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Theological Observer

Kenneth F. Korby—A Teacher of Pastors

In July of 2003, my wife and I entered the nursing home room in Port Angeles, Washington, of the Reverend Dr. Kenneth F. Korby, my teacher in catechetics and mentor in pastoral theology and practice. He did not know we were coming to visit. We were there to celebrate his 55th anniversary of ordination. As we entered the room that morning, he sat in his wheelchair with a tattered copy of Luther's Small Catechism and the hymnal open to the service of Matins. Kenneth was 79. Two years earlier he had suffered a debilitating stroke that robbed him of most of his speech and left him partially paralyzed. Gone were all the books of his library, the tools of his trade as a pastor, theologian, and wordsmith. What remained was what had always remained since the time of his baptism: the Catechism and the hymnal.

This scene spoke volumes. What endeared Dr. Korby to so many of us was that he lived what he taught. He taught us that the Catechism was a prayer book and handbook for the Christian faith and life, to be learned by heart, that it might teach us how to know ourselves rightly, how to receive the gifts our Lord Jesus so freely gives us in his preached Word and Sacraments, and how to live in the bold confidence of Christ's forgiveness in our earthly callings. But he didn't just teach us this as if it were something he was supposed to say: Kenneth actually believed this about the Catechism and lived from the Catechism in his own life as a husband, father, and pastor.

The life of prayer that Kenneth practiced until the day he died was not first learned from Wilhelm Löhe and his scholarly research into Löhe's pastoral theology and practice. He first learned to pray from his father and mother and his parish pastor. Like Timothy, Kenneth continued in the things that he had learned from childhood, knowing from whom he had learned them. His studies in Wilhelm Löhe only deepened and enriched a prayer life and pastoral practice that he already knew and through which he had been personally nurtured and sustained in the holy faith.

Kenneth F. Korby was born in Wellington, Colorado on May 15, 1924. He was the second of four children born to Dorthea (nee' Hefner), a pastor's daughter, and Fred Korby, a poor farmer. His older sister had already died at the age of a year and a half, effectively making him the eldest of the Korby children. He was baptized on June 8, 1924, at Zion Lutheran Church in Wellington and he grew up on his parents' small farm during the Great Depression. They sold sweet corn in the markets at Ft. Collins. He was a westerner. He knew the earth, hard work, sweat, and the common life of the farm. Many who saw and heard Kenneth lecture in his later years were sometimes put off by his black cowboy boots, Western hat, and walking stick. But that's who Kenneth was: a blunt, earthy, man with a compassionate heart.

The spiritual life of the Korby household was rich in its simplicity. Pastor Theodore Meyer, who catechized Kenneth, urged the families of his flock to read the Bible and pray daily. That's what the Korbys did. In his early years the Bible was the only book they owned. Kenneth's earliest recollections were of his mother reading the Bible to her family around the kitchen table. The life and faith that had been engendered and nourished in the Korby family around the altar and pulpit of Zion Lutheran Church was lived out in their home in the hearing of Scripture, prayer, mutual forgiveness of one another, and the hard work and self-sacrifices of love in their life together on the farm. This ordinary, earthy, common life of Scripture, Catechism, sacramental piety, and prayer is what formed Kenneth Korby into the faithful Lutheran pastor and theologian he became. Given the things that shaped him in his childhood, it is no wonder that his scholarly work led him to a deep and profound interest in Löhe and the eventual doctoral dissertation, *The Theology of Pastoral Care in Wilhelm Löhe with Special Attention to the Function of the Liturgy and the Laity*.

From the time he was a small boy, Kenneth wanted to be a Lutheran pastor. Pastor Meyer urged the Korbys to send Kenneth to St. John's College, Winfield, Kansas. He attended the public schools of Wellington, Colorado, through the ninth grade and departed for St. John's College in 1938, at the age of 14. He graduated from St. John's in 1943 and went on to Concordia Seminary, St. Louis, earning a BA in 1944 and a BDiv in 1945. During 1945 he began a two-year vicarage at Gethsemane Lutheran Church, St. Louis, where he taught forth and fifth grades. He studied as a special student at the University of Minnesota from 1946 to 1947 in the area of education, philosophy, radio speech, and liturgical chant, during which time he also taught Latin and English and coached tennis in the high school division of Concordia, St. Paul. Kenneth was ordained on the Feast of St. James the Elder, 1948, by the Rev. Herbert Lindemann at Our Redeemer Lutheran Church, St. Paul, Minnesota. Kenneth served as Assistant Pastor at Redeemer from 1948 to 1951, pastor of St. Peter Evangelical Lutheran Church, Medford, Oregon, from 1951 to 1958, Assistant Professor of Theology from 1958 to 1970, and Associate Professor of Theology from 1970 to 1980 at Valparaiso University. From 1980 until his retirement in 1989, the once country boy served as Pastor of Chatham Fields Lutheran Church, a largely African American congregation on the south side of Chicago. In his retirement Kenneth moved to St. Paul, Minnesota and almost immediately began to serve Zion Lutheran Church as their vacancy pastor until he finally moved to Port Angeles, Washington.

