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FAITH ALONE +

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CONCORDIA
THEOLOGICAL
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Editorials

Editorial Introduction

One more time, now! This second opportunity to serve as editor *pro tem* brings a little more sense of direction and purpose for our publication. Looking into the future and after talking with several members of our department, there are increasing opportunities for us to "serve Christ in the church and the world" through our department's journal. As I reviewed the submissions for this issue of *Concordia Theological Journal*, I again praise God for the gifts He has given to our campus community and our church. We have a wide variety of skills and expertise among our department faculty, many of them exhibiting strong pastoral training and others demonstrating significant academic preparation and practice. It is a joy to offer this issue of the journal to our readers.

This Spring issue begins with a very practical, yet insightful article by Daniel Paavola. He writes for pastors and those who aspire to the pastoral office, as well as for those who listen to them and live with them. In this characteristically creative submission, he exhibits his own pastoral heart and his pedagogical perspective on pastoral preaching and teaching

Another practical perspective is presented by Thomas Feiertag in our second article. Adverting to Luther's pedagogical insights, Feiertag argues for the necessity of diversity on our Concordia campuses. From his historical study and analytic observation of our synod's work in the past, he lauds the growing recognition of and appreciation for cultural diversity.

With the anticipation of the 500th anniversary of the Reformation, we begin a series of articles on Luther and the Lutheran Reformation. For over a decade, Timothy Maschke has been researching Luther's views on worship. This article is an overview of his studies as he offers insights into Luther's understanding of Christian corporate worship for the twenty-first century.

From among our philosophy faculty members, Angus Menuge brings us another article from his deep interest in apologetics, this time through the writings of C. G. Chesterton. Showing both the positive and the negative approaches of Chesterton, Menuge models a paradoxical approach to confronting critics of Christianity.

We offer the conclusion of an article begun in the last issue (CTJ 2:1) by Stephen Parrish (from our Ann Arbor campus) and J. W Wartick. In conversation with contemporary philosophers, Parrish and Wartick carefully conclude their critique of James Dozalel work on "divine simplicity."

Because our campus pastor, Steve Smith, is on sabbatical this Spring, we have the opportunity to present sermons from two other preachers on our campus. Both sermons were preached this Fall during Reformation—one was delivered in our regular morning chapel devotion (President Ferry) and one was preached at our special Reformation Eve service (Jason Soenksen). Both sermons demonstrate the power of the Gospel as the source of our Christian faith and life.

Our book reviews have increased in number in this issue (some were submitted for our Fall issue, but publication had to be postponed because of space limits). The books highlight significant resources for the church or insightful perspectives (not always beneficial) for consideration and conversation by our readers. We hope these will whet your appetite for further reading.

Observant readers will notice a slight change in our cover/masthead in this issue. Since this is a joint effort by our two campuses, we are adding the seal of Concordia Ann Arbor in order to celebrate this fraternal and cooperative effort by our Department housed on two campuses.

Finally, I wish to express my gratitude for the contributions these members of our department continue to make. I especially want to express my appreciation to the editorial committee (Paavola, Penhallegon, Mudge, and Tomesch) who worked behind the scenes to evaluate and critique the articles in this issue. It is a joy to work collegially with these men and to recognize their blessing to our campus community. To God alone be the glory!

TIMOTHY MASCHKE, Ph.D.
Editor, *pro tem*

From the Vice President of Academics

In Psalm 51: 6, King David writes, "Behold, You delight in truth in the inward being, and You teach me wisdom in the secret heart." While David certainly was not writing directly to a twenty-first century audience, this passage can easily speak to the purpose and mission of a Lutheran university. The psalmist identifies two God-pleasing values–truth and wisdom–that guide our Christ-centered institution of higher education. At a Lutheran university especially, faculty members and students have an opportunity to explore the truths of various disciplines, comparing and contrasting them with the Truth of Scripture. At the same time, our Lutheran university strives to have our students seek wisdom, thus helping them–among other things–to explore the various vocations God has set before them.

The articles, book reviews, and sermons found in this journal represent efforts by members of Concordia University's Theology and Philosophy faculty to explore and explain both truth and wisdom. I pray that these scholarly pieces help you to continue your exploration of both truth and wisdom, guided by the One who is Truth.

WILLIAM R. CARIO, Ph.D.
Senior Vice President of Academics
Professor of History

Articles

Our Ministry — One or Many?

Daniel Paavola

Pastoral ministry is a balance between being a masterpiece painter and a short-order cook. You need both roles for a complete ministry. Each of them deserves their full credit and, at different times, all your energy. In some ways they are complete opposites, of course. The patient, sensitive artist alone in his studio and the up-at-5:00 a.m. cook beside the grill aren't exactly the same image. But in parish ministry, they might even help each other. They each need their time in your schedule and in the church's calendar. Those who appreciate each will vary. As different as these roles are, each week pastors touch up their masterpiece and also fry up the morning's eggs.

Ministry is a masterpiece painting, at least at its most singular and memorable times. You are the masterpiece painter when your teaching, your preaching, and your administrative ideas are once-in-a-lifetime pieces. Consider those three areas—teaching, preaching and administration—and the opportunity to make a masterpiece.

Masterpiece moments are those signature ideas, presentations, and decisions that define your ministry. They are either the intentional peak of your work, or the happy meeting of the right time, people, and idea. Either way, your masterpiece is the enduring treatment of that subject, the lasting decision, and the single summary of your work.

In teaching, what are your masterpiece paintings? What have you developed as your particular treatment on a topic? It could be the way you teach the Lord's Prayer to adult confirmands, a method that is distinctly yours. It could be the biblical themes that you show to each class of junior confirmands. The teaching itself is a process that takes three weeks, but these themes are part of the structure of every youth and adult Bible class that they will have with you. Masterpiece teaching finds a topic of central importance to understanding the Bible and the faith. Then the masterpiece captures that moment in a new light, with a central focus, but yet with details that come through over the years. You can teach this lesson to each class, as year after year brings new youth, new members, and texts to explore.

Preaching especially lends itself to the masterpiece theme. You might preach seventy sermons a year but among them is one masterpiece. Perhaps it's the accidental masterpiece, more an accidental find. This masterpiece hap-

pens when members come to church with no special expectation. But that day they found in your words a priceless painting. What was simply another in the four part series, another title on the church bulletin to others, was for them the word that will be remembered forever.

Other sermons are the intentional pieces that you want to frame and preserve. While all our messages have the same burden to be the best we can do, we simply spend more time and worry on some. You are the devotion leader for the district pastors' conference; you are preaching at the 75th anniversary of the congregation; you give the first sermon in the newly remodeled sanctuary. You know about these opportunities perhaps a year in advance. You find yourself wondering what you'll say six months in advance. It takes you a whole week to gather the illustrations and you practice this sermon twice as much as others. In all of these ways, you're making a masterpiece.

But as significant as teaching and preaching are, the most permanent masterwork might be the administrative decisions that you make. It might be the building program that takes five years of planning, three years of fund raising and two years of actual construction. At the end of the ten years, the new sanctuary is done. Now the congregation might remember all this work and time with just one line in the church history. "The new sanctuary was built during Pastor Robinson's time." One sentence in the history for ten years of masterpiece leading.

Your other masterpieces of administration might be the policies that are needed, discussed, shaped and re-shaped over membership, weddings and funerals, confirmation and worship. None of these issues is settled quickly, but once a policy is agreed upon and is implemented, it puts the debate away and gets the congregation moving. Once again, the 75th anniversary history of the congregation written 15 years from now might give it only one sentence, but it's the hallmark in your mind of three years of work.

These singular events, the unique teaching, the sermon of the year, and the administrative goal reached after five years are your masterpiece painting. You work on them patiently over the years and know that no one day will finish the job. You realize that no one else will know the hours, days, months and years that it took. You might not even get full credit as the artist. But these pieces can be some of the most satisfying aspects of ministry as you fill in small pieces of the painting each day. You can see the whole picture even when only the broad outline is done. When another day is done, you at least can say, "I worked on the masterpiece."

But that painting can only be roughly half of the ministry. No one wants to be the fellow who makes no shut-in calls for three years while he works on rewriting the church constitution. You're not only a painter; you're also a

short-order cook. Every week you serve up essentially the same recipe. Make the eggs, fry the bacon, put on the coffee and set it up hot. Make it just like you have for the last five years, but make it fresh again today. No day-olds here. No radical change in the menu—put down the salsa. People have come for this same meal for years and they aren't looking for change. But they want fresh eggs, crisp bacon, and new coffee served as though it was your first and best meal.

What are short-order cook moments in ministry? They are greeting the confirmands every Wednesday afternoon with enthusiasm. It's eating lunch with the quilters every Tuesday noon. It's going on the youth group retreat to camp, even though this tradition started with your predecessor, but it's ingrained into the group now, so you go. It's being in the narthex 20 minutes before every service, hearing again that Mrs. Schultz's arthritis isn't good and that this weather isn't making it any better.

Short-order cooking often shows up in the same places as your masterpiece work. You teach the same six chief parts of the catechism. Moses still comes after Abraham and before David. You still do the morning Bible breakfast though you're not a morning person, but you keep that to yourself. You work up another Lenten series of studies, even though you can't remember what you did for a series last year. Even this year, you keep the list on your desk so you can remember what you're doing right now. Your teaching is fresh for an hour and cleared away in five minutes.

But at least your teaching has some paper evidence left behind. There's a PowerPoint or a handout to show you were there. Preaching is the epitome of the short-order cook ministry. The five devotions you did to start the five board and council meetings this week—no one was taking notes on those, were they? None of us expect a Table Talk memoir to be written down from our before-meeting devotions or our youth group five-minute messages. The number of those messages alone defies any collection of them. Visit your shut-in members over ten years, twelve months a year, with twenty-five shut-ins a month—that's three thousand devotions! That's one busy short-order cook.

While preaching has the sheer numbers to impress, the cooking goes on also with your administration. Open the mail every day. Answer your email every morning. Read the treasurer's report every month. Walk through the building and notice that that same light is still out. Step outside in the blizzard to thank the custodian for shoveling. Listen to the lady who plants the flowers in May tell you that she went wild with marigolds this year and then go outside to let her show you. None of this will ever make even one sentence in the church history, but the church might not have a history without it.

It's the balance between the painting and the cooking that makes the pas-

tor complete. If we don't have this balance, there's trouble. The recluse artist who emerges once a year to dazzle us might not make hospital calls and will never go to the youth retreat. But the merely busy pastor fills his days with only email and blogs. Yet he has no vision for the parish and no one can recall a single message he ever said. However, at its best, the parish gives us a chance to go back and forth from cooking to painting. We get the satisfaction of doing the whole job in an hour. We can also look back on what took years to build, but now it need never be built again. We can enjoy serving up the same recipe every week or season, knowing that eggs, bacon and coffee will always work. We can also discover what will be our signature dish and serve it up, perhaps only once when the time is just right.

Enjoy the balance of your parish roles. Paint your masterpiece. Take your time, but eventually get it done, get it framed and put it on the wall. But never forget to do the cooking every day. Make the meal fresh and hot, and serve it up as though you've just discovered bacon and eggs. You're a painter and a cook—enjoy them both.

Daniel Paavola is Professor of Theology and a prolific writer and creative teacher. He teaches courses in New Testament and several areas of practical theology, including Communicating Bible Messages.

Ethnic and Racial Diversity at Concordia Wisconsin: A Biblical Perspective

Thomas Feiertag

Introduction

A concern for racial and ethnic diversity in the church isn't anything new. A look at Scriptures shows this to be a concern of God's throughout the ages. A look at the history of our synod and one of its premiere institutions, Concordia University Wisconsin, demonstrates the need for further study and action in this area.

I. Concordia's move toward diversity

For the first seventy-five years of its existence, Concordia Wisconsin had basically a monolithic perspective. It was monolithic in the sense that it had one strict, unyielding purpose: to train pastors for the LCMS.

This is despite the fact that Martin Luther was an advocate of offering a general education in a Christian setting. As we approach the 500th anniversary of the Reformation, it is good to realize that Concordia's move to open its doors to general students in the early 1970's served to fulfill a concern of Luther: to provide a well-rounded, sound Christian education to students of different backgrounds and intentions.[1]

Before those doors opened, however, Concordia's monolithic perspective caused it to be, for the most part, monochromatic. That one color was, of course, white.

A. Concordia's monolithic history

Concordia was, no doubt, influenced by its German heritage. During the mid to late 1800s, the immigration limit for Germans coming over from Western Europe was higher than for any other immigration group.[2] The LCMS, established in the mid1800s by an earlier wave of German immigrants, capitalized on this immigration movement. Within forty years of its incorporation as a church body in 1847, the LCMS had grown to become the largest Lutheran denomination in the United States.[3]

[1] F. V. N. Painter, *Luther on Education* (St. Louis, MO: Concordia, 1928), 175.

[2] Joseph F. Healey, *Race, Ethnicity, Gender, and Class: The Sociology of Group Conflict and Change* (London: Pine Forge, 2003), 475.

[3] Paul Heerboth, "Missouri Synod Approach to Missions in the Early Period" in *Missio Apostolica: Journal of the Lutheran Society of Missiology*, 1:19-26 (1993), 21.

Most of the Lutherans that settled in the Milwaukee area that joined the LCMS were of German extraction. They were proud of their German heritage and, as a result, they longed for a *gymnasium* type school for their young men, much as in Germany and similar to a school that had already been established by the LCMS in Ft. Wayne, Indiana.[4]

In 1881 the Lutherans in Milwaukee received their wish as the LCMS in convention approved their request to establish a pre-theological school in their city.[5] The ethnocentricity of their strong German heritage would be good for the school's organizational structure and theology, but not good for any kind of substantial racial and ethnic diversity.

The school was a reflection of the denomination it was created to serve. Both the school and the denomination looked and sounded very German. This can be seen in the mission endeavors of the synod. During the second half of the 19th century, LCMS mission efforts concentrated on reaching out almost exclusively to German immigrants who had come to the United States. By and large, the synod showed little concern for people unlike themselves, and when it did, the efforts may be considered to be half-hearted at best.

There was an attempt to reach out to Amerindians, but that failed.[6] In 1877, the synod began what was called its "Negro mission work," but the motives for this action were hardly noble. The synod, only thirty years old at that time, had recently lost its only foreign missionaries due to a doctrinal disagreement. Those in authority feared that with no visible mission activity, much needed revenue from parishioners would be lost. Therefore, they entered into "Negro mission."[7]

B. Concordia's history of exclusion

As a result of this work with the "Negro mission," by 1882 African Americans were being admitted into two predominantly white schools of the synod (other than Concordia, Milwaukee) to be trained as teachers and pastors. Although this arrangement appeared to be working quite well, this changed in 1903. In that year Immanuel Lutheran College and Seminary was established by the LCMS in Greensboro, North Carolina. An article in a recent edition of the synod's official newspaper states that the school "…offered a curriculum that included high school, college and seminary education. Many African American students were prepared for service in the church as LCMS pastors, teachers and other professional church workers, as well as for faithful lay

[4] Concordia College, *Concordia College 1881-1931* (Milwaukee: Northwestern Publishing House, 1931), 3.

[5] Concordia College, 6.

[6] Heerboth, 21.

[7] Commission on Theology and Church Relations, *Racism and the Church: Overcoming the Idolatry* (St. Louis, MO: Concordia, 1994), 23.

leadership."[8] What the Reporter article fails to mention, however, is a synodical rule that stated that *all* African Americans of the synod were *required* to attend the Greensboro school and were no longer allowed to attend any of the other schools of the synod. The synod's Commission of Theology and Church Relations in 1994 assessed that this regulation was based "on the color of one's skin."[9] Such a policy of synod enabled the other institutions of synod to remain single focused and monochromatic.

African American congregations did result from the efforts of the African American teachers and pastors that were trained at these schools. However, it wasn't until 1947 that these pastors and congregations were integrated into the geographical districts of the synod. Up until that time they did not have full membership in the synod.[10] The ethnocentrism of the LCMS kept students of color out of the white schools of its school system for four decades. The first African American student enrolled in any white school of the synod since 1903 was in 1944 at the synod's seminary in St. Louis, Missouri. The first African American student was not admitted to Concordia College, Milwaukee (later to become CUW) until the same year Jackie Robinson broke the color barrier in major league baseball, 1947.[11]

The attitudes and actions found in the LCMS were essentially no different from what could be found in secular society at that time. Its German heritage was, no doubt, also a factor. The common Western European attitude of the 19th century was not favorable toward any kind of ethnic and racial diversity. "Race became a matter of concern in Western European history in relatively recent times."[12] It was not until the 1500s that Europeans "came into continuous contact with people of Africa, Asia, and the Americas and became more aware of and curious about the physical differences between people."[13] Unfortunately, contacts between Europeans and people of color were usually not positive, especially for the people of color. "Europe colonized, oppressed, destroyed cultures and imposed its religion, all in the name of its identity with itself, in the name of its own absolute religion and superior civilization."[14] Racial interaction usually was "linked to notions of inferior and superior."[15]

Concordia's single focus was to help train pastors for a virtually all white denomination. Not only was there little or no concern for people of color at

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[8] *The Lutheran Witness: Reporter 40/2* (February 2014): 4.

[9] Commission on Theology and Church Relations, 23.

[10] Commission on Theology and Church Relations, 24.

[11] Commission on Theology and Church Relations, 24.

[12] Healey, 17

[13] Healey, 17.

[14] Miroslav Volf, Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation (Nashville, TN: Abingdon Press, 1996), 17.

[15] Healey, 17.

the school or the denomination it served, there was little concern for whites who didn't speak German. Concordia was one of America's "liberal arts colleges (that) emerged from converging social, moral, and intellectual movements of the 19th century."[16] Like so many other similar schools, Concordia's purpose was to educate ministers, and later, teachers for the synod.

The single focus aspect of Concordia's mission began to change in the 1960s. It was in the early 1960s that Concordia's leaders recognized the weakness of a single purpose institution in post-World War II America.[17] Change in its purpose was forthcoming, and so would its ethnic and racial makeup.

C. Concordia's multi-focused recent history

Three Concordia presidents in a row recognized the need to expand from the single focus of the first seventy-five years of the school.[18] These presidents were Dr. Walter Stuenkel, who served as president from 1953–1977, Dr. Wilbert Rosin, who served from 1977–1979, and Dr. John Buuck, who served from 1979 until 1996.[19] Changes that came about under these three administrations resulted in a school that has become much more than the single focused pre-theological institution that it was at its inception and even much more than the liberal arts junior college it was evolving into.

1. The Stuenkel years

Under Dr. Stuenkel's administration the leaders of Concordia recognized that the school could not survive if it remained as it was. Its first major change was to seek accreditation. "In the late 1950s the college began its preparation for accreditation of its academic programs."[20] The junior college department of the school received its accreditation in 1964.

Another move under President Stuenkel was to open its doors to church worker students other than those preparing to attend the seminary in St. Louis. By the mid-1960s teacher training students were accepted as well. This was a significant move on the part of the administration since this also forced the doors open for gender diversity at the school. "By 1965 . . . President Stuenkel and the Board of Control felt it was time to integrate women into the junior college."[21] Concordia would no longer be a single-gender institution of higher learning.

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[16] American Council on Education and American Association of University Professors, "Does Diversity Make a Difference: Three research Studies on Diversity in College Classrooms," (Washington, DC. 2000), 39.

[17] William Cario, "One Blessing After Another: The History of Concordia University Wisconsin", (unpublished, 2006), 7.

[18] Cario, 10.

[19] David Eggebrecht ed., "One Blessing After Another" in *The Concordian*, 4 (Fall, 2005): 11.

[20] Cario, 7.

[21] Cario, 8.

Once programs in education were added, programs in health care and business were added as well. This took place during the late 1960s and early 1970s. This resulted in what would become known as "general students" attending Concordia for the first time in the history of the school. These general students were not studying to serve in a church worker vocation for the LCMS. That meant that for the first time, students attending Concordia did not necessarily need to belong to a congregation of the synod. In only a few short years both gender diversity and religious diversity became a part of the dynamics of the Concordia community. Although an occasional student of color attended Concordia since 1947, admitting non-Lutheran general students in the 1970's paved the way for much greater ethnic and racial diversity.

2. The Rosin and Buuck years

Under Dr. Rosin the two year junior college expanded into a four year liberal arts college. "Concordia became a four year college and began developing Bachelor of Arts programs. In 1978 Concordia was authorized by the LCMS to become a four year accredited college providing education in many areas."[22] To prepare for this, the high school department was phased out earlier that decade. The four year status of the college enabled the next president, Dr. John Buuck, to add many more programs to Concordia's curriculum. During the 1980s and 1990s programs in nursing, physical therapy, occupational therapy, social work, engineering, and computer science were added. "After several years of preparation, Concordia expanded its curriculum by opening both graduate and accelerated adult education programs."[23] The school achieved university status in 1989.[24]

International students were attracted to the campus for the first time as "Dr. Buuck himself made international contacts and recruited students to campus."[25] This resulted in English as a Second Language classes being taught for the first time at Concordia.[26]

As a result of these changes, Concordia's enrollment has grown drastically. In 1964 there were only 169 students in the college department of Concordia.[27] In 1978 that number stood at 376. By 1996, the last year of Buuck's tenure as president, this number expanded to approximately 3,500 students. Of this number, 1,100 were traditional undergraduates with the rest counted

[22] Paul Wangerin, *Concordia Fact Book 2005—2006*, Department of Institutional Research (Mequon: Concordia University Wisconsin, 2006), 8.

[23] Wangerin., 8.

[24] Cario, 12.

[25] Cario, 12.

[26] Cario, 12.

[27] Lutheran Church-Missouri Synod, *Convention Workbook: Reports and Overtures 51st Regular Convention the Lutheran Church—Missouri Synod, Anaheim, California* (St. Louis, MO: Concordia Publishing House, 1975), 285.

among the relatively new graduate and adult education units of the school.[28] By the fall of the 2014–2015 school year under President Patrick Ferry the total enrollment reached a record 8,161 total students with 2,463 in the traditional undergraduate unit of the university, according to Concordia's Institutional Research Department.[29]

Along with this diversified offering of programs at Concordia and the numerical growth that resulted, there has come greater racial and ethnic diversity. During the 2014-2015 school year 14.1% of the total traditional undergraduate students are considered minorities with an additional 3.4% of students from other countries.[30] Although not as diverse as most other colleges and universities in the United States, Concordia has come a long way from its all male, all white, all Lutheran first seventy-five years of existence. People of color have become a relatively significant feature of the Concordia campus.

D. The browning of America

The nation's demographics continue to change. This will certainly impact the future of Concordia. Since the birthrates and immigration rates of minorities are much greater than the birthrates and immigration rates of the white majority population, the "browning of America" will continue.[31] "It is estimated that by 2020, if current growth trends continue, students of color will make up about 46% of the nation's school-age youth."[32]

Since Concordia has an historical legacy of exclusion and since racial and ethnic diversity is a relatively new concept at the school, it is essential to monitor the campus climate in order to discover how effective Concordia is at educating its students of all racial and ethnic backgrounds. As a result Concordia has recently established the Office of International Student Services. With a full time staff of five educators, this office serves to bring students from all over the world to our campus. This office also serves to help these International students to interact with the other students on our campus.[33] In addition, the Minority Student Group continues to provide students with a place to express concerns and enjoy fellowship.

II. A Theological perspective

[28] Cario, 12.

[29] https://www.cuw.edu/about/numbers/facts.html

[30] https://www.cuw.edu/about/numbers/enrollment.html

[31] Cornel Pewewardy and Bruce Frey, "Surveying the Landscape: Perceptions of Multicultural Support Services and Racial Climate at a Predominantly White University," *The Journal of Negro Education* (Washington, DC: Howard University, 2002), 78.

