

CONTENTS

Correspondence 2
 Preface 3
Inklings by Jim Wilson 4

ARTICLES

Confessing Christ: Office and Vocation
 By Naomichi Masaki 5

Christ's Ambassadors: A Confessional Perspective on the Missionary Office of the Church
 By Klaus Detlev Schulz 13

Kenneth Scott Latourette: A Description and Assessment of His Historical Analysis of the Spread of Christianity in the First Five Centuries
 By Andrew Pfeiffer 19

The Motivation for Lutheran Missiology
 By Ralph Patrick 25

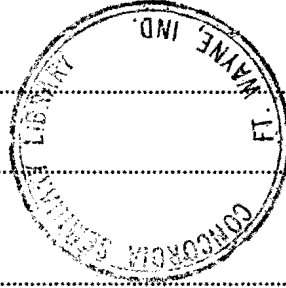
Lutheran Missions Must Lead to Lutheran Churches
 By Matthew Harrison 29

How Are They to Believe? Romans 10:14-15 in the Light of the Lutheran Confessions
 By Jonathan Lange 35

A Call for Manuscripts 43

The Borgå (Porvoo) "Common Statement"
 By Tom G. A. Hardt 45

The Question of the Church's Unity on the Mission Field
 By Hermann Sasse 53



REVIEWS 61

REVIEW ESSAY: *Church under the Pressure of Stalinism: The Development of the Status and Activities of the Soviet Latvian Evangelical-Lutheran Church in 1944-1950.* By Jouko Talonen.

On Being a Theologian of the Cross: Reflections on Luther's Heidelberg Disputation, 1518. By Gerhard O. Forde.

Dining with the Devil: The Megachurch Movement Flirts with Modernity. By Os Guinness.

Galatians, Ephesians. By Armin J. Panning. The People's Bible Series.

Welcome to Christ: Lutheran Rites for the Catechumenate. Edited by Paul Nelson, Frank Stoldt, Scott Weidler, and Lani Willis.

Women and Religion: The Original Sourcebook of Women in Christian Thought. Edited by Elizabeth A. Clark and Herbert Richardson.

Prince, People and Confession: The Second Reformation in Brandenburg. By Bodo Nischan.

Lord, Teach Us. By William H. Willimon and Stanley Hauerwas.

Lost Daughters. By Reinder Van Til. Foreword by Martin E. Marty.

BRIEFLY NOTED

LOGIA FORUM 73

- A Missionary Prayer • Disappearing Disciples • How Christians Look at Graves
 Sacred Obstacles • Trivializing God • Pastoral Calls • Ecclesiastical Authority • Aesthetic Contradiction
 Supermarket of Desire • Luther Poster Available • The Fathers on Numbers • A Day's Journey into Nineveh
 The Baptism of the Penguins • Anatomy of a Takeover • The Hymnals of Unionism and Rationalism

Confessing Christ: Office and Vocation

NAOMICHI MASAKI



ALONG WITH THE SLOGAN "everyone a minister,"¹ one may encounter a similar phrase today: "Every Christian a missionary." Yet is it biblically correct to say that every Christian is being sent? By contrast, in the history of The Lutheran Church—Missouri Synod missionaries have sometimes been categorized within some auxiliary office to that of the holy ministry. Thus one may ask: Is there such an office that may be called "the office of the missionary"? And to probe yet more deeply: Are missionaries not actually carrying out the apostolic office of the holy ministry? These are the questions this article addresses.

"EVERY CHRISTIAN A MISSIONARY"

Where does the phrase "every Christian a missionary" come from? There exists an extensive body of missiological literature where this phrase can readily be found, both explicitly and implicitly.² Lutheran circles are no exception. For example, in his inaugural speech for the Lutheran Society for Missiology, the Lutheran missiologist Eugene W. Bunkowske stated that the first of twelve such trends is "a dawning realization that Christians should no longer be divided up into 'sent ones' and 'receiving ones,' but rather that all Christians are 'sent ones' (missionaries)."³ Several years later he repeated the same thought, saying, "All are sent as messengers." He sought to substantiate this point by providing some biblical references given in a footnote, among them Ephesians 4:7-16; Romans 12:1-8; 1 Corinthians 12:12-20; and Psalm 68:18.⁴

Another example comes from an official document from the mission department of the LCMS by Robert Scudieri. There the phrase "every Christian is a missionary" is introduced simply as one of the "truths" related to the mission work in America and is biblically referenced to Luke 24:46-47; Acts 8:1, 4; and Acts 11:19-21.⁵ The use of this phrase in these examples gives expression to good intentions, as it seeks to involve more people in mission work. Like the slogan "everyone a minister," however, this phrase and its intent are not without theological problems.

THE BIBLICAL MOTIF OF SENDING

At first glance, one might notice that the proof-texts for the word "missionary" or "sentness" above are the texts that speak of the office of the holy ministry.⁶ The word "mission" comes

from the Latin words *mitto* ("to send") and *missio* (a sending or being sent to do something somewhere else). These words are used in such passages as John 17:8 and John 20:21, which put into ongoing operation John's core theme of sending, heard again in holy ordination. This may be the prime locus of our use of *mission* and *missionary*, echoed in the last part of the rite of ordination, which involves a call (*vocatio*), a blessing (*benedictio*), and a mission (*missio*).⁷

The biblical motif of sending is related to the office of the holy ministry, where the movement from the Father to the Son with the Holy Spirit to the apostles to the office of the holy ministry and to all people is most clearly stated in John (see also AC xxviii, 5-10; Tr 9, 31). In order that the forgiveness achieved by Christ be distributed,⁸ the Lord instituted the office of the holy ministry, with a mission beyond the lives of the Twelve.⁹

THE MEANS OF GRACE AND THE OFFICE OF THE HOLY MINISTRY IN MATTHEW 28:16-20

Matthew 28:16-20 gives us a picture of how the means of grace and the office of the holy ministry run together. Jesus here speaks to a limited audience, the Eleven. Matthew had already indicated in 10:40 that the Twelve had received from the Lord the special role of standing in Christ's place for the whole church.¹⁰ Here Jesus gives the Eleven the specific task of making disciples by way of baptizing and by teaching in the place where the Lord would have them go (πορευθέντες).