In 1963 Kenneth received the MDiv from Concordia Seminary, St. Louis and an STM from Yale University Divinity School. His doctoral degree from Seminec caused many over the years to be suspicious of Kenneth's orthodoxy and deprived him of consideration for a faculty position at an LCMS seminary. It is important to remember the circumstances under which he obtained his degree. He began and completed nearly all his doctoral work as a student at Concordia Seminary, St. Louis. During the 1963-64 academic year he received a

sabbatical from Valparaiso to work on his ThD in residence at St. Louis. A decade later, having completed his studies and written his dissertation, the 1974 walk-out of the seminary faculty occurred. Presumably because he had done his doctoral work under men who were no longer on the faculty, the seminary requested that he spend an additional year in residence before obtaining the degree. This unforeseen requirement was not possible for him to meet given his teaching duties at Valparaiso. Still wanting to obtain the degree for which he had completed his work, he was offered the opportunity to receive the degree from Concordia Seminary in Exile. He accepted the offer and defended his thesis before the men who had been his advisers and was awarded the ThD from Seminex in 1976. Though Concordia Seminary denied him his doctorate in the 1970s, his contributions to pastoral education in the Synod were recognized by the seminary in May of 2006, when, two months before his death, he was awarded an honorary doctorate. The commencement program on that occasion called him "a teacher of pastors."

Kenneth married Jeanne Alison Lindberg of St. Paul, Minnesota, on May 8, 1949. They had three children: Christopher, Deborah, and Rebecca. His lectures were replete with references to his own family life, the Word of God, catechism, prayer, and vigorous singing around the dinner table. They struggled with sin and weakness, like any family, but learned the art of living under the gospel with confession and absolution at the center of the home.

Kenneth Korby was the teacher of countless Lutheran pastors, deaconesses, teachers, and laity across the country and overseas, but he never held a post at either of our seminaries higher than "visiting professor." He taught as a pastor and he lived as a pastor. He was a true catechist, passing on the faith to his sheep and the next generation of pastors not only through his scholarly work as a visiting lecturer, conference speaker, and writer, but also as a Christian man who lived what he taught. In many ways, the resurgence of Private Confession and Absolution in pastoral care, the recovery of every-Sunday communion in so many of our congregations, the lively practice of family prayer and catechesis that lives from the font and altar, the return to learning the Small Catechism "by heart" that it might function meaningfully as a prayer book and handbook of the Christian faith and life in the lives of our people, and the understanding and use of the older language of "catechesis" in the Missouri Synod can be traced directly to the widespread influence of Kenneth Korby on the lives and ministries of countless young pastors during the last three decades of the twentieth century. His lively legacy continues among us today in the ministries of so many of our pastors who remain pleased to call him their spiritual father.

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Richard John Neuhaus (1936-2009)

Early in January an unconfirmed report circulated that Richard John Neuhaus was gravely ill. Within hours of his death on January 8, the word was out that he passed away. The *First Things* website placed the time of death shortly before 10 AM. I downloaded his essay on death as he had faced that prospect about ten years before and had escaped. Now there was no escape. Death was the inevitable, but he did not see himself entrapped by death but saw it as the door to life. A later *First Things* posting gave directions for the clergy attending his funeral service on Tuesday. This would not have been for the benefit of the Lutheran Church—Missouri Synod (LCMS) ministers, even though he had been brought up in this church, graduated from one of its seminaries, and served as pastor of two of its congregations. Had influence and admiration been translated into attendance, the LCMS clergy would have exceeded the Evangelical Lutheran Church of America (ELCA) clergy present.

In June 2010 the 1960 class of Concordia Seminary, St. Louis, will celebrate the 50th anniversary of its graduation. Neuhaus will be the topic of conversation. His *The Naked Public Square* was a frontal assault on the secularism that was removing religion from public discussion. Religion was for him Roman Catholicism, but he wanted to make room for Judaism. An attempt to include Islam failed. During seminary days we were at opposite ends of the theological table, and things had not changed when we met at the Atlantic District Pastoral Conference in April 1972. Less than three years before, J. A. O. Preus had been elected as LCMS president and the 1974 Saint Louis seminary walkout was inevitable.

Neuhaus, a pastor of a Brooklyn congregation with an extensive social agenda, became a spokesman for the Association of Evangelical Lutheran Congregations (AELC), the support group for Christ Seminary in Exile (Seminex). When I attempted an analysis of the position of that faculty, *Faithful to Our Calling, Faithful to Our Lord*, Neuhaus wrote that I was taking the document more seriously than the signatories had. This might have meant that it was more of a political than a serious theological document. After the AELC became the catalyst for the formation of the ELCA, Neuhaus was discontent with its acceptance of abortion. Membership on its ruling Church Council was determined by quotas. About the time he left the ELCA for Rome, he had become the religion editor for William F. Buckley's *National Review* and was a frequent guest on *Firing Line*.

