Welcome to our Inaugural Issue!

*The Anatomy of Melody*

Sermon: “The Union of Theology and Music in Worship”
Contents

+ From the Editor ................................................................. 3
+ From the Organ Bench ......................................................... 4
  “Christ in All Things,” Part I
+ From the Pulpit ................................................................. 5
  “The Union of Theology and Music in Worship,” a sermon by the Rev. David Kahle
+ Liturgy, Hymnody & Pulpit Review .......................................... 6
  Murrow, David. Why Men Hate Going to Church.
+ Liturgy & Hymnody Review .................................................. 7
+ Liturgy Book Review .......................................................... 8
  An Explanation of the Common Service.
+ Hymnody Book & CD Reviews ................................................ 9
  Shine Like Stars: The Music of Carl Schalk.
  Oquin, Wayne, Composer/Performer. All Things New.
+ Pulpit Book Reviews ............................................................ 11
  Simonetti, Manlio, and Marco Conti. Job: Ancient Christian Commentary on Scripture.
  Clowney, Edmund. Preaching Christ in All of Scripture.
+ Briefly Noted ................................................................. 13
+ Recently Recommended Resources ........................................... 14
+ Lutheran Service Book Resources ........................................... 15
+ Books Received ................................................................. 15
+ A Closing Thought ............................................................ 16
From the Editor
Welcome!

Liturgy, Hymnody, & Pulpit Quarterly Book Review is intended for readers who are pastors, church musicians, or both.

Our new journal intends to expand the work begun by the Wyoming District (LCMS) Worship newsletter, Liturgy, Hymnody, & Pulpit.

The goals of LHP were to:
+ Foster appreciation for the Lutheran heritage in Christian Worship.
+ Advise and counsel congregations and pastors in the use of appropriate worship resources and material.
+ Provide specific helps to ease the transition from The Lutheran Hymnal or Lutheran Worship, and Hymnal Supplement 98 to Lutheran Service Book (LSB), now available from Concordia Publishing House. (http://lsb.cph.org)

We will focus upon books, CDs and resources that are of practical help to both parish musicians and pastors in their preaching, hymn teaching and selection, worship leading and liturgical catechesis.

In the next six months, we intend to digitally publish reviews of books by the following publishers: Augsburg-Fortress, Concordia Publishing House, Concordia Theological Seminary, Crossway, Edwin Mellen, Emmanuel Press, GIA, Liturgical Press, Mark V, Oxford, and Zondervan. Our digital, online format brings in readers from the whole Lutheran Church—Missouri Synod, our seminary libraries and other Lutheran church bodies.

LHP will continue its short, one-page front & back format, while LHP Quarterly Book Review will be somewhat longer.

Our reviews will be designated as Liturgy, Hymnody, or Pulpit reviews, and occasionally more than one of those “categories.”

New issues of this digital journal will be available quarterly: Christmastide, Eastertide, Apostles’ Tide, and Angel’s Tide.

Would you like to recommend a resource for us to review? What are you reading? Let us know!

The Rev. Paul J Cain, Editor
From the Organ Bench  
"Christ Jesus in All Things,"  
Part I  
By Dr. Steven Hoffman

"The Christ"

The following is an excerpt of a series of lectures on sacred music delivered by Kantor Dr. Steven Hoffman at Zion Lutheran Church, Imperial, Nebraska 6-8 October 2006.

In the Name of the Father and of the + Son and of the Holy Spirit. Amen

Dear friends in Christ,

Jesus, Jesus, only Jesus! Christ Jesus, and Him crucified. Christ Jesus, our blessed Savior from sin. Christ Jesus, the Redeemer of our souls from the devil and damnation. Christ Jesus, risen from the dead for our justification. Christ Jesus, the Word of God Incarnate. Christ Jesus, the Word made flesh, Who has made His dwelling among us. Christ Jesus, the New and Everlasting Song! Christ Jesus, the same yesterday, today, and forever. Christ Jesus, the Author and Perfecter of our faith. Christ Jesus the Alpha and the Omega - Christ Jesus First and Last. Christ Jesus at the Center of all things. Jesus, Jesus, only Jesus.... Him only, and blessed be His Holy Name forever and ever. Amen

Jesus Christ is the beginning and the ending and at the center of all that is, and the source and consummation of all that we do as musicians in His Holy Church. This is true regardless of our level of musical training. This is true regardless of our level of training in sacred theology. As musicians, it is easy for us to get caught up in the “how-tos” of our craft. As theologians, it is easy for us to get caught up in the changes and chances and “what-ifs” of life. What is profoundly important to remember is that our Lord and Savior Jesus Christ has already gone ahead of us into what ever we encounter in life both within the Holy Church and without. Christ Jesus has already gone ahead of us into our practice time. He knows the strengths and weaknesses of each of us as musicians and is working to bring His sung Word into the hearts and minds of the faithful through us. Christ Jesus has gone ahead of us into the well-played voluntary, be it prelude, offertory, or postlude. He has gone ahead of us into the fact that the hymn we have just finished playing has six stanzas rather than five. He has gone ahead of us into the fact that the liturgy indeed began on page 32 rather than page 15. He has gone ahead of us into the fact that the congregation has begun to sing hymn 293, while we joyfully play hymn 393. In all of the ups and downs of yesterday, today, and tomorrow, Christ Jesus, Who is the same, and never changes, has already gone ahead of us and made our way safe in His care, and He will see us through to the end. Whatever comes, Christ Jesus remains at the center, and Him crucified, risen, ascended, and coming again, and praised and blessed be His Holy Name. Amen

SH

Dr. Steven Hoffman is Organist-in-Residence at the University of Wyoming. He is the Kantor at St. Andrew’s Lutheran Church and Campus Center in Laramie, and at King of Glory Lutheran Church in Cheyenne, Wyoming. Dr. Hoffman holds degrees from the University of South Dakota and the University of Michigan, Ann Arbor. Dr. Hoffman’s interests include the development of an organ instruction program with learning centers throughout Wyoming with the goal of enriching the skills of organists and increasing the awareness of the organ as the “King of Instruments.” He is currently authoring a book exploring the relationship between Lutheran theology and music during the Reformation.
The Union of Theology and Music in Worship
A Sermon by the Rev. David Kahle

This sermon was preached during the opening devotion of a one-day workshop, “The Union of Theology and Music in Worship” Held October 7, 2006 at Zion Lutheran (LCMS), Imperial, Nebraska. The purpose for the workshop was to provide information, materials, and resources to church musicians, pastors, worship leaders and interested layman by providing sessions led by widely recognized leaders in sacred music and theology. Concurrent sessions focused on keyboard music, choral music, and theology. Presenters included Rev. David A. Kahle, Pastor, Zion Lutheran Church, Imperial, Nebraska; Rev. Professor Harold Sunkbeil, DD., Concordia Theological Seminary, Fort Wayne, Indiana; Dr. Steven Hoffman, Kantor, Christ the King Lutheran Church, Cheyenne, Wyoming, and Professor of Music, University of Wyoming, Laramie; and Dr. J. Gordon Christensen, Director of Music and Organist, Zion Lutheran Church.

“The Union of Theology and Music in Worship.” That is, of course, the title of today’s workshop. Is this a new topic, or are we creating a new idea with this type of conference? The answer is emphatically no. Theology and music have their beginning in Genesis. This happened when the creator made them male and female with voice, and because He made them with a heart to sing the wonders of Him who created them. The first record we have is a near descendant of Adam named Jubal who “was the father of all those who play the lyre and the pipe” (Genesis 4:21).

This use of musical instruments and voice will then proceed on from there till today and beyond today to whatever tomorrow brings for God’s people. The command to praise God is not one of the ten commandments, and yet it is. We saw moments ago in Psalm 150 that call to “praise God”. We also see it commanded in the first three commandments as well. “You shall have no other gods, you shall not misuse the name of the Lord your God, and remember the Sabbath Day by keeping it holy” are all commands to praise and honor God. This can be done with both the voice, “Sing praises to the Lord, who sits enthroned in Zion! Tell among the peoples his deeds!” (Psalm 9:11) It can also be done with instrument, “Give thanks to the Lord with the lyre; make melody to him with the harp of ten strings!” (Psalm 33:2) I’m sure if the psalmist would have seen our pipe organ he would have mentioned that as well.

Of course this commandment is not only found in the Old Testament and psalms, but we also see it exampled and fulfilled in Christ himself. After the institution of the Lord’s Supper and before His betrayal He and his disciples stopped, “And when they had sung a hymn, they went out to the Mount of Olives” (Matthew 26: 30). Paul will continue this tradition in the church when he implores to believers that they should address “one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart” (Ephesians 5:19). This is obviously not a call to silence any rejoicing.

Is there a specific time that we should praise God with song? Isaiah says, “Sing to the Lord a new song, his praise from the end of the earth, you who go down to the sea, and all that fills it, the coastlands and their inhabitants.” Isaiah 42:10 In other words wherever you go. Paul never ceased in his praises and even sang while imprisoned. In Acts 16 we see that while locked in a jail cell, in the middle of the night Paul was praying and singing hymns to God. Also in Hebrews 13:15 we read, “Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name.” Wherever we may be or whatever we may be doing constantly giving praise to God.

Who are the ones to praise God? Psalm 150:6 says, “Let everything that has breath praise the Lord!” Every living creature gives praise to God for being made and being maintained in this world. Even more those who have been given the breath of life and salvation through the Word of God and the Spirit should even more praise God for everlasting life that comes in the name of Christ the risen Lord and only mediator between God and man.

There are multiple reasons to praise God. In Psalm 148:5-6 we see that we should honor the one who created us and the One who will never pass away or forsake us. In Exodus 15:21 we see Miriam sing to God for the rescue they have just received from the Egyptians where the “horse and his rider he has thrown into the see.” But for us as believers today…why do we sing praises to God? Because for us it is just as personal as it was for Miriam, the psalmists, Paul and any other believer. St. Peter says it best is his first epistle, “But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light” (1 Peter 2:9). You, a believer in Christ, a called member of the kingdom of heaven are chosen, made royal, made holy and made a possession of God because He loves you. Your response? Praise His holy name!

May God who has given us the voices to sing His praise, keep that same praise holy in His sight. In the name of Jesus we pray. Amen.
LHP Book Review


This will be a hard book to read for many people. Why? The author presents facts that will make some uncomfortable because they are true. In addition, some will take issue with his Presbyterian Church (USA) background and current affiliation with a “nondenominational” congregation. David Murrow is worth listening to on this topic because there are few, if any other books that address the question, “Where are all the men?”

Murrow uses the terms “masculinity,” “femininity,” and also “masculine spirit,” and “feminine spirit.” The word “spirit” should not be confused with the usual Christian sense, Holy Spirit, but with a more mundane meaning: In Christ there is no male or female, but the Lord did create men and women differently on purpose.

“Pop Quiz. Examine these two sets of values. Which one best characterizes Jesus Christ and His true followers?

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<td>Self-sufficiency</td>
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<td>Success</td>
<td>Loving Cooperation</td>
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<td>Competition</td>
<td>Personal expression</td>
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“Over the years I [David Murrow] have shown this chart to hundreds of people: men and women, Christians and non-Christians. More than 95 percent of the time, people choose the Right set as the best representation of Christian values. You probably did, too...What’s clear from this exercise is that when most people think of Christ and His followers, they think of feminine [Right Set] values...” (23-24)

Murrow sees the problem simply. The main sociological reason men hate going to church is that they think they have to give up their masculinity and become more feminine.

He has a good point. Women excel at reading, relationships, and most of the volunteer opportunities of congregational life: child care, teaching, food preparation, etc. How can we continue to involve men actively once a building project is completed?

Murrow has done his homework with regard to biology and social sciences. For example, church bodies that allow women to all congregational leadership positions and to the pastoral office have a larger gender gap. More women attend church services than men. The Episcopal Church, recently in the news because of the election of a homosexual bishop, has 80% of congregations with at least a 12% gap. The “Lutheran” data shows 65%, though I was unable to ascertain whether this survey covered all Lutheran bodies, or just the ELCA. Baptists had the fewest congregations with a 12% gender gap: 55%. Particularly striking are the “no identifiable denomination” numbers. A mere 25% in this category of mostly megachurches had a large gender gap.

It was disappointing for the author not to take a stand Biblically on the topic of the ordination of women, but perhaps his sociological argument, that it drives away men in droves, might get some to reconsider God’s Word on the matter. Male leadership in the church is important socially: “Men love women, but they follow men” (173).

What can pastors and congregations do? Pastors would do well to model a manly example of Christianity, to preach the whole counsel of God, and sing the treasured hymns of the church.

Consider the following quotations: “Some hymns have bold, masculine lyrics, but their old fashioned style fails to connect. Contemporary music is more up-to-date, but the lyrics are mostly tender love songs to Jesus. I wish some composer would capture the masculine spirit of a Reformation hymn in a praise chorus; then you’d have something men would love to sing!” (187) “We can’t go back to Onward, Christian Soldiers.” (140).

Why not? It is a strength of our Lutheran tradition that we have retained powerful, Christ-centered, Gospel-focused, Biblical hymns. Have you heard our men sing “Thy Strong Word”? Recently, the appointed epistle for Proper [17] in year B of the LSB Three-Year Lectionary, Ephesians 6:10-20, served as text for my sermon, “The Whole Armor of God.” The Hymn of the Day was “Fight the Good Fight” and the closing hymn was “Onward, Christian Soldiers.”

Why do men hate going to church? Our common sinful human nature, of course. All men and women are born as enemies of God and would rather run away than embrace God. This is most certainly true! But our answers cannot end there. We will continue to stifle discussion of this important topic, outreach, and pastoral care of the men of our congregations if we settle for the most basic answers, no matter how true or Biblical. Let’s move beyond the “presenting problem” to a deeper diagnosis that takes into account the best of our “First Article” and Biblical gifts. Then, proclaiming the Gospel and using some sanctified common sense, we can be more faithful in reaching and retaining more men. PJC
Music and theology go together. Many in the Christian Church, even those outside of Lutheranism are familiar with Martin Luther’s high respect for music. “Next to theology, he wrote, “I accord to music the highest place and the greatest honor.”

Music is a wonderful gift of God. It is a special blessing when music is used in service to the Gospel.

The twelve essayists of Music in Christian Worship: At the Service of the Liturgy, live up to the goal of the collection’s subtitle. Together, they confess that “music for liturgical worship must be approached in an interdisciplinary manner, with the attention to faithful theology, musical quality, accessibility to worshipers, and pastoral sensitivity.” (ii).

Many a pastor has chosen a hymn for Divine Service because the text went with his sermon, only to realize that the organist couldn’t play it and the congregation couldn’t sing it. Editor Charlotte Kroeker’s collection of essays is a marvelous reminder that pastor, congregation, and musicians need to understand and respect one another. Working together ensures that the officiant and liturgist shows pastoral care for his musicians and congregation. It also ensures that the congregation and musician will focus upon the Biblically faithful hymn and/or liturgical texts, instead of focusing their frustration on unfamiliar music.

It was wonderful to read a volume where the editor and essay authors took Biblical theology seriously. A theological conversation permeates the book, combined with philosophical and historical perspectives. Parts three and four discuss both “Contemporary Cultural Considerations” and “Practical Considerations” “in the Light of Biblical Mandates”.

In the essay, “Choosing Music for Worship,” we hear the following helpful suggestions: “How can we move from an appreciation of the role of music in enhancing worship to effective liturgy itself, given all the challenges involved? …(1) The music should be aesthetically excellent. (2) The style of the music should be fitting to its placement in the liturgy. (3) The character of the music should fit the liturgical action, and it should be clear what the action is…(4) The context for liturgy is important, and, therefore, any musical choice must be based upon the awareness, knowledge, and experience of the congregation who will participate in the worship, and the environment in which the service will take place (day, season, circumstance, place) (192).

Frank Burch Brown identifies and dismantles the “highly questionable assumptions” of those who, like William Easum, desire to see Christian congregations dump traditional Church music for “soft rock.” What are these?

+ “that religious quality and musical quality are both reliably indicated by numerical success;
+ that like a certain kind of music for light entertainment is necessarily the same as liking that very music for all the purposes of worship;
+ that the key to musical quality, religiosity, and aesthetically, is immediate accessibility;
+ that religious music is never, therefore, a medium one might expect to grow into and grow through as a part of Christian formation and development;
+ that worship music today must always be upbeat and animated if it is to be “culturally relevant”;
+ that classical music in general is stodgy and fossilized;
+ that religious words guarantee genuinely religious music, as long as the music is likeable;
+ that music can be treated simply as a “package” that contains the Gospel message instead of being treated as an art that embodies and interprets the Gospel message by its structure and the way it sounds.

Finally, Easum assumes he is competent to make judgments about the viability of particular kinds of music without engaging in genuine dialogue with musicians trained in those traditions. Thus, far from exhibiting ecumenical taste, he takes a quite selective and dogmatic position disguised as welcoming obedience to a Gospel imperative to spread the Word” (142).

Sound familiar to rumblings within the Lutheran Church—Missouri Synod? We are not alone in facing the challenge of entertainment-driven, consumer-focused worship style of modern American Evangelicalism. Therein lies the benefit of reading this ecumenical collection of essays.

The old “Faith & Order” strain of the ecumenical movement worked because all involved took theology seriously, including doctrinal differences. They knew that differences mattered and could not be “papered over” because the Biblical text was paramount. Readers will find honest differences of opinion and doctrine with the authors, but any reader will have plenty to think about, agree with, and take away from this engaging volume. “…music is sung prayer, requiring faithful theology, quality music, and accessibility for parishioners” (back cover). PJC
**Liturgical Book Review**


Emmanuel Press has done the whole Lutheran church a service in reprinting a 1908 guide to the old Common Service Book, entitled, *An Explanation of the Common Service*.

In a question and answer format familiar to users of Luther’s Small Catechism with Explanation, this volume carefully and simply explains the structure, meaning, and practice of the Common Service, which used to be the common heritage of most English-speaking North American Lutheran church bodies.

Why is this particular century-old reprint of such help to readers in 2006 and beyond? Our beloved “page 15” service from *The Lutheran Hymnal* uses the text of the Lutheran Common Service of 1888, found on page 184 in *Lutheran Service Book* as Divine Service, Setting Three. The spoken text of “page 15” is gently updated in *LSB*, as many pastors have done “on the fly” for decades. The sung text of the ordinaries, (e.g. “O Lord, Now Lettest Thy Servant”) remain unchanged like a traditional archaic, but understood hymn text: “My Faith Looks Up to Thee.”

There were some surprises and unique helps along the way:

+ The Common Service includes The [Divine] Service or The [Holy] Communion and Matins and Vespers (Question 22).
+ The Confession, Prayer for Grace, and Declaration are those familiar to Synodical Conference Lutherans as those from the “page 5” service in *TLH*.
+ An explanation of the structure of the collect with a chart of examples (Questions 63, 64).
+ An alternate Offertory, one not found in *TLH*: The sacrifices of God are a broken spirit: a broken and contrite heart, O God, Thou wilt not despise. Do good in Thy good pleasure unto Zion: Build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of Righteousness: with burnt offering and whole burnt offering. Psalm 51:17-19 (page 41).
+ An encouragement to use the General Prayer provided in *TLH*: “The needs of God’s people are ever the same, and the beautiful forms, which the Church has developed in her experience through the ages, give full expression to the believers wants at all times” (Question 106). *Note*: Our LCMS Commission on Worship is to be commended for occasionally including this beautiful prayer through its weekly email service, *Let Us Pray*.
+ “[Question] 111. Should the Holy Supper be omitted? The Holy Supper should not be omitted. The entire Service is a unit. The omission of the second renders the first part incomplete, since the Holy Supper is the personal application and seal of all that is offered and given in the Office of the Word. The Service without the Holy Supper is like an elaborate feast, during the course of which the guests leave the table before the richest favors are distributed. Very properly is the Service as a whole entitled The Communion” (48).

+ For Matins, “In place of the Te Deum, our [Lutheran] Church (but not the Ancient), also used the Athanasian Creed…” (Question 229).

*An Explanation* provides a brief survey of Christian hymnody, including some Lutheran nations whose hymns are not always well-known in the LCMS: Sweden, Denmark, Norway, and Iceland. (pages 98-99)

A helpful Index and Glossary conclude the book. The entry “Vestments in the Lutheran Church” mentions “bands, cassock, alb, surplice, chasuble, stole, cotta, cincture” (120).

“The Lutheran Church may justly claim that, in the Common Service, she possesses and uses ‘the completest embodiment of the Common Service of the Christian Church of all ages’; a Service ‘which may be tendered to all Christians who use a fixed Order, the Service of the future as it has been of the past’ (Preface to the Common Service)” (page 6).

Our prayer is that the Common Service, as set to music of *TLH* “page 15,” may have a resurgence in use because of its inclusion in *Lutheran Service Book*, and that people may better understand it because of *An Explanation of the Common Service*.

LHP looks forward with great anticipation to the upcoming projects of Emmanuel Press.

A bargain already at $10 plus shipping, discounts are available for bulk orders of *An Explanation of the Common Service*.

PJC
Hymnody Book Review


In 1965, the Gregorian Institute of America introduced hymnwriters everywhere to The Anatomy of Hymnody by Austin C. Lovelace. In 112 brief pages, Lovelace challenged would-be hymnwriters to follow discipline as they compose texts for the church: “Poetry is thus the handmaid of piety…” (The Anatomy of Hymnody, 104). That advice is still sound and edifying, as the Lutheran Service Book hymn text committee could attest. Hymnody arrived on the scene to guide the explosion of hymnody in the latter part of the 20th Century.

Now, forty-one years later, GIA Publications has provided a worthy companion to Lovelace’s classic book in The Anatomy of Melody: Exploring the Single Line of Song, by Alice Parker.

The Anatomy of Melody is a unique, personal work that shows an artist’s passion and a musician’s heart. The text reads more like poetry than prose, preparing the reader for something special.

On Sunday morning, we hear preludes and postludes, offertories and anthems. And then there are hymns, adorned with a sung four-part harmony (as in TLH or LSB) or saddled with a harmonization that forces everyone into unison (often the case with LW). What is often lost? The simple, memorable power of the melody! Alice Parker encourages us to explore and contemplate the mystery that is melody.

Along the way, she samples folk tunes and popular songs, music from around the world, and hymn tunes you know. Herr Jesu Christ, Foundation, Wondrous Love, and Hyfrydol, are currently in common use in LCMS congregations. Lutheran Service Book will introduce many to Chereponi from Ghana and the Welsh tune O Wal, WALY. “For All the Saints” and “O Sacred Head” are also featured in the book, the first an English folk tune and the latter once used for a German love song.

Parker reawakens in the reader the desire to hear, sing, cherish, and share a melody in all of its rich simplicity, unadorned. Music is not what is printed on the page, but is living and active.

“The very act of notation changes the aural experience. As long as the song is sound, it’s free. When you write it down, it’s like killing the butterfly. You have reduced the song to a set of component parts that no longer work. One can teach people to read exactly what’s on the page and end up with unmusical. All life is gone from it. This kind of reading actually rewards unmusicality, the musical sin of dullness….The only fruitful relationship to the page is a love-hate one. We should be very clear about what the page can and can’t transmit. Written notes and rhythms are not music, but deplorably inadequate indications of a physical reality. Think of the relation of the recipe to the food. If the ingredients are stale or spoiled, one can follow the recipe exactly and end up with an inedible dish. If the musical materials are uninstructed or carelessly presented, we make sounds that no one wants to listen to. We don’t eat the page of the cookbook, and we don’t sing the writing in the songbook” (160-161).

How does the author describe her creative process? “It seems to me there are three parts to the composing and notating of music. First comes establishing a tempo and sonority for the as yet unformed idea. I must sense first the relative speed and dance qualities of the music. Then comes the kind of sound: vocal or instrumental, rich or light, high or low, until I’ve found a place for this piece in the universe where time intersects with sound. This is usually given to me by the text, which also dictates the form of the work…”

“Second I listen in my head to the voices singing (or violins playing) the specific notes, the melodies, the extensions between verses, and the changing colors that reflect in the music what the words imply. “Third is writing down what I’ve heard, and this is usually easy. I’m suspicious if I have to pick up an eraser…”

“Last, I must look at the page as with new eyes, seeing what other markings will help the reader/performer sense what I have heard…” (176).

