

sophical/ethical »doing« are fundamentally different. In the latter the doing flows from reason and a rightly disposed will, in the former the doing flows solely from faith.

Saarinen continued his contribution to the forum with his paper on »Renaissance ethics and the European Reformation«. In his section on the Lutheran Reformation Saarinen identifies a young Luther well acquainted with Aristotle's *Nichomachean Ethics*. Although Luther theologically rejected Aristotle's understanding of virtue along with medieval understandings of merit that sprung from the same, Melancthon skillfully adapted Aristotle's ethics in 1546 for his »*Philosophiae moralis epitomes libri duo emendati & aucti*«, and preserves its place in the Protestant university.

Melancthon's attention to Luther's distinction of Law and Gospel and his understanding of the two regiments allows for the articulation of ethics and the law within the state, falling entirely into the »worldly kingdom«, and in the household, which »remains between worldly and ecclesiastical orders«.

Opening this seminar's first session, Saarinen remarked that his interest in Luther's understanding of the three orders had been sparked by previous seminars of the Luther Congress led by Oswald Bayer. The 2007 seminar may well not be the last that the Luther Congress is to see on this topic. Especially in regard to the ecclesia, this group's discussions evidenced that there is still work to be done before clarity is reached.

Luther on Work and Vocation

Seminar leader: Roger Jensen
Berichterstatter: Roger Jensen

This seminar titled »Work an Vocation« explored Luther's notion of the ethical person, with special reference to the reformer's understanding of everyday work and vocation. We focused our attention on both Luther's writings and the tradition of scholarly interpretation. Although we missed the contributions of several seminar members who, at the last minute had to cancel, our work led to a consensus that the theology of Luther – particularly his understanding of vocation – represents a vital resource for modern ethical reflection.

Initially *Roger Jensen* gave a short presentation of how the term »calling« has been interpreted differently in the history of Luther research. Jensen argued that older – i. e., pre-Holl – investigators emphasized Luther's supposed division between church and society into separate spheres. Therefore, argued Jensen, the work of early Luther researchers such as Christian Ernst Luthardt (1823-1902), Karl Eger (1864-1945), and Ernst Troeltsch (1865-1923) – as well as that of P. H. Schifferdeckers (* 1902), Wilhelm Stapel (1882-1954) and Arno Deutelmöser (1907-1983) – could

not adequately account for either the proper relationship of faith to »calling«, or »calling« to faith.

Jensen maintained that Karl Holl's (1866-1926) work marked a new era in the history of Luther research on this issue. Holl's »Der Neubau der Sittlichkeit« – In: Ders.: *Gesammelte Aufsätze zur Kirchengeschichte*. Bd. 1: Luther. Tü 1921, 155-287 –, underlined that Christians are to form society according to faith – which is the particular task of the Christian –. For Holl, love is the crucial factor behind Christian action. The form of the act of love, however, differs according to the situation. Holl writes, »Beim wirklichen Christen werden ›Freiheit und Form‹ für ihn eins, so daß die Form nicht die Freiheit ertötet und die Freiheit nie zur Formlosigkeit ausartet.« In Holl's way of understanding Luther's ethics, the ratio – which is to give the act a concrete form – is »die christlich bestimmte Vernunft«, das »christliche Liebesgebot«.

In analyzing Holl's article »Die Geschichte des Worts Beruf. (1923)« – In: Karl Holl: *Gesammelte Aufsätze zur Kirchengeschichte*. Bd. 3: Der Westen. Tü 1928, 189-219 – *Andreas Pawlas* argued that Luther's ethics are best understood in relation to his understanding of calling / *vocatio* / *Beruf*. In Holl's rediscovery of Luther's understanding of the calling, the calling becomes the place upon which personal ethics are founded. Pawlas in particular points to the famous place in the *Kirchenpostille* (1522) where Luther for the first time equals *Beruf* to *Stand*, *Amt*, *Befehl*. Pawlas underlined that, although this text is central to the understanding of Luther, it is hardly a »Neuschöpfung« of the Reformation. Further, Pawlas contended that Luther's understanding of the calling is not to be understood in a purely secular

way, i. e. that Luther's way of understanding the calling represented a secularization of the calling – cf. Martin Honecker –, as it is God that is the subject of the calling, is the Caller.