We had not been in contact since April 1972 and then out of the blue in the summer of 1990 came an invitation to his ordination. Our place in the Poconos was only a two hour ride from New York and the invitation could have been easily accepted, but wasn't, all of which was reported in the *Theological Observer* (CTQ 55:1 [January 1991]: 43-48). I added that if I had been invited to

the reception, held in one of New York's finest hotels, I would have accepted. His immediate reply was that the invitation included the reception. This made my absence all the more bitter. Even if it was from a distance, we were indeed following one another's paths; his being editor of *First Things* with a growing subscription list and influence, mine was the easier task.

Neuhaus was invited to speak at our seminary's annual January symposium in 2002 on why he joined the Roman church, an occasion he used to explain how even during his childhood as a Lutheran he was already a Catholic. Before we could make a decision about publishing his paper, it appeared in the April 2002 issue *First Things* under the title "How I Became the Catholic I Was." He offered two reasons for changing churches: one, that he had always really been a Roman Catholic; and, the one more frequently given, that the reasons for Lutheran separation from Rome had been resolved.

All this raises the question of how Neuhaus left his Lutheran roots and how far he ventured into Catholicism. The question could be rephrased: Had Catholics accepted him to the extent that Lutherans had released him? A hint may be provided by Kenneth Hagen in his reminiscences of being a Lutheran layman teaching Luther at Marquette University, a Roman Catholic university ("Observing Catholicism," *Logia* 16:3 (Holy Trinity): 57-59). His friends were Roman Catholic, but only those born Roman Catholic belong to the in-group. This might explain that some Roman Catholics were less enthusiastic about him and, conversely, LCMS Lutherans could not completely give him up. (Since, after leaving the ELCA, he took its religious and political policies to task, it made no claim on him. In any case, the ELCA has not been around long enough to have established a recognizable tradition.) I hinted at this in the *Theological Observer* section of *CTQ* when I wrote that *First Things* had proportionately more readers in the LCMS than among Roman Catholics. He quoted me as saying, "card-carrying priests are less likely to take Neuhaus seriously." His response was: "Those card-carrying priests have always been a suspect lot" (*First Things*, 187 [November 2008]: 68). Though he at times took issue with me, on this one I was right.

The statistics will show that many in the LCMS were staking their claim on him. Roman Catholics who had drunk heavily in the liberating waters of Vatican II were not happy with him. The headline of the Associated Press announcement of his death read, "Catholic conservative Neuhaus dies." In spite of his liberal reputation during his seminary and LCMS ministerial years, Neuhaus had become a theological conservative without surrendering his ecumenical agenda. He formed Evangelicals and Catholics Together to affirm basic Christian doctrines and positions mainline Protestantism no longer thought to be of significant interest. Robert Preus and Neuhaus had been at opposite ends of the spectrum, but Preus's old friend in the defense of biblical inerrancy, Carl F. H. Henry, was part of the group. Every issue of *First Things* left no doubt where Neuhaus stood. He opposed abortion, left a church that

had women clergy, and joined one that did not and will never have them. His sojourn in the ELCA had only a negative influence, but his LCMS roots were never cut off. In an issue appearing only months before his death, he wrote:

The Missouri Synod (LCMS) has retained aspects of the confessional Lutheranism that Braaten champions, but has no ecumenical vision and has powerfully attempted to jettison distinctively Lutheran elements of theology, liturgy, and sacramental life in order to join in the church growth and other excitements of evangelical Protestantism. The ELCA have effectively thrown in their lot with liberal Protestantism and have settled into permanent exile from the Catholic Church as simply one more Protestant denomination among others (*First Things*, 187 [November 2008]: 71).

In the last issue, which arrived simultaneously with the announcement of his death, Neuhaus reports how the ELCA presiding bishop called his own act of washing the feet of two HIV positive women "an act of humility and repentance." The ELCA press release says that [the bishop] told an International Aids Conference in Mexico City that "male heterosexual religious leaders must be willing to talk about their own sexuality, rather than talking about the sexuality of people who are gay, lesbian, bisexual, or transgendered." Wryly Neuhaus asks why anyone would be interested in this. Anyway, it is good to know that the bishop "is, by his own account, humble and repentant" (*First Things*, 190 [February 2009]: 65-66). Ouch!

If you cannot take the country out of a country boy, maybe you cannot take the Lutheran out of a Lutheran boy, even when he becomes the most recognized conservative Roman Catholic spokesman in America. Archbishop Fulton Sheen was more widely known, but he had the television. Neuhaus had only the pen. Some time back he wrote a short essay entitled "Like the Father Like the Son" to show that he still retained his childhood faith. He was haunted by the memory of his very orthodox Lutheran pastor father and this was exacerbated by his mother's aversion to his conversion to Roman Catholicism. At her committal he was allowed to pray only after the service was complete. This was no surprise. He knew how Lutherans thought and did things.