This new Anatomy volume doesn’t take long to read, but the ideas Parker presents will take some well-deserved time to truly sink in and positively change how you time intersects with sound. This reviewer was inspired to do just that the next day!

How can composers best provide settings that best showcase the melody, remain true to the melody’s origin, and support congregational singing? LHP would welcome another volume in the Anatomy series. GIA, how about: The Anatomy of Harmony?

PJC
Hymnody CD Review


In brief, Shine Like Stars shines! It meets or exceeds the musical quality of two previous Carl Schalk recordings (Christ Be Our Seed, 2000 and Sing Ye Choirs Exultant, 1990).

Professor Schalk’s tunes and settings are memorable. Kapelle enunciates and projects well.

Throughout their careers, Dr. Schalk and poet/hymnwriter Jaroslav Vajda have had very productive collaborations. “Now the Silence,” LSB 910 is but one example. Vajda texts permeate the CD, from the title “Shine Like Stars,” and “Add One More Song to that Unending One,” to the concluding track, “Christ Goes Before” “God of the Sparrow, God of the Whale,” track two, is another memorable effort. If the people would not have shouted, “Hosanna” on Palm Sunday, Jesus says that the stones would have cried out. This hymn text asks, “How does the creature say Praise?” (emphasis mine).

Track four, “Brightest and Best of the Stars of the Morning,” is wed to a new Schalk tune. The tune and arrangement help one visualize the Wise Men traveling to see the child Christ.

Schalk provides another new tune for track eight, SONS AND DAUGHTERS for the well-known text based upon the Gospel for the Sunday after Easter. The tune, composed in 1966, complements the 15th Century text as much as the two tunes in common use in our church body, LSB 470 and LSB 471.

Schalk’s tunes and arrangements also sing and support texts by Lutheran hymnwriters. Herbert Brokering texts include: “Jesus, Jesus, Light from Light,” and “Take the Bread, Children, Take the Bread.”

Martin Franzman’s text “Lord, We Will Remember Thee” is set to the memorably beautiful tune SEATTLE.

BETHANY MISSION is paired with the Stephen Starke text “Christ Sits at God’s Right Hand.” Lutheran Service Book uses the tune YIGDAL, and while both proclaim the text well, Starke’s hymn text collection, O Sing of Christ, lists the Schalk tune first in preference.

“Carl Schalk is Distinguished Professor of Church Music Emeritus at Concordia University, River Forest, Illinois, [now Concordia University Chicago,] where he taught for some thirty years... Recent publications include the newly revised and enlarged edition of Key Words in Church Music (2004); Music in Early Lutheranism (2001); the award-winning God’s Song in a New Land (1995) and its companion Source Documents in American Lutheran Hymnody (1996).”

Thank you to GIA for making the works of Carl Schalk available through this recording, printed music, and through personal appearances by this beloved LCMS professor. PJC

Hymnody CD Review


Concordia Publishing House has recently outdone itself in producing quality recordings of significant music for the Church. Many of these recordings have companion organ, piano, or instrumental folios.

The newest addition to this prestigious list is All Things New. Wayne Oquin, composer and performer takes hymn tunes beloved to American Lutherans and does them justice on a piano as musicians of recent centuries have done on organ.

Particularly impressive is Oquin’s performance and arrangement of EBENEZER, the sturdy hymn tune that sings Martin Franzman’s text, “Thy Strong Word,” LSB 578. Oquin begins in the foothills, climbing up the mountain, showing the power of this favorite melody before coming back down on the other side of a musical continental divide. One hardly notices that this fourth track is nearly six minutes long. This piece alone is worth the price of the CD!

“Wayne Oquin’s propensity for substantive expressions based on Christian hymnody and song
has been shaped in his early years through Lutheran musicians and educators. Wayne continues to excel in creating phenomenal interpretations based on hymn texts and melodies utilizing his creative mind, energy, and musicianship to give vitality and freshness to a much-loved repertoire” (CD liner notes).

In addition to “Agnus Dei,” and “He Is Exalted,” All Things New includes the following hymns in Lutheran Service Book:

+ “For the Beauty of the Earth” (DIX, tune of “As with Gladness Men of Old,” LSB 397)
+ “All Hail the Power of Jesus Name,” LSB 549
+ “Praise to the Lord, the Almighty,” LSB 790
+ “Jesus Loves Me”/“My Faith Looks Up to Thee,” LSB 588/702
+ “How Great Thou Art,” LSB 801
+ “Be Thou My Vision” (SLANE, tune of “Christ Be My Leader,” LSB 861)
+ “When Peace, Like A River”, LSB 763
+ “Beautiful Savior,” LSB 537

Oquin interprets these familiar and beloved melodies so that there is a freshness to them. Those who know the words can sing along. Hymn texts are provided in the liner notes for those without a hymn memorized or a hymnal handy.

This is not elevator or department store “musak.” The major difference is that these are sturdy, Christian hymn tunes, not decade-old secular love songs! Also, Oquin’s performance and arrangements are exemplary. The music is calming but not sleep-inducing and powerful, but not lumbering. Buy this CD! It will inspire a young person to take up piano, and encourage a musician to practice. The sheet music, also available from CPH, would be very appropriate for voluntaries: preludes, offertories, and postludes. As with the works of John Leavitt, LHP looks forward to hearing more from CPH and Wayne Oquin. PJC

Pulpit Book Review


Americans have a habit of ignoring the past. Historical literacy in our nation is appalling. Theologically, many laypeople and pastors have the same weakness. Personal knowledge of historical theology may skip from Jesus and the apostles to the founder of a favored theological tradition centuries later. In addition, exegesis and interpretation of the original Greek, Aramaic, or Hebrew may be done a modern vacuum, isolated from the voices of saints from antiquity. Sermon preparation and Bible Study may be only limited to English translations and commentaries by current authors.

C. S. Lewis wrote, “It is a good rule, after reading a new book, never to allow yourself another new one till you have read an old one in between. If that is too much for you, you should at least read one old one to every three new ones” (Introduction to Athanasius’ On The Incarnation).

InterVarsity Press, in an ambitious series of 29 volumes, Ancient Christian Commentary on Scripture, strives to provide systematic excerpts from patristic commentaries for each book of the Bible. In many cases, some works are made available for the first time in English translation. The series is intended for pastors and laymen alike. Most volumes are currently in print. Those covering 1 Kings through Esther, the Psalms, Isaiah, Jeremiah & Lamentations, the Gospel according to St. John, Acts, and the Apocrypha are forthcoming

Manlio Simonetti and Marco Conti of the Augustinian Patristic Institute in Rome illumine our understanding of Job through the eyes of three groups of theologians featured in this ACCS Job volume. The Greek Fathers: Origen, Didymus the Blind, Julian the Arian, John Chrysostom, Hesychius of Jerusalem, and Olympiodorus. The Latin Fathers: Julian of Eclanum, Philip the Priest, and Gregory the Great. The Syriac Fathers: Ephrem the Syrian and Isho’dad of Merv.

How would a commentary like this one help you in the pulpit and at Bible Study?

Consider: “For I know that my Redeemer lives, and at the last he will stand upon the earth; and after my skin has been thus destroyed, then from my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another. My heart fails within me!” A funeral sermon on Job 19:25-27 could
include a wonderful quote from Ephrem the Syrian: “Here the blessed Job predicts the future manifestation of Emmanuel in the flesh at the end of time” (105). Pastors, have you ever considered tying the incarnation of Christ to the Resurrection of all flesh on the Last Day in your preaching in this specific way?

Reflect upon Job 40:15-24, the description of the behemoth. Most modern study Bible footnotes give less than satisfactory explanations. An alligator? A hippopotamus? The description in the text sounds much more like a *dinosaur*. Again from Ephrem the Syrian: “The Behemoth is a dragon, that is, a land animal, just like the Leviathan is an aquatic sea animal.” And Ischo’dad of Merv: “The Behemoth is a dragon without equal…” (209). The name “dinosaur” was coined after the discovery of their fossils in the late 1800’s. “Dragon” is an ancient synonym.

Finally, consider the comments of Didymus the Blind with regard to Job 13:4-5: “A worthless physician is literally one who applies curing strategies that are not useful for the suffering. This happens in two ways: either it is due to lack of experience in the physician or to his wickedness. The friends who are contradicted here speak out of a lack of knowledge rather than wickedness in saying, ‘You suffer due to your sins.’ They think they are bringing words of comfort. They were worthless physicians since they did not discover the true reason…” (74). This commentary is especially helpful in explaining the challenging long discourses of Job’s friends and Job’s responses.

These quotations are just the tip of the iceberg in this rich resource.

The whole *ACCS* series uses the *Revised Standard Version* of the Bible, helpful to our LCMS readers, since the *English Standard Version*, used for the *Lutheran Service Book* lectionary readings, is a conservative revision of the *RSV*.

For the average Lutheran parish pastor, the individual volumes of *ACCS* would be a wonderful complement to our own *Concordia Commentary* from Concordia Publishing House. In fact, Dr. Arthur Just of Concordia Theological Seminary, Ft. Wayne, IN, is the author/editor of the commentaries on the Gospel according to St. Luke in both series.

Simonetti and Conti are to be commended for their work of searching through antiquity for us, finding wonderful insights that show us how these early church fathers interpreted the Old Testament in the light of the New and clearly saw such wonderful Christology in Job.

LHP looks forward to the next volume in the *Ancient Christian Commentary on Scripture* series, Acts.

PJC

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**Pulpit Book Review**


Sometimes a book is noteworthy not just because of what it says. Sometimes, it is especially noteworthy because of who says it. We Lutherans often can and should learn from other Christians—especially when they get it right!

*Preaching Christ in All of Scripture* is one of those books. With my background, I’ve always read resources with my theological eyes wide open, and I’ve read with some skepticism, searching for false doctrine and practice. I was pleasantly surprised by this volume.

The book’s title is familiar territory for confessional Lutherans, as well as all Christian preachers of the Bible. Christ is at the heart of the New Testament and the Hebrew Scriptures. We preach Christ and Him Crucified! The whole point of the lengthy genealogies is to show the connection between Adam, Abraham, and Christ. Unfortunately, much preaching of the Old Testament, even in Christian circles, tends toward moralism, allegory, or denial of the Biblical and historical events, and away from Christ crucified, or as Horace Hummel said, “The Word Becoming Flesh.”

Clowney’s book lays the groundwork for the understanding of all Holy Scripture in the context of salvation in Christ, gives practical advice, and demonstrates both the theoretical and practical in sermons drawn from his decades in the pastoral ministry.

Particularly helpful is a diagram on page 32, relating symbolism to typology. Visually Clowney shows that the error of moralism is that it attempts to apply Old Testament truth apart from Christ. Allegory tries to preach an Old Testament event apart from its fulfillment in Christ while ignoring symbolism and typology. Properly understood, the Old Testament finds its fulfillment in Christ. That is our unique Christian message.

The author is also adept at handling differences in doctrine among Christians. Numerous times, in the two introductory chapters as well as his sermons, he brings up a particular theological controversy in an engaging and disarming way.

He can also be more blunt when necessary. “The dispensational teaching of a secret rapture of the church has no ground in Scripture beyond a forced interpretation of ‘Come up here’ in Revelation 4:1.
There the voice of a trumpet summons John to enter in the Spirit to a heavenly scene, a part of the revelation he received on the Isle of Patmos” (84).

Among other insights, Clowney points to the pre-incarnate Christ as “The Angel of the Lord” (13). On page 17, he takes to task dispensationalism and its Scofield Reference Bible.

Even just the outline to the chapter, “Preparing a Sermon that Presents Christ,” would be helpful.

+ The Lord Himself Speaks in Preaching
  o His Call Is Heard
  o Bible Study Draws Us to His Presence
+ Structure the Sermon to Present Christ
  o The Explanation/Application Division Is Transformed by the Presence of Christ
    • In the Variety of the Words and Works of Jesus
    • In the Transcendence of Christ’s Heavenly Glory
  o Sermon Structure Presents Christ in the Story of Redemption
  o Direct Discourse Presents Jesus
+ Prayer Preparation to Present Christ
  o Seeking the Unction of the Presence of Jesus
  o Practicing the Presence of the Lord
  o Preaching in the Presence of the Lord (Pages 45-58).
    o (As Lutherans we could also add “Preaching the Presence of the Lord in Word and Sacrament”)

“To declare his name, we must be taught by his Word. The nations must hear of the real Jesus, the biblical Jesus. God speaks to us in his Son and commands us to listen. We cannot stand under the name of God and over the Word of God. Indeed God’s name is in his Word, for God speaks to us to reveal himself. The mystery of God’s name is reflected in His Word. How soon we are beyond our depth! Yet only then can we know with Paul what it means to be lifted up with praise on the towering wave of human wisdom.” (147).

“The late Edmund Clowney was Professor Emeritus of Practical Theology at Westminster Theological Seminary in Philadelphia, where he served for over thirty years, sixteen of those as president. He authored several books, including The Unfolding Mystery: Discovering Christ in the Old Testament” (Publisher’s Website).

When Preaching Christ was published, Clowney was then Theologian in Residence at Trinity Presbyterian Church in Charlottesville, Virginia. (Crossway is also the publisher of the English Standard Version Bible.)

Check out this encouraging book. It’s a lot cheaper than a class at the seminary and will give you something meaningful to chew on until a continuing education class comes to your area. PJC

**Briefly Noted ♩**

Books mentioned in this section are books or resources of importance. Occasionally, “Briefly Noted” will give you a preview of an upcoming, detailed review in LHP Quarterly Book Review or alert you to special book discounts.


This volume begins with a brief introduction to the theology and practice of numerous Christian traditions: Eastern (Orthodox), Roman Catholic, Anglican, Reformed, Anabaptist, Separatist and Puritan, Quaker and Shaker, Methodist, Revival, and American Pentecostal.

A quote from the introduction explains the purpose of this book: "This book is a tool for pastor and students of the Lutheran Confessions who wish to review and explore what was said, how it was said, and how the confessors argue their points. It is not a collection of one-liners to impress friends or silence opponents. These extended quotations allow the reader to observe the content of the argument and to sample the context in which a point is made. . . . It is hoped that the reader will discover how the insights and teachings of the confessors defined and defended a Lutheran understanding of worship. With such an understanding, the Lutheran church today can once more identify the content of the true worship of God and be reminded how the church, in any language or place, will carefully select ‘human traditions’ to teach what the people need to know about Christ and to express that content in their worship."

May God bless the use of this book in retaining and restoring true spiritual worship in the LCMS.

The Rev. Dr. James Brauer is Dean of the Chapel at Concordia Seminary, St. Louis. PJC

What is Worship? Lutherans have a unique, biblical perspective on this question. God serves us in the Divine Service. His Word is His food given to us to strengthen our faith. God gives His gifts and we receive them. We repeat His Word back to Him. Our Lord serves us and we then go forth to serve others.


Worshiping with Angels and Archangels provides a valuable and necessary tool to parents and pastors in teaching how and why Lutherans worship the way that they do. Liturgical catechesis is often lacking in our congregations. Many lifelong Lutherans are unaware of the theology behind our worship practice. At less than $7, this would be an ideal gift to young and old, especially as a home companion to a copy of Lutheran Service Book.

Illustrations by Arthur Kirchhoff and calligraphy (like that on the cover) by Edward Luhmann add to the appeal of this book. A helpful glossary and six prayers for worship conclude the volume.


It is a short book, able to be read in over a weekend or in an afternoon. It is also a modern confessional Lutheran classic!

Books on “spirituality” are very popular these days. If only this one were more available in mall bookstores and Wal-Marts around the country! This is true spirituality, Jesus-centered Christianity, “a religion that is not about God as such, but about God in the flesh and God on the cross.” Lutherans are the first evangelicals.

The Spirituality of the Cross would serve well as a gift book for new confirmands, young and old. Dr. Veith explains what “evangelical” meant and still means, and delves into justification, the means of grace, the theology of the cross, vocation, the two kingdoms, Lutheran worship, and provides a wonderful reading list.

Free study questions, a Chinese language edition, and a 4 CD discussion of the book with the Rev. Todd Wilken are also available from CPH. PJC


For a preview of Chapter 5 of this book, see Rev. Waddell’s article in the October 2006 Concordia Journal, “Recte Administratur Sacramenta: ‘Sacraments Administered Rightly’ according to Augustana VII.”

The Reverend James A. Waddell is Pastor of St. Paul Lutheran Church in Albion, MI and an adjunct professor in the Department of Religion and Philosophy at Concordia University in Ann Arbor, MI.

To receive a flyer to purchase this book at a substantial discount, $39.95, email the author at waddej@cuaa.edu and provide a surface mail address. Please note: the discount expires at the end of 2006.

Watch for a full review of this book in an upcoming issue of LHP Quarterly Book Review. PJC

Recently Recommended Resources

For full reviews of these resources, see the regular issues of Liturgy, Hymnody, & Pulpit.

http://www.lutheransonline.com/revpaulcain/liturgy

Baseley, Joel. Christ Beyond Reason: Luther’s Treatment of Faith and Reason in the Festival Portions of the Church Postils. $11.99. www.markvpublications.com

Liturgy, Hymnody, & Pulpit Quarterly Book Review

Volume 1, Issue 1, Christmastide, 2006

Lutheran Service Book

Resources

To order the following resources, call Concordia Publishing House at 1-800-325-3040. For faster service, order online at: http://lsb.cph.org

Lutheran Service Book—Pew Edition
03-1170 $18.50

Lutheran Service Book—Gift Edition
03-1171 $40.00

LSB Accompaniment for the Hymns
03-1173 $55.00

LSB Altar Book
03-1176 $65.00

LSB Agenda
03-1177 $50.00

LSB Three-Year Lectionary: Series C
03-1181 $35.00

LSB One-Year Lectionary
03-1182 $70.00

LSB Book Plates
81-8306 $12.95

Concordia ESV Pew Bible (Case of 24)
01-1951 $165.60

Hymn Selection Guide
S05507 $24.95

Worshiping with Angels and Archangels
22-3094 $6.99

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LSB Pastoral Care Companion

LSB Guitar Chord Edition

LSB Three-Year Lectionary: Series A

LSB Three-Year Lectionary: Series B

LSB Desk Editions

LSB “Matching Resources”

In browsing the Concordia catalog or examining new releases for yourself, you will see a lot of burgundy and gold. If you add the following volumes to your library, they will match LSB. For example:

+ Concordia: The Lutheran Confessions
+ The Lord Will Answer (A devotional prayer edition of the Catechism)
+ Luther’s Small Catechism with Explanation (Also available in leather. New artwork and additions to the Appendix, but the same texts to memorize as the light blue edition)
+ Lutheran Book of Prayer (The familiar Confirmation gift also available in leather)

Books Received


Carson, D. A. Becoming Conversant with the Emerging Church: Understanding A Movement and Its Implications. Grand Rapids: Zondervan,


Stefanski, Eric J. Gottesdienst: God's Grace in Liturgy & Life. Harrison, Arkansas: Holy Trinity Evangelical-Lutheran Church of the Unaltered Augsburg Confession, 2006. 142 pages. Digital. (Introductory pricing is as follows: Individual: $10.00; Family: $15.00; Congregation: $200.00.) www.grabauski.com (LHP)


A Closing Thought

Be consistent; when the worshiper has become attuned to the 'dialect' of the Divine Service, he will become impatient or confused if he finds it being incessantly changed.

The Rev. Eric J. Stefanski

Adapted from Strunk & White, The Elements of Style

Regular issues of Liturgy, Hymnody & Pulpit (one page, front and back) will be available almost monthly. Liturgy, Hymnody & Pulpit Quarterly Book Review will return Eastertide. See you then! PJC
“Thoughts on Lutheran Orthodoxy and Lutherans Tempted to Go East”

*The Struggle to Reclaim the Liturgy in the Lutheran Church*

*Acts: Ancient Christian Commentary on Scripture*
Contents

+ From the Editor ................................................. 19
+ From the Organ Bench ........................................... 20
  “Christ in All Things,” Part II
+ Guest Commentary ............................................... 21
  “Thoughts on Lutheran Orthodoxy and Lutherans Tempted to Go East,”
  by the Rev. Paul T. McCain
+ Liturgy, Hymnody & Pulpit Reviews .............................. 25
  A Preliminary Comparison: Lutheran Service Book & Evangelical Lutheran Worship
  Becoming Conversant with the Emerging Church:
    Understanding a Movement and Its Implications
  Journal of The Good Shepherd Institute 5 (2004),
  Singing and Preaching the Close of the Year: “Zion Hears the Watchmen Singing.”
  The Evangelizing Church: A Lutheran Contribution
  Gottesdienst: God’s Grace in Liturgy & Life
+ Liturgy & Hymnody Reviews ...................................... 34
  The Heart of the Matter: Church Music as Praise, Prayer, Proclamation, Story, and Gift
  Christ in Our Hearts Christ on Our Lips: Devotions for Choirs
+ Liturgy Book Review ............................................. 36
  The Struggle to Reclaim the Liturgy in the Lutheran Church:
    Adiaphora in Historical, Theological, and Practical Perspective
+ Hymnody Book Reviews ........................................... 39
  An English-Speaking Hymnal Guide
  Thine the Praise: The Hymntunes and Carols of Carl Schalk...
+ Pulpit Book Reviews .............................................. 41
  The Greatest Sermons Ever Preached
  Acts: Ancient Christian Commentary on Scripture.
  In Christ: The Collected Works of David P. Scaer Lutheran Confessor, Volume I: Sermons
+ A Brief Review of some CPH Children's Books .................... 45
+ Briefly Noted ..................................................... 46
+ Books Received ................................................... 47
+ A Closing Thought ................................................ 48
From the Editor
A Blessed Lent & Easter to you!

It’s not always easy to say everything in the kindest way, especially if you’re writing a book review.

*LHP Quarterly Book Review* will try to put the best construction on books and other resources in the light of Holy Scripture and the Lutheran Confessions. At the same time, theologians of the cross call a spade a spade. That is not a license to be rude, but an important responsibility to speak the truth in love, i.e. lovingly and out of a motivation of love for God’s Truth.

Our perspective is practical. We are decidedly not anti-academic, but our reviews and recommendations are made with typical pastors and parish musicians in mind.

A person can’t buy or read everything. Time and money are limited. *LHP Quarterly Book Review* will continue to highlight helpful, thought-provoking resources that can be used in an informed, faithful way.

This issue is twice the size of our inaugural issue, and we have increased the number of our reviewers as well.

A new/revised hymnal is a major undertaking for a church body and a publisher. Please note the two-page chart comparing *Lutheran Service Book* and *Evangelical Lutheran Worship*. There will be more to come on *ELW* and *LSB* in future issues as Lutherans live and pray using these new worship resources.

If you have suggestions, please contact us. Happy Reading!

In Christ,

The Rev. Paul J Cain, Editor
“Christ Jesus in All Things,”
Part II
By Dr. Steven Hoffman

The following is an excerpt of a series of lectures on sacred music delivered by Kantor Dr. Steven Hoffman at Zion Lutheran Church, Imperial, Nebraska 6-8 October 2006.

In the Name of the Father and of the + Son and of the Holy Spirit. Amen.

Dr. Luther said the following concerning sacred music: “Greetings in Christ! I would certainly like to praise music with all my heart as the excellent gift of God which it is and commend it to everyone. Music is a beautiful and glorious gift of God and second only to theology.”

Notice Luther’s ordering of God’s good gifts. He places sacred music among the two highest of all gifts, and second only to theology. Why this order?

Sacred theology is first in Luther’s order because sacred theology reveals our Lord and Savior Jesus Christ to us. Theology further reveals the redemptive work of our Lord Christ on our behalf. Music is ordered second, but second only to theology. It is interesting to think that Luther placed music ahead of breathing. He also placed it ahead of food. And it is noteworthy to suggest that Luther placed music ahead of a nice big mug of good German beer!

The simple summary to Luther’s ordering of God’s good and gracious gifts is this: God gave us sacred theology through which He reveals our Lord and Savior Jesus Christ to us. God gave us sacred music in order that His people may respond in faith to that which He reveals to us through sacred theology, namely Jesus Christ our Blessed Savior. The truth of such a hypothesis is founded upon the singular reality of Christ.

