* rule reality and create an inner world of utter misery, loneliness, and terror. One of Luther's main strategies for comforting people caught in this *subjective interior hell* was to point them to the *objective external word* of Christ, to the unmoving historical events of his death and resurrection for the salvation of all, and to the historical event of the believer's baptism into Christ, through which all Christ's saving acts and promises become personal.

The heart of the inner spiritual-psychological crisis of depression is the conscience—the very "switching yard" of the self.

Christ came for "consolation and mercy,"[42] not only in the past-tense sense, but here and now. He, the living Lord, comes to the aid of sufferers, to be himself their *Trost* (consolation).[43] He has come to destroy death and the devil, and to bring life and joy and light to those who trust in him. His presence with the sufferer not only gives these consolations in some generalized sense but makes them present here and now for us to receive experientially for the relief of suffering. Christ is our friend, whose nature and attitude we always know to be one of friendship and love.[44]

This consolation is not based on a theology of glory or psychology of well-being but on the theology of the cross. The victory Christ has won over all suffering required him to be humiliated and to occupy the lowest place in creation for us. One table talk in particular stands out as deeply profound and powerful in this regard; a longer monologue from 1533 addresses the way in which the Christian may deal with the psychological pain and suffering of depressive illness.

37. Ibid.
38. A number of clinical researchers have also noted the strong role of the conscience in depressive illness. See psychologist Dorothy Rowe's article, "Depression's Punitive Conscience" in *The Guardian* (November 2009): http://www.theguardian.com/commentisfree/2009/nov/12/robert-enke-depression-suicide (accessed 24 September 2013). See also M. Prosen, D. C. Clark, M. Harrow, and J. Fawcett, "Guilt and Conscience in Major Depressive Disorders," *American Journal of Psychiatry* 140 (1983): 839–44. These studies stand at an interesting intersection in the arena of helping the depressed. They highlight the overlap between the spiritual and psychological realms, and also the great differences of approach between these two paradigms of care.
39. Rowe, "Depression's Punitive Conscience."
40. The complex system developed by the fourteenth-century French mystic Jean Gerson also incorporated elements of cognitive therapy in the spiritual consolation of the troubled. Nicknamed *Doctor Consolatorius,* Gerson was in many ways a psychologist ahead of his time and developed a sophisticated model of spiritual psychology based on the interplay of the affective and reasonable aspects of human nature. See Scott Foutz, "On the Life and Mystical Theology of Jean Gerson (1363–1429)," http://www.foutz.net/writings/foutz-gerson.html (accessed 24 September 2013).
41. Steven D. Hollon and Sona Dimidjian, "Cognitive and Behavioural Treatment of Depression," in *Handbook of Depression*, ed. Ian H. Gotlib and Constance L. Hammen, 2nd ed. (London: Guilford Press, 2009), 586.
42. WATr 3:3298.
43. This is an oblique reference to John 14:16 and 1 John 2:1. The German word *Trost* as Luther uses it is not "comfort" in the subjective and emotive sense, as we might use that word in English today. Here it has more the sense of the real, objective, and external *ground of comfort*, in which one may find a solid cause for hope and encouragement.
44. WATr 1:522.

> The greatest miracle that has ever occurred on earth is that the Son of God died such a shameful death on the cross. It seems a miracle to us that the Father should say to his only-begotten Son, who is truly, in nature, God, "Go down, let yourself be slain and executed on the gallows of the cross." . . . St. Paul calls this doctrine "a stumbling block to Jews (the works-righteous) and foolishness to Greeks," but to us Christ is the highest comfort, for this we understand and most certainly believe, without a shadow of a doubt: that the merciful God and Father so loved the poor damned world that he did not spare his only-begotten Son. . . . This point applies especially to those plagued by higher spiritual *Anfechtung* (those who cannot endure Satan's fiery and poisonous darts [Eph 6:16]—sadness and depression of spirit, terrors and fears about God's wrath, judgment, and eternal death), who should have this always before their eyes and comfort themselves with it, so that when they still feel so much really unbearable pain, they know that God has not cast them aside but holds them dear for the sake of the other [Christ], because he is still making them into the image of his only-begotten Son. And they should not doubt; because they suffer with him, God will also redeem them, along with him.[45]

Luther is stressing that this miracle is an objective reality, the benefits of which we already share as Christians, by faith. This is our highest comfort, our most precious possession—our sure help against the plagues of depressive melancholia and the "fiery darts" of terror and anguish it brings. The unendurable is made bearable as we draw strength from Christ, who endured all for us and lends us his own strength, by which we also may endure. Thus the miracle of almighty God becoming a suffering man on the cross is also the miracle of Christ's help and comfort in the lives of those suffering depression's spiritual *Anfechtung.*

The critical insight here for soul care is that one of the most powerful pastoral words for the depression sufferer is the word of the cross. It takes seriously the realities of this broken creation (sin, suffering, and death) and names them. It teaches us to listen to and speak the language of the despairing, embodying Christ's own empathy.[46] Christ himself, the "highest comfort," comes mysteriously and creatively through his word: spoken, sacramentally enacted, prayed, and lived relationally. This miracle of Christ is hidden in the life of suffering, sometimes to the sufferer as much as anyone else. Yet hidden in this depth—including the invisible depths of depression—we will experience God's creative and saving power.

One of my counseling clients commented, "The theology of the cross is made for depressed people because it doesn't try to be cheerful." The theology of the cross offers no quick or easy turn-around but rather the miracle of Christ's embrace of the human pain, shame, and loneliness of depression, in order to transform and redeem them. The cross is our "highest wisdom and our truest and most golden art."[47] It is the core of all Christian comfort. Christ, the artist, knows the palette of depression, and he knows how to paint our portrait in his likeness.[48] Our horizons are fused with his. Here is a God who hangs with us as we die, so that we may stand with him when he rises.[49]

The experience of joy for Luther was not primarily internal, but an experience of being drawn out into something external, something much larger than the individual self.

PRACTICING JOY

Luther's many exhortations to the depressed in the *Table Talk* to rejoice in the Lord may sound to our ears like the last thing that would help a depressed person and may even smack of shallow, trite, or even forced pietism. But to see the true meaning and value of what Luther is saying, his words need to be understood in the context of his early-modern epistemology and as part of his own receptive spirituality.[50] The experience of joy for Luther was not primarily an internal and individual one, consisting of feelings, emotions, or thoughts rising from within, but an experience of being drawn out into something external, something much larger than the individual self. He expresses this very poignantly in a table talk from 1533, in which he claims as his confession Psalm 118:17: "I shall not die but live, and proclaim what the Lord has done." Following this, he reflects:

45. WATr 6:6618.
46. Leonard M. Hummel, "Heinz Kohut and Empathy: A Perspective from the Theology of the Cross," *Word & World* 21 (2001): 64–74. Hummel explores the nature of pastoral empathy from the perspective of the theology of the cross, using the insights of psychoanalyst Heinz Kohut. Such empathic caring is characterized by "cruciform" care for the needs of the other person rather than the satisfaction of any model or theory of care or counseling.
47. WATr 6:6618.
48. Ibid.
49. Stone reflects: "Luther's theology of the cross provides the basis for a response to despair. We recognise that we need faith. In the midst of seemingly interminable melancholy and loneliness, lacking hope or any sense of a positive future, we trust in the gracious God who promises to be with us. . . . The Christ on the cross hears our anguish and responds to our cry, whether we sense it or not" (Stone, *Depression and Hope*, 27–29).
50. Luther's whole model of the Christian life was based on the belief that the believer receives the holy life and lives it as a gift, rather than achieving it through lifelong spiritual self-improvement. This receptive life (*vita passiva*) involves receiving the joy of the Lord too as a gift. This is deeply related to Luther's teaching on justification. He explains this in WATr 1:141: "The devil would only like us to have active righteousness, a self-righteousness that we ourselves achieve. But we have only passive [righteousness], an external righteousness that has been given to us." For a concise and helpful summary of Luther's receptive spirituality, see John W. Kleinig, *Grace Upon Grace* (St. Louis: Concordia Publishing House, 2008), 12–20.

> But this article of faith will not sink in. Without this, depression will come. I am angry at myself because of how I have preached, taught, and written about resisting this temptation yet have not been able to overcome this depression myself. Even so, Scripture says, "Rejoice in the Lord."[51]

Despite his inability to feel the joy of God's grace as personal experience, Luther clings to Scripture, which tells him nevertheless—against his experience—to rejoice in the Lord. This rejoicing does not originate from within and move outward but comes from outside, from God, and moves inward. He is enfolded within it. Loss of religious thoughts and feelings therefore does not equal the loss of faith or of joy, since these are God's gracious *extra nos* gifts.

When Luther reads Scripture's commands to rejoice, he does not see these as invitations just to find something to feel personally happy about. What Luther sees here is rather a loving direction to focus outward and engage with God's word and gifts. The command holds within it the promise. His exhortations to depression sufferers to rejoice are frequently attached to suggestions for how to do it: fleeing solitude and seeking the company of friends, singing, thanksgiving, celebrating with food and drink, laughing, dancing, praising. These things may not begin as internal desires or feelings of joy, but may need to be "worked at," even in the face of one's own depressive lethargy and apathy. As one begins and continues to do them, they tend more often than not to bring the emotional experience of joy with them. Mysteriously, this joy may even be experienced in the midst of, and along with, deep melancholy.[52] Luther's insight speaks into our context, too. Grasping and enjoying these "joys" as they are offered instead of trying to live up to the Western ideal of continuous and increasing happiness[53] is one of the skills of Luther's receptive spirituality that is potentially very helpful for people of all eras struggling with depressive illness.

While Luther's spirituality is strongly focused on the external word of God, it is also intensely experiential. For him, joy and hope were foretastes of the eschatological salvation that Christians have already received. He sought to live a life affectively turned toward the joy of Christ's victory, even while at the same time accepting the suffering of depression as a present reality.

51. WATr 3:3298 (translation by the author).
52. At a 2010 conference where I spoke on spirituality and depression, one member of the plenum responded by sharing their experience of this, saying, "I have suffered from depression most of my adult life. I have never been consistently happy, but I experience great moments of joy." This experience of joy as a "surprise gift" is often one of the "breakers" of depressive patterns of negative thinking and feeling that helps people to move forward and find hope.
53. See Eric G. Wilson, *Against Happiness: In Praise of Melancholy* (New York: Farrar, Straus and Giroux, 2008). Wilson unfolds the falseness of contemporary expectations of "happiness" that have been fostered in our culture and puts forward the view that this has actually contributed to the rise of depressive illness, as people find that achieving some endless upward curve of success and fulfillment is not only impossible, but dangerous.

CONCLUSION

Luther's perspective on depressive illness shows us that, as much as anything, this illness is a struggle of the soul. It takes us deep into the realities of the mind, heart, and conscience, where we face crises of personal ontology and ultimate meaning, or as Luther would put it, life, sin, death, eternity, salvation, and damnation.

Luther's life itself shows how the weakness and suffering of depressive illness can enhance and deepen the ministry and witness of a person of faith. Luther lived with serious and, at times, crippling episodes of depressive illness. As many have commented, this contributed to the profound depth and integrity of his theology. In a certain sense it fuelled his spiritual crisis, a crisis that contributed, at least in part, to the wider renewal of Christian teaching that became the Reformation.

Mysteriously, this joy may even be experienced in the midst of, and along with, deep melancholy.

In this remarkable life of faith, the mystery of the cross was revealed, just as it may be revealed in all who suffer in Christ, showing how divine strength is perfected in human weakness, and how true joy is perfected in suffering. This reality of the cross permeates Luther's understanding of how God helps and blesses us in the midst of depressive suffering. Christ, the suffering Son of God, comforts us, not by simply ending the pain of depression but by sharing, transforming, and redeeming it in his own flesh. As the suffering are drawn into sharing Christ's cross, God is conforming them to the image of his only-begotten Son.[54]

Luther's insights still have much to offer us today as we seek to comfort and support depression sufferers. His emotional honesty and clinging faith are inspirational, challenging our contemporary delusions of personal autonomy, and our embarrassment and defeatism about an illness that is often kept hidden, even in the church. His dedication to understanding the spirituality of depressive illness also shows us that the church today again needs to engage attentively in pastoral listening and counseling, in order to speak the gospel pertinently and powerfully to depression sufferers. LOGIA

54. WATr 6:6618.

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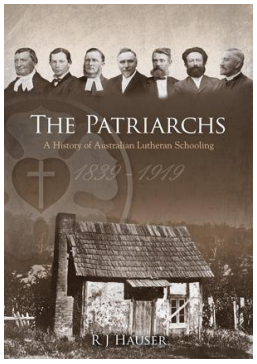
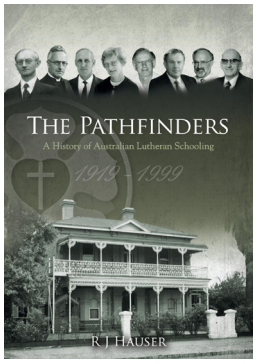
Reviews

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

Review Essay





The Patriarchs: A History of Australian Lutheran Schooling 1839–1919. By Richard J. Hauser, North Adelaide, South Australia: Lutheran Education Australia, 2009.