In less than twenty years, Neuhaus had become a Roman Catholic's Catholic. He had dinner twice with John Paul II and Joseph Cardinal Ratzinger before he became pope. Like a John the Baptist (or was it Luther?) he called attention to the foibles of Roman Catholic and Lutheran bishops, even though the Lutheran ones were bishops of a different kind. Somehow, through it all, there was something still Lutheran about him, and as the February issue of *First Things* was going to press, as death drew near, he recognized it. At the end of each issue of *First Things* he collected rambling thoughts from the last month in a column called The Public Square. It contained the kind of stuff preachers could not find by themselves but could put to good use in their

sermons. In the first piece in that section he attempted to find a place for the Lutheran doctrine of justification within the Roman Catholic framework by quoting Benedict XVI: "Luther's expression 'by faith alone' is true if faith is not opposed to charity, to love. Faith is to look at Christ, to entrust oneself to Christ, to be united to Christ, to be conformed to Christ, to his life" (*First Things*, 190 [February 2009]:61-64). For some this is not enough, but for others it is. From his hospital bed at Sloan-Kettering in New York, facing an uncertain future brought on by a recurrence of cancer, he wrote the last item in the Public Square section and what would probably be the last thing he ever wrote, "Be assured that I neither fear to die nor refuse to live. If it is to die, all that has been is but a slight intimation of what it is to be." Then he references Luther that if he knew that he was going to die tomorrow, he would still plant a tree and adds that the Reformer might have added "that he would quaff his favored beer." In the face of death Neuhaus says he will understand Paul's saying that in weakness he is made strong. Finally, "Your will be done" (*First Things*, 190 [February 2009]: 72).

Jaroslav Pelikan, Lutheran theologian and historian turned Orthodox, died listening to Bach's B-Minor Mass—a very Lutheran way to die. Neuhaus died citing Luther. Once Lutheran always a Lutheran might be going too far, but it is not a bad idea to die Lutheran. Nothing else but Christ counts. His monthly *First Things* intrusions into our mailboxes will be greatly missed.

David P. Scaer

Work and Reality in Latvia

[This short article acquaints readers with one of the Lutheran Churches in the Baltic Sea region. It was originally published in For the Life of the World (Vol.13:4, July 2008) and is used by permission. The Editors]

Faith lives under the cross. Nothing could be more true of the Christian existence, and nowhere could it be more truly experienced than in Latvia. Latvia is a nation with a very difficult past and an uncertain future. And in that mix stands the Lutheran Church, which is itself in a period of uncertain challenge and rapid change.

The history of Christianity in Latvia begins in the twelfth century when an Augustinian monk named Meinhart accompanied German crusaders for the conversion of the peoples in the Baltic region (c. 1186). The Reformation came early to Latvia, especially to Riga, its largest city. The Livonians (as the people were called) received a short letter of encouragement from Martin Luther in 1523. The Baltic region was also much influenced by the pietism led by Count Zinzendorf.

The Latvian people were, through the centuries, largely under the lordship of others, such as the Russians and the Swedes but mostly the Germans.

However, in 1918, the Latvians established their own rule in the Republic of Latvia. Along with this was the establishment of a truly Latvian Lutheran Church [Latvijas evaņģēliski luteriskā Baznīca (LELB)] with its own bishop, Karlis Irbe, who was consecrated in 1922.

The next years saw considerable development in the country and church, but with the conclusion of WWII, Latvia came under the atheistic Communism of the Soviet Union. Many of its intellectuals and leaders, including clergy, either fled into exile or were systematically eliminated. Churches were destroyed and religious education virtually disappeared. The situation dramatically changed in the early 1990s when Latvia regained its independence. The new bishop, Karlis Gailītis, unexpectedly died, and in 1993, the present bishop, Janis Vanags, was elected.

When the church came out of Communist dictatorship, it immediately faced a number of difficult realities. Through the centuries and during the twentieth century, the LELB had traditional and close ties with the European Lutheran churches, especially that of Sweden and those of Germany. However, these churches had largely succumbed to various modern trends (e.g., higher Biblical criticism, ordination of women, increasingly homosexual advocacy), and these trends the LELB wished to withstand. At the same time, the LELB is a small church of a small country and wishes to maintain its ecumenical relationships to the greatest extent possible. Therefore, one challenge facing the LELB is its ecumenical position as a confessing Lutheran Church within a much larger and more powerful world Lutheran community (especially in Germany and Scandinavia) that often has a more liberal agenda.

Another set of serious challenges arose from the enforced slumber of the Soviet period. Virtually all of LELB's pastors were in exile or eliminated. This means that the continuity of leadership necessary for a healthy church was gone. Today there are about one hundred fifty pastors, but the average age is only thirty-two. The LELB lacks the pastor corps of fifteen to thirty years of experience. The maturity of church leadership, therefore, is present but not broad. It will take time for this situation to rectify itself. At the moment, the church is in the process of changing its polity. It recently elected two additional bishops, one for the eastern part of Latvian (Daugavpils) and one for the western part (Liepaja) with the Archbishop in Riga. This change in constitution is not universally accepted but was thought useful both for the promotion of institutional unity and for the episcopal care of the pastors. The church is struggling also to solidify pastor salaries that remain very low, and this within an economy that presently has 13 percent inflation.

The Christians of Latvia are deeply pious and committed but have serious challenges: liturgical change, pressure from the European churches to conform to new theological and social trends, institutional development, and theological education needs. For me, it is a great honor and privilege to work among these good people. It is an honor for the LCMS to be in fellowship with

the Lutherans of Latvia. I would further maintain that the LCMS has much to gain by knowing those whose faith was forged in real fire but who now look also to us for the resources to be a faithful Lutheran Church in the contemporary world.

