

that the Reformation might be seen as a musical piece in which the popular melody was enriched by an erudite counterpoint. The multicultural experience of seminar participants – combin-

ing backgrounds from six countries and four continents – also enriched the seminar with insights on the relationship between Christianity and culture in today's world.

Education and Worship in Luther's Work

Seminar leader: Carl Axel Aurelius

Reporter: Carl Axel Aurelius

The seminar was bilingual with contributions both in English and in German. As the leader of the seminar I gave an introductory lecture. The focus was on the relationship between education and worship in the catechetical work of the Reformers, underlining the intended use of the catechism. In my perspective catechism should be understood primarily as an introduction, or a training, into the life and faith of the worshipping congregation, rather than a summary of doctrine.

In the following discussion the genre and function of the catechism was further developed through valuable contributions by *Mary Jane Haemig* on preaching the catechism as a trans-

formal enterprise and by *Oddvar Jensen* on the theology of the catechism.

Birgit Stolt focused especially on Luther's concept of faith, elaborating his understanding of the meaning of »von Herzen glauben« (R 10, 10) and the difference as well as the relation between »affectus« and »intellectus«.

Pekka Kärkkäinen reflected, among other things, upon Luther's exposition of the Creed in different texts.

The discussion about the original aim and function of catechism in the time of the Reformation was very fruitful and important, not the least with regard to the »distortion« of catechetical work in later centuries.

Education and Vocation in the Reformation

Seminar leader: Marilyn J. Harran

Reporter: Robert Rosin

The group began with an overview led by *Marilyn Harran*, noting Luther's educational ideas that might be seen contributing to *Bildung* and *Erziehung*. Along with humanist influenced

theological studies aimed at forming clergy, Luther's broader emphasis on universal (boys and girls) schooling sowed seed that likely would not yield quick results but that did hold

potential for a long-term impact. Even as society began with a focus on the home, so schooling also was first a concern of the family and then by extension of society. The purposes, content, and strategies (especially Luther's) were reviewed. As in any such major undertaking, development comes in fits and spurts and will force rethinking along the way, yet overall the trend was positive. The view of Reformation education being a failure was challenged. Intentions and results need to be considered not simply in terms of seemingly ideal intentions but also in terms of such theological categories as sin and grace. When the reformers' theological matrix is allowed in on the discussion of education's success or failure, any utopian-like talk of what education might produce is precluded. Like teachers today, the reformers hoped to accomplish much in the classroom yet realistically expected mixed results.

Philipp Melanchthon's pedagogical ideas came next on the agenda with *Markus Wriedt* guiding the discussion along theological lines. While Melanchthon's methodology is familiar ground and his educational structure has been much studied, it is equally important to view these through a theological prism. Melanchthon's curriculum did not simply contain an element of theology as one of several subjects but was fundamentally and essentially theological from its roots. Luther is often called the theologian while Melanchthon is cast as the technical expert, strong on structure and implementation of curricular reform but with less emphasis on theology. Thus Melanchthon's slight emphasis becomes little more than an echo of Luther. Wriedt demonstrated otherwise. Melanchthon's pedagogy as it relates to such topics as the law's *usus civilis*, sin, or the will illustrates the complexity of his theology. In Melanchthon's hands, ideas such as eloquence, language studies, and the *schola domestica* also carry heavy theological freight.

Educational efforts of subsequent generations came next. *Robert Rosin* sampled educational

ideas and motifs on both the Roman Catholic and the Evangelical sides. The Roman example seemed to lean heavily on Luther's rhetoric when appealing for schools' establishment and support, though the rationale for reform and its aim and purpose still bore the marks of pre-Reformation schooling. The second generation of Evangelicals took its cue from Melanchthon's theological mind and curriculum. Eden was once a kind of school; now the aim was to make schools Edens with learning in bloom. But as with Luther, high rhetoric was not intended to guarantee or even suggest a promise of some golden age. Rather it served to encourage and inspire efforts in behalf of theology and the liberal arts.