[32] Carl A. Grant and Mary Louis Gomez, *Making Schooling Multicultural: Campus and Classroom* (Englewood Cliffs, NJ: Prentice Hall, 1966), 229.

[33] https://www.cuw.edu/admissions/international/index.html

The European thought and American society that influenced Concordia made Concordia more concerned with its own kind than with those who are different. However, during the mid-20th century the leaders of the LCMS and Concordia began to take steps that would diminish their policies of exclusion.

A. Overcoming racial exclusion

Based on theological principles, the LCMS began an effort to treat people of color equally with whites. Concordia no longer would be concerned solely with its own kind as it has now come to embrace the kind of diversity commanded by Jesus in the Great Commission. Concordia now reaches out to educate and witness to people of all nations, backgrounds, political persuasions, and beliefs. In the Great Commission Jesus commanded the disciples to reach out to *all nations*. This may have sounded strange to the disciples of Jesus who all had Jewish backgrounds. "One thing is certain, God had to give them much additional light and leading in order to induce them to go out to 'all nations'."[34] Christ sent them out into a world filled with diversity. "What diversity exists among the nations of the earth–race, color, location, climate, traits, achievements–yet they are all included in this command, for all are sinners, all have souls, all need and are capable of salvation through the grace of God."[35]

A theological position statement published in 1994 by the synod's Commission on Theology and Church Relations reads: "We do not hesitate at the outset to label racism and its supporting rationale as fundamentally incompatible with what the Scriptures teach concerning human beings and their relationship with God."[36] This CTCR document makes a reference to the Apostle Paul's comments to the people of Athens in Acts 17 to declare unambiguously that God created all persons equally and all share the same need of God and His love and care.

Racist lines of demarcation between human beings declaring some to be lesser members of humankind are, therefore, a blasphemous affront to our Creator. Likewise, any affirmations of superiority or comparative worth that are based on differences in the nature of persons as human beings are to be regarded as an indictment of God's work as Creator.[37] In addition, the Apostle Paul clearly mentions in Gal 3:1-4 and 11 that Christians are related to Abraham, not by blood, but by faith.

Christ, the seed of Abraham, is both the fulfillment of the genealogical promise to Abraham and the end of genealogy as a privileged locus of access to God; faith in Christ replaces birth into a people. As a consequence, all

[34] R. C. H. Lenski, *The Interpretation of St. Matthew's Gospel* (Minneapolis, MN: Augsburg, 1943), 1173.

[35] Lenski, 1173.

[36] Commission on Theology and Church Relations, 28.

[37] Commission on Theology and Church Relations, 28

people can have access to the one God of Abraham and Sarah on equal terms, none by right and all by grace.[38]

The LCMS attempted to promote racial and ethnic equality within the church body by presenting no less than fifty-six separate proposals dealing with integration to synod in its conventions between 1975 and 1985.[39] Included in these proposals are resolutions urging the colleges and universities of the synod to open its doors to general students.[40]

B. The blessings diversity brings to all of Concordia

The addition of general students on the campuses of the colleges and universities of the LCMS promotes many kinds of diversity. This diversity results in many blessings, not only to the students of color, but to everyone else at the institutions as well.

CUW's move toward more diversity initially met some resistance from alumni and many others in the LCMS. Although financial considerations were given as a reason for this move,[41] it was also pointed out by Dr. Buuck in a personal conversation that this author had with him in December of 2005 that bringing a diverse population to Concordia's campus follows the missiological strategies of Abraham and his descendants in the Old Testament. Because of the wide variety of majors now being offered by Concordia, there is now virtually a "Parade of Nations" coming to the campus. Just as Abraham was instructed to move to an area where the nations could see him and observe his relationship with the one true God (Gen 12:1), those traveling to Concordia's campus from all over the world are given the opportunity to observe personally how those in the LCMS worship and interact with the same one true God as Abraham. This has become Concordia's centripetal mission strategy. Just as "all people on earth will be blessed through [Abraham]" (Gen 12:3), people from all over the world come to Concordia's campus, blessed, not just with an education, but with exposure to the saving knowledge of Jesus Christ as Lord and Savior. These students from all over the country and the world who encounter Christ on Concordia's campus can take their new found relationship with Jesus home with them to share with their loved ones.

Another blessing that racial and ethnic diversity brings to Concordia and the LCMS are potential church workers of color. Most conventions of the synod in the later part of the 20th century have resolutions encouraging the recruitment of persons of color to be trained to become church workers in the synod. One of the reasons given for opening Concordia's doors to general

[38] Volf, 45.

[39] Commission on Theology and Church Relations, 25.

[40] Lutheran Church-Missouri Synod, *Convention Workbook (1975)*, 283.

[41] Lutheran Church-Missouri Synod, 283.

students (including students of ethnic and racial diversity) back in the 1970s was that it would allow for the students of racial minorities to be witnessed to and recruited to serve as pastors, teachers, and lay ministers in the LCMS.[42]

Another blessing that racial and ethnic diversity provides is that it gives Concordia's church worker students experience witnessing to those different from themselves while still within the comfort zone that Concordia provides. This valuable experience of fulfilling Concordia's centripetal mission strategy will equip students as they move on from Concordia's Mequon campus to the ends of the earth, following Christ's centrifugal mission strategy offered in the Great Commission.

Bringing people together who are racially and ethnically diverse gives the church a better picture of the body of Christ being described by the Apostle Paul in 1 Corinthians 12:13. "Bodily inscribed differences are brought together, not removed. The body of Christ lives as a complex interplay of differentiated bodies, Jewish and gentile, female and male, slave and free...."[43]

There are many pedagogical blessings that result from racial and ethnic diversity. When students from diverse backgrounds interact with each other on a regular basis, effortful, active thinking is most likely to increase. "Students learn more and think in deeper, more complex ways in a diverse educational environment."[44] Race and ethnicity are now recognized as valued forms of difference that fits in well with the Socratic model of learning which includes engaging in dialogue across similarities and differences of belief, theory, and experience.[45]

Summary

Concordia's move toward greater diversity brings to mind the reformer Dr. Martin Luther and his strong feelings concerning Christian education. Luther often complained of how ineffective both the single focused Roman Catholic monasteries and multi-focused secular universities were to provide a good solid education for the young people of Germany in his day. As Luther himself said, "Yea, what have men learned hitherto in the universities and monasteries, except to be asses and blockheads?"[46] Luther's attitude toward general education in a Christian setting shows the importance of Concordia's move toward diversity as it serves to provide a well-rounded, sound Christian influenced education to more than just

[42] Lutheran Church–Missouri Synod, 302.

[43] Volf, 48.

[44] Patricia Gurin, "New research on the benefits of diversity in college and beyond: An empirical analysis." *Diversity Digest* (Spring 1999). Association of American Colleges and Universities. Accessed 8 June 2006. Available from http://www.diversityweb.org/Digest/Sp99/benefits.html; Internet.

[45] American Council on Education, 1.

[46] F.V. N. Painter, *Luther on Education* (St. Louis, MO: Concordia, 1928), 175.

those preparing to serve within the church.

Thanks to increasing ethnic and racial diversity at Concordia, students and faculty of the LCMS at Concordia are blessed with countless opportunities to witness Jesus to those on campus who do not know Him as Lord and Savior. This centripetal mission strategy will be hampered as long as problems with diversity remain unexamined. However, if handled correctly and in a God pleasing fashion, understanding and overcoming these concerns can provide a valuable experience for all involved, especially Concordia's students who are preparing for a vocation in church work who will, no doubt, be facing diversity issues of their own in their future ministries.

A few years ago during chapel a church worker student was observed skipping chapel with some others in the chapel undercroft. Upon further investigation, the church worker student was talking to a small group of Sikhs from Punjab, India. The church worker student was explaining to them what goes on during a chapel service and inviting them to attend with her in the near future. These students from India then explained to her that they cannot participate in chapel because worship leaders have been seen bowing down to wood and stone, something forbidden by Sikhs. It's what the Hindus do with all of their false gods. A Sikh could *never* participate in something like that. Reverencing the altar was offensive to them.

The church worker student spent quite some time that afternoon in the office of the theology professor who teaches world religions. She received materials on Sikhism. They discussed various approaches she could use in future talks with her Sikh acquaintances. This was quite an experience, not only for the church worker student, but also for the Sikhs. It is doubtful anything like this ever took place at Concordia during its first seventy five year history.

There is now racial and ethnic diversity at Concordia Wisconsin. This is good for everybody, especially for church worker students who are preparing to go out into our increasingly diverse society. There is so much to learn and so much to share.

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Multi-dimensions of Worship in Luther's Thought

Timothy Maschke

Introduction

As we approach the 500th anniversary of the Reformation, Luther scholars around the world are re-evaluating his influence on the church and the world. One of the areas that Martin Luther has had a decidedly significant impact is in the area of worship, especially among Lutherans. Yet, Luther's deeper insights and profound perspectives are not always recognized by Lutherans as they often speak only of "revelation and response."[1]

Over the past several decades scholars have acknowledged some aspects of Luther's understanding of worship and highlighted one or more features as significant.[2] For example, Luther's use of worship as an educational tool for the evangelical church has been prominently affirmed among Lutherans and other Protestants.[3] While this aspect of his thought is certainly accurate, it is seriously inadequate or, at best, is incomplete.

This article proposes that a more representative description of Luther's view of worship is to say that it is multidimensional.[4] More specifically, I will present in the next few pages evidence that Luther saw worship as having at least four dimensions—downward (God encountering His people), upward

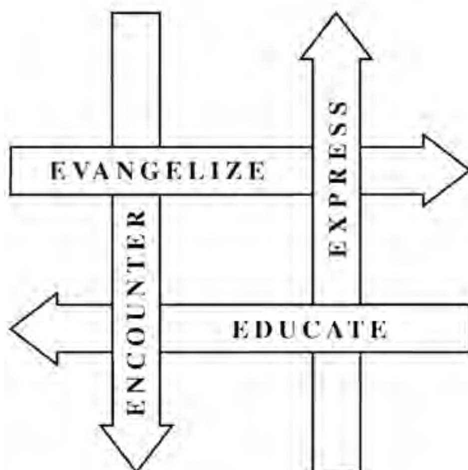
[1] Peter Brunner, *Worship in the Name of Jesus*, translated by Martin H. Bertram (St Louis: Concordia, 1968; 2003), 124-25.

[2] A. Skevington Wood, "Luther's Approach to Worship," *The London Quarterly and Holborn Review* 180/3 (July 1961), 213-18, describes Luther's liturgical position from "the twin angles of grace and faith, of gift and acceptance, of offering and receiving." Recently, European Luther-scholars have taken a new look at Luther's liturgical work. The Dutch scholar, Johann P. Boendermaker, had a study translated into German as "Gottesdienst und Gemiende bei Thomas Müntzer und Martin Luther," in *Omnes Circumadstantes: Contributions towards a history of the role of the people in the liturgy: presented to Herman Wegman on the occasion of his retirement*, ed. by Charles Caspers and Marc Schneiders (Kampen, NL: Kok, 1990), 177-88; Helmar Junghans, "Luthers Gottesdienstreform—Konzept oder Verlegenheit?" in *Herausforderung: Gottesdienst. Beiträge zu Liturgie und Spiritualität*, vol. 1, ed. by Reinhold Morath and Wolfgang Ratzmann (Leipzig: Evangelische Verlagsanstalt, 1997), 77-92; and Dorothea Wendebourg, "Luthers Reform der Messe—Bruch oder Kontinuität?" in *Die frühe Reformation in Deutschland als Umbruch*, ed. by B. Moeller (Gütersloh: Verein für Reformationsgeschichte, 1998), 289-306.

[3] Vilmos Vajda, *Luther on Worship: an interpretation*, translated by U. S. Leupold from *Die Theologie des Gottesdienstes bei Luther* (Philadelphia: Muhlenberg Press, 1958). See also, Loui Novak, "The Liturgical Contributions of Martin Luther," *The Iliff Review* 32:2 (Spring 1975), 43-50; Eugene L. Brand, "Lutheran Liturgical Renewal: The Pastoral Motif," *BULLETIN* 56:1 (February 1976), 22-36.

[4] An abbreviated version of this study was first presented at the Sixteenth Century Studies Conference, Denver, Colorado (October 26, 2001).

(our response to God's grace), inward (education or nurture of the faith), and outward (evangelism or preparation for witnessing to the world)—as illustrated by the diagram below. Each of these dimensions usually functions in close conjunction with the others, although each can be clearly distinguished as illustrated in Luther's writings.



Most analyses of Luther's liturgical interests focus on what he said between 1523 and 1526, the dates of his *Formula Missae et communionis* for the Wittenberg congregation and his *Deutsche Messe*. Yet, Luther had already laid the groundwork for these pastoral expressions of his understanding of evangelical worship earlier in his career and developed this understanding further in later years as necessity required. While some of my research focused on these two documents, I want to begin with Luther's earlier comments on worship, and then, after reviewing his two major liturgical works, briefly show how year after year Luther's communications continued his multidimensional understanding of Christian worship. The article is arranged chronologically, rather than thematically, so that the constancy of Luther's ideas throughout his ministry are appreciated.

I. Luther's Early Comments

In this first section, we will look at comments Luther made about worship in the years before his Latin and German masses. Already at this time, the four dimensions of worship appear in distinct, yet collaborative relationship. Although the main focus is on reception of God's grace and then a response drawn from faith, the educational and evangelistic possibilities are present.

A. 1519-1520

In 1519, a little less than two years after his initial public announcement of ecclesiastical concern, Luther wrote a sermon, or more properly a treatise, on *The Sacrament of the Lord's Supper and Fraternal Associations*[5] in which, for the first time, he gives an extended discourse on the Sacrament, providing insights into his emerging understanding of evangelical worship. As Luther discusses the significance of the Sacrament, he clearly shows that worshipers both receive something from God and give corporate expression to their faith. He writes:

> To receive this sacrament in bread and wine, then, is nothing else than to receive a sure sign of this fellowship and incorporation with Christ and all saints. . . .This fellowship consists in this, that all the spiritual possessions of Christ and his saints are shared with and become the common property of him who receives this sacrament.[6]

Here we observe that Luther sees two dimensions to worship, downward from God and then outward as an expression of their corporate Christian community.

Likewise a little later, Luther points out that the sacrament is a witness to others who may not be part of the community of faith. He continues:

> To signify this fellowship, God has appointed such signs of this sacrament as in every way serve this purpose and by their very form stimulate and *motivate us* to this fellowship.[7]

Finally, Luther speaks of the sacrament as a training ground for Christians. He describes this educational dimension this way:

> For this reason the Mass and this sacrament are a sign by which we train and accustom ourselves to let go of all visible love, help, and comfort, and to trust in the invisible love, help, and support of Christ and his saints.[8]

From this early treatise, we can discern that a unique multidimensional perspective on worship is clearly taking form in Luther's thought.

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[5] Martin Luther, "*Ein Sermon von dem Hochwürdigen Sakrament des Heiligen Waren Leychnams Christi und von den Bruderschafften*," Luthers Werke: Schriften, Kritische Gesamtausgabe, 65 vols, eds. J. F. K. Knaake, et al. (Weimar: H Böhau, 1883-1993), 2:739ff. [Hereafter cited as WA.] English translations are in *Luther's Works*, American Edition, 76 vols., eds. Jaroslav Pelikan, Helmut T. Lehman, and Christopher Boyd Brown (St Louis: Concordia; Philadelphia: Fortress Press, 1955ff.), 35:49-53, trans. Jeremiah J. Schindel and E. Theodore Bachmann; [Hereafter cited as LW.] and in *Works of Martin Luther*, eds. Henry Eyster Jacobs, Adolph Spaeth, et. al. (Philadelphia: Muhlenberg Press, 1930-1943), 2:9-31, trans. P. Z. Strodach. [Hereafter cited as PE.]

[6] LW 35:51; WA 2:743.

[7] LW 35:58 (emphasis added). Luther then continues and uses the imagery of grains and grapes forming one bread and drink similar to that image from the *Didache* (9:4), although not referenced by him. Cf. WA 2:748.

[8] LW 35:66; WA 2:753.

The following year Luther wrote *A Treatise on the New Testament, that is the Holy Mass*.[9] In this devotional, yet theological document from July 1520, Luther emphasized the centrality of the sacrament for Christian worship. Luther spoke clearly of the connection between what happens on a Sunday in Wittenberg with what happened on that first Maundy Thursday in Jerusalem: "Now the nearer our masses are to the first Mass of Christ," Luther writes, "the better they undoubtedly are, and the further from Christ's Mass the more dangerous."[10] Luther saw a temporal connection between worship and the biblical events.

But more pertinent to this article are several specific statements which Luther makes regarding the Mass. In emphasizing the importance of the Words of Institution, Luther says, "If man is to deal with God and receive anything from him, it must happen . . . that God alone—without any entreaty or desire of man—must first come and give him a promise. This word of God is the beginning, the foundation, the rock, upon which afterward all works, words, and thoughts of man must build."[11] Here we again see Luther's understanding of worship as first and foremost being an encounter with the gracious promises of God in Christ. Such an encounter, Luther says, is why the Mass is held in public, so that the word of God through preaching might "be used and inculcated daily, . . . because Christians are born, baptized, and trained every day. . .".[12] The encounter, thereby, functions as an opportunity for several other dimensions—to give witness to the faith received and to train others. To God's testament in Christ, humans then are empowered to respond, "strengthened in faith, confirmed in hope, and made ardent in love."[13] Such worship is finally an edifying witness both to one another and to those outside the gathered community.[14]

That same year, Luther prepared one of his most famous works, *The Babylonian Captivity of the Church*.[15] Published in September of 1520, Luther emphasizes the action of God who graciously and freely justifies the sinner over against the view that the sacraments are human activities. Worship is primarily God's action and only secondarily a human response.[16] When speaking of the

[9] LW 35:79-111; WA 6:349-78.

[10] LW 35:81; WA 6:355.

[11] LW 35:82; WA 6:356. Later Luther repeated this idea: "For a testament is not *beneficium acceptum, sed datum*, it does not take benefit from us, but brings benefit to us" (93). Cf. WA 6:364.

[12] LW 35:105; WA 6:373.

[13] LW 35:85; WA 6:358.

[14] LW 35:92, "It is true, indeed, that when we come together to the Mass to receive the testament and sacrament, and to nourish and strengthen faith, we there offer our prayer with one accord. (This prayer for the increase of faith, arising out of that very faith, is truly a good work.) We also distribute alms to the poor. . . ." Cf. WA 6:364-65.

[15] LW 36:19-57; WA 6:489-593; *De captivitate Babylonica* ecclesiae praeludium.

[16] In LW 36:50, for example, Luther says: "I am ready to admit, however, that the prayers which we pour out before God when we are gathered together to partake of the Mass are good works or benefits, which we impart, apply and communicate to one another, and which we offer for one another. . . . Now these are not the Mass, but works of the Mass—if the prayers of heart

Mass, Luther clearly notes this emphasis: "what we call the Mass is a promise of the forgiveness of sins made to us by God, and such a promise as has been confirmed by the death of the Son of God."[17] The natural (or should I say the super-natural, spiritual) outcome of such emphasis upon the promises of God heard through the words of the Mass is that faith is exercised, nourished, increased, and strengthened.[18] This faith-full response is then true worship, as Luther declares: "we consider him faithful in his promises, and patiently persist in this belief, and thus worship him with faith, hope, and love . . . [T]his is that true worship and service of God which we ought to perform in the Mass."[19]

For Luther, the emphasis was not on what was done by the people but on what God was doing through the means of grace. In speaking about the activity of the priests, Luther concludes, "Through them we are not offering a good work or communicating something in an active sense. Rather, we are receiving through them the promises and the sign; we are being communicated unto in the passive sense."[20] Worship is clearly an encounter with a gracious God working through His means of grace.

Besides the giving and receiving, we see Luther beginning to emphasize more clearly the idea of the Mass as a training ground, particularly as it should be the subject for evangelical sermons. Luther states very directly: "For this reason popular sermons ought to be nothing else than expositions of the Mass or explanations of the divine promise of this testament; this would be to teach the faith and truly to edify the church."[21]

He concludes his comments on the Mass emphasizing the double direction of worship—downward and upward:

> Therefore these two things—mass and prayer, sacrament and work, testament and sacrifice—must not be confused; for the one comes from God to us through the ministration of the priest and demands our faith, the other proceeds from our faith to God through the priest and demands our hearing. The former descends, the latter ascends.[22]

This dual dimension of worship is unmistakable in Luther's thought as he demonstrates his increasing understanding also of the priesthood of all believers.

B. 1521-1522

During these years, Luther fueled the fires of change in Germany, and

and lips may be called works—for they flow from the faith that is kindled and increased in the sacrament." Cf. WA 6:522.

[17] LW 36:38; WA 6:513.

[18] LW 36:41; WA 6:516.

[19] LW 36:42; WA 6:516-17.

[20] LW 36:49; WA 6:521.

[21] LW 36:56; WA 6:526.

[22] LW 36:56; WA 6:526.

particularly in Wittenberg. Advocating a return to biblical precedents, especially communion in both kinds, Luther was unable to carry out his intentions because of his exile in the Wartburg after the Diet of Worms. From that isolated location outside of Eisenach, Luther's joy at the quiet results of the proclamation of the Word changed as he received alarming news of excessive steps being taken by his colleagues, Andreas Bodenstein von Carlstadt and Gabriel Zwilling. Starting in July of 1521, Carlstadt had prepared several theses on the worship life in Wittenberg. Luther's earlier proposals resulted in the introduction of communion under both kinds in September of 1521 by Carlstadt. By October, Carlstadt had further encouraged public disputations on various innovative practices already conducted among the Augustinians, particularly the discontinuation of reading the Mass daily in their chapel and thereafter at the Castle Church.[23]

In order to encourage necessary changes in the worship practices of the new evangelicals, Luther carefully prepared a Latin treatise in November of 1521, entitled *On the Abrogation of Private Masses*.[24] This work, published in January of the following year, was also quickly translated into German, *The Misuse of the Mass*.[25] Again we see several dimensions of Luther's understanding of worship, which flowed from his appreciation of God's justifying grace in Christ. In arguing that the Mass is not something offered to God, but something God gives to believers, Luther clearly says, "it is a blessing and gift of God given to men, which they are to accept and receive from God, thanking, praising and blessing him for it. . . ."[26] Worship, thereby, is not an activity of human beings as much as a passive receiving of God's gracious gifts and then their divinely-motivated responses of prayers and praises and thanksgivings.

Luther continues, asserting boldly that the Mass, which included preaching, would also draw people into the faith and strengthen those who already believed.[27] Even the elevation of the Mass, which Luther found unnecessary, could be retained for a while as a way to draw people into the faith and also to affirm the reality of Christ's presence in the sacramental elements, he suggested. Worship could also be a witness to the world of what one believed, and so Luther concluded this work by encouraging his congregation in Wittenberg to amaze the papists by stopping all obligatory masses.[28] The four

[23] Martin Brecht, *Martin Luther: Shaping and Defining the Reformation (1521-1532)*, translated by James L. Schaaf (Minneapolis: Fortress, 1990), 26-43.

[24] WA 8:398 ff., 411-476, *De abroganda missa private Martini Lutheri sentential*.

[25] LW 36:133-230; WA 8:477-81, 482-563, *Vom Mißbrauch der Messe*.

[26] LW 36:171; WA 8:513.

[27] LW 36:183: "... these words, as a short summary of the whole gospel, are to be taught and instilled into every Christian's heart, so that he may . . . exercise, strengthen, and sustain his faith in Christ, especially when he goes to the sacrament . . . so the Word should be preached publicly to the people in order that everyone may hear the testament and see the pledge, and through both be attracted and aroused to faith and strengthened in it." Cf. WA 8:525.

[28] LW 36:227: "And now, to return to you, my friends at Wittenberg, would to God that...the

dimensions of worship were beginning to take clear form in Luther's writings.