William C. Weinrich

The Doctrine of Christ in Theological Education

[This inaugural address was given by the new Rector, William C. Weinrich, to the students and faculty of Luther Academy in Riga, Latvia, on 5 February 2007.]

Dear Professors, Students, Archbishop, and Friends of the Luther Academy:

As we begin a new semester of teaching and of learning at the Luther Academy, it is well that we remember that Martin Chemnitz, the so-called "Second Martin", defined the church as that place where there are teachers and there are those who learn. The church, he reminds us, is founded upon the doctrine of Christ which is preached and taught, and which, through such ministry, gives new birth to many unto eternal life. Typical for the Reformers, Chemnitz was concerned to exclude all thought that God works his salvation without means, for example through the direct inspiration or enlightenment of the soul through the Holy Spirit.

This insistence that God works his redemption through means, that is, through the ministry of preaching and the sacraments, grounds the work of God in the reality of Christ. Note the language used over and over again by our Lutheran dogmaticians and teachers. Chemnitz speaks of the "doctrine of Christ"; the central article of justification speaks of grace alone, faith alone, for the sake of Christ alone. Yet, this Christ who is central to our preaching and teaching is not just any Christ. The Christ of the church of the Reformation is the Christ of the ecumenical creeds and the Christ of the Scriptures. One might even say that the central and foundational concern of Martin Luther's reformation was to specify, to define, and to locate that God who justifies the sinner and sanctifies him unto eternal life. The central question of the Reformation was "Who is the God who redeems me, a poor sinner?" "Who is the God who gives life to those consigned to death?" "Who is the God who wills to give himself to man, so that man might live the life of God?"

In his famous Christmas hymn, "No debesim es atnesu," Luther gave the reformation answer to this question: "Viņš ir tas Kristus, mūsu Dievs." And this Christ was the crucified Christ. Luther specifies and defines the one, true God who redeems the life of man: this God is known and present in the son of Mary; even more concretely: this God is the son of Mary. This identification of God as the man on the cross remained the single motivating theme of all of Luther's writings. Whether the specific topic of his discourse was the new life of obedience, or free will, or the work of justification, the underlying reality of

all of his discourse was the crucified God. To move away from this knowledge of God was to move into speculations and false spiritualities. In this emphasis Luther is following the central thesis of the bishops at the Council of Nicaea. The Arians did not believe that the "humble" words and works of the gospel stories could be the words and works of God Himself. God was too exalted and too majestic to be the subject of such humility and lowliness. The word incarnate, therefore, must be a creature, that is, one who is by nature characterized by change and struggle and even death. That the true God could suffer and die was, strictly speaking, an impossibility.

Here too, in the fourth century the question was "who is that upon the cross?" Of whom do the passion stories speak? The bishops of Nicaea answered, "True God from true God, who for us and for our salvation came down from heaven and was made man of the Holy Spirit from the Virgin Mary." The true God was such, that he could communicate his own love and his own life to man. The son of Mary was none other than this communication of the divine love and the divine life in the reality of a man. The man, Jesus of Nazareth, is none other than the human form of the life of God. This is at least an important part of what it means when we confess that he "was incarnated and made man through the Holy Spirit." Jesus is the human shape of the life of the Holy Spirit; Jesus is the shape of that sanctification which God wills to give to us, the unholy. Jesus is precisely the human form of God. In dogmatic terms, in the oneness of his person, Jesus is both God and Man.

Nowhere in the New Testament is this mystery of the Crucified as the very revelation of God more emphatic than in the Gospel of John. I do not now refer to that famous verse of the prologue of John's Gospel, "And the Word became flesh and dwelt among us" (John 1:14). I refer rather to two other passages that have not received the theological analysis that they deserve. Let me first refer you to John 19:28-30. These verses recount the scene of Jesus' death, and three times refer to the absolute fulfillment of God's purposes. Jesus knows that "all things have been accomplished"; to bring the Scripture to its completion, Jesus says, "I thirst"; upon his dying Jesus says, "It is accomplished." These verses testify that it is precisely in the death of Christ that the purposes of God, given written form in the writings of the Old Testament, have been brought to their perfection and conclusion. All knowledge of God, all revelation, all worship, all obedience to the divine will has until that moment been preliminary, partial, and incomplete. Until that moment of completion, all has been in waiting and in the shadows of types and prefigurements. That is why the New Testament writers and the consensus of the early church was that until the death of Jesus the Old Testament could not yield the preaching of Christ. In the death of Jesus the will of God the Father for the life of the world is revealed, without remainder. It is as though he said, "This is how much I love you, for the death of my Son is itself my love for you. In his death, you live." But—and this is important—the death of Jesus is also the revelation of the new man, the reborn and sanctified man, the New Adam. Here in this "obedience unto

death" Jesus fulfills the worship of a righteous and holy heart which loves the Lord fully and totally and without reserve. "You shall love the Lord your God with all your heart, soul and mind." That is the first commandment of the Law, and that commandment was made full in the obedient death of Jesus.

