

hineingezogen wurde, gab ihm politische Dimension.

Die Abschlussdiskussion betonte, dass die in der Fremdperspektive auf Luther und Melanchthon genutzten Typologien zumeist von den beiden Reformatoren selbst geschaffen worden waren. Während sie in einer reichen Luther-Memoria kultiviert und in den theologischen Kontroversen jeweils situationsgebunden genutzt wurden, pflegten die Zeitgenossen kaum ei-

ne entsprechende Melanchthon-Memoria, auch wenn eine Melanchthon-Biographik durch Schüler und Freunde existiert. Auffällig ist, zu welchen Zwecken man die Luther-Memoria nutzte. Neben rein informatorischen Zielen stehen der pädagogische und seelsorgerliche Einsatz, aber auch die polemische und legitimatorische Instrumentalisierung von Erinnerungskultur und Autoritätskonstruktion.

Luther's Small Catechism

Seminar Leader: James Arne Nestingen

Reporters: Anna Marie Johnson and James Arne Nestingen

Shortly before the Luther Congress assembled, the original seminar leader withdrew. Consequently, with no previous planning in place and insufficient time to prepare papers, the seminar had to be arranged on the basis of oral reports concerning research already under way. *James Arne Nestingen*, professor emeritus Luther Seminary, St. Paul, Minnesota (USA), was asked to take over the lead. The members of the seminar were *Paolo Buss* (IELB seminary, Brazil), *Gordon Jensen* (Luther Seminary, Saska-

toon, Canada), *Anna Marie Johnson* (Garrett Seminary, Evanston, USA), *John Pless* (Concordia Seminary, Fort Wayne, USA), *Wilhelm Weber* (Lutheran Seminary, Pretoria, South Africa) and *Hans Weirsmas* (Augsburg College, Minneapolis, USA).

The *Small Catechism* was not written for academic purposes, but to serve families in the instruction of their children in the home. Thus, while there has been important scholarship devoted to the catechism, most work with it involves study of its use in Christian

education. The seminar approached Luther and catechesis from a number of angles, but shared the common conviction that Luther's catechism and catechetical writings were an overlooked and under-valued aspect of his thought. In many ways, each of the presentations given showed the centrality of catechetical issues in Luther's theology.

Nestingen led off the seminar with a report on the current state of catechetical studies. There are two main types: investigations of the *Small Catechism* as a primary resource in Christian education programs and academic study. Lutheran churches in Europe and in the various countries to which Lutherans have immigrated have commonly produced studies of the *Small Catechism* primarily for religious purposes. These introductions have reflected the theological movements influential in the churches: orthodoxy, pietism and rationalism. Johan Michael Reu of Wartburg Seminary in Dubuque, USA, published a classic German-American treatment, *Luther's Small Catechism*. In the 1970s, Nestingen and Gerhard O. Forde wrote *Free to Be: A Handbook to Luther's Small Catechism*, which was widely used in parish instruction. More recently,

the Church of Finland has published several smaller volumes for congregational use.

The most important scholarly work on the *Small Catechism* was published by Herbert Gengenbach in two volumes in the USA, *Teaching Luther's Catechism*, tr. J. Dobberstein, 1959; and most importantly by A. Peters, *Kommentar zu Luthers Katechismen*, 5 volumes, 1990–1994. Peter's definitive treatment has been translated into English by Thomas Trotter and published by Concordia Publishing House, St. Louis.

Matti Poutiainen of the Cathedral Parish in Helsinki reported on use of the *Small Catechism* in Christian education programs throughout Finland. Ninety per cent of Finnish 15-year-olds participate in classes; 77% become church members. Using PowerPoint, Dr. Poutiainen demonstrated how the chief parts of the catechism are set up in sets of triangles to invite students into further reflection. He also distributed copies of the literature produced for this purpose.

In the presentation by *Gordon Jensen*, he examined how Christian piety as taught through catechesis was shaped by the order of the traditional parts of the catechism in the 16th century: The Apostles' Creed,

the Decalogue, and the Lord's Prayer. He compared three late medieval catechisms; the first by Dietrich Kolde, who first published *A Fruitful Mirror or Small Handbook for Christians* in 1470; *The King's Primer*, attributed to Thomas Cranmer, and also known as *A Necessary Doctrine and Erudition for Any Christian Man*, published in 1543; and Martin Luther's *Small Catechism*, first published in 1529. The order in which the Creed, Lord's Prayer and Decalogue were placed in catechisms was shown to make a difference in understanding the goal and focus of the Christian life. For example, the Kolde catechism placed the Decalogue third, intending it to be a guide to living, while Luther placed it first, as a part of self-evaluation. Similarly, the placement of the Lord's Prayer might determine whether prayer and worship was seen as the core of the Christian life, as structured in the *King's Primer*, or as a spiritual tool to be used in preparation for living that life, enabling one to follow the requirements of the Decalogue. The *King's Primer* also helped shape the emphasis on worship and prayer, which is at the heart of the *Book of Common Prayer*. It was concluded that each of these catechisms arranged the parts of the ca-

techism in a particular order to foster and shape the piety of the people.