In a set of sermons prepared while in the Wartburg and published the following year, Luther shows the two-way direction of worship. For example, in his sermon on Matthew 2:1-12, Luther writes:

> We cannot give God anything but praise and thanks, for everything else we receive from Him, be it grace, works, Gospel, faith, and all things. Moreover, praising and thanking is also the one proper Christian form of worshipping God.[29]

Thus, the intimate connection between God's actions and human responses are emphasized.

Coupled with forceful changes proposed by Carlstadt and the unrestrained responses by his fellow Augustinian, Gabriel Zwilling, the Wittenberg community was then accosted by the so-called Zwichau prophets during Luther's exile. These lay reformers advocated radical measures for the reformation of the Church, including insurrection and rebellion.[30] From his Wartburg hideaway, Luther became more concerned with the worship life of his flock in Wittenberg, particularly as unrest increased. Finally, in March of 1522, Luther returned unexpectedly to Wittenberg, where he took hold of the reformation in no uncertain terms.

Known as the *Invocavitpredigten*,[31] Luther preached this series of sermons beginning on the first Sunday in Lent, known as *Invocavit* Sunday (from the first word of the Introit). These sermons were clearly Luther's bold response to the radically overzealous steps which Zwilling and Carlstadt had initiated in Wittenberg during Luther's Wartburg exile (May 4, 1521 to March 1, 1522). In these sermons, Luther powerfully articulated the various dimensions of worship which were misunderstood by the iconoclasts of Wittenberg.

Although he preached regularly throughout the next two years, these eight initial sermons are significant to this article on worship and also reflect Luther's deep appreciation for the biblical doctrine of the priesthood of all believers. Throughout these sermons, Luther emphasizes the power of God's Word to change people's hearts and minds. Legislating changes in worship practices, as Carlstadt had advocated, would only result in an emphasis on works and not on God's gracious Word in Christ. Specifically speaking about

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papist crowd would say: See, at Wittenberg there is no longer any divine service; they no longer hold mass or play the organ, and they have all become heretics and madmen!" Cf. WA 8:561.

[29] Cited and translated by Don S. Armentrout and John E. Lenhardt, II, "Martin Luther's Theology of Worship," *The St. Luke's Journal of Theology* 16:2 (March 1973), 67 (65-85), as a sermon on Matthew 21:1-9 (WA 101:2, 61). The actual reference comes from Luther's *Christmas Postil of 1522*, WA 101:555-728; LW 52:159-286 (especially pp. 244-250).

[30] E. G. Schwiebert, *Luther and His Times: The Reformation from a New Perspective* (St. Louis: Concordia, 1950), 535-540.

[31] LW 51:69-100, "Eight Sermons at Wittenberg"; WA 103: XLVI-LXXXV, 1-64.

images, Luther says, ". . . Outward things could do no harm to faith, if only the heart does not cleave to them or put its trust in them. This is what we must preach and teach, and let the Word alone do the work."[32] Luther embodied and extolled this kind of encounter with God's gracious, yet clear word.

Jaroslav Pelikan noted a generation ago: "If one had to name Luther's greatest single contribution to liturgy and worship . . . it would be his recovery of the role of the sermon in the service."[33] The power of the word as an encounter with God is not merely a physical encounter, since Luther clearly distinguishes two kinds of reception when it comes to the sacrament of the altar—bodily and spiritually by faith. It is the latter that Luther emphasizes in his sixth sermon.[34] "He who has such faith has his rightful place here and receives the sacrament as an assurance, or seal, or sign to assure him of God's promise and grace."[35] Yet, there is also an outward expression of that faith as a consequence of receiving the sacramental elements which becomes a sure witness of the worshipers' faith. "Love," according to Luther in his seventh sermon, "is the fruit of this sacrament," and is manifested in "how one treats his neighbor." Concluding that "if you do not want to show yourselves Christians by your love, then leave the other things undone, too."[36]

Several other works could be considered in light of these sermonic images, for example, we could review his *Personal Prayerbook* (1522);[37] however, none of these would add much more than what has already been stated. Therefore, it is time to consider Luther's chief expositions on worship.

II. Luther's Liturgical Offerings

As we move along chronologically through Luther's life, we need to take some time to look at the most significant contributions Luther made in the area of liturgical worship. What is intriguing is that as Luther prepared his two masses, he was also considering the pastoral elements of worship in the lives of various congregations. God's justifying grace in Christ was at the heart of his reforms, particularly as he emphasized the power of God's Word as it impacted the world.

A. 1523

During these rapidly changing times, Luther received and responded to several letters asking for his insights into implementing the Reformation ideas

[32] LW 51:83; WA 103: 29-30.

[33] Jaroslav J. Pelikan, *More about Luther*, with Regin Prenter and Herman A. Preus, Volume 2 of the Martin Luther Lectures (Decorah, IA: Luther College Press, 1958), 29.

[34] LW 51:92-5; WA 103:48-54.

[35] LW 51:93; WA 103:51-2.

[36] LW 51:95-6; WA 103:55-6.

[37] LW 43:3-45; WA 102:331-74; 375-406.

in a congregational setting, particularly in the context of worship. Among those seeking Luther's advice was Nicholas Hausmann, a struggling pastor from Zwichau.[38] On one occasion, Luther wrote to Hausmann underscoring several dimensions of corporate worship. Luther begins with an emphasis upon the power of the Word of God to change people's attitudes and hearts. Worship is one of the chief avenues for people to come into contact with the precious means of grace. Luther also emphasized the fact that the worshipping community should be taught the errors of their practices by means of that same Word, and not by force. Luther was ultimately always concerned with the weak in faith. These novices not only needed education, but nurturing so that they can respond to God's grace appropriately. Luther writes:

> I condemn with the Word, so that I may liberate consciences from these laws [papal laws on confession, communion, prayer, and fasting]. When the consciences have been freed, then of course people can use all these things for the sake of the weak who are still entangled in them; when the weak have become firm, then these things may be discontinued. This way love will rule with regard to these external works and regulations.[39]

The externals will change, notes Luther, as the heart is changed.

An oft-neglected work on the liturgy by Luther is his response to the congregation at Leisnig, who requested an order of service "according to which they might sing and pray."[40] Here, in Luther's *On the Order of Divine Service in the Congregation* (1523),[41] we see clearly and succinctly his nuanced multidimensional approach to worship.

First and foremost, worship (*Gottesdienst*) was an encounter between God and His people. Luther advised, as he would on several other occasions, "the Christian congregation should never assemble unless God's Word is preached and prayer is made .... Where God's Word is not preached, it is better that one neither sing nor read, nor even come together."[42] This is done so that "souls may be uplifted and quickened." Secondly, worship was an opportunity for education and Christian formation, as Luther directs: "The preacher, or whoever has been appointed, shall come forward and expound a part of the same lesson, so that all the others understand it, learn, and are admonished."[43] Thirdly, worship was an opportunity for evangelism and witnessing of the faith: "Through this daily use of, and training in, the Scriptures, the Christians

[38] LW 49:56, #137 "To Nicholas Hausmann [Wittenberg, end of October, 1523]"; WA Br 3, 184.

[39] LW 48 Letters I, "To Nicholas Hausmann, Wittenberg, March 17, 1522," 402; WA Br 2:474, Nr. 459.

[40] LW 53:9; PE 6:55; WA 12:31.

[41] WA 12:31-7, "*Von Ordnung Gottesdiensts in der Gemeine*;" PE 6:49-64; LW 53:7-14, "Concerning the Order of Public Worship."

[42] PE 6:60-61; LW 53:11; WA 12:35.

[43] PE 6:61; LW 53:12; WA 12:35.

will gain an intelligent knowledge of them and become familiar with them. For in this way, in former times, right excellent Christians were made—virgins and martyrs—and truly should continue to be made."[44] Finally, worship was also an opportunity for the congregation to respond to God with their own prayers and praises: "Now when the Lesson and its exposition have lasted a half hour or so, the congregation shall immediately unite in giving thanks to God, in praising Him, and in praying for the fruits of the Word."[45] Luther has cogently emphasized the multi-dimensions of worship which he had earlier considered essential.

B. Formula Missae et Communionis

We move now to Luther's hometown. The situation in Wittenberg was not as peaceful as is often portrayed. Elector Frederick the Wise's Castle Church was a monument to liturgical extravagance. Since the citizens of Wittenberg worshiped in the parish church of St. Mary and the monks and students at the Augustinian chapel of the monastery, the Castle Church was only used when the Elector was in residence, yet he had over eighty clerics of various degrees serving in several choirs, holding daily devotional masses. Spalatin reports that over 11,000 masses were said annually, twenty-nine sets of sacramental vessels were required, and over 35,000 pounds of bees wax was consumed in the candles alone.[46] Much of what was done there was obviously not a clear witness to the new evangelical faith.

In response to persistent encouragements, particularly from Nicholas Hausmann, Luther continued to deliberate on how best to express the evangelical faith in the context of worship in Wittenberg. Growing out of his experience and suggestions to the Leisnig congregation, Luther prepared a modification of the medieval Roman Mass and used it later in the year. This is his *Formula Missae et Communionis pro Ecclesia Vittenbergensi* (1523).[47] Here we see Luther's desire to retain that which had been received from the Church, yet to purify it of those aberrations which distorted the Gospel truth.

Luther's chief emphasis in this treatise is to provide an opportunity for communicating the evangelical faith. He begins by stating that the time has come to clearly articulate the evangelical faith in the context of the liturgy.[48]

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[44] PE 6:61; LW 53:12; WA 12:36.

[45] PE 6:61-2; LW 53:12; WA 12:36.

[46] E. Reim, "The Liturgical Crisis in Wittenberg, 1524," *Quartalschrift: Theological Quarterly* 45:3 (July 1948), 171.

[47] LW 53:15-40; PE 6:65-117; WA 12:198-200; 201-20.

[48] LW 53:19-20. "But since there is hope now that the hearts of many have been enlightened and strengthened by the grace of God, and since the cause of the kingdom of Christ demands that at long last offenses should be removed from it, we must dare something in the name of Christ. For it is right that we should provide at least for a few. . . . Therefore, . . . we will deal with an evangelical form of saying mass (as it is called and of administering communion." Cf. WA 12:206.

This will be done as he teaches the faith through preaching and the liturgy. To that end, "those sections in which faith in Christ is taught should have been given preference."[49] The educational dimension of worship therefore has a prominent place in this work.

Teaching was also emphasized in the ceremony, although this, according to Luther, should be explained in sermons, too:

> . . . Let the bread and cup be elevated according to the customary rite for the benefit of the weak in faith who might be offended if such an obvious change in this rite of the Mass were suddenly made. This concession can be made especially where through sermons in the vernacular they have been taught what the elevation means.[50]

He will later recommend cessation of this practice, but for the time, deems it allowable as a teaching opportunity.

Jaroslav Pelikan states, "The principle of symbolic actions as representations of what the Church believed and stood for was a consistent part of his liturgical teaching."[51] Even the wine as a communion element is described as an educational tool for the Gospel:

> Pure wine beautifully portrays the purity of gospel teaching. Further, the blood of Christ, whom we here commemorate, has been poured out unmixed with ours. Nor can the fancies of those be upheld who say that this [mixing of the wine with water] is a sign of our union with Christ; for that is not what we commemorate. In fact, we are not united with Christ until he sheds his blood. . . .[52]

Thus, even such a seemingly insignificant ritual act can have significant theological implications and can provide edifying and educational purposes.

Luther understood that the liturgy was the work of God's people who were responding to His gifts. As he notes, "For these rites are supposed to be for Christians, i.e., children of the "free woman" [Gal. 4:31], who observe them voluntarily and from the heart, but are free to change them how and when ever they may wish."[53]

Revelation, particularly significant for Luther's understanding of the Mass as God's gift, is exhibited in the *Verba*, the Words of Institution. Luther says, "faith holds to these words as coming from the mouth of Christ himself. On this account I would like to have it pronounced facing the people, as the bishops are accustomed to do, which is the only custom of the ancient bishops

[49] LW 53:24; WA 12:209.
[50] LW 53:28, section IV; WA 12:210.
[51] Pelikan , 14.
[52] LW 53:26; WA 12:211-12.
[53] LW 53:31; WA 12:214.

that is left among our bishops."[54] Earlier he had stated, "We do accept it as a sacrament, a testament, the blessing (as in Latin), the eucharist (as in Greek), the Table of the Lord, the Lord's Supper, the Lord's Memorial, communion, or by whatever evangelical name you please, so long as it is not polluted by the name of sacrifice or work."[55] We hear Luther again emphasizing the gracious encounter of God with His people as a key element in worship.

This order of service was not merely a teaching tool, but an expression of the faith, as Luther asserts: ". . . we shall no longer rule hearts by teaching alone, but we will put our hand to it and put the revision into practice in the public administration of communion. . . ."[56] Later he indicated the witnessing element in that "participation in the Supper is part of the confession by which they confess before God, angels, and men that they are Christians."[57] As Martin Brecht reports on Luther's practice: "The communicants should gather in a special place in the church, for participating in the Lord's Supper had the character of a public confession."[58] The element of witness is strongly affirmed by Luther.

Jaroslav Pelikan summarizes Luther's multidimensional view of worship when he states,

> The primary purpose of the liturgy is to express the inner life of the Church, to celebrate the grace of God as it has come in the person and work of Christ and to communicate that grace to the believers through Word and Sacrament: this Luther recognized with a clarity that has not been given to many men.[59]

C. 1524

The situation in Wittenberg was improving, yet the ritual practices carried out in the Elector's Castle Church still haunted Luther. Early in 1524, the Elector asked for a statement from Luther regarding the issues related to worship. Luther's response was that a reform was required in various forms, beginning with the elimination of what he saw as the abomination of the *Stillemesse* (the silent speaking of the canon of the Mass by the priest). Luther finally prepared a document which was published in 1525.[60] The chief emphasis, Luther declared, was that the Sacrament of the Altar is directed from God to

[54] LW 53:29, section V; WA 12:213. Later, he would add, "All that matters is that the Words of Institution should be kept intact and that everything should be done by faith" (31). WA 12:214.

[55] LW 53:22; WA 12:208.

[56] LW 53:20; WA 12:206.

[57] LW 53:34; WA 12:216.

[58] Brecht, 125.

[59] Pelikan, 20.

[60] LW 36:305-28, *On the Abomination of the Silent Mass, the so-called Canon*; WA 18:8-36, *Vom Greuel der Stillmesse*. The editors of WA (18:8-11) suggest that this document was an expansion of a sermon preached by Luther in Advent, 1524.

those who believe His Word of promise in Christ; it is not a sacrificial act to God. Luther puts the following words of judgment into God's mouth: "I have presented you with a sacrifice, my own Son, which you ought to receive with thanks and great joy. Yet you dare to come before me and say nothing about it, as if you did not need him and so you despise the most precious treasure that I have in heaven and on earth."[61] Thus, Luther caustically asserts that worship is an opportunity to receive from God rather than to give Him something. While no changes occurred immediately, a seed had been planted.

That same year of the Elector's request, Luther prepared a preface to a Wittenberg hymnal, *Preface to the Spiritual Song Booklet* (1524),[62] in which he encouraged the practice of singing hymns as a common expression of faith to the world, or as he says, "so that the holy gospel which now by the grace of God has risen anew may be noised and spread abroad."[63] He also notes that the four-part arrangement of the songs can serve for the training of the young as a way to "wean them away from love ballads and carnal songs and to teach them something of value in their place."[64] Again, we see several dimensions to Luther's understanding of worship which flowed from God's justification and reflects the priesthood of all believers.

In November of that same year, Luther responded to continuing requests made by Nicholas Hausmann for aids to help the evangelical worshipers. Expressing a desire for a German Mass, Luther also articulated his position which emphasized the Gospel-freedom. He acknowledged that diversity and variety may be expressed in external activities, while unity is manifest "in faith and in the Word" most clearly.[65]

D. 1525-1526

The following May, 1525, Elector Frederick died and his brother, John the Constant, simplified the liturgical forms at the Castle Church. Luther's reform was beginning to reap the fruit of the Gospel.

Besides several works which deal with worship practices, particularly the canon of the Mass and the distribution of both kinds,[66] Luther wrote to a congregation in the region of Livonia on June 17, 1525.[67] In response to a

[61] LW 36:314; WA 18:24.

[62] LW 53:315-316; WA 35:474.

[63] LW 53:316; WA 35:474-75.

[64] LW 53:316; WA 35:474-75.

[65] LW 49:90, "To Nicholas Hausmann, November 17, 1524," #148; WA Br 3:373, Nr.793.

[66] *A Sermon on the Highest Blasphemy, which the Pope daily uses as he reads the antichristian Canon in his masses* (1525) (WA 15:760); *Form of a German Preface for the Lord's Supper* (1525) (PE 6:133-387), and *Sermon on the Sacrament of Christ's Body and Blood Against the Fanatics* (1526) (LW 36:329-61; WA 19:482-523).

[67] *Exhortation to the Christians in Livonia Concerning Public Worship* (1525) in PE 6:140-50; LW 53:41-50, *A Christian Exhortation to the Livonians Concerning Public Worship and Concord*. Cf. WA 18:417-21.

request by a lay preacher, Melchior Hoffmann, Luther explains more thoroughly his understanding of Christian freedom and responsibility in the context of worship.

Apparently the congregation had suffered some factious disunity as a result of Hoffmann's reformation ideas. Therefore, Luther encouraged a unified worship along with its multidimensional nature. He lauded the congregants' desire for uniformity in doctrine and practice, but encouraged them to refrain from either laxity or limiting freedom. Worship was to edify the worshipers and also to express to outsiders a bold unity of doctrine.

The witness of the clergy was important, too, in Luther's eyes, since their activities gave witness to their faith: ". . . Let them conduct themselves that they establish and preserve unity of mind and spirit among themselves."[68] In addition, the pastors should realize that worship is for the common people who needed further training: "We should consider the edification of the lay folk more important than our own ideas and opinions . . . so that there will be one uniform practice . . . lest the common people get confused and discouraged."[69] External uniformity not only was beneficial for training the laity, it also was "useful and necessary" as a witness that Christians were able "... to maintain peace and unity between men."[70] Luther's stance reiterates that which he stated in his document on Christian freedom: "By faith be free in your conscience toward God, but by love be bound to serve your neighbor's edification."[71] Thus, Luther expresses several dimensions to the worship life of the Livonians.

E. Deudsche Messe und ordnung Gottis dienst

Nicholas Hausmann's request for a truly German service and Luther's own suggestion of the same in his *Formula missae et communionis* remained unmet over these years. However, the following year, 1526, Luther prepared another order of service which underscored his desire for a fuller participation by all worshipers as the priesthood of all believers. This is his most innovative service, the German Mass, *Deutsche Messe und Ordnung Gottesdiensts* (1526).[72] Yet, even in his introductory words, Luther emphasizes that this order was a teaching tool and not something which should be imposed upon all worshipers everywhere, since that would diminish the very purpose of the liturgy, "for the glory of God and the good of the neighbor."[73]

Immediately, Luther declares that the purpose of his liturgy was not nov-

[68] LW 53:47; WA 18:418.

[69] LW 53:47; WA 18:419.

[70] LW 53:48; WA 18:419

[71] LW 53:48; WA 18:419..

[72] LW 53:53-90; WA 19:41-113; PE 6:65-117.

[73] LW 53:61; WA 19:72.

elty, but both to make new Christians and to nurture those who are not yet mature in the faith:

> Such orders are needed for those who are still becoming Christians or need to be strengthened. . . . They are essential especially for the immature and the young who must be trained and educated in the Scripture and God's Word daily so that they may become familiar with the Bible, grounded, well versed, and skilled in it, ready to defend their faith and in due time to teach others and to increase the kingdom of Christ. For such, one must read, sing, preach, write, and compose.[74]

Later in this order of service, Luther remarks about using a consistent wording that "What chiefly matters is the teaching and guiding of the people."[75] The educational dimension of worship is obvious.

Instruction came most directly in the form of the sermon, which Luther emphasized should be catechetical in nature.[76] He maintains, "Since the preaching and teaching of God's Word is the most important part of divine service, we have arranged for sermons and lessons . . . [and] have retained the customary division according to the church year, because we do not find anything especially reprehensible in this use."[77] Not only on Sundays, but daily services were to include instruction in the word "primarily to train the young and challenge the unlearned," he noted.[78]

Preaching was understood by Luther as God's major means of revelation. He bemoaned people who listened to sermons for three or four years and have not learned anything. He noted that books have been written which could teach, but a sermon is to drive the Gospel home to the listeners' hearts.[79] "Thus," he says," enough lessons and sermons have been appointed to give the Word of God free course among us. . . ."[80] While encouraging the use of prepared sermons, postils for the entire year, he showed that he understood the sermon as the best vehicle for the Spirit, who "speaks through the preachers."[81] Indeed, along with preaching, Luther understood God coming to the worshipers in the liturgy of the Sacrament. He says, "Christ gives his body and blood for us and even now daily shows and offers it before God to obtain grace for us."[82] This edifying dimension to Holy Communion is underscored by Luther's post-communion collect in which he expresses thanks to God "that

[74] LW 53:62; WA 19:73.
[75] LW 53:80; WA 18:97.
[76] LW 53:64-5; WA 18:76.
[77] LW 53:68; WA 19:78.
[78] LW 53:89; WA 18:113.
[79] LW 53:67; WA 18:78.
[80] LW 53:69; WA 18:80.
[81] LW 53:78; WA 18:95.
[82] LW 53:82; WA 18:100.

thou hast refreshed us with this thy salutary gift ...."[83]

These orders of service were not mere forms, but had an evangelical and evangelistic emphasis, "for the promotion of faith and love ...," says Luther; "As soon as they fail to do this, they are invalid, dead and gone."[84] The dimension of witness is also seen in the ritual actions which Luther retained in this German Mass, particularly the elevation of the host. Luther allowed it for a while, he says, "because it goes well with the German Sanctus and signifies that Christ has commanded us to remember him. For just as the sacrament is bodily elevated and yet Christ's body and blood are not seen in it, so he is also remembered and elevated by the word of the sermon and is confessed and adored in the reception of the sacrament."[85] There was a temporary educational and evangelistic aspect to this action, which Luther would later exclude.

In these liturgical writings Luther reiterated his perspective on worship as multidimensional—particularly as being the locale for God coming with His gracious Word and presence as well as the place where God's people can respond to Him with prayers and praise for their own edification as well as an example to the world.

III. Luther's Later Thoughts on Worship

In this last section of this article, it will become obvious that the four-dimensions of worship are clearly a central feature of the reformer's understanding of worship. In these later years, he is clearly building upon all that he had said and done in the past. Even in the midst of confessional controversies, Luther encouraged a proper understanding of worship which kept the Gospel Word central, yet allowed for a variety of expressions for the sake of the community.

A. Late 1520s and 1530s

In addition to Luther's two significant liturgies of the mid-1520s, he continued to prepare resources for evangelical worshipers. A letter to Lazarus Spengler from Luther in 1528 outlined again Luther's evangelical approach to all the changes made in the Mass. Condemning masses said without communicants as he had for nearly the past decade, Luther goes on to emphasize the fact that the Mass is not a sacrifice but rather an opportunity for God's people to receive His blessings. He even encouraged the celebration of the Mass "on whatever day there is a need for it, that is, if there are some communicants present who ask for it and desire it."[86] He stressed that changes in the orders of service were inevitable, when God's Word is proclaimed, but that all abuses

[83] LW 53:84; WA 18:102.

[84] LW 53:90; WA 18:113.

[85] LW 53:82; WA 18:99-100.

[86] LW 49:207, #186, "To Lazarus Spengler, August 15, 1528."

should be corrected according to Scripture and not mere human opinion.