The second passage is John 8:28. Here in the midst of opposition and hostility Jesus makes the claim that the Jews who want to kill him do not know God. Why not? Because they do not recognize the God of Israel to be none other than Jesus himself. "Who are you?" they ask. And Jesus makes the remarkable assertion: "When you will have lifted the son of Man up high, then you will know that I am." Here the revelation that Jesus is the divine "ego eimi" occurs in his being lifted up, that is, in his crucifixion. The knowledge of God is the crucifixion of Jesus. Moreover, it is the son of Man who will be lifted up. The figure of the son of Man certainly goes back to the vision of Daniel 7 where Daniel sees "one like a son of Man coming on the clouds of glory." There with the "ancient of Days" the son of Man comes to judge the nations and to initiate the Kingdom of God. For most Jews and for many Christian writers this coming of the son of Man on the clouds of glory refers to the end of time, to what Christians would call the second coming of Christ. However, this passage makes clear that the coming of the son of Man in glory and honor is nothing other than the crucifixion of Jesus. The crucifixion is the exaltation of man, even as it is the revelation of God. God assumes again his rule and kingdom when man is redeemed and made holy. In the sinful human race, God is not king. And therefore we pray: *Lai nāk Tava valstība. Tavs prāts lai notiek kā debesīs, tā arī virs zemes.* "Let your will be done on earth." This is what occurred in the death of Jesus.

I began with a reference to teaching and being taught in the church. The Luther Academy is not an independent and autonomous entity alongside the church. The Luther Academy is of the church, or it has lost its proper vocation. If we wish to prepare pastors and teachers for the church, then we must be in the church. And this means in the first instance that our teaching must be the doctrine of Christ; that is, our teaching must promote the knowledge of God in the face of Jesus Christ; it must promote faith in this man as our Savior and Friend; it must promote that confession and worship that lifts high the cross to the glory of God the Father. If Christ the Crucified is the Light of the world, then our teaching must clarify what it means to be a Christian in the modern world. It is "for us" that the Word became man, that is, for us who live in this place and in this time. And this means that the work of the Luther Academy must serve the work of preaching and teaching. To teach with humility means to be bound to the word of the Gospel.

Similarly, those who learn here must understand themselves to be of the church and in the church. They must understand that they too are bound to the mystery of the death of God in the humility of a man. If they are to represent this God in their ministries as pastors and teachers, they must submit their

minds to the discipline of study, that is, to the discipline of listening to the voice of the church at all times and in all places. Moreover, if their ministries are to be of the ministry of this God, they will submit their hearts to the humility of Jesus and seek to obtain the unity of faith and love which is the mark of the one, true God, the Father, the Son, and the Holy Spirit.

William C. Weinrich

Löhe Studies Today

Born in 1808, Wilhelm Löhe is perhaps best remembered in The Lutheran Church—Missouri Synod for his tireless efforts in assisting German immigrants in establishing churches that would form the nucleus of the new church body. This memory is also colored by his disagreement with C.F.W. Walther on questions of church and ministry that would lead Löhe to redirect his work toward the support of those who left Saginaw to begin a colony near Dubuque, Iowa. Löhe's diverse and sometimes controversial interests have piqued the interest of many on both sides of the Atlantic in recent years. After the Second World War, Klaus Ganzert (who died at the age of 93 last September) began collecting and publishing Löhe's sermons, letters, treatises and devotional writings in the seven volumes of the *Gesammelte Werke* published between 1951 and 1986. A supplemental volume of sermons on the Lord's Supper was edited by Martin Wittenberg and published in 1991.

Approximately 150 theologians, church historians and pastors marked the 200th anniversary of the birth of Löhe with a conference sponsored by the International Löhe Society in Neuendettelsau from July 22-26, 2008. The conference drew participants not only from Germany and the United States but Africa, Asia, Australia and South America. Gathering under the theme, "Wilhelm Löhe - Inheritance and Vision: Sprouting out of Tradition," scholars addressed not only historical dimensions of the nineteenth century Bavarian pastor, but also his theological, pastoral, and missiological legacy for contemporary Lutheranism.

The International Löhe Society, organized largely due to the efforts of Dietrich Blaumuß of Erlangen and Craig Nessian of Dubuque, held its first international conference at Wartburg Theological Seminary in July, 2005, under the title "Wilhelm Löhe and his Legacy." The first conference addressed basic themes in Löhe, especially his relationship to Lutheranism in North America. These essays were subsequently published in the April 2006 issue of *Currents in Theology and Mission*.

Keynote speaker at the 2008 conference was Erika Geiger, author of a fine biography of the Neuendettelsau pastor, *Wilhelm Löhe (1808-1872): Leben-Werk-Wirkung* (Freimund-Verlag, 2003). Geiger's work now replaces Johannes Deinzer's older three volume work which he commenced writing the year after

Löhe's death. It is hoped that a translation of Geiger's volume might fill the need for a reliable and comprehensive portrait of Löhe in English.

