

JOURNAL OF LUTHERAN Mission

December 2015 | Vol. 2 | No. 5

Special Issue

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Published by The Lutheran Church—
Missouri Synod.
Please direct queries to
journaloflutheranmission@lcms.org.
This journal may also be found at
www.lcms.org/journaloflutheranmission.
Find the *Journal of Lutheran Mission* on
Facebook.

Editorial office:
1333 S. Kirkwood Road,
St. Louis, MO 63122-7294,
314-996-1202

Member: Associated Church Press Evangelical Press Association (ISSN 2334-1998)
A periodical of The Lutheran Church—Missouri Synod’s Offices of National and International Mission.



BOOK REVIEW AND COMMENTARY

Mission Shaped by Promise: Lutheran Missiology Confronts the Challenge of Religious Pluralism by Jukka A. Kääriäinen
(Eugene: Pickwick Publications, 2012)

by John T. Pless

KÄÄRIÄINEN IS A PASTOR of The Lutheran Church—Missouri Synod currently serving as associate professor of Systematic Theology at China Lutheran Seminary in Hsinchu, Taiwan. This book, published under the auspices of the American Society of Missiology Monograph Series, appears to be a revision of his doctoral dissertation at Fordham University. The topic is timely as is the author's efforts thoroughly to engage and promote classical Lutheran theological themes in articulating a contemporary approach to missiology. The first two chapters of the book are largely a Lutheran systematic theology of mission. Here Kääriäinen echoes Robert Bertram's that "*Promissio* is the secret of *missio*," a refrain that runs throughout his work. From this perspective Kääriäinen will provide a Lutheran hermeneutic for understanding the conceptuality of *missio Dei*: "*missio Dei* is shaped by *promissio*

Dei, or the promise of God is the secret of mission" (4). Along the way Kääriäinen enlists the resources of other Lutheran theologians, notably Edward Schroeder, Werner Elert, Gerhard Forde, Oswald Bayer, Carl Braaten and Robert Kolb to make his case. Contra Gustav Warneck and David Bosch, Kääriäinen sees Luther's theological legacy as rich with potential for missiology.

After laying out the contours of the Lutheran approach to mission as grounded in the divine promise and governed by the necessary distinction of the Law from the Gospel, Kääriäinen examines and critiques paradigms

represented by contemporary Roman Catholic theologians: Karl Rahner and Jacques Dupuis. Both operate with the traditional Roman "nature/grace" continuum. Rahner sees grace as a fulfillment of nature. Dupuis works out the implications of Rahner for missiology but especially for a theological affirmation of religious pluralism. Hence Dupuis asserts that "God may have — and indeed seems — to have more to say to humanity than what God has said in Jesus" (159). Rejecting a distinction

between "general" and "special" salvation history, Dupuis seeks to maintain that biblical and extra — biblical covenants are "complementary expressions of God's progressively unfolding history of salvation" (163). For Dupuis, the church is a sign of grace in the world but as the reign of God extends beyond the Church, salvation is present in other religions insofar as grace may be found there as well. Kääriäinen provides

There is much valuable material in Kääriäinen's book in light of the fact that much of contemporary Lutheran missiology seems to be adopted from Roman Catholic, Reformed or Evangelical sources.

a thorough critique of Dupuis' proposal making four major points: (1) Dupuis does not adequately distinguish between "revelation" and "salvation;" (2) Dupuis' indebtedness to the nature/grace model prevents him from sufficiently attending to the accusatory function of the Law and the promissory nature of the Gospel; (3) His "Spirit Christology" finally subordinates Christ to the Spirit so that the work of the Spirit moves beyond Jesus' death and resurrection; (4) Dupuis' understanding of the relationship of the church to the reign of God undermines the Church's role in mission.

This book's topic is timely as is the author's efforts to engage and promote classical Lutheran theological themes in articulating a contemporary approach to missiology.

The final two chapters of the book attempt to work out a constructive Lutheran proposal in light of the author's critique of Dupius. Here Kääriäinen invokes and elucidates key Lutheran themes. He suggests, for example, that the *missio Dei* conceptuality does not do justice to the twofold "mission" of God in the two governments. Working with Luther's distinction between God hidden and God revealed, Kääriäinen suggests a more "dialectical relationship" to proclamation and interreligious dialogue.