Johannes Sturm (1507-1589) was highlighted as the third man of education behind Luther and Melanchthon. To »Glaube« and »Bildung«, Sturm added »Erziehung« as part of the core. *Lewis W. Spitz* laid out Sturm's Gymnasium patterns. What Sturm spelled out in detail was not only copied on that level but inspired higher efforts in Strasbourg's academy and university. Internationally Sturm influenced England's Elizabeth (1533, 1558-1603) through tutor Roger Ascham (1515-1568) and Geneva through Calvin and Claude Baduel (1491?-1561). Catholic scholars also sought his advice. Sturm's correspondence shows an astounding range of contacts. Sturm hoped classical education overlaid with Christianity would yield rich ethical and intellectual results for the community. Detailed to a fault, his treatises show keen insights into child development and teaching methodology. Great hopes balanced by a realistic view of humanity marked Sturm's search for God's special providence wisdom.

In the Suisse Romande, protestant reformers wanted an educated clergy, but with not enough schools for the task they were forced to fill the educational gap. *Jeannine Olson* sketched various strategies taken. A university town could reorient its theological faculty along reformation lines as Heidelberg did, moving from

Catholic through Lutheran to Reformed. Cities with inferior schools (or none) built from scratch to train pastors. Provisions were made for public lectures or private instruction so new pastors could improve on ancient languages for exegesis, and stand-out students might go away to established universities. Energetic efforts brought results as Geneva and Lausanne drew students from a wide range and sent many pastors in return who took their experiences as models for institutions founded elsewhere.

Since 1850 when Luther's name became known in China, missionaries and Chinese scholars discussed the reformer and the evangelical movement, as outlined by *Lei Yutian*. Some on the late Ching Dynasty (1898-1912)

regarded Luther a hero and Kang Youwei (1858-1927) spoke of Confucian Martin Luther. In the first half of the twentieth century educational reform invoked western concepts and practices, including Luther's. His ideas on general, widespread schooling, on education for girls, and on education rooted in a family context all served as part of the foundation and frame for China's new educational endeavors.

Overall the impression is clear: while the Reformation's educational ideas and practices have been much studied and have had a long-term impact, the topic is hardly closed in terms of rethinking what is already known, in considering material still coming to light, and in tracing the results through the ages.

Luthers Auseinandersetzung mit spätmittelalterlicher Theologie und Frömmigkeit 1518-1521

Seminarleiter: Christoph Burger und Theodor Dieter
Berichterstatte: Theodor Dieter

Kritische Rezeption, schöpferische Umformung oder auch polemische Abweisung traditioneller theologischer Lehren und Formen der Frömmigkeit gehören wesentlich zu Luthers Theologie. Solche Auseinandersetzungen beschränken sich nicht auf deren Frühphase. Die möglichst genaue Bestimmung von Luthers Verhältnis zu traditionellen Lehrstücken ist darum für ein angemessenes Verständnis seiner Theologie unerlässlich. Im Seminar wurden Luthertexte aus den Jahren von 1518 bis 1521 im Blick auf ihren Bezug zur Tradition analysiert.

Christoph Burger referierte über »Ein Muster an Tugend entmutigt nur: spätmittelalterliche Marienfrömmigkeit im Spiegel [im Zerspiegel?] von Martin Luthers Auslegung des »Magni-

fikat« (L 1, 46b-55) aus den Jahren 1520/21«. Er skizzierte zwei von Luther abgelehnte Stränge in der Geschichte der Marienverehrung: die Deutung Marias 1. als eine hochadlige, reiche, mächtige Herrscherin und 2. als einen gerade durch tugendhafte Demut erhabenen Antitypus zu Eva. Luther dagegen betont, weil Maria sozial wie geistlich »niedrig« sei und diese Lage im Vertrauen auf Gott akzeptiere, sei sie offen für Gottes »Hin-Sehen« auf sie und könne sie sozial wie geistlich »niedrigen« Menschen Mut machen.

Jared Wicks untersuchte in seinem Beitrag »Applied theology at the deathbed: Luther and the late-medieval tradition of the ars moriendi« sechs Werke, zwischen 1400 und 1510 erschie-