Hans Wiersma presented a report on his work, drawing on Luther's catechism as a resource for modern college students. Wiersma sees the catechism as a rich source of Christian formation for the particular challenges of today's young adults. The radical questioning of inherited faith that often accompanies the college years includes a desire to explore the fundamental tenets of Christianity. Luther's treatment of the commandments, the creed, prayer and the sacraments can not only inform young adults on these topics, but they also offer thematic emphases that resonate with the concerns of emerging adults. The commandments can help them probe the issues of legalism and hypocrisy versus Spirit-led, consistent faith; the creed can be an opportunity to explore the question of certainty; the treatment of prayer is a way to frame questions of free will, fate and the role of humanity in the vast universe. Luther's treatment of sacraments also offers hope in their emphasis on God's promises, which can speak powerfully to the openness and uncertainty of the early adult years. Luther's insistence that

every Christian has a God-given vocation can help assure young adults that their lives have meaning beyond the judgments of their society.

A presentation by *Paolo Buss* detailed the project underway in Brazil to translate Luther's works into Portuguese. Despite centuries of Lutherans living in Brazil, Portuguese translations did not begin until the 1980s because most pastors and many lay people before then could read German. The first Portuguese Book of Concord appeared in 1980; the first volume of Luther's works in Portuguese was published in 1983. Currently, 11 volumes are in print out of the 17 volumes planned under the editorship of Ricardo Rieth. The current translation of Luther's *Small Catechism* into Portuguese includes the explanations added to the English version in the nineteenth century by Heinrich Christian Schwann.

John Pless introduced his forthcoming book, which is aimed at pastors and presents Luther as a practical theologian. Pless notes that Luther's protest began with a pastoral concern over the use of indulgences. Throughout Luther's life, he framed his theology in practical terms; the Law-Gospel Distinction, the Theology of the Cross,

and Luther's approach to the Bible all show that Luther constructed his theology out of faith and in order to teach the faith. Luther's catechism came out of the observation that lay people did not know the rudiments of Christian faith, and in it, he intended to provide a hermeneutic for both pastor and congregants. In the chief parts of the catechism, we can see Luther's pastoral bent. The first commandment orients pastoral care to focus on how God is being loved and feared in each situation. The table of duties and the daily prayers Luther suggests also orient faith toward its enactment in daily life. Finally, Pless detailed the ways in which Luther used Scripture in pastoral care situations to address anxiety, doubt and despair. Luther's written sources of consolation span the full range of life experiences, from poverty to persecution to death, and Luther's responses show that his theology is inherently practical.

Anna Marie Johnson presented her research on Luther's earliest devotional works. During the early years of Luther's controversy with Rome, 1518–1520, he wrote many sermons and treatises on practical matters. These works were usually written at his initiative, and as the conflict progressed, he composed

them in German instead of Latin. The sheer number of devotional works shows that Luther had a practical, catechetical bent from the earliest years of his reform movement. These works also show the practical, pastoral nature of his theological conflict with Rome. Throughout these writings, Luther emphasizes that humans cannot earn merit before God but instead must learn to trust in God's grace. His recommendations for reform-

ing Christian practices center on this concern for works-righteousness and promoting faith in God's promises. In some cases, Luther advises the abolition of certain religious practices, but often he aims to reshape practices or to change the way they are understood. Reading these sources alongside the accounts of Luther's conflict with Rome shows the pastoral reasons for Luther's protest.

Pietas et Eruditio. Concepts of Education in Reformation Theology

Seminar Leader: Markus Wriedt

Reporter: Markus Wriedt

A total of eleven scholars took advantage of the seminar chaired by *Markus Wriedt*, Goethe University Frankfurt am Main. He suggested to discuss the following perspectives: One of the main features of the Wittenberg Reformation was a thorough reform of education and schooling. Though not exclusively initiated by Luther, his programmatic writings became widespread and were practically completed by Melanchthon and a large number of

their friends and students. Their writings could serve as springboard for the examination of practical reforms in schools and universities. It was planned to have short presentations, source readings and panel discussions on various topics of the Wittenberg Reformation and its School Reform. The leading question of the investigation was the quest for a specific evangelical reform in comparison with other reform attempts (Humanists, Catho-