That this mandate was faithfully carried out in the early church can be seen in the writings of Justin Martyr. He reports that after being baptized, the catechumens received the eucharist,¹¹ apparently the ordinary practice of the church, as the *Didache* illustrates (see *Didache* 7:1-4; 9:1-10:7).¹² Thus those baptized and taught were promised Christ's sacramental presence in the words of the resurrected Christ: "Behold, I am with you to the very close of the age" (Mt 28: 16-20).

The confession of the sacramental presence of Christ is indeed found in the earliest surviving text of the eucharistic prayer with a full tri-partite dialogue: the *Apostolic Tradition*, which has been attributed to Hippolytus.¹³ The salutation, "the Lord be with you" at the beginning of the liturgy of the eucharist, may indeed be based upon Matthew 28:20.

While the Lord is present for his people in the sacrament, the response, "and with thy Spirit," in turn confesses the location of Christ's Spirit in the officiant. This confession is an echo of the

NAOMICHI MASAKI is a doctoral student at Concordia Seminary, St. Louis, Missouri.

ordination of the bishop, which had clearly located the presence of God's Spirit with the bishop. Thus chapter two of the *Apostolic Tradition* describes the selection of the bishop ("chosen by all the people") and the laying on of hands (by the presbytery) and then the prayer:

And all shall keep silence, praying in their hearts for *the descent of the Spirit*, after which one of the bishops, being asked by all, shall lay his hand on him who is being ordained bishop, and pray (emphasis added).

The prayer that follows asks that the "God and the Father of our Lord Jesus Christ" would bestow upon the bishop being ordained the same "princely Spirit" given to the Old Testament priests and the New Testament apostles.¹⁴ At the conclusion of the prayer, "all shall offer the kiss of peace, greeting him," after which he begins the celebration of the eucharist with the greeting, "The Lord be with you." The people respond, "And with your Spirit."

Here Hippolytus is not the inventor but the one who merely hands on the liturgy. The Spirit spoken of in the response is therefore not simply referring to the bishop's spirit or soul, but the "princely Spirit" bestowed on him in ordination. Thus, through a concrete and personal liturgical exchange with their bishop, the people repeatedly acknowledge and confess the doctrine of the holy ministry as being divine service. It allows the faithful to receive and acknowledge the holy ministry as a gift from the Holy Spirit.¹⁵ The important observation here is that the promise of the Lord's presence in the eucharistic assembly is confessed through the office of the holy ministry.¹⁶ The eucharistic salutation, which has a connection with Matthew 28:20, is also rooted in Luke 24:44-49 and John 20:19-23 (see also Acts 13:3-4, 14:26). Unhappily, the celebrant's greeting has of late been emptied of any freight pointing to the office of the holy ministry as the Lord's instrument for what he does here, since some contemporary English liturgies have invented as a new response the words "and also with you" instead of the *coram Deo* (before the face of God) words "and with thy Spirit."

In view of all this, the thought of Ignatius makes very good sense: "If you want to find a bishop, go to where the eucharist is celebrated. There you will find Christ and the catholic church."¹⁷

SENTNESS IN THE BOOK OF ACTS AND THE EPISTLES

The mandate of Matthew 28:16-20 finds realization in the Acts of the Apostles. Acts 2:42 provides a pattern for the entire book of Acts, wherever the church was gathered in every location. "The apostles' teaching" was nothing other than Jesus' teaching (Mt 28:20). At "the breaking of bread" the risen Lord was present with his body and blood. As one pays attention to the way that the apostles spoke throughout the book of Acts, one notices that the apostles themselves acknowledge that the real doer was the crucified and risen Lord (Acts 4:7, 10). Their joy of being persecuted for the sake of the name of Jesus is precisely a joy of having been used as his instruments. The locatedness of the gift is there confessed. The name of Jesus, which is mentioned many times (such as 5:40, 8:12, and 9:15), also has a connection with the name of the Triune God given in Mt 28:20. The apostles appoint elders

in each local church so that the work of Jesus might continue through them (*instrumentum secundum*).¹⁸

Another noteworthy element in the book of Acts is the receding of the Twelve, and a shift of scene from Jerusalem to Antioch. Barnabas becomes an important bridge. He was close to the Twelve (Acts 4:36) and was sent from the church in Jerusalem to that of Antioch, where many Gentiles became Christians (Acts 11:19-26). He was also instrumental in caring for Paul.