Without Christ, there is no theology, and music would be irrelevant. Christ Jesus is Giver and Gift. Christ is “Alpha and Omega, He the Source, the Ending He.” He is and shall always remain at the center of our sacred theology and our sacred music to the glory of His Holy Name. Amen

Of this text, it is fitting to ask the essential Lutheran question: “What does this mean?” In his greeting, Dr. Luther sets forth the sum and substance of sacred theology as well as sacred music -- Christ. “Greetings in Christ!” Our Lord Jesus Christ is named at the center of theology and music even before Luther makes his remarkable statement. By virtue of his greeting, Luther speaks Christ, Who, being the Second Person of the Holy Trinity, is, Himself, the supreme and the most excellent of all gifts.

Christ Jesus is the Divine Gift-Giver, and gives to His holy people all good gifts. It is He Who gives Himself to us in the Holy Sacrament of the Altar unto the forgiveness of sins and the strengthening of faith. It is He Who gives Himself to us in the waters of Holy Baptism, where our sins are washed away and His Holy Spirit plants faith and, thus, causes it to take root and grow. Christ Jesus, Who is the most excellent of all gifts has given the sublime art of music so His people may say back to Him that which He has first said to us.

Dr. Steven Hoffman is Organist-in-Residence at the University of Wyoming. He is the Kantor at St. Andrew’s Lutheran Church and Campus Center in Laramie, and at King of Glory Lutheran Church in Cheyenne, Wyoming. Dr. Hoffman holds degrees from the University of South Dakota and the University of Michigan, Ann Arbor. Dr. Hoffman’s interests include the development of an organ instruction program with learning centers throughout Wyoming with the goal of enriching the skills of organists and increasing the awareness of the organ as the “King of Instruments.” He is currently authoring a book exploring the relationship between Lutheran theology and music during the Reformation.
Guest Commentary: 
Thoughts on Lutheran Orthodoxy and Lutherans Tempted to Go East
by the Rev. Paul T. McCain

Reproduced with Permission from Cyberbrethren, Monday, October 30, 2006

What I notice in reading discussions between Lutherans and recent converts to Eastern Orthodoxy, or those considering taking the plunge to swim the Bosphorus, is how hard they strive to assure themselves that in leaving the Lutheran Confession and embracing Eastern Orthodoxy they are in fact either completing what they started to find in Lutheranism, or that they are discovering what Lutheranism leans toward, but does not fully embrace, or perhaps most honestly of all, they say that they have found the fullness of the Church that Lutheranism lacks.

In order to do accomplish this they must turn a blind eye and deaf ear to the profound deficiencies in Eastern Orthodoxy. Ironically, and sadly, they extend to Eastern Orthodoxy a charity that they have long since abandoned toward Lutheranism. They are quick to pounce on any and every either real, or imagined, problem in Lutheranism, while they seem more than happy to ignore, or explain away, any such lack in Orthodoxy.

It is very much like new love, where a loved one's faults, failings, weaknesses and problems are unable to be seen, so enthusiastically and fondly is the other person caught up in the joy and wonder of the new relationship. Starry-eyed romanticism clouds the insight that sober, more mature judgment brings. Ironically, those doing this are constantly clamoring, "Don't you know? You don't realize that Lutheranism lacks." The "logic" here seems to be: If Lutheranism has problems, then the Lutheran Confessions are wrong [the most honest position], or, the Lutheran Church doesn't actually exist [the most self-deceiving position]; therefore, we need to find a different confession, so we are headed East.

The sad thing is that recent converts to Orthodoxy are actively seeking others to convert to their point of view. They especially seem to target younger pastors, some of them converts themselves to Lutheranism. They play off their frustrations with realities of the Lutheran church today. They move in and work to influence and turn a person's mind toward Orthodoxy. They work to shake confidence in the ground of faith: Christ and His Gospel and Gospel Sacraments. They try to impress the impressionable by a show of beautiful liturgy, a supposed "Great Tradition," and by claims to be "really the church." And by convincing some that the problems in Lutheranism are so vast, and so great, they lead some to believe that the only possible response is to leave. But to accomplish this they must embrace a see no evil, hear no evil, and speak no evil mindset toward Orthodoxy. They do not really seem able to internalize the contradiction of leaving one communion because of real, or perceived ills, only to join another with more than its share of the same!

The converts to Eastern Orthodoxy, or those or considering it, don't seem as concerned about the great internal contradictions within Orthodoxy, every bit as serious as there are in Lutheranism. I recall for instance watching as the head of one of the Orthodox communions in this country attended a service in the National Cathedral in Washington, DC at which event there was worshiped Allah, the Jewish god, and of course the Blessed and Most Holy Trinity was acknowledged. The Gospel was explicitly ignored as a part of this service, and thereby denied. I was assured that the Orthodox primate prayed in the name of Christ. I was told he was bearing witness, etc. I was told that in Eastern Orthodoxy there is discipline of errant clergy. And then I wondered who might "discipline" this head of an Orthodox church in America. I've learned that throughout the lands of Eastern Orthodoxy in Russia and other places, for example, the sin of abortion is deplored privately but they simply "don't talk about it" much at all. But, we are assured, this is not a doctrinal problem, it is a matter of practice not conforming to doctrine. But wait a minute! Isn't this precisely what upsets them so much? Isn't this precisely what upsets them so about Lutheranism, as they regard it? They tell us our practice doesn't follow doctrine well enough. So, that's bad when it happens in Lutheranism, but it's acceptable when it happens in Orthodoxy. Why? Well, you will finally hear that all that matters is that Orthodoxy has a historic liturgy and in that historic liturgy this is where you find the wonderful doctrine, because, as we are told, Orthodoxy is not an idea, it is a living reality as witnessed in its liturgy. But...don't look too closely at that liturgy, for you will find any number of ant-Apostolic features, including admixture of faith and works, prayers to saints, etc. Are you more than a little puzzled? Join the club!

I grant that in several respects Orthodoxy is a wonderful idea, but the actual working out of it is lacking. In other words, Orthodoxy, in this respect, is in the same boat Lutheranism is. Is Orthodoxy then a better idea than the idea of Lutheranism? There are beautiful articulations of the Gospel to be found and heard, but then again, there are horrendous
contradictions of the same in the practice of Orthodoxy. There are some wonderful professors, pastors and pious laity, but then again, others who simply don't seem to have it all together. I reflect on the fact that there are literally dozens of Orthodox churches, but there doesn't seem to be much unity among them, in fact, a degree of disunity that must be a puzzlement to many. The idea of unity is wonderful, but I don't see it in actual practice to the extent some would have us believe.

Some recent converts to Orthodoxy would have us believe that Lutheranism believes the church is invisible, and therefore we Lutherans are not as concerned about the reality of the church. But this is either self-deceiving and self-justifying commentary, or willful deception and distortion of what Lutheranism actually stands for. The hiddenness of the church under cross, suffering, weakness, shame and sin is not to say that the church is "invisible" but to assert that the reality of the church is not located in the rites and ceremonies that have no command of God and no institution by our Lord Christ. There is not a scintilla of Biblical evidence by which one can assert that the liturgical forms of Eastern Orthodoxy are in any way essential to the Gospel itself, and by no means are these forms, beautiful as they are, are in any way part and parcel of the faith once handed over to the saints. That is a reality that is frustrating for those anxious to locate the church's reality in some other place other than the preaching of the Gospel and the giving out of the Sacraments.

For all the talk I hear telling us Lutherans that we have only an idea, not a real church, I'm left wondering about the contrast between Orthodoxy articulated in beautiful books, and advocated by converts, and the actual working out of the same. I'm also struck by the naiveté of those who think that Orthodox churches made up predominantly of converts from Western Evangelical, Lutheran, Anglican or other Protestant churches, are in fact reflective of Orthodoxy as it is actually found throughout the world. As for the authority of bishops, I'm almost amused that some of our Orthodoxy leaning, or going, friends praise the notion of the authority of bishops, yet seem willing to dismiss the fact that there is in this world a church that does have universal fellowship and authority flowing from one bishop. They want an authoritative magisterium and bishop, but not this magisterium and not this bishop. This church, they say, is merely a splinter group from the "real" and "true" and "most ancient" church. I can't help but wonder why they are not more attracted to the church that has such unity around one bishop: Roman Catholicism.

And so, ironically, when some who have defected from Lutheranism continually assert that Lutheranism does not exist because nowhere, they claim, can one find practiced what they believe to be the proper interpretation of the Book of Concord, I can't help but smile at the irony of the fact that at least we have a definitive collection of Confessions to which one can point and say, "This is Lutheranism." Any such attempt to point to definitive Orthodox confession of truth is like trying to grab hold of jello, and besides, even before you do, you'll be told, "No, it's not this jello, it's this! Not the lime jello, here, it's the lemon jello." You think you can cite one catechism, but you are told, no, that is not the right catechism. You think you can cite one Orthodox father, teacher, bishop or monk, only to be told, no, this one is the better one. You think you can quote from one person's book, only to be told, no, you really need to read this book. And then it dawns on you that one aspect of Orthodoxy that makes it relatively easy for those doubting Lutheranism, or those who left, to find Orthodoxy a viable option is because one can find just about whatever one is looking for in it. If you try to quote something from any Orthodox text or book, you are quickly told that, no, this is not really Orthodoxy. It really matters not what source one quotes, there is always the rejoinder that this is not a reliable source. Try to pin anything down very specifically, and Orthodox folks will tell you, in very pious and impressive ways, that Orthodoxy is the Faith of the Apostles and you'll find that to be quite a challenge. I've said it before and I'll say it again, trying actually to nail down what it is precisely that Orthodoxy believes, teaches and confesses is as easy as herding cats.

Instead of all this, let's keep working on living up to what we confess as Lutherans! **Now this is such a good idea!** To those no longer, have the stomach to stand their post on the walls of our Lutheran Zion, then, to them, we simply must say, "Go peacefully and may God bless and, what you must do, do quickly!" [whatyoudoquickly.blogspot.com]

Now, one more thing, please read the following e-mail my friends at the radio show Issues etc. received from an Orthodox Priest. In his defense of Orthodoxy, he admits that in fact the great "unity" of Orthodoxy is no more, or less, just an "idea" than what some criticize about Lutheranism. The church that he claims "can not err" in fact does err, as he concedes, but he tells us they are not "really Orthodox." Sound familiar? And finally, notice how he says that they are united in the Faith that has not changed one bit since the time of the Apostles. But nowhere in Apostolic Scripture do we find any

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1 issuesetc.org
advocacy for some of the chief characteristics of Orthodoxy: prayers to the saints, to Mary, veneration of icons, the sacrifice of the Eucharistic, the epiclesis, etc. etc. etc!! And I mention only a few. I was informed that the letter writer is a member of a "splinter group" in Orthodoxy, the implication being therefore that his comments should be disregarded because of alleged immorality in the leadership of that splinter group. Well, using that standard, we could point to any number of scandals in Orthodoxy. For instance, in Greek Orthodoxy². And in the Holy Land³. Apparently scandalous behavior may reach to the very heights of the Greek Orthodox Church⁴. Apparently the Orthodox Church in America has its shares of woe as well⁵. There is in fact a web site devoted to this issue⁶. But wait, there's more. One reads this⁷:

THE ORTHODOX MESS IN AMERICA EXPLAINED

We all know the Orthodox Church here in North America is a mess. Our church is divided into jurisdictional factions. Our bishops often do not lead. Our laity is often ignorant of our faith. One scandal seems to follow another. The "language issue" and ethnic pride have lost the Church several generations. What went wrong? What can be done?

And what are we to make of this sort of discussion⁸? How does this square with the holiness and purity that some would have us believe of the Orthodox church? How does this square with those who fault Lutherans for talking about a church hidden under weakness and sin? Here is an excerpt from one of those whom I told is the person to whom we should look for accurate discussions about Orthodoxy, Father Alexander Schmemann.

Referring to Orthodoxy's "progressive surrender" to secularism, Father Alexander names the clergy as "the first to accept and to propagate" its alluring vision and philosophy. It was the clergy who capitulated to the idea that an authentic expression of Orthodox life in America was an impossibility. Given this conclusion the only way Orthodoxy could survive

In America was if it compromised virtually every aspect of its life. And though this compromise may have been difficult at the start, it gradually became a way of life - a way of survival - that continues even to the present. The "religious" corporation became the paradigm for American parish life and remains so to this day. Thus, in retrospect, we need to see that regardless of what can accurately be referred to as a renaissance of parish life i.e. educated clergy, liturgical and eucharistic revival, Christian education programs, outreach and missionary awareness a secular vision still prevails in the local parish's perception of itself. Here we encounter a great paradox. On the one hand an attempt to restore Orthodox church life in the parishes is underway. Yet, on the other hand, these same parishes with their by-laws and statutes still retain and rely on a form of governance that is uncanonical and therefore antithetical to the very renaissance they affirm to desire and support. This paradox signifies that another dimension of the spiritual problem is developing which will be more difficult to diagnose and remedy.

A recent blog discussion⁹ features a comment by a person leaning East who asserts, "the LCMS is an heretical communion since it not only permits but also promotes false teaching according to its own doctrinal standard." OK, with that accusation in mind, read this letter from an Orthodox priest who clearly admits that this is precisely what is going on within Orthodoxy! Like I say, Orthodox might, in some ways, be a great idea, but the reality is quite another thing and so any such claims about Lutheranism are, finally, in the final analysis, the pot calling the kettle black.

Dear Pastor Wilkens,
Have been listening to your discussions on the Orthodox Church. Of particular interest was the latest with the former Orthodox priest. His ("...Smith?!") reason for apostasy was revealing.

He explained that the Orthodox placed great emphasis on unity, yet were divided by the petty issue of the Calendar. He failed to make a few distinctions. To be sure, the Calendar, and the date of Paschalion inseparable from it, was produced by the Council of Nicea; hence, very important. They are the signs of the Church's historicity and her external unity.

The Emperor Constantine urged the Council to give the Church a permanent and universal Calendar that would end the scandalous situation

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² www.guardian.co.uk/religion/Story/0,2763,1418094,00.html
⁵ www.heresyourwater.com/blog/2006/01/church-scareland-and-its-not-related-to.html
⁶ www.ocanews.org/
⁷ www.redeemer-fortwayne.org/blog.php?msg=2260
⁸ www.jacwell.org/Fall_Winter99/Arida_Spiritual.htm
⁹ www.redeemer-fortwayne.org/blog.php?msg=2260

in which, for example, part of the Church was feasting and part fasting.

There was similar problem in the primitive Church between those Christians who celebrated Easter (Pascha) on the 14th of Nissan (on whatever day it fell during the week) and those, like the Roman Bishop, who insisted on the first Sunday after the Jewish Passover. The former finally capitulated to the will of the universal Church. And there is another instance: the Church of Ireland did not obey the decree of Nicea until the 10th century.

Now, you may argue that there has never been "unity" in the Church, or you may look for another reason to explain the Calendar dissensions.

We begin with defining "unity" as "unity" in the Faith, "the Faith once delivered (or traditioned) to the saints" (Jude 3). The Orthodox Faith has never changed. She believes now what she believed at the time of the Apostles. She is the Church of the Apostles. That Faith is infallible and immutable, for the Holy Spirit does not allow her to lie.

We can never boast that every member of the Church, every Patriarch, bishop, every presbyter, deacon and layman have complied with the Will of the Spirit. The Orthodox Church has always had her share of apostates, heretics and schismatics.

Do not think, incidentally, that the Calendar is the only problem. Some Orthodox Churches have joined the ecumenical movement --- "the heresy of heresies," as one of our Bishops referred to it. They claim to have enlisted in order in order to witness to the Faith. Initially, perhaps, but not now. The canons have been violated seriously.

St Basil the Great (Canon 1) says that heretics and apostates are not part of the Church, of her "unity." Although in a state terrible sin, schismatics (such as the New Calendarist) are still part of her, a rotten branch that will eventually fall from the tree.

They are guilty of breaking the external unity of the Church, which has implications for ecclesiology and christology. The Orthodox Church is the Body of Christ, and it is not the Will of the Lord that His Robe be torn.

But we non-ecumenist, Old Calendar Orthodox, separate from "brethren that walk disorderly," according to the command of the Apostle. Yet, what the Orthodox Faith remains available to all who seek the saving truth. Of course, the seekers must find an Orthodox bishop who clings to immaculate Faith of the Apostles and Fathers. There are many who use the name "Orthodox" and there are many who are schismatics. Read the holy Fathers on this serious offense.

I would never leave the Orthodox Church, because, as St Peter of Damascus said, "The longer I live it, the more I know it is true." Your "Rev Smith" seems a very intelligent and sincere man, but reasons for his impetuous departure from Orthodoxy were not well thought out. Neat, logical, to be sure, but wrong. If he had absorbed the wisdom of the Fathers, he would not have made such a mistake.

Fr Michael Azkoul, St Catherine Greek Orthodox Church on Dec. 5 [2005].

The Rev. Paul T. McCain is Executive Director, Editorial Division and Publisher at Concordia Publishing House, St. Louis, Missouri.

"The Christ"
## A Preliminary Comparison: *Lutheran Service Book* & *Evangelical Lutheran Worship*

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<th><strong>LUTHERAN SERVICE BOOK</strong></th>
<th><strong>Evangelical Lutheran Worship</strong></th>
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<tr>
<td>The Lutheran Church—Missouri Synod</td>
<td>Produced by Evangelical Lutheran Church in America</td>
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<td>The Lutheran Church—Canada</td>
<td>Also endorsed for use in Evangelical Lutheran Church in Canada</td>
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<tr>
<td>Concordia Publishing House</td>
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<tr>
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<tr>
<td>1024</td>
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<td>Ivory</td>
<td>Paper Color Bright white</td>
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<td>Easier for reading in low-light settings and for those with vision problems</td>
<td>Why This Paper? Imported from Europe Thin, yet strong and also opaque Allows for more pages at same thickness</td>
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<tr>
<td>August, 2006</td>
<td>Release Date October, 2006</td>
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<td>$18.50 through September 1, 2007</td>
<td>Cost of Pew Edition Was $17.50 before October 2, 2006 Now $20.00</td>
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### Divine Service/Holy Communion Settings

- Divine Service, Setting One (151)
  - *LW* DSII/1, *LBW*, Setting One
- Divine Service, Setting Two (167)
  - *LW* DSII/2, *LBW*, Setting Two
- Divine Service, Setting Three (184)
  - *TLH*, p. 15
- Divine Service, Setting Four (203)
  - *Hymnal Supplement 98*, p. 6
- Divine Service, Setting Five (213)
  - *LW*, DSIII, Luther’s *German Mass*

### What is New?

- + Service of Prayer & Preaching
- + Approximately 100 hymns
- + A return to archaic language when it is more familiar
- + 80% of hymns in 4-part harmony
- + The inclusion of Funeral & Wedding Rites
- + Prayers for Worship inside Front Cover
- + Prefatory Material (Roman Numerals)
- + Psalms (1-150)
- + Services & Resources (141-330)
- + Hymns(331-966)
- + Acknowledgments & Indexes (990-1022)
- + Emergency Baptism (1023)
- + Creeds & Lord’s Prayer inside Back Cover
- + Holy Week Resources in pew edition
- + An order for Healing
- + Some hymns have been edited to remove masculine language for God.
- + Four Holy Communion Settings and revisions to Morning Prayer & Evening Prayer
- + Introduction & Church Year (p. 1-93)
- + Holy Communion (p. 94-226)
- + Holy Baptism (p. 227-250)
- + Lent & the Three Days (p. 251-275)
- + Life Passages (p. 276-297)
- + Daily Prayer (p. 298-338)
- + Psalms (#1-150)
- + Service Music, Hymns, & Songs (#1-893)
- + Additional Resources (p. 1121-1211)

### Page Numbering Systems

<p>| Introduction &amp; Church Year (p. 1-93) |
| Holy Communion (p. 94-226) |
| Holy Baptism (p. 227-250) |
| Lent &amp; the Three Days (p. 251-275) |
| Life Passages (p. 276-297) |
| Daily Prayer (p. 298-338) |
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| Service Music, Hymns, &amp; Songs (#1-893) |
| Additional Resources (p. 1121-1211) |</p>
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<th><strong>Unique Resources</strong></th>
<th><strong>Volumes Available</strong></th>
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| + User friendly: One numbering system all the way through the pew edition.  
+ Gold and Burgundy ribbon bookmarks are built in.  
+ Biblical References for each element in all liturgies and at the bottom of each hymn. | + All 150 Psalms.  
+ Unified Index for Sources of Service Music and Hymns (text and music).  
+ Plastic sleeve inside back cover for future small & affordable hymn & liturgy supplements |
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**Hymn Selection Guide**, S05507, $24.95  
**Worshiping with Angels and Archangels**, $6.99  
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| http://lsb.cph.org  
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http://augsburgfortress.org |
LHP Book Review


Most LCMS pastors have probably never heard of the Emerging Church. D. A. Carson, research professor of New Testament at Trinity Evangelical Divinity School in Deerfield, Illinois, has written a concise, thorough, practical, and scholarly assessment of a “movement” that has a surprisingly broad influence in the church.

In the 1970’s and 80’s, the “new thing” was Church Growth. The Emerging/Emergent Church is the “next big thing” for fad-driven pastors and congregations. (I will use the word “movement” in this review due to the lack of a better term. Whether a movement within our outside our Synod, the assumption of those promoting the term “movement” is that the Holy Spirit is doing the moving. Apart from the means the Lord has promised to use, Word and Sacrament, we should be very reluctant to use the word “movement.”)

Carson’s book is not only an introduction to Emergent theology (or lack thereof) and practice—it is a careful, Scriptural, and passionate critique and answer to the “emerging church.”

*What does this mean?* has been the Lutheran question since *Was ist das?* was translated into American English. LCMS congregations, musicians, and pastors should know about the “emerging church movement” because it is, even now, influencing our own Lutheran Church—Missouri Synod.

For example, the Winter 2006 *Focus on Concordia Seminary, St. Louis* magazine features the article “Formation of a Pastor” which shows a mission congregation in St. Louis. Two photos from that article, with captions, are reproduced with this review.

We should care about what this “movement” means for the LCMS because it is gaining influence in our Synod and one of our seminaries. And one book is all the average parish pastor should need to understand what the emerging church is and how to respond. How many do you currently have on your shelf about the Roman Church, the Reformed, Charismatics, or the Church Growth “Movement”?

Carson uses quotes from major leaders within a movement that has no official ecclesiastical structures. Leaders include Dan Kimball, Brian McLaren, and Steve Chalke, but there are no formal ties or relationships. We’re not dealing with another church body. And, there are no official confessions for the Emerging Church. In fact, the Emerging Church has little real need for Confessions. Carson criticizes the Emerging Church for “An almost universal condemnation of confessional Christianity” (64). Some in the “movement” would have little real need for the Scriptures themselves. Luther himself would likely call them “new enthusiasts.” With the Word and the Book of Concord so important to Lutherans, what business do Lutherans have in imitating the theology and practice of this “movement”?

The Emerging/Emergent Church focuses upon personal experience, the process, like a journey with no conclusion, end, or final result. It reminds me of a math homework assignment where the teacher asks you to “show your work,” but the answers don’t matter. The good of the Emerging Church reminds me much of *Modern Reformation* and the Alliance of Confessing Evangelicals. The bad reflects “postmodernism” at its worst.

The Emerging Church sees the need for “postmodern” churches for a postmodern world. Much is reactionary against the seeker-sensitive megachurches of the Church Growth “Movement”. Rather than finding their way to the Road to Wittenberg (or even Geneva, Rome, or the East), these Christians appear reluctant to even tough...
traditional Christianity or so-called “mainline” Christian groups in favor of blazing a new trail of their own.

It sounds like attending an Emergent worship service would be more like open-mike poetry night at a coffee house or seeing a garage band at a local bar (but without a cover charge). This is another “movement” without vestments.

Preaching within Emergent worship “explains the experience of who the truth is” (37.)

The Emerging Church is eclectic when it comes to “tradition.” It appears to be very welcoming of meditation, incense, even Christian art, but often supplies its own symbolism and meaning, even if it is different from the particular Tradition a practice originally came from.

Emergent Christians exhibit a kinship with the Pietists by their emphasis on experience.