If the 2005 Conference dealt more broadly with Löhe, the most recent conference focused with more precision on aspects of his context and thinking. Lothar Vogel (Rome) examined Löhe's relation to his teachers both during his brief time (summer semester 1828) at Berlin and his longer enrollment at Erlangen. Löhe referred to his sojourn in Berlin as his "desert" and "Patmos." After attending a lecture by Hegel at Berlin, the young Löhe penned in his diary: "understood nothing, nothing to understand." He was impressed by Schleiermacher's sermonic abilities but not his theology. More positively, Löhe appreciated Hengstenberg, August J. W. Neander, Ludwig F. F. Theremin, and especially the practical theologian Gerhard F. A. Strauß, whose example of an intense but churchly piety would leave its imprint on him. Löhe learned from Strauß to distinguish mysticism from pietism. In Strauß, Löhe found a teacher who awed him with a piety and romantic spiritual language that would correspond to his own religious instincts. The more pronounced Lutheranism of Erlangen provided the stimulus for the formation of Löhe's own confessional identity. Ironically, this identity was solidified and deepened through the tutelage of the Reformed professor, Johann Christian Kraft. Vogel concluded that both Berlin and Erlangen contributed to Löhe's shift from one who was a child of the awakening to one who was self-consciously Lutheran.

Two additional essayists deal with aspects of Löhe's spiritual development. Jobst Reller (Hermannsburg) took up the question of Löhe's "conversion" in his paper, "Conversion and Spiritual Coming-out in Löhe's and Lutheran Revival Biographies." Reller points out that that Löhe's inner development unfolded in five basic stages, paralleling the "conversion pattern" found in numerous theologians at the time. It is a movement from spiritual uncertainty to the surety of a sinner justified by faith. In this sense, Reller believes that it is appropriate to speak of Löhe's conversion. An essay by Jürgen Albert (Frankfurt/Main) examined the similarities and differences between Löhe and Johann Hinrich Wichern (1808-1881) often identified as the "father of inner missions." While both Löhe and Wichern sought to find a way for a renewed Protestantism in a new philosophical, social, and economic situation, each took different approaches. Wichern, Albert argues, sought "the re-Christianization of the whole society" while Löhe seeks the re-confessionalization of the Lutheran Church. Thus the shape and scope of the church's diaconal life is different in these two men. Albert maintained that "Wichern is a politician of Christianity; Löhe is a politician of Lutheranism." Wichern works from the theological basis of baptism and the general priesthood toward the shaping of life in the world. Löhe works from the Lord's Supper and the ministerial office toward the church as "the Lord's most beautiful thought of love."

Hans Schwarz (Regensburg) engaged Löhe's response to social questions of his time in "Wilhelm Löhe on Social Issues Caused by Rapid Industrialization." Löhe, of course, is well known for his diaconal work; the institutions of mercy he founded continue to this day. Schwarz rehearsed how Löhe's attentiveness to social issues was shaped by his ecclesial understanding of discipline, fellowship, and sacrifice. Care for body and soul belong together for Löhe yet "earthly gifts do not fill up the heart." Schwarz noted that Löhe's approach to human need retained the priority of God's grace over human activity and faith over love. In a related essay, Theodor Strom (Heidelberg) developed "Wilhelm Löhe's Understanding of Diaconry in the Church and Its Realization Today." Strom observed the foundational place of Löhe's *Drei Bücher von der Kirche* in his development of a renewed apostolic life that generates a community where the "bread of the soul and the bread of the body go through the same hands." The establishment of the female diaconate was a fruit of this understanding.

Several papers dealt with Löhe from the perspective of practical theology. Manfred Seitz (Erlangen) presented a paper on "Divine Worship and Liturgical Speech in Wilhelm Löhe" which simultaneously held up Löhe as a model for the spiritual life while examining the function of liturgical speech in his understanding of Christian existence. Thomas Schattauer (Dubuque), who has written extensively on Löhe's liturgical and sacramental practices, gave a paper on the divine service and *communio* in Löhe, arguing that Löhe recovers an aspect of the early Luther's understanding of the Lord's Supper: *communio*. According to Schattauer this theme is submerged under the polemics of Luther's later writings but becomes a primary dimension in Löhe's view of the sacrament of the altar. I have traced much of the current interest in Löhe within The Lutheran Church-Missouri Synod to Kenneth F. Korby (1924-2006). Korby's 1976 doctoral dissertation, *Theology of Pastoral Care in Wilhelm Löhe with Special Attention to the Function of the Liturgy and the Laity* represents an attempt to retrieve several key themes in Löhe including the use of private confession and absolution and evangelical discipline for contemporary practice. Klaus Raschzok (Neuendettelsau) spoke on the understanding of the spiritual office in relation to the life of the church, probing metaphors that Löhe used to illustrate that the pastoral office is both distinct from the congregation and yet not independent of it.

Christian Weber (Congo), the author of the 1996 book *Missionstheologie bei Wilhelm Löhe*, spoke out of both his deep scholarship and several years of missionary service in the Congo under the theme "Löhe in the Congo: Missionary Perspectives Against Pessimism." In this very suggestive essay, Weber drew on Löhe's conceptuality of mission, liturgy and diaconal service as relevant ingredients for his own work in Africa.