It is probable that the liturgy of the Jerusalem church was brought to Antioch either through the scattered Christians (Acts 11:19-21) or through Barnabas (Acts 11:22-26). During the liturgy the Holy Spirit had Paul and Barnabas set apart for the work to which he called them, and for which they were ordained and sent (Acts 13:2-4). Later, Paul indicated that he had received the eucharistic liturgy and the confession of faith from the church of Antioch (1 Cor 11:23-29; 15:1-5). Jerome Crowe observes that while the worship of Christians in Jerusalem may have looked the same as that of the Jews in their worship of one God, when Christians came to Antioch, and thus into the Hellenistic world, the new character of Christian worship began to stand out. In Antioch it became evident that Christians worshiped Jesus.¹⁹ The liturgy of the holy eucharist was the center of their worship life. Christians in Antioch were faithfully devoted to "the apostles' teaching" and "the breaking of the bread" through the office-bearer. Their communion with Christ in the holy supper led to Antioch's believers' being called Christians for the first time (Acts 11:26). Thus apostolic mission led to Christian community. What is apostolic is also of Christ.

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In the epistles of the New Testament, Paul, Peter, James, Jude, and John introduce themselves either as ἀπόστολος (apostle) or δοῦλος (servant) or both. The biblical word ἀπόστολος is derived in meaning from the Hebrew שָׁלַח ("sent one, fully authorized representative"). In the case of the שָׁלַח, the whole weight and value of the position rests with the person of the sender and with the object and scope of his mission. Everything depends on whose "sent one" he is, with what message and to what purpose. Thus Exodus 3 uses שָׁלַח in the call of Moses. Moses becomes God's representative. The authority of Moses is found in his being sent by God (3:13-15). When Isaiah responds, "Send me" (Is 6:8), he places himself willingly under God's commissioning to be a prophet. Jesus says, "For he whom God has sent utters the words of God, for it is not by measure that he gives the Spirit" (Jn 3:34). Thus the sent one is identified with the sender. When a sent one speaks, the sender is speaking. When a sent one does what he has been sent to do, the sender is doing it. In John's Gospel this "sentness" is manifested along with the Spirit (see, for example, Jn 20:21-22).

Yet the one sent also serves the sender. Thus another word the apostles use of themselves is "servant." This term occurs in the Old Testament in connection with prophets (for example, 2 Kgs 17:13, 23). Most frequently it is used of Abraham, Moses, and David. This word has a similar sense to that of $\pi\lambda\upsilon\tau\eta\varsigma$. When, therefore, the apostles introduce themselves as servants of Jesus, they are saying of themselves more than that they were humble and sanctified men. Rather, they present themselves as God's official representatives who speak the words of the Lord and through whom the crucified and risen Christ speaks and is present in the eucharist. The equation of $\delta\omicron\upsilon\lambda\omicron\varsigma$ and $\acute{\alpha}\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma$ in Titus 1:1 reflects this connection.²⁰

CHURCH IN MOTION

From the foregoing, it is clear that the church does not stop. From the Father to the Son to the apostles to the office of the holy ministry to all people. The movement is that of the Holy Spirit delivering the forgiveness of sins. And yet this movement can be halted when the work of missions is halted. Wilhelm Löhe says it well:

For mission is nothing but the one church of God in motion, the actualization of the one universal, catholic church. . . . Mission is the life of the catholic church. Where it stops, blood and breath stop; where it dies, the love which unites heaven and earth also dies. The catholic church and mission—these two no one can separate without killing both, and that is impossible.²¹

Werner Elert affirms that this statement of Löhe's was "exactly what Luther thought."²² He continues: "The motion of the one church—church *is* motion, for it merely expresses the endless dynamic of the Gospel."²³ This motion of the church is further urged by William C. Weinrich:

To reflect upon "mission" or upon "evangelism" is to reflect upon the Church itself, for the act of mission or of evangelism is not accidental or coincidental to the Church—like the activity of golf, tennis or horseback riding is to this or that individual—but the act of mission belongs to the very "core" of what it means to be the Church. . . . The Church evangelized because it had to. This assertion is to be understood in the strictest possible sense. The early Church did not begin the work of evangelism simply because Christ commanded it (cf. Matt. 28:19); mission was not simple obedience to a high authority. Nor did the Church evangelize out of a sense of gratitude for God's love, out of a sense of responsibility in light of the last judgment, or out of a sense of concern for fallen man's destiny—although these may be considered "emotive causations" for the Church's mission activity, as we shall note below. Rather, the Church evangelized because it could not do otherwise, and it could not do otherwise because in the Holy Spirit the Church had been taken up into the very activity of God in Christ whereby the final purposes of God are fulfilled. The early Church did not understand mission as a merely human action done in response to the

good things God had done. Mission was perceived christologically—as God acting for the salvation of fallen mankind, but God acting only in union with mankind. The early Church understood mission to be the very expression of the Lordship of Christ in the Holy Spirit.²⁴

Thus a christological understanding of missions is to be found in the way of the administration of the means of grace through the office of the holy ministry. In the book of Acts, as the faithful celebrated the sacrament and prayed continually, "the Lord

The apostolic nature of the holy ministry is not fully grasped when missionaries are relegated to some auxiliary office.

added to their number day by day those who were being saved" (Acts 2:47). It was the Lord's doing; they could not claim any credit by their founding mission societies, organizing city missions, or writing books on dynamic evangelism.²⁵ As the liturgy through preaching and the Lord's Supper continues to move us from within to without (toward God in faith and toward the neighbor in love), so the church itself moves toward all people. This is the flow of God's sending.

IS THERE AN OFFICE OF THE MISSIONARY?

Once one understands the meaning of the sending motif in the Scriptures and how integrally missions, liturgy, and the office of the holy ministry are interconnected, one is ready to move on to our next question. It is clear from the foregoing that the work of mission is not only related to, but is indeed the core of, apostolic ministry. In practice, however, the church in general pays little attention to missions when it comes to the issue of what this has to do with the office of the holy ministry. Thus on the one hand we hear Gustaf Wingren lament that the task of evangelizing the nations of the world has become a peripheral activity of the church, remaining something optional. On the other hand he bemoans the fact that in congregations only men can serve as pastors, while in the mission field, both men and women, clergy and laity may serve equally.²⁶ How can this be?