At the Frankfurt fair in March 1528, Luther's *Confession Concerning Christ's Supper* appeared, written against the Sacramentarian views of Carlstadt and especially Zwingli.[87] Shortly thereafter he also prepared a preface to Melanchthon's *Instructions for the Visitors of Parish Pastors*.[88] Both of these documents reiterated his concerns for several dimensions of worship. However, Luther's words in another preface from that year are noteworthy. This was his preface to the Wittenberg hymnal, *Geistliche Lieder*, published by Klug. Here he emphasized singing as the proper response to God's gifts and Word. This was the biblical custom, he notes, as well as a way to evangelize and educate. Luther encourages such evangelistic activity, "so that the holy gospel which now by the grace of God has arisen anew may be noised and spread abroad."[89]

The following year, 1529, he prepared a brief booklet, *The Order of Marriage for Common Pastors*,[90] and two forms of the classic Litany.[91] These liturgical aids have been overshadowed by Luther's two catechisms, published in this same year. In his Large Catechism, commenting on the Third Commandment, Luther declares that Christians observe the Sabbath and other holy days, ". . . so that people may have time and opportunity on such days of rest, which otherwise would not be available, to attend worship services, that is, so that they may assemble to hear and discuss God's Word and then to offer praise, song, and prayer to God."[92] Clearly two important dimensions of the divine service are reiterated here—from God to the worshipers and, in turn, their response to Him.

On January 12, 1530, Luther wrote a letter "To Some Pastors of the City of Lübeck" encouraging them in their liturgical reforms, but to do so in light of Scripture, not merely following human opinions. Not the rituals, Luther said, but the teachings that were behind them should be of first concern as the clergy educate the people and recognize worship as an educational tool. "Adequate reform of ungodly rites will come of itself, however, as soon as the fundamental[s] of [our] teaching, having been successfully communicated, have taken root in devout hearts."[93] Among the issues to teach is the fact that worship is also a response to God's promises as the people, exhibiting the priesthood of all believers, bring their "prayers and litanies, both private and

[87] LW 37:151-372; WA 26:261-509.

[88] LW 40:263-320; WA 26:195-240.

[89] LW 53:316. "Preface to the Wittenberg Hymnal, 1524"; WA 35:474.

[90] LW 53:110-115; WA 303:74-80.

[91] LW 53:153-170; WA 303: 33,-40

[92] Martin Luther, "The Third Commandment," *The Book of Concord*, eds. Robert Kolb and Timothy J. Wengert (Minneapolis: Fortress Press, 2000), 397.

[93] LW 49:262-3, #201 "To Some Pastors of the City of Lübeck, January 12, 1530"; WA Br 5:220-21.

public, for purity and fruitfulness of the Word, for common peace, [good] government, and for all other matters [about which] you can read in the litany."[94]

During the 1530s at least five other documents related to worship were prepared and published by Luther: *The Benediction* (1532);[95] *On the Private Mass and the Consecration of Priests* (1533);[96] a letter in response to his book on private masses (1534);[97] a Rite of Ordination (1535);[98] and a letter against the Sabbatarians (1538).[99] In a 1532 sermon on Matthew 6, Luther clearly emphasized the double dimension of *Gottesdienst*:

> To serve God means nothing else than to hear what he says and to do it cheerfully and diligently. . . . Service to God does not consist in the task, but in the word and command of God. . . . Thus the whole world can be full of worships: not only in the churches, but in the home, the kitchen, the cellar, the shop, the field, with burghers and farmers, if we only want to adjust ourselves to it.[100]

The "divine service" is both from God to His people as well as from His people back to God.

B. 1540s

During his last years, two other documents related to worship were prepared—*A Brief Confession on the Holy Sacrament* (1544)[101] and a preface to his spiritual songs, known by the printer's name as the Babst Hymnal (1545).[102] In this latter document, Luther shows how hymns are the natural responses of the believer and a witness (or lack) of true faith: "Whoever does not want to sing and speak of it [the Gospel] shows that he does not believe and that he does not belong under the new and joyful testament. . . ."[103] These are strong words, but they reiterate Luther's multidimensional perspective on worship, which grew out of his continual emphasis upon God as the justifier, and its related practices.

In 1544, Luther described the dimensions of worship in a sermon preached at Torgau. He says that worship provides the opportunity in which "our dear Lord himself may speak to us through his holy Word and we re-

[94] LW 49:263; WA Br 5:221.

[95] WA 303:572.

[96] LW 38: 139-214; WA 38:195-256.

[97] LW 38:215-33; WA 38:262-72.

[98] LW 53:122-26; WA 38:423-31.

[99] LW 47:57-98; WA 50:312-37.

[100] WA 36:323 ff; Sermon on Matthew 6:24-34 (1532), cited by Richard C. Caemmerer, Sr., "Luther and Worship" in "Luther, Worship and Liturgical Renewal" *BULLETIN* 56:1 (February 1976), 8.

[101] LW 38:279-319; WA 54:141-67.

[102] LW 53:332-34; WA 35:476-77.

[103] LW 53:333; WA 35:476.

spond to him through prayer and praise."[104] Throughout this sermon, Luther reiterates the four dimensions of corporate worship:

> We are to come together at a time and place which we are agreed upon, deal with and listen to God's Word, bring to God our ordinary and unusual needs and those of others and thus launch up to heaven a strong, effectual prayer, and also together laud and praise God's goodness with thanksgiving.[105]

Such public worship was not only an encounter with God but it also was to be a public witness, as he says further:

> We receive the Word of God…in order that it may bring forth power and fruit in us, and that we may publicly confess it and intend to hold on to it through life and through death.[106]

This confession was also instructional, as he noted: "all [who] accept and confess the Word … thus also teach others."[107] Worship is not a private event, but a public witness and catechetical opportunity.

One final quote from Luther is revealing during these last years of his life. In his introduction to the Babst Hymnal (1545), after citing the Psalm verse, "Sing to the Lord a new song," Luther shows very clearly and succinctly the four-part expressions of worship as encounter, reception, response, and witness. He affirms:

> Good God has made our hearts and spirits happy through his dear Son, whom he has delivered up that we might be redeemed from sin, death, and the devil [the encounter dimension]. He who believes this sincerely and earnestly cannot help but be happy [the reception dimension]; he must cheerfully sing and talk about this [the response dimension], that others might hear it and come to Christ [the witness dimension].[108]

Conclusion

This survey of Luther's writings on worship has uncovered the multidimensional nature of worship in his pastoral thoughts and ecclesiastical work. Although various historical situations demanded specific emphases, a general clarity arises in Luther's view of worship. Worship for Luther is first and foremost an encounter Christians have with their gracious God as He comes to them through Word and Sacrament. But there is also the faith-filled response of the believing worshipers who join the Church in singing and praying. Wor-

[104] LW 51:333, "Sermon at the Dedication of Castle Church, Torgau (1544)"; WA 49:588-612.

[105] LW 51:338; WA 49:594.

[106] LW 51:343; WA 49:599.

[107] LW 51:343; WA 49:600.

[108] WA 35:476. Translated by Richard C. Caemmerer, Sr., "Luther and Worship," 9. Cf. LW 53:333.

ship, as Luther understood and articulated it, also has an educational function and was a tool for edification of the Body of Christ. Finally, the activities of worshipers are a vivid witness to the world of the truths of their faith.

Luther's understanding of worship is not a simple monolithic construct, but involved several subtly related dimensions as vehicles for the strengthening of the evangelical believers in community. Worship for Luther is an encounter with God's gracious Word, an opportunity to respond with praise and thanksgiving, a privilege to testify to others, and an occasion to nurture the young in faith.

May it be so also among us today in this twenty-first century as we anticipate celebrating the quincentennial of the Reformation in 2017.

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Paradoxical Apologetics: The Apologetic Genius of G. K. Chesterton

Angus J. L. Menuge

> I never read a line of Christian apologetics. I read as little as I can of them now. It was Huxley and Herbert Spencer and Bradlaugh who brought me back to orthodox theology. They sowed in my mind my first wild doubts of doubt.... As I laid down the last of Colonel Ingersoll's atheistic lectures the dreadful thought broke across my mind, "Almost thou persuadest me to be a Christian."[1]

> [T]he double charges of the secularists, though throwing nothing but darkness and confusion on themselves, throw a real light on the faith.... [T]he historic Church...has kept [the opposites] side by side like two strong colours, red and white, like the red and white upon the shield of St. George. It has always had a healthy hatred of pink.[2]

Introduction

Chesterton may have been indifferent to formal apologetics, but he was a master apologist himself. Like his successor, C. S. Lewis, he did not merely try to "win" arguments. This all too often provides the spectacle of an academic exercise, enjoyed at arm's length, and consequently incapable of changing lives. Instead, Chesterton, like Lewis, gets under the unbeliever's skin.[3] He draws out the real objections from the unbeliever's heart and by the magic of his linguistic and logical powers, he breaks their enchantment, revealing them to be, mirabile dictu,[4] triumphant vindications of the faith. He does this because he is aware that a direct defense of Christianity is often ineffective. When confronted by an unbeliever like Mr. Blatchford, Chesterton warns "If I gave each of my reasons for being a Christian, a vast number of them would be Mr. Blatchford's reasons for not being one."[5] Straightforward appeals to mor-

[1] G. K. Chesterton, "Orthodoxy," in *The Collected Works of G. K. Chesterton*, vol. 1, ed. David Dooley (San Francisco, CA: Ignatius Press, 1986), 288.

[2] Orthodoxy, 301-02.

[3] Angus Menuge, "Fellow Patients in the Same Hospital: Law and Gospel in the Works of C. S. Lewis," *Concordia Journal* 25 (1999): 151-63.

[4] "Wonderful to relate." Unlike the counterfeit miracles of a word-playing sophist, Chesterton has the knack of revealing, to our wonder, what was always under our nose. Chesterton is not a miracle-worker, but he uncovers a plenitude of miracles behind the deceitful veil of familiarity.

[5] G. K. Chesterton, "The Blatchford Controversies," in *The Collected Works of G. K. Chester-*

al responsibility and the need for forgiveness often fail in this way because they are greeted by unashamed individualism and irresponsibility. A way out of this dilemma and the key to Chesterton's apologetic success is his profound understanding of paradox.

Consider, for example, the paradox that Christianity is both pessimistic and optimistic – a seemingly impossible combination. Christianity is pessimistic in its view that all human projects tend to be vitiated by sin. Yet it is optimistic in holding that God will work all things to good for those who believe. Chesterton aims to show that such paradoxes are a strength, not a weakness, of Christianity.

In fact, Chesterton's paradoxical apologetic is an unusually powerful method of dealing with the classic objections to Christianity. Instead of arguing that the objections are false, he shows that they are partially true, but not objections. He does this by revealing that the objectors only think they have an objection to Christianity because they do not appreciate the paradoxical nature of its claims. Thus some objectors take one side of the paradox to be "what Christianity says" (e.g., Christianity is pessimistic) and then object with the other side (we should be more optimistic), while others take the second side of the paradox to be "what Christianity says" (e.g., Christianity is optimistic) and object with the first (Christianity needs to accept the grim realities—we should be more pessimistic). In this way the "double charges of the secularists" both contradict each other and fail to see that, in fact, Christianity affirms both sides, since both pessimism and optimism have a place in a proper Christian attitude to life. The paradox is not an unsuspected problem that Christianity has been shown to create, but an article it earnestly insists on. In this way Chesterton attempts not only to neutralize the objections, but to turn them to glory. The unbeliever has a good point, but it turns out to have a deeper explanation, to the greater credit of Christianity. The strategy is effective because it builds inclusion, not on the weak ground of agreeing to disagree, but by revealing an unsuspected agreement. Like Paul's identification of the Unknown God in his sermon at the Areopagus, this comes as a Word of Astonishment to the unbeliever.

Yet rescuing Christianity by affirming paradox would be a pyrrhic victory[6] if the paradoxes were merely incoherent nonsense: it won't help to show that the critics contradict one another if Christianity contradicts itself. Aware of this, Chesterton presents both a positive and a negative defense of Christianity.

On the positive side, he shows that Christianity is not merely inconsistent or bizarre, but paradoxical in just the way reality turns out to be. On the neg-

ton, vol. I, ed. David Dooley (San Francisco, CA: Ignatius Press, 1986), 371.

[6] A battle won at excessive cost.

ative side, he shows that the alternatives to Christianity proposed by secular humanism are in fact absurd, in a way that finds no echo in reality.

Before going any further it is essential to define the multiple concepts of "paradox" at work in Chesterton's apologetic. We will then examine how these are employed in Chesterton's positive and negative arguments for Christianity.

I. Definitions of Paradox

It is commonplace to use the terms "paradox" and "contradiction" interchangeably, and in his looser moments, Chesterton courts this trend. If contradiction means an absolute inconsistency, this implies that a paradox can only be an error. But it is clear that Chesterton thinks that some paradoxes are indeed errors while others are profound truths. It does not help to look at Chesterton's use of "contradiction" because it exhibits the same ambiguity. For example, consider Chesterton's reply to the determinist's denial of free will, yet continued practice of holding people responsible for their actions (which assumes free will). Chesterton says that the Christian, who affirms both providence (in the sense of divine determinism) and free will, "puts the contradiction into his philosophy" while the "determinist puts it into his daily habits."[7] It is clear that Chesterton means that the "contradiction" of Christianity is an apparent inconsistency, but a profound truth, while the "contradiction" of the determinist is an incompatibility with lived reality. To avoid confusion, it is helpful to distinguish three distinct concepts of paradox which can be found in Chesterton's work.

(1) On one reading, a paradox is a *formal contradiction* and thus cannot be true. A single statement may be such a paradox e.g., "There was once a married bachelor." Historical research and sociological surveys are not required to discern that this is false: from the very concepts of "bachelor" and "married" we see that there can never have been a married bachelor. More often it is a *set* of statements which is paradoxical because the statements cannot all be true at the same time. In this sense, some of the critics of Christianity are guilty of paradoxical complaints: "What…could this astonishing thing [Christianity] be like which people were so anxious to contradict, that in doing so they did not mind contradicting themselves?"[8]

(2) On another reading, a paradox is a profound truth: it means an apparent contradiction,[9] an unresolved tension, which nonetheless exists in reality.

[7] G. K. Chesterton, "The Blatchford Controversies," 383.

[8] G. K. Chesterton, "Orthodoxy," 293.

[9] For example, Chesterton uses the phrase "balance of apparent contradictions" in "Orthodoxy," 231.

One of Chesterton's (and C. S. Lewis's[10]) examples is that we can only have progress if we have fixed moral standards: the rigidity of the standards seems to make advancement impossible, yet in fact it is only with them that progress (getting closer to the same ideal) is intelligible.[11] When Chesterton talks of the paradoxes of Christianity, he means "paradox" in this sense.

(3) Finally, a paradox can mean the consequence of an apparently reasonable theory which nonetheless stands in unresolved tension *with* reality. Thus materialism is very reasonable, yet its consequences negate the reality of our humanity: "the main deductions of the materialist… gradually destroy his humanity; I do not mean only kindness, I mean hope, courage, poetry, initiative, all that is human."[12]

Chesterton's claim is that Christianity is indeed paradoxical, but in sense (2), thereby providing a strong defense of Christianity. On the other hand, secular humanism is paradoxical in sense (3), and, in its attacks on Christianity, is even paradoxical in sense (1), so that its apparent reasonableness is shown to be deceptive.

II. Chesterton's positive and negative arguments for Christianity

Before examining the subtleties of Chesterton's arguments, it may be helpful to outline their basic logical structure. The arguments depend on Chesterton's use of the concept of sanity, by which he does not (or does not necessarily) mean a clinical term of psychiatry but a technical term for a sound and livable theory of life. Chesterton aims to show that in this sense, we have good reason to think Christianity is sane, but secular humanism is insane.

First we should more carefully define "sane."

Definition: A "sane" worldview corresponds with reality, neither fabricating what is not present, nor ignoring what is present. A sane view is thus both comprehensive and true.

Next we make an observation about reality.

Observation: Reality is reasonable at the core, but paradoxical at the periphery.

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[10] See C. S. Lewis's essays, "On Ethics," and "The Poison of Subjectivism, both in *Christian Reflections*, ed. Walter Hooper (Grand Rapids, MI: William B. Eerdmans, 1994). In the latter work, Lewis writes (77): "Real moral advances…are made from within existing moral tradition and … can be understood only in the light of that tradition."

[11] G. K. Chesterton, "Heretics," in *The Collected Works of G. K. Chesterton*, vol. I, ed. David Dooley (San Francisco, CA: Ignatius Press, 1986), 53.

[12] G. K. Chesterton, "Orthodoxy," 227.

Then, in outline, the positive argument is:

P1. In our experience, both the reasonableness and the paradoxical character (or unreasonableness) of Christianity match reality.

Therefore,

P2. We have strong evidence that Christianity is sane (both comprehensive and true).

And the negative argument is:

N1. The "reasonable" views of secular humanism fail to capture the paradoxical nature of reality and end in absurdities which conflict with reality.

Therefore,

N2. Secular humanism is demonstrably "insane." Indeed it is neither comprehensive (because it fails to capture some realities) nor true (because it conflicts with others).

Obviously these arguments are persuasive only if there is an independent defense of the observation about reality and the premises P1 and N1, and this is just what Chesterton provides.

A. The nature of reality

It is perhaps Chesterton's most central philosophical insight that reality has a reasonable core, but a paradoxical periphery. While the idea informs Chesterton's views of everything, it is most explicitly defended in a chapter of *Orthodoxy*, "The Paradoxes of Christianity." Chesterton's insight is not that reality is entirely reasonable nor that it is entirely unreasonable, but rather that it is "nearly reasonable." He illustrates the point from biology:

> Suppose some mathematical creature from the moon were to reckon up the human body; he would at once see that the essential thing about it was that it was duplicate. A man is two men, he on the right exactly resembling him on the left. Having noted that there was an arm on the right and one on the left, a leg on the right and one on the left, he might go further and still find on each side the same number of toes, twin eyes, twin ears, twin nostrils and even twin lobes of the brain. At last he would take it as a law; and then, where he found a heart on one side, would deduce that there was another heart on the other. And just then, where he most felt he was right, he would be wrong.[13]

Chesterton notes many other examples of what "seems a sort of secret treason in the universe."[14] Oranges and the earth are nearly round, but not quite; "blades" of grass look like swords but do not have a point. Moral progress

[13] Orthodoxy, 285.

[14] Orthodoxy, 285.

(movement) requires constancy (a lack of movement) of moral standards. And the virtues we most prize, though they seem reasonable, conceal paradox. Courage "is almost a contradiction in terms. It means a strong desire to live taking the form of a readiness to die. . . . A soldier surrounded by enemies, if he is to cut his way out, needs to combine a strong desire for living with a strange carelessness about dying."[15] Likewise, "[e]xactly at the moment when hope ceases to be reasonable it begins to be useful."[16] The hope of a man trapped by wreckage or an avalanche flies in the face of his current circumstances, but may keep him alive long enough to be saved.

If reality has this "almost reasonable" character, it follows that any sane (true and comprehensive) theory of reality will also have this character.

> Now this is exactly the claim which I have since come to propound for Christianity. Not merely that it deduces logical truths, but that when it suddenly becomes illogical, it has found, so to speak, an illogical truth . . . whenever we feel there is something odd in Christian theology, we shall generally find that there is something odd in the truth.[17]

Shortly, we shall explore Chesterton's detailed defense of this claim. First, however, we need to gain a clearer picture of the secularist objections to Christianity which he aims to turn on their heads.

B. The double-sided objections to Christianity

Before he became a Christian, Chesterton was very impressed by some of the seemingly powerful arguments against it, such as that it was too pessimistic or too sheepish or too ascetic. He found, however, that the critics of Christianity were inconsistent in their charges. Thus their claims were paradoxical in the first sense: they cannot all be true at the same time. At one moment the critics complain that Christianity is too X; at the next, it is on trial for not being X enough. Those who think that Christianity should not be X, think they have refuted it by showing that it is too X; those who think that Christianity should be X think they have refuted it by showing that it is not X enough. Consider five examples of this phenomenon.

1. Pessimism and optimism

Side 1 says: Christianity is too pessimistic, with its view of a fallen world and universal sin. As Swinburne voiced it, "Thou hast conquered, O pale Galilean, the world has grown gray with Thy breath."[18] Side 2 says: Christianity is too optimistic (i.e., not pessimistic enough), with its beliefs in regeneration, salvation and eternal life in Heaven. Yet Chesterton noticed that "when I read

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[15] Orthodoxy, 297.

[16] G. K. Chesterton, "Heretics," 125.

[17] G. K. Chesterton, "Orthodoxy," 286.

[18] Quoted in Orthodoxy, 290.

the same poet's accounts of paganism . . . , I gathered that the world was, if possible, more gray before the Galilean breathed on it than afterwards. The poet maintained. . .that life was pitch dark. And yet, somehow, Christianity had darkened it."[19]

2. Pacifism and bellicosity

Side 1 says: Christianity is too timid, pacific, and "monkish"; with its turning the other cheek, walking the extra mile and loving of enemies, "a hundred things made plausible the accusation that Christianity was an attempt to make a man too like a sheep."[20] Side 2 says: Christianity is too warlike (i.e. not timid and pacific enough), and leads to intolerance and persecution. "Christianity, it seemed, was the mother of wars. Christianity had deluged the world with blood." Thus, "[i]t was the fault of poor old Christianity . . . both that Edward the Confessor did not fight and that Richard Coeur de Leon did."[21]

3. Pro-family and anti-family

Side 1 says: Christianity is too pro-family, trapping people in marriage: ". . . it doomed women to the drudgery of their homes and children, and forbade them loneliness and contemplation."[22] Furthermore, family ties engender a narrow and parochial view of the world, from which we can be liberated by an unencumbered lifestyle. Side 2 says: Christianity undervalues family (i.e. is not pro-family enough), pulling people away from their loved ones into lonely cloisters for a detached life of contemplation.

4. Ascetic and luxurious

Side 1 says: Christianity is too ascetic, with its fasting and tithes, its "sackcloth and dried peas," and its many requirements and prohibitions. Side 2 says: Christianity is too luxurious and showy (i.e. not ascetic enough) "with its pomp and its ritualism; its shrines of porphyry and its robes of gold."[23]

5. Pro-death and anti-death

Side 1 says: Christianity is too positive, even dangerous, in its exaltation of the martyr for dying. Side 2 says: Christianity is too negative (i.e. not positive enough) in its condemnation of the suicide for dying.

It was consideration of contradictions like these that almost persuaded Chesterton to be a Christian. But first he had to decipher the riddle: what was the truth behind these contradictory attacks on Christianity? Chesterton's discovery of the answer led to his positive argument for Christianity.

[19] Orthodoxy, 290.
[20] Orthodoxy, 291.
[21] Orthodoxy, 291.
[22] Orthodoxy, 293.
[23] Orthodoxy, 293.

C. The paradoxes of Christianity (Chesterton's positive argument)

We will begin with some of Chesterton's more general observations concerning the paradoxical character of Christianity, then see how he replies to each of the five pairs of secularist objections.

What Chesterton noticed about the paradoxes of Christianity is that they are intensely practical, and indeed that practical concepts, ones which enable action in an uncertain world, are necessarily paradoxical. That is how it can be true that "Christianity…has far more paradoxes than the Eastern philosophies, but it also builds far better roads."[24] Against Mr. Lowes Dickinson, who argued for a revival of "pagan" values, Chesterton argues that paganism is insane (in the technical sense) because it tries to be solely reasonable. Pagan virtues like justice (giving someone their due) and temperance (avoiding excess or privation) are entirely reasonable, but do not suffice to face the challenges of an uncertain world.

