

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-

lic Reform, etc.). We also investigated some predecessors and successors. Because of the reactions of the seminar participants, a focus was put on questions of continuities and discontinuities between Luther's attempts of educational reform and late medieval proposals of Gerson, Ockham and others, as well as its contemporary reception in global perspective. Although this wide range focus was endangered by a certain arbitrariness, it turned out that the inner coherence of the seminar was given by the reformers' sources as we dealt with them and the question for a specific confessional quality of Christian education.

After an introduction into current research on Lutheran education in the early 16th century given by Markus Wriedt on the basis of his studies, *Vesa Hirvonen*, a Finish Luther scholar and medievalist, turned his interest on the reception of Ockham in the reformers educational writings. He gave special attention to the question of childhood and children's education which presented an interesting counterpart to the modern conviction that the exploration of »childhood« did not happen before Pietistic reform attempts in the 18th century (e.g. August Hermann Francke). However,

Hirvonen showed that there are tendencies toward a more differentiated picture in the writings of the 13th and 14th centuries.

Thomas Appelqvist, a Swedish Lutheran and systematic theologian, focused on the question of Law and Gospel in Luther's treatises on evangelical school reform. No wonder that this pattern is certainly given in the Wittenberg reformer's writings. However, Appelqvist sketched out several specific articulations of this main feature of Luther's theology of the cross within the theological foundation of his educational reform attempts.

Jeffrey Janes, Church historian from the Methodist Theological School in Ohio (USA), introduced some astonishing insights in the development of early modern cartography as part of the curriculum in liberal arts education in Protestant schools. Far away from modern understanding of science as a neutral, non-denominational field of expertise he was able to show the influence of confessional convictions even within world and territory maps of the 16th and 17th centuries.

Louis Reith, librarian and theologian from Georgetown University in Washington D.C. (USA), in-

roduced a confessional model of princely education from the late 16th century court in Württemberg. As always the question arose how many elements of the reform treatise did come from humanist sources and what decisively emerged from confessional Lutheran convictions. His introduction led to an intense discussion of modern research, e.g. the relation between Humanist and Lutheran reform, the methods of intertextual references as given in the sources, and much more.

The question of Luther reception in the second half of the 16th century, »the Age of Confessionalism« as many scholars refer to it, was continued by two papers presented by *Robert Rosin* and *Gerhard Bode* from Concordia Seminary St. Louis, Missouri (USA). Both presented printed material found in the Herzog August Bibliothek in Wolfenbüttel. Rosin referred to Andreas Neidecker, a Catholic who served in upper Franconia, later studied in Cologne and Freiburg, and finally returned to Bamberg. His treatise *Vermanung Christlicher Aufrichtung der Schulen* from 1543 shows many parallels to Luther's writings and his admonition to educate the youth. He obviously faced similar problems as

Luther did, and opted for educating children as a long term engagement which certainly pays off. As such, his treatise is an emphatic plea for patience. Gerhard Bode turned his focus on Conrad Dietrich and his advice for Lutheran education in early Lutheran Orthodoxy. It was clearly shown how much the influence of Aristotle came back and how little the position of Peter Ramus was accepted. Bode's interpretation shed new light on the development of confessional orthodoxy and its impact on schooling and university training.

David Hockenberry, historian from Columbus, Ohio (USA) and veteran member of the school of Harold Grimm, introduced a wide dimensioned survey on the reception of Luther's educational reform attempts from the 16th to the 20th century. Interestingly enough, it covered not only the wide range of reception and interpretation through the centuries but also the different and diverse accentuation of his theological foundations. Several aspects reaching from the theological acceptance of his newly revealed message of redemption, over a certain humanist understanding, up to practical advises and source material were presented. His contribution was continued but slightly modified

by the paper of *Duane Larson*, Lutheran Professor of Systematic Theology from Iowa (USA). His emphasis was to identify the *non-literal* and *affective* (thus strengthening *pietas*) ways by which Luther was communicated in his own and the succeeding generation. In turn, he argued how consonant 17th century »affective« Lutheran catechesis is with today's prevailing »post-modern« consciousness in higher education, especially given the new emphasis on »practices« so prominent in American graduate theological education.

With this paper the seminar discussion finally turned to questions of contemporary education and theology's place in it. Fascinating and certainly cross-cultural was the presentation of *Yuan-Wei Liao*, Professor of History and Theology from China Evangelical Seminary in Taipei, Taiwan. He introduced the majority of western educated and socialized members of the seminar to a completely different world and gave some very deep insights into the problem of enculturation. However, it was thrilling to see where the subjects of intercultural discourse had been anticipated in Luther's writings and how they have been received in modern China.

Each presentation was followed by extended Questions and Answers sections in which both, the interdisciplinary talk between historians and theologians, and the cross cultural comparison of Luther reception in the Western world and China could be discussed in many perspectives. *Markus Hein*, theologian from Leipzig University, presented some parts of his investigation of Luther reception in Hungary and with this rounded up the multi-dimensional picture.

The seminar in its great variety and diversity served as a marvelous example of academic exchange at the International Luther Congress. It did not focus on a certain result. Talks, discussions, the learning from each other were a major outcome and result. More academically spoken, it served as a model of post-modern Luther research in a diverse, if not fragmented world in which Christendom and theology are no longer self-evident terms of experience. As much as the presentations varied and showed diverse case studies, they still led back to the two keywords of the Seminar Title: *pietas* and *eruditio* – piety and erudition. As Melanchthon argued in 1543, there is a necessary, indestructible conjunction between these two poles of Christian educa-

tion, ecclesiastical and secular welfare, and individual safety. The seminar gave a brilliant example to

the everlasting truth of this nearly 500 year old Wittenberg treatise and its contemporary importance.

The Impact of Luther's Hymns

Seminar Leader: Christopher Boyd Brown

Reporter: Christopher Boyd Brown

The seminar sought to explore the theology, influence, and social and liturgical location of Luther's *geistliche Lieder*. Selected hymns and prefaces by Luther and others were circulated in advance as common reading. The seminar began with a discussion of Luther's *Nun freut euch lieben Christen g'mein*, noting its form as proclamation of God's work in dramatic form (rather than as direct address to God or bare dogmatic summary). Its close theological relationship with the theology of the bound will in the *Heidelberg Disputation* and the *De servo arbitrio*, as well as the affective differences in presentation in hymnic form were explored.

Rose Guok Swee-Choo (University of Western Australia) presented from her doctoral research on the role of emotion in Luther's theology of music (as *domina et gubernatrix affectuum humanorum*)

and its implications for liturgy in the contemporary church. Luther's emphasis on the affective power of music was related to his own struggles with depression and the development of his understanding of justification. The alternatives in interpretation presented by modern and early modern psychology (e.g., Melancthon) were discussed by the seminar.

Sarah Hinlicky Wilson (Institute for Ecumenical Research, Strasbourg) presented her work on Luther's 1523 *Märtyrerlied, Ein neues Lied wir heben an*, exploring the question of its relation to the Anabaptist martyr-hymn tradition and the possibilities it raises for evangelical veneration of the saints, particularly in connection with Melancthon's proposals and Luther's *Vom Bruder Henrico*. The seminar discussed the theology of martyrdom and the word in the