The apostolic nature of the holy ministry is not fully grasped when missionaries are relegated to some auxiliary office. John C. Wolrabe Jr. reports that such used to be the case in the LCMS. From its formation in 1847 until 1865, when the Missouri Synod struggled to reach the unchurched German immigrants on the frontier, the man called into an itinerant ministry was not ordained and so was not considered a pastor. He was considered to be the holder of an auxiliary office, because although performing the "functions" of the ministry, nevertheless, he was not called by or for a specific congregation. Consequently the missionary was not ordained, but commissioned and sent. Later, in order to meet the government's criteria for ordination, the synod's state-

ment regarding ordination also shifted from "public ratification of the call into the public office of the ministry in a local congregation" to "the certification that an individual was qualified for the full function of the office of the ministry." While missionaries were now ordained, they were still considered to be in something of an auxiliary office to that of the pastoral office.²⁷

By contrast, it may be noted that C. F. W. Walther wrote the following: "The ministry [*Predigtamt*] goes through the world in a twofold form, in a missionary [*missionierenden*] and a parish-pastoral [*pfarramtlichen*] one."²⁸ F. Pieper also argues: "This Call [missionaries called by Synod or its Districts] is not a human, but a divine Call, and those who have received and accepted this Call, have received and accepted a divine Call just as much as those called to parish-pastoral activity by already existing congregations."²⁹ Kurt Marquart notes that this move was natural for the Missouri Synod because Walther and Pieper regarded both local congregations and entire confessional fellowships or communions as church(es).

In his doctoral dissertation, Klaus Detlev Schulz takes an approach similar to that of Walther and Pieper. For him, the office of the holy ministry that Jesus established is first and foremost the office of the missionary. When a called missionary preaches and baptizes people, the Lord thereby gathers a baptized community for the Lord's Supper, and the newly gathered church calls a suitable man to the office of the ministry to publicly preach the word and administer the sacraments. For Schulz, "the pastoral office must therefore be grasped fundamentally from the missionary office. For the missionary office is the nearest and truest expression of the *ministerium verbi* [the preaching office] as it was commissioned by Jesus Christ."³⁰ The missionary dimension does not cease for the pastoral office. Although it is bound to the congregation, the pastor in the office extends his service beyond that church to those who are unbaptized.

Schulz continues that since the missionary office and pastoral office are identical with "a different functionary explication of the *ministerium verbi* instituted by Christ," missionaries as well as pastors must be placed therein though a proper call and ordination. This call and ordination of a missionary is based on Christ's mandate and institution. Schulz places missionary functions in the preaching office and places the initial seat of the missionary office in the congregation.³¹

MISSIONARY AND THE OFFICE OF THE HOLY MINISTRY

In light of the motif of sending which runs through the whole Scriptures, Schulz's approach is most helpful. That same motif may suggest the following: First, when missionaries are properly placed in the same office of the ministry, it becomes clearer that the doer of the missionary activity is the Lord himself. Martin Chemnitz says that the chief thing of the ministry is that "God wants to be present in it with his Spirit."³² Thus it is most dubious that the celebration of the Lord's Supper should be postponed until the congregation becomes large enough (one hundred people was suggested in Scudieri's "Strategy for North America Mission Fields").³³ A missionary is called to speak "the whole counsel of God" (Acts 20:27) and needs to rightly divide the chief points of doctrine (2 Tim 2:15).³⁴ Whether he studies,

interprets, explains Scriptures; whether he teaches, catechizes, comforts, warns, or applies the Word; all belong to the mandate of the office.³⁵

Second, it is proper that missionaries are put into the office of the holy ministry, because in so doing, we confess the specific locatedness of the delivery point of the forgiveness of sins also in a mission situation.³⁶ This is to confess the *externum verbum* (external word) as coming *extra nos* (from outside of us) by those sent to deliver it to faith.³⁷ This is to confess his gifts, given with no uncertainty by him through the instrument he has put there for his giving out his gifts.

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Third, identification of missionaries with the incumbents of the office helps the church focus on the proper purpose of the missionary work. The goal of it is not just conversions here and there, but people gathered by the means of grace at font, altar, and pulpit. Jonathan F. Grothe is enormously helpful at this point.³⁸ He demonstrates that the reason for Paul's writing to the Romans was to establish unity in fellowship by way of confession. Paul intended to show the Christians in Rome that his faith was nothing other than the same faith they had also received. On the basis of the common confession, Paul was appealing to them to support him in bringing the gospel further to the West. As in the case of Paul, Marquart, in our contemporary setting, also states that

missionary activity cannot be completed until the leaders of the newly established church can (1) work with Holy Scripture in the original languages, (2) understand and confess the Book of Concord in conscious contradistinction to other confessions and theologies, and (3) take an informed confessional stand globally/ecumenically.³⁹

The proper outcome of confessional Lutheran mission work ought to be confessional Lutheran churches. The unity of the fellowship in its confession is vital. The missionaries do have such an enormous task.