The Pathfinders: A History of Australian Lutheran Schooling 1919–1999. By Richard J. Hauser. North Adelaide, South Australia: Lutheran Education Australia, 2012.

Dr. Richard Hauser retired recently after forty years as a teacher of English, history, drama, and Christian Studies in Australian Lutheran schools. He worked in six Lutheran secondary colleges in four Australian states and served as a principal in two of these schools for the last seventeen years of his teaching ministry. He has also served on numerous boards and committees responsible for Lutheran education in Australia. His two volumes reflect his extensive experience in, and passion for, Australian Lutheran schools. They also demonstrate both his expertise in scholarly historical research and his considerable skills as a published writer and storyteller.

Hauser has presented his research in these two volumes in the form of biographies. In these he provides insight into the lives and ministry of significant people in the history of Australian Lutheran schools, but through them he also weaves the story of Lutheran schools. Together with the more extensive biographies, Hauser includes extended references to other individuals and the roles they have played in Lutheran schooling. In crafting these biographies, Hauser has included some people who are still alive and who will have their own perspectives on what has been written. He has shown great respect for all the individuals he has included in his volumes, but he has written with insight and honesty, without ignoring difficulties or even conflicts.

The history of Australian Lutheran schools that emerges through the engaging stories of the various participants is not just a simple history of facts and figures, although these are certainly included. It is rather the story of Lutheran schooling seen through the lives of those who participated in, and who influenced in different ways, the challenges, changes, frustrations, and outcomes of Australian Lutheran schools. While these two volumes relate directly to experiences in Lutheran schools in Australia, many of the insights, questions, theological perspectives, and educational challenges raised will provide helpful perceptions relevant to Lutheran education in other contexts.

The two volumes cover the years 1839 to 1999, a period of more than 150 years. During this time Lutheran schools initially flourished, then declined, and more recently expanded rapidly. There have also been considerable changes in understanding the purposes for which the Lutheran Church of Australia has established and maintained schools and the way in which theology informs educational policy and practice.

In the introduction to the first volume, *The Patriarchs*, Hauser provides a helpful, brief overview of the background of Lutheran schooling in Germany (from which immigrants to Australia came), based on the educational influences of Luther and other reformers. He then traces how the Australian context, into which these early groups of German Lutherans arrived, shaped the development of Lutheran schools for the first eighty years. Expansion was followed by decline and a bleak future after the impact of World War I. An act of parliament closed elementary congregational schools in South Australia, and Lutheran schools were restricted in other states. This meant that fewer than 450 students remained in Lutheran schools after 1919.

When August Kavel and the first group of German Lutheran immigrants arrived in South Australia in 1838, they immediately set up their schools in the separate communities they established. While the Lutheran groups set up schools immediately and required all children of the congregation to attend these schools, in the rest of the colony of South Australia less emphasis was placed on establishing schools to provide education for the colony's children. The congregations' prime purpose for these Lutheran schools was to educate their children in the Christian faith according to their confessional Lutheran understanding. This understanding of schools as an essential agency of the church has remained a strong determinant fac-

tor in the history of Australian Lutheran schools and there has been ongoing discussion through the period covered by these volumes of the place of Lutheran schools in the mission and ministry of the Lutheran church. The Lutheran groups were, however, also concerned with maintaining the German language and culture from which they had come, and instruction in these schools remained at least partly in German until early in the twentieth century. It was insisted by some that the preservation of the faith depended on the survival of the German language. This retention of the German language provided the basis for Australian authorities' suspicion of Lutheran schools during World War I and also led to the internment of pastors and other members of Lutheran congregations.

The arrival of Daniel Fritzsche and his group of German immigrants in 1841 continued this separate development with its emphasis on education. By 1842, Fritzsche had begun an establishment for higher education, training pastors and teachers who could continue to teach in the German schools. This continued only until 1855. The need for pastors and teachers continued, however, and various approaches to providing these can be seen in the biographies of Wilhelm Boehm, Wilhelm Peters, and Georg Leidig. Teachers who could handle the bilingual instruction in German and in English, which slowly emerged in the curriculum, and who were also acceptable theologically to the pastors and congregations, were always in short supply. The biographies of Boehm, Peters, Leidig, and Rudolph Ey also outline some of the struggles in coming to terms with Lutheran schools providing an education that prepared students for work and citizenship in Australian society and not just for life in the Lutheran villages.

The arrival of Fritzsche also led, unfortunately, to tensions and finally, in 1846, a split over theological differences among the Lutheran pastors and their congregations. This schism and the later splits were finally resolved by the establishment of the Lutheran Church of Australia in 1966. These divisions had a considerable impact on the way Lutheran schools developed during the years covered by these volumes, as different views surfaced on the importance of these schools and their place in the congregation. This was also influenced by the various overseas contacts these different synods established in the United States and Germany. Hauser provides insights into this, especially in the biographies of Hamann and Muetzelfeldt in *The Pathfinders*. These different traditions also led to debates in the newly established Lutheran Church of Australia as some common understanding of Lutheran schooling was discussed. The union of the two Lutheran synods in 1966 also saw the drawing together of Lutheran schools under one administrative umbrella, resulting in one Board for Lutheran Schools and the creation of a National Director for Lutheran Schools in 1983. Creating this overarching structure enabled the development of policy, practice, and programs supporting the individual schools. The story of these developments is included in the biography of the first national director, Thomas Reuther, in *The Pathfinders*.

Since these early Lutheran groups had come from a situation of persecution in Germany because they were not willing to be part of the Union Church established in Prussia by King Friedrich Wilhelm III, they nurtured a suspicion of interference by the state in church matters. While they were keen to show their allegiance to the government in Australia, they refused to accept state aid offered to schools during this time, even though they were often short of funds to support their teachers and schools and this placed a great burden on the small congregations. However, as indicated in the second volume, during the latter part of the twentieth century, Lutheran schools began to accept funding from the government. This state aid was crucial in the rapid expansion of Lutheran schools, particularly in Queensland. Here Lutheran schools tended to fill the place occupied by independent schools, usually church related, in other Australian states. The biography of Theodor Langebecker (*The Patriarchs*) explores the distinct early development of Lutheran schools in the state of Queensland. The German settlers here were from a different background. Lutheran schools were less strongly established and had all but disappeared by 1900. As shown in the biography of Carson Dron (*The Pathfinders*), however, Lutheran schools developed rapidly in Queensland in the latter years of the twentieth century, so that today nearly half of the Lutheran schools and students are found in Queensland. These Queensland schools, with larger numbers of students from non-Lutheran backgrounds, tended to emphasize mission outreach as a significant purpose for Lutheran schools. By 1999, enrollments in Australian Lutheran schools had grown from fewer than 450 in 1919 to more than 24,000. (In 2013, enrollments in Lutheran schools exceed 38,000 in a church of less than 60,000 regular worshipping members.)

This rapid development of Lutheran schools based on generous state aid and the excellent reputation of these schools led to a shortage of Lutheran teachers and a large increase in non-Lutheran students, and more recently, non-Christian students, dramatically changing the nature of Lutheran schools. This has happened less by the implementation of well-thought-through policies than through pressure from congregations and parents to establish new schools or to expand existing ones. Much of the discussion in *The Pathfinders* deals with different approaches to developing policies for the new situation and ways of understanding the mission and ministry of Lutheran schools operating under these new circumstances. A major concern was to ensure that the schools remained true to their Lutheran heritage.

With the closure of Lutheran schools during World War I, many teachers found themselves without a teaching position at the end of the War in 1919. Lutheran schools reopened only slowly, so the need for teachers was not so pressing. However, dedicated teachers who saw their vocation in Lutheran schools were still in demand. The story of Garry Matuschka (*The Pathfinders*) provides background to this "remnant rising." The two seminaries, Concordia and Immanuel, of the two Lutheran synods, provided theological preparation for a number of teachers until the union of the two synods. The 1966 union saw the amalgamation of the two seminaries into Luther Seminary and the establishment of Lutheran Teachers College/Lay Training Centre (LTC), which had as a significant part of its charter the theological preparation of Lutheran teachers. With the rapid development of new Lutheran schools and the expansion

of others during the latter part of the 1900s, the preparation of teachers soon became the major role of LTC. The biographies of the first principal of LTC, Dr. Elvin Janetzki, and lecturer John Zweck in *The Pathfinders* provide important insights into this whole process.

Because, however, of the increasing demand for teachers as the schools expanded, the proportion of Lutheran teachers in Lutheran schools dropped dramatically. Teachers from other Christian denominations and, especially in the secondary colleges, teachers who were non-Christian, needed to be employed to staff the schools fully. The need to clearly articulate a Lutheran educational philosophy, underpinned by Lutheran theology, became paramount in order to maintain a strong relationship between the church and its schools.

While most of the teachers in the early years of Lutheran schooling were men, the role of women became more and more important in Lutheran schools, so that by 1999 women outnumbered men as teachers. Women were also moving into leadership positions. The biography of Gertrude Jacob (*The Pathfinders*) includes a number of short biographies of other women who have played significant roles in the development of Lutheran schooling. The challenge now for Lutheran schools is to provide sufficient male teachers, especially for the early years of schooling.

In the final summary chapter of *The Pathfinders*, Hauser, on the basis of his historical analysis, looks to "the way ahead." In his final paragraph, he concludes:

> While Christians have been told that teaching is an integral function of being church, Christian schools are not commanded in the Bible. Over the centuries formal schooling has been adopted by various societies to train the young, and for over a hundred years now universal schooling has become an essential part of modern society. Since the time of the Reformation, Lutherans have continued to consider schooling to be one of the best means of carrying out the responsibility of nurturing children in their faith for a life in church and society. And while society in general continues to favour schooling as its main means of education, such agencies will be useful for the work of the church as well. There is no classic mode, no single style for a Lutheran school. Lutherans can validly establish schools designed to nurture their own, to reach out to others, or simply to perform a service to the rest of the community, or even, as is often the case, to try to do all these things simultaneously. Lutherans can legitimately set up schools of excellence for education of the gifted, or for those with special needs. What will make them genuinely Lutheran will be the extent to which they apply Lutheran theology to the context in which they work so that they can develop a distinctive philosophy. In order to assure that this happens, Lutheran schools of the future will need to continue their symbiotic relationship with the church. . . . [W]hile the Lutheran Church continues to maintain a schooling system, its viability as a distinctive entity depends on two major principles. The church needs the schools to assist in carrying out its mandate to educate its people and train its leaders. The schools need the church to provide them with the motivation to teach and the theology to guide and direct their efforts. That relationship and those processes are the basic prerequisites which ensure a continuing history of Lutheran schooling, both in Australia and the wider world.

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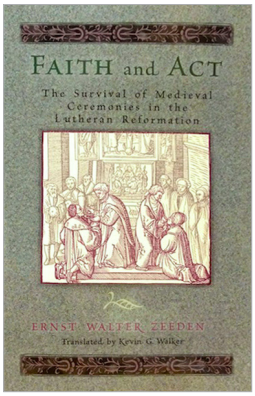


Faith and Act: The Survival of Medieval Ceremonies in the Lutheran Reformation. By Ernst Walter Zeeden. Translated by Kevin G. Walker. St. Louis: Concordia Publishing House, 2012.

