

von Kirche und Gesellschaft über. Über die unterschiedlichen Berufsziele der Schulkinder verschränken sich hier in besonderer Weise die drei gesellschaftlichen Lebensbereiche (Gotteshierarchien bzw. -rechte, vereinfacht: Haus, Stadt und Kirche). In ihrem wechselseitigen Zusammenspiel vollzieht sich Gottes Wirken contra diabolum, für Luther offensichtlich gestört durch das nicht mehr integrierbare Papstregiment (652f). Es wurde eine gewisse Verschiebung von Luthers Interesse festgestellt. Ihm geht es im Unterschied zur Obrigkeitsschrift von 1523 in »VKK« weniger um die gegenseitige Nichteinmischung als um ein Zusammenwirken, besonders auch um die Schutzfunktion der »Stadt«. Trotz einer gewissen »Verfestigung« liegt hier noch keine fertige territorialkirchliche Verrechtlichung vor, ob ein vages reichskirchliches Konzept, blieb offen. Die Dreierstruktur, die sich nicht zuletzt in der Verschiedenheit von Ämtern und auch personübergreifenden Funktionen ausdrückt, stellt jedenfalls kaum ein soziologisches Idealmodell dar, sondern – wie in der Haustafel – den vorgefundenen

Ort, an dem sich die vivificatio vollziehen kann. Das Verhältnis von Kirche und Welt ist nicht das eines klaren Nebeneinanders, sondern eines der Durchdringung: Das ganze Leben des heiligen, christlichen Volkes vollzieht sich in der Welt.

So deutlich den meisten Teilnehmern des Seminars am Schluß die späte Ekklesiologie Luthers als eine beachtliche denkerische Durchdringung seiner früh gewonnenen reformatorischen Grundsätze vor Augen stand, so sehr konnte bedauert werden, daß das gegenwärtig aktuelle Thema des Verhältnisses von Kirchenverständnis und Rechtfertigungslehre aus Zeitgründen nicht mehr extensiv diskutiert werden konnte. Für Luther war eine schnelle Einigung über den (Rechtfertigungs-) »Artikel S. Peters« (Act 15, 9–11; vgl. 560–569) ohne praktischen Konsens über die ekklesiologischen Implikationen undenkbar (619–624; 653, 7f). Vielleicht bleibt auch beim nächsten Kongreß hier noch etwas zu tun. Oder ist das kein Lutherthema mehr?

Luther and the Change in the Understanding of Sacrament

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The seminar approached the topic through a separate consideration of each of the sacraments – penance, eucharist, baptism – rather than through a general analysis of sacrament. The differentiation of Luther's conception of sacrament from what went before was seen as closely connected with the development of a theology of the Word, a transition in the concept of faith, and a transition from an emphasis on contrition to an emphasis on faith, in his analysis of the sacrament of penance. Absolution, the

sacramental expression of the Word of forgiveness to the penitent, a word that is embodied and articulated by the church on the basis of Christ's promise (Mt 16, 19), provides a kind of paradigm for all of Luther's sacramental thinking.

In Luther's thinking about each of the sacraments there is a period of transition during which he develops the implications of the theological break-through of his theology of the Word for that particular sacrament. The

scholastic matter-form analysis is put aside because, for Luther, the Word is addressed primarily to the Christian, and not as it so often seems in the scholastic analysis, to the matter. Similarly, the *res, res et sacramentum* pattern is put aside because it does not enhance or fit well with the central theological motifs.

The seminar was in agreement that Luther's theology of the Word was something significantly new in the history of the church's theology. But the seminar was also in agreement that Luther was able to retrieve certain aspects of older Christian tradition. Certain aspects of thought and practice, antedating the scholastic era and significantly impeded or negated during that era, were given a new lease on life within Luther's theology. These included a practice of confession that was compatible with the conviction that one never comes to the end or gets to the bottom of one's sinfulness; a eucharistic emphasis on *communio* both with the fruits of Christ's death and in solidarity with one another, a theme which, contrary to some of the older literature, does not disappear or recede into the background after 1524; and baptism as the ever-present basis of the Christian life.

In the course of Luther's career he became involved in controversy over the sacraments. The positions which he took in these controversies – in particular, the defense of the body and blood of Christ in the eucharistic elements –

have sometimes been given too central a position in Luther's theology, and this has perhaps tended to blur some of Luther's most important insights. It was the conviction of the seminar that for a balanced understanding of Luther's sacramental thought, more attention should be given to the liturgical, catechetical, and pastoral writings than to the polemics. If a significant part of Luther's theological revolution is his demand that theology take responsibility for preaching and for practice, then these materials should be viewed not as writings in which Luther diluted or toned down his thought but as the place in which Luther's theology was most seriously engaged.

It was also the conviction of the seminar that, in establishing the context out of which Luther's sacramental thinking emerged and against which it reacted, it is necessary to pay closer attention to writers other than scholastic theologians. Luther's instructions for pastors and people should be seen in their relationship to antecedent materials of a similar kind.

Among the topics which the seminar members wished to explore further were the following: late medieval anxiety, its character and the pastoral strategies used to deal with it; Mt 16, 19 in Luther's sermons and postils and in later Lutheranism; and the relationship of the development of Luther's hermeneutics to his changing conception of sacrament.