Löhe's influence certainly extended far beyond the boundaries of the territorial church of Bavaria. Rudolf Keller (Lehrberg) presented a paper on

"Church in the Spirit of the Lutheran Confessions: Löhe's Image of a Free Church." Keller follows Löhe's contacts with the *Altthuteraner* including Johann Gottfried Scheibel, Eduard Huschke, and Henrik Steffens and his connection with the mission societies of Dresden and Leipzig. While Löhe came close on several occasions to separating from the *Landeskirche*, he remained with it until his death. Keller points out that it was an *altlutherischer* Pastor Kellner in Silesia who encouraged Löhe to remain with the Bavarian Church as long as the question of confession was clear. Löhe stood with the old Lutherans in their opposition to "sacramental mingling" (altar and pulpit fellowship between churches of conflicting confessions) and his liturgical, pastoral, and theological influence was felt in their midst. Keller concurred with Manfred Seitz's judgment that Neuendettelsau remained a free-church island in the *Landeskirche*, only to be integrated into the territorial church by Hermann Bezzel.

Two papers treated Löhe's influence outside of Germany. Craig Nesson (Dubuque) examined his correspondence with Johannes Deindörfer and Georg Grossmann between 1852-1872, giving insights into his break with the Missourians in Michigan and the hardships attendant to the establishment of the colony at St. Sebald, Iowa. Dean Zweck (Adelaide) narrated Löhe's influence in the Lutheran Church in Australia. Although it was only after Löhe's death that men from Neuendettelsau would come to serve as pastors in Australia, his theology and liturgical piety would leave their impact on the two Lutheran bodies that would eventually form the Lutheran Church in Australia. In the twentieth century, Löhe's influence in Australia was meditated through Siegfried Hebart and especially Hermann Sasse, who credited Löhe's *Three Books About the Church* as making him a confessional Lutheran.

Wolfhart Schlichting (Friedberg) presented a paper entitled "Church-Confession-Plurality in the Thought of Wilhelm Löhe" examining changes in Löhe's ecclesiological thinking, raising the possibility that the "young Löhe" was more Lutheran than the "old Löhe." Schlichting helpfully sets Löhe in the context of nineteenth century German theology and church life, examining his contact with William Caird and the Irvinites. Schlichting spots in the older Löhe what he sees as problematic developments as the dogmatic center shifts from the doctrine of justification to the Lord's Supper and a developmental approach to confessional subscription.

Interest in Löhe appears to be on the increase in both Germany and North America. For example, a fine new student edition of *Drei Bücher von der Kirche* was edited by Dietrich Blaufuß and published in 2006. James Schaaf's 1969 translation of *Three Books About the Church* (Fortress) has long been out of print; it is to be hoped that an English translation of the Blaufuß volume might appear in print. John Stephenson's translation of Löhe's 1849 *Aphorisms about the New Testament Offices and Their Relationship to the Congregation* was published earlier this year by Repristination Press. The Holy Trinity 2008 issue

of *Logia* had as its theme the “Löhe Bicentennial” and contained translations of several pieces by Löhe as well as articles on aspects of his work by Walter Conser Jr, Craig Nesson, and Dietrich Blaufuß. One of Löhe’s sermons on the Lord’s Supper appeared in the August-November 2008 issue of *Concordia Pulpit Resources*. The Lutheran Church-Missouri Synod’s Board for World Relief and Human Care published *Löhe on Mercy* in 2006. David C. Ratke’s doctoral thesis under Hans Schwarz, *Confession and Mission, Word and Sacrament: The Ecclesial Theology of Wilhelm Löhe* was published by Concordia in 2001 and provides readers with an accessible introduction to Löhe’s thought. A new book by Lowell C. Green, *The Erlangen School of Theology: Its History, Its Teaching and Its Practice* (Lutheran Legacy Press) will assist English-speaking readers in understanding the complex and often ambiguous connections of Löhe to this theological movement. Concordia Theological Seminary hosted a conference on Löhe on October 10-11, 2008 with papers by Mark Loest (Löhe’s Colonies: Then and Now”), John Pless (Löhe as Pastoral Theologian), Wolfgang Fenske (Löhe on Worship), and Detlev Schulz (Löhe on Missions). Conference worship at Kramer Chapel included the use of two hymns by the Bavarian pastor that had not been previously translated.

The International Löhe Society intends to stimulate and further both translation projects and original research into the life and theology of this important figure in the history of both the Missouri Synod and world Lutheranism. The next meeting of the International Löhe Society is scheduled for the campus of Concordia Theological Seminary on July 26-30, 2011. Those interested in the study of Löhe may join the International Löhe Society by paying the annual dues of \$25.00 to Dr. Thomas Schattauer, c/o Wartburg Theological Seminary, PO Box 5004, Dubuque, IA 52004

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Errata

In CTQ 72:4 (October 2008), the word “faith” in the Mannermaa quotation on page 335 (second line from the bottom) should read “love.”

In CTQ 73:1 (January 2009), please note that Guillermo Gonzalez was a professor at Iowa State University not the University of Iowa (page 81 paragraph 3).