Kevin Walker's translation of Ernst Zeeden's *Katholische Überlieferungen in den lutherischen Kirchenordnungen des 16. Jahrhunderts* [*Catholic Traditions in the Lutheran Church Orders of the Sixteenth Century*] provides an English audience with a long overdue introduction to the Lutheran church orders. To this point, only a scattering of English sources were available—such as Joseph Herl's *Worship Wars in Early Lutheranism*, Luther Reed's *The Lutheran Liturgy*, or Frank Senn's *Christian Liturgy: Catholic and Evangelical*—and these provided a limited overview. Offering more than a window into the immense data located within the church orders (particularly Emil Sehling's *Die evangelischen Kirchenordnungen des XVI. Jahrhunderts*), Zeeden, a Roman Catholic Reformation historian, argues that the transition from medieval Catholicism to an established Lutheran Church was not as jarring as may have been expected. While Luther and his fellow reformers vehemently opposed any practice that confounded the proclamation of the gospel, they found little wrong with much of the medieval status quo. Over and against—and often, in spite of—the Calvinists and the Enthusiasts, the Lutherans preserved a significant amount of the features and characteristics that were found in the church prior to the Reformation. Far from being limited to the mass and its ceremony, this preservation was located throughout all aspects of the church's life, even those that the reformers had desired to expunge. In Zeeden's estimation, the attribution of such a high level of correspondence is accounted for primarily by three reasons: (1) Luther held a receptive attitude towards practices that did not compromise the gospel. (2) The implementation of the Interim in certain territories resulted in the reintroduction of various rituals that were previously forgotten or abolished, to remain long after the Interim. (In some areas, however, the Interim had the reverse effect: rituals and ceremonies considered free and nonoffensive were abolished when Roman Catholic rule demanded them.) And (3) in order to distinguish themselves and stave off the rise of Calvinism, various Lutheran territories reintroduced and legislated rituals and ceremonies.

The first chapter considers the mass, its ceremonies and ritual, the prayer offices, the extra-Catholic sacraments, the liturgical year, and various practices such as pilgrimages, processions, and the ringing of bells. In addition to the retention of the mass—with the exception of its offensive parts, such as the canon of the mass and offertory prayers—many orders prescribed the elevation, the use of houseling cloths (linens placed under the mouth of communicants in order to catch any crumbs or spills of the sacramental elements), the use of Latin, full communion vestments, and liturgical actions such as genuflecting and bowing. A comprehensive liturgical calendar was often retained with numerous feasts of the Lord, the Blessed Virgin Mary, the apostles, Evangelists, and other saints. The primary feasts of the church year (the Nativity, the Resurrection, and Pentecost; and occasionally the Feast of St. Michael) each had a three-day celebration, with the other days having either a whole or half day. A small sampling of orders even retained such nonbiblical and controversial days as the Assumption of Mary (Minden, 1530; Brandenburg, 1540) and Corpus Christi (Fraustadt, 1564), but with a sermon on the sacrament of the altar rather than the offensive procession.

Chapter two provides an overview of the economic and legal circumstances of the period. Inadequate pay forced many Lutheran pastors, like their medieval predecessors, to supplement their incomes by teaching, milling, farming, offering bulls or boars at stud, brewing beer and brandy, and even charging fees for certain parish rites. Zeeden helpfully summarizes the retention of, and distinction between, the lesser and greater bans, the former being exercised by parish clergy with respect to the sacrament, and the latter being enacted by consistories or secular authorities, barring the excommunicated from any parish activity and severely restricting all interaction with the person.

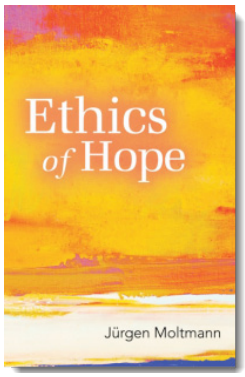
The third chapter examines various abuses of both the clergy and laity. A recurring problem for the pastoral office was inadequate training, with some incumbents having minimal to no theological education. There were also issues with "riotous living," often consisting of aggressive conduct, dancing, hunting, and drunkenness. The laity were also guilty of disorderly behavior, often being accused of drunkenness, violence, gambling, ignorance of doctrine, poor attendance at the divine service, and even urination in parishes and cemeteries. To this was added the persistence of superstitious acts—such as the use of baptismal water for casting spells and for watering livestock and crops—and witchcraft.

One should be wary, however, of making sweeping conclusions about practices and ceremonies in the Lutheran churches of the sixteenth century based upon Zeeden's findings. First, as Zeeden notes, the church orders are legal documents that present a limited view of parish life. These texts do not demonstrate how these regulations were put into effect at a parish level, if at all. They give a limited perspective of the life and activities of Lutheran parishes. Second, Zeeden's work is a survey of the church orders, highlighting both patterns and anomalies; it is neither exhaustive nor comprehensive. Finally, and most importantly, it needs to be remembered that all of the church orders are products of their respective territorial environments. Isolating them from their cultural, political, and theological contexts results in dubious findings. For example, Zeeden often cites the 1540 church order of Mark Brandenburg as demonstrating a high level of continuity with certain medieval Roman Catholic practices that often were abolished in other territories, such as the reservation of the sacrament for communion of the sick, ostentation of the sacrament, and the anointing of the sick. What the reader does not find in this text is that Margrave Joachim II of Brandenburg was slow and hesitant in his embrace of the Reformation, and he sought to create an order that mediated between Roman Catholic and Lutheran usage. It would be an erroneous conclusion to surmise that these findings from Brandenburg faithfully represent Lutheran practice.

Walker's contributions to this volume are also worthy of note. In addition to the work of translation, his introduction, footnotes, and updated citations provide the reader with various tools of navigation, extending beyond the present text, for further study.

Hermann Sasse once lamented that the great liturgical figures of nineteenth-century Lutheranism, such as Theodore Kliefoth, Wilhelm Löhe, and August Vilmar, had been forgotten. In Sasse's reckoning, no authentic Lutheran liturgical renewal could occur apart from the study of these men who were so well versed in the doctrine and practice of the Lutheran fathers of the sixteenth century. Current ignorance extends beyond the nineteenth century all the way to the sixteenth. In the present day, when many Lutherans, including pastors, are more familiar with the practices of the Vineyard churches and Willow Creek, or the writings of Aidan Kavanagh and Alexander Schmemann, than with their own Lutheran heritage, Zeeden's text provides an opportunity for Lutherans to begin the task of reacquainting themselves with their own history. Only then, as Sasse stated, is a genuine Lutheran liturgical renewal possible.

James Lee
St. Louis, Missouri



Ethics of Hope. By Jürgen Moltmann. Translated by Margret Kohl. Minneapolis: Fortress Press, 2012. Paper. 271 pages.

Jürgen Moltmann, now in retirement, finished out a long and prestigious career at Tübingen as one of the most celebrated Reformed theologians of our times. His influence has had wide impact in ecumenical circles, including the World Council of Churches and global Pentecostalism. His numerous books, especially his programmatic *Theology of Hope* (1964) and his revision of the *theologia crucis, The Crucified God* (1973), have left an imprint on mainline Protestant theology in Europe and America and have increasingly found their

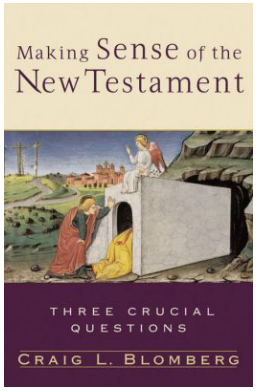
way into some branches of Evangelicalism in North America and Asia. For these reasons, the appearance of *Ethics of Hope* is significant.

Ethics of Hope shows Moltmann's critical loyalty to the Reformed tradition that allows him also to embrace aspects of the left wing of the Reformation, the Anabaptists. This he does in the third chapter, "Separatist Eschatology," where he engages the work of the American theologian Stanley Hauerwas. There is minimal direct encounter with Luther and the Lutheran tradition, mostly limited to Moltmann's critique of this teaching as "conservative" and providing no motivation for change (9–13).

Clearly *Ethics of Hope,* written in the twilight of his career, is an extension of *Theology of Hope.* Moltmann argues that ethics presuppose eschatology. Written not as a textbook in Christian ethics but as a theological exposition of ethics in light of eschatology, Moltmann in the first section of the book examines several "types" of eschatology: Apocalyptic, Christological, Separatist, and Transformative. The second and shortest section, consisting of only two chapters, takes up "An Ethics of Life" and includes a discussion of "the culture of life" and "medical ethics." Moltmann takes a moderately conservative stance on end-of-life issues while voicing a nuanced and tentative position on contraceptives and abortion. Marriage is treated in equalitarian terms as a partnership of life. Homosexuality is not mentioned. The third and longest section, "Earth Ethics," is devoted to ecology from an eschatological perspective. Section four deals with "Ethics of a Just Peace" and the fifth and final section, "Joy in God: Aesthetic Counterparts," concludes the volume, advocating a "new Christian mysticism that is turned towards the future, and with its hope for God awakens all the senses for the future of God's world" (239).

Reading Moltmann is a reminder that eschatology can easily be coopted by enthusiasm. Ethics remain squarely in the realm of creation, poetic descriptions of the new creation notwithstanding. Lutheran ethics offers a more robust doctrine of creation and a more realistic assessment of the human condition.

John T. Pless
Fort Wayne, Indiana



Making Sense of the New Testament: Three Crucial Questions. By Craig L. Blomberg. Grand Rapids: Baker Academic Press, 2004. 189 pages.

From Dan Brown's *Da Vinci Code* to the latest Coptic fragment purported to demonstrate that Jesus had a wife, there has been an explosion of sensationalistic history surrounding the life of Jesus and the origin of the church. Much of it has depended upon fragmentary Gnostic sources, often dated to the late second, third, and fourth centuries. Our culture, so eager to discount the canonical Scriptures as literary fabrication, quickly embraces and trumpets oddball theories that supposedly refute traditional Christian teaching.

In such an atmosphere, a work like Blomberg's *Making Sense of the New Testament* is welcome indeed. Blomberg's work, concise and clearly written, makes the case that Christianity is based on historically reliable documents, based in turn on the testimony of eyewitnesses to the life of Jesus. Blomberg's work in no way goes into the depth of Richard Bauckham's *Jesus and the Eyewitnesses*, nor does it go into detailed arguments as to the authorship of any single document. What he does show is that whether one understands the Gospels to have been written by the apostles themselves (the generally conservative view) or by those who followed, there is no denying that the whole of the New Testament arises within the first century. Blomberg compares the Gospels with what we know of other ancient personages. He notes that much of our knowledge of Alexander the Great, who died in 323 B.C., is only to be found in the writings of Plutarch and Arian, who wrote some four hundred years later. Or consider Caesar's crossing of the Rubicon, generally accepted as history, though the historical accounts of it are based solely on the eyewitness account of Asinius Pollio, whose writings have disappeared.

Blomberg then proceeds to offer an introduction to the Gospels as history. Over against the skepticism of Bart Ehrman, he speaks of the role of the apostles, who as a rabbi's students would have surely taken notes as well as committed their teacher's teachings to memory. Blomberg then proceeds to speak about the Gospels and Acts from a historiographical point of view, showing how they fit into the basic world of Jewish and Greco-Roman historical writing.

Having discussed the Gospels as literary works, Blomberg then takes on the question of miracles, and then especially the resurrection. Helpfully, he debunks the myth that the ancients were somehow simplistic, unscientific people who believed that miracles happened every day. He also notes philosophical objections to the miracles, noting that much of modern philosophy is less dogmatic on what in fact is possible and also making the point that if Jesus was in fact God's Son, then that changes everything.

The second chapter of the book focuses on Paul's relationship to Christianity and answers the question as to whether Paul was in fact Christianity's founder. Blomberg shows how much Paul's teaching is congruent with Jesus' own teaching, as well as how much he relies upon the basic story of Jesus as found in the Gospels. As Blomberg notes, none of the Epistles are written for the purpose of initial evangelism, as all of Paul's letters are addressed to communities that knew well the story of Jesus' life, death, and resurrection. However one dates the Epistles in relationship to the Gospels, both assume a high Christology, which came from the very teachings and life of Jesus.

In the final chapter, Blomberg speaks to the question, "How is the Christian to Apply the New Testament to Life?" (107). This section may not be as valuable to Lutheran readers, though it offers a serviceable introduction to the Gospels' main sections. That being said, this well-written little book

would be quite helpful in an adult Bible study or for preparing young people who are sure to be bombarded with the never-ending assault on the historicity of Christ and the faith. Blomberg's book surely is not the end of the discussion, nor does it aim to take the reader deep down into the nitty-gritty details of history, but it does help frame the discussion in a reasonable way and should serve as a useful guide to Christians who proclaim that the Christ of faith is indeed the Jesus of history.

Peter J. Scaer
Fort Wayne, Indiana

Das Zweite Vatikanische Konzil: Eine bislang ungeschriebene Geschichte. By Roberto de Mattei. Lindau, Germany: Kirchliche Umschau, 2011. 667 pages; €34.90.