Lastly, though not of least importance, Lutheran missiology must confess the primacy of the means of grace. To confess the means of grace is to confess the office of the holy ministry (AC v) and its instrumentality in the confession of the gospel itself. Such, indeed, was Luther's own understanding of the missionary task. According to Luther, the task of a missionary is to teach true worship.⁴⁰ To emphasize this point, Luther cites the example of Noah. Luther notes that when Noah was traveling around the world, preaching everywhere, he was "giving instructions concerning the true worship of God."⁴¹ Since for Luther there is no

true worship of God other than what God himself has given, the sacraments together with preaching, he sees Noah as guiding people to sacramental worship so that they could meet God in "the covering." The work of a missionary never stops at baptism, but it continues in teaching, until all are brought into the world of the Divine Service, where our crucified and risen Lord is present to give them his gifts.⁴²

CONCLUSION

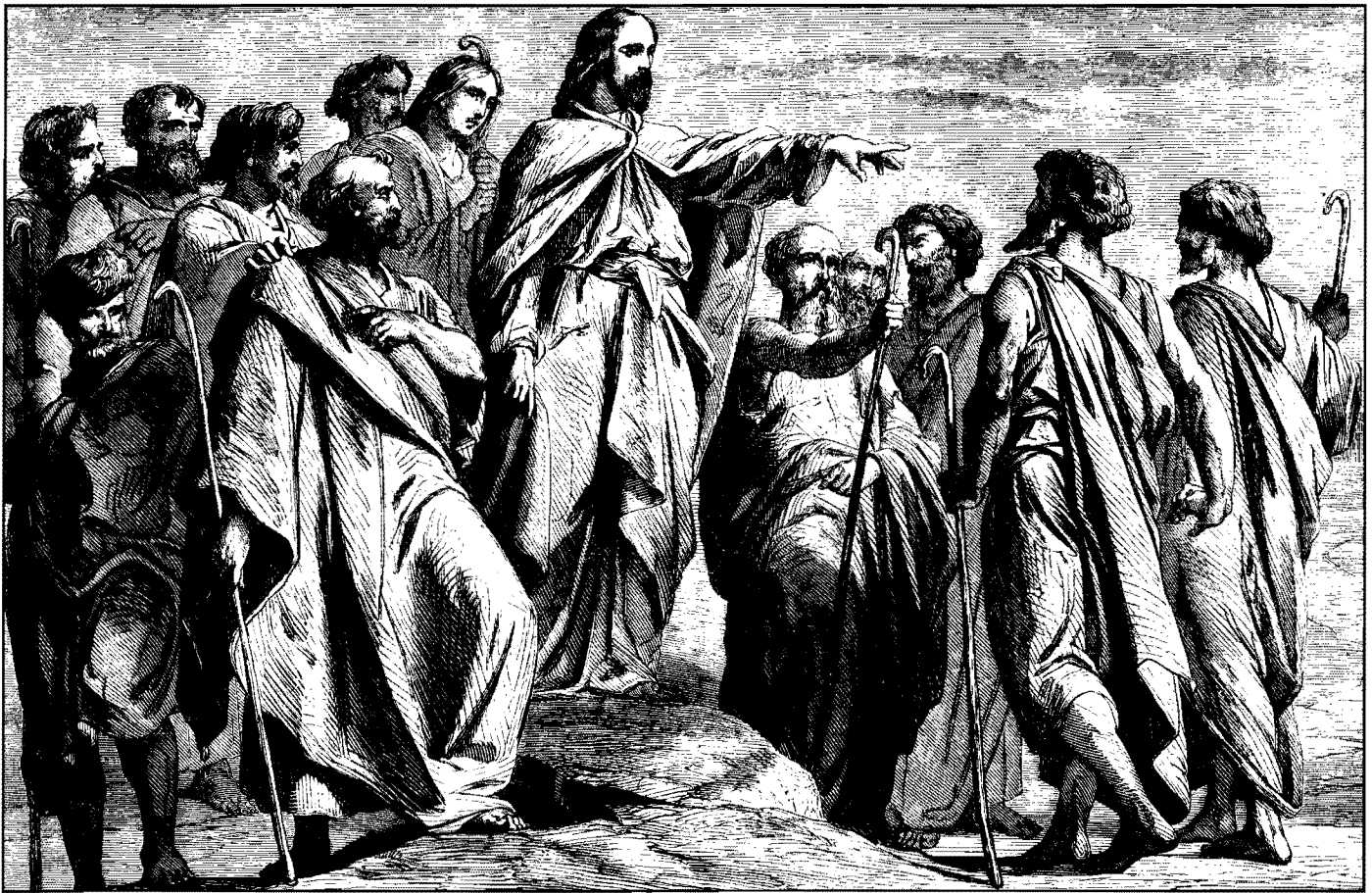
We began this essay by asking: Is every Christian sent (that is, a missionary)? The discussion that followed has shown that the answer is no. Like the term "ministry," the terms "sent" and "missionary" should be reserved for the ordained missionaries who are placed into the office of the holy ministry.⁴³ This explanation already implies the answer to our second question: Are missionaries in the apostolic ministry? The answer that I submit is yes.