We need the Christian virtue of hope when it is hopeless to defeat a superior enemy in war. We need the Christian virtue of charity, loving the unlovely, to help hardened convicts turn over a new leaf or help the victims of terrible disfiguring accidents through rehabilitation. Above all, we need the Christian virtue of faith, simply to keep acting in a world bereft of guarantees: "Whatever may be the meaning of faith, it must always mean a certainty about something we cannot prove. Thus, for instance, we believe by faith in the existence of other people."[25] All three of these "theological" virtues enable action when reason cannot justify it; any practical solution must therefore be paradoxical or "unreasonable," yet in a way that works. Chesterton concludes, "[t]hey are all three paradoxical, they are all three practical, and they are all three paradoxical because they are practical."[26]

According to Chesterton, the key to insanity, whether literal, clinical insanity, or the theoretical insanity of paganism or modern secular humanism, is not lack of reason, but rather exclusive reliance of reason. Hyper-rationalism, not unreason, is the source of insanity, and Christianity, by being reasonable only to the point at which reason becomes useless, retains its sanity. This is because Christianity knows where the realm of reason ends and the realm of the mystical begins. Mysticism does not here mean the rarefied contemplation of the separatist. It is the entirely practical ability to accept as given the existence of certain things, such as one's neighbor or tomorrow, which cannot be proved by reason. The Christian is like "the poet [who] only asks to get his head into the heavens. It is the logician who seeks to get the heavens into his head. And

[24] G. K. Chesterton, "The Blatchford Controversies," 382.

[25] G. K. Chesterton, "Heretics," 127.

[26] Heretics, 126.

it is his head that splits."[27]

Thus insanity is the attempt, whether through a religion like Buddhism which aims to transform humans into gods or through a universal secular humanism which aims to explain everything in rationalistic categories, to get all of reality into our head. Sanity on the other hand, depends on mysticism, the acceptance of paradoxical realities that do not fit into our head. Chesterton uses the circle as the symbol of insanity: it suggests infinity but a closed, and self-contained infinity. By contrast, "we may very well take the cross as the symbol at once of mystery and of health. Buddhism is centripetal, but Christianity is centrifugal: it breaks out."[28] Again, we can use the sun as the symbol of Christianity: it cannot be looked at clearly, but it enables clear sight of everything else. Thus, paradoxically, the sun remains "darkness" to us (i.e. something we do not fully grasp), yet like a Christian mystery, "by its darkness enlightens all things."[29] By contrast, the moon is the symbol of Eastern philosophies and secular humanism: it can be looked at very clearly, all the light it does have is derivative of the sun, but by its reflection it only partially illuminates, leaving much in darkness: "the moon is utterly reasonable; and the moon is the mother of lunatics."[30]

That Christianity is not merely paradoxical but paradoxical in a way that matches lived experience is a powerful apologetic because "the more complicated seems the coincidence, the less it can be a coincidence."[31] The argument parallels Michael Behe's biochemical argument against Darwinian evolution of "irreducibly complex" systems. An irreducibly complex system is one in which the removal of a single component leads to a non-functional system. The blood-clotting mechanism is an example.[32] The appearance of all the components at the same time is too unlikely to be a coincidence of gradualistic evolution and thus points to design. Likewise, "[a] stick might fit a hole or a stone [or] a hollow by accident. But a key and a lock are both complex. And if a key fits a lock, you know it is the right key."[33] The complexity of Christianity is not a defect but an asset, like the complexity of sophisticated scientific theories. Quantum Mechanics and Relativity Theory both contain paradoxes[34] not

[27] G. K. Chesterton, "Orthodoxy," 220.

[28] Orthodoxy, 231.

[29] G. K. Chesterton, "The Blatchford Controversies," 383.

[30] G. K. Chesterton, "Orthodoxy," 232.

[31] Orthodoxy, 286.

[32] See Michael Behe, *Darwin's Black Box: The Biochemical Challenge to Evolution* (New York, NY: Free Press, 1996). Behe shows that without the right clotting agents, we would bleed to death, yet without compensating anti-clotting agents, we would have a blood clot causing a severe stroke and death. Thus, unless both agents appear simultaneously, no-one who is cut (a common enough occurrence) would survive. That is why the clotting mechanism is irreducibly complex and indicative of design.

[33] G. K. Chesterton, "Orthodoxy," 287.

[34] For example, Quantum Mechanics leads to Schrödinger's cat paradox. Suppose we have

found in Newtonian mechanics, but the paradoxes show up in our observations so we have reason to think the newer theories are closer to the truth.

Again, the paradoxes of Christianity lead to predictions which have a very low degree of probability from the standpoint of common sense. However, it is precisely when such predictions are verified that a theory is most strongly confirmed, because it seems too great a coincidence to be a coincidence. Thus when Einstein's Relativity Theory predicted that light would bend around massive objects, it contradicted the common sense view that light travels in straight lines (hence shadows, etc.), but it was dramatically confirmed by the observation of a total eclipse. Likewise, the Christian paradox "He that will lose his life, the same will save it" seems to contradict common-sense, but is starkly borne out by the experience of practical, courageous people. It "is not a piece of mysticism for saints and heroes. It is a piece of everyday advice for sailors or mountaineers."[35] It is also a profound truth of psychology that personal development depends not on giving free rein to natural impulses, but in controlling and even killing them.[36]

Finally, Chesterton implicitly appeals to the idea of consilience. Consilience occurs when a scientific theory unifies and explains a wide range of otherwise disparate phenomena. Before Newton, physicists distinguished terrestrial physics (concerning the earth's surface) and celestial physics (concerning the heavenly bodies), because they assumed there must be different principles governing each sphere. It was Newton's genius to propose a universal law of gravitation that applied uniformly in both spheres, explaining the falling of apples, the tides, and planetary orbits, thereby attaining a high degree of consilience. Likewise, it is the universal applicability of the Christian doctrines of sin, faith, hope and charity in diverse situations, at the individual, corporate and national level, that confirm Christianity so strongly. Whenever man has attempted to achieve utopias by technology or social engineering the precise weakness of their design, the means of their failure and the chief source of hope for recovery have been Christian insights. Consider how Eastern European countries have appealed to have their teachers trained in

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a cat in an opaque vessel and the cat will be killed if a radioactive particle decays and otherwise not. Quantum Mechanics says that there is only a certain probability that the particle will decay so we cannot predict whether or not the cat will die. Rather, there is a "superposition" of two possible states, one in which the cat dies, the other in which the cat lives. However, when we open the vessel, the cat is either definitely alive or definitely dead. Yet the idea that a radioactive particle will only probably decay is confirmed by experiment. Again, Relativity Theory leads to the "twin paradox." Since velocity affects time, it is possible for two identical twins, one of whom travels at high velocity in space and one of whom stays at home on earth to end up with different ages, even though we would say, from our reference point on earth that the same amount of time has passed for both and they began with the same age. Nonetheless, the idea that travel through space affects time has been observationally confirmed.

[35] G. K. Chesterton, "Orthodoxy," 297.

[36] See Paul C. Vitz, *Psychology as Religion: The Cult of Self-Worship*, Second Edition (Grand Rapids, MI: William B. Eerdmans, 1994).

Christian doctrine to fight the moral vacuum left by the failure of socialist state worship. And Christianity already predicts the dangers of the unspeakable idolatry of mechanistic processes and the reduction of human beings to commodities without intrinsic value made possible by cloning. As Chesterton says, "a man is not really convinced of a philosophic theory when he finds that something proves it. He is only really convinced when he finds that everything proves it."[37]

Unfortunately, we can also see in this comparison between the profundity of Christianity with that of sophisticated scientific theories, one of the reasons for the decline of Christianity in the West. Our Age is obsessed with surfaces and immediate experience, and shies away from the penetrating gaze of Christianity for much the same reason that it eschews fundamental science. An idolatrous concoction of personal preferences, a virtual reality of the world as one would wish, is preferred to the hard-edged, stubbornly alien and paradoxical world as it is. The apologist for either science or Christianity has his work cut out for him showing that paradox is real and unavoidable before he can persuade anyone to accept his paradoxical theory.

In reply to the specific "double charges of the secularists," Chesterton shows the sanity of its surprising response to opposites. Instead of keeping only one of the pair, or making a "pink" compromise between the two, Christianity shows how both can be maintained in creative tension. When faced with opposites (such as humility and haughtiness), Christianity "separated the two ideas and then exaggerated them both… Christianity got over the difficulty of combining furious opposites, by keeping them both, and keeping them both furious."[38] Thus, for example, Christianity is both absolutely forgiving and absolutely unforgiving. Yet this is not mere inconsistency but a profound truth: if we believe in unconditional love, we must forgive the sinner for the most unspeakable crime, but if we believe in justice, we must not forgive even a petty crime at all. Let us consider the five pairs of objections in turn.

1. Pessimism and optimism

Indeed Christianity is utterly pessimistic in its belief that sin vitiates all things. Yet at the same time it is utterly optimistic in its belief that love can redeem, indeed has redeemed, everyone. Yet the pessimism is not normal pessimism (it does not give up hope) and the optimism is not normal optimism (it has no false hope in human utopias). And when the two are maintained in creative tension, loyalty is born:

> My acceptance of the universe is not optimism, it is more like patriotism. It is a matter of primary loyalty. The world is not a lodging house at Brighton,

[37] G. K. Chesterton, "Orthodoxy," 287.

[38] Orthodoxy, 298-9.

> which we are to leave because it is miserable. It is the fortress of our family, with the flag flying on the turret, and the more miserable it is the less we should leave it . . . its gladness is a reason for loving it, and its sadness a reason for loving it more.[39]

The key to such a sane view of the world is to love and hate it at the same time, to hate the fallen order, "the cravings of sinful man, the lust of his eyes and the boasting of what he has and does" (1 John 2:16), yet to love the created order and love one's neighbor as oneself, for "If anyone says 'I love God,' yet hates his brother, he is a liar" (1 John 4:19). As Chesterton says of the Christian's attitude to the world, "Can he hate it enough to change it, and yet love it enough to think it worth changing?... Can he, in short, be at once not only a pessimist and an optimist, but a fanatical pessimist and a fanatical optimist? Is he enough of a pagan to die for the world, and enough of a Christian to die to it?"[40]

This attitude makes sense as soon as we understand the Christian doctrine of the transcendence of the Creator over his creation, that though God created this world it is not our final destiny. In fact, "[t]he Christian optimism is based on the fact that we do *not* fit into the world."[41] The secular idea of making us feel at home in the world as a mere part of nature, leads only to despair. "The modern philosophers had told me again and again that I was in the right place, and I had felt depressed even in acquiescence. But I had heard that I was in the *wrong* place, and my soul sang for joy, like a bird in spring."[42] Thus true optimism can only be had with a balanced, uncompromisingly realistic pessimism about the ultimate significance of the world.

2. Pacifism and bellicosity

The Church has been both in favor of the non-violence of the martyrs and the violence of the Christian soldiers, supporting Stephen and Joan of Arc. It is not just that the lion can lay down with the lamb, but that the lion can do this and "still retain his royal ferocity."[43] Chesterton argues that it is a reality we can all see, with or without Christian presuppositions, that there can be good both in fighting and in not fighting (so that we can admire both a Churchill and a Gandhi), depending on the purpose and the circumstances.

> There must be *some* good in the life of battle, for so many good men have enjoyed being soldiers. There must be *some* good in the idea of non-resistance, for so many good men seem to enjoy being Quakers. All the Church

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[39] Orthodoxy, 270.

[40] Here Chesterton echoes Jesus' prayer for his disciples (John 17:15-16): "My prayer is not that you take them out of the world but that you protect them from the evil one. They are not of the world, even as I am not of it." Thus the Christian's love-hate relation to the world results from the fact that he is in it but not of it.

[41] G. K. Chesterton, "Orthodoxy," 283.

[42] Orthodoxy, 284.

[43] Orthodoxy, 303.

> did . . . was to prevent either of these good things from ousting the other. They existed side by side.[44]

As for the idea that Christianity is particularly evil in its tendency to intolerance and persecution, Chesterton argues that all sincere, noble beliefs have this tendency, because they always meet with resistance, and those who want to improve things cannot resist using force, in other words, because both the world and those who wish to reform it, are sinful. This holds just as well in the case of secular reforms as it does in the church.

> When the modern doctrines of brotherhood and liberality were preached in France in the eighteenth century the time was ripe for them, the educated classes everywhere had been growing towards them. . . . And yet all that preparation and openness was unable to prevent the burst of anger and agony which greets anything good. . . . How if Christianity was yet more maddening because it was yet more precious? . . . Thus . . . when the learned sceptic says: "Christianity produced wars and persecutions," we shall reply: "Naturally."[45]

This is not to excuse the church's sin in inquisitions and less than holy wars, but to be realistic about what happens when a still sinful but reforming church meets a sinfully reactionary and complacent world. What happens may not be ideal, but it is what orthodox Christianity predicts. As Chesterton says, the real question is not "'Why is Christianity so bad when it claims to be so good?' . . . [but] 'Why are all human beings so bad when they claim to be so good?'"[46] The answer does not refute Christianity, but brings us back to the Christian doctrine of original sin.

3. Pro-family and anti-family

Chesterton readily admits that it "*is* true that the historic Church has at once emphasized celibacy and emphasized the family."[47] Chesterton does not spell out his defense, but it can clearly be made by appeal to the Christian doctrine of vocation. Different people have different spiritual gifts and consequently different callings. Some are called to exclusive devotion to God, and so must renounce family, others are called to procreation and the maintenance of society and so not only can, but should have families. It is clear that both kinds of individual have something of distinctive value to contribute to the body of Christ, so that "The eye cannot say to the hand, 'I don't need you!'" (1 Cor. 12:21).

Chesterton also has an insightful reply to part of the "Side 1" objection to Christianity's pro-family stance. The secularist thinks that family ties make

[44] Orthodoxy, 302.

[45] G. K. Chesterton, "The Blatchford Controversies," 377-78.

[46] Blatchford, 391.

[47] G. K. Chesterton, "Orthodoxy," 301.

us narrow and limited. Chesterton argues that just the reverse is true: the unencumbered cosmopolitan individualist is the parochial one, the family person really learns to accept diversity and otherness. "In a large community we can choose our companions. In a small community our companions are chosen for us."[48] This is good because we must endure some things we do not like, building our character and enabling us to understand rather than merely ignore differences of temperament and worldview.

> It is a good thing for a man to live in a family for the same reason that it is a good thing for a man to be besieged in a city. . . . The modern writers . . . have suggested that . . . the family is not always very congenial. Of course the family is a good institution because it is uncongenial.[49]

Indeed,

> [T]he best way that a man could test his readiness to encounter the common variety of mankind would be to climb down a chimney into any house at random, and get on as well as possible with the people inside. And that is essentially what each one of us did on the day when he was born.[50]

4. Ascetic and luxurious

Again, Christianity affirms a role for both extreme asceticism and extreme luxury. Jesus sets the example of fasting in the desert to endure temptation, yet feasting with his disciples as the bridegroom of a divine wedding banquet. Likewise, "Becket wore a hair shirt under his gold and crimson. . . . Becket got the benefit of the hair shirt while the people in the street got the benefit of the crimson and gold."[51] Chesterton chides moderns like Maupassant and Ibsen for seeing evil everywhere, even in the ascetic lifestyle of the Christian saint, yet without discovering any alternative vision of goodness: "while the eye that can perceive what are the wrong things increases in an uncanny and devouring clarity, the eye which sees what things are right is growing mistier and mistier every moment, till it goes almost blind with doubt."[52]

5. Pro-death and anti-death

Christianity has both exalted martyrdom as a moral ideal and condemned suicide as the most ungodly of sins. The riddle is explained as soon as we see the vastly different motives of the martyr and the suicide.

> A martyr is a man who cares so much for something outside him, that he forgets his own personal life. A suicide is a man who cares so little for anything

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[48] G. K. Chesterton, "Heretics," 136.

[49] Heretics, 141.

[50] Heretics, 142.

[51] G. K. Chesterton, "Orthodoxy," 303-304. Chesterton's point is reminiscent of Jesus' teaching about fasting in Mt. 6:16-18.

[52] G. K. Chesterton, "Heretics," 49.

outside him, that he wants to see the last of everything . . . the martyr is noble because he confesses this ultimate link with life; he sets his heart outside himself; he dies that something may live. The suicide is ignoble because he has not this link with being: he is a mere destroyer; spiritually, he destroys the universe.[53]

Thus in all five cases, the Christian insistence on maintaining and even exaggerating both sides of the paradox is justified.

D. The Paradoxes of Secular Humanism (Chesterton's Negative Argument)

Chesterton argues that, by contrast with Christianity, secular humanism is guilty of a hyper-rationalism that cannot make room for paradoxical truths, but which does lead to absurd ("insane") conflicts with reality (paradoxes in sense 3). A wonderfully contemporary example is the secular idea of liberty of Chesterton's day. "The old restriction meant that only the orthodox were allowed to discuss religion. Modern liberty means that nobody is allowed to discuss it. Good taste, the last and vilest of human superstitions, has succeeded in silencing us where all the rest have failed."[54] Merely substitute "inoffensiveness" or "political correctness" for "good taste" and the current application is obvious. The old idea of freedom within limits was a paradox, but it achieved a balance that held society together. The new idea of the absolute freedom of the politically correct means tyrannical oppression of everyone else.[55] Likewise, as mentioned before, the modern idea of progress (getting better) is literally absurd because there is no agreement on what is good or how to get more of it.

The secular humanist has problems with ethics because his determinism denies moral responsibility, but his utopianism aims for a better society. He wants both to throw out moral responsibility because our actions are solely determined by genes and environment, and to condition individuals to improve society. This seemingly enlightened humanism is really incoherent. "How can one say that a man ought not to be held responsible, but ought to be well trained? For if he 'ought' to be well trained, there must be someone who ought to train him. And that man must be held responsible for training him. The proposition has killed itself in three sentences."[56]

The humanist is also naïve in thinking that such flawed creatures as ourselves can be expected to perfect others: "If we make such a mess of our own

[53] G. K. Chesterton, "Orthodoxy," 276-77.

[54] G. K. Chesterton, "Heretics," 41.

[55] Consider the absurdity that while some political liberals condemned the use of raw judicial power to silence anti-Vietnam protestors and to imprison Martin Luther King, Jr., for parading without a permit, they have used the same procedure to gag anti-abortion protestors. See Stephen Carter's *The Dissent of the Governed A Meditation on Law, Religion, and Loyalty* (Cambridge, MA: Harvard University Press, 1998), especially pages 60-61 and 68.

[56] G. K. Chesterton, "The Blatchford Controversies," 392-93.

lives, how can we be certain that we know the best soil for living things?"[57] Finally, it is absurd for humanists like Mr. Blatchford to talk of improving society by setting people free from bad conditions, since if determinism is true, they will be enslaved no matter what. "What do I care whether I am in prison or no, if I have to drag chains everywhere." It is the liberty of thought that has made people happy despite conditions. "There is a liberty that has made man happy in dungeons, as it may make them happy in slums. It is the liberty of the mind…the one liberty on which Mr. Blatchford makes war."[58]

Indeed, the hyper-rationalism of the secular humanist is disturbingly similar to clinical cases of insanity.

> Everyone who has had the misfortune to talk to people in the heart or on the edge of mental disorder, knows that their most sinister quality is a horrible clarity of detail; a connecting of one thing with another in a map more elaborate than a maze.…The madman is not the person who has lost his reason. The madman is the man who has lost everything except his reason.[59]

Thus the conspiracy theories of the paranoiac are detailed, seamless and cover the facts: no matter how much evidence we give of the beneficence of others, this can be put down to a cunning attempt to lull their victim into a false sense of security. Likewise the views of the secular humanist can cover the facts, if he is willing to say enough implausible things and to endorse intellectually a philosophy he cannot live by.

This perhaps explains why reason can be so ineffective when confronting the unbeliever: reason alone can always be used to construct a hermetically sealed virtual reality. It is not enough to reason, it is necessary to reveal, to break through the layers with non-negotiable otherness that stubbornly resists incorporation in the unbeliever's artificial world. It is interesting that the Incarnation itself is not a philosophy, but an iconoclastic intrusion of divine reality. This breaching of our self-made rationalizations is finally the only effective method. Hence the extremism of Chesterton's remark: "If thy *head* offend thee, cut it off, for it is better … to enter the Kingdom of Heaven … as an imbecile, rather than with your whole intellect to be cast into hell—or into Hanwell [a lunatic asylum]."[60]

Conclusion

Paradox is not an enemy, but a friend to Christianity. There are paradoxes which are mere inconsistencies, but these are found not in Christianity, but

[57] Blatchford, 393.

[58] Blatchford, 394.

[59] G. K. Chesterton, "Orthodoxy," 221-22.

[60] Orthodoxy, 224.

in the conflicting "double charges of the secularists." There are paradoxes that are real, profound and highly practical, and Christianity affirms them. There are other paradoxes which are the insane consequences of reason without balance and humility, of the attempt to fit the entire world in one's head. These are the paradoxes of secular humanism.

The practical upshot of all this is that the Christian apologist should not be defensive when criticisms of Christianity are offered. The critic may end up contradicting himself. He may have partially grasped a profound truth of the creed. Or he may find that when allowed to spell out his own views, they turn out to be even more absurd than he thought Christianity to be. Of course, as soon as one attempts a paradoxical apologetic one finds how difficult it is, and how helpful it is to lean on a wiser exponent like Chesterton. Yet there is no better way of using the critic's own heartfelt complaints against Christianity to vindicate it.

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The Dilemma of Divine Simplicity Part Two

Stephen Parrish with J. W. Wartick

Introduction (from the previous issue)

In his recent book, *God Without Parts*, James E. Dolezal defends the doctrine of divine simplicity (DDS). To state this in brief: God is completely simple, totally without any parts, in any sense, whatever. He shows that this strong concept of simplicity (DDS) was the majority view among Christian theologians and philosophers, among both Catholics and the Reformed (he does not mention Lutherans), until fairly recently. Noting that there has been a falling away from this concept of God, his aim was to restate and defend the DDS from its critics.

In contrast to the critics, Dolezal holds that the strong version of the DDS is not only the historical version held by most of the church, but it is an essential doctrine—one that cannot be discarded without doing major harm to the classical Christian concept of God.

In the course of his discussion, Dolezal cogently discusses many issues involved with the DDS, but there is one that is very relevant to this article. It is the following—a problem with the DDS is the problem of multiple properties being the same. As we shall show, defenders of the DDS like Dolezal have argued that for God to be simple, all the properties he possesses must be identical with each other. This leads to obvious problems. One attempt to avoid the problem is a version of the DDS Dolezal calls the Harmonist thesis. Other philosophers have defended a form of divine simplicity that Dolezal calls Harmonism, but he maintains that it is incompatible with the DDS properly understood. We shall argue that in fact Harmonism is defensible and necessary for an understanding of God's simplicity. Further, we shall argue that Dolezal himself ends up defending a version of Harmonism.