This is a translation of an Italian insider's historical review (*Il concilio vaticano II: Una storia mai scritta*) of probably the most influential synod of the Roman Catholic Church for centuries. It is now also available in English as *The Second Vatican Council: An Unwritten Story* (trans. Patrick T. Brannan, Michael J. Miller, and Kenneth D. Whitehead; Fitzwilliam, NH: Loreto, 2012). With half a century's perspective, and being emboldened by Benedict's pontificate, de Mattei, a faithful member of the Roman Catholic Church, ventures this outstanding appraisal of what really happened in those formative years. So doing, he boldly addresses the council's still-unresolved controversies so that the ongoing significance of this epochal event—still very much "hot stuff" for the largest denomination of the Christian Church—can be understood and evaluated even better.

The German translation of this thorough study is a fascinating read. De Mattei gives meaningful insights as he describes the many motives, actions, and ideologies brought into play by various members, parties, and factions before and during the council—even if most of it happened behind the Vatican walls, if not behind the shut doors of various conventicles. No wonder that much of this was not told before, but thankfully it now sees the public light. De Mattei shows many things and issues that are constitutive for the council. Not only does he go into the marked influence by the various popes, who with more or less decisive action give such determinative direction, with most serious implications and long-term effects, to this procedure and process called "Vatican Council II." He also knows much about the inner workings and motives of national committees, academic schools, and different ideological frameworks involved in the complicated and intricate power play of theologizing after the enduring changes of the Second World War, whether for better or for worse. Either way, the synod of church fathers, cardinals, bishops, and expert theologians gather for several years to find ways and words to communicate effectively the mission of the church of the triune God to its own members and to those outside the Roman enclave: other Christians, faithful Jews and Muslims, adherents of high and traditional religions, and even secularized atheists, materialists, and nihilists. After years of dogmatic incubation, Rome seeks and successfully finds new ways of expressing its evangelistic calling in a pluralistic and post-Constantinian era.

It is the merit of de Mattei that he uncovers that this new beginning, enthusiastically lauded amongst the Protestant mainstream and even heralded in the secular media as epochal progress in that time of the early sixties, was recognized by others as a surprising palace revolution, carried out through the agency of a superbly organized, structured, and coordinated avant-garde of mainly German, French, and Dutch theologians, who outmaneuvered the complacent traditional majority of the Roman Catholic main lands. De Mattei successfully demonstrates how these conflicting parties struggled at various levels, be it in the person of the various partisan protagonists like Bea and Ottaviani or as schools of various dogmatic and epistemological schools.

Anybody with only a bit of interest in church history, ecumenism, politics, and theology is encouraged to get hold of this book and read it. Here is a lot to learn from those who have mastered church politics and ecumenical maneuvering over centuries. The magnitude of the council and the intensity of the struggle is impressive indeed. In a scholarly way, de Mattei is able to illustrate and explain complex movements that determined the outcomes of the council in its many debates, written constitutions, multiple encyclicals, proclamations, and schemes—even if I understand his plea to be conservative and in favor of a restoration of traditional ways in the Roman Catholic Church. This is de Mattei's explanation for the ambiguity and complexity of most of the council's many proclamations. There is nothing straightforward there. Dogmatic clarity was sacrificed for the benefit of pictorial impressions and story-like narrative. Proclamations were obviously the complicated results of strained negotiation, verbose diplomacy, and political compromise, allowing the majority of various episcopal factions to come to some sort of written conclusion. Obviously that is quite challenging for someone reared in the confessional tradition of believing, teaching, and confessing with one accord and faithful unanimity, but that is also quite a long way from the unilateral declarations of the *pontifex maximus*, who not so long ago still proclaimed new dogmas of papal infallibility *ex cathedra*, along with several dogmatic novelties concerning the holy mother Mary. Agreed that the council of bishops is still a pretty far distance away and even separated from democratic populism or enthusiastic pluralism, but things have changed permanently in Rome since Vatican II. The dynamic of the Roman hierarchy is no longer as straightforward as before—if it ever really was. It is still about the Pope—yes, very much so—but now he is always and much more in cooperation and union with the universal brotherhood of cardinals and college of bishops, as is presently being demonstrated at the largest convention of bishops

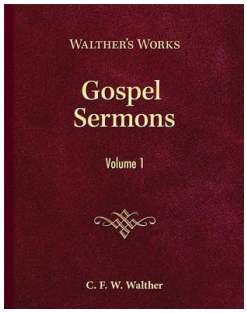
in Rome so far. It is no longer the strict monarchy but rather something of traditional "chiefs' cooperation," as a team together in partnership across the catholic globe.

De Mattei successfully conveys the striving of a living church in this world and age to be faithful to its calling by its Lord and in the mission of his Spirit. He shows quite convincingly how this struggle is no simple progress or ecclesial development moving positively forward in worship, theology, and apology towards utopian glory. Rather, this conflicting church history is fraught with dismal and tragic failures, too, making the occasional victories and triumphs of Christ's gospel truth even more precious and the prayers to this true Lord of the church ever more crucial: Kyrie eleison; Christe eleison; Kyrie eleison. Come Lord Jesus, come soon! Amen.

So, if you want to get to know the Roman Catholic Church even better and get some more insight into its inner motions and complex workings, this book is a good place to start.

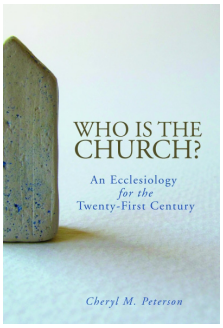
Wilhelm Weber, Jr.
Pretoria, South Africa

Briefly Noted



Gospel Sermons, Volume 1. By C. F. W. Walther. Translated by Donald E. Heck. St. Louis: Concordia Publishing House, 2013.

These sermons, originally published in German in 1870/71, are now available in English translation. In them, readers see Walther the preacher at work, expounding biblical texts, distinguishing God's condemning law from his consoling gospel for the comfort of broken sinners. The sermons in this volume span the festival half of the church year from Advent to Pentecost Sunday. All of the sermons are based on the Gospel pericopes. Christoph Barnbrock provides a concise and insightful introduction to Walther's homiletical approach. The sermons generally follow the same pattern: general introduction leading to the text, thematic statement, and development of theme in two or three major points. The sermons are marked by the use of rhetoric to convict and comfort. Walther sees the pulpit as the place to do spiritual battle against uncertainty with the weaponry of the gospel, which alone must predominate and prevail. While these sermons bear the mark of another era, they also reflect the timeless gospel that is contemporary with every age. Walther's sermons will continue to edify and enrich pastors who are faced with Walther's task: the clear preaching of God's law and gospel.

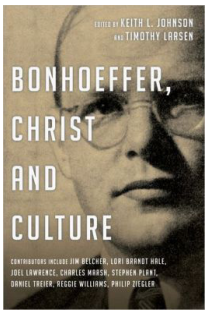


Who is the Church? An Ecclesiology for the Twenty-First Century. By Cheryl M. Peterson. Minneapolis: Fortress Press, 2013.

Ecclesiology—especially in relationship to ecumenism and mission—has been a dominant theme in contemporary theological discussion for the last two decades. Peterson, a professor of systematic theology at Trinity Lutheran Seminary, Columbus, Ohio, provides an interesting roadmap to the current discussion and then offers her own contribution. Establishing the context in Protestant North America, Peterson examines historical and theological factors that have shaped the definition of church also for American Lutherans. She then summarizes and critiques three major paradigms represented by key theologians: (1) The Church as Word-Event (Karl Barth, Gerhard Forde, and Michael Horton); (2) The Church as Communion (Vatican II, Robert Jenson, and Philip Bunton), (3) Ecclesiology Post-Christendom: The Missional Church ("Gospel and our Culture Network," Darrell Guder, and Craig Van Gelder).

The final two chapters are devoted to the author's own proposal, a narrative method for ecclesiology that starts with the Spirit. Here Peterson shows some indebtedness to Edmund Schlink (see especially his dogmatic starting point in *Ökumenische Dogmatik*). For Peterson, the Spirit's work is located in the narrative of Trinitarian redemption. Lacking is a sustained engagement with the classical Lutheran assertion that the church's identity and mission are determined by the pure preaching of the gospel and the right administration of the sacraments (AC VII).

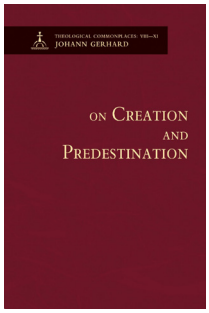
While this book will not provide satisfactory answers to the ecclesiological concerns raised by confessional Lutherans, it is a book that provides helpful insight into the state of the discussion of church and mission in the larger world. It will also provide confessional Lutherans a window into language that has become common in conservative Lutheran churches (for example, *missio Dei* and "koinonia as event"), often with little comprehension of the freight these terms carry.



Bonhoeffer, Christ and Culture. Edited by Keith L. Johnson and Timothy Larsen. Downers Grove, Illinois: IVP Academic Press, 2013.

The ten essays in this book originally were presented at the 2012 Wheaton Theology Conference at Wheaton College and they represent the growing appreciation for Dietrich Bonhoeffer among American Evangelicals. The lead essay by Philip G. Ziegler (University of Aberdeen) argues that Bonhoeffer's theology of the word was forged in his reading of Luther and in conversation with Karl Barth.

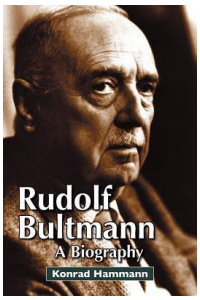
Perhaps the most interesting essay is Timothy Larsen's "The Evangelical Reception of Dietrich Bonhoeffer," as he traces the earlier, allergic reaction against Bonhoeffer—associated with John A. T. Robinson's lumping of him together with Bultmann and Tillich in *Honest to God*—to a more appreciative reading as evidenced in Eric Metaxas's popular biography. Larsen also notes the outrage of liberal scholars like Clifford Green who complain of how Metaxas has "co-opted" or "hijacked" Bonhoeffer (49). Reggie Williams examines Bonhoeffer's relationship to African-American Christianity. Additional noteworthy essays examine Bonhoeffer's political theology (Stephen Plant), his critique of modernity (Daniel Trier), ecclesiology (Joel Lawrence), vocation (Lori Brandt Hale), and liturgy at Finkenwalde (Jim Belcher). All in all, this volume provides an insightful treatment of multiple dimensions of work of Dietrich Bonhoeffer and it is a testimony to the ongoing viability of his legacy in the context of American Christianity.



Theological Commonplaces: On Creation and Predestination. By Johann Gerhard. Translated by Richard J. Dinda. Edited by Benjamin T. G. Mayes and Joshua J. Hayes. St. Louis: Concordia Publishing House, 2013.

The most recent addition to Concordia Publishing House's magisterial project of providing Johann Gerhard's *Theological Commonplaces* in English is the volume on creation and predestination. Under the locus on creation, Gerhard gives exegetical-dogmatic treatment of divine creation itself, together with a lengthy subsection on angels and a discussion of providence, having excursions on fate and chance. After turning to "election and reprobation," he returns to a discourse on the *imago Dei*. Given the prominence of this topic in contemporary discussion (see, for example, Oswald Bayer, "Being in the Image of God," *Lutheran Quarterly* 27 [2013]: 76–88), this section of Gerhard makes for informative reading. A carefully crafted "editor's preface" by Benjamin T. G. Mayes is helpful in laying out key themes in the volume, most especially of addressing Gerhard's treatment of election in light of Article XI of the Formula of Concord and the later controversy over predestination that embroiled late nineteenth-century Lutheranism of the American Midwest.

Johann Gerhard was no stranger to tragedy; nor was he a stranger to the consolation of the gospel. The volume in which these commonplaces first appeared in print was published in 1611, the same year Gerhard lost his young wife and infant son to death. For Gerhard, theology functions to give certainty to the comfort bestowed by the triune God in his word. Significantly, this is seen in his treatment of predestination, as he follows Luther in treating this evangelical doctrine as grounds for confidence in Christ and neither speculative inquiries nor carnal security. This volume demonstrates how the archtheologian of Lutheran Orthodoxy used all the articles of faith to console the afflicted. Dogmatic theology, for Gerhard and his heirs, is the highest form of pastoral care. Twenty-first century pastors have much to glean from Gerhard in this volume.



Rudolf Bultmann: A Biography. By Konrad Hammann. Translated by Philip E. Devenish. Salem, Oregon: Polebridge Press, 2013.

