

1531« (WA 33, 636-645). Den Zuspruch an die Jünger in J 8, daß sie die Wahrheit erkennen werden, sofern sie sein Wort annehmen und an ihm bleiben, deutet Luther als das Erlösungshandeln Christi, der die Seinen in ein Reich der Freiheit von allen irdischen Bedrängnissen führen will. Kontrastiert wird diese Aussage durch die drastische Beschreibung tyrannischer irdischer Herrschaft, die ebensowenig wie eine gerechte irgendwie das Reich der wahren Freiheit zu tangieren vermag. Letzteres könnte zu der Deutung anregen, daß hier ein Aspekt der *Freiheit von etwas* umschrieben wird, was auch im geistlichen Sinn in Richtung auf ein individualistisch orientiertes Freiheitsdenken (in Japan sehr aktuell) interpretierbar wäre. Der Akzent liegt jedoch auf der erwarteten gemeinsamen

Jüngerschaft als »Bleiber und Verharrer« im Blick auf Christus und damit auf dem Aspekt der *Freiheit zur* Liebe und zum Miteinander, zur christlichen Gemeinschaft. Das hat Bedeutung angesichts der an der japanischen Gesellschaftshierarchie orientierten, väterlich dominierten, familiären Gemeindestruktur, die eine gewisse innerweltliche, d.h. falsche Sicherheit hervorbringt und in die Gefahr gerät, das wahre freiheitliche Reich Christi aus dem Auge zu verlieren.

Das Seminar ließ deutlich hervortreten, wie stark das Interesse an einzelnen Aspekten von Luthers Freiheitsverständnis vom gesellschaftlichen Kontext des jeweiligen Interpreten beeinflusst war.

Luther's Responsibility for the Theory and Practice of 16th-Century Lutheran Churches

Seminar leader: James Kittleson

Reporter: Kurt K. Hendel

In his introductory lecture, *James Kittleson* focused the seminar topic by noting that in the opinion of most scholars »the visitation and church orders, conducted and legislated by the civil authorities, brought Lutheran churches under the dominance of the princes and city councils« and »that this development contradicted Luther's teachings«. Because the first point had been challenged, it is also necessary to re-examine Luther's teachings and actions. Kittleson suggested that Luther's position should be evaluated in the light of concrete actions, not simply on the basis of theological doctrines. He noted further that the term »Landesherrliches Kirchenregiment« is not used in sixteenth-century documents, that the modern idea of the

state did not exist then, that the role of the civil authority in ecclesiastical affairs was a debated topic and that the society and its members did not view themselves as secular but as Christian. Kittleson cautioned that contemporary realities and concepts should not be read into the past and challenged the received tradition of Karl Holl and Wilhelm Pauck, both of whom assumed that the Landesherrliche Regiment was a creation of the sixteenth century and that especially Melanchthon and Johannes Brenz confirmed the prince's role in spiritual affairs while Luther had nothing to do with this development. Luther did encourage civil authorities to address spiritual matters but that he always viewed those authorities as Christians.

Reinhard Schwarz led the seminar in a discussion of the theme of freedom and order by examining two letters of Luther, one to Prince Georg von Anhalt of July 10, 1545 (WA Br 11, 132-134 [4133]) and the other to Anton Lauterbach of October 19, 1545 (11, 199f [4161]). Schwarz asked whether the church's own *Kirchenrecht* should be viewed as *ius divinum*, as immutable, or whether church order includes an element of evangelical freedom. Through his analysis of Luther's correspondence, Schwarz illustrated that the Reformer sought freedom within order on the basis of the Gospel, through theologically astute and carefully chosen pastors and through the unity of faith and of the Spirit. Law, inflexibility and force were to be avoided in liturgical and ceremonial matters, but practices which contradict the Gospel could not be tolerated. Freedom and order were, therefore, carefully balanced in Luther's thought, and love and unity were emphasized as essential to the church's life and praxis.

Through an analysis of Luther's commentary on Psalm 82 of 1530 (WA 31 I, 189-218), especially the preface, *Robert Fischer* invited the seminar participants to explore further Luther's understanding of the place of the prince within a Christian society. In his commentary Luther suggested that while princes properly enjoy a lofty rank in such a society, they are accountable to God and must be held accountable. The clergy, not the people in general, are God's agents in calling rulers to accountability, both in spiritual as well as in political and social matters. The rulers' primary responsibilities are to provide justice, especially for the poor, and to promote peace.