I. Harmonism

This brings us back to the original problem that we posed—that taking the strong version of DDS that Dolezal posits, God's knowledge of (1) and (2) must be identical, which seems to be nonsense. For God to be omniscient, which means that he knows everything, he must be able to distinguish between the objects of knowledge. God's knowledge of (1) is thus not identical with his knowledge of (2). That there are distinctions in God's knowledge of

things is a doctrine that Dolezal calls Harmonism, as was mentioned in the first part of this article in CTJ 2:1. He describes Harmonism thusly,

> The identity of each attribute with every other in God follows from the prior commitment of the real identity of God with his *esse* and of his *esse* with his essence. . . . If God is identical with his own "to be" then there cannot be any determination of being, such as an attribute or property, that is added to him. . . . Recently this account as a unity of real identity has been challenged by some critics who seek to uphold a modified version of the DDS that teaches a perfect harmony and sublime agreement among God's attributes rather than a real identity.[1]

What does Dolezal himself say in response to the objection that God cannot have diversity of knowledge in him? Dolezal admits the problem. Quoting Richard Swinburne, he writes, "But how can God, who is a substance, an entity who possesses properties, be the same as those properties? How can omnipotence be the same as omniscience?"[2] Dolezal then writes, "These are not unreasonable questions."[3]

First, Dolezal argues that harmonists are mistaken about what the DDS is. It is not a doctrine about God's unity. Rather, it is a doctrine about God as the "*[A]bsolute self-sufficient first cause of being*."[4] He goes on to say, "[T]he motivation for the DDS is not merely to establish divine unity *qua* unity, but to achieve a conception of unity that needs nothing more basic or primitive than itself to account for itself. An absolutely simple unity alone would be ontologically sufficient to explain itself and to cause the being of anything else."[5]

Second, continuing to describe the Harmonist position, Dolezal writes "[T]hat the necessity of God's intrinsic attributes is sufficient to account for their unity and stability."[6] However, in rebuttal to Harmonism he writes, "Merely arguing that the attributes are necessary or essential to God does not in itself reveal whether God is the reason for those attributes or whether those attributes are the reason for God."[7]

Next, Dolezal appeals to the truth-maker conception account of the logic of God's unity and simplicity. He does this by appealing to, among others, Jeffrey Brower's defense of the truth-maker thesis. Most of Brower's paper is spent defending divine simplicity against the charge that the doctrine would entail that God is a property (or a set of properties). However, he does also

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[1] James E. Dolezal, *God Without Parts: Divine Simplicity and the Metaphysics of God's Absoluteness* (Eugene Oregon: Pickwick Publications, 2011), 136.

[2] Dolezal, 139.

[3] Dolezal, 139.

[4] Dolezal, 143.

[5] Dolezal, 143.

[6] Dolezal, 143.

[7] Dolezal, 143.

briefly address the problem that, given DDS, the divine attributes are identical with each other. He writes,

> Notice, moreover, that the interpretation also enables us to make sense of the claim that God's constituents are identical with one another. For now to say this will just amount to saying that God's divine-making constituent is identical with his good-making constituent, and indeed that God has only one constituent, himself, that makes true each of the intrinsic predications that can be truly made about him.[8]

Unfortunately, this does not solve the problem. Let us describe why. Brower's formula seems to go something like this,

> God is identical with his constituents.
>
> God in fact, only has one constituent—himself.
>
> The above makes true each of the intrinsic predications that can be truly made about him.

The trouble is, as has been argued, this does not seem to show how all of God's constituents can be identical with each other. For one can truly say that God is identical with his nature, and that this nature includes all of the things that constitute him, and still say that the different constituents are different from each other.

How does the fact that (1) and (2) are both constituents of God's nature mean that they are identical with each other? One could truly say that necessarily, both are constituents of God, and necessarily so, and still hold that God is not identical with them, or they with each other.

This is what we mean: assume that God is identical with his nature. Assume that the truth-maker analysis of God's nature is correct. This can be interpreted to mean that he necessarily has each of these properties or truth-makers—he could not exist without them—they are all part of his essence. Since God is a necessary being, existing in all possible worlds, it is necessarily the case that they are constitutes of his nature, and hence having them is identical with his nature, with him. But this does not mean that the relationship holds in the other direction. For though God is identical with his knowing (1) and (2), knowing (1) and (2) are not identical with him. It is possible, indeed actual, that other beings know (1) and (2). Furthermore, we think that no one would want to say that knowing (1) and (2) are exhaustive of God's being.

It seems that part of the problem here is that the term "identical with," or "is" is being used in two different ways. One is that of full identity, such as in the statement that the morning star is identical with the evening star. The

[8] Jeffrey Brower, "Making Sense of Divine Simplicity," *Faith and Philosophy* 25 (2008), 16.

morning star is the evening star; they are the same being. Morning star and evening star are just separate names for the same object. They are numerically identical beings; just different ways of observing the same thing.

However, there is another concept of "is" here, that of predication. This might also be called the identity or "is" of analytic constituent. This is where some entity contains some substance, property, or event as a necessary part of it. For example, the possession of eight vertices is a necessary part of, is analytically contained in, the concept of a cube. One cannot have a cube, without having eight vertices. In this sense of predication, the possession of eight vertices is identical with the concept of being a cube. However, obviously, a cube is not identical with having eight vertices, first because other objects can have eight vertices, and more importantly, a cube necessarily has other properties, such as having six faces. Again obviously, the possession of eight vertices is not identical with the possession of six faces, as they are conceptually distinct.

Given this, one can see how God can be identical with his properties, in the sense of necessarily having them, and not identical with them in the sense of fully identical with them, of just being them. Because of this, one may readily agree with the truth-maker account of God's attributes, and agree that being God is, in a sense, identical with the having of his constituents, without in the slightest agreeing that they are the same as each other. Knowing (1) is not identical with knowing (2), even though knowing each of them is identical with God's nature in another sense. So it seems that the Brower, Dolezal response fails here to show how two different kinds of constituents of God are identical with each other.

As noted above, Dolezal is himself conscious of the problem, and attempts to give a solution to it. He does so by adopting a concept from Aquinas, which was elaborated upon by later philosophers. Dolezal quotes a passage from Gregory Doolan, apparently with approval that illustrates the solution. Doolan writes,

> Since God is pure act, nothing other than his own essence actualizes his intellect as the first principle of understanding. Thus, there can be only one such principle. Since that essence is imitable in a variety of ways, however, God can have many ideas as the termini of his act of understanding. In this way, his unity is not compromised, for even these ideas constitute a multiplicity of things *that* he understands, the medium *by which* he understands them, is the one divine essence. In short, the multiplicity of the divine ideas is a logical multiplicity, not a real one.[9]

This, when properly unpacked, seems to us to be the solution to the problem and a form of Harmonism. God knows everything in one act of understanding.

[9] Gregory Doolan, "Is Thomas's Doctrine of Divine Ideas Thomistic?" in *Wisdom's Apprentice: Thomistic Essays in Honor of Lawrence Dewan, O.P.* edited by Peter A. Kwasniewski (Washington DC: The Catholic University of America Press, 2007), 53-169. Cited in Dolezal, 176.

As Doolan writes, this preserves God's unity. The problem we see is that it is not the same principle of simplicity that was written about earlier. That is, take (1) and (2) again. Given the theory Doolan propounds, and which Dolezal apparently agrees with, (1) and (2) are two of the multiplicity of ideas in the mind of God, a point with which we also agree. However, how is this to be reconciled with the statements cited above that all the attributes of God are not only identical with God, but with each other? Given the theory Doolan outlines, (1) and (2) are not the same, and thus the absolute simplicity which Dolezal and Brewer argue for, vanishes. There is multiplicity of ideas in the mind of God, though they are part of one simple act of knowing.

Similarly, if one looks at a bookshelf with many books on it, one will see each book, and one's seeing of each book is not identical with my seeing of any other book, but the seeing of each book is included in the one vision one has of the bookshelf with all the different books on it.

Thus, Dolezal himself seems to endorse a form of Harmonism, for he has all of the different objects of knowledge harmoniously arrayed in God's one simple act of knowing. All of God's properties are analytically contained in his being. Which is to say; they are part of his essence and neither can exist without the other.

This seems to me to be a solution to other aspects of God's simplicity. For example, it can help explain the difference between God's omniscience and his omnipotence. The problem here for the DDS is starker than the one exposited by (1) and (2). Take for example the following two propositions,

(6) God knows the difference between Minnesotans and Munchkins.

(7) God created Munchkins.[10]

The problem here for the DDS is that while knowledge of (6) is necessarily and eternally a part of his nature, (7) is false, and had it been true, would have been only contingently true. That is, it seems to be the case that God could have created Munchkins along with, or instead of, Minnesotans. Thus, (6) is a necessary truth, while (7) is not—indeed it is false. Or to put it another way, God necessarily and eternally actualizes (6), while (7) is something that God could have actualized, but for reason best known to himself, did not. Since (6) is actualized but (7) is not, they cannot be identical.

It seems that the harmonist account could work in this case too. Both God's omnipotence and omniscience are identical with God in the sense that God is necessarily both omnipotent and omniscient, but God's omnipotence is not identical to his omniscience. God is identical with his attributes in the sense that he necessarily has them, but they are not identical with each other. They are necessarily coextensive.

[10] Or any other imaginary things.

II. The Trinity, the Incarnation, and divine simplicity

Dolezal's strict restrictions which have already been outlined raise a number of problems for the Christian concept of deity, for the Christian concept of deity necessarily includes the concept of the Trinity. It seems extremely difficult for the defender of DDS to maintain an orthodox doctrine of the Trinity. Furthermore, the doctrine of the Incarnation seems to be undermined by the core of DDS.

Simply put, the Trinity entails that in the divine being there are three persons but one substance. Even this simple explication leads to a number of problems with DDS. First, if God is identical to every property God has, then strictly speaking, God the Father is absolutely, *numerically*, identical to God the Son and God the Holy Spirit. That is, they are not merely identical with each other—they are the exact same thing. Not just the exact God, but the exact same person. This immediately seems to entail a kind of modalism; each "person" is really just a different manifestation of the Godhead, but there are no distinctions between the persons. As Jay Richards points out, the Trinity is generally recognized as the notion that "some divine attributes concern God's essence generally, while others concern the three divine persons individually."[11] In order to maintain an orthodox doctrine of the trinity, the persons must not be confounded; that is, they must not be identical. While each person of the Trinity is essentially God, they are not essentially *each other*. Yet it seems that DDS would entail that each person of the Trinity is in fact *nothing but the other*. For how could there, on DDS, be any property of an individual person which is nonessential but serves to distinguish that person from the other persons in the Godhead? It seems there would be no possible way to do so, for any property that would instantiate in God the Father, would also instantiate in God the Son, and on DDS, all of these properties are strictly, or numerically identical to each of the others. Thus, the doctrine of the Trinity would be reduced to a fiction. One may refer to God the Holy Spirit as a separate person from God the Father, but in reality, God the Holy Spirit is numerically identical to God the Father.

It may be objected that traditionally, orthodox thinkers distinguish the persons only by their relations: The Father begets, the Son is begotten, and the Spirit proceeds. There is no difference in attributes. [12]

It is true that the persons of the trinity are distinguished by their relations. They all possess the same attributes. However, what is meant by 'the same' here must be explained. All three persons of the Trinity have the same attributes in the sense that they are all omniscient, omnipotent, etc. However, the

[11] Jay Richards, The Untamed God (Downers Grove, IL: InterVarsity, 2003), 228-229.

[12] See, for example, Kevin Giles, The Eternal Generation of the Son: Maintaining Orthodoxy in Trinitarian Theology (Downers Grove, IL: InterVarsity, 2012), esp. 205-235.

omniscience of the Son is not numerically identical with the attributes of the Father or the Spirit. They are the same in one sense, but different in another. This fact may be underscored by the distinctions which must be made in the Incarnation. For God the Son acknowledges ignorance in the incarnate state on several occasions.[13] The point is *not* that God the Son lacks omniscience; it is rather that God the Son in the incarnate state was capable of setting aside omniscience such that Christ could truthfully say that the Son lacked certain pieces of knowledge.[14]

Another difficulty with the Trinity and DDS would involve the interrelationships between the persons of the Trinity. It seems that DDS would entail that any property which would individuate a relationship between two of the persons would again have to be reduced to identical with every other property of the Godhead, like omniscience, and therefore be identical to every person of the Trinity. For example, does God the Father have a real, parental relationship with God the Son? Do the persons love each other? DDS would entail that any of these relationships are only *apparent* relationships. To say that God the Father loves God the Holy Spirit would not illustrate anything about properties that actually differ for God. In a sense, one could say the relationship is "real," but one could not say that God the Father has anything to differentiate Him from God the Holy Spirit. God has no accidental properties, so there is no real distinction between the persons. Again, this radically undermines the orthodox doctrine of the Trinity.

Dolezal is sensitive to some of these problems. In a recent paper,[15] he argues that DDS actually provides a means for a more robust and "monotheistic" form of Trinitarian belief. He thinks that the correct character of relations in God's being is to be understood within the context of his rejection of accidents within the divine being. He is keen on keeping distinctions between the persons of the Trinity, but argues that "divine relations can somehow be conceived as something other than accidents in God while at the same time being sufficient to preserve a real distinction between the divine persons."[16]

The way which Dolezal proposes to preserve Trinitarian distinctions is complex. He argues, following Aquinas, that "accidentality . . . does not belong to the proper character of relations as such. . . ."[17] The core of Dolezal's distinction of persons rests in the notion that the Trinitarian relations are "real"

[13] Matthew 24:36 (Mark 13:32); Luke 2:52; etc.

[14] We realize there is some simplification here related to the way this all plays out within Trinitarian relations and the incarnation. It is not our purpose to dive fully into a lengthy discourse on these relations but rather to merely note the way some of these problems relate back to DDS.

[15] James E. Dolezal, "Trinity, Simplicity and the Status of God's Personal Relations" *International Journal of Systematic Theology*.

[16] Dolezal, "Trinity," 4.

[17] Dolezal, "Trinity," 4.

relations, but they are not accidents. "The divine relationships are properly relations insofar as the *ratio* of relation entails reference of one to another. In God these cannot be merely notional in that the person has their relations within the self-same divine nature, and they cannot be accidents inasmuch as God is simple."[18] However, conceiving of divine relations in this fashion also means that there is a "strong identity between the essence and personal relations of God."[19]

Dolezal's response to the Trinitarian difficulties raised by DDS is a valiant effort to show the coherence of his position, but it is our opinion that this response fails. The primary reason is because Dolezal failed to unify his concept of real relations within the Godhead with DDS. That is, although he maintains that the Trinitarian relationships are real, he also must maintain—given the definitions he provided for DDS—that these relationships would ultimately be reducible to each other. Again, all of God's properties are the same. Thus, although he writes that "The Father is not the Son or Spirit, the Son is not the Father or Spirit, and the Spirit is not the Father or Son. . . ,"[20] one must still wonder how that is possible. Although Dolezal attempted to show how these real relations were possible, it seems they must ultimately still bow to the notion that they are merely conceptual, not real, relations.

Suppose we consider the Trinity in light of the persons: the Father, the Son, and the Spirit are each a person of the Trinity. Would not that fact itself be a property? That is, would not "the Father is a person of the Trinity" be a property? If yes, then by DDS, that property must be identical to each other property of the Trinity, including "the Son is a person of the Trinity." But if these properties are identical, in what sense is the Father not the Son? One may grant Dolezal's distinctions, but one must then acknowledge his own definitions given in DDS, which do not allow for such distinctions. If anything is a property of the Godhead, according to DDS, it must be identical with every other property. Thus, it is not a matter of mere accidentality which plagues Dolezal's account. One may grant that the established one may have real relations without accidents. The real problem boils down to that which we noted above: identity does not allow for such distinctions. If God's properties really are identical, then so are the persons, regardless of whether real relations entail accidents or not.

Interestingly, one may also question whether Dolezal's thesis is actually enough to ground a "person." Upon reading Dolezal, one finds that it seems he takes the concept of a "real relationship" to be enough to ground a divine person. Throughout his paper, his concern seems to be merely to show that

[18] Dolezal, "Trinity," 5.

[19] Dolezal, "Trinity," 7.

[20] Dolezal, "Trinity," 7.

there may be distinction of relations within a simple Godhead. But it remains unclear as to what, exactly the definition of "person" is, which he thinks is enough to ground the divine persons. The fact remains that even were his project successful, all he has done is show how relations may occur within the Godhead, but that is surely not enough to ground divine persons. Moreover, it is unclear as to how—if Dolezal's definition of person really is merely based upon real relationships—relationships may occur without any distinct subjects.

The foregoing discussion leads to an immediate problem for the doctrine of the Incarnation. Again, DDS affirms that God has all of His attributes essentially and each attribute is nothing but the other attributes. God is not composite in any way. Yet Christian dogma requires the acceptance of the Incarnation: that God the Son became human. It seems unclear how, on DDS, one could affirm this doctrine. For God, the Son's attributes would all have to be *numerically* identical with every attribute of God the Holy Spirit, and that would mean that in no sense would the Holy Spirit not also be incarnate. Any property which God the Son took on as part of becoming fully God and fully man would also be an essential property of God the Holy Spirit and would be no different from a property like omniscience.

Yet one must also wonder how, on DDS, God could become incarnate in the first place. After all, as has been noted earlier, God's existence is supposed to be on an entirely separate domain of being. If that is the case, how then does God cross into our mundane domain of existence, maintain His properties as fully God, and yet take on the properties of our domain as fully human? It seems that any attempt to reconcile these two would undermine the distinction that Dolezal must rely upon in order to make any sense of DDS. Christ is fully God and fully man, yet God's properties are identical to each other, and God exists on a different domain of reality than mankind. It seems that Dolezal would have to throw out this separate domain of being for God, if God did, in fact, enter into our domain. How, in other words, could Dolezal maintain the orthodox doctrine that Christ remained fully God and fully man in our domain of existence when his only recourse for assuming the identity of God's attributes—which, on his account, *just are God*—is to place God in a different domain of existence? It seems like this difficulty would be insurmountable for the defender of DDS.

Yet there is one more difficulty DDS must overcome regarding the Incarnation. Namely, DDS raises serious problems with the material realm and the Godhead. There are numerous issues involved in drawing out these implications, so a number of assumptions will have to be made. One is the question of whether part of being a human being is to be material.[21] On this question,

[21] Here we will be assuming substance dualism, so when we write that "part of being a hu-

we will side with the notion that one universal property of human beings is to be material. Thus, when God the Son became incarnate, in some sense God took on material attributes. Setting aside the numerous concerns this may raise for DDS in regards to absolute immutability, absolute timelessness, and the like, one must wonder what this would mean for the Godhead. We have already argued that according to DDS, there is no possible way to say that only one divine person became incarnate. It doesn't seem like much of a stretch, therefore, to say that the Godhead at one point in time became both God and man. Yet this seems to radically undermine the nature of the incarnation and have negative impact on the atonement as well. The atonement centers upon the need for God's judgment to be poured out upon Christ as mediator for all of humanity. Yet on DDS, God the Son is essentially identical to the other persons, so there is no mediator and judge. There are some routes which may alleviate some of the difficulties presented by the material aspects of the incarnation. For example, it may be possible for the defender of DDS to simply deny that God the Son became material in any way, but that would seem a very difficult route to follow while still maintaining Christ's fully human nature. Rather than continue to analyze every possible permutation of the incarnation and the material realm, however, we close the discussion on this topic by simply noting that once one has accepted DDS, one must affirm that whatever happens in the incarnation happens to the Godhead at large, and this seems, prima facie, to undermine the very nature of the incarnation as God the Son becoming fully human in order to atone for our sins.[22]

III. The argument for strong divine simplicity

The argument that Dolezal makes about absolute simplicity being necessary for our concept of God must be addressed. What is the basic argument that Dolezal uses for the DDS? Simply put, it is the following: God must be absolutely simple, because if he were not, then he would be dependent upon some other entity, and thus not be the absolute being. He writes,

> I have argued, however, that unless one denies of God *all* of the various act-potency compositional schemes God himself cannot be wholly self-sufficient since he apparently receives further determination to being from some actuating principle with which he is not identical. Something non-divine would then make God to be actual in some sense. That "something" would have to possess a measure of self-sufficiency in itself over against God. But then God is not God. Everything other than God is dependent and cannot existentially account for itself, much less some actuality in God.[23]

man being is to be material" we do not mean to imply that human beings are nothing but material substances.

[22] The difficulty presented here along with many others are presented in Christopher Hughes, *On a Complex Theory of a Simple God* (Ithaca, NY: Cornell, 1989), 241-268.

[23] Dolezal, 214.

The question is: can God be thought of as completely self-sufficient without being absolutely simple, with DDS? We will argue yes, there is a model in which this is possible.

God as the greatest possible being (GPB) is in a sense Being itself. Of course, this is not to be understood in a pantheistic sense, where in all contingent beings are really a part of God. Rather, what is meant is both that God is self-existent and that all other existing things come from him. How is this later expression meant? What is meant is that all entities apart from God receive their being from God. Everything exists in God conceptually, and is thus part of God's knowledge and thus being, whether God actually creates it or not.

God, being omniscient, knows all of the possible worlds that he could create. He knows all of the objects he could create. God's knowledge includes all the things can be known. In essence, for something to be intelligible is just to be known by God. This knowledge is part of his being, and in a sense described above, is identical to it. Abstracta in this model are just concepts known by God, and hence are identical with him, in the requisite sense of identity. In other words, abstracta just are ideas in the mind of God. They do not have any other being other than being eternally and necessarily part of God's being.

Suppose that God creates Minnesotans but not Munchkins, which in fact seems to be the case. Knowledge of both Minnesotans and Munchkins is eternally, necessarily, and essentially part of God's being. That he chooses to create one rather than the other does not change the fact that what both are, are essentially concepts in the mind of God. Minnesotans that actually exist, are also things willed to exist by God, but they have their source in his being.

Given this model, do the negative entailments described by Dolezal come about? We do not think that they do. God is not dependent upon anything other than God for his existence, for knowing everything that can be thought, just is God—it is part of his essence. Knowing all things is one aspect of what God is—it is not something foreign that he is dependent on. Therefore, God is not dependent upon anything else for his existence. To be God just is to be that being in which all attributes are harmoniously held together in God's being. *All of God's attributes are analytically contained in his essence.*

God's attributes cannot be separated from God any more than the attribute of *being even* can be separated from the number four. Being even is part of the essence of the number four, but is not identical with it. In a way, it makes no sense to say whether the number four depends upon its being even, or vice versa. *Being even is analytically contained in four*; four could not exist without being even. But this hardly gives reason to fear that four might lose its evenness and cease to exist. If four exists, it exists necessarily (I think

as an idea in the mind of God) and necessarily exists as even. So, in a sense, being four is identical with being even, but this does not entail the identity of four with evenness, as four has other attributes and being even is a property of other numbers than four.

One final argument should be examined. Divine simplicity was once described to me [Parrish] as being similar to a glass being both half full and half empty. Both describe an identical state of affairs being described with different concepts. So, it was alleged, all the divine attributes are really identical with each other, but are merely being described with different concepts.

The problem with this is apparent. The concepts of a glass that is half full and half empty are really just two different ways of saying the same thing. The concepts involved are reducible to the same state of affairs. However, God's attributes cannot all be so conceived. God's knowledge of Cleveland's location and his ability to create Kangaroos are not the same thing being thought of with different concepts. These concepts cannot be reduced to each other without losing their identity. The things to which the concepts refer are ontologically and conceptually distinct, and therefore cannot be the same.

The problem of God's freedom

One more problem that Dolezal deals with is that of God's freedom. It is part of the traditional doctrine of God that God is absolutely free; he could choose to create any world that he wants, or not create anything at all. This is a problem for DDS, because if God had created instead of the actual world *Wa*, some other world *Wb*, his knowledge would be different, and hence God in *Wa* would not be identical with God in *Wb*, which contradicts the DDS.

Dolezal admits that this is difficult problem for the DDS. Indeed, he thinks that it is the most difficult problem that the DDS faces. The specific problem is that it seems to put some passive potency into God's being. Although God actualized *Wa*, he could have actualized *Wb*, and thus there is something different that he could have done. But how then can God's being be identical with his will, when he could have willed differently than he did?

In the end, Dolezal seems to think that this is a problem that we cannot solve. He writes, "It should be readily confessed that the exact function of free will in God who is himself pure act is beyond the scope of human knowledge. ...Though we discover strong reasons for confessing both simplicity and freedom in God, we cannot form an isomorphically adequate notion of *how* this is the case." He goes on to quote the Reformed theologian Richard Muller, "This view of God possessing a freedom of contrariety with regard to the world renders a whole series of questions concerning the origin and nature of the

created order *impossible of purely rational resolution*."[24]

In short, Dolezal accepts that there is a contradiction here that we cannot resolve. This is therefore a major problem for the DDS.