My observation is that the appearance of the phrase "every Christian a missionary" is but another consequence and manifestation of the theology of mission that is shaped by un-Lutheran presuppositions. The old enthusiastic, pietistic notion of "the less distance between clergy and laity the better" should therefore not be permitted to make its way into the church. Instead, a renewed understanding of missions intrinsically connected to the office of

the holy ministry leads us to receive his gifts "without measure" in the means of grace and so in the liturgy. The Lord gives his gifts even more abundantly. His blessing thus moves us out into our calling, where his gifts have their fruition.⁴⁴ Thus, to paraphrase Luther's words, "one is born to be priest, one becomes a missionary (a sent one)."⁴⁵

To understand missions in the way of the office of the ministry is thus to confess that the Father sent Jesus, committing everything to the Son. This "sending" includes everything he did, his life, his death, and his resurrection. God's Word must not be understood except as having been sent.⁴⁶ The Father speaks through the Son. The words of Christ are those with which the Father has sent the Son, words that are Spirit and truth (Jn 3:34, 6:63, 14:6). The Spirit receives the words from Jesus, who breathes the Spirit and the words into those whom he sends, to deliver those words which give the forgiveness won by Jesus at Calvary, or to withhold that forgiveness, "in the stead and by the command of the Lord Jesus Christ" (Jn 20:10-23; SC v). Here any anthropocentric reference point that may prompt uncertainty is excluded. It is as certain as Christ our dear Lord dealing with us himself. How blessed we are that we can today still hear *viva vox evangelii* (the living voice of the gospel) through the men whom the Lord has sent, having put them into the office of the holy ministry! **LOGIA**

Jesus Sending Forth the Apostles



From *The New Testament: A Pictorial Archive from Nineteenth-Century Sources*, Dover Publications, Inc, 1986.
This woodcut by W. J. Linton was reproduced from *Cassell's Illustrated Family Bible from Matthew to Revelation*, published about 1860.

NOTES

1. Oscar E. Feucht, *Everyone a Minister* (St. Louis: Concordia Publishing House, 1974). Still today, this theme is frequently preached from our pulpits. Many of our congregations' bulletin covers state: "Minister—every member of N. Evangelical Lutheran Church."
2. For example, one of the popular text books of missiology in our seminaries, Ralph D. Winter and Steven C. Hawthorne, eds., *Perspectives on the World Christian Movement: A Reader* (Pasadena, CA: William Carey Library, 1981), contains "Everyone a missionary" (788–789).
3. Eugene W. Bunkowske, "Trends in Missiology Today," *Missio Apostolica* 1, no. 1 (May 1993): 7. Trend Three states, "A growing movement toward energizing the 'priesthood of all believers' for dynamic, while you live and work, mission outreach" (10). Not only does the author misunderstand the doctrine of the priesthood of all believers; his wordings are law-oriented. Trend Six is "The realization that Spiritual and Biblical formation is basic if mission outreach is to produce productive growth" (12). The author's explanation which follows has no baptismal or sacramental grounding.
4. Eugene W. Bunkowske, "Mission Work: The Lutheran Way," *Missio Apostolica* 3, no. 2 (November 1995): 69. The biblical citations do not speak about "sentness" of a Christian. This article concludes with a very un-Lutheran, anthropocentric assertion: "The Christian can choose to be an active or passive family member, a helpful or unhelpful messenger of that mission. Careless messengers can choose to neglect their God-given part in God's mission. They can choose not to participate. Or by the power of God's Spirit, they can respond and participate as God's effective and efficient means for getting the 'means of grace' to a world of lost and dying people" (70).
5. Robert Scudieri, *Strategy for North American Mission Fields* (November 27, 1997). The problematic in this document is the procedure. The author begins by describing the changing needs. Then as a reaction he presents a "methodology" of future mission work in America. The methodology is "Church Extension through Leadership Development," which is a modification of Carl George's meta-church model. Not only does he misunderstand such passages as Acts 2:46, 5:42, 20:20 to mean "well known" home Bible study "in Scripture and early church history" (7); a "worship service" is not to be started before the membership of the small groups exceeds one hundred (9). In contrast, Lutheran missiology starts at the means of grace and the office of the holy ministry (AC v). Since the *how* of making disciples is already given (by baptizing and by teaching), the discussion should center on how to apply the gifts to the given situations. The goal of the mission is not to make small Bible study groups and train lay leaders, but rather preaching the gospel and administering the sacraments (AC v).
6. Norbert H. Mueller and George Kraus, eds., *Pastoral Theology* (St. Louis: Concordia Publishing House, 1990), 233.
7. See the use of those Latin terms in Jobst Schoene, "Church and Ministry: Part 11, Systematic Formulation," *LOGIA* 2 (Easter tide 1993): 38.
8. AE, 40: 213–214.
9. AC IV–V; Tr 26. Cf. AE, 41: 155, AE, 38: 200. Thus our observation: before a man is put into the office, the office already exists (e.g., the way Luke describes how Matthias was put into the Twelve. The historical collect for St. Matthias day puts it beautifully: "Almighty God, who into the place of the traitor Judas didst choose Thy faithful servant Matthias, grant that Thy Church, ever being preserved from false apostles, may continually abide in the doctrine of Thy true Apostles; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth . . ." (TLH, p. 90). Notice the awareness of the office. Also informative is the careful distinction between "big A" Apostles and "small a" apostles).
10. See David P. Scaer, "The Relation of Matthew 28:16–20 to the Rest of the Gospel," *Concordia Theological Quarterly* 55, no. 4 (October 1991): 249–250. This thought is later connected with the life of the early church in Acts 2:42.
11. K. W. Noakes, "From the Apostolic Fathers to Irenaeus," in C. Jones, G. Wainwright, E. Yarnold, and P. Bradshaw eds., *The Study of Liturgy* (London: SPCK, 1992), 211.
12. Cyril C. Richardson ed., *Early Christian Fathers*, Library of Christian Classics 1 (Philadelphia: Westminster Press, 1953), 171–179.
13. R. C. D. Jasper and G. J. Cuming, *Prayers of the Eucharist: Early and Reformed*, 3rd ed. (Collegeville, MN: Liturgical Press, 1990), 31–38. The liturgy of the eucharist goes as follows:
The Lord be with you
And with your spirit.
Up with your hearts.
We have (them) with the Lord.
Let us give thanks to the Lord.
It is fitting and right.
14. The prayer for the ordination of a bishop goes as follows: "God and Father of our Lord Jesus Christ, Father of mercies and God of all comfort (2 Cor 1:3), you dwell on high and look on that which is lowly (Ps 113:5–6), you know all things before they come to pass; you gave ordinances in the Church through the word of your grace (Acts 20:32); you foreordained from the beginning a race of righteous men from Abraham; you appointed princes and priests, and did not leave your sanctuary without a ministry. From the beginning of the age it was your good pleasure to be glorified in those whom you have chosen: now pour forth that power which is from you, of the princely Spirit (Ps 51:12) which you granted through your beloved Son Jesus Christ to your holy apostles who established the Church in every place as your sanctuary, to the unceasing glory and praise of your name. You who know the hearts of all (Acts 1:24!), bestow (Is 42:1) upon this your servant, whom you have chosen for the episcopate" (biblical reference added). Paul F. Bradshaw, *Ordination Rites of the Ancient Churches of East and West* (New York: Pueblo Publishing Company, 1990), 107.
15. See Timothy C. J. Quill, "And with Your Spirit: Why the Ancient Response Should Be Restored in the Pastoral Greeting," *LOGIA* 7 (Easter tide 1998): 27–35.
16. In this sense, "I am with you" in Matt. 28:20 and "The Lord be with you" may be connected to the commissioning scenes in the Old Testament where Yahweh appoints envoys to speak on his behalf (Ex 3:10–12, 4:10–12; Josh 1:9; Is 41:10, 43:5; Jer 1:6–8; Acts 18:9–10).
17. A paraphrase of Ignatius's letter to the Smyrnaeans 8:2 (Richardson, *Early Christian Fathers*, 115). In his article "The Real Who of the Great Commission in Matthew 28," Robert D. Newton dismisses the ideas that the recipients of the commission were neither the Eleven nor the whole church. The important thing for him was not *whom* but *who*. He concludes, "Discussion of the 'who' of Matthew 28:18–20 will never bear worthy fruit unless it returns to the Spirit's purpose in recalling these words for the evangelist's writing and begins the conversation again in the real 'Who' of his Gospel, our Lord Jesus" (*Missio Apostolica* 4, no. 1 [May 1996]: 45–46). This approach destroys the sweetness of the specificity and locatedness of the delivery point of the forgiveness of sins. The early church testifies otherwise, as is shown above.
18. Norman Nagel explains that Johann Gerhardt inherited this term from Luther and Chemnitz. "Externum Verbum: Testing Augustana v on the Doctrine of the Holy Ministry," *Lutheran Theological Journal* 30, no. 3 (December 1996): 104, 110.
19. Jerome Crowe, *From Jerusalem to Antioch: The Gospel across Cultures* (Collegeville, MN: Liturgical Press, 1997), 126–127.
20. In *A New Eusebius: Documents Illustrating the History of the Church to AD 337*, J. Stevenson gives us evidences from the writings of the early church fathers for such movement of Father-Son-apostles-office of the holy ministry—all people. For example, Clement says: "The apostles received the gospel for our sakes from the Lord Jesus Christ; Jesus the Christ was sent from God. The Christ therefore is from God, and the apostles from the Christ. In both ways then, they were in accordance with the appointed order of God's will. So, when they had received their orders and had been filled with confidence by the resurrection of our Lord Jesus Christ, and confirmed in faith by the word of God, they went out in the confidence of the Holy Spirit, preaching the gospel, that the kingdom of God was about to come. So, preaching in country and city, they appointed their firstfruits, having tested them by the Spirit, to be bishops and deacons of those who should believe. . . . Men, therefore, who were appointed by the apostles, or subsequently by other eminent men, with the approval of the whole church, and have