One prominent Emergent Leader, Brian McLaren, calls for a Generous Orthodoxy, the theme of one of his books. Quoting David J. Bosch, McLaren calls into question both truth and the uniqueness of Christ. Dr. Carson provides the context: “Elsewhere McLaren quotes Bosch with approval: ‘We cannot point to any other way of salvation than Jesus Christ; at the same time, we cannot set limits to the saving power of God…We appreciate this tension, and do not attempt to resolve it.’ McLaren adds, ‘This means that anathemas and damnation can be invoked rarely if at all’” (137).

A page later Carson comments, “Regretfully, I cannot resist the conclusion that McLaren keeps ducking all the hard questions while claiming he has found a better way. I do not see how he has wrestled with the question of how abominable idolatry is to the God of the Bible. I have not found him coherent and convincing, precisely because he will not deal with the claims of truth. Nor does he wrestle with the way the church in both the New Testament times and the patristic period had to find its way in a world of many competing religious voices, all of them asserting that Christianity was arrogant for insisting that there is only one way of salvation”(138).


Chapter Six begins, “Some of the problems already identified will rear their heads again: the reluctance to wrestle with the category of truth, the ungenerous characterization of opponents, the rather cavalier treatment of post-modernism. But in particular, evaluation of these two books [A Generous Orthodoxy by Brian McLaren and The Lost Message of Jesus, written by Steve Chalke with the help of Alan Mann] discloses the persistent problem I mentioned at the end of the last chapter, viz., the distortion of facts, evidence, arguments, and Scripture that is prevalent in the writings of the leaders of the emerging movement” (157).

God’s truth is paramount. We find comfort in God’s Gospel promises. The Emerging Church dare not lose the Gospel, Christianity’s precious treasure. One finds this powerful paragraph on the last page of the text: “Whenever a Christian movement comes along that presents itself as reformist, it should not be summarily be dismissed. Even if one ultimately decides that the movement embraces a number of worrying weaknesses, it may also have some important things to say that the rest of the Christian world needs to hear. So I have tried to listen respectfully and carefully; I hope and pray that the leaders of this “movement” will similarly listen to what I have to say” (234).

Becoming Conversant with the Emerging Church: Understanding a Movement and Its Implications is a resource that lives up to its title. I enthusiastically endorse this book. It is a concise and clear explanation and critique of the Emerging Church “movement” that will help LCMS pastors and laypeople. For more information, listen to the two-hour May 7, 2006 broadcast of Issues, Etc. on iTunes or by visiting http://kfuo.org/IE_Main.htm. Thank you to Zondervan for your involvement with this book. Buying and reading Becoming Conversant with the Emerging Church would be a good use of your time and money.

PJC

LHP Book Review


“The Good Shepherd Institute of Pastoral Theology and Sacred Music for the Church serves church and world as a theological center of conversation, research, and resources for congregations, pastors, musicians, and other church workers.” (http://www.goodshepherdinstitute.org). Liturgy,
The journal under consideration in this review provides the papers presented at the 5th Conference held in 2004 focusing on the end of the Church Year and the End of All Things. Each GSI Journal so far has begun with a sermon by Concordia Theological Seminary President Dean O. Wenthe and concludes with the conference and program and a brief biography for each of the contributors.

Following the sermon, Arthur Just and Chad Bird address preaching the End Times. These two papers alone make the volume worth its purchase price! Dr. Just addresses the revisions to the Gospel pericopes in the Three-Year and One-Year Lectionaries of Lutheran Service Book. Very valuable, indeed!

Chad Bird makes two great points: “...that eschatological preaching is not a seasonal item, but is the very reason for the church year. The second point is this: Preaching is the verbal epiphany of that eschaton. That is to say, what will happen at the end is manifested—epiphanied—in preaching that takes place in the here and now....Every sermon is therefore a mini-judgment” (37).

He also encourages “preaching the Gospel with an Old Testament accent.” For example, consider how he retells the story of Noah from Matthew 24 and Luke 17: “In a flash, the flood of fire will rain down upon the faithless world. No more eating—the deluge will devour. No more drinking—only undying thirst. No more marrying or giving in marriage—only separation from hope and divorce from life. Such awaits those outside the ark of salvation. But you of the family of faithful Noah, whom the Father has placed within the boat of Jesus’ flesh—all of you, fear not. You have been Sundered from the number of the unbelieving. You have entered the ship through the baptismal door opened by a Roman spear. You are safe and secure in the holy ark of Christ. In the vessel of His flesh you shall float safely, not to Mt. Ararat but to Mt. Zion, the heavenly city” (44).

Kent Burreson delves into the rich theology of Now/Not Yet by examining Luther’s 1540 words, “Come, beloved last day!” “For Luther, the dear Last Day was nothing other than the consummation for the faithful of God’s justifying work in Christ, a consummation that had already appeared and been proclaimed in the midst of earthly life, and that would be fully completed at the omega point of the resurrected and ascended Christ’s appearing” (53).

Thirty pictures accompany Gene Edward Vieth’s journey through the End Times in Art. Lutherans often take for granted Law and Gospel properly distinguished in preaching. There should be similar clarity in art, though it is sadly missing even from Michelangelo’s “The Last Judgment” in the Sistine Chapel.

The Journal’s editor, Daniel Zager, Head of the Sibley Music Library and Associate Professor of Musicology at the Eastman School of Music, provides great insight into the theology and music of Johann Sebastian Bach. The initial pages of this paper are worth their weight in gold, both for explaining the opera conventions that were used by Bach in his sacred passions and cantatas, (terminology that is often foreign and intimidating for new students and listeners of Bach,) and for describing Sunday Divine Service in Leipzig.

Pastors, have you ever been at a loss of words for how to approach a delinquent member? Have you ever felt timid in such a situation? Consider the following from Timothy Quill: “In church last Sunday we heard our Lord’s parable about the end of the world and judgment day. Jesus is pleading with you to come to the Lord’s Supper this Sunday and fill your lamp with the oil of forgiveness and life. Suppose you were to die on Monday. What would you have me say at your funeral? I would love to say, “Yesterday Joe received the life-giving body and blood of our Lord. He heard the words, “The body and blood of our Lord strengthen and preserve you steadfast in the true faith until life everlasting. Go in Peace.” Joe went in peace. Joe is in peace.” So Joe, if you don’t want to listen to me, ok, but today Jesus is telling you, ‘Watch therefore, for you know neither the day nor the hour’” (Mt 25:13). Sometimes the pastor is called upon to wake up individuals, shake them up—inside out and upside down—in order that they come to their senses, and to that peace which the world can not give. And then the pastor walks away, prays, and is comforted by with the “when and where” of Augustana V: “To obtain such faith God instituted the office of the ministry, that is, provided the Gospel and the sacraments. Though these, as through means, he gives the Holy Spirit, who works
faith, when and where he pleases, in those who hear the Gospel.” (130).

Musicians will also find great value in Kantor Resch’s “The End Times in Hymns: Saints and Angels Sing Before You,” Associate Kantor Hildebrand’s “The Organ Also Sings,” and the splendid Hymn Festival notes.

The reader of these papers may well wish to savor them one by one, or devour them over a short period of time. Either way, one will be blessed.

The Journal of the Good Shepherd Institute is available for the first six Conferences, including 2005’s Luther on Liturgy and Hymns. The 2006 volume on the History and Practice of Lutheran Service Book is in production.

If your schedule and budget could accommodate it, the best idea would be to attend the Good Shepherd Institute Conference each November. If that isn’t possible, purchasing recordings or this one affordable volume would be the next best thing. PJC

LHP Book Review


The late Dr. Barry encouraged the Lutheran Church—Missouri Synod to “Keep the message straight” about Jesus and to “Get the message out.” This is sound, Biblical counsel.

For six years now, the Wyoming District has sponsored an annual Tell the Good News About Jesus Convocation in Casper, Wyoming. Over the years, many speakers from our district and the LCMS have encouraged us to remain faithful to the Lord’s Doctrine and to tell the Good News about Jesus. For more information and for resources from past convocations, visit http://www.tellthegoodnews.org.

Due to the wide influence of the Church Christ of Latter-day Saints, also known as Mormons, in Wyoming, our district has retained “Tell the Good News About Jesus” instead of Synod’s new terminology. The LDS speak of a “burning in the bosom” and misuse the Luke 24 Emmaus passage also used by the current LCMS emphasis. As in the past, false teaching encourages Christians to assert the truth in a clear confession. LDS missionaries are zealous in their activity, but without a message of truth, they simply lead many astray. Doctrine and evangelism are complementary. Sadly, some today see them in an adversarial relationship.

On page one, Mark Noll is quoted as saying, “Whether Lutherans are in a position to offer [any contribution] from their own tradition to Americans more generally would seem to depend upon two matters: on how much genuine Lutheranism is left in American Lutherans, and on whether Lutherans can bring this Lutheranism to bear.” Do Lutherans use “justification by faith” as an excuse to be silent? Would we rather do “evangelism” by marriage and having children? Have Lutherans given up? By page 14, ELCA Presiding Bishop Mark Hanson says, “It’s been said that the average Lutheran invites someone to worship once every twenty-three years. If that’s not bad enough, research also shows that it takes three invitations before the people invited come. That makes for sixty-nine years—and most of us don’t have that much time!”

The Evangelizing Church is a product of the Evangelical Lutheran Church in America. The book’s content reflects its origin. I found many helpful insights in the volume. Our own Dr. Robert Kolb says, “With sprightly, imaginative, creative experiments in formulating fundamental Lutheran insights for proclamation and practice, the authors call all Christians anew to the task of confessing their faith so that others may know Jesus Christ as their Lord and Savior” (back cover).
Seven contributing authors/editors give us a unique Lutheran contribution to the theology and practice of evangelism. The positive aspects of the book likely would not be produced by other theological traditions. While the Reformed may make use of the Reformation “solas,” “Grace Alone, Faith Alone, Scripture Alone, Christ Alone,” and other Christians occasionally refer to “Word and Sacrament,” Lutherans are unique in speaking of the freedom of the Christian, insisting that we are justified and sinful at the same time (simul justus et peccator), realizing that evangelizing depends upon the Holy Spirit working through means where and when He will, and emphasizing Baptism and Communion as where the gifts of Calvary are delivered here and now.

The Epilogue reviews “Twelve Commitments” of the authors and shows the how the volume is organized. There is nothing truly new here. The “Commitments” are unique in that they are a fresh combination and expression of our Lutheran theology with regard to evangelism. I was also pleased to see a critique of pietism, called the “privatization of faith,” and attention drawn to what the authors call “ethnic idolatries.”

There are significant weaknesses to the book. The Office of the Holy Ministry and the Royal Priesthood of all believers need to be better distinguished, rather than muddled. “Clericalism” and “Everyone a minister” are alive and well here, alongside “liturgy as the work of the people” and possibly Gospel reductionism.

I was troubled by the inclusion of “Christian Community” alongside Word and Sacrament as a means of grace. Scripture and Bonhoeffer speak of the “mutual consolation of the brethren, but the main gift to be emphasized is Confession & Absolution.

The Study Guide offers “leading” questions. In addition, the chapter “Navigating Difficult Questions” by J. Paul Rajashekar is seriously flawed. “The intent of John 14:6, however, is not to deny access to God the Father apart from Christ” (97) “As a positive witness, Christian evangelizing does not to seek to disfigure other names or saviors in order to proclaim the name of Jesus Christ” (103, emphasis in original.)

Craig Van Gelder, of a Reformed background, is professor of mission and academic dean of Luther Seminary in St. Paul. He gives some possible insight into change in the church today when he writes, “In summary, it might be said of the Spirit’s leading the church in the book of Acts that a church that is not changing is a church that is probably not being led by the Spirit.” (59). One wonders if this would better help the ELCA and LCMS better understand what each means by “faithful.” Old Missouri considers faithful Lutheranism to be remaining steadfast in Luther’s Biblical teaching. Perhaps the ELCA’s understanding of faithfulness means being faithful to change.

I regret seeing the above problems and the ordination of women assumed as part of faithful doctrine and practice. The passion and creativity of the authors is to be commended. Overall, I like the idea that “evangelism” as a program must die so that a more evangelizing Lutheran church can come about. I would not recommend this book for the average LCMS layperson, but it is a helpful, yet challenging book for pastors worth buying, reading, and discussing.

PJC

LHP Book Review

Stefanski, Eric J. Gottesdienst: God’s Grace in Liturgy & Life. Harrison, Arkansas: Holy Trinity Evangelical-Lutheran Church of the Unaltered Augsburg Confession, 2006. 142 pages. Digital. (Introductory pricing is as follows: Individual: $10.00; Family: $15.00; Congregation: $200.00.) www.grabauski.com (LHP)

God’s Grace in Liturgy and Life

Pastor Eric Stefanski, pastor of Holy Trinity Lutheran Church in Harrison, Arkansas is to be commended for his efforts in producing Gottesdienst: God’s Grace in Liturgy and Life. The twenty-two catechetical lessons and three review lessons reflect both a genuine pastoral care for God’s baptized people and a mind that is captivated by God’s Word and Lutheran confessional theology. On these counts alone, Gottesdienst is to be commended for use in any Evangelical Lutheran Congregation that desires to be faithful in both doctrine and practice.

In the preface, Stefanski recounts the catechesis he received from a faithful pastor who used the classic What Does the Bible Say? by Rev. Oswald Riess. Stefanski continued to use the same material as a new pastor but began to notice that his students needed more instruction in Lutheran liturgy “especially when it came to the instruction of those who were new to liturgical worship.” Thus, he began to supplement Riess’s workbook with additional material that he produced himself. Stefanski eventually came to the conviction that it was necessary to write his own catechetical material for both junior and adult instruction that combined the format of What Does
the Bible Say? with liturgical instruction. Gottesdienst is the result of fifteen years of editing and rearranging Riess’s classic work.

Stefanski’s stated goal is that “each article (i.e., lesson) is treated by means of the main Scripture verses speaking to it (the sedes doctrinae), its connection to the liturgy, and its appearance in Bible narrative, so that a comprehensive understanding of doctrine and practice and a pattern of seeing how to read Scripture begins to take root.” Such a goal is laudable and worth emulating as it reflects the symbiotic relationship between doctrine and worship – the lex orandi lex credendi maxim – theology forms and shapes worship while worship reflects the content of faith.

Each lesson of Gottesdienst begins with a liturgical section taken from the Common Service as found in The Lutheran Hymnal (TLH) page 15. Several questions about the liturgy and rubrics as found in TLH are provided with appropriate Bible passages. The questions are succinct and helpful in creating a deeper appreciation of Lutheran liturgical worship. Catechumens will have studied the entirety of the TLH Common Service upon completion of Gottesdienst.

The lesson continues with the study of Lutheran doctrine following a similar structure found in What Does the Bible Say? Biblical and doctrinal questions are asked with copious Scriptural references provided to guide the catechumen to a correct understanding of the particular Lutheran doctrine at hand. Stefanski renames the “From this we learn…” found in What Does the Bible Say? with “These words of God teach us:…” Unlike What Does the Bible Say?, the answer(s) to “These words of God teach us…” are not always provided forcing the catechumen to wrestle with the Biblical text on his own. Stefanski, however, goes to the trouble of highlighting the key words within every Biblical text so that catechumens can correctly answer “These words of God teach us:…”

Each lesson also includes: 1) quotations from the Book of Concord that touch on the liturgical and doctrinal material presented, 2) a single, longer Scriptural reference for further discussion, 3) assigned readings from either the 1943 or 1986 LCMS Synodical Catechisms, 4) assigned memory work from Luther’s Six Chief Parts and 5) a short quiz. If catechumens complete every lesson as presented, they will have studied the TLH Common Service in its entirety, covered basic Biblical doctrine using a sedes doctrinae and proof-texting method, read a goodly sampling of the Book of Concord, read all of the questions and answers provided in the LCMS Synodical catechisms, memorized the Six Chief Parts of Luther’s Small Catechism and completed numerous quizzes including a rather helpful exercise on rightly dividing Law and Gospel (p. 22). The education received is thorough, rigorous and most importantly, Biblical through and through.

Stefanski has performed a great service for the Church in compiling appropriate quotations from the Book of Concord that reinforce the Biblical doctrines the catechumen is learning. This is a vast improvement over What Does the Bible Say? and the Synodical catechisms. The quotations place before the catechumen the confessional language of the Lutheran Church, allowing his appreciation for such language to grow and become his own. All confessional quotations, categorized under the catechetical questions used in Gottesdienst, are compiled in review lesson one p. 111–120. This summary alone is worth the price of the material. Review lesson two, p. 121–128 is a compilation of all questions asked at the end of the lessons. Review lesson three, p. 129–138 is a compilation of questions asked in each liturgical section. Many (even non-T LH congregations) will find this section most helpful.

Gottesdienst is faithfully Lutheran and catholic in both the doctrines presented and the worship described. Therefore, the following critiques offered reflect concerns more of 1) emphases, 2) structure and order in which the Six Chief Parts are presented, 3) an omission and 4) limitations on Gottesdienst’s applicability to a wider Lutheran audience, rather than on the specific doctrines presented.

First, there seems to be an over-emphasis on certain liturgical and theological themes presented at the expense of other key doctrines. In the liturgical sections, for example, the first three lessons (after the introductory lesson) provide questions related to the Invocation; the next six focus on the confession of sins; the next two on the absolution; the final eleven lessons cover the remaining portions of the Common Service, with no part of that liturgy being discussed more than once – with the exception of the General Prayer, chapters 16 and 17. Thus, what has been historically understood as the Preparation for the Divine Service (actually one-and-half pages within TLH) is the focus of eleven lessons, half of the entire liturgical sections presented in Gottesdienst. This seems to give disproportionate attention to the Preparation rather than the actual Divine Service of Word and Sacrament (comprising the final 13 pages within TLH). In the doctrinal sections, the Ten Commandments are covered in six lessons; each article of the Apostles’ Creed receives two; the Lord’s Prayer and Daily Prayer receive one lesson each; Baptism and the Lord’s Supper each receive two, while the Office of the Keys curiously receives three lessons. The question should be asked why the Office of the Keys receives proportionately more
attention (three lessons) than, for example, Christology (two lessons).

The second concern is the curious order in which the Six Chief Parts are presented in Gottesdienst especially when compared to the order found in Luther’s Small Catechism and the order of the articles in the Augsburg Confession. The overall organization of catechetical material in Gottesdienst is: Introduction, Ten Commandments, First Article of the Creed, Ten Commandments, Office of the Keys, Second and Third Articles of the Creed, Office of the Keys, the Lord’s Prayer, Baptism, the Lord’s Supper and Daily Prayer. One unfortunate result is that the clear Law/Gospel presentation of the catechism (i.e., the Ten Commandments followed by the Apostles’ Creed, leading to the prayerful life of a sacramental piety in Christians) is obscured. Likewise, the ingenious theological order of the Augsburg Confession (i.e., God the Holy Trinity, Original Sin, Jesus, Justification, Ministry, New Obedience, the Church, the Sacraments, etc.) is lost in Gottesdienst. For example, two of the three lessons on the Office of the Keys, lessons ten and eleven, precede the Christological discussion, lessons twelve and thirteen, centered on the Second Article of the Apostles’ Creed. How can the catechumen rightly understand the pastor when he says, “I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins…” when the catechumen has not yet been instructed as to the Lord Jesus Christ whom the pastor and his office represents? Justification in Gottesdienst is presented in lesson ten, while Christology is not presented until lessons twelve and thirteen, the very opposite order found in the Augsburg Confession. The result of Gottesdienst’s organizational structure is that the theologically consistent presentation of doctrine found in both the Small Catechism and Augsburg Confession is obscured to the detriment of the catechumen.

Third, one glaring omission was discovered in Gottesdienst – the Table of Duties was not included in any of the Synodical catechism readings. With confusion abounding in the minds of many Lutheran Christians regarding their various callings and stations in life, the Table of Duties should not only be read but should be included in any catechetical instruction.

Fourth, pastors and congregations that use another Lutheran hymnal may find that the exclusive use of the TLH Common Service to be problematic especially if they use another liturgy(ies) for the Divine Service found in Lutheran Worship and Lutheran Service Book. The possible exception may be those congregations now using Lutheran Service Book Divine Service Three. The primary appeal of Gottesdienst is the inclusion of a liturgical study in the context of doctrinal catechesis. The most natural and convenient use of Gottesdienst is regrettably limited to only those congregation using TLH page 15. One also wonders why catechetical hymns based on the Six Chief Parts were not included as part of the liturgical sections.

In summary, Rev. Stefanski has touched on an important issue in Gottesdienst, namely, the intimate connection between doctrine and practice on one hand, and the content of faith and the expression of faith on the other. Theological and catechetical instruction must find expression in the weekly Divine Service of the Church or it is not being faithful to the Biblical witness. Theology must lead to doxology while doxology must be Biblical. Pastor Stefanski has addressed this issue in a fresh and a doctrinally faithful manner. Although the structural genius of Luther’s Small Catechism and the Augsburg Confession is not followed in Gottesdienst, it is commended for use in any Evangelical Lutheran congregation.

KM
**Liturgy & Hymnody**

**Book Review**


“Paul Westermeyer here puts into print five lectures delivered at a church music conference in 2000. These lectures are about church music and its relation to the assembly of the church gathered around font, word, and table before the Trinity. He treats church music as praise, prayer, proclamation, story, and gift of God. Westermeyer bypasses our preoccupation with the how of music-making to focus on the ‘what’ of it all: *The Heart of the Matter*” (back cover).

These five lectures derive from a particular week of the Lutheran Book of Worship daily lectionary (Pentecost 5 of Year One) and the author’s important book, *The Christian Musician*, which should, in any subsequent edition, be renamed *The Christian Cantor*, as a friend of the author requests in the Foreward of the revised edition).

**Praise**  Quoting Martin Luther, Westermeyer explains the source of the praise offered by the Christian: “‘...God has cheered our hearts and minds through His dear Son, whom He gave for us to redeem us from sin, death and the devil. [Anyone] who believes this earnestly cannot be quiet about it...[but] must gladly and willingly sing...’ God acts with loving-kindness toward us. We respond with a jubilant song of praise” (12).

I welcome this corrective to the larger church that worship is not primarily about what we do, but what God does for us. This is why Lutherans often refer toe the Sunday Holy Communion as *Gottesdienst*, Divine Service, i.e., God’s service to His people.

I will take issue with the author’s commendation of all musical styles. This may be a helpful tactic in the midst of “warrior songs,” but some tunes, settings, instruments, and yes, styles, carry the Word of God better than others.

**Prayer**  “He who prays sings twice.” This pithy and truthful phrase is attributed to both Luther and Augustine. “The roots of our worship in temple and synagogue are sung prayer. The church’s chant, in its various eastern or western forms, is often viewed as an envelope for prayer if not actual prayer” (22). Sadly, this understanding can be twisted into thinking of music as a means to get us into God’s presence.

One can find such thinking among ancient Christian traditions as well as contemporary congregations linking together praise choruses to set a mood.

The Biblical message dare not be lost among the notes, for they are there to support the sung prayer. All too often Christians see the chancel as a stage, the congregation as an audience, and singing as performance. Westermeyer concludes his second section by saying, “...it is instead an act of intercession for and with the people—which makes applause in this instance very strange and thoroughly unwelcome” (28, emphasis in the original). Amen!

**Proclamation**  A powerful quote from Carl Schalk: “‘God is praised when the Gospel is proclaimed; and the proclamation of the Gospel is the way Christians rightly praise God. There is no artificial division between songs that “proclaim” and songs that “praise.” For unless “praise songs” proclaim the good news of the Gospel they are not, in the Christian sense, praise songs at all’” (32, emphasis in the original).

Not every hymn can confess everything about Christ and salvation, but a hymn should say *something*. In addition, the melody, key, harmonization can influence how a text is understood, for good or bad.

**Story**  The Church’s Song tells the story of salvation. This is seen of course in the psalter and in Biblical canticles. Consider also the Liturgy: “Part of the problem of our limited memory bank can be attributed to neglect, though liturgical churches are fortunate at this point because the liturgy protects us from ourselves and keeps the whole story before us even when we are apt to forget it or those pieces of it we find less palatable” (42).