In response to this, we must note that there are two basic theories of free will. Briefly, one of them is called soft determinism or compatibilism. The second is called libertarianism or incompatibilism. These theories have two aspects to them when considering the issue of free will in human beings. One is agent causation, the second is determinism. The first is not a problem here; if anything is an agent, God is. The second is more problematic. In soft determinism, an agent possesses free will if he is uncoerced by other things, but given his nature and the situation that he is in, he will, given identical circumstances, always choose to do the same thing.

Given this understanding of free will, God would necessarily choose to actualize the actual world. He certainly has the power to do differently, but would never want to. Thus, given soft determinism, there doesn't seem to be a problem here for the DDS.

However, the libertarian conception of free will is what Dolezal is referring to and is the kind of free will that we think most contemporary thinkers would ascribe to God. Given this view of free will, God could have created other worlds than ours, he could have actualized *Wb* instead of *Wa*. Is there a solution here?

We think there is, though we are not sure that Dolezal would accept it. This can be described thusly: in the actual world, God chooses to actualize *Wa*, and having made that choice, cannot choose differently. In *Wb*, he chooses to actualize that world, and having made that choice, cannot choose differently, and so on for all the possible worlds. Thus, in every possible world, God's will is identical with the creation of that world. There is, therefore, no potency in him.

In *Wa*, God knows everything that he knows in *Wb*, save that he knows that he created *Wa* rather than *Wb*, while in *Wb*, he knows that he created *Wb*, but could have created *Wa*. In both worlds, his knowledge is exhaustive, but different, as God knows the truth of all propositions in every world, but which propositions are true varies from world to world.

Conclusion

It seems to us that the harmonist account of things, wherein God is identical with all of his attributes, but where his attributes are necessarily

[24] Richard Muller, *Post-Reformation Reformed Dogmatics: The Rise and Development of Reformed Orthodoxy, ca. 1520-1725*, 4 Vols. (Grand Rapids: Baker Academic, 2003), 448-449. Cited in Dolezal, 211.

coextensive rather than identical with each other, can handle the difficulties that come into focus upon viewing simplicity through the scope of DDS. We do not see any way in which the strong version of DDS that Dolezal posits can solve these problems. The harmonist account of simplicity, therefore, seems to be that which is to be preferred in discussions of God's nature.

At the beginning of this investigation, we listed six different ways in which Dolezal thinks that God is simple. They are, Act and Potency, Matter and Form, Supposit and Nature, Genus and Species, Substance and Accident, and Essence and Existence. Properly understood, we can accept all of these. God is indeed simple in several important ways. The major problem about the account of the DDS that Dolezal gives is that on it the attributes of God are numerically identical with each other. To say that they are numerically identical seems to us to be based on a confusion, and can thus be safely abandoned in a harmonist account of divine simplicity.

However, there is one more point that should be made. Many modern philosophers and theologians have seen problems with the DDS—there has been a widespread rejection of it. Historically however, Christian thinkers have adopted the DDS and did not see the problems in it. Why is this the case? Is there some difference in concepts and terminology that we are not seeing? Does thinking in traditional Aristotelian terms in philosophy give different answers than thinking in modern analytic terms? If so, how can they be reconciled?

We welcome, therefore, responses to this article. Perhaps a dialogue is the best way to answer the above questions.

This article is a continuation from the previous issue of Concordia Theological Journal.

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Chapel Sermons

Chapel Sermon

Reformation Day, October 31, 2014

Patrick Ferry

Concordia University President

***Text**: The Gospel for Reformation Day John 8: 31-32:*

> "To the Jews who had believed him, Jesus said, 'If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.'"

My oldest brother is twelve years my senior. When I was just a young boy growing up in Denver in the 1960s, he was graduating from high school and going off to college. He ended up not too far from our home at the University of Colorado in Boulder. Like Berkeley in the late 60s, and Madison in the late 60s, and some other places, Boulder in the late 1960s was a happening town. It was a town with a reputation for bold non-conformity, which is still true today. But, in the late 1960s college towns like Berkeley, Madison, and Boulder were among the glaring examples of campus unrest across America. Activist young people all over the country were raising havoc (and making life miserable for college presidents, I might add). Riots, protests, mayhem—college campuses were hotbeds of activism that fueled firestorms of activity.

Those young people in the 60s were known as hippies, and most of those hippies are now grandparents. They are retiring from their jobs and beginning to collect Social Security. The causes that inspired them no longer ignite the same passion. Probably some hippies even became college presidents themselves and breathed an occasional sigh of relief that they never had to face the sort of crises that their predecessors attempted to handle in the late 1960s.

So, it might strike you as a little odd this morning that I would actually like to light a spark that would fire up the Concordia University community. Why play with fire? Why try to start something? Why give permission, much less encouragement to students and the rest of us to let loose?

Why? Because today is Reformation Day, and the Reformation, at the inception, was a university movement. Martin Luther was on the faculty of the University of Wittenberg when he published the incendiary "Ninety-Five Theses." The fledgling university had been founded a decade-and-a-half earlier and before all the controversy started. But, it did not take much time for everything to boil over. Before long the movement begun at Wittenberg gained momentum and spread like wildfire across Germany. Suddenly, much of the Holy Roman Empire was engulfed by activist ideas let loose at the University

of Wittenberg—a campus gaining a reputation for rampant radicalism, or for the bold proclamation of the truth of the Gospel, depending on who was commenting.

The whole thing might have been prevented from ever going so far. The university's founder, the German Prince Frederick "the Wise" as he was known, might have just nipped the entire movement in the bud. He certainly was under a lot of pressure to silence Luther and not upset the status quo. There is no evidence to suggest that Frederick the Wise necessarily agreed with Luther's views, but the professor's sudden celebrity was certainly bringing lots of attention to Frederick's upstart university, and so he used his considerable clout and protected his faculty firebrand.

So, I figure that if Frederick the Wise was willing to let his campus get all fired up about something that he may not even have believed himself, Patrick the Dimwit would be wise to try and encourage this campus to fan into a flame the faith that is at the very heart of this university's reason for being. Indeed, Concordia ought to have a reputation for being a place where the truth of the Gospel has been boldly unleashed and from here "on-fire" students, faculty, and staff are well-known for letting loose with the love of God in Christ Jesus. It is the same Gospel, after all, with the same power of God to save everyone who believes.

"If the Son shall set you free. . . ." This is the great Gospel text for Reformation. It gets at the essence of the message that moved Martin. For him, and for all of us, there is a very personal application of Jesus' emancipation proclamation. We are free from the guilt of sin—our conscience is no longer held in captivity. We are free from the fear of death—the promise of everlasting life is ours, and Jesus Himself is our Liberator. He bears our sin and absorbs our guilt as He bleeds and dies on the cross. He conquers death and eliminates its sting as He rises triumphant from the grave. Each one of us can personally apply these promises in our own lives and rejoice, and even r-e-l-a-x—relax, because Christ Jesus has done it all for us.

"If the Son sets you free" you can rejoice and relax. It is all good with you and God. There are no issues. Yet, my message this morning is still a call to arms—and legs, and feet, and hands, and voices. I want to light a fire. So allow me to translate that phrase of our Gospel just a little differently. "If the Son lets you loose…," what then? If the message of the Gospel cuts you loose, what then? Once the bird figures out the door is open to the cage, it doesn't hang around inside. Time to fly! Bye, bye, birdie! Once the dog figures out that the owner's grip on the leash is loosed, Fido doesn't sit still. Time to go! Once the prisoner is set free, he doesn't sit there in his cell. He walks—fast.

In junior high school, buddies of mine and I arrived early each day and

went into the gymnasium to mess around before the first bell. For several weeks we played a game that still leaves an impression on me. There was a store room—really more of a big closet—at one end of the gym where some PE equipment was kept. It was dark and hot, and the ceiling was too low to allow even a small kid to stand upright. There was a small, reinforced screen window that afforded very little light or air. The game was not complicated. The object was to grab one guy and force him inside—a free-for-all that would lead to the capture of one.

Once a guy was trapped inside some of the rest would put their weight against the door to prevent escape. Others would shout insults, and a few crass kids would spit at the captive through the screen (yes, I know, great game). The captive inside would never just sit and take it. He would kick at the door and try to force his way out. Finally, after a few minutes that seemed much longer than that, the others (laughing uncontrollably) would let loose, the door would burst open, and the once trapped fellow busted out, fire in his eyes, trying to get his hands on anybody that he could reach. Then the whole thing started over.

I was trapped once. When I was let loose I was passionate, determined to get out there and get after it. That was true in junior high school, but even truer when I was first a student on a college campus. Ironically, I didn't even know that I was trapped—sin and unbelief held me in the dark. But, other students did not insult me or spit at me. Faculty and staff did not leave me alone. Rather, they opened the way—pointed me to Jesus the Light, Jesus the Liberator whose Gospel let me loose.

Now, I would like to turn you loose. The game is different, except it is not a game. We have people all over this campus who rarely if ever set foot in this room to play along with the rest of us. More than a few of them are trapped in the dark and do not even realize it is so. You have my permission and encouragement to turn this place upside down looking for them and sharing with them the message that still turns the world upside down like it did in the Book of Acts, like it did in Wittenberg, like it does here. Concordia's campus should gain notoriety much bolder than Boulder's. God did not give us a cowardly spirit—enough tepid, timid, and tired—let loose. For if the Son sets you free, you are free indeed. If the Son lets you loose, then you are let loose indeed. The cage is open, let it fly! In Jesus' name, Amen!

Chapel Sermon

Reformation Eve, October 30, 2014

Jason Soenksen
Associate Professor of Theology

Text: *The Psalm for Reformation Day: Psalm 46*

> "God is our refuge and strength, a very present help in trouble. Therefore we will not fear. . . ." (ESV)

> If I can but reach that bridge, thought Ichabod, "I am safe." Just then he heard the black steed panting and blowing close behind him; he even fancied that he felt his hot breath. Another convulsive kick to the ribs, and old Gunpowder sprang upon the bridge; he thundered over the resounding planks; he gained the opposite side; and now Ichabod cast a look behind to see if his pursuer should vanish, according to rule, in a flash of fire and brimstone. Just then he saw the goblin rising in his stirrups, and in the very act of hurling his head at him. Ichabod endeavored to dodge the horrible missile, but too late. It encountered his cranium with a tremendous crash–he was tumbled along headlong to the dust, and Gunpowder, the black steed, and the goblin rider, passed by like a whirlwind. The next morning the old horse was found without his saddle, and with the bridle under his feet, soberly cropping the grass at his master's gate. Ichabod did not make his appearance at breakfast; dinner-hour came, but no Ichabod.

The Legend of Sleepy Hollow and its dark tale of the Headless Horseman, a story by Washington Irving, is a classic example of our fascination with fear and evil.

What is so fascinating about fear that we fantasize about it, that we pay money to be terrified in the theatre, or in haunted houses? That we tell ghost stories like those about Sister Six-toes, the nun who allegedly haunts the halls of Concordia, as if called here to spook Lutherans as part of a modern Counter Reformation? There are so many scary things going on in the world, real things, like terrorism and the persecution of Christians, and yet we, as a society, feel compelled, to make up fears, to read stories and watch shows about vampires and zombies. We are fascinated not just with fear, but we are also intrigued by evil. If we're not watching shows about other worldly menaces, we're watching some CSI show about grizzly murders. Why is fear so fascinating and evil so intriguing? I'll leave you to ponder that question for a bit...

It was a stormy summer night in 1505, when the young law student was on his way back to campus after visiting his parents. When lightning struck near him, Martin Luther feared for his life and made this vow: "Help me, Saint

Anne. I will become a monk." To post-modern people, Luther appears edgy, fearful, and superstitious. For all the rashness of his vow, and all the criticism that he would later level against the worship of saints and the monasticism as practiced in his day, Luther recognized something that often escapes us — that there are real evils in the world from which we need protection.

But the Luther of those early days, the monk, was a fearful and anxious man. The walls and rites of the monastery were no fortress for him against sin and the devil, nor could he, for all of his trying, find refuge in God. The very One who was the only possible refuge from death and fortress against the evil one, God himself, was to the Luther of those days, an impenetrable stronghold.

Fasting and self-flagellation aside, can you find yourself there with Luther in your cell, calling upon God, doing everything you know to do, and yet still sometimes feeling like you are on the outside of the fortress and God's not opening the gate? Maybe you're waiting for an answer to God's direction for your program; like Luther, maybe you suddenly switched from pre-law to pre-sem, or you're thinking about it. What's the right choice and why, just tell me God, please. Maybe you're going through depression and you feel empty. You don't even know the words to pray and God seems very far away and uncompassionate. You feel like you've been left outside the gate for dead, as if God were against you, so who could be for you? Life looks pretty bleak. Is God your refuge, or are you outside the fortress, looking at the gate of a God who seems, from all that you can see, to be against you?

Not only was Luther terrified of a God who seemed inaccessible, unpleasable, and against him, but he also found himself locked in a terrible struggle with Satan; for him, Satan was no mere name, but a mighty, ruthless, and deceptive being who sought to destroy every Christian. Luther felt like he was locked outside of God's fortress. Satan and his hordes were pressing toward the gate, where Luther was left to take his stand alone. Many today might conclude that Luther, like so many of his age, was tormented by an over-developed fear of Satan and demons. Unlike many today, Luther was not making up something to fear for his own amusement. For him, there was a life and death struggle against sin and Satan. While Halloween has become a time to enjoy being scared and to enjoy made up demons, there is an ironic truth in all of this make believe: Satan and demons are real and so is the hell where they belong.

While we smile as those who dress up as zombies and devils on Halloween, Satan is doing everything he can to take us to hell forever. We are fascinated by the undead, zombies and vampires, the dead who still live and are virtually immortal. There is an eerie fascination with that which should be dead, but still lives on in a grotesque sort of life. It's all for entertainment. We're fascinated by fear and intrigued by evil because, in movies and costumes, it's

all for fun; many would like to believe that we are in control and there are no evils like these around. For some, the only evils around are those that pertain to the body.

But the truth is sin is like a zombie within us. That which Christ Himself put to death in us, rises up again and again to haunt us. This evil is not out there, but in here, in us. We are, as it were, the characters in the horror movie, rather than the audience, except it's not so much a horror film as a documentary. We see in ourselves the very things that belong to hell, and that's scary.

We deserve to be outside of God's fortress with the gate locked. But the gate opens and the King, the Valiant One, steps forth alone to the field of battle for us. He comes forth at night to a world filled with devils and to us, who sometimes follow Satan's ways. The return of the King is no made up tale, but the noblest and most comforting of truths. He who is the Lord of hosts came to be with us and for us. He had led God's angels in battle many times before, as the Captain of the Lord's army who helped Joshua, as the One who defended Jerusalem against the Assyrians, but He now bids His troops to stand down, and comes forth alone. Taking off His crown of gold, He puts on a crown of thorns. He exchanges His heavenly robes for shameful nakedness, and the praises of the city of God for the mocking of crowds and demons. The very Son of God is abandoned by the Father; there was no help for Him in His distress; no refuge for Him in times of trouble. And the angel warriors looked on, ready to intervene, to bare swords and to rush into the fray, but the King waved them off. "Not today, My friends. This battle is for Me alone." And they stood by as evil had its day and darkness passed over the earth. It seemed like it would be Halloween forever, and the devil put on his costume, and pretended to be God.

But the King came forth from His cell, His three day prison, that strong fortress, and stepped again upon the plain. And then the real scaring began. Jesus scared the hell out of Satan. He was dead, but now He's alive! "I put Him to death, but now He's alive!" And the plain cleared and the gate was open. And we, who are alive, but dead, have hope and are no longer afraid, for He who was dead is alive and He who knew no sin became sin for us that we might be healed and in Him be the righteousness of God. The gates of the city are opened and we are invited in. There is no fear there, for God is with us and for us. There are still threats at the gate; the battle is not over though the war is won; and sometimes the fighting is all the fiercer for the enemy knows his time is short. We still dawn armor and take the field, but we're not alone. The rallying cry is the cross, for we fight, we struggle, with the assurance that all has been won, though everything might be lost. "The kingdom's ours forever." We hurl our songs and praises against the darkness, but all the while standing in the shadow of the cross, shining forth in conquering might. We struggle against ourselves and against the forces of evil, but not on our own.

"He's by our side upon the plain with His good gifts and Spirit." This evening, too, He calls you from the fray, back to the camp, back to the fortress for some respite. His words breathe life back into us, since we are wounded and weak. His good gifts, His own mighty Body and Blood, assure us that we are His and not Satan's, that we will live, even though we die, and that we have a place in the city of God forever, and not outside the gates of heaven.

Luther's journey from fear to faith is one that speaks to us today in spite of the centuries that separate us. Like the author of Psalm 46, Luther took seriously the forces of evil in the world. Creation itself is in chaos; kingdoms rise and fall, and Satan roars like a prowling lion. In the midst of all of this cacophony of evil, God calls us to be still and trust that He is God. Do not fear, He urges us. He is our fortress from all that would harm us, even our refuge from the sin within us. God is for us and not against us. The Lord of Hosts has taken the field and won the victory for us. We are saved by grace and grace alone. What confidence this grace brings; what joy! We don't wait anxiously outside the gate knocking and struggling and hoping and against hope that God might let us into the city of God. The doors are open to us, even now. And the Son of God could not even wait for us to come in, and so He has come out to us. He is with us. "The Lord of Hosts is with us."

What confidence we have with Him at our side, what certainty! "The victory ours remaineth!" The confidence of the psalmist and that of Luther, too, was found in God alone. God is our fortress; in God's city is joy; God breaks bows and shatters spears, turning a world of war one day into a place where spears are beaten into pruning hooks and swords into plowshares. God is the One who will be exalted; it is His story from beginning to end. And yet God works through people to carry out His story.

And so we celebrate the Reformation, not so much to celebrate Luther as to honor and give thanks for what God has brought us through Luther, imperfect though he himself was. Luther pointed the church to the one little word that can still fear and fell the foe: the Gospel. This celebration is an opportunity to return and rejoice once again in the words of Scripture as the place where God makes Himself accessible, where He is very findable, as He is in the visible words called Sacraments. As Luther took refuge in the Wartburg castle, he found God as his fortress, shield, and weapon, as he read and translated the Bible. As Luther's heirs, we make our home in some places named for those where he once was, like Wartburg, Coburg, and Wittenberg. May your time in this fortress, the refuge of this campus, draw you ever closer to the word and to the message that was studied, translated, taught, and confessed in those places. And may you depart from this campus wiser, bolder, and more free than you were when you entered, for if the Son sets you free, then you are free indeed.

We live in a world filled with evils and fears, both real and imagined. God would point us to the threats both within and without, showing what the true sources of evil and fear are. But there is One who was dead and rose again not to scare us, but to save us. Because Christ is with us, we know that God is for us. He is our mighty fortress and our access to the city of God. We need not fear. Though the battle rages around us and still within us, the victory's won and the kingdom is ours.

In the name of Jesus, Amen.

CONCORDIA
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Book Reviews

Engelbrecht, Edward, ed. *Lutheran Bible Companion, Vol. 1 and 2.* St. Louis: Concordia Publishing House, 2014. Hardback. 2 volumes. 1,128 and 1,016 pages. $69.98

When 2372 pages isn't enough information on a topic, what do you do? Produce two more volumes with a combined 2000 additional pages. Concordia Publishing House's new two volume *Lutheran Bible Companion* (LBC) is that addition to the 2009 Lutheran Study Bible (LSB) which is already a massive work at its 2372 pages. However, given the wealth of biblical study material available, the extra two volumes begin to fill in gaps necessarily left by LSB.

The first volume of the LBC contains the Introduction to Bible reading and the Old Testament. Volume two covers the Apocrypha, the New Testament, and a Bible dictionary. Overall, the two volumes are divided into three parts: the material introducing the whole Bible or each testament; the treatment of each individual book; and the Bible dictionary at the end of volume two. The first 113 pages in volume 1 are an excellent foundation for Bible reading. There is a strong emphasis on Lutheran themes of Law and Gospel and the centrality of Jesus Christ as Scripture's focus. There is an especially interesting collection of quotes from early church fathers and later commentators on the distinction of Law and Gospel (xxxix to xliii). Further information on the introduction includes a survey of the geology of the Holy Land and an extensive timeline which covers 26 pages. However, in the two pages (l-li), which speak of the language of the Bible, there is no discussion on the nature of the Hebrew and Greek languages themselves. A discussion on Hebraic repetition and contrast, for example, would be helpful here. Near the end of volume two there are 33 pages of additional information on archaeology, translation of the Bible and church history. These are necessarily very brief, especially the church history section. Overall, however, the introductory material in both volumes prepares the reader well for reading the summary of individual books.

Each biblical book has a brief introduction followed by a several page section on the composition of the book. The author, date, purpose/recipients, literary features, characters, narrative development and text are well covered. An outline that varies from one to four pages long is distinctly printed within this introduction. It is much more extensive than that of LSB where, for instance, the outline for 1 and 2 Samuel is one and half pages while LBC takes four pages for these books. After the outline and composition sections, each book is summarized with roughly a paragraph summarizing one to three biblical chapters. For thoroughness, each Psalm has its own short paragraph summary. Concluding the work on each book are brief sections on Law and

Gospel themes, specific doctrines found in the book and application of the book in daily life. A final section quotes Luther and other Lutheran theologians on the book and answers common questions directed at the book. A short bibliography for each book ends the unit. Given the material covered, along with the numerous pictures, charts and maps, the two thousand pages of LBC are not only an expansion on LSB but are also, in themselves, an exercise in restraint.

Much of this explanatory material to the individual books is expected of any biblical introduction. Unique to LBC however is the Lutheran emphasis on Law and Gospel which is highlighted by two brief sections with each book. In keeping with the centrality of Christ, one might have expected a similar paragraph that specifically spoke of Christ's role in each book. However, the explanations of the books and applications often highlight His work, such as in Proverbs where Wisdom is repeatedly identified with Jesus (640-644). Also unique especially for a Lutheran introduction is the extensive treatment of the Apocrypha (2-153). Each book of the Apocrypha is summarized with the same composition headings as in the Old and New Testament sections. Though Concordia Publishing House released *The Apocrypha: The Lutheran Edition with Notes* in 2012, many Lutheran readers will be introduced to the Apocrypha through the material in LBC. Another interesting feature of LBC is the interposing of brief articles, outlines, and other small pieces within the overall section on composition. It is perhaps due to our short attention span that the several pages of composition material need to be broken up by a one or two page diversion. Regardless of cause, the layout is attractive and the overall flow quickly becomes familiar to the reader.

The distinctive material of LBC concludes with the Bible dictionary which fills the last 155 pages. The definitions vary from a single sentence to a full page for "Jesus." The average paragraph of definition has a convenient pronunciation guide, a definition of the biblical name and also references within the Bible itself and also treatments within LBC. The dictionary is valuable for its definitions and its service as an index for the two volumes and as a brief Bible concordance for proper names and topics.

While the LSB is an excellent resource that deserves a central place for pastors, teachers, and lay readers, bookshelves and desk tops would be wise to make room for the two volumes of the *Lutheran Bible Companion*. Christian teachers and speakers will enrich their treatment of every biblical book and individual readers will discover both new details and broad topical understandings of the Bible through these two volumes.

Daniel Paavola

Pagels, Elaine H. ***Revelations: Visions, Prophecy, and Politics in the Book of Revelation.*** **New York: Penguin Books, 2013. Paper and Kindle versions. 256 pages. $16.00 & $10.99**

Elaine Pagels, the Harrington Spear Paine Professor of Religion at Princeton, has produced another volume to support her popularizing work on *The Gnostic Gospels* (her book by that title was published in 1979). Her earlier works, *The Johannine Gospel* in Gnostic Exegesis (1973) and *The Gnostic Paul* (1975), are not as popular nor as familiar to most readers as are her more recent publications on the Gospel ofThomas and the Gospel of Judas. All these works draw on her research of the materials unearthed in Egypt by a Bedouin in the mid-1940s, known as the Nag Hammadi "library."This latest publication offers historical and contextual insights to the last book in the Bible, Revelation, albeit biased by her obsession with Gnosticism and modern critical hermeneutics.The title of this work adds an extra "s" in order to draw in many of Pagel's Gnostic resources.