When Rudolf Bultmann (1884–1976) died on 30 July 1976, he left a controversial legacy not only in New Testament studies but also in the wider realm of Christian theology. Konrad Hammann, a systematic theologian from Münster, tells the story of Bultmann's life with sympathetic attention to both the context and details of Bultmann's work. From his early days in a rural and somewhat pietistic parsonage in Oldenburg, where Bultmann's father, Arthur Kennedy Bultmann, experienced a shift from revivalism toward the liberalism of Adolf Harnack, the young Bultmann emerges as a university student completely at home in the religious and cultural atmosphere of early twentieth-century Germany. Hammann does a masterful job of chronicling Bultmann's intellectual development, including contact with his schoolmate at the Oldenburg Academy, Karl Jaspers. Studies in Tübingen, Berlin, and Marburg would provide venues for influence from Karl Müller, Hermann Gunkel, Adolf Harnack, Adolf Jülicher, Johannes Weiß, and Wilhelm Herrmann. Glimpses are given into Bultmann's professional and domestic life at Marburg, where he spent the majority of his career. Hammann provides a sympathetic description of Bultmann's approach to New Testament scholarship, including his programmatic but controversial book on Jesus Christ and mythology. Attention is also devoted to Bultmann's critics both in church and academy, as well as to students, like Ernst Käsemann, who challenge aspects of the Marburger's scholarship. Hammann shows Bultmann to be a man of unpretentious piety in home and church. *Rudolf Bultmann: A Biography* is a valuable read on several accounts. It functions not only as a biography but as an introduction to Bultmann's theology. By interacting with its treatment of the context of Bultmann's life in the late nineteenth and twentieth centuries, readers are better able to understand the place of theology in Germany in this period.

JTP+

Logia Forum

Short Studies and Commentary

A Few Thoughts Regarding Evangelism

The following excerpt is from an unpublished mimeographed essay that Hermann Sasse apparently delivered at an Australian pastoral conference, most likely in the 1960s. Professor John T. Pless discovered it in the archives at Concordia Theological Seminary, Fort Wayne, Indiana.

God has brought the Lutheran church to this continent [Australia] in order that it might be a light, perhaps a little light, but a shining light to others. Do we see that our task cannot be limited to our members or to prospective members? Our Lord does not want us to put our candle under the bushel. This does not mean that we should preach at the street corners. It means that the preaching which is done in our churches does not mean only something for the congregation, but for the nation as a whole whose members our people are. The preaching of the gospel is always a public proclamation, even if it is done in a small country church with a very limited audience. All real preaching is done in the publicity of the prophetic word: "Land, land, land, hear the word of the Lord!" (Jer 22:29). Thus our preaching has to be at the same time preaching for our small congregation and a testimony to the whole nation. If we preach to our small congregation the real word of God, then this word, as the word of God, is a message of God to all men, effective beyond our understanding, as Luther had learned from Jeremiah 1:10: "See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy and to throw down, to build and to plant." Thus the evangelistic work of our church is our share in the work of Evangelism in Australia.

Evangelism is the preaching of the gospel, nothing else. There is not such a thing as "evangelistic preaching" in contrast to other sorts of preaching. For the sermon at the occasion of an evangelization has exactly the same content as each evangelical sermon: repent ye and believe in the gospel. By evangelistic preaching we understand evangelical preaching in view of a particular situation of people who are to be called or called back to Christ and his church or who are to be strengthened against the danger of apostasy. Since the danger of apostasy is always present, such preaching ought to be practiced at all times. In this sense all our preaching must be evangelistic. Each sermon must be a call to the unbeliever. For we have unbelievers in our services. It has to be a call to the churchless that perhaps just on that occasion went to church, attending perhaps for the first time a Lutheran service, maybe for the last time. It has to be a call to repentance to the believing sinner. It has to be the call to the gracious Savior who freely gives to the sinner forgiveness, life, and salvation. It has to be the serious admonition to remain steadfast. It is the necessary outcome of the Lutheran understanding of the church.

For the church lives by the gospel! She does not live by our religion. She is not a religious society, based on certain common convictions, like the Lutheran Laymen's League, or the ladies guild, or the young people's society. And the gospel by which the church lives is not a doctrine, a religious philosophy, a sacred book as such. It is rather the gracious word of Jesus Christ himself by which he forgives us all our sins and gives us life and salvation. It is not a doctrine about how and under what conditions there can be forgiveness; it is rather the forgiveness personally proclaimed to us: thy sins are forgiven thee! We hear this gospel in the absolution. We hear it in the sermon if it is an evangelical sermon. We hear it in the celebration of the sacrament and we receive the true body and the true blood of our Savior as the pledge of the forgiveness. That is the reason why we must go to church if possible. Why is it almost impossible to keep the faith without going to church? I cannot absolve myself, just as I cannot baptize myself. I cannot celebrate the Lord's Supper alone. Of course it is possible to live on the written word of the Bible

alone or even on what has been left of my former knowledge of the word, for example, in a Siberian prisoners' camp. But this is a state of emergency. In order to remain a Christian I need the means of grace. For what will become of my faith without the Holy Ghost who is given to me by the means of grace?

It is a most remarkable fact that Christians today seem to have forgotten the great danger that threatens our spiritual life, namely, the danger that we can lose our faith. We take our Christianity so for granted that we no longer see the devices of the devil, who tries to destroy our faith. This must not necessarily lead to complete apostasy. It may be that our living faith is slowly transformed into a sort of Christian philosophy that for so many people is the substitute for faith. Here evangelistic preaching has its great task, namely, to preach Christ crucified so powerfully that, by the help of the Holy Ghost, the love for the Savior is revived and a new personal relationship between the soul and its Redeemer is reestablished. Here we have to remember what conversion in the sense of the Lutheran church is. You were converted to the Lord on the day of your baptism. But as baptism is more than an act performed at one moment of our life, conversion is something that goes on through our lifetime. For baptizing with water, as our children know, "indicates that the old Adam in us is to be drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts; and that again the new man should daily come forth and rise, that shall live in the presence of God in righteousness and purity for ever." Sometimes it seems that the Lutheran church, since Pietism destroyed the Lutheran understanding of justification and sanctification, has lost the deep truths of our catechism about daily repentance and daily forgiveness of sins. Small wonder if we have lost and are still (losing) members to Methodism. Our people fail to see the difference between Lutheran and Methodist understandings of the Christian faith. This is a development to be observed in all Lutheran churches, in Germany as well as in the Scandinavian countries, in America as in Australia. Here we have to learn again from Luther and our Confessions what it means to be an evangelical Christian who lives literally by daily repentance and by daily and abundant forgiveness of sins, *simul iustus et peccator*. To stir up that faith again is the great task of Lutheran evangelism. Christians who live in that faith will know how weak they are. They will know that only by the grace of God, only by a real miracle of the Holy Ghost, they can be preserved in the true faith. This knowledge will make us cautious against the attempts of the devil, who wants to take away our faith or at least to corrupt it. And it will make us humble. It will give us that real humility which belongs to the Lutheran faith, not that caricature of Christian humility which could be expressed with the words: "God I thank thee that I am a Lutheran and not a Catholic, Anglican, Methodist, or Baptist. I am not a Pharisee, but a justified sinner. I believe in the correct doctrine of the Lutheran Church and am proud to support her." Their secret pride is what we have to fight, dear brethren, in our congregations and in our young and old people societies. Here we meet a secularization that is far more dangerous than all temptations to open unbelief. For this secularization destroys the church by corrupting its innermost life.

When fighting this great danger of our spiritual life we must not forget that it is not only the individual Christian who is threatened by it. A slow and unnoticed process of secularization can destroy whole churches. This is true not only of large and powerful churches that were tempted by the world, but it applies also to small churches that began as faithful, confessing churches of Christ. As parents never can warrant the faith of their children, no single generation of the church can guarantee the faith of the next generation. It is not faith, but superstition if I assume that because we have Christian schools, colleges, faculties, parishes, catechism, Confessions, a ministry for the administration of the means of grace, the next generation will be Christian. We must not misinterpret the fifth Article of the Augsburg Confession. "That we may obtain this faith, the office of teaching the gospel and administering the sacraments was instituted. For through the word and the sacraments as through instruments the Holy Ghost is given, who worketh faith where and when it pleaseth God . . . " This "*ubi et quando visum est Deo*" must not be overlooked. It does not justify the Calvinistic doctrine on predestination. But it reminds us of the fact that also the Lutheran Church knows of the mystery of predestination. Of course we know that the word of God is never preached in vain. But how many or how few may be brought to real, living faith—that is solely in the freedom of God. How cautious should we be when speaking of the future of our church! The "United Evangelical Lutheran Church in Australia" or the "Lutheran Church—Missouri Synod" does not have the promise that the gates of hell shall not prevail against her. The fathers of our church knew that. Therefore they taught their people to pray for the church: "Erhalt uns Herr, bei deinem Wort!" [Lord, keep us steadfast in Thy Word! (*TLH* 261:1)]. "Ach bleib bei uns, Herr Jesu Christ, weil es nun Abend worden ist, Dein göttlich Wort, das helle Licht, laß ja bei uns auslöschen nicht" [Lord Jesus Christ, with us abide, For round us falls the eventide; Nor let Thy Word, that heavenly light, For us be ever veiled in night (*TLH* 292:1)]. "In dieser schwer'n betrübten Zeit, verleih uns, Herr, Beständigkeit, daß wir dein Wort und Sakrament rein b'halten bis an unser End" [In these last days of sore distress Grant us, dear Lord, true steadfastness That pure we keep, till life is spent, Thy holy Word and Sacrament (*TLH* 292:2)]. "Du aber selbst Dein' Kirch' erhalt, wir sind gar sicher, faul und kalt . . . " [Lord Jesus, help (lit. "But Thee Thyself"), Thy Church uphold, For we are sluggish, thoughtless, cold . . . (*TLH* 292:3). Some German versions of the hymn's third stanza begin, "Herr Jesu, hilf, dein' Kirch' erhalt"—Ed.]. Sometimes it seems as if we have forgotten that only the most serious prayer can keep the church in the right faith and in the confession of the truth.

Keeping the Sabbath Day Holy

It never fails. Numerous times during the year and again just recently, well-meaning and well-intended people (not just the former Evangelical United Brethren turned United Methodist but many lifelong Lutherans in the heartland of America where I serve) remind me that keeping the Sabbath Day holy is all about refraining from any kind of physical work. They long for the good old days like Mayberry, where you sat on the porch swing, sipped ice-cold cherry Coke, and waved to the neighbors as they walked by. After all, everyone needs a day off. Otherwise you'll be too stressed, stroke out, or drop over graveyard dead from a heart attack.

We all could use a day off and the physical benefits are welcome. However, is this the point of the Third Commandment? Dr. Luther's sermon at the dedication of the Torgau Castle Church in 1544 (LW 51:342–43) gives us a little assist here. Check it out.

For the real meaning of the third commandment is that we should use the Sabbath to hear God's Word and learn that we are to keep all the other commandments both toward God and our neighbor, and also serve and help others in love. . . . What does it mean to "keep holy" or "sanctify" a day, an hour, or a week? Obviously it does not mean, as the Jews and our false saints dream, to sit in idleness and do nothing. It means, rather, in the first place, to do something on that day which is a holy work, which is owing only to God, namely, that above all other things one preaches God's Word purely and holily. . . . And likewise, that the others hear and learn God's Word and help to see to it that it is purely preached and kept. This is what it means rightly to observe the day of rest and to 'consecrate' or 'sanctify' the place of the church.

"Jein" to Vatican II

Two significant anniversaries rolled around in October 2012, each of major events that occurred in the city of Rome. From the remote past, 1700 years had transpired since Constantine's historic victory over Maxentius at the Milvian bridge. Commemorated in *LSB* on 21 May, Constantine bade the church occupy center stage in public life, inaugurating the long epoch of Christendom, which was drawing to its close when John XXIII Roncalli opened the Second Vatican Council on 11 October 1962. From now till 2015 many will be marking the fiftieth anniversary of Vatican II, which surely represents the defining moment of contemporary Roman Catholicism.

In statistical terms the Roman Catholic Church entered Vatican II on the up and up, with vocations to the priesthood and the religious life booming, and with churches full to overflowing. From its close onwards, though, the trajectory has gone dramatically in the other direction, with the result that the largest church body in Christendom is now a pale shadow of its former self in its former strongholds of Quebec and Ireland. Are we dealing here with a case of *post hoc propter hoc* (after this on account of this), or is the current spectacular collapse of institutional Christendom in the Western world wholly unrelated to the council that Pope Roncalli announced on 25 January 1959, barely three months after he succeeded Pius XII? There is something wryly amusing but also deeply disconcerting about the French-language cartoon that features a bemused priest opining that "Vatican II opened the Church," only to receive the response, "And the people left." Not that we separated brethren can gloat or hurl stones!