John Pless focused his attention on Gustav Wingren's (1910-2000) doctoral dissertation »Luther lära om kallelsen« (Lund 1942) / »Luthers Lehre vom Beruf« (M 1952) and found that he agreed with Pawlas on the question of secularization. Pless argued that – citing Wingren – »Luther does not use *Beruf* or *vocatio* in reference to the work of a non-Christian.« Still, Pless underlined, this does not imply a distinction between the Christian and the non-Christian as to how one serves one's neighbor. This does imply, however, a difference regarding knowing the source of the calling, because Christians know the Caller. Although recognizing the importance of Wingren's work, Pless criticized the Swede's tendency to separate, rather than distinguish between, the two realms in Luther's ethics.

In comparing Wingren and Holl, *Jensen* pointed to Holl's argument that »Vernunft« in Luther is to be understood as a »christlich bestimmte Vernunft«, and that morality in Luther is »einer streng auf das Religiöse gebauten Sittlichkeit«. Wingren, on the other hand, argued that there is neither Christian reason nor Christian ethics/morals. However, said Jensen, there is a central similarity between Holl and Wingren – that ethical practice in Holl is to be based on »Freiheit und Form« whereas in Wingren it is, similarly, to be based on »fasthet och bevegelighet«.

Furthermore, in analyzing Wingren's later work on vocation, the article »Beruf II: Historische und ethische Aspekte« in the »Theologische Realenzyklopädie. Bd. 5. B 1980,

657-671, Jensen showed the shift that took place in Wingren's later writings with regard to his understanding of the relevance of Luther today. In his TRE-article, Wingren showed an awareness of the historical distance between the time of the Reformation and the present, from a pre-industrial/pre-modern society to a industrialized/modern. Also, Wingren pointed to the significance of salvation with regard to the understanding of the body, a fact that he finds underdeveloped in Luther. Further, Wingren maintained that Luther too starkly divided the two realms. Although upholding his historical work on Luther and vocation, the later Wingren becomes more critical with regard to the relevance of Luther on vocation for the present.

William Russell argued that the later Wingren in his article from 1980 anticipated some of the critiques, which scholars have directed at the earlier Wingren – or at least his interpreters –. Russell pointed to the work of both Kenneth Hagen – with respect to the historical sources – and Miroslav Volf – with respect to current applicability–.

Naomichi Masaki, challenging both the traditional way of locating the vocational ethics of Luther in the first article and the present popular way of locating theological ethics in the third article, argued that the vocational ethics of Luther in the Large Confession (1528) are based on the second article. In the following discussion Masaki emphasized that he did not intend a Barthian ethics.

Jin-Seop Eom gave a description of Korean culture in relation to the Christian evangelization that has been going on in Korea for some time. *Jin-Seop* argued that a one-

sided – pietistic – evangelical focus has led to a deficit with regard to the understanding of creation and the first article. This has led to a lack of »life« and »practice« among some Christians.

Recognizing that the term »vocatio/Beruf« has religious connotations in Luther – cf. Pawlas and Pless –, *Jensen* raised the question of what implication the vocational ethics of Luther, understood as based on the first article, could have for thinking about ethics today. If based on the first article, can the structure of thinking about ethics, be expressed in a way that is understandable outside of faith? The question can partially be answered by pointing to the Danish theologian Knud E. Løgstrup (1905-1981), said Jensen, and his phenomenological approach to ethical reflection, which was inspired by Luther. The later Wingren often pointed to Løgstrup as a model for thinking about ethics in the present – while maintaining that Løgstrup did not give sufficient attention to the centrality of the distinctively theological aspects of Luther's ethics –.

Jensen argued that there in Luther is an unused source in thinking about ethics today. In pointing to »Von den guten Werken« (1520), »Von der Freiheit eines Christenmenschen« (1520) and *Kirchenpostille* (1522), Jensen argued that Luther represents a pragmatic approach to thinking about ethics based on a relational anthropology. Jensen gave special attention to the interpersonal aspect of vocational ethics, the significance of ethical knowledge, and the moral good.

The papers of our seminar are available at <http://web.mac.com/roger2.jensen2/iWeb/Brasilseminario7/Welcome.html>