**Gift**  “The cantor is the steward of God’s gracious gift of music. Since this gift is so powerful, the steward received a tremendous power as the deputy. The power can easily be misused not only by perverting it and isolating ourselves from the concerns for justice and health, but for selfish ends of ego gratification and personal control. The cantor is called, therefore, to the paradox of using the power that is granted in music, but using it with restraint on behalf of God in Christ from whom all blessings—including this one—flow” (52).

Gift is one of the wonderful words we have for the Gospel. Unmerited. Undeserved. Unable to be purchased. Luther was right in according to music the highest praise and greatest honor next to theology, a gift that allows us to sing of God’s Gift, Christ.

**Christ**  is *The Heart of the Matter*. Music, too, is God’s gift, given to us to give voice to the praise, prayer, proclamation, story of God’s people, to God’s glory and the salvation of mankind.

PJC
From the Kantor

This book, by one of the Lutheran Church-Missouri Synod’s venerable Sacred Musicians, the Rev. Henry V. Gerike, is an outstanding resource for parish choirs.

It is a book of devotions that may be used to open or close weekly choir rehearsals. It would be appropriate for use with other musical ensembles as well. There is an outline for devotion including an Invocation, a Reading from Holy Scripture, the appointed devotion lesson, Confession of Faith, Prayers, and Blessing.

The remaining pages are organized according to the three-year Lectionary as it has been prepared for the new Lutheran Service Book. The Scripture Readings are based on the Holy Gospel from the previous Sunday. If rehearsal takes place on Wednesday December 6th, then the devotions for Advent I, Series C would be used.

At the back of the book, there are fourteen prayers (including a prayer for choirs) that may be used in addition to the Collect of the Week (Collect of the Day from the previous Sunday), and the Lord’s Prayer.

This book is highly recommended to all of our Parishes. It aptly sets the “tone” for the holy tasks that God, in His grace, has granted the musicians of His Holy Church.

SH

Liturgy & Hymnody

Book Review


From the Pastor

One of the highlights of my seminary years was the privilege to sing under the Rev. Henry V. Gerike in the Concordia Seminary (St. Louis) Chorus and the Lutheran Hour Chorus.

Warming up vocally is an important part of our vocation as singers. The voice needs stretching and preparation as do muscles for an athlete.

In Christ in Our Hearts Christ on Our Lips, Rev. Gerike provides devotions for choirs so that they may “warm up” in another, even more important way.

The Preface explains that a devotion is provided for every Sunday in the Lutheran Service Book Three-Year Series, based upon that lectionary’s Gospel of the day. Invocation, Reading of Scripture, and the Devotion are followed by confessing the Apostles’ Creed, Prayers, and a Blessing. And then, of course, on to singing!

Hymn stanzas and LSB art permeate the brief volume, expressing the comfort of the Gospel for the singing Christian, who sings to make that comfort known to the congregation. We have heard and believed, therefore, the Christ in Our Hearts becomes Christ in Our Lips.

A search of cph.org gives nineteen results, including Hymnal Supplement 98, for which Rev. Gerike was editor; Psallite, a CD-Rom of 23 accessible and reproducible psalm settings; numerous choral settings; CDs of the Seminary Chorus; and Song of the Gospel, a new series of organ literature for the Liturgical Year based upon the hymnic contributions of Martin Luther.

In addition to many hymn settings, Gerike is known for his majestic, vigorous hymn tune ASCENDED TRIUMPH, used at LSB 491 for the Ascension hymn “Up Through Endless Ranks of Angels,” as it was in Lutheran Worship, and now also at LSB 828 for a Martin Leckebush mission and witness text, “We Are Called to Stand Together.” Two occasions to use this tune should aid pastors and musicians as they teach it to congregations. The First Song of Isaiah is found at LSB 927 with refrain and chant tone by Henry V. Gerike.

In the rush of busy weeks, brief and hurried choir practices, and the pressure be ready by Christmas, Easter, or even “next Sunday” a pastor or choir director would do well to bring focus with this valuable collection of devotions for choirs. Christ is who we sing. He gives us the peace that the world can neither give nor understand. His is the peace we sing, for He supports us all the day long of this troubled life. In His mercy, He grants a safe lodging, a holy rest, and peace at the last.

PJC

The book in Outline:

Foreword
Preface by Robert Kolb
Acknowledgements
Abbreviations
Introduction

Part I – Early Modern Clarity
1. Reformation Ecclesiology – The Identifying Marks of the Church
2. A Liturgical Paradox: Order and Freedom according to the Sixteenth-Century Evangelical Witness
3. Adiaphora, Liturgy and Confession
4. In Statu Confessionis
5. The Restoration of Harmony in the Church

Part II – The ‘Contemporary’ Challenge
6. Clarifying Assumptions
7. Liturgical Theology – a Revisionist Movement?
8. A Liturgical Hermeneutic
9. Liturgical Catechesis
10. Liturgy, Culture and Transcendence
Conclusion
Epilogue

Appendix: Iudicium X. ‘On Adiaphora’ – 1561 by Martin Chemnitz
Glossary
Bibliography
Index of Biblical and Confessional Citations
Index of Ancient Texts and Authors
Index of Names
Index of Subjects

If you don’t like to think and would rather not have your personal assumptions challenged, don’t read this book. But, if you think the Lutheran discussion about worship has stagnated into name calling, and talking past one another, buy and read this book. You won’t agree with everything, but you will benefit from the experience.

“Rev. James Alan Waddell, an ordained minister in the Lutheran Church – Missouri Synod, has served as pastor of Lutheran congregations in Missouri and Michigan. He holds an M.Div. and S.T.M. from Concordia Seminary. He is a Ph.D. candidate in Near Eastern Studies at the University of Michigan, specializing in Judaism and Christianity in the Greco-Roman World. Rev. Waddell is adjunct professor of Religion and Philosophy at Concordia University, Ann Arbor, and has published articles on the church’s liturgy and on ritual self-definition and the liturgical calendar at Qumran.”

This is a scholarly, academic work. Notes and quotes abound. Positively quoting the Lutheran Confessions, Luther, Melanchthon, Chemnitz, and Herman Sasse in turn, the author challenges the assumptions behind most manifestations of “contemporary” worship practiced in our synod, as well as those who adopt the assumptions of Liturgical Theology without deeply examining them.

“Ecumenical Liturgical Theology, arising out of Roman Catholic and Eastern Orthodox understandings of the relationship between God and his church, calls us back to practices, some of which Lutherans have used, some of which they have traditionally and thoughtfully rejected” (from the Preface by Robert A. Kolb, ix).

The unique value of this volume is that James Waddell examines adiaphora and liturgy together. When was the last time that happened, Matthias Flacius? Some today see no such thing as adiaphora. Others deny that adiaphora can become a point of confession.

Waddell sees problems on both “sides,” as shown in his comments in footnote 275: “…Many District judicatories and pastors in the LCMS, following Church Growth principles, are imposing contemporary forms of worship on the churches with evangelistic intentions of reaching out to the present cultural context. This is being done without first weighing the theological consequences of abandoning all historic forms. To battle this imposition of contemporary forms, the so-called confessional movement in the LCMS assumes as one of its premises for liturgical confession that we must confess against our postmodern culture. Unfortunately, all of this is being done without engaging the conversation together in a fraternal way, but with extreme caricature, attacks, and the inevitable need to defend. And it is helpful for all of us to keep in mind, as we try to sort out the problem, that an extremist will always describe in terms of the opposite extreme anyone who disagrees with him. For an extremist there can be no middle ground in any debate, and consequently, there can be no ‘middle things,’ no adiaphora” (119).

Clearly, our Lutheran fathers did teach the existence of adiaphora. “The Formula of Concord (FC Ep X.2) defines adiaphora as ‘ceremonies that…in themselves are] indifferent matters neither commanded nor forbidden by God’” (75).

“According to a passage in the Apology of the Augsburg Confession, from its article XXVIII on ‘Ecclesiastical Power,’ the purpose of ceremonies...
and traditions is to preserve order (ordo) in the church… (Ap XXVIII.15-18. See also Ap XV.13.)…This passage is thick with liturgical paradox. The church is free from the notion of required acts of worship. And yet the traditions of the church are observed ‘in order to avoid offense’” (45).

“Clearly a distinction must be made between what is given by the church for the church on the one hand, and what is given by God on the other” (49). Liturgy or tradition for its own sake is idolatry.

At the heart of Waddell’s critique of liturgical theology is that the oft quoted phrase, lex orandi lex credendi, is commonly (and incorrectly in his opinion) translated as “the way of praying determines the way one believes. In addition, he makes a case that it is also an inadequate abbreviation of Prosper of Aquitaine’s original maxim.

The author continues by arguing that “the way of praying” and “the way of believing” influence one another, a helpful view this reviewer has heard from other LCMS scholars. (See Figure 2, “The Evangelical Catholic [Lutheran] Liturgical Circle” on page 175.)

Also helpful is Waddell’s discussion of hermeneutic. Our Material Principle is gospel/justification. The author rules out Liturgical Theology’s hermeneutic of liturgy: “Confusion sets in when the church’s hermeneutic of liturgy is made to parallel the church’s hermeneutic of scripture by making liturgy to be its own formal principle, just as scripture is inherently its own formal principle” (208). Figure 6 shows The Confession Evangelical Catholic [Lutheran] Hermeneutic of Liturgy: “Material Principle: gospel/justification; Formal Principle: scripture/Lutheran Confessions” (209).

Waddell takes issue with the argument of Liturgical Theology advocates when they conclude that “lex orandi lex credendi” rules out contemporary forms because they have no basis in Lutheran theology. He states, “if these guides were to be thoroughly trained in the teachings and nuances of Liturgical Theology, they would readily reject its premises and ultimately its conclusions and methods, because the premises, conclusions, and methods of Liturgical Theology are clearly incompatible with the confessing evangelical catholic ethos according to Scripture and the Lutheran Confessions” (footnote 598, p. 252).

Throughout the volume, the author takes to task LCMS “contemporary” and “Liturgical Theology” advocates by name. Evangelical Style and Lutheran Substance is rightly exposed as American Evangelicalism in both style and substance. This reader wanted to hear more on along this line of critical examination.

Waddell calls for new “hymns and fresh components of liturgy, both in traditional and contemporary styles, which are faithful to the catholic marks of the church defined in Augustana VII” (265). That is a tall order.

Among Rev. Waddell’s ways of furthering the discussion is by providing “An Evangelical Catholic [Lutheran] Liturgical Order:

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At the bottom of the page, he comments: “The use of psalms, hymns, and spiritual songs may be interspersed throughout the service, with theological discretion and careful attention to the aesthetic flow or movement of the entire service. The above omissions [including most of the ordinaries] clearly distinguish this liturgical order from the Roman Rite, and yet this order allows the church to remain faithful to the essence of what is evangelical and catholic by also confessing the truth and genuine freedom of the gospel in the context of so many churches making use of orderless contemporary forms” (284).

The omission of the ordinaries in the order above is troubling to me. Cutting them leaves behind a theology and practice that has served the church well, preserving the Gospel in song even when the sermon did not do so. I have serious reservations about simply taking the basic structure of the Divine Service and substituting just any music. The hymn “Holy, Holy, Holy” does not fully function as a Sanctus. What so-called “Contemporary” music would some try to substitute? Hence, Rev. Waddell’s concern for “theological discretion” is valid and quite necessary.

The author wants to reclaim the liturgy in the Lutheran church, but seems to do so selectively here. Canticles are an important part of liturgy.

Some may perceive this as an attempt to theologically justify contemporary worship after the fact, even if this is not the author’s intent.

Waddell advocates that “the congregation should leave the worshiping assembly with a blessing in the way of the gospel, rather than an exhortation to perform one’s Christian duties (“serve the Lord”), which runs in the way of the law” (291). Also, he argues for the addition of a fourth year to the current lectionary: “The fourth year in the cycle might incorporate many valuable Old Testament texts now so badly neglected in the readings of the church; Proverbs, Ecclesiastes and Job, for example. But this
should ultimately be left free without binding consciences” (287).

It will be helpful to examine the author’s Glossary (309) before reading the volume. Good Lutherans always “define their terms.” An additional treasure is an original English translation of a chapter of Chemnitz’ 1561 *Iudicium*, “On Adiaphora” (295). One may also wish to read this before the rest of the book.

In his conclusion, the author states that “The church’s liturgical order is evangelical… catholic… orthodox… sacramental… confessional… [and] incarnational” (281-283). In rejecting the superficiality and the lack of catholicity in typical “contemporary” (American Evangelical) worship and the foreign assumptions of Roman/Orthodox “Liturgical Theology,” Waddell advocates an authentic, home-grown, Evangelical Catholic [Lutheran] theology of liturgy. We’re not quite there yet. The author admits he is on a journey. This work is a snapshot along the way.

In personal correspondence with the author, he wrote, “My intent was to give voice to the large, silent and suffering middle ground in the debate. A voice that until now has been either ignored, censored, shouted down or grotesquely misrepresented.”

Name-calling talking past one another hasn’t worked. Advocates of “contemporary” and “traditional” ignoring one another doesn’t tend only to lead to more liturgical disunity in the LCMS. Perhaps this book will help. Waddell accomplishes his goal of carrying on the discussion. This is a work by a Lutheran for Lutherans. Unfortunately, the book’s cost (if purchased without a discount) may limit its positive contribution.

Further, I have concerns that potential readers may not read it for fear the book will criticize them in some way. Potential readers with a more liturgical background won’t like criticisms of the positions of beloved teachers. While it is not the author’s intent (based on his reverence for the scholars whose work he critically examines) some have and others may take offense. Above all, though, every teacher must evaluated on the basis of Holy Scripture.

“Contemporary” worship leaders in the LCMS may ignore this work because largely, they have not been thinking theologically along traditional Lutheran lines and will keep doing what they’re doing in hopes of reaching a culture by adopting that culture.

The author’s attempts to find a middle way are not entirely successful. More important than a middle way is a faithful, Lutheran way that honors the historic liturgy of the western church and views it through the lens of justification as confessed in the Lutheran Confessions.

Ultimately, the title of the work is: *The Struggle to Reclaim the Liturgy in the Lutheran Church* (emphasis mine). Reclaiming the historic liturgy is a worthwhile and laudable goal. Buy or borrow this book. Read it. Discuss it. Agree and/or disagree with the author. Use it to find some way to engage those you have considered “on the other side” of the worship debate.

For a preview of Chapter 5 of this book, see Rev. Waddell’s article in the October 2006 *Concordia Journal*, “Recte Administrantur Sacramenta: ‘Sacraments Administered Rightly’ according to *Augustana VII*.”

*The Struggle* would be a great book to discuss in a circuit winkel, especially if the brothers bought a couple of copies to pass around. It is a book that challenges pastors, scholars, and musicians of the LCMS, but not only the LCMS, to re-examine deeply-held assumptions about worship.

Like the author, the LCMS is also on a journey. In the LCMS, not all are walking together in theology and practice. For the sake of good order and love toward our sister congregations, local congregations voluntarily give up some Christian freedom. That’s truly walking together.

PJC
Hymnody Book Review


The first edition of this volume was part of a 3-volume set by Erik Routley.

Now updated and expanded by Peter Cutts, GIA has reissued this valuable book as part of a new three-volume set. Other volumes include a collection of nearly 1000 hymn text and historical background, called A Panorama of Christian Hymnody, updated and expanded by Paul A. Richardson, and a new hymn tune companion, Let the People Sing: Hymn Tunes in Perspective by Paul Westermeyer. (See the review of a short collection of five essays by Westermeyer in this issue of LHP QBR.) This volume is most valuable at least with A Panorama of Christian Hymnody by its side.

Twenty-nine English-language “control hymnals” are referenced in the Guide, mostly from the USA. Some Canadian, British, Scottish, and Australian hymnals are included. Numerous denominations are represented: Southern Baptist, Presbyterian, Disciples of Christ, Lutheran, Methodist, Episcopal, Congregationalist, Reformed, UCC, Catholic, and “interdenominational.”

This book is useful as a reference to nearly any American hymnal. Lutherans will note that Lutheran Book of Worship is the primary Lutheran book referenced. Numbers are also quoted for the Wisconsin Evangelical Lutheran Synod’s Christian Worship: A Lutheran Hymnal or Hymnal Supplement-1991 (GIA, burgundy cover, not to be confused with the LCMS/CPH Hymnal Supplement 98) only if the hymn does not appear in LBW. Tying a reference like this to hymnals of a specific generation meant that Erik Routley’s original three-volume set would need to be updated. In time, this set will need to be as well.

This book will remain helpful even after the publication of a hymnal guide and companion to Lutheran Service Book. Why? Hymnody is not limited to that of our tradition represented in The Lutheran Hymnal, Worship Supplement (1969), Lutheran Worship, or Hymnal Supplement 98. This resource teaches (apart from space constraints) why some hymn text (and tunes) are not in use in the LCMS or wider Lutheranism and gives a clearer understanding of why many are used and beloved, and are a part of personal and churchly piety.

Each entry includes a reference number, the hymn’s title, number of original stanzas, the poetic meter, author (and a reference number if the author’s biography is given under a different hymn text), the original source with date, and the author’s title. Where possible a cross-reference number to A Panorama of Christian Hymnody, (PCH) is also given.

Entries also provide helpful background information on the writing of the hymn text, tunes the text is commonly paired with, and what hymnals have that hymn. One will also find information about alternate translations of foreign language hymns. Two examples will illustrate the format and usefulness of this volume.

“134. CHRIST, MIGHTY SAVIOR, LIGHT OF ALL CREATION
5 st. sapphic [This term refers to a 4-line strophe made up of chiefly trochaic and dactylic feet. Still confused? Keep reading…] Latin: CHRISTE, LUX MUNDI, SALUS ET POTESTAS, 9 st., anonymous 10th-century Mozarabic evening hymn. Complete can be found in Companion to Hymnal 1982. Trans. Anne K. LeCroy for Hymnal 1982, drawing on earlier trans. By Alan G. McDougall. Current popularity owes much to David Hurd’s tune MIGHTY SAVIOR. (PWC) CPC17; H33; HS787; NCeH93; UMH684; VU435; WSHP681; YALE357” (p. 34)

The “Lutheran” reference above is “HS787,” referring to the GIA Hymnal Supplement-1991 edited by Robert J. Bastiani and John Ferguson. That supplement uses the Hurd tune mentioned above. Most Lutherans know the hymn from the tune INNISFREE FARM by Richard W. Dirksen, under copyright in the name of Washington National Cathedral. Additional Lutheran references include: With One Voice 729; Hymnal Supplement 98 903; Evangelical Lutheran Worship 560; and Lutheran Service Book 881. All of these supplements and hymnals use the INNISFREE FARM tune, more memorable than Hurd’s MIGHTY SAVIOR, in my opinion.

With this entry we can see the strength of a reference volume like this, as well as the challenge an editor faces when preparing an ecumenical resource in hopes of finding an ecumenical core of hymn texts. Even when a common textual tradition gains consensus, a different tune (as well as basic, biblical differences between denominations) will show that Christians don’t always sing in harmony.

Entry number 4 is our beloved Luther text, “A Mighty Fortress Is Our God.” An alternate translation by Thomas Carlyle, b. 1795, begins, “A Safe Stronghold Our God Is Still.” A whole page is devoted to a hymn. We can’t pick on Routley or Cutts too much here, since Lutherans often disagree on the text’s meter, translation, and the proper
rhythm for the tune. Shall we use Luther’s original melody and rhythm [LSB 656] or the smoothed-out isorythmic melody [LSB 657] of Bach’s era? LSB provides a composite translation that resonates well with me. Evangelical Lutheran Worship carries forward the LBW translation and also gives the commonly known Hedge translation.

This Guide is especially useful for its introduction, which includes an essay “On the Pleasures of Hymnody” and another on “Hymnology in the past.” For those still trying to remember what their High School English teacher said about “feet” and meter in poetry, a twelve-page explanation entitled “Meter” will answer many of your questions. For more on that topic, consult Austin C. Lovelace’s classic text, The Anatomy of Hymnody (GIA, 1965).

“Peter Cutts has recently retired from positions as Director of Music at Andover-Newton Theological School in Newton, Massachusetts, and at St. Paul’s [Episcopal] Church in Newton Highlands, Massachusetts. After 16 years in the USA, Mr. Cutts has returned to England, where he was born in Birmingham in 1937. He studied Music at Cambridge, Theology at Oxford, and Church Music at the University of St. Andrew’s in Scotland. (He is the sole holder of that university’s Diploma in Church Music.) He taught music at three colleges in Yorkshire, most notably at Bretton Hall College from 1968-1989; for part of this time he was responsible for music in the College Chapel.

“Nearly a hundred hymn tunes by Peter Cutts appear in major hymnals and other published collections…” (Inside back of dust cover). One such tune is BRIDEGROOM, found in Lutheran Service Book at #695. The harmonization is also by Peter W. Cutts. The tune supports the Timothy Dudley-Smith text, “Not for Tongues of Heaven’s Angels,” based upon 1 Corinthians 13. In Evangelical Lutheran Worship, the same tune sings #403, “Like the Murmur of the Dove’s Song,” a Pentecost/Holy Spirit hymn by Carl P. Daw, Jr.

Reviews of the other two volumes in this set, A Panorama of Christian Hymnody, and Let the People Sing: Hymn Tunes in Perspective, are forthcoming. Watch for them in future issues of LHP QBR.)

This is a worthwhile reference set to have on your shelf. 

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Hymnody Book Review


Thine the Praise is collection of hymns that is highly recommended for choral ensemble of any number of voices, from 1 to 100 or more. It contains hymns for most seasons and occasions from throughout the Church Year.

This is a collection of musical settings by another of the Lutheran Church-Missouri Synod’s most venerated and beloved sacred musicians. This volume represents the compositional work of Carl Schalk from more than a quarter Century. All hymn texts contained in this collection, whether existing or new, are sung to an original hymn tune of Carl Schalk. Some of the newer texts were penned by such authors as Jaroslav J. Vajda, Herbert Brokering, Fred Pratt Green, Henry L. Letterman, and F. Samuel Janzow.

Thine the Praise begins with introductory information about the collection as well as some biographical information about Dr. Schalk. There is a listing of each of the new hymn tunes including the year in which it was composed and the occasion for which the tune was written.

Thine the Praise is a worthy addition to your choral library and hymnal collection.

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LHP looks forward to future collections of Schalk hymnody from GIA.
"This book is a collection of sermons from the world's greatest religious thinkers. From the teachings of: Jesus, Martin Luther King Jr., George Whitfield [sic], Jonathan Edwards, Moses, Mother Teresa, and many more. These classic readings will provide devotional thoughts, inspirational messages, and helpful resources for any believer" (http://www.scribeink.com/page/page/1926928.htm 7 February 2006).

I mean no disrespect to the individual authors of the speeches contained in this volume or to its compiler. It was nice on Martin Luther King, Jr. Day to have his “I have a dream” speech handy. But, most of the individual components of this volume are simply not sermons. Webster defines “sermon” as “a religious discourse delivered in public usually by a clergyman as part of a worship service.”

Similarly unfortunate is the fact that while George Whitfield is mentioned prominently on the cover (see inset for a blurry enlargement of his name on the cover) and in promotional material by the publisher, no sermon or speech of his is found in the volume.

This is inspirational, motivational, ecumenical volume, a cross-section of Christian belief found in America today, intended as a gift book for the general reader as well as clergy.

This small volume provided no information about the compiler, but the following was found on her website: “Tracey D. Lawrence, founder of Scribe Ink, is a freelance writer and editor, serving as a collaborative writer and researcher for academia, ministries, and other organizations. She has served in the publishing industry for the past nine years, working with Word, Zondervan, Tyndale, Thomas Nelson, Group Publishing, Time Warner and others. Mrs. Lawrence also has served on theological committees, marketing strategy teams, and other editorial committees for her clients. Some writing projects include: "When Churches Unite" (NavPress), "PK Men’s Study Bible", "CounterCultural Christians: Exploring a Christian Worldview" with Charles Colson, "Foundations of Church History, Part 1", "Learn It, Live It" study on prayer, and "Playing God?". She also serves the Wilberforce Forum, a division of Prison Fellowship, as a contract writer and course instructor. Scribe Ink has served various institutions within the Council for Christian Colleges & Universities; Focus on the Family, Group Publishing, Gary Smalley, Glenn Wagner, author and founder of FutureLead; curriculum writer for the Wilberforce Forum; Thomas Nelson Publishing, and others.