Mastering the antecedents, course, accomplishments, and consequences of Vatican II is an uphill and time-consuming struggle, yet supremely needful for the instructor who wishes to do a good job with the Religious Bodies course, not to mention the theologian who would like to do justice to the demanding discipline of comparative symbolics. Remarkably, every Tom, Dick, and Harry, of all confessions and none, tend to have firm views about Pope John's council, and, equally remarkably, many of these opinions have little basis in reality. For example, the council fathers did *not* authorize mass in the vernacular tongues, communion in the hand, and celebration *versus populum*; rather, in *Sacrosanctum Concilium*, the first document approved at the council, they approved only some modest fine-tuning of the existing rite, so that the massive changes of the *Novus ordo missae* were unilaterally imposed by Paul VI Montini on the advice of some determined ideologues within the curial bureaucracy.

Researchers into Vatican II are in the debt of two scholars who occupy very different niches in the constellation of contemporary Roman Catholicism. In his *What Happened at Vatican II* (Harvard University Press, 2008), the American Jesuit John W. O'Malley has given a sober and fact-packed narrative from the perspective of one who deems Pope John's council a jolly good thing. Meanwhile, from the traditionalist wing, the Italian lay historian Roberto de Mattei expertly places a question mark after the council in his *Second Vatican Council: An Unwritten Story* (Loreto Publications, 2012).

These works are must-reads for all who wish to make an informed judgment on this major event whose impact has been felt far beyond the bounds of the Roman Church.

Quite the most insoluble riddle surrounding Vatican II is the reason for its being held in the first place. Roncalli was not responding to any crisis, nor did he have any clear idea about what the assembled bishops and other high dignitaries were to do once they assembled in St Peter's basilica. De Mattei demolishes the pious view, begun by John XXIII himself, that the notion of calling a general council came to the new pope shortly after his election as a sudden sweet inspiration of the Holy Ghost. No, Roncalli entered the conclave expecting to leave as pope. Well-placed figures of his acquaintance expected his pontificate to issue in a council. In addition, during the conclave itself John was advised to summon a council by two leading traditionalist cardinals who, ironically, would be among its chief casualties.

A two-phase process took place between 25 January 1959 and the entrance of the council fathers into St Peter's on 11 October 1962. During the "antepreparatory" stage the world's bishops got to express their views in a mountain of paperwork that landed in the curia. Many bishops asked for a formal condemnation of Communism whereas some South American bishops requested a relaxing of the discipline of mandatory priestly celibacy. Paul VI saw to it that discussion of the latter topic was nipped in the bud, and de Mattei documents how, in a secret meeting held at Metz in August 1962, the curia secured the attendance of Russian Orthodox bishops at the upcoming council at the price of a "guarantee that the council would refrain from condemning communism" (149). In the last weeks of the council four hundred thirty-five fathers petitioned for forthright speech concerning Communism, but the dirtiest of shenanigans, in which Paul VI was himself implicated, caused their request to be consigned to the wastepaper basket (476–81).

The "preparatory" stage saw the various departments ("dicasteries") of the curia draft documents on various topics for the perusal and approval of the bishops who would assemble in October 1962. The least controversial of these was the already mentioned document on the liturgy, which enjoyed smooth passage during the council's first session. Along with other reporters, both O'Malley and de Mattei make it clear that, as John hoped for much improved relations with the "separated brethren" and for a well-orchestrated media event that would somehow edify the world, the aged pontiff initially expected the council fathers to conclude their business and disperse for their home dioceses by Christmas 1962. But this was not to be. Instead, during the first days of the council a determined minority of bishops from northwest Europe firmly grabbed the steering wheel from the officials of the curia, first postponing a vote on elections to the commissions charged with reviewing the various documents, and secondly sending back to the drawing board Cardinal Ottaviani's highly Tridentine draft on the "two sources of revelation." These moves were a game changer, with the result that the council extended from one to four sessions, held in the fall of the four years between 1962 and 1965. I often tell my students that the heirs of the vanquished minority at Vatican I took their revenge on the successors of Pius IX. To this day the boundary lines between papal monarchy and episcopal collegiality are less than clear.

What International Lutheran Council-related Lutherans might justly consider the positive harvest of Vatican II can be briefly stated. In his *Mystici Corporis* of 1943, Pius XII Pacelli defined the Church jurisdictionally, as those baptized Christians who acknowledge the authority of the Roman pontiff. However, when the young Joseph Ratzinger wrote a Roman appraisal of "Protestantismus" for the third edition of *Religion in Geschichte und Gegenwart* in 1962, he embraced instead a baptismal definition of the church (to which Pacelli himself seems to have been inching in his final years). For Ratzinger, the Protestant ministry was "not a nothing" and the same held true of Protestant celebrations of the sacrament of the altar. In *Lumen Gentium*, perhaps the major document of the council, formal ecclesial reality was acknowledged in both Orthodoxy and those churches/ecclesial communities that proceeded from the sixteenth-century Reformation. Taken in tandem with *Unitatis redintegratio* (on ecumenism), *Lumen Gentium* 15 represents a major breakthrough on Rome's part, apart from which the postconciliar ecumenical dialogues with Anglicans, Lutherans, and other Christians would be a pointless exercise. Moreover, as it approved *Dei Verbum* in its closing days, the council shifted away from Trent (while certainly not embracing *sola scriptura*) on the matter of the relationship of Scripture and tradition. Informed theologians should read and ponder these two major "dogmatic constitutions" that are of definitive import for contemporary Roman Catholicism.

To this point I have supplied the basis for the "yes" in my Jein. Now I must pass to the melancholy task of formulating a cautionary "no." I can find positive things aplenty to say about *Lumen Gentium* and *Dei Verbum*, about the opening up to the separated brethren, and certainly about the theological and magisterial heritage of Joseph Ratzinger/Benedict XVI. Conservative Lutherans should be aware of Benedict's surprising, though cautious, public approval of the formula justification *sola fide*—http://www.vatican.va/holy_father/benedict_xvi/audiences/2008/documents/hf_ben-xvi_aud_20081119_en.html—and of traditionalist discomfort over the inclusion in the latest (Latin-English) edition of Denzinger's *Enchiridion Symbolorum* of a section of *JDDJ* consisting of approving quotations from the Book of Concord. Moreover, we cannot blindly follow Rome's traditionalist wing in its suspicion of the *nouvelle théologie* that raised its head after World War II, aiming to refresh the then dominant Thomist scholasticism through a *ressourcement* that drank deeply of Scripture and the Fathers (O'Malley, 40–43, 75–76). But there is another, darker side to the phenomenon of Vatican II's "opening up," one that has much to do with the current implosion of institutional Christendom.

As the Vatican gears up in mid-2013 for the imminent canonizations of the already beatified John XXIII and John Paul II Wojtyła, it is well for us to head toward the conciliar document that somehow crystallizes the legacy of the one and forms the foundation on which the other built his whole pontificate. When he opened Vatican II, Pope Roncalli announced that the time had come to refrain from condemnations and to administer the "medicine of mercy." His goal was to preside over a "pastoral" council, not over one that would formulate any fresh dogma. Eerily, the packaging of John as a universal "nice guy" was very much a media creation, in which even the Soviet *Pravda* played a part (de Mattei, 118, 265–66). Roncalli's natural optimism (de Mattei, 90) took shape in his attitude of "adaptation" to modern times that issued in a program of *aggiornamento*/"updating" that went hand in hand with a positive appraisal of modernity. Admittedly, as O'Malley shows in his useful chapter on "The Long Nineteenth Century" (53–92) that stretched beyond the confines of the 1800s from the French Revolution till the death of Pius XII, John and his council were understandably making amends for an oft hysterical denunciation of modern "liberalism." And yet there is no getting around the startling departure from all Scripture and previous Christian tradition apparent in *Gaudium et Spes*'s novel evaluation of the "world" as a benign force that should be invited to cooperate with the Church in the production of a better tomorrow. Emphasizing the "dignity of man" and identifying all sorts of upbeat "signs of the times," *Gaudium et Spes* gave an ecclesiastical embodiment to the thoroughly *schwärmerisch* optimism of that fateful decade, the 1960s.

The optimistic attitude that suffuses *Gaudium et Spes* infiltrated other documents of the council. *Lumen Gentium* 15's opening up to the rest of Christendom proceeded in chapter 16 to a kindred benevolence towards the adherents of other religions, theistic (Jewish, Muslim), nontheistic (Buddhist), and pagan (animists), and also to nonbelievers and atheists, all of whom are declared eligible for salvation as they cooperate with "grace" hiddenly active in their hearts. *Nostra Aetate* gave a positive appraisal of Judaism in particular and other religions in general. While the doctrine of these documents is not universalist strictly speaking, it certainly finds itself on the slippery slope to this position. Oddly, Vatican II downplays sin and makes only roundabout allusions to the danger of eternal damnation. We search its documents in vain for any forceful call to repentance.

O'Malley draws attention to the unique literary style adopted by Vatican II in sharp contradistinction to earlier councils, which had called a spade a spade as they forthrightly anathematized the positions of various adversaries. He identifies a "shift in language" from scholastic precision to what he labels "the epideictic genre, the technical name for panegyric." "It teaches, but not so much by way of magisterial pronouncement as by suggestion, insinuation, and example. Its instrument is persuasion, not coercion" (47). The verbose style in question may less charitably be labelled fuzzy and even downright ambiguous. Small wonder that, half a century later, the average practicing Roman Catholic tends to be catechetically clueless.

As is well known, the close of the council has been followed by fifty years of unremitting internal debate within the Roman Catholic fold as to the actual teaching of Vatican II. On one side stands the late Alberto Melloni and his "Bologna school" of historiography, which understood the council according to a "hermeneutic of discontinuity and rupture" as a deliberate breach with the past. Hans Küng has savagely lambasted the popes from Paul VI to Benedict XVI for allegedly putting the brakes on this salutary process. Meanwhile, Pope Ratzinger has famously advocated the application of a "hermeneutic of continuity" that emphasizes the identity of the church before and after the council, interpreting its statements as either consonant with or organically developing from earlier formulations. It hardly behooves a Lutheran observer to sit in judgment over these warring parties.

In Hans Küng's eyes, John Paul II stands forth as the great betrayer of Vatican II and its legacy, but the Polish pontiff viewed his entire reign as a consistent attempt to implement the council in all dimensions of the church's life. It has become common among moderately conservative Roman Catholics to follow the lead of the late Richard John Neuhaus in acclaiming Pope Wojtyła as John Paul "the Great," according him a status otherwise conceded only to Gregory I and Leo I (this title has also been applied to Nicholas I [858–867], but his fame is dim in comparison with the other two). Future generations will discern whether John Paul II merits such distinction, but while we can certainly concede that this master of communication was "the Remarkable," we might fitly point out that he presided over a disciplinary meltdown and gravely neglected his administrative duties as he globetrotted on an endless series of "pilgrimages" to the ends of the earth during which he was more hailed as a pop star than heeded as a preacher.

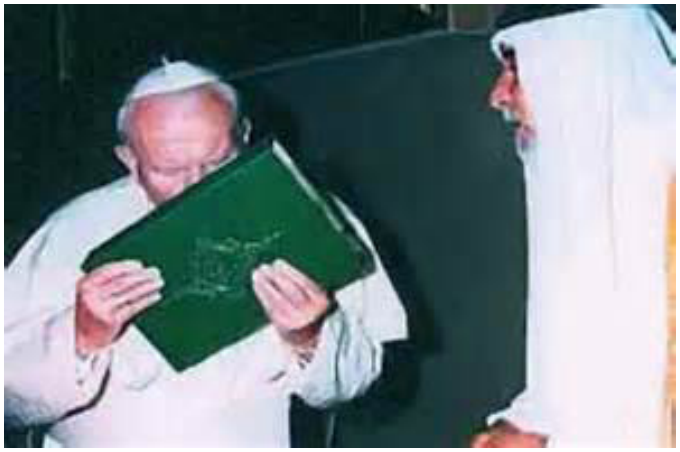
Karol Wojtyła's book-length interview *Crossing the Threshold of Hope* impressed this reader with its Christ-centered piety. It would be churlish indeed to question his deep devotion to our Lord. We should rejoice in his forgiveness of his would-be assassin and applaud his testimony on life issues and his encouragement of what he called the "New Evangelization." Nevertheless, this brilliant philosopher's presentation of Christian dogma calls for astute discernment, and I would venture to argue here that his legacy needs to be carefully dissected, even purified, so that deadly poison may be separated from the sound milk that is undoubtedly also present in his many writings and addresses.