There is much valuable material in Kääriäinen's book in light of the fact that much of contemporary Lutheran missiology seems to be adopted from Roman Catholic, Reformed or Evangelical sources. However, the book also raises questions that beg for more careful analysis and a clarified response on the basis of Holy Scripture and the Lutheran Confessions. Kääriäinen's assertion that "all religious people of goodwill potentially believe in and worship the one true God" (238) runs counter to the condemnation of idolatry in Luther's exposition of the First Commandment in the *Large Catechism*. Here a helpful corrective is Edward Engelbrecht's *One True God: Understanding Large Catechism II:66* (Concordia Publishing House, 2007). Also problematic is the author's statement: "While my model emphasizes where Christ is present in his saving power — in the Gospel in its oral, written, and sacramental forms — one can never be certain He is not present" (251). Such a statement leaves the door open to a speculative theology that finally is detrimental to the necessity of proclamation.

The Rev. Prof. John T. Pless is assistant professor of Pastoral Ministry and Missions and director of Field Education at Concordia Theological Seminary, Fort Wayne, Ind.

BOOK REVIEW AND COMMENTARY

Called to Witness: Doing Missional Theology

by Darrell L. Guder (Grand Rapids: Eerdmans Publishing Co., 2015)

by John T. Pless

DARRELL GUDER, the Henry Winters Luce Professor Emeritus of Missional and Ecumenical Theology at Princeton Theology Seminary, has enjoyed a distinguished career that grew out of his studies with Helmut Thielicke (1908–1986) at Hamburg, included significant work as a translator of theological works into English and most especially contributions in the study of missions. With the publication of the volume he edited in 1998, *The Missional Church: A Theological Vision for the Sending of the Church in North America*, he became the father of the term “missional.” If for no other reason, the emergence of this term and the freight that it carries makes *Called to Witness* an informative and provocative read.

Noting his teacher Helmut Thielicke’s dislike for adjectival theology, Guder concedes that the term has become something of a cliché with a multiplicity of meanings. He recalls the late bishop of the Church of South India Lesslie Newbigin’s (1909–1998) remark that when everything becomes mission, nothing is mission. Yet Guder defends the use of the term as a way of indicating a necessary theological shift with the alleged collapse of Christendom. Now, he argues, the Christian community must reconfigure every aspect of doctrine and life from the perspective of mission. Maintaining that the missional dimension was absent in Western Christendom and the theological systems that it produced. The new approach, he argues, will recover the missionary impulse of the

Early Church reading all of the so-called Nicene marks of the Church, “one, holy, catholic, and apostolic” backwards beginning with apostolic. For Guder, the apostolic nature of the Church does not have to do so much with the apostles’ doctrine (Acts 2:42) but with the fact that this community is sent into the world. Noting the historical development of the modern ecumenical movement out of the earlier missionary movement, Guder calls for a “missional ecumenism.” Here he shows his indebtedness to Lesslie Newbigin.

Chapter 2, “The *missio Dei*: A Mission Theology for after Christendom,” traces the development of the phrase, *missio Dei*, coined by Karl Hartenstein (1894–1952) in 1934 and popularized by the Willigen Conference in 1952. Guder shows the linkage of the term

to theology of Karl Barth (1886–1968) and its further development by David Bosch (1929–1992) and more recently John Flett (see his 2010 book *The Witness of God: The Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community*). Guder presses the point that missions are not simply a function or task of the Church but the Church by its being and nature missionary. Wilhelm Loehe (1808–1872) made essentially the same point in saying that mission is nothing other than the one Church of God in action. But unlike Loehe, Guder does not ground the missionary character of the Church in the pure preaching of the Gospel and the evangelical administration of the Sacraments.

Called to Witness: Doing Missional Theology provides a good window into the current state of the theology of mission by one of its most astute and articulate spokesmen.

Called to Witness, authored by the man who coined the phrase “missional,” makes an informative and provocative read.

Guder's intentions are clearly ecumenical. He praises the work of the Second Vatican Council with its accent on the "People of God" ecclesiology. He finds Avery Dulles (1908–2008) as a most useful resource for developing a missional ecclesiology. While ecumenically generous, Guder remains squarely within the tradition of modern Reformed theology shaped unmistakably by Karl Barth.

Most of the essays in this book were published in various journals or given as lectures over the last fifteen years. Given this fact, there is significant overlap and repetition between the chapters. For instance, we are told multiple times that Martin Kähler (1835–1912) asserted that mission was the mother of theology. *Called to Witness: Doing Missional Theology* provides a good window into the current state of the theology of mission by one of its most astute and articulate spokesmen. It also provides sufficient evidence that this is not the path that confessional Lutheran missions can embrace or emulate. Perhaps it can challenge us to a more faithful practice in extending the word of the cross into the whole world.

The Rev. Prof. John T. Pless is assistant professor of Pastoral Ministry and Missions and director of Field Education at Concordia Theological Seminary, Fort Wayne, Ind.

BOOK REVIEW AND COMMENTARY

Gnostic America: A Reading of Contemporary American Culture & Religion according to Christianity's Oldest Heresy
by Peter M. Burfeind (Pax Domini Press, 2014)

by Carl Rockrohr

TOO MUCH CONSPIRACY FLUFF, not enough clear confession of Jesus Christ. I hoped to read a thorough analysis of U.S. culture in terms of Gnosticism to perhaps better understand the people living in my own country. Instead, the major portion of the book puts forward a grand conspiracy theory of Gnosticism that has encompassed much of Western history.

This book is not an academic treatise. Its intent is not to get caught in the weeds of different Gnostic groups or teachings. For reasons this book will hopefully make clear, dealing with Gnosticism academically kind of misses the whole point of Gnosticism, which boasts a knowledge beyond book-learning. Thus it's far more productive to deal with Gnosticism in an archetypical or heuristic manner. This approach will make sense by the book's end (12).

In trying to leave out a thorough analysis of Gnosticism, a short "Gnosticism 101" summary is given on pages 6-7, but then the argument is sustained in chapter 2 to propose 13 traits of Gnosticism throughout history. The traits are then identified in another four chapters tracing the grand Gnostic conspiracy theory from ancient Greek myths, to the Gnostics at the time of the Early Church, to early Church fathers themselves, to monasticism, to Sufism, to love songs of troubadours in the Middle Ages, to Catharism, to Shakespeare, to European philosophers, to Communism, to the Nazis, to Jung, to the history of the Republican party, to 20th

century liberalism, to many contemporary popular musicians, comedians ... and the list goes on.

The number of persons and movements in history claimed to be part of the grand Gnostic conspiracy begs believability of the author's academic expertise. Has he studied every single historical person and movement that he states is involved to such an extent to prove something besides general parallels to this grand conspiracy? Are enough expert sources used? No. Such would require more academic rigor, but of course an academic treatise was not the aim.

At times liberty is taken with sources, especially in chapter 3, titled "The Underground Stream." I was irritated with the unexplained editorial insertion of Gnostic beings into a paragraph taken from Athanasius' *Life of Anthony*. There was no clear explanation for this charge against Athanasius except we are offered "a taste of Gnostic as well as Neoplatonic cosmological vision" (77). I spent time trying to follow up the citations, but to no avail; the charge stands unproved. Athanasius supposedly promoted Gnosticism just because the author suggests he does — guilt by suggestion. This ineffective attack against Athanasius made me suspicious of the use of other citations, and so the read became arduous.

It was strange that at one point the author expresses his own incredulity at the grand Gnostic conspiracy, notably the Sufi claim: "When I first read these words, I was incredulous. Albert the Great, Shakespeare, and Dante were Sufis? Coffee was a Sufi drink? How could any credentialed scholar make such a claim?" (80). The answer is

Is *Gnostic America* a book of Christian theology useful for understanding Christian mission?

The biblical account of man's first and continued rebellion to deny God's truth and to be like God is the biblical foundation to understand human history and our contemporary life.

that Gnosticism's claims are not bound by proofs because it transcends the mind. But then the question arises: Why does the author trust the opinions of such self-aggrandizing sources? It is unclear what the author thinks of false teachers; are their statements and theories reliable or not? Is their claimed Gnostic wisdom true or not?

The later chapters of the book, which give brief analysis of Neo-evangelicalism using the topics of worship, music, self, consumer choice, emergent church and neo-evangelical gnosis, are more useful, but the analysis is too short and often too generalized to be definitive. One wishes the writer would have concentrated on such contemporary topics rather than try to identify a grand universal Gnostic conspiracy in which he fails to suspend disbelief.

At its worst, *Gnostic America* reads like a conservative *DaVinci Code*. At its best, there are glimpses of truth that are Christian teaching, such as the Christian understanding of *agape* as self-sacrificial love for the other (61) or another all too brief paragraph that true Christian faith relies on an external hope (351).

But such insights occur too infrequently and are buried within the suggested details of the grand Gnostic theory. This leads to the question of the book's purpose and intended audience. Frequent theological code words and concepts without definitions eliminate many non-theological readers. The occasional rants against the Obama administration inject politics. The later chapters primarily focus on common confessional, theological Lutheran concerns. It appears the book is aimed at a few insiders of the same philosophical, theological, political and even economic persuasion. It might be best to call the book an attempt at a philosophy of history since Eric Voegelin is often cited as an authoritative source, as well as numerous attempts to incorporate various philosophers of the last two centuries.

Unfortunately, the book does not clearly aid true understanding of Christianity because there is not a sustained confession of Christ. There is no sustained exposition of biblical teaching for legitimate concerns expressed by the author, such as God's work through Word and Sacrament and not through feelings or special gnosis, the reality of the person of Jesus Christ, the weaknesses of popular contemporary worship styles. If these concerns are more valuable and true than Gnostic

lies, why not give a clear teaching? While the book touts a grand Gnostic conspiracy as what has happened leading up to the U.S., as well as happening in the U.S., the true revelation of Jesus Christ for the world as recorded in the Scriptures is not clearly presented to rebuff the conspiracy lies. Glimpses of the Gospel and Lutheran theology are here and there, but these occurrences are overshadowed under the perceived success of Gnosticism's rule of Western culture.

It is a mystery to me why the first temptations as recorded in Genesis 3 are never noted in the book as the most foundational explanations of our human condition. "Did God say? ... You can be like God knowing good and evil." The biblical account of man's first and continued rebellion to deny God's truth and to be like God is the biblical foundation to understand human history and our contemporary life. For the Christian, before there was a "system" of Gnosticism, there was the sinful rebellion against God's gifts and order, no Greek myths needed. Some parallels to, even repetition of, Gnostic thought throughout Western history are certainly present, but the biblical account of God's solution to mankind's rebellion in the gift of the Son is the reality that is needed by all mankind whether there is one grand conspiracy or another. Most certainly it is not a Gnostic conspiracy that gives the final explanation of many Americans' sense of despair (357).

At the root of humanity's despair is the natural state of all mankind caught in the clutches of sin, death and the devil.

Rather, at the root of humanity's despair is the natural state of all mankind caught in the clutches of sin, death and the devil. No matter what theory, special gnosis and current

religious and philosophical fads mankind dreams up, we cannot free ourselves. The author certainly would seem to support this point, but a book of Christian theology cannot allow the lies of the devil and our own sinful selves to be the final and loudest message, which is why I would not characterize this book as a book of Christian theology useful for understanding Christian mission. The person and work of Jesus Christ related, given and empowered in us through God's Word and Sacraments, is our sustained and clear message.

The Rev. Carl Rockrohr is an LCMS pastor in Fort Wayne, Ind.

BOOK REVIEW AND COMMENTARY

One of the most valuable aspects of this 16th-century book shows the organic connection between doctrine and practice.

Church Order for Braunschweig-Wolfenbüttel: How Doctrine, Ceremonies, and Other Church-Related Matters Shall (By God's Grace) Be Conducted Henceforth by Martin Chemnitz and Jacob Andreae. Edited by Jacob Corzine and Matthew Carver. Translated by Jacob Corzine, Matthew C. Harrison and Andrew Smith. Vol. 9. Chemnitz's Works (St. Louis: Concordia Publishing House, 2015)

by Albert B. Collver III

AT FIRST GLANCE, one might wonder why a translated church order from the 16th century would offer much appeal to someone other than the liturgical specialist, but upon deeper examination, Chemnitz's and Andreae's *Church Order* is much more than a historical curiosity. The *Church Order* is an English translation of the 1569 church order (*Kirchenordnung*) of Duke Julius of Braunschweig and Lüneburg. In the 16th century, a church order contained all the church regulations, rules, bylaws and services for a given territory. The *Church Order for Braunschweig-Wolfenbüttel* is significant because its authors were Martin Chemnitz and Jacob Andreae, who also helped prepare the Formula of Concord. The *Church Order*, in effect, is the Lutheran confession and doctrine put into practice. Seeing how the authors of the Formula of Concord put it into practice is instructive for us today.

The *Church Order of Braunschweig-Wolfenbüttel* is much more than a hymnal for use Sunday morning. The *Church Order* contains the following parts: the Preface of Duke Julius; What the "Body of Doctrine," That Is, the Form and Patter of Pure Teaching, Shall be in the Churches of This Principality; A Brief, Simple, and Necessary Instruction regarding How Certain Chief Articles of Doctrine May, with Due Discretion, Be Presented for Edification and Guarded against All Distortion; and the Agenda, or Church Order — How Ceremonies Shall Be Established and Observed in the Churches of Our Principality. The English translation also

includes several introductory notes by the translators and editors of this edition. Of particular note is Matthew C. Harrison's essay, "Luther, the Confessions, and Confessors on Liturgical Freedom and Uniformity."

Harrison's essay examines two texts from the Lutheran Confessions, Augsburg Confession, Article XXVIII and Formula of Concord, Solid Declaration X. Harrison writes, "Luther, the Confessions, and the confessors clearly recognize and define freedoms in matters of worship ... They also, out of love and for the sake of unity,

argued for and put into practice limitations on freedom" (Kindle Location: 230). In the context of the 16th century, liturgical uniformity occurred territory by territory. So although there might be variations in the liturgical services between two territories, within a given territory all the congregations used the same form. Harrison argues that the phrase *Gemeine Gottes* from FC SD X, 9 should not be understood as the local con-

The *Church Order* is not meant to be a repristination of a 16th-century church order; rather it is a good historical-dogmatic work showing how two authors of the Formula of Concord put the faith into action.

gregation but rather the local community, referring to a particular region or territory. Harrison elaborates, "In our day it is common to read FC X as though it were defending an individual congregation's right to be liturgical or to dispense with all liturgy. This ignores the fundamental assertion of the *Augustana* regarding the conservative intent of the Lutheran Confessions to retain the Western rites and liturgical usages (purified), and that the Apology does not present a Lutheran church the option of being 'nonliturgical,' as is commonly understood in our circles" (Kindle Location: 572). Harrison's essay is helpful both

in explaining FC X but also the historical understanding of Chemnitz and Andreae when they wrote the *Church Order* under the authority of Duke Julius.

In Duke Julius' Preface, he establishes the reason or the right by which he established a church order, as well as described the need for one. Duke Julius writes, "We have been placed here by His divine omnipotence for our loyal and dear subjects not only for the sake of temporal peace, tranquility, and unity, but also so that, by the power of the office we bear and which God has committed to us, we may, above all, nurture in our subjects whatever pertains to right knowledge, prayer, and worship of God" (Kindle Location: 1229). Such a view that government has not only the right but the duty to promote right worship is very foreign to people living in the United States with the separation of the Church and the state. Yet into the 20th century, many European countries practiced the principle *cuius regio, eius religio* (literally: "whose realm, his religion"), whereby the religion of the ruler was the religion of the state in that region.

Duke Julius conducted a visitation of his territory and found its religious life to be lacking. He writes:

Regarding the state of the pastors and ministers of the church in our entire principality, in the course of an orderly and Christian examination, they found that a large portion of these men were not real pastors, but rather unlearned and unfit mercenaries, acting as hired hands; many parishes had been so disordered that children were going unbaptized and the elderly were dying without the Sacrament of the body and blood of our Lord Christ, and thus left without comfort in their greatest trials. It is not unfitting to protest this on behalf of our dear and loyal subjects (Kindle Location: 1266).

Because of this deplorable situation, Duke Julius "sought how, according to God's will, the proper, ancient uses of the most primitive and purest churches may be retained. For in no way do we intend to introduce anything new into the churches of our principality which would not have been in use at the time of the dear apostles and their immediate successors" (Kindle Location: 1278).

Hence, Duke Julius commissioned Martin Chemnitz and Jacob Andreae to produce the church order for his territory.

The next section of the church order is titled, "What the 'Body of Doctrine,' That Is, the Form and Pattern of Pure Teaching, Shall be in the Churches of This Principality Henceforth." Chemnitz and Andreae write, "Where a right and solid church order is to be established and put in place, the first thing — indeed, the foundation and basis — must be that the doctrine is pure and unified" (Kindle Location: 1380). In other words, doctrine and worship are connected. How the church worships is based upon its doctrinal foundation. Before the *Church Order* can present various liturgical forms, rites and orders, it reviews the "body of doctrine" taught by the Holy Scriptures.

The next section is titled, "Brief, Simple, and Necessary Instruction regarding How Certain Chief Articles of Doctrine May, with Due Discretion, Be Presented for

Edification and Guarded against All Distortion." This section reviews certain chief articles of the Christian faith. Chemnitz and Andreae note that not all pastors are equally trained and are not able to answer questions or refute error as they should. They also note, "And experience shows that many pastors who lack understanding merely tear down and fail to build. Further, lacking discretion, they trouble and confuse poor, erring consciences more than they instruct and correct

them with a proper foundation" (Kindle Location: 1471). The chief articles covered in this section are God, Repentance, The Distinction Between Law and Gospel, Sin, The Article of the Justification of the Poor Sinner Before God unto Eternal Life, Good Works, Free Will, The Sacraments in General, Confession and Absolution, Holy Baptism, The Mass, The Lord's Supper, Fasting and Prayer, and The Blessing of Salt, Water, Fire, Herbs, and Other Created Things. These chief articles all will be reflected in the liturgical rites and orders that follow in the book.

The final section of the church order is titled, "Agenda, or Church Order: How Ceremonies Shall Be Established and Observed in the Churches of Our Principality." Chemnitz and Andreae, referencing Paul in 1 Cor. 14:40,

The *Church Order* makes a great book for use at the seminary and by seminary students, as well as pastors who want to understand how the fathers of the Formula of Concord practiced the faith.

write that “it is God’s will that, when the congregation gathers together for the administration of the Word, Sacraments, and prayers, all things are to be done and observed with good decency, in order, and for building up.” (Kindle Location: 2792). They continue:

And though Christians are not everywhere bound to the same specific ceremonies — for Christian freedom has its place in this article ... — nevertheless ... uniformity in ceremonies with the neighboring Reformation churches should be achieved and maintained. And for this reason, in the matter of ceremonies, all pastors in the churches of our principality shall henceforth strictly abide by and conform to the order described below, and it shall not be neglected without exceptional and considerable cause (Kindle Location: 2810).

In other words, the pastors in the territory of Braunschweig-Wolfenbüttel will use the same orders and ceremonies. They also encourage that efforts are made to have similarity or conformity between territories. Such was the teaching of Chemnitz and Andreae on liturgical conformity.

What follows in the Agenda section are ceremonies for use in the various institutions and parishes of the territory. Orders for Matins, Holy Communion, Public Confession and so forth are provided. A nice feature of the English translation of the *Church Order* is the inclusion of the music for the various liturgical canticles in modern musical notation. Not surprisingly, some of the canticles are very similar to what is used today in Lutheran churches. After the Agenda section, there is a section on how the superintendent should conduct visitations of the parishes. The superintendent, equivalent or similar to a district president in the Missouri Synod, was instructed to visit each parish twice a year. He is supposed to examine the doctrine of each pastor and to inspect the church customs, “whether he also administers the holy Sacraments and other ceremonies according to our published ‘Church Order’” (Kindle Location: 4562). When the church order was published, the territory of Braunschweig-Wolfenbüttel had just under 400 pastors (tables in the church order list the various positions). The section on visitation also includes instruction for church

discipline and how to hold a general convention of the synod. In section of the *Church Order* resembles the constitution and bylaws of a church body.

The final sections of the *Church Order* deal with Marital Matters, An Order of Schools and a Chest Order. The marital matter section deals with engagements, consanguinity, divorce, reconciliation, abandonment and court fees. The order of schools states the reason for schools, chiefly “the holy ministry of preaching, secular authority, temporal offices, government, and management call for just, wise, learned, skilled, and God-fearing men; and schools are the proper means, ordained and com-

manded by God, in which such people may be raised up” (Kindle Location: 5474). It describes the organization of the classes, how many hours a day the boys should attend school (about six hours) and how they are to be trained in Latin and Greek. Several books by Philip Melanchthon serve as the primary textbooks. It also describes how the boys are to have godly fear, discipline and conduct themselves. Another section

describes the examination of the school master. Worship for the schools is outlined. Worship was considered an important part of the schools. Dress code, table conduct and so forth are all outlined. Additionally, there are provisions for girls’ schools. The superintendent is responsible for the spiritual life of the schools.

Finally, the church order outlines a common chest for the care of the poor. The chest order points out that the Scriptures command that the poor should be taken care of as needed. It describes what sorts of offerings can go into the common chest and when to collect those offerings. Another section describes who can receive distributions from the common chest: “First, to those who are afflicted by severe poverty, age, or illness. Those who are poor but do not beg. Those who need business assistance. Those affected by inflation. Poor students. Poor fatherless orphans. Those who are sick and dying” (Kindle Location: 6655-6705). A section of the chest order has an installation rite for those who are to administer the chest. It also describes the establishment of almshouses and how people are to conduct themselves in the almshouses.

The *Church Order* is too detailed to provide much more than the briefest of overviews to its content in a

The book is well worth studying and could be useful at circuit Winkels and for use on the mission field, as well as by emerging churches seeking to strengthen their Lutheran identity.

book review. The *Church Order* was an all in one resource for the superintendent and pastors in the 16th century, that was part doctrine book, part church constitution, part bylaws, part dispute resolution process, an agenda for worship, a guide book for establishing schools and for taking care of the poor. It provides a good overview of the sorts of things needed to be taken care of in a synod and could serve as a resource or guide for a church body, or for missionaries on the field, to develop all the necessary items needed for a church. Of course, most of the items described in the *Church Order* are available in contemporary resources; however, no contemporary resource combines it into an all in one book. The approach taken by the *Church Order* helps to demonstrate the continuity between doctrine, worship, and church governance; whereas, the contemporary approach often appears fragmented and disconnected from a doctrinal foundation, even if that is in fact not true. When everything is all together it helps people see the continuity and connection between the various parts.

One of the most valuable aspects of the book is how it shows the organic connection between doctrine and practice, particularly in the area of uniform worship and how the Church's doctrine plays out in church governance, in the establishment of schools and in works of mercy. The English translation of *Church Order of Braunschweig-Wolfenbüttel* was 20 years in the making. The *Church Order* is not meant to be a repristination of a 16th-century church order; rather it is a good historical-dogmatic work showing how two authors of the Formula of Concord put the faith into action. Much can still be learned today by studying their example. The *Church Order* makes a great book for use at the seminary and by seminary students, as well as pastors who want to understand how the fathers of the Formula of Concord practiced the faith. The book also gives insight into how to understand Christian freedom in light of FC X. The book is well worth studying and could be useful at circuit Winkels and for use on the mission field, as well as by emerging churches seeking to strengthen their Lutheran identity.

The Rev. Dr. Albert B. Collver III is LCMS director of Church Relations and assistant to President Matthew C. Harrison.