“Mrs. Lawrence holds a B.S. in Christian Education and an M.A. in Theological/Historical Studies and is currently pursuing her D. Phil. with Oxford Graduate School. She and her husband, Noel, reside in Brighton, Colorado with their ever-important beagle, Madeline. Noel and Tracey attend Rocky Mountain Christian Church in Niwot, Colorado.”

It is interesting to see Roman Catholic, Lutheran, Reformed, American Evangelical and political sermons/speeches found in one collection. Given the current title, how can all of them be among the greatest when there are mutually exclusive and contradictory teachings by these authors/preachers due to honest, doctrinal differences?

Why were these sermons chosen and not others? Why this one sermon from the Fourth Sunday after Epiphany from Luther? Why not one of the Invocavit sermons? An introductory or concluding essay on what makes a great Christian sermon would have been really great.

As a Lutheran, I look for a sermon to be preached by a called and ordained servant of Christ, a male in accordance with 1 Corinthians 14:33b-40, 1 Timothy 2:11-15 and 3:1-2, etc. Most importantly, the sermon content should proclaim the Biblical text in all its richness and truth. A Christian sermon should also properly distinguish between the Law and the Gospel by clearly condemning sin and proclaiming Christ crucified and risen for the forgiveness of sins.

The Greatest Sermons Ever Preached is unfortunately titled, but is an otherwise valuable volume of Great Inspirational Religious-Sounding Speeches (and a Few Sermons). I doubt that will be the future title of a second edition, though I would encourage the publisher to consider a more accurate title as well as an introduction that gives the criteria for a sermon’s inclusion in the book.

There is great potential for a book entitled The Greatest Sermons Ever Preached, but this one simply doesn’t live up to the name. PJC

This volume (as well as others in the of Ancient Christian Commentary on Scripture series) helps bridge the gap between the original Greek text of the New Testament and today.

“While at least forty early church authors commented on Acts, the works of only three survive in their entirety--John Chrysostom's Homilies on the Acts of the Apostles, Bede the Venerable's Commentary on the Acts of the Apostles and a long Latin epic poem by Arator. In this volume, substantial selections from the first two of these appear with occasional excerpts from Arator alongside many excerpts from the fragments preserved in J. A. Cramer's Catena in Acta SS. Apostolorum. Among the latter we find selections from Basil the Great, Gregory of Nazianzus, Gregory of Nyssa, Ephrem the Syrian, Didymus the Blind, Athanasius, Jerome, John Cassian, Augustine, Ambrose, Justin Martyr, Ireneaeus, Theodoret of Cyr, Origen, Cyril of Jerusalem, Cyril of Alexandria, Cassiodorus and Hilary of Poitiers, some of which are here translated into English for the first time” (Publisher's Website).

Patristics (Study of the Fathers) can be intimidating. Even the name of this scholarly discipline can scare away pastoral and lay students wanting to know more about the meaning of the Biblical text. Hopefully this volume and the whole ACCS set will help to open up the world and preaching of these ancient Christian pastors to the 21st Century. Consider these quotes.

Concerning Acts 2:1, the Day of Pentecost, Augustine shares, “Fifty days are reckoned from the celebration of the Passover (which, as Moses ordered, was accomplished by slaying the lamb, a type to signify the future passion of the Lord) to the day on which Moses received the law on tablets written by the finger of God. Likewise, when fifty days had passed from the slaying and resurrection of him who was led as a lamb to the slaughter, the finger of God, that is, the Holy Spirit, filled the believers gathered in one place” (20).

4:12 Bede: “If the salvation of the world is in no other but in Christ alone, then the fathers of the Old Testament were saved by the incarnation and passion of the same Redeemer, by which we also believe and hope to be saved. For although the sacramental signs differed by reason of the times, nevertheless there was agreement in one and the same faith, because through the prophets they learned as something to come the same dispensation of Christ which we learned through the apostles as something which has been done. For there is no redemption of human captivity [to sinfulness] except in the blood of him who gave himself as a redemption of all” (49). Jesus, Jesus, only Jesus!

The study of Scripture often leads to theological questions, as in Acts 16:3. Why would St. Paul circumcise Timothy? Chrysostom says, “…they would not have endured to hear the Word from one uncircumcised. Nothing could be wiser. So in all things he looked to what was advantageous. He did nothing at all according to his own preference. And what was the result? He circumcised to take away circumcision. For he preached the decisions of the apostles” (196).

Bede even defines the name Eutychus for us (20:9) “In Hebrew ‘Eutychus means senseless, while in Greek it means fortunate.’ One of these [meanings] fits a person, who, through the pleasures of youth, has fallen from the peak of virtues. The other fits a person who, through the loving help of a preacher, has returned to the heights of virtue” (246).

The Fathers, like preachers today, are at their best when they avoid allegorical interpretations and stick to the literal meaning of the text by preaching Jesus crucified and risen while properly distinguishing between law and Gospel in the Biblical text.

Chrysostom provides a fitting end to the commentary, speaking to Acts 28:31, a verse which brings up many questions for pastors, laity, and scholars alike: “…Why did you want to know what happened after this? There followed such things as before: chains, tortures, battles, imprisonments, treacherous plots, false accusations, deaths day by day. You say a small part of it [in this book of Acts]. Whatever you saw is what the rest is like” (318-319).

“Francis Martin is a priest of the Archdiocese of Washington, D. C., and professor of biblical studies at the John Paul II Institute for Studies on Marriage and Family. He is the author of The Feminist Question: Feminist Theology in the Light of Christian Tradition” (Inside back of dust cover).

While intended for a lay audience, pastors will find this to be a worthwhile volume to add to their libraries for sermon and Bible class preparation.

PJC
Pulpit Book Review


I went to the other seminary. I never had a class with the Rev. Dr. David P. Scaer—that is until last summer.

Our Wyoming District has two opportunities for continuing education each year. November’s is at Thermopolis. In June, Jackson Hole is host. Our regularly scheduled speaker had to cancel, so we were sent a substitute: Dr. Scaer on “Issues in the Gospels.” For those of you who don’t know him, that means we hear a lot about the Gospel according to St. Matthew.

We spent most of a week with Scaer’s The Sermon on the Mount and Discourses in Matthew open along with our Greek and English texts. Good food, good fellowship, and even hiking with the good doctor on the shores of Jenny Lake. It was nearly fifty years ago that he had been a summer vicar at Dubois, Wyoming, and at a preaching station on the shore of that lake in Grand Teton National Park.

Volume on of In Christ: The Collected Works of David P. Scaer Lutheran Confessor contains a some of Dr. Scaer’s sermons. In a sermon for The Transfiguration of Our Lord, he speaks about that summer in Wyoming.

“At one time, the Lutheran Church—Missouri Synod owned a significant piece of property right in the middle of Grand Teton National Park in Wyoming. Without reimbursement, and in what now appears as an irrational act, it turned the property over to the National Park Service. Considering the enormous price for even the most insignificant piece of land, divine wisdom was hardly at work in that decision.

Before the formation of the Wyoming District, that area belonged to the Northern Nebraska District. In 1957, at the age of twenty-one, I preached in Jenny Lake as a summer vicar and was probably the first preacher of our church in that area. Many of you know how beautiful that entire region is. For one summer, I saw it firsthand.

If the Missouri Synod had retained title to that property, it is not unlikely that we might have followed the example of the Episcopalians by building a chapel in honor of the Transfiguration. The Chapel of the Transfiguration is a popular attraction, just off the highway north of Jackson and south of Yellowstone National Park and Moran Junction. It is a simple log cabin construction with wooden benches. It is used only in the summer. Episcopalian services are held there, but there are probably more people from other denominations who attend. The main attraction of this small and insignificant chapel is the glass window behind the altar, which gives the parishioners a full view of the Grand Tetons, quite arguably the most beautiful mountain scene in North America and easily rivaling anything in the Swiss Alps. The glory of those mountains serves as a reminder of the glory that surrounded Jesus when He was transfigured on the mount together with Moses and Elijah” (76).

After only a week with David Scaer, I could hear him preach this sermon and the others in the collection. An introduction like this serves as a wonderful segue into his preaching of Christ crucified.

This volume includes a brief biography. Sermons are organized according to the Church Year, Minor Festivals, and Special Occasions. A few sermons have no date other than the liturgical date, but most were preached from the 1980’s to the present.

David Scaer has a unique way of teaching and preaching that makes you think. He knows how to get and keep the attention of his hearers/students. For example, consider how he tackles real theological differences between Christians about Holy Baptism: “Several years ago, a great furor broke out in the rural area outside of Fort Wayne. Members of a Baptist church distributed pamphlets to Lutheran homes with the message that unless those baptized as infants made a public confession of faith and were baptized by immersion, they were neither baptized nor Christians. Things like this are rare, but they demonstrate some deep-seated differences. They underlying message of those pamphlets is that infants are not entitled to baptism. They don’t have any sin and can’t believe. The important thing is reading the Bible and making a decision for Christ. To top it off, you really don’t need baptism anyway. Forget the Lord’s Supper. Creeds, liturgy, and even the Lord’s Prayer are only meaningless rituals. Spontaneous faith is better. We can even have a church without an ordained minister. The baptisms of churches that immerse are really the only legitimate ones.

“We cannot respond to all of this wrong-headed kind of thinking, but we can confidently confess that nothing is more important for us Lutherans than our baptisms…” (51). What could have been a boring...
lecture about the differences between Lutherans and Baptists is instead a real-live situation demonstrating how practical good Biblical theology is. Baptism saves us because Christ has promised to save us through Holy Baptism. In Holy Baptism, we are “in Christ.”

Other memorable sermons in this collection include, “In Christ,” p. 128ff, based on Matthew 27:50-54; a Reformation Sunday sermon called “Behold, I Send My Messenger Before Your Face,” where Luther also is “one like Elijah”; and “Then the Days of Weeping and Mourning for Moses Were Ended,” p. 433ff, a noteworthy Commemoration Sermon for Dr. Robert D. Preus. The latter, the last sermon in the volume, is alone worth the price of the book.

A theologian of the cross calls a spade a spade. With regard to the “Mary and Martha” account from Luke 10:38-42, he gets right to the point. “Absence from church is a clear statement that what is happening elsewhere is more important than what is here. You are staying in the kitchen when Jesus is preaching in the next room. We can dogmatically say that what happens in church is more important than what is happening anywhere else. I say ‘happening in church’ because here Christ proclaims His message...The clear point of the story is that listening to Jesus is more important than anything else” (202).

Dr. Scaer provides a book full of examples of preaching the Gospel. We are “In Christ” because of the Lord’s work, not ours. Christ is always set before us, in a chapel sermon for the Annunciation: “The suggestion that the Annunciation, and not Christmas is the confessional holiday comes from the Nicene Creed which says, ‘Who for us men and our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man.’ The creed goes on to say that ‘He was crucified for us under Pontius Pilate’ without a word about His birth. In the world’s history there are four great days, all more or less on a par with each other—the day God created the world, the day God came to this world, the day God offered Himself up as the sacrifice for sins, and the day that God showed by His rising from the tomb that He, not death, hell, and the devil, was the final conqueror.

“Today we have come to celebrate the second day, the day on which God wanted to prove that, in spite of our continual rebellion against Him, He loved us...” (296-7).

This is a book to be savored. Avoid the temptation to keep reading sermon after sermon after sermon. Read one, put in your bookmark, and put it down. Do something else. Mark, learn, and inwardly digest! Look at each sermon’s structure. Study the proclamation of the Law. Ask yourself: How did the sermon preach Jesus? What can you learn to help your exegesis of the text? How did Dr. Scaer show that he had a group of specific hearers in mind? What did you learn to help your own preaching? Then, go back for more.

“The Concordia Catechetical Academy is publishing the collected works of Rev. Dr. David P. Scaer. It is our belief that Dr. Scaer is one of the most significant voices in confessional Lutheran theology and practice of our time. The CCA desires to preserve his sermons, essays, conference papers, and books for subsequent generations of Lutherans and as a witness to the Gospel for the Church at large. Like Luther, Dr. Scaer's theological and scholarly endeavors are motivated chiefly out of the pastoral concern for bringing Christ to the sinner and the sinner to Christ. It is fitting, therefore, that the first volume of In Christ be devoted entirely to sermons preached by Dr. Scaer, over the past thirty years, at the seminary and in parishes throughout the Missouri Synod. There are 101 sermons in this 456-page volume that span the church year and cover many minor festivals and special occasions. Laity, as well as pastors, will enjoy reading the sermons in this book” (CCA website).

The LCMS is in debt to Concordia Catechetical Academy of Sussex, Wisconsin and editors Peter Bender, Susan Gehlbach, Lawrence Rast, and Ralph Tausz for making this collection of sermons available to the Synod. LHP eagerly anticipates other Volumes of In Christ: The Collected Works of David P. Scaer.

Buy this volume now and start saving for the rest!

Watch for this wonderful sermon collection at a District Church Workers or Pastors’ Conference near you!

PJC
A Brief Review of some CPH Children's Books

To order by phone, call 1-800-325-3040. www.cph.org

WORTH IT:

• The Follow and Do Series of books on Luther's Small Catechism, by Joni Walker. Six books. Each book contains the text of the catechism with amusing illustrations that show how it applies to our lives, in worship with family and with friends. A great way to introduce children ages 4-7 to the small catechism.

• Barabbas Goes Free - An Arch book by Erik Rottman. The once revered Arch books are back! Not that they ever left, but for a few years "cute" triumphed over Holy Scripture and proper reverence toward God. They are working at restoring the balance, and this book does it well. Good rhymes, tells the story, connects it to salvation, and does so reverently. Erik Rottman has authored a couple of different Arch books. Buy any of them by this author.

• Bright Easter Day, by Julie Stiegemeyer. Can't say enough good things about this book for children ages 5-9! Even though it is a simple rhyme pattern, and simple words, it will move you to tears. The simple language makes only more profound the great mystery of our Lord's death. The Institution of the Sacrament is so beautifully done, it will make you hunger to receive it immediately.

• “Peek and Find” series (Reviewed Bible Stories and Christmas Story) Adapted from Readers Digest. The age group that would be amused with the "Peek and Find" holes will not sit and listen to the whole story. But it gives a chance to introduce them to the bible accounts, and the holes from one page to the next will amuse the littlest "readers". As a side, it's always nice to see the Flood handled as a Gospel event, instead of a law event.

• My First Catechism. Well done. Should be handed out to every family when a baby is baptized. Though intended for ages 6+, should be in the hands of parents from day one.

• My First Bible. Also well done. Should also be handed out to every family when a baby is baptized. Intended for a much younger audience than My First Catechism. The Bible stories are focused on the Gospel (Again, even Noah) and broken into very short sections. The only thing that could be improved is the institution of the Sacrament. Unfortunately, the "remember me" part is put first, and the "This is my body" doesn't come until the following page. It would have been nice to have the "This is my body, this is my blood" as the first thing. As it is, it weakens slightly the strong statement of our Lord. However, there is no better "Baby Bible" out there, and this one is still very good.

• "Church Board Book Series" by Julie Stiegemeyer. (Includes Things I see in Church, etc.) Once Again Julie Stiegemeyer shows an amazing ability to explain deep theological concepts with mono-syllabic language. These should be in every church library, and offered to parents by every pastor. One caveat: They don't hold a child's interest as well as if they were flap books. If ever there were books screaming to be flap books, it's this series. Please, CPH, make them flap books. Worth it anyway.
NOT WORTH IT:

- **What Does This Mean**, by Carolyn Bergt. A nice attempt at explaining the catechism to children ages 7-9. Would not hold their interest. Of greater concern to the Lutheran Pastor are such phrases as "Absolution... REMINDS us that God forgives us"; and "The Lord's Supper has bread and wine, together with the special blessing of Christ's body and blood." In the anti-sacramental climate of American Protestant Christianity, we need to always be clear that Absolution ACTUALLY FORGIVES sins, and that the Sacrament of the Altar IS the body and blood of Christ. (The Episcopal Church would have no trouble with this book’s explanation of the Sacrament.) Even though we are teaching to children, it is important that we teach rightly. Teaching them wrongly (or at least in a sloppy fashion) at an early age does not set the proper foundation for thorough, ongoing catechesis.

- **The Story of Easter, Giant Flap Book** Finally, a lift the flap book that has sturdy flaps. CPH needs to [more] do books with big, sturdy flaps. This is the only CPH flap book I’ve found where the flaps are integrated into the structure, instead of glued on the page (too easy for little fingers to tear them off.). When they say giant, they aren’t kidding, it’s 13 1/2 by 11! The flaps generally add nothing to the story, but then again, that’s not why they make flap books. Kids will like lifting and looking inside. Parents can try to tell them the story of Holy Week. Unfortunately, Good Friday is missing. Apparently nothing happened between the Institution of the Sacrament and Sunday morning. That omission makes the book a “not worth it” , and if CPH had more flap books, this one would be totally useless, but for now, it’s the only one I’ve found with sturdy flaps for little fingers.

- **Easter Surprise, a Lift the Flap Board Book**, by Vicki Howie and Moira Maclean. The illustrations are good, and would amuse children. The text is almost unnecessary. It is too advanced for the "Lift the Flap" age group. Also, parents expect that a "Lift the flap Board Book" will have sturdy flaps. These are way too flimsy and glued on. For the money paid, it would not last two days in a household with real children. If they strengthen the flaps, (Integrate them into the board pages, not just glued on to the surface) this book would be a welcome addition to CPH children’s books, and would be well worth it. (More so than the Giant Easter book, which forgets that we preach Christ Crucified.)

Briefly Noted

Books mentioned in this section are books or resources of importance. Occasionally, “Briefly Noted” will give you a preview of an upcoming, detailed review in LHP Quarterly Book Review or alert you to special discounts.

**Bach: Complete Works 155 CD Box Set**

List: $139.98, Now for $111.97 (free shipping). Visit www.amazon.com for this great deal. PJC

**Gertrudenmusik Hamburg 1607: Music Performed at the Service Celebrating the Dedication of the Hamburg St. Gertrude’s Chapel 16 April 1607.** Lerum, Sweden: Intim Musik AB, 2000. 63:18 total time, CD Recording. $17.98 www.intim-musik.se intimmusik@swipnet.se (LH)

Hieronymus Praetorius, anyone?

“On Thursday morning, April 16, 1607, many professional musicians of Hamburg participated in a festival service dedicating for the third time the newly re-furnished St. Gertrude’s Chapel. The music was so splendid that Lucas van Cöllen, the Chief Pastor of the nearby St. James’s Church (Jakobkirche), described its performance in the published version of his sermon...This detailed account, supplemented by information from musical, pictorial, liturgical, and theological sources, makes possible a reconstruction of the full liturgical context” (Liner notes).

This recording was made with period instruments tuned in meantone temperament at high pitch (a=465Hz). It is an amazing reconstruction of the service with superior sound quality! Buy it and look for other recordings by Intim Musik.

LW
Great spiritual blessings come to Christians who partake of the Lord's Supper on the Lord's Day. They receive a "visible Word" which gives to them the forgiveness of sins, life and salvation. Their faith is strengthened. Their inner man is renewed for a life of good works. They are formed in the image of Christ.

In the Apostolic church, communion was celebrated every Sunday. During the period of the Reformation, the Lutheran churches practiced weekly communion. The influence of Protestantism in the United States has suppressed this practice.

Each chapter includes discussion questions to help readers reflect and apply the material to their personal and corporate worship.

The book will help restore this worthy and biblical tradition to our congregations.

Special Discounts: 5 to 10 copies = 30%; 11 to 24 copies = 40%; 25+ copies = 50%  
CPH Website

Books Received


**A Closing Thought**

*Qui tacet, consentire videtur*

"Silence gives consent."

*Luther’s Commentary on the Alleged Imperial Edict*

Regular issues of *Liturgy, Hymnody & Pulpit* (one page, front and back) will be available almost monthly. *Liturgy, Hymnody & Pulpit Quarterly Book Review* will return in early summer. 

PJC

Please visit our new website!

http://wy.lcms.org/lhp
Contents

+ From the Editor ................................................................................................................. 51
+ From the Organ Bench ........................................................................................................ 52
  “Christ in All Things,” Part III
+ A Wedding Sermon ........................................................................................................... 53
  “One, Two, Three,” Ecclesiastes 4:7-12 by the Rev. Paul J Cain

+ Liturgy, Hymnody & Pulpit Reviews .................................................................................. 55
  Worship, Christ & Salvation
  Novum Testamentum Graece 27th Revised Edition
  The St. John’s Bible: Pentateuch
  The Kregel Pictorial Guide to the Temple
  A Formula for Parish Practice: Using the Formula of Concord in Congregations

+ Liturgy & Hymnody Reviews ............................................................................................ 59
  The Daily Prayer of the Church
  Journal of The Good Shepherd Institute 6 (2005), Luther on Liturgy and Hymns

+ Liturgy Review .................................................................................................................... 62
  Liturgy: Yesterday, Today, Tomorrow

+ Hymnody Reviews ............................................................................................................. 63
  Singing the Gospel
  A Panorama of Christian Hymnody
  Bach at the Sem, Volume III: The Music of J.S. Bach and the Leipzig Circle
  Sing With All the Saints

+ Pulpit Book Reviews ........................................................................................................... 68
  Envisioning the Word
  Inductive Preaching
  Rick Warren’s Bible Study Methods
  Concordia Commentary: Matthew 1:1-11:1
  Who Do You Say That I Am: 21st Century Preaching
  Archaeological Study Bible
  Occasional Sermons and Addresses of Dr. C. F. W. Walther Gathered from His Written Legacy
  Ancient Christian Commentary on Scripture: John 1-10 & John 11-21
  Through the Year with Martin Luther: A Selection of Sermons...
  Christ Beyond Reason

+ Briefly Noted ......................................................................................................................... 81

+ Books Received .................................................................................................................... 86

+ A Closing Thought ............................................................................................................. 88
From the Editor
Sing to the LORD a New Song

Recently, it has struck me that many practitioners of so-called “Contemporary Worship” essentially reject everything that came before their generation. So much for continuity and fellowship with the communion of saints! In contrast, listen to the words of G. K. Chesterton: “Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about.”

Norman Nagel, in the Introduction to Lutheran Worship writes, “We are heirs of an astonishingly rich tradition. Each generation receives from those who wend before and, in making that tradition of the Divine Service its own, adds what best may serve in its own day—the living heritage and something new…In its hymnody each age of the Church reflects what it returns to God for the great blessings it has received from Him. Some of the Church’s song is always derived from a previous era…The hymns…draw on the vast treasury of Christian hymnody old and new, with words that speak God’s law and Gospel and express our faith’s response with music that nourishes both memory and heart.”

The Church gathered by her Lord around His Gifts sings along with angels, archangels, and all the company of heaven, including those who have gone before us, the saints who died with faith in Christ.

There is always a need for hymns that “reflect Lutheran theological and liturgical emphases,” yet are uniquely Trinitarian and Christian, Christological and Christocentric. No one text can say everything, but it should say something, speaking more about God and His work than of me and my praise of Him. Additionally, the music needs to support the text, and should be well-suited for congregational singing. Finally, a good song or hymn should be sung in the context of a Lutheran liturgy. Good, Biblical and Lutheran words are easily lost within the liturgical pattern of Neo-Evangelical Protestant Revivalism.

We sing of Christ, He who is the New Song! God bless the reading, preaching, teaching, and singing of God’s Word in your congregation.

In Christ,

The Rev. Paul J Cain, Editor

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Editor: The Rev. Paul J Cain, Jr.
Wyoming District Worship Chairman
Ephesians 2:8-10
405 Jackson Court, Morrill, NE 69358
(308) 247-2432
paulcain@huskeralum.com

NEW WEBSITE:
http://wy.lcms.org/lhp

Contributors:
PB  The Rev. Peter Bertram, Chadron, NE
PJC  The Rev. Paul J Cain, Morrill, NE
JWG  The Rev. Jeffery W. Grams, Scottsbluff, NE
SH   Dr. Steven Hoffman, Cheyenne, WY

Special Thanks to:
The Rev. President Richard O. Boche
and The Rev. David Bott

While every effort was made to be as accurate and objective as possible, inevitably, the opinions of the authors of various articles and reviews will surface, and individually, we take full responsibility for them. Opinions expressed are those of the contributors, and may not necessarily reflect that of the LCMS, the Wyoming District, or LHP Quarterly Book Review.

Book prices and availability may change without notice.

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From the Organ Bench
“Christ Jesus in All Things,”
Part III
By Dr. Steven Hoffman

The following is an excerpt of a series of lectures on sacred music delivered by Kantor Dr. Steven Hoffman at Zion Lutheran Church, Imperial, Nebraska 6-8 October 2006.

In the Name of the Father and of the + Son and of the Holy Spirit. Amen.

Expanding upon Dr. Luther’s ordering of God’s good and gracious gifts, it is fitting and proper to give thought to the place of sacred music in the confession of faith.

Luther said sacred theology is first in Luther’s order of God’s gifts because it reveals our Lord and Savior Jesus Christ to us. Theology further reveals the redemptive work of Christ on our behalf. Music is ordered second, but second only to theology. True theology will always reveal Christ, and true music will always sing true theology. God’s Word is the beginning and ending of our theology, and God’s Word is the source and ending of sacred music.

In the Holy Gospels, we hear Jesus ask, “But who do you say that I am?” and Peter answered, “You are the Christ, the Son of the living God.” God revealed the fact that Jesus is His only Son come into the world. God reveals this fact to us by His Word, and sacred theology expounds upon this fact among us. God reveals Christ to us in His Word, our theology teaches this fact, and so we confess Christ by faith. Thus, our sacred music sings of God’s revelation of Christ Jesus.

Our sacred music sings as our theology teaches. Our sacred music confesses Christ, by faith. Just as we give careful study to God’s Word and give careful examination of our theology, so it is right that our sacred music also be thus examined. The inherent character of God’s Holy Word and the truth of our theology is the substance of our sacred music. If our music is measured by anything less, or if it simply sounds “pretty” or we just like it, we run the risk of changing the true confession of the true Christ.

So God’s Word and so our theology confess, so our music will also confess. May we, by God’s grace, confess the truth of our redeeming Savior Jesus, which He has revealed by faith, and may we so sing.

Dr. Steven Hoffman is Organist-in-Residence at the University of Wyoming. He is the Kantor at St. Andrew’s Lutheran Church and Campus Center in Laramie, and at King of Glory Lutheran Church in Cheyenne, Wyoming. Dr. Hoffman holds degrees from the University of South Dakota and the University of Michigan, Ann Arbor. Dr. Hoffman’s interests include the development of an organ instruction program with learning centers throughout Wyoming with the goal of enriching the skills of organists and increasing the awareness of the organ as the “King of Instruments.” He is currently authoring a book exploring the relationship between Lutheran theology and music during the Reformation.
A Wedding Sermon:  
“One, Two, Three,”  
Ecclesiastes 4:7-12  

by the Rev. Paul J Cain  

In the Name of the Father and of the + Son and of the Holy Spirit. Amen.

N & N, you have chosen to be married in a Christian Church. This is not an insignificant decision. A church wedding means far more than a beautiful backdrop. It means that you are asking the Lord’s blessing upon your union. Marriages can be performed by the Justice of the Peace or the Captain of a ship. A judge doesn’t expound upon the Word of God in a sermon like this.

You have chosen to begin your life together by focusing on God’s institution of marriage and what He says about it in His Word. That is the whole point of extensive premarital instruction. You have not just been preparing for one special day, but for a life together in Christ. Not only are you celebrating with friends and family, but in a church wedding, the Body of Christ is gathered around you to support you in your life from this day forward.

A Church wedding is first and foremost a worship service, where the Lord gives His gifts and His people offer thanksgiving and praise. You have chosen music with texts that glorify God and extol His gifts rather than selections that only mention romantic love and things for this life. We thank God for the love you have for one another and pray that He will bless your commitment in a truly holy matrimony.

You have chosen a Christian wedding, not just a Church wedding, and that means something. You not only call upon the Lord to be with you today, but to sustain your whole life as husband and wife, as you build your household, your family, your home.

The text I have been given to preach upon this day is from the fourth chapter of Ecclesiastes, verses 7-12:  

Again, I saw vanity under the sun: one person who has no other, either son or brother, yet there is no end to all his toil, and his eyes are never satisfied with riches, so that he never asks, “For whom am I toiling and depriving myself of pleasure?” This also is vanity and an unhappy business.

Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! Again, if two lie together, they keep warm, but how can one keep warm alone? And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken.

One. As the first paragraph of the text says, one person by himself or herself that seeks merely after the things of this life, he or she is truly alone. For whom is such a one toiling? Really, not even for himself. A solitary life apart from the things of God is vanity, meaningless, and an unhappy business, indeed.

One, Two. The text continues, “two are better than one.” We rejoice in the love of the Lord Jesus reflected in each of you for one another. As the congregation will soon hear in “The Prayer,” “…watch us from above We hope each soul will find another soul to love. Let this be our prayer, just like every child Who needs to find a place…”

Bonhoeffer: Amid all the changes and chances of life you have always been able to count on the support of both your families and your friends. Such a life, as you know full well, can never be created or entered upon in our own power. As you rejoice today that you have reached your goal, so you will be grateful that God’s will and God’s way have brought you here. As you take full responsibility upon your own shoulders for what you are doing today, so with equal confidence you may place it all in the hands of God.

Rich words from Dietrich Bonhoeffer.

One, alone, has the temptation of lusting after the things of this world, the riches, the fame, the glory, the power—such things that ultimately are meaningless from the vantage point of eternity.

Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! Again, if two lie together, they keep warm, but how can one keep warm alone? And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken.

One, two, three. There’s even something better than two—three. A threefold cord is not quickly broken. It is an unfortunate fact that in our culture the two often come apart. The two, as only two, often do not withstand the stress and the strain that life as sinners in a sinful world place upon married couples. In contrast, N & N, by actively participating in premarital preparation for your life together, and seeking the Lord’s blessing this day and every day to come, your cord does not merely have two strands. There are three.

Again, Bonhoeffer: God is guiding your marriage. Marriage is more than your love for each other. It has a higher dignity and power. In your love you see only the heaven of your bliss, through marriage you are placed at a post of responsibility toward the world.
and to mankind. As God is infinitely higher than man, so the sanctity, the privilege and the promise of marriage are higher than the sanctity, the privilege and the promise of love. It is not your love which sustains the marriage, but from now on the marriage that sustains your love. God intends you to found your marriage on Christ.

The third strand in your threefold cord is the Lord Jesus. This is not merely some vague, unknowable, generic, window-dressing god, but the one, only, true God, Jesus Christ, the crucified and Risen One. The third strand in a rope has an important role, an essential function. The next time you see a rope, really look at it. Winding two strands around each other leaves gaps which become places of stress and eventually, weakness. The third strand adds the needed strength for long-term, lifelong wear. It fills in the gaps. It adds strength. And what else does it do? I never thought about it this way until I had the opportunity to revisit this text: The third strand holds the other two together. It draws them closer to one another. Because of Christ, the third strand, the relationship of the other two is more intimate, more unified, united in strength and purpose.

There will be times when shadows fall and pain and sorrow will be a part of your life together. There may be times for broken hearts or times when you lose your way. The good beginning the Lord has made already in your lives is already an answer to prayer for your families and your church family. You are blessed to not only be united in holy matrimony, but also in a confession of faith. You are united in Christ as fellow Christians.

Therefore, when troubled times come... Note that I said “when” and not “if.” When troubled times come, you don’t have to depend merely upon your own individual strengths. You will have each other. Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! Again, if two lie together, they keep warm, but how can one keep warm alone? And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken.

When life is not kind, when the times come when two are not enough, there is the third strand of the threefold cord of your Christian marriage, Christ. Jesus, your eyes to watch where you go, your wisdom in times when you don’t know, Jesus Christ, the light of the world, the light no darkness can overcome, your guide and lamp to your feet.

As you know, Jesus isn’t just a Sunday thing, or only a wedding, baptism, or funeral thing. The Lord is more than just a lifeboat in times of trouble. Christ is your support in all of life. He guides you, by grace, to His Gifts of Word and Sacrament. He grants you the gift of faith so that you can trust in that which you do not see. And He died so that you may live and forgive.

Some Christians count Holy Matrimony as a sacrament. Lutherans don’t. In order for something to be recognized as a sacrament for us, it not only has to have the Lord’s institution, mandate, and visible means, but it must offer and deliver the forgiveness of sins.

Marriage does not promise or give you the forgiveness of sins. But, marriage cannot survive without the forgiveness of sins. Be ready to confess your own sins to each other—and always ready to forgive. If you do not forgive those who sin against you, Jesus says, then neither will the Lord forgive you. Therefore, forgive as you have already been forgiven.

Be willing to make the first move, the difficult one, saying, “I was wrong. Forgive me.” Don’t settle for a mere “that’s alright,” or “it doesn’t really matter,” or “it’s o.k.” Sin is never “o.k.” Our condition, worthy of eternal condemnation, was serious enough that Christ had to suffer and die for each of us. Don’t let the sun go down on your anger. Forgive readily saying, “I forgive you.” Don’t give the devil an opportunity to drive you apart. Appeal to Christ, the third strand, to forgive both of you, and draw you closer to Him and to one another.

One, Two, Three. Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! Again, if two lie together, they keep warm, but how can one keep warm alone? And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken.

N, and N, for today and the rest of “for as long as you both shall live,” a threefold cord is not quickly broken. Amen.

In the Name of the Father and of the + Son and of the Holy Spirit. Amen.
LHP DVD Review


“In this video series, Pastor Daniel Preus, Director of the Luther Academy, addresses the topic of Worship, Christ and Salvation. (Originally, this lecture was held at Our Redeemer Lutheran Church in Eureka, IL on Sunday, September 17 2006). The presentation demonstrates how intensely the Lutheran liturgy focuses on the person of Jesus Christ and the teaching of justification by grace alone through faith in Christ. In addition, Pastor Preus talks about the importance to the church of uniformity in worship, the potential consequences of abandoning Lutheran liturgical worship for so-called “contemporary” worship and the way in which worship demonstrates and affects our understanding of the Church. His presentation includes an evangelical assessment of one or two “typical” contemporary services” (email).

Pastor Preus reminds the viewer early in the video that the church on earth is always the church militant. There are problems in the LCMS that are more significant than only differences in practice. Open Communion, the lack of doctrinal discipline, and contemporary worship all give evidence of differences in theology. “One cannot simply jettison the historic liturgy, come up with a new one every week and assure the people that, as far as their faith goes, nothing has changed.” How did we get here? I won’t spoil the video. Watch it for yourself!

Pastors and any LCMS congregation member who travels knows about these differences. Our members are either shocked, or ask, “Why don’t we do that here, Pastor?” That is why this two-hour video would be a very appropriate topical study for your adult Bible Class and also your youth group. In the LCMS today, our people will be exposed to the influence of the Church Growth movement and contemporary worship. Would you rather let them discover this theology and practice on their own, or use a tool like this to warn them beforehand of the danger?

Are Christians free to change services as they see fit? Yes and no. They have the Christian freedom to do so, but in love for the neighboring Christians and congregations, one is not always able to make use of that freedom. “Let us approve of each others’ rites,” Dr. Luther says. (I would love to have the citation for this quotation.) This does not mean two pastors giving approval to each other’s new liturgies. This is not merely the sanction of what we might call a “district” today. Bring it before the whole church body like LSB was approved in 2004.

Is worship truly an adiaphoron? No. A truly “responsible use of freedom in worship” recognizes that the Gospel is at stake. True Christian worship is Gospel-centered and Christ-focused.

Pastor Preus stresses the importance of a Christ-centered liturgy and gives an example, TLH, p. 15, reproduced in Lutheran Service Book on p. 184. Don’t miss Pastor Preus’ story about the organist of his Colorado Springs.

Lutheran Worship, p. 158 (LSB 151) serves to show how abundant the language of justification is in a Lutheran service.

In contrast to the two examples of Lutheran liturgy previously given, a “typical” so-called contemporary service does not measure up. Last year, a member of my congregation brought back a bulletin from an LCMS contemporary service she attended on her vacation. Every song was law-focused. Only one explicitly spoke about Jesus, but only as example, not as Savior. Yes, the Gospel is at stake, the heritage of every Lutheran, every Christian!

This two-DVD set comes with an outline, 36 useful study questions with Biblical and Confessional references, and “An Instrument for Evaluating Service Material,” reproduced from LOGIA.

“Pastor Preus has served parishes in Hobart, IN; Truman, MN; Oak Park, IL; and Colorado Springs, CO. He also served as Director of Concordia Historical Institute in ST. Louis, MO. Rev. Preus served has 1st VP of the Missouri Synod. He is currently serving as director of the Luther Academy” (DVD back cover).

“If we learn our history, we will know how [God] has preserved His church in the past and how to face the challenges before us now. There is nothing new under the sun.” – Rev. Daniel Preus

PJC

“This state-of-the-art reverse interlinear New Testament, created in partnership with The German Bible Society and Logos Bible Software, breaks with the convention of traditional interlinear texts by keeping the English as the top-line entry and placing the Greek text underneath it. This approach allows you to see firsthand the accuracy with which the translators of the English Standard Version of the Bible (ESV) rendered the Greek text” (Crossway website).

Like any resource, it takes time to learn how to use it. Here is an example of what the first three words in the book Galatians (approximately) look like:

1. Paul, an apostle—
2. Παυλος                             αποστολος
3. Paulos apostolos
4. NNSM NNSM
5. 3972 652

The first line has the ESV English text, rather than the original Greek, making this a reverse interlinear.

The source Greek word is shown in the second line under the English translation. A Subscript number is provided at the lower right of each Greek word to show the original Greek word order. The arrow under “an” points to the source of an English word.

An English transliteration is provided on line three. This is a helpful aid to pronunciation, but could become a crutch.

Parsing is provided on line four. Both “Paul” and “apostle” are: Noun, Nominative, Singular, Masculine. Abbreviation reminders are provided on the bottom of each pair of pages.

The fifth line provides a Strong’s Number to look up in a Strong’s Dictionary. Visit this book’s website for a free downloadable small Strong’s Dictionary: http://www.gnpcb.org/assets/pdfs/158134628X.dictionary.pdf. Perhaps this could be included as an appendix in the next print edition of this volume.

In addition to the numerical subscript giving word number order in the original, I would like to see the regular Greek text printed in the margin of a future edition, much like some regular interlinear New Testaments give the full English in the outside margin.

The Preface addresses the “dabbling with Greek” objection. See page xvi, available for you to read at: http://www.gnpcb.org/assets/products/excerpts/158134628X.1.pdf.

As many in the Lutheran Church—Missouri Synod already know, due to the English Standard Version being the “primary” translation used in Lutheran Service Book and its companion resources, “The ESV is an “essentially literal” translation of the Bible, emphasizing word-for-word accuracy and precision along with literary beauty and readability. The publishers of the ESV have partnered with Logos Bible Software, the premier Bible research software developer, to publish this helpful resource. It will benefit anyone who desires to study the English text of the New Testament alongside the original” (Crossway website).

Other features include:
+ Transliterations of all Greek words for easy pronunciation
+ Strong’s numbers for effective cross-referencing to other study tools
+ Morphology of each word
+ Free electronic version of the ESV on CD-ROM, with additional study tools

This would be a valuable resource for a pastor or layman who has not learned Greek. It could also encourage an LCMS pastor who has not regularly used his Greek in some time, providing encouragement to get back into the language.

"John Schwandt is a Fellow of Classical Languages at New St. Andrews College, where he teaches Greek and has previously taught Latin and Hebrew. He earned an M.A. from Westminster Theological Seminary and has since developed and is currently Director of the National Biblical Greek Exam (NBGE), an online exam that seeks to promote the study of biblical Greek" (Crossway website).

While this is a unique and helpful resource, I would also like to see a traditional Greek-English ESV Interlinear from Crossway. In addition, we eagerly await The English-Hebrew Reverse Interlinear Old Testament: English Standard Version.

PJC

LHP Book Review


The Saint John’s Bible project may well be the first known handwritten Bible since the advent of the printing press. There is some irony in that it has the potential also to be a publishing phenomenon. You can have a copy of your own—or, at least a reproduction.

“The Saint John’s Bible was commissioned by Saint John’s Abbey and University as an expression of the Benedictine monks’ daily focus on scripture and commitment to books, art and religious literature” (back flap).

Bibles were extremely rare and costly to produce in Europe before Gutenberg. Unfortunately, the Word of God was often misunderstood and the very Gospel itself sometimes unknown. Monasteries served a helpful purpose in preserving the Biblical text and other manuscripts by painstaking copying.

This time, the scribes had help. The text is hand-lettered, yet computers were able to calculate how many words should fit on each line and how many lines would fit on each page. A line from Genesis 30:33 was still omitted somehow. Creatively, an illuminated bird uses a rope to apparently re-insert the line in the proper place.

“There are 1,150 pages of The Saint John’s Bible in seven distinct volumes: Pentateuch, Historical Books, Wisdom Literature, Psalms, Prophets, Gospels and Acts and Letters and Revelation” (© page). Four volumes are available as of this writing. Three others are forthcoming. Look for reviews of other volumes in future issues of LHP Quarterly Book Review.

This is an illuminated Bible. The lettering is a thing of beauty, with special initial letters for each chapter, art surrounding the names of each of the five parts of the Pentateuch, and a fascinating opening picture of the days of creation. Gold rectangles help tie everything together visually and theologically.

My only complaint with TSJB so far is that the New Revised Standard Version of the Bible was chosen as the English translation for this project. From what I have read of the translation, the NRSV compounds the translation errors of the RSV with problematic gender-neutral translations.

“Donald Jackson is one of the world’s leading calligraphers and the artistic director and illuminator of The Saint John’s Bible. He is a Senior Illuminator to the Queen of England’s Crown Office” (back flap).

The art and lettering of an illuminated Bible is to help illumine and interpret the text. I do not believe that the art is a distraction in this volume, though there is the potential. The art should help draw one into the text. The Hebrew lettering and family trees in a starlit sky are helpful when reading about the Lord’s promises to Abraham. (See Genesis 14 and 15 in this volume.)

I personally would have liked to see art for the burning bush, crossing of the red sea, and more for the Ten Commandments. The Aaronic Benediction of Numbers 6 is beautifully illumined, as is the Shema of Deuteronomy 6.

A vigorous and rather youthful 120 year-old Moses is pictured at the end of Deuteronomy. To see more of the art of this volume, you may also wish to visit http://www.saintjohnsbible.org.

This volume alone would make a great coffee-table book.  

LHP Book Review


“What was the relationship between the tabernacle and the temple? What was the daily temple ritual like? How did the people celebrate the various feasts and festivals?” (back cover). These questions and more are asked and answered by this handle little volume by Kregel Publications.

“Illustrated with exclusive four-color photographs of an intricate temple model constructed by Mr. Alec
Gerrard, [it] brings to life the glory and grandeur of the New Testament era’s most important structure. Robert Backhouse is an Episcopalian minister and has spent the last fifteen years working full-time in the ministry of Christian books. He lives in the cathedral city of Norwich, England…” That helps to explain the British spelling throughout.

While one Kregel book on the © page speaks about the prospect of a “rebuilt temple,” this volume recognizes that “the temple had served its purpose…Jesus had opened up God’s presence to us” (26). Jesus Christ is our Prophet, Priest, King, and Temple! We don’t need to worry about rebuilding a temple in Jerusalem because of Jesus.

The benefits of this pictorial guide to the temple are its affordability, the quality of the model photographed—so much better than black and white drawings, and the succinct way the author gives the reader a better understanding of the role of the temple, sacrifice, and history.

I look forward to the companion volume, The Kregel Pictorial Guide to the Tabernacle.

PJC

LHP Book Review


This is the best book on the Formula of Concord I’ve read in quite some time. It deserves a spot next to your copy of Sources and Contexts of the Book of Concord and the forthcoming “Historical Commentary on the Book of Concord” both available from Fortress Press.

The book is not without its problems, from an LCMS perspective. The ordination of women to the pastoral office is assumed (p. 15, p. 165, et. al.). I had few objections to the book through page 125. The second chapter on Article Seven highlights differences in theology and practice between the ELCA and LCMS (and even within the LCMS). There is no reference to a Biblical close(d) communion practice flowing from 1 Corinthians 11:17-34 (especially verses 27-30). Grape juice is mentioned in the p. 136 discussion questions, even after 1 Corinthians 11:21. I was also truly troubled by the brief discussion of creationism (160) and the discussion questions that may encourage some to continue to deny the existence of hell (164). Finally, I have questions about the translation “community of God” in Article X of the Formula.

The plusses far outweigh the minuses, however. Particularly helpful is Wengert’s definition of “consubstantiation,” a non-Lutheran caricature of Lutheran belief from the Scriptures alone about the presence of Christ in the Sacrament of the Altar. Oft-repeated and always denied by Lutherans, consubstantiation is “where the bread’s substance is joined to the substance of Christ’s body in a permanent manner” (107) “Luther insisted that Christ was present in the Supper during the entire ‘action,’ that is, from the time the elements were placed on the altar until the benediction. Otherwise, if it were taught that Christ showed up only during the moment of reception, one could get the impression that he was more absent from the meal then present” (129). See also the glossary entry for “real presence” (225). An extensive glossary again gives evidence that a good Lutheran defines his terms.

The book is structured around the articles of the Formula itself, focusing upon the Epitome. The Chapter titles (and often humorous subtitles) teach one quite a lot:

+ Article One, “But Babies are So Cute!” The Original Problem with Human Beings

+ Article Two, “I’ll Do It My Way”: What Happens When Human Beings Demand to Be in Charge of Everything

+ Article Three, Getting Right(eous) with God: Christians Are Declared, Not Made

+ Article Four, God Does Not Need Your Good Works (But They Won’t Hurt You Either)

+ Article Five, What God’s Word Does to You: Death (Law) and Resurrection (Gospel)

+ Article Six, A Free and Merry Spirit: When Is the Law Not the Law?

+ Article Seven (Part One), When Jesus Throws a Party, He Shows Up (The Real Presence)

+ Article Seven (Part Two), How Lutherans Receive the Lord’s Supper

+ Article Eight, God Suffers in the Flesh for Us

+ Article Nine, Lutherans Don’t Have All the Answers (Just the One that Matters)

+ Article Ten, Dealing with Congregational Conflict: Neutral Things in a Polarized World
+ **Article Eleven**, “You Did Not Choose Me; I Chose You”— The Comfort of Election, Even When Faced with Unbelief

+ **Article Twelve**, Baptized Christians, Following Their Lord into Politics (and Other Messy Things)

Helpful historical reminders include an exposé of the medieval “do what is in you” (33), that there were objections to the general absolution of the congregation in their day and both Luther and Melanchthon defended the practice (48), the Zwingli/Platonism connection (204), that both Calvin and Bucer subscribed to an *altered* version of the Augustana (106), and that “The concordists’ view of church and theology was never limited to their own era and its problems, but encompassed all who confess Christ. Christians never graduate to a higher plane beyond their forebears in the faith, but always build on the ancient confessions to form their own” (150). If we would only learn from history, we would not be doomed to repeat it in our day.

This volume also encourages the helpful union between the doctrine of the formula and practice in the parish. Pastoral care (and congregational survival guide) tips include a warning against “congregational monasticism” (201) and the “lone ranger” danger (207), the helpful question, “Why do you want to know?” (193) response especially helpful for questions about salvation outside of Christ (see also John 14:6 and Acts 4:12), and the response of “How long is always/never?” when confronted with “We’ve never done it that way before!” or “We’ve always done it this way!” (*The Lutheran Hymnal* never intended for pastors to speak their versicle with a sung response from the congregation, but who read the page 4 rubrics, anyway?) Page 175 explains Article X’s three reasons for change.

Thank you to Eerdmans and Dr. Wengert for this fine volume!

Timothy J. Wengert is Ministerium of Pennsylvania Professor of Church History at The Lutheran Theological Seminary at Philadelphia. He is coeditor of the 2000 English edition of *The Book of Concord*.

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**Liturgy & Hymnody Book Review**


One needs to live with a new prayer book for a while. New users of *Lutheran Service Book* and *Evangelical Lutheran Worship* know this. No matter how a book is laid out, no matter what it contains, whether old or new material, there will be a learning curve.

Hopefully, there will be much familiar to hold on to at the beginning of use. Then, building on a foundation of cherished and recognizable resources, an individual or congregation can gradually add the new and adapt to changes. Some goals of *Lutheran Service Book*, for example, were to combine the *TLH* and *LW/LBW* traditions in the LCMS along with faithful and singable new material, and do so in a user-friendly manner.

My review copy of *The Daily Prayer of the Church* (DPC) arrived in February. Since then, I’ve had a chance to get better acquainted with it. This is the prayerbook I’ve been waiting for since seminary! We were blessed to have evening chapel services at Concordia Seminary, St. Louis. *LW* Evening Prayer was every Tuesday at 10 p.m. and Compline was prayed every Thursday at 10 p.m. I had never prayed these services before. Additionally, I had never regularly used a kneeler in the pew, nor had I seen the proper use of copes and incense on festival days. We had been taught in our introductory worship class about the seasonal options for Morning Prayer and Evening Prayer, but because they were practically hidden in *Lutheran Worship*, (see pages 288-291,) they were not often used. One year when I was coordinator for evening chapel, I tried to make use of the seasonal Invitatories, Versicles, and Antiphons, as well as the alternate “Thanksgiving for Light” texts for Evening Prayer, but it was a lot of work to prepare bulletins with the music and seasonal words.
On the whole, The Lutheran Hymnal is brighter than that of copies shown at the top of the review. The looks different than the picture wonderful red volume with three ribbons. (My copy Phillip Pfatteicher has done the work for us in this prayerbook, especially those who know Evening Prayer and Morning Prayer from LBW, LW, ELW, or LSB, otherwise there may be a steep learning curve. DPC has an ecumenical flavor and could easily be used by someone from the Episcopal or Roman traditions. This volume is a gift to the whole church.

The Calendar is set up much like the one in the Book of Common Prayer and is a greatly expanded version of the Commemorations calendar of Lutheran Book of Worship. There are significant doctrinal problems with some of the “saints.” On January 24th, for example, I will not be commemorating the 1944 Ordination of Florence Li Tim-Oi, the “First Woman Priest in the Anglican Communion,” because the Word of God forbids it. (1 Corinthians 14:33b-40; 1 Timothy 2:8-15, 3:1-2, 11-12; Titus 1:5-9.) Much of the Calendar should and can be easily and profitably ignored.

Perhaps the best part of the book is that it is not text only. The melody line is provided for nearly all hymns and liturgical elements. This sets DPC apart from many earlier prayerbooks. DPC gives you LBW/LW daily prayer services fleshed out with seasonal propers like I always wanted for Evening Prayer, including the use of seasonal opening versicles, antiphons, alternate canticle settings, readings, and collects.

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On the whole, The Daily Prayer of the Church is arranged according to the church year. The Table of Contents on page iii is a good place to begin. One sees Advent, Christmas-Epiphany, and then “General Time” which replaces “Ordinary Time,” better known in Lutheran circles as Sundays after Epiphany, and Sundays after Pentecost/Trinity. Due to that, Lent, Holy Week, and Easter resources are initially hard to find. They show up (in the Contents) on page ix. Following them one finds Prayer for Mid-morning, Noon, Mid-afternoon, and Compline. Evangelical Lutheran Worship has red marks on the page edge to aid in finding collects of the day, settings of Holy Communion, and other rites. Something similar would be helpful in a volume like this, e.g., markings that use the colors of the Church Year.

Page numbers are found in the middle. The outside lower corners give the most useful information. “Evening Prayer” or “Morning Prayer” is printed on the outside lower left corner and “Advent,” “Holy Week,” or “Tuesday of week III” are printed on the outside lower right. It makes sense once you get used to it and is quite unique. Following Genesis 1:5, “And there was evening and there was morning, the first day,” the book begins with Evening Prayer for Advent, followed by propers for the season arranged by day, Saturday-Sunday. Next is the Morning Prayer service for Advent. Daily propers for Advent Morning Prayer follow. LBW has often been called “The Lutheran Book of Options.” For the average person in the pew, services in LBW/LW are difficult to follow at times due to page turns. In a volume like this, there is a lot of page turning, but the options are wonderful to have.

Lutherans will feel most at home using this prayerbook, especially those who know Evening Prayer and Morning Prayer from LBW, LW, ELW, or DPC, otherwise there may be a steep learning curve. DPC has an ecumenical flavor and could easily be used by someone from the Episcopal or Roman traditions. This volume is a gift to the whole church.

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Liturgy, Hymnody, & Pulpit Quarterly Book Review

Volume 1, Issue 3, Apostles’ Tide, 2007

Users accustomed to the language of LW or LSB will notice that the texts of Morning Prayer and Evening Prayer are slightly different, This is because LBW texts are used in DPC. The LCMS revision of LBW, Lutheran Worship, slightly altered both the texts of the MP and EP psalms and canticles. Being aware of this should help. Scripture texts are NRSV. Psalms are from the 1979 American Book of Common Prayer.

“This is complete prayer book ‘in the ancient way of offices’ including text and music: Evening Prayer for each season of the Church year (Advent, Christmas-Epiphany, General Time, Lent, Holy Week, Easter); Morning Prayer for each season of the Church year; Compline; Forms for Prayer during the Day (mid-morning, noon, mid-afternoon); Proper antiphons with each Psalm and with the Gospel Canticles; Psalm prayers and prayers appropriate for each Old Testament and New Testament canticle; Hymns ancient and modern with music; Two-year BCP-LBW daily lectionary; Proper Responsories in Morning Prayer; An ecumenical course of collects, ancient and modern, for every Sunday of the year and for every day of Christmas, Lent, and Easter; An enriched calendar of festivals and commemorations; Prayers, intercessions, devotional prayers” (publisher’s website).

Though not perfect, DPC is a compact and functional prayerbook, at home in English, and impressive in its brevity and completeness.

Liturgists & Hymnody Book Review


“[This is complete prayer book] ‘in the ancient way of offices’ including text and music: Evening Prayer for each season of the Church year (Advent, Christmas-Epiphany, General Time, Lent, Holy Week, Easter); Morning Prayer for each season of the Church year; Compline; Forms for Prayer during the Day (mid-morning, noon, mid-afternoon); Proper antiphons with each Psalm and with the Gospel Canticles; Psalm prayers and prayers appropriate for each Old Testament and New Testament canticle; Hymns ancient and modern with music; Two-year BCP-LBW daily lectionary; Proper Responsories in Morning Prayer; An ecumenical course of collects, ancient and modern, for every Sunday of the year and for every day of Christmas, Lent, and Easter; An enriched calendar of festivals and commemorations; Prayers, intercessions, devotional prayers” (publisher’s website).

This sixth Journal of the Good Shepherd Institute is, like its predecessors a continuing education class between two covers.

Frank Senn reminds us that Luther was not a radical reformer and that “reformation” was a medieval concept (15).

Arthur Just, in “Luther’s Theology of Worship,” provides valuable Luther quotes. “Faith is that worship which receives God’s offered blessings…” (37). There is a vital connection between leitourgia and diakonia, liturgy (where God serves us) and when we serve our neighbor: “This fellowship [at the Lord’s Supper] consists in this, that all the spiritual possessions of Christ and his saints are shared with and become the common property of him who receives this sacrament. Again, all sufferings and sins also become common property; and thus love engenders love in return and [mutual love] unites” (43).

Building upon a well-known Luther saying, Robin Leaver explains the important connection between liturgy and catechesis: “Here Luther makes the profound connection between ‘the sound of music’ and the ‘word of theology.’ Thus, Luther’s view that ‘music is next to theology’ is not just a formula of words but an important working principle: music is next to theology because both produce similar results” (66ff).

Richard Resch offers the pre-TLH Evangelical Lutheran Hymn Book translation of Luther’s Erhalt Uns, Herr, LSB 655: “Lord keep us in Thy Word and work, Restrain the murtherous Pope and Turk Who fain would tear from off Thy throne Christ Jesus, Thy beloved Son” (84).

Cameron MacKenzie reminds us of the historical lesson provided by different theologies of worship (99). There was an eventual split between Puritans and Anglicans. The LCMS would benefit from a unified theology of worship.
Daniel Zager, volume editor, speaks of Luther as musician and Bach as theologian: “Luther, the brilliant theologian, was a well-informed musician—a man who loved music, considering it a gift of God, and a man who was capable of discerning well-crafted music, music of real quality. Bach, the brilliant composer and consummate Lutheran cantor, was a well-informed theologian—a man who was steeped in Orthodox Lutheran theology…” (105).

The first endnote on page 120 highlights Robin A. Leaver’s forthcoming *Luther’s Liturgical Music: Principles and Implications*.

The final major paper included, “Luther on Music Revisited,” by Carl Schalk, emphasizes the continuity of liturgy and hymns with the historic faith, the role of music in proclaiming the Gospel, and the particular role of the Lutheran musician. In support of the first emphasis, Schalk quotes G. K. Chesterton: “giving votes to the most obscure of all classes, our ancestors…Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about” (126). Note also the three things Lutheran musicians bring to their vocation: musical skills, a distinct theological perspective, and musical and theological judgment (134).

These comments are only to whet your appetite for more—your own copy of this volume!

Once again, this journal has as its bookends a sermon by President Wenthe for All Saints’ Choral Vespers and a Hymn Festival. Perhaps a companion recording for each GSI Conference would be in order?

The Journal of the Good Shepherd Institute is available for the first six Conferences, including 2005’s *Luther on Liturgy and Hymns*. The 2006 volume on the *History and Practice of Lutheran Service Book* is in production.

This November 4-6, the Eighth Annual Conference will be held: Good Shepherd Institute of Pastoral Theology and Sacred Music *Celebrating the Life and Hymns of Paul Gerhardt and Martin Franzmann*. For further information concerning the Good Shepherd Institute, go to www.ctsfw.edu, select Good Shepherd Institute from the left-hand column, or contact the CTS Music Department at (260) 452-2224 or email masakiy@ctsfw.edu.

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**Liturgy DVD Review**


While I was at the seminary I was one of several students serving at a large field-work congregation that had multiple services. During the “Contemporary” service, the organist led a Bible Study in the church basement directly under the sanctuary. I found it ironic that this was the study.

*Liturgy: Yesterday, Today, Tomorrow* is a wonderful twelve-part video series on Lutheran worship theology and practice.

I have personally used it in youth and adult confirmation classes for seven years on VHS along with the Bible, Luther’s *Small Catechism* and Concordia Publishing House’s twelve-part adult instruction paperback, *Above All Else*.

“Dr. Arthur Just leads this very visual production that will help your members better understand our liturgical heritage and its Scriptural origins.

The series consists of twelve 20 minute sessions. Sessions include:
- Introduction to Lutheran Liturgy
- The Structure of Liturgy
- Jewish Origins of Christian Worship
- The Table Fellowship
- Liturgy and the Life of Jesus
- The Liturgy of the Word
- The Liturgy of the Sacrament
- The Entrance, Preparation and Distribution
- The Lutheran Liturgy - 1941 and 1982 and beyond
- The Church Year and Sunday, the Lord’s Day
- The Services of Prayer
- Catechesis, Baptism and the Liturgy of Life”

(Lutheran Visuals Website)

The Jewish origins of Christian worship are particularly fascinating and informative. Early Christians used what they knew: the structure of the Synagogue service: Invoking the Lord’s name, three lessons, psalms, sermon, “creed”, prayers, “Holy, Holy, Holy” from Isaiah 6, and the Aaronic Benediction. Sound familiar? It is our Service of the Word. Add to that the Service of the Sacrament, Jesus’ remodel and expansion of the Passover meal, and you have the basic structure of the Christian Divine Service!

I welcome the DVD version. No more searching or rewinding the old VHS tape! The video quality is...
much better for pausing. The improved DVD sound quality is great, especially for the hymns and liturgical canticles sung by the children of St. Paul’s, Fort Wayne. (A review of their latest CD is elsewhere in this issue of QBR.)

The video kit comes with helpful questions on the video and discussion/question handouts. Compared to the version I received years ago with the VHS kit, the handouts are improved and are filled with good questions to review each segment’s content.

This would be a good topical video study for your Bible class, but it would better as a part of your ongoing catechesis of all ages, especially junior high and up.

With a new youth or adult catechism class I pose this question: “What do Lutherans do when we get together?” The most common answer I get is “Well, Pastor, we eat!” Some respond, “Sunday Worship.” When we remember that in Holy Communion we taste and see that the Lord is good, “eating together” is part of Divine Service. Good, comprehensive Lutheran catechesis should include teaching on how Lutherans worship and why we do what we do.

This resource is still very timely, even with the advent of Lutheran Service Book. One of the video segments is entitled, “The Lutheran Liturgy - 1941 and 1982 and beyond.” Hymnal Supplement 98 is part of “beyond,” and now is “2006.” There are occasional references to The Lutheran Hymnal, especially “page fifteen” and also “Lutheran Worship, page 158,” but a pastor can press pause and easily explain that those services are found LSB on pages 184 and 151.

Don’t miss Dr. Just’s story in the seventh segment about “all the company of heaven.” You’ll never think of pastoral care at funerals in the same way again.

This video series is well worth the $80 investment. Thank you to Dr. Just, the LCMS Indiana District, and Lutheran Visuals for making this wonderful video available to the wider Church.

PJC

Hymnody Book Review


This Hymnody Book Review was first printed in our Wyoming District Worship newsletter, LH 2.3.

Through eight chapters, Christopher Boyd Brown, Assistant Professor of Church History at Boston University School of Theology, shows how Lutheran Hymns were successful in teaching and preserving the Reformation’s rediscovery of the Gospel.

Readers of this engaging book will find accounts of pastoral care as well as how the Gospel survived persecution in the mining town of Joachimsthal, founded in 1516 “on the other side of the mountainous Saxon border.” Brown continues, “The wealth of the mines and the generosity of the Schlicks and the burghers supported a range of civic institutions in the young town, including a renowned Latin school, a girls’ school, a hospital for poor relief, and by the 1530s, a large new church, the first built under Protestant auspices.” (26)

Readers are introduced to cantor Nicolaus Herman, and rector (and later preacher) Johann Mathesius. “Herman and Mathesius together helped shape a flourishing, distinctively Lutheran musical culture in the church, schools and homes of Joachimsthal. Their hymns, in their public and private uses, are especially important evidence of the penetration of Evangelical music and belief into Joachimsthal and into the lives of its inhabitants.” (29) Herman is still known today for his hymn texts (LSB 389, 614) as well as tunes (LSB 389, 412, 876, 890).

The Thirty Years’ War and Counter-Reformation hit Joachimsthal hard. “By the end of August [1623], the Joachimsthal church had been closed and its Lutheran clergy deposed…Lutheranism in Joachimsthal was thereafter deprived of public sanction and the support of the laws” (133). After that, Lutheran clergy were sometimes smuggled across the border.
What does this mean? Lutheranism and its clear proclamation of the Gospel went underground and was supported in the home by laypeople who continued to the Holy Scriptures, Lutheran Confessions, Lutheran prayerbooks, sermons, and other writings, and by singing their Lutheran hymns.

A Jesuit-trained Roman Catholic priest, Dr. Franciscus Albanus, sent to Joachimsthal in 1629, found the laypeople of the town “so well acquainted with Lutheran theology and so articulate in defense of their beliefs that Albanus was forced to begin reading through the Lutheran theological volumes stored in the Joachimsthal library in order that he might be able to ‘strike the people with their own sword, and convince them out of their own writings.’” (142) By 1635, Albanus had converted to Lutheranism instead.

The Jesuits arrived in full force 1652 with threats for those who would not convert to Roman Catholicism, so nearly half of the town, 854 Lutherans, took refuge in Saxony.

Lutheran pastors and opponents of Lutheranism agreed that “hymns occupied a special place in the hearts of the laity, and attests the success of Lutheranism in the homes of Germany at large…That Lutheran piety and identity survived for a generation even under such circumstances is a testament both to the tenacity of Joachimsthal’s lay men and women and to the foresight of the Lutheran pastors and schoolteachers who had been preparing them for generations to hold fast to God’s Word and to minister it to one another....” (172)

Singing the Gospel will inform our use of Lutheran Service Book in the church and school, as well as using LSB as a personal and family prayer book.

Our children learn to love what they know. We would do well to teach them Gospel-centered and Christ-focused hymn texts and the best tunes Lutheranism has to offer.

Hopefully, Singing the Gospel will find its way on your bookshelf, (especially if you can find it at a discount online). It would also be well worth reading borrowed from a theological library or a friend.

Hymnody Book Review


A Panorama of Christian Hymnody lives up to its name. It is more broad and larger than any denominational hymnal is or should be, lest a hymnal become an ecumenical tourist park.

This volume has been edited and expanded (compared to Erik Routley’s original) by Paul A. Richardson, “Professor of Music and Assistant Dean for Graduate Studies in Music in the School for Performing Arts at Samford University in Birmingham, Alabama, where he teaches voice and church music” (back flap). Dr. Richardson is also a past president of The Hymn Society in the United States and Canada, uniquely qualifying him for the work he undertook in revising Panorama.

GIA has reissued this valuable book as a part of three-volume set on hymnody. Last issue, QBR reviewed the first volume, An English-Speaking Hymnal Guide, also by Routley and revised by Peter W. Cutts. A new hymn tune companion, Let the People Sing: Hymn Tunes in Perspective by Paul Westermeyer, will be reviewed in our next issue. Think of this set as a mini hymn encyclopedia.

At an inch and a half in thickness, this is a volume with a wealth of information that may be intimidating at first glance. My focus in this review will be to highlight resources that are of importance and/or interest to Lutherans.

Alan Luff’s Forward, in addition to being a truly personal introduction, gives the history behind the pairing of the tune Woodlands to “Tell Out, My Soul,” LSB 935. In the Preface to the Second Edition, Dr. Richardson explains that “The first edition of this work, published in 1979, traced the development of hymnody as used in the English-speaking church through 1975, encompassing the first phases of what has come to be known as the ‘hymn explosion.’ This edition adds four chapters to extend the collection of texts and accompanying narrative through 2000. That these chapters are large is a reflection of the extensive developments in hymn writing during this quarter century. That is, of course, the principal reason for a new edition” (xiii). With Christians singing the new song of Christ and writing new hymns, there will always be a need for a new edition!

For those unfamiliar with the 1979 edition, I will give an overview of the initial twenty-eight chapters. Chapter 1 begins with Martin Luther and the Anabaptists. Four of the six hymns printed (in the original German and in English translation) are those of Luther. “Hymnody as it is now understood
throughout Christendom began with Martin Luther—or so it is convenient to say" (2). Latin and Greek hymnody are referenced later (Chapters 11 and 12) as they begin to show up again in English translation. Many of Chapter 2’s metrical psalms have found their home in Lutheran worship, as well as those of Isaac Watts (Chapter 3), the Wesleys and other “evangelicals” (Chapters 4-8). “Abide with Me,” LSB 878, is one of the treasured hymns from Chapter 9. The hymns from Latin and Greek sources include early ancient anonymous hymns as well as those newly composed and translated into English only relatively recently. Original Latin texts are provided, but not Greek originals. This is one of only a few disappointments about this work overall.

Lutheran hymns show up in greater numbers in Chapter 13, which includes many Catherine Winkworth translations from the original German. Readers will find many favorites in the Victorian Age chapter, including “Crown Him with Many Crowns” and “For All the Saints.” Women writers are featured (in Chapter 15) as well as hymns for children (Chapters 16 and 25). Lutheran hymnals, especially since 1941, have benefited from texts reflecting “Lutheran” theology from “non-Lutheran” sources, including Ireland and Scotland (Chapter 17), England (Chapters 23 and 24), Canada and Australia (Chapter 27), other American Christian traditions (Chapters 18-20, 26), and other foreign sources (Chapter 28). The Martin Franzmann texts “O God, O Lord of Heaven and Earth” and “Weary of All Trumpeting” are part of Chapter 27. Other featured modern Lutheran hymnwriters include Jaroslav Vajda and Herbert Brokering.

The final four chapters are new, making up over two hundred of the total 708 pages. Richardson begins: “What has often been spoken of as the hymn ‘explosion’ must now be reckoned a ‘renaissance,’ given its sustained productivity and continuing influence” (469). Texts by authors featured in the last chapters of the original edition show their continued influence in chapters for hymns dated 1976-2000. Lutheran Worship (Missouri Synod, 1982) is mentioned by name, in addition to our Hymnal Supplement 98 and Cantad al Señor, the Spanish-language LCMS hymnal. GIA’s own Worship, Gather, and RitualSong as well as other volumes to meet specific needs among Roman Catholics. GIA produced Hymnal Supplement 1991 for Lutheran congregations.

Lutherans featured in the new chapters include Herbert Brokering (548), Jaroslav Vajda (549ff.), Herman G. Stuempfle (568ff), Gracia Grindal (597ff.), Susan Palo Cherwien (602ff.), the Norwegian Svein Ellingsen (634, 642ff.) and Joas Kijugo, a Tanzanian Lutheran musician and teacher (635, 647).

The final index of the volume gives the first lines of hymn texts and also provides cross-reference information “for those items that also appear in the 2005 edition of Routley’s An English-Speaking Hymnal Guide.” Panorama belongs next to An English-Language Hymnal Guide on your reference shelf.

PJC

Hymnody CD Reviews


One of the highlights of my seminary years in St Louis was attending Bach at the Sem. How I miss that Casavant organ! “Bach at the Sem” is a series of sacred concerts, featuring the music of Johann Sebastian Bach, offered on the Concordia Seminary campus. The vocalists and instrumentalists of the American Kantorei, under the direction of Robert Bergt, provide the music for the series.

“The series celebrates the close relationship between Johann Sebastian Bach and the church. His cantatas and other sacred works for voices and instruments were meant to be heard and used in worship. The excellent craftsmanship in the compositions and the lively biblical message of the texts are presented in circumstances similar to those envisioned by the master. The instrumentalists and singers of the American Kantorei are carefully chosen and prepared to give full artistic expression to this unique combination. The Seminary’s Chapel of St. Timothy...
and St. Titus is a fitting place to experience the biblical message presented through this excellent music” (CSL website).

The overall theme for the Volume III CD is “The Music of J.S. Bach and the Leipzig Circle.” The opening Concerto in E Major for Violin and Orchestra is immediately recognizable. The initial three notes of the First Movement, E, G#, and B is a triad. As the liner notes remind us, “A triad, with its inversions, is the basis for all harmony.” There are theological implications as well: “In this concerto the opening triad might be considered as a symbol for the Holy Trinity, one note for each person: E = Father; G# = Son (a sharp in Bach’s key signatures often = the cross of Christ) and B = the Holy Spirit.”

As on the opening concerto, Wanda Becker plays solo violin. For Brandenburg V she is joined by Paula Kasica on flute and Mieko Hironaka Bergt on harpsichord. Here Bergt demonstrates here musical and technical excellence, playing a solo harpsichord part Bach likely wrote for himself. It must feel like a marathon to play!

The cantata, written by Johann Schelle, one of Bach’s predecessor cantors at St. Thomas Church, Leipzig, is based upon Psalm 118. David Berger, Bass, shines as he sings two solos early on. Later one hears Suzanne Lee, Soprano; Kathryn Steier, Soprano; Katharine Lawton Brown, Mezzo Soprano, and Jeral Becker, Tenor.

“The Golden Age of Church Music” is doubly demonstrated on the in this second Bach at the Sem review, in the color of the CD and the quality of the musicianship. Part of the 2005-2006 Series of Bach at the Sem, this CD is a recording of the February 19, 2006 concert, with commentary by Ron Klemm as broadcast on KFUO-FM, Classic 99. Listeners new to Bach and baroque music will benefit greatly from the commentary.

This disc is not limited to Bach music, but does expose the listener to musicians who significantly influenced his life and work. Bach got into trouble for staying 16 weeks with Dietrich Buxtehude. He was only authorized to be away for four! His Cantata on 118 is the first thing the listener hears, and gives a preview of Bach’s later compositions. Wanda Becker and Kaoru Wada are featured in Bach’s