Till his dying breath, Pope Wojtyła was (unlike his long-time assistant and immediate successor) a man of *Gaudium et Spes*, in whose crafting he played a significant role as a young bishop. Admittedly, this document may well take on a different hue for a shepherd in communist Poland from the aspect it presented in the decadent West. As it strings together various New Testament christological statements, *Gaudium et Spes* 22 is not exempt from the ambiguity that attaches to other documents of Vatican II. In the mind of the philosopher Karol Wojtyła, though, it

stood forth with great clarity as a direct deliverance of the Holy Ghost that offers a needed hermeneutical key to the Church of our time. What are we to make of the statement, "For by His incarnation the Son of God has united Himself in some fashion [*quodammodo*] with every man"? If asked to choose between True or False, we might well opt for "Jein." However, Wojtyła argued that, at Vatican II, the church came to a new consciousness of herself, discovering that the salvation won by Christ has in fact been applied to every human person from the beginning of the world, and that the church embraces all people and even all religions.

A third scholarly book essential for the proper understanding of Vatican II and its effects is the late Johannes Dörmann's *Der theologische Weg Johannes Pauls II. zum Weltgebetstag der Religionen in Assisi* (Senden, Westf.: Sitta Verlag, 1990–1998), which is available in English translation. Shocked to the core by Wojtyła's convocation of a multireligious prayer meeting for peace at Assisi on 27 October 1986, this mainline Roman Catholic missiologist (whose doctor father was one Joseph Ratzinger) carefully studied his writings before and after his papal election, discovering that in sermons preached before Paul VI and published as *A Sign of Contradiction*, Wojtyła had proclaimed that, "All men, from the beginning of the world until its end, have been redeemed and justified by Christ and His Cross," in which context he had subjective justification in mind. Moreover, in the same homilies Cardinal Wojtyła pictured the church as including not only Christians of all confessions, but also of Muslim Bedouins and Buddhist monks. Dörmann demonstrates (to his own great dismay) that the Assisi prayer meeting was no momentary aberration, but in keeping with John Paul II's vision of the essence of the church. Dörmann's painstaking analysis of Wojtyła's "Trinitarian trilogy" of encyclicals published between 1979 and 1986 offers a mountain of proof in support of the brief summary just presented. As he sees it, in Wojtyła's interpretation, the ambiguities of Vatican II were subsumed in the new "super dogma" of a syncretism-ringed universalism.

In short, Vatican II was a mixed bag, and those who analyze its documents need to beg of the Lord the gift of discernment. It is impossible, though, simply to ignore this major religious event of the last century, plunging our heads, ostrich-like, in the sand. For as Bishop Roger Pittelko once declared to a pastoral conference at which I was a copresenter with him, "When the Pope sneezes, the Lutherans catch cold." Although the priests and people of Rome's traditionalist wing are no friends of the Church of the Augsburg Confession, I cannot withhold a certain sympathy for them in their current plight as they seek to cope with Vatican II and its effects. The impending canonization of John Paul II strikes me as a move that will make confusion worse confounded, a gesture that can only set back the rapprochement and reunion of Christendom. After all, our fellow Christians in the Islamic lands are currently suffering much persecution and even outright slaughter for declining to join in the gesture that Pope Wojtyła famously performed on 14 May 1999.



For myself, I am distinctly sympathetic to the interpretation of Vatican II offered by the late Fr. Divo Barsotti (http://chiesa.espresso.repubblica.it/articolo/1350426?eng=y). I have thus far received no response to the Open Letter I dispatched on Blogia (http://logia.org/blogia/?p=13), imploring Benedict XVI to desist from Assisi III (which was admittedly much better than its two predecessors and the events at Yankee Stadium and following the tragedy at Newtown, Connecticut, that weigh heavily upon us). Pray God that Pope Francis not inflict Assisi IV upon confused Christendom, and that, if he does so, the leadership of the ILC may speak the truth in love to the glory of God and for the good of the church, whose bounds here on earth are much narrower than John Paul II supposed.

John R. Stephenson

Ordination and the Pastoral Office

By Kenneth F. Korby, in "Baptism: Ordination into the Royal Priesthood of Believers," Convention Essay for the Montana District of the Lutheran Church—Missouri Synod *(4–8 April 1988), 96–99.*

We are sinners, bound together in Christ by baptism, wounded and living in the wounds of Jesus. The word of that wounded and living Jesus is the root of joy for the company. Jesus, the great High Priest, stands in the company of his priesthood uttering the word of forgiveness from the mouth of pastors he has given us. His faithful word, won in the great battle, is the vote for us.

The office of this word of forgiveness preached to the church is set within the priesthood of believers, but distinct from it. The apostolic word, "as the Father has sent me, so I send you," is derived from Jesus, the Apostle and High Priest of our salvation. The apostolic word is not derived from the

priesthood of believers. Rather, the priesthood of believers is derived from the apostolic word.

God ordains priests to the priesthood by Baptism. The church makes pastors when she ordains them. To be ordained is to be placed under certain orders. The "orders" of ordination are not like the regulations for seat belts or traffic signals. Such orders are "laws," "legislation," "regulations." The orders of ordination are more like the order in playing a ball game. If the game is baseball, some one must pitch, some one must catch, etc. Ordering life in such a manner is the way chaos is undone. We are able to move in an orderly way with each other. Action can be taken toward an end. In Baptism we are bound into Christ and to each other for the Christian benefit of each other. There is a non-interchangeability about the order in which we stand with each other in that priesthood. God himself, in his majesty as God, freely sets us in such order in the world and in the church.

But when pastors are ordained there is also an ordering. A man is ordained. That is a canonical ordering. Not any Joe Blow may stand up and say, "I have a call from God to be your pastor. You must listen to me. I am going to tell you the word of the Lord." We would say, "You may be right, and surely you must talk. But you may not do it here, now, on those terms."

There are also non-canonical energies or powers in ordination. When a man is ordained, the yoke is put on him to stand in the company of the priests to see to it that the Word of God does not get distorted or juxtaposed. The penultimate syllable of the Law may not be shifted to be the ultimate accent, and the penultimate syllable may not be skipped if one is going to the ultimate accent of the Gospel. The orders (canonically) are to see that the apostolic word of God rules supreme. But the church is created, cleansed, united, guided, and preserved in unity by the power and enlightenment of that Gospel. Such ordering is by the Gospel. The pastor is under orders to use that word. Canonically, he must swear an oath. We do not ask him how he feels. We ask for an oath. What are you going to say? What are you going to do? How are you going to live, to pray? Swear the oath, for we are strapping the church to your back. But the energy's in that word "evangelical" (not "canonical"), energy to re-order the life with God in the forgiveness of sins. There may be rules and laws to keep order, for the Law of God and the rules of man do curb wild impulses of action. But for all sinners, the order of death under the Law ultimately makes life disorderly. It is the power of the Gospel that is a re-ordering in absolution. Confession comes out of repentance. Absolution comes out of the command of Christ. For the sake of the absolution we retain the confession. The use of this re-ordering power of the gospel is the yoke laid on the one ordained. It is "evangelical" in its energies, not canonical. To be under canonical orders is to see that the church lives by no other than that ultimate order, the re-ordering that is evangelical.

Christ gives pastors to the church and the church ordains pastors. In the church, as in the pastor, there is, simultaneously, the warfare of wanting and not wanting. When the church calls a pastor, they say to him, "We want you to be among us to preach the Word of God. Do not garble it. Study and pray, for we want you to be about your work with knowledge and the presence of the Spirit. Do not throw a little spiritual strychnine in the food for our souls to make the taste interesting. Do not imagine your entertainment or your being clever in making up liturgies are what we want. We do not want sawdust to fill our souls while we starve to death. Catechize us and our children. Teach us, and teach us how to teach. Rebuke us when we need correction. Tell us the truth. Do not lie to us. Sometimes we will not want what you say. We will be angry. Say it, nevertheless. Comfort us in our distress and keep us on course. Take care of our dying.

"We are not expecting you to be omnicompetent, to heal every alcoholic, to settle every case of abused children, to solve all financial and personal problems. We have many Christians around who can help in these matters. We are interested that you study and pray, that you know the doctrine, the history, and the worship of the church."

The pastor who takes this seriously will soon be in trouble. While they want those things, they also do not want them. They are very much like the pastor. He wants them and also does not want them. They want success; so does he. They get weary; so does he.

For this reason, ordination is the order to stick to the task, even if the church or the pastor himself does not want it. Do you remember the story of Odysseus? He was the doubting Greek, the great warrior, the husband absent from Penelope, his wife. He was sailing back to her. But he had to sail between the islands where the Sirens sang the most beautiful tunes, one this way, another that way. Nobody made it past the Sirens. After they had seduced a sailor, they destroyed him. Odysseus had himself tied to the mast. (Interestingly enough, the mast on the Greek ship was in the form of a cross.) In addition, Odysseus had his ears stuffed with wax. He instructed his sailors not to follow his orders if he commanded them to sail other than straight through. Ordination is where the priesthood of believers sets a man among them, saying to him, "Stick to your business. If we blow the siren signal, beat you up, starve you, or what not, do not listen to us. Do not change course." That is when the priesthood ordains. God makes priests. The church makes pastors.

Warfare of the Spiritual Kind

Before a person receives the gift of Holy Baptism according to the Lord's mandate and institution in order to be a disciple, the Lord Jesus through his called and ordained instrument, the pastor, goes on the offensive against Satan: "Therefore, depart you unclean spirit and make room for the Holy Spirit in the name of the Father and of the Son and of the Holy Spirit" (LSB Agenda 13). In the same rite the soon-to-be-baptized disciple audaciously dares to renounce the devil as well

as all his works and all his ways. Then, of course, there is the life that is lived from Holy Baptism whereby the Old Adam (in league with the devil and the world) daily dies with all sin and evil desires so that the new man may daily arise to live before God. Talk about spiritual warfare! What follows is an essay by Christian Tiews based on a sermon by Dr. Luther regarding this topic (Trinity 21, 1531; WA 34:360–406).

There are hundreds of present-day evangelical, Pentecostal, or even Roman Catholic books on spiritual warfare—yet a notable lack of modern Lutheran resources on this subject. It seems that modern Lutherans do not take this topic seriously, rejecting demonic possession/oppression and other supernatural manifestations as either superstition or a result of some mental illness. Some might even say, "If this topic really is so important for Lutherans, then why didn't Luther preach on the classic New Testament text on spiritual warfare, Ephesians 6, the 'Whole Armor of God'?"

Actually, Luther *did* preach from Ephesians 6:10–17. Yet sadly, most of us are unaware of this important document because it has yet to be translated into English. In an attempt to unlock some of Martin Luther's thoughts on this important topic, I have translated some "nuggets" from that sermon. Citing other Lutheran theologians throughout history, I wish to show that the Lutheran "baseline position" should be to accept the *reality* of spiritual warfare—especially since in our postmodern society Christians (sometimes even in our own parishes!) are experimenting with exotic religions and are thus unwittingly stumbling into Satan's arena. From that baseline, we should realize that the only way to win this battle is not solely with psychoanalysis, and so forth, but in *Christ's* power.

At the beginning of his sermon Luther notes: "In this sermon we [will] hear that we baptized Christians who want to keep clinging to Christ should be warriors. We should not be in a state of leisure and of snoring" (360). This battle imagery coincides with many other passages in Scripture (2 Cor 10:4; 1 Tim 1:18; Rev 12:9; and so forth), revealing that Christians are living on the battlefield of a spiritual war (whether we like it or not!). Luther's reference to "snoring" also implies that even in *his* day some Christians were unaware that this battle was taking place. "This is how the Sophists have taught, as if there were no devil in the world. [But] it is not how Paul talks about the matter. Rather, arm yourselves and describe the devil as [even] much more horrible" (361). Let us not forget that Christ's second-most common miracle in the four Gospels is casting out demons. Emphasizing the importance of spiritual warfare for Lutherans, the words *devil, devils,* and *devilish* are cited 228 times in the Book of Concord of which, however, only the Creeds, the Small Catechism, and Augsburg Confession existed when this sermon was given.

Luther explains that in this spiritual battle we dare not lose "God and eternal life" (388, 391, 392), which is granted us by the word. He points out that Satan is continually trying to steal the word, which is not only Christ himself (John 1:1) but also the medium through which God chose to reveal himself to us (Heb 2:1). Jesus, of course, stresses this point as well. No wonder the Parable of the Sower and the Seed—Satan trying to destroy the word—is recorded three times, in Matthew 13, Mark 4, and Luke 8. In fact, if Satan succeeds in snatching the word from you, "all is irretrievably lost" (WA 34:388). As the reformer puts it, "Against a devil [that is, demon], we are like a half-dead fly against a lion" (364; see also 1 Pet 5:8).