Martin Brecht presented a short analysis of Philip Melancthon's »Declamationes« and »Questiones«. In his analysis Brecht illustrated the intimate relationship envisioned by Melancthon between academia and the emerging evangelical territorial churches. That relation-

ship is clearly God's will. Schools, which are viewed as ecclesial communities, are resources to the princes in the establishment of the church and provide that church with pastors. The most important vocation of princes is, therefore, the establishment and support of schools.

In two general seminar discussions, the participants, first of all, examined and evaluated the long-range effects of humanism on European society, both Roman Catholic and Protestant. It was concluded that Luther and other reformers, like Johannes Bugenhagen, advocated a classical educational program and assigned responsibility for the implementation of such a program to the civil authorities. Secondly, seminar participants explored the evangelical praxis of appointing and dismissing pastors. It was noted that civil authorities, representatives of the congregation, the superintendent, his assistant and, at times, also Luther were involved in the processes of appointment and dismissal. Individual cases must be studied, however, since circumstances and procedures differed and, in the matter of ecclesiastical discipline, power struggles often manifested themselves among the parties involved. Various victors emerged. Normal patterns of procedure were outlined (in the *Kirchenordnungen*, for example), but they were never totally enforceable or enforced. Church order was elastic, not absolute.

In their final session, seminar participants explored and proposed areas for further research. The following topics emerged during a lively discussion:

1. The relationship between eschatology and ecclesiology.
2. The place of catechisms in the church's worship as well as in the classroom, particularly as prescribed in the *Kirchenordnungen*.
3. The relationship between teaching and proclamation in the Reformation tradition.

4. Luther's concern for and contributions to the practical administration of church order in the evangelical congregations.

5. The role of the two governances doctrine in practical politics.

6. The nature of Lutheran church order in contexts where the Landesherrliche Kirchenregiment was not operative.

7. The two governances doctrine as a contemporary theological resource for theory and praxis in the social / ethical arenas.

8. The integration of Luther's faith / love (freedom / servanthood) dialectic.

9. The reception of Luther's theology.

10. Words / concepts which require scholarly investigation:

a. consent (of the congregation)

b. the spiritual dimension of the church

11. Updating and revision of Emil Sehling's *Kirchenordnungen*.

12. The *Formgeschichte* of the *Kirchenordnungen*.

13. The law / love dialectic.

14. The impact of the visitations and of the Diet of Augsburg on Luther's apparent decision to recognize the schism within the Western church and to reorganize that church (i.e., to organize the emerging Lutheran communities).

Luther's Ecclesiology

Seminar leader: Jared Wicks

Reporter: Jared Wicks

The members first named the issues they saw as most pressing in the study of Luther's ecclesiological writings.

Ralph Quere raised questions concerning the »marks« of the church set forth in »Von den Konziliis und Kirchen« (1539) and »Wider Hans Worst« (1541), especially in their relation to the »Apology of the Augsburg Confession« and to Luther's »Smalkald Articles«. Further questions emerged about the relation between the apologetic role of the marks and their pastoral purpose.

Eero Huovinen told of his recent work on *fides infantium* in Luther and indicated its possible relevance to rightly viewing the church in assisting, through its members, the child's development of a *fides propria*.

Jared Wicks related his findings on the church in Luther's catechetical works, noting how the church is properly *creatura Spiritus sancti* and is

ascribed a set of characteristic actions within the Spirit's sanctifying work. But what is the *Stellenwert* of such teachings?

Carl Braaten asked about Luther's possible contribution to overcoming disagreements among Lutherans on the doctrine of the ministry. Can Luther's ecclesiology help overcome the reductionist tendencies abroad in the land and lay a better basis for understanding ecclesial ministry?

I The Church and Scripture

The second session took up *Johannes Wirsching's* »Sola Scriptura: Martin Luther's »Schriftprinzip« in seiner ekklesiologischen Bedeutung«. The paper takes seriously Luther's warnings that his early works were »disordered chaos« (WA 54, 179, 10) and that only in the five years before »Vom Abendmahl Christi, Be-