Looking at the book of Revelation, Pagels contextualizes John the Divine's experience on the island of Patmos. She describes "John of Patmos," not as the disciple of Jesus, nor as a first-century pastor, but as one of "the second generation of Jesus' followers..." (8). His goal was to create "*anti-Roman propaganda* that drew its imagery from Israel's prophetic traditions—above all, the writings of Isaiah, Jeremiah, Ezekiel, and Daniel" (16). Abridging and applying the text of Revelation, Pagels draws together the various images of the book and ties them to the political and cultural environment of the late first century. Graciously, she indicates that "many readers have found reassurance in his conviction that there *is* meaning in history...and that there is hope" (34). That is one commendable strength in her book. She continues in chapter 2 describing further "visions of heaven and hell," although she seems to believe that John would find Paul's letters incompatible with his own theology. She suggests that the Essene movement and their destruction by the Romans gave fodder to John's understanding of Christianity as an ascetic movement which sought to remain "holy" for the Lord. However, Pagels argues that Paul's teaching caused those who had tried to remain Jewish to give up their Jewishness and only claim to be a "spiritual Israel." Subsequently, Ignatius of Antioch, a first-century martyr for the faith, followed Paul's understandings and accepted his authoritative writings as definitive of the new faith.The tension between Pauline and Johannine theological perspectives is used creatively by Pagels to open up other possibilities of "suppressed" revelations.

Other Revelations (the title of chapter three) is subtitled, "Heresy or Illuminations?" Here is where Pagels shows her best or worst in reviving Gnostic

teachings. She compares the biblical revelation with several "other 'revelations' written several generations after Jesus' death, [which] were not the work of the original disciples" (75). Included in the chapter are brief (although sometimes extended) discussions of such manuscripts from Nag Hammadi as "The Revelation of Zostrianos," "The Revelation of Peter," "the Revelation of Ezra" by the Jewish prophet, Salathiel, along with "The Secret Revelation of John" (not the biblical book), and "The Secret Revelation (Apocryphon) of James," and "the Dialogue of the Savior." The latter three not only promote Gnostic ideas, but also provide a methodology for securing such secret mysteries, using charismatic-type techniques of glossolalia (91-93). Other Nag Hammadi texts which Pagels discusses are "The Gospel of Truth" and the more esoterically titled works known as "Allogenes" (The Stranger), "Trimorphic Protennoia" (The Triple-Formed Primordial Consciousness), "The Gospel of Mary Magdalene," and "Thunder, Perfect Mind," all of which promote "a feminine power" (97) similar to Wiccan teachings of recent centuries. These Gnostic works describe mysterious, yet attainable means of "access to God through one's own spiritual *self*" (101). In Pagel's analysis, the grace of God in Christ seems to have been completely avoided and human ingenuity and experience is extoled.

Wider influences of John's revelation are explored in chapter four with an emphasis upon the thoughts of early Christian heretics or their opponents, particularly Montanus, Irenaeus, and Tertullian. The rapid growth of Christianity set the Romans on edge and resulted in increasing hostility, according to Pagel's mainly political interpretation. Justin Martyr, also known as "the Philosopher," (107) used John's Revelation as evidence of the Christian ability to prophecy and later pleaded with emperor Antoninus Pius and his sons, Marcus Aurelius and Lucius Verus, to stop killing Christians. Shortly after Justin's martyrdom, Irenaeus endorsed Justin's view that John of Patmos was Jesus' beloved disciple. Irenaeus also identified the beast of Revelation as being the Roman government. Tertullian continued that line of reasoning after witnessing several martyrdoms. A pagan critic of Christianity ridiculed Christianity for it "violated Roman decency' (125), reports Pagels. She concludes that these post-New Testament controversies were more political in nature, rather than being theological crises which had to be addressed forthrightly.

Scholarly recognition of the canonizing process following "Constantine's conversion" (the title of chapter five), illustrates Pagels' biases toward Gnostic thought. Although the first decades of the fourth century were filled with severe persecution, upon the conversion of Constantine on 28 October 312, the Christian world changed forever. The controversies with Rome shifted to theological clarifications of doctrines, especially regarding the deity of Christ. Athanasius, one of the strongest defenders of Christ's deity, found John's Revelation as a resource to attack the false teachings of Arius within Christen-

dom. Pagels notes that "Athanasius interpreted John's Book of Revelation as condemning all 'heretics,' and then made this book the capstone of the New Testament canon"(145). It is within this context of Athanasius' writings, that Pagels again explores and explicates the Gnostic gospels and other "secret" books which were discovered in Upper Egypt in the mid-1940s. The Nag Hammadi community was monastic in nature, which made many of these communities beyond the pale of orthodox Christianity by encouraging novices to "go beyond the elementary teaching that they might have heard at churches in town" (150). Against these books, Athanasius prepared his famous Easter letter delineating the New Testament canon and approved the interpretation of John's prophecies as a cosmic war between believers and unbelievers. Pagels also notes that Athanasius "sought to censor the 'secret books' that Christians apparently were reading" (166), something that was almost completely successful. But Pagels surmises, "someone—perhaps monks resisting the bishop's order—took more than fifty sacred writings, including gospels and secret 'revelations,' packed and carefully sealed them into a six-foot jar, and buried them for safekeeping near the cliff where they were discovered nearly fifteen hundred years later, in 1945, and came to be known as the Gnostic gospels" (167). She neglects to consider that this was a garbage dump for rejected works!

Knowledge is a key concept in Gnostic teachings and Pagels' book quickly draws some controversial conclusions in her final chapter. She asserts that Christian leaders have used the book of Revelation to "divide 'the saved' from 'the damned' less in terms of how they act than whether they accept a certain set of doctrines" (173). Such polarities, claims Pagels, is the opposite of what is needed in our contemporary world. Many of the Gnostic sources speak of a universal salvation for all beings: "Living in an increasingly interconnected world, we need such universal visions more than ever" (176). Rather than faith in Christ, a generic sense of an undefined "love" is advocated. She concludes the book with this very telling sentence: "And unlike those who insist that they already have all the answers they'll ever need, these sources invite us to recognize our own truths, to find our own voice, and to seek revelation not only past, but ongoing" (177).

Yearning for "more" is the central cry for many modern spiritually-oriented individuals and Pagels provides a wealth of that "more." With over 50 pages of endnotes and a 15-page Index, the work has scholarly value. Although this book may be less intriguing for the initiated biblical scholar or early church historian, the substance of this work can easily be digested by most readers because of her conversational style of writing. Regrettably, Pagels creates the impression that John's Revelation is mostly political rather than theological, at least according to her review of various interpretations over the first centuries of Christianity. Commendable is the fact that she notes the emphasis on

"hope," yet the basis for such hope is not clearly through the victory of Christ over sin, death, and the devil. The image of heaven as John concludes his report seems to be lost by the disquieting suggestion of pursuing alternate and Gnostic revelations. Louis Brighton's commentary on Revelation in the Concordia Commentary series should be read, marked, learned, and inwardly digested after Pagel's problematic pablum.

Timothy Maschke

Parrish, Stephen. ***The Knower and the Known: Physicalism, Dualism, and the Nature of Intelligibility.*** **South Bend, IN: St. Augustine's Press, 2013. 445 pp. $40.00 paper.**

The trend in contemporary science is to interpret all of life's experiences in terms of materialism and physicalism—that reality can be explained entirely by things that we can sense and the natural laws that govern them. That point of view flies in the face of Holy Scripture which clearly indicates that the universe is comprised of both the seen and the unseen (see 2 Co 4:18). Stephen Parrish, Professor of Philosophy at Concordia University Ann Arbor, Michigan, tackles this debate by addressing philosophical perspectives pertaining to the philosophy of mind, especially can consciousness be explained by various states of brain matter alone or is the mind transcendent, something beyond the material world?

Parrish attempts "to establish a metaphysics of intelligibility" (350). He asserts that consciousness cannot be interpreted in terms of physical processes alone. Although consciousness and the physical are inseparably linked in both reality and in our knowledge, only "theism can account for the existence of consciousness in the manner that it exists, the relationship between the physical and consciousness, and the intelligibility of reality itself and to us" (346). Parrish feels that understanding phenomena having to do with consciousness is crucial for understanding all of reality. Materialism and physicalism cannot explain the final cause for reality's existence; only a theistic view can do that. He states, "In theism persons, and thus rationality and intelligibility are ontologically ultimate, and [it] is therefore deep enough to explain reality" (350).

The Knower and the Known has ten chapters organized into four sections. Section one has an extremely helpful introduction that navigates the reader through the rest of the volume. The next section describes basic differences between the physical and consciousness and outlines in some detail basic physicalist positions in the philosophy of mind including reductionism, eliminativism, and several others. The third section examines the nature of consciousness and its more important aspects, such as rationality, subjectivity, phenomenality, and intentionality. Parrish also investigates the relationships between the abstract and concrete and between God and the world, then he applies those relationships to a discussion of how we know reality and what worldview can best explain how we know it. The last section summarizes the main argument of the book stated above. Two appendices follow the main discussion; they deal with free will and panpsychism (the belief that everything physical is conscious). *The Knower and the Known* concludes with extensive endnote and bibliographic sections and with a convenient index.

My background is not in epistemology or philosophy of mind; I am a bioethicist on the Philosophy faculty. So I was impressed by the breadth of the research that went into this work (e.g., 38 pages of endnotes) which, as Parrish notes in the preface, must have taken years. I appreciated Parrish's use of analogies such as Robbie the robot, zombies, Klingons, and a sleeping cat. In addition, I benefited from the author's propensity to define terms several times throughout the text. One criticism is the frequent use of abbreviations. I realize that abbreviations are standard fare for philosophy books and they save space, but they sometimes caused me to pause to recall what terms the abbreviations represented.

Attempts by contemporary scientists and philosophers to reduce reality down to only that which we can observe is a direct challenge to the Bible, the Lutheran Confessions, and the invisible church. I agree with Parrish that conscious thought and other metaphysical concepts cannot be simply ignored or explained away. Plato tried to argue for universals with his idea of the "World of Forms," a sort of heavenly realm where, for example, true "redness" and "roundness" reside. Aristotle grounded universal concepts in things in the physical world. When a person contemplated an object, the form somehow entered the mind of the subject. Parrish observes that none of the materialist theories of the mind "are able to give a reasonable account of why there is such a thing as consciousness, nor why our consciousness has the properties that it does" (185). Therefore, only in theism do our ideas have existence, as eternal ideas in the mind of God. Our consciousness and ability to reason mirror that of God Himself (224). "Our minds are made in the image of God's; they are finite analogs of God's mind" (335).

The Knower and the Known is suitable for upper undergraduate and graduate courses in philosophy. It is also an important reference work because Parrish explains almost every contemporary view of reality and consciousness that attempt to explain away the spiritual and the need for God. We read in Colossians 2:8: "See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according the elemental spirits of the world, and not according to Christ" (ESV). This book is an essential tool for interested laity, scholars, and students so that they can answer challenges to the Christian faith posed by materialistic perspectives about human thought and the universe.

Kevin E. Voss

Pfatteicher, Philip H. ***Journey into the Heart of God: Living the Liturgical Year.*** **New York: Oxford University Press, 2013. 415 pages. Hardcover $35.00**

Journeying is a biblical image which has dominated the Judeo-Christian landscape for millennia. This present volume by the liturgical scholar (and English professor), Philip Pfatteicher, is an extraordinary expedition into the experience of a Christian intellectual with a pastoral heart. It is the kind of book that one can read from cover to cover and then return each season of the liturgical year to glean anew the insights and opportunities to draw the people of God to appreciate the grace of God in Christ.

From Advent to Advent, the Church moves, not so much in a cycle, but in a spiral up into the heart of God. That is the concluding image (344-345) Pfatteicher vividly portrays in this thoroughly engaging exploration, examination, and explanation of the ecclesiastical pilgrimage through the festivals and seasons of the Christian liturgical calendar. Beginning with a brief introductory chapter on the Christian community being a pilgrim community, Pfatteicher avers that the liturgy and the corresponding calendar is a collaborative expression of the very Gospel itself. Poetically, yet poignantly, he extols "the liturgical year as it currently exists and is lived by the liturgical churches primarily of the West" (10).

Reverent devotional commentary fills the pages of this magnificently pastoral work. Chapter 1, Anno Domini, describes several views of time (historically linear or naturally cyclical) and then affirms that in the Christian community's use of a liturgical calendar "what was being celebrated was not a past event but an eternally present saving mystery: our present life in our Lord" (24). The Church lives the history of salvation as it moves through the years and centuries to its eschatological hope in Christ's second coming.

Each of the major chapters (Advent, Christmas, The Epiphany, Quadragesima: Lent, Easter: Pascha, Ordinary (Ordered) Time, and The Sanctoral Cycle) includes citations and comments on the assigned readings, collects, and a variety of responsories, office hymns, and other liturgical texts of the season. Historical background to these festivals is combined with explanations for a variety of rituals and customs, such as the Moravian three-dimensional paper star of Advent (69), the imposition of ashes (142), the use of red for Passiontide (165) and roses for Pentecost (263). While not specifically designed as a Lutheran resource, Pfatteicher gives several critiques of contemporary practices from the pen of Luther, such as "the observance of Holy Innocents' Day having been dropped by many of the church orders despite Luther's insistence that the narrative 'should not be permitted to disappear from the churches for

any reason.'" (203) He also makes commendations for Lutheran practices (48, 103, 275, 292).

Enticing entries invite deeper contemplation of the liturgical year as illustrated by the following quotes: "Christ came in the middle of the centuries, at the depth of the year, in the middle of the night, in the depth of the earth (a cave)" (76). In describing the Lenten journey, Pfatteicher writes: "We may make the trip without actually leaving our city or town and accomplish the journey as a spiritual pilgrimage made in heart and mind…the home to which we go is a place we have never yet been" (147). Of Holy Week, he notes, "In the richness of the liturgical year we are not just walking in Jesus's steps from entrance (Sunday) to controversy (Monday and Tuesday) to betrayal (Wednesday) to the holy Supper (Thursday) to death (Friday) to sleep in the tomb (Saturday) to resurrection (Sunday)….Worthy to note is the joy that is to characterize the weeklong contemplation of the mighty acts of redemption, joy because the end is life" (177, 178)

Scholars of the Christian liturgy, parish pastors, and church musicians will all benefit from this carefully crafted and masterfully executed treatise. Instead of abandoning past practices, Pfatteicher suggests "careful explanation and exploration of the unfamiliar" (167). He also frequently notes the various collects and hymn stanzas recently removed which ought to be reintroduced to the pilgrims of today. Church musicians and pastors alike will resonate to this work, which could well serve as a resource for mutual and collaborative study, meditation, and worship planning throughout the years.

Extraordinary! That's the only conclusion I can come to about this informative, yet extremely devotional work. Rarely do I read every single page for a book review, but Pfatteicher drew me into the conversation and liturgical pilgrimage with his winsome writing style and deeply spiritual commentaries. I found myself singing the hymns he so reverently noted in nearly every chapter as I gathered sermonic ideas for future preaching opportunities with my own marginal notations. This work is worth reading and rereading as one anticipates each new liturgical season of sermon- and service-preparation or seeks inspiration for proclamation or choral presentation.

Timothy Maschke

Spencer, Robert. ***Not Peace but a Sword: The Great Chasm Between Christianity and Islam.*** **San Diego: Catholic Answers, 2013. 251 pages. Hardcover, $19.99, and ebook $9.99.**

Robert Spencer, a Melkite Greek Catholic, has written extensively on Islam, including two New York Times bestsellers: *The Truth About Muhammad: Founder of the World's Most Intolerant Religion* and *The Politically Incorrect Guide to Islam (And the Crusades)*. In *Not Peace but a Sword*, Spencer takes on the oft-repeated and widely-held notions that Islam and Christianity worship the same God and that Islam is a friend to Christianity in its war against godless secularism.

In regard to the first subject, Spencer notes, "The idea that Judaism, Christianity, and Islam are sister faiths . . . is so commonplace today that for many Catholics it is essentially everything they know about Islam" (33). Indeed, the Qur'an, written some six centuries after Christ, echoes many biblical events and characters. A closer examination of both the Qur'an and the Bible indicates deep discrepancies, which Spencer proceeds to uncover, beginning with the very nature of God: "The Qur'an, several times, explicitly denies the Trinity, although it never actually states the Christian doctrine accurately" (60).

Anyone who has lived or travelled in Muslim lands is familiar with the common expression, heard daily on streets and in marketplaces, *In Sha Allah*, "God willing." This concept is quite different from the biblical idea of entrusting everything to God's good will; rather, it is a reflection of Muslim fatalism with its roots in the Qur'an (16:93): "He [Allah] leads astray whom He will, and guides whom He will" (66). Moreover, it is a demonstration of the whimsical nature of Allah. This view of God, contends Spencer, has done much to stymie scientific investigation in Muslim lands, especially since the time of the towering Muslim thinker al-Ghazali (1058-1111), who saw the very idea of natural laws as a constraint on Allah's free will. Although himself a philosopher, he delivered "the coup de grace to Islamic philosophical investigation" with his *Incoherence of the Philosophers* (75).

Spencer includes an entire chapter on the Qur'an's (mis)conceptions about Jesus. According to Islam, Jesus himself will "correct" the Christians' distorted ideas about Him, and will usher in an era of peace: "And thus the true age of peace will dawn: when Jesus has saved the world by destroying Christianity" (100-101).

As for common ground Christians share with Muslims in the war against the West's increasingly in-your-face secularism, Spencer examines a number of issues. One of them is a supposed shared stance for sexual ethics and against

abortion. Drawing on the Qur'an and Muslim jurists, Spencer points out that Muslims are not nearly so anti-abortion as might be expected, quoting one Islamic scholar who reported that only a "minority of jurists" oppose abortion (146). Moreover, Muslim views on polygamy, divorce, and child marriage verge greatly from Christian mores.

Spencer paints with a bold brush and on occasion takes swipes at more than Islam: "However dimly a Catholic may regard the errors of Protestantism [which are not enumerated], he recognizes that he is bound to regard all Protestants in charity—a virtue that is notably absent in Islam's commands about how to treat unbelievers" (113). Such occasional jabs at Protestantism are a far cry from the days of Luther, who prayed God for deliverance from the murder of the Turks *and* the pope, and hardly outweigh the book's many strengths.

The book contains a lengthy (49-page) epilogue, which is the transcript of a 2010 debate between Spencer and Christian philosopher Peter Kreeft on the proposition "The Only Good Muslim Is a Bad Muslim." In the end, Kreeft concedes that "most Muslims in the West do not believe or practice" injunctions such as, for example, the *hadith* compelling Muslims to kill Jews: "in that sense I [Kreeft] agree . . . that the best Muslim is a bad Muslim" (237).

An index of names, subjects and, more importantly, Bible and Qur'an passages would be a helpful addition to future editions of this already useful tool. Overall, for anyone wishing to gain a better understanding of the vast gulf separating Islam and Christianity, *Not Peace but a Sword* is an absorbing and worthwhile read.

Roland Cap Ehlke

Townsend, Tim. *Mission at Nuremburg: An American Army Chaplain and the Trial of the Nazis*. **New York: HarperCollins, 2014. 388 pages. $28.99.**

Tim Townsend's account of Rev. Henry Gerecke's service during World War II as the chaplain for the Nazi war criminals on trial at Nuremberg is fascinating on three levels; the personal, the historical, and the theological. In this review I will address each level in reverse order.

The first fascination comes from the sensitivity with which Townsend addresses the controversial elements of Pastor Gerecke's work; for it was—and continues to be—controversial. To what degree should individuals who had through personal positions of power and authority brought death and destruction to an entire continent receive spiritual care? The Nazis on trial at Nuremberg comprised the remaining upper echelon of leaders whose philosophy and worldview not only permitted but relished war and genocide. Millions died by their command. By what right should these men have a chaplain? What could repentance possibly mean within these prison walls? Who could possibly assume the authority to absolve such blood stained hands?

The rules of war, however, stated that prisoners of war should have chaplains, and so an army chaplain was found. He was not an ordinary army chaplain, but one who had volunteered for service just under the wire of age limitations, who could speak fluent German, who had two sons already serving in the European theatre, who had been a chaplain in the jails of St. Louis, and who was on the clergy roster of The Lutheran Church—Missouri Synod.

Those were the external qualifications. The internal qualification, far less obvious, was an understanding of Law and Gospel, and the belief that the blood of Jesus Christ was shed on Calvary's cross for all sin - even the most heinous in quantity, quality, and intent. The goal of Chaplain Gerecke, as Townsend reports, was to save as many of these criminals as possible; not from the hangman's noose, but from a justly deserved eternity worse than the hell they had created in life. The first fascination in the book, then, is discovering to what degree Gerecke succeeds.

The second fascination in Townsend's work is the historical background he supplies. Knowing where and how Gerecke grows up helps the reader understand how this pastor was uniquely prepared for his task. Anyone familiar with Eastern Missouri, St. Louis, and Lutheranism in the previous century will immediately recognize Cherokee Street, the name of Wehrenberg (as in theatres), and how a seminary student might

get thrown out of seminary for getting married. Gerecke's first call was to Christ Lutheran Church on Caroline in St. Louis, just east of St. Louis University Hospital, very much an inner city parish.

Some readers may tire of all these preliminaries. Apart from the first chapter that provides details of the execution of General Field Marshall Wilhelm Keitel, readers don't reach Nuremburg and the trial until page 96. Nevertheless, without background into this pastor's family life, pastoral training, and personal challenges as a servant of Jesus Christ, readers won't comprehend his ability to befriend, plead with, and finally deny the Lord's Supper to Herman Goering.

The relationship that Gerecke develops with his superior officers, his Roman Catholic chaplain counterpart, and the prisoners themselves, is all better understood knowing Gerecke's early training for ministry. The description of each prisoner's approach to the gallows creates tension in the reader who wants to see justice done, but now views the prisoners as human beings—severely fallen, but human beings nonetheless. Townsend doesn't conclude the book with the trial and executions. No, he continues to follow the pastoral career of Pastor Gerecke after the war. This move within the narrative alerts readers who haven't caught on yet that this is more a story about ministry than a story about military justice.

Gerecke returns home, has a number of speaking engagements, does some writing, and returns to prison ministry by serving as the chaplain at Menard State Prison at Chester, IL on the banks of the Mississippi about eighty miles south of St. Louis. Pastor Gerecke died in 1961 while serving the prison. In the morning his body lay in state at St. John Lutheran Church, Chester. In the evening his body lay in state at the prison. Townsend quotes an Associated Press report: "Inmates at Menard State Prison marched through the prison chapel yesterday for a last look at the man many considered their only friend" (308).

The third fascination is the personal one. I know so many of the places in Missouri and Illinois that Townsend reports as significant in Gerecke's life. I've driven through Gordonville MO where the grandparents' farm was located. I volunteered with CUW students when Christ Lutheran Church on Caroline was remodeled into a coffee house/parish center. I did my vicarage just south of Chester IL in Perryville MO, and did a Lenten service at St. John Chester, where Gerecke's funeral was held. In fact, it is the church in Chester that forms the epilogue to the story. Townsend relates in detail the ordination of a brand new seminary graduate at the church in Chester in 2010. He does so with sensitivity and respect for the pastoral office. That evening a lighted cross on the top of the Lutheran school, first installed in 1963 in memory of Pastor