Regarding v. 10, *"Finally, be strong in the Lord and in the strength of his might,"* Luther emphasizes the gravity of this spiritual war: "Hear that we not only have the power and force of the horrible devil against us, but also his supreme wisdom." Therefore, in order to be strong and invincible, Christians need to let *Christ* be their strength (375). Focused on the here and now as we all are, this is difficult to do. We would much rather take matters into our own hands and fight our battles ourselves. At the same time, knowing that this is really *Christ*'s battle and that *he* is taking up our fight *for us* is extremely comforting.

"Put on the whole armor of God, that you may be able to stand against the schemes of the devil." Here Luther observes that Satan will *not* attack in areas where he sees us armored and with a good grip on our sword. Rather, Satan tends to ambush us where we do not expect him. As the reformer notes, the evil one is so smart and experienced that he knows that if we have the word and are certain of it, he can do no damage and cannot win (381). This is why Satan attempts to sneak up on us to draw us away from the word. He approaches us not as an enemy but as a "friend," pretending to be a "bringer of light" ("Lucifer"), becoming "an angel as white as snow" (381) or an "angel of light" (2 Cor 11:14). Satan wishes to blind us so we will not detect his deception, just as the serpent deluded Eve (WA 34:381). In fact, the word is actually hidden from deluded people (2 Cor 4:4), even if they appear to be "elegant, wise, educated, honorable, and pious" (393). Shockingly, Satan is able to "decorate himself with supreme wisdom—even with our own gospel, pretending to be a brother of Christ himself" (397; see also 2 Thess 2:4). This is a good point to keep in mind as we run into "gospel imitations" such as the social gospel, environmental gospel, a gender neutral or pro-LGBT gospel, and so forth. Also, Luther remarks, when Christians rely on their *own* power and wisdom—and not on Christ's—they are unwittingly fighting in Satan's army (388)!

The reformer notes that Satan is always trying to destroy one of Christ's greatest weapons—Holy Communion—working through those who claim to desire nothing but the "honor of God and the salvation of souls," yet who are actually "Sacrament sects," trying to undermine the sacrament's real presence as Jesus himself promises in his words of institution. Luther even has an expression for these Sacramentarians, calling them "people ridden by the devil" (382).

"For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places." Reminding us that we are actually fighting something much, much bigger than meets the eye, Luther writes: "This is what Paul wants to teach: You are not fighting against human wisdom. Rather, there are

princes, lords, and powerful and mighty hoards who rule this earth. You are not fighting the Turk, the Roman Caesar, the pope and bishops . . . but him who is wiser in one finger and stronger than all [that is, Satan]. So the Christian should know that he does not have [human] reason but Satan himself against him" (363–64). Luther makes a snappy observation, which he uses several times throughout the sermon: "Therefore learn that the devil with his angels is not in India [or] in Ethiopia, but in [your] room, on the streets, in your house, in your bed, on or under your table, and where you walk and stand. There they surround you like bees" (364). Luther wants us to remember that Satan also attacks us personally, fanning our lusts, stoking our pride, and accusing us of old sins long since forgiven by our Lord.

"*Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm.*" Luther explains: "Do not strap on your *own* wisdom, power, and so forth, but strap on *God's* armor [emphasis added]. . . . Arm yourselves not with the straws of reason, but with the word of God. . . . Therefore, you should be strong not in yourselves, but in the Lord and his power, which is not yours but of the Lord." This advice, too, is counterintuitive to our sinful human nature, which is presumably why the reformer sticks with the same theme throughout the sermon.

"*Stand therefore, having fastened on the* (*1*) *belt of truth . . .* " The "belt of truth" is, of course, Holy Scripture, on which the "articles of our faith" (most likely the Augsburg Confession; 384) are based. Taking a swipe at the commentaries so popular in medieval theology, Luther reminds us to cling to Scripture—and not to be confused by glosses and reason (383). He warns against the temptation *not* to "fight hard [in defense of] an article [of doctrine]" for fear of "damaging Christian love" (read "political correctness" in our day and age), reminding us "not to retreat or cede anything out of love for yourself or for people; rather, all things—whether friend or foe—must cede to the word" (387). Cloaked in *Christ*'s righteousness (Isa 61:10), Christians are to be upright and lead godly lives (2 Tim 3:12; Tit 2:12), and earnestly take up word and faith (399). Providing a new twist to the application of these Bible verses, Luther suggests that "to 'gird your loins' [with the belt of truth] means to lead a righteous life without hypocrisy" (367).

"*. . . and having put on the* (*2*) breastplate of righteousness . . . " Luther continues: "Protect your breast so that you have a good conscience . . . " Here, too, the image of Christ's "robe of righteousness" (Isa 61:10) and his "breastplate of righteousness" coalesce with the covering "blood of the lamb" (Ps 27:5, Ps 32:5), showing us that we are *recipients*—totally dependent on our Lord for our salvation, the covering of our sins, and protection against the continual onslaughts of Satan (400).

"*. . . and, as shoes for your feet, having put on the readiness given by the* (*3*) *gospel of peace.*" Here Luther writes, "*You* will not have peace, but you *will* be patient. . . . It is the gospel that teaches peace" (368). This means that Christ's peace does not necessarily mean freedom from conflict or attack. Also, Luther points out that seriously taking up the gospel *will* lead to persecution in one's life ("the cross will not be absent"), a key theme throughout Scripture (Jer 17:18, Mt 5:11, Ac 7:52, and so forth). At the same time, Luther cautions us to *be* at peace with everyone (401; see Rom 12:18).

"*In all circumstances take up the* (*4*) *shield of faith, with which you can extinguish all the flaming darts of the evil one . . .* " Luther picks up the conscience theme again, noting: "If [the devil] wants to give you a [guilty] conscience, [claiming], 'You have not girded your loins properly, have not put on your breastplate correctly, and so forth,' then respond, 'If I am not sufficient, may Christ be sufficient. If I cannot be sufficient with my life, may Christ help.' That is the shield against the flaming arrows. . . . For [the devil] cannot touch Christ and I can extinguish those fiery arrows with [Christ's] blood.' You need your shield when—not having sufficiently girded yourself—Satan attacks your conscience, aims at your heart, and wants to destroy your life" (369). Classic Lutheran theology—always aware of our deficiencies, continually points to the Savior and exhorts us to believe that his grace is sufficient (2 Cor 12:9).

"*. . . and take the* (*5*) *helmet of salvation.*" Here Luther remarks that, as we believe in Christ and wait for another life in heaven, which helps us deal with the tribulations of this life, our hope lies in the helmet of salvation (369, 404). He notes: "I believe in Christ, so I long for the next life because I see the misery Satan causes. The Turks (Muslims) and the state of the empire make me want to cease preaching this very hour. For that reason we must put on that helmet and expect the next life to come, no matter how much the world exasperates us, no matter how many utterly disgraceful things we may see. . . . We believe in Christ; therefore Satan can do nothing. . . . If it were not so, I would frequently become angry and might even throw the [Bible] away, like [Satan] does. [If it were not so,] I would gladly desert the pulpit whenever the world exasperates me or when I see wicked people [prosper], while all I have is setbacks and frustration. Therefore place your heart into [this] other life [that is, move away from secular thinking and focus on Christ] and console yourself with [the fact] that Christ is your Lord" (370). Timeless advice from a pastor par excellence for all pastors struggling under the myriad attacks of Satan!

"*. . . and the* (*6*) *sword of the Spirit, which is the word of God . . .* " As Luther states, the sword of the Spirit is the last and strongest weapon in Christ's arsenal, with which he beats off Satan's attacks against us. We pastors wield it when we publicly preach the word from the pulpit. "Every Christian should hear it, read it, sing it, talk about it, and look at it—by himself or with others. When it is rightly preached, handled, and studied, Satan can no longer be the devil" (405). No wonder Satan wants to destroy the word! "The sword of the Spirit is the sixth of the weapons and a very strong weapon. With it I can defend myself with faith and hope, and can [even] *attack* Satan. . . . It is God's armor [emphasis added] and I know that whenever I mention the pure word, Satan cannot remain" (370). Here again, it is not *we* who fight, but Christ

who fights *for us*. Luther concludes: "We are in a battle [with the devil]. It is a matter of life and death. . . . We see his power in the Turk, the pope, and in the sects. Nevertheless, we also see the power of God fighting [the devil] *in us*" (emphasis added).

Luther's clear stance on the reality of Satan and of perennial spiritual warfare occurring around us is reaffirmed by many Lutheran scholars from the time of the Reformation to the present day, including Friedrich Balduin and Martin Chemnitz, Johann W. Baier, Johannes Fecht, J. A. Quenstedt, Gottfried Olearius, Nicolaus Haas, C. F. W. Walther, Francis Pieper, John H. C. Fritz, Helmut Thielicke, Kurt E. Koch, William F. Arndt, Richard C. Eyer, Robert H. Bennett, Hans Austnaberg, Joseph Randrianasolo, and others.

We Lutherans (and, indeed, all Christians) should believe that this spiritual war is real. We are dealing not with an enemy who is our equal, but who is the prince of this world (Eph 2:2), aided with a powerful army of demons. But the Lord won the decisive victory against Satan and death on the cross of Calvary and in the empty tomb (Col 2:15, 1 Pet 3:18–19) and continues to fight Satan for us (2 Kings 6:17), along with his host of angels who are "mighty as well and also wise and intelligent" (392). Therefore, we can be as relaxed as if the "devil were a powerless and weak fly or had already died" (389).

Two Sons

God had two sons He called away from Egypt:
Beloved Israel He called out first;
but Israel, His chosen holy nation,
complained of desert food and desert thirst.
So Jesus, His beloved Son most holy,
God also called out from that pagan land
to trace the first son's path without rebellion
and serve him Holy Food from His good hand.

May be sung to the hymn tune Welcome.

Through the Roof

The man who cannot lift his limbs
is lowered by his friends
into the presence of the Lord,
whose absolution ends
his fatal languishing in sin,
whose resurrection stands
him on his feet—to lift his load
with Spirit-quickened hands.

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Serving Lutheran Pastors to the Ends of the Earth

In strategic consultation with, and invitation from LCMS World Missions and National church bodies, **Luther Academy** is caring for indigenous pastors globally.

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Luther Academy Fellow Rev. Dr. Detlev Schulz of Concordia Theological Seminary, Ft. Wayne, has assembled a team of highly qualified co-presenters to address core theological needs for pastors in Uganda, Kenya, Rwanda, Malawi and Sudan, where the conferences have been held. Past conferences have touched over 45 pastors representing church bodies of over 300,000 members. Dr. Schulz and Rev. McMiller work to return annually to instruct even more pastors in the region.
Annual cost to Luther Academy: $15,500

French-African Conference:

National conferences have been held in Togo and Regional conferences have been held in Togo and Ghana for both English and French pastors. Luther Academy Fellow Rev. Dr. Ron Mudge of Concordia University Wisconsin, a former LCMS missionary to Togo, will conduct Luther Academy National Conferences for hundreds of ordained pastors in the Democratic Republic of the Congo (DRC). These pastors shepherd over 100,000 souls in a rapidly growing, war-torn and impoverished Lutheran church.
Annual cost to Luther Academy: $15,500

India Conference:

Luther Academy Fellow Rev. Dr. Michael Albrecht of St. James Lutheran in St. Paul, MN along with the Bible Faith Lutheran Church and Seminary in Guntur, India conduct week-long national conferences held for 400 Lutheran pastors from different backgrounds and even non-Lutheran pastors. A second week of conferences for 40-70 Bible Faith Lutheran Pastors is held if finances allow. Lutherans within India are not only a minority among Hindu, Buddhist and Muslim opposition but also a minority among Christians and an increasingly liberal Lutheran environment. These conferences help strengthen Confessional Lutheranism in the region.
Annual cost to Luther Academy: $8,500

European Conferences:

Over twenty years ago, Dr. Robert Preus began Luther Academy overseas conferences in northern Europe. Today, Director Emeritus Rev. Daniel Preus and Luther Academy Fellow Rev. James Krikava of Maine each organize and / or assist in the teaching at two annual conferences in Europe. Many small confessional congregations have exceedingly difficult ministries in the shadow of extremely secularized national Lutheran church bodies. Europe in general is also a very difficult mission field, but young, brave and orthodox Lutheran pastors are being supported through the Confessional emphasis of Luther Academy conferences and the fellowship they find with other men from neighboring countries.
Annual cost to Luther Academy: $12,000