ministered blamelessly to the flock of Christ in a humble, peaceable, and worthy way, and have had testimony borne to them by all for long periods—such men we consider are unjustly deposed from their ministry” (8–9 [Clement, *First Epistle to the Corinthians*, XLII. 1–XLIV. 3]). The *Didache* tells us to receive the bishop and the teacher “as the Lord” (11 [Didache XI]). The *Didache* quotes Matthew 12:31 to say, “Let every one that cometh in the name of the Lord be received, and then, when you have proved him, you shall know, for you shall have understanding [to distinguish] between the right hand and the left” (XII. 1). It seems the writer of the *Didache* applies the passage not only to Christ who comes in the eucharist, but to the bishop. Irenaeus traces the office bearers of the office of the bishop all the way to Christ (114–116 [Irenaeus, II. 3–4]). Tertullian says, “How happy is that church, on which the apostles poured forth all their doctrine with their blood!” (164 [De Praescriptione Haereticorum, 36]). He also recognizes the line of the Father to the Son and to the apostles (166 [De Praescriptione Haereticorum, 21]). The early church fathers may have thought necessary to prove the apostolic origin to fight against heresies of the time. Still, it is significant to note they sensed the importance of the office.

21. Wilhelm Löhe, *Three Books about the Church*, trans. and ed. James L. Schaaf (Philadelphia: Fortress Press, 1969), 59.

22. One of many examples is found in Luther’s Genesis lectures: “For when ambassadors and preachers were sent by God into the world, we must not think that their ministry passes away without fruit. . . . Joseph in Egypt, Daniel in Babylon, and Jonah in Nineveh taught the doctrine of God. Therefore God fathered a church in the world not only from the one family of the patriarchs but from all nations to which the Word made its way” (AE, 6: 227).

23. Werner Elert, *The Structure of Lutheranism*, trans. Walter A. Hansen (St. Louis: Concordia Publishing House, 1962), 390.

24. William C. Weinrich, “Evangelism in the Early Church,” *Concordia Theological Quarterly* 45 (January–April 1981): 61–62.

25. See Hermann Sasse, “Sanctorum Communio,” in *We Confess the Sacraments*, trans. Norman Nagel (St. Louis: Concordia Publishing House, 1985), 151.

26. Gustaf Wingren, *Gospel and Church* (Edinburgh and London: Oliver and Boyd, 1964), 125–129. While it may be understandable when one has to regard the specific context of this writing, still the statement “From the very first, however, the Eucharist was the lesser of the two sacraments” (128) may be recognized as a regrettable observation. Wingren desires more attention to be paid to baptism and world mission in the church at large. But he could have said this in a way that we can rejoice in receiving abundant gifts of the Lord each given in its own unique way.

27. John C. Wolrabe Jr., *Ministry in Missouri until 1962* (1992), 10–13, 63, 74–77.

28. *Lehre und Wehre* 9, 179. Quoted from Kurt E. Marquart, *The Church and Her Fellowship, Ministry, and Governance*, Confessional Church Dogmatics 9 (Fort Wayne, IN: International Foundation for Lutheran Confessional Research, 1990), 222.

29. *Lehre und Wehre* 71, no. 12 (December, 1925), 425. Quoted again from Marquart, *The Church*, 222.

30. Klaus Detlev Schulz, “The Missiological Significance of the Doctrine of Justification in the Lutheran Confessions” (Th.D. diss., Concordia Seminary, St. Louis, 1994), 167–168.

31. *Ibid.*, 169–173.

32. Martin Chemnitz, *Ministry, Word, and Sacraments: An*

Enchiridion (St. Louis: Concordia Publishing House, 1981), 29. Ap XII, 12; FC Ep XII, 22.

33. See note 5 above.

34. Martin Chemnitz, *Loci Theologici*, 2 vols., trans. J. A. O. Preus Jr. (St. Louis: Concordia Publishing House, 1989), 2: 706.

35. Robert D. Preus, *The Doctrine of the Call in the Confessions and Lutheran Orthodoxy*, Luther Academy Monograph 1 (April 1991), 21.

36. Norman E. Nagel, “The Office of the Holy Ministry in the Confessions,” *Concordia Journal* 14, no. 3 (July 1988): 285; “The Spirit’s Gifts in the Confessions and in Corinth,” *Concordia Journal* 18, no. 3 (1992): 230.

37. See articles of Norman E. Nagel such as “The Doctrine of the Office of the Holy Ministry in the Confessions and in Walther’s *Kirche und Amt*,” *Concordia Journal* 15, no. 4 (1989): 427; “The Divine Call in *Die Rechte Gestalt* of C. F. W. Walther,” *Concordia Theological Quarterly* 59, no. 3 (1995): 165; and “*Externum Verbum*: Testing Augustana 5 on the Doctrine of the Holy Ministry,” *Lutheran Theological Journal* 30, no. 3 (1996): 102, 106; reprinted in *LOGIA* 6 (Holy Trinity 1997): 27–32.

38. Jonathan Grothe, “A Missionary in Fellowship with the Church,” *Lutheran Theological Review* 2, no. 2 (1990): 7–14.

39. Kurt Marquart, “Law/Gospel and ‘Church Growth,’” in *The Beauty and the Bands* (Crestwood, MO: Luther Academy, and Minneapolis, MN: Association of Confessional Lutherans, 1995), 186.

40. The collect for the missionary in the Ordination Rite in the *Lutheran Worship Agenda* confesses the same point as Luther: “and grant him faithfulness in all his labors that through the speaking of your Word the nations may come to worship before your throne in spirit and in truth; through Jesus Christ . . .” (emphasis added) (217).

41. AE, 2: 57. Luther’s introduction of Noah as a missionary is actually preceded by his presentation of Noah as “a faithful minister and the mouthpiece of the Holy Spirit” who “carr[ie]d on God’s business before the world” (AE, 2: 44, 56). Luther gives three things that a minister does. First of all, a minister occupies himself with the Word of God. Then, he is to teach his worship. Lastly, he reproveth whatever may be wrong (AE, 2: 56, 20). Luther defines the office by the languages of catechesis and liturgy. For Luther, the missionary Noah was in the office of the holy ministry.

42. Alexander Schmemmann makes an important point: “The Western Christian is used to thinking of sacrament as opposed to the Word, and he links the mission with the Word and not the sacrament.” *For the Life of the World: Sacraments and Orthodoxy* (Crestwood, NY: St. Vladimir’s Seminary Press, 1973), 21.

43. It seems that the distinction most frequently used for describing missionaries in our circle is that made between “career missionary” and “volunteer missionary.” Sometimes ordained clergymen are “volunteer missionaries.” The distinction between clergy and laity is avoided. In his book *The Apostolic Church: One, Holy, Catholic and Missionary*, Robert J. Scudieri describes the missionary nature of the Church from the Nicene Creed and early Church history. He fails, however, to see the mandate and institution of the office of the holy ministry and applies what is said of the office to the laity without due explanations (Fullerton, CA: Lutheran Society for Missiology, 1995).

44. *LW*, p. 6.

45. Cf. AE, 40: 18.

46. Ian D. Kingston Siggins, *Martin Luther’s Doctrine of Christ* (New Haven: Yale University Press, 1970), 57. Siggins has a very informative little section on the theme of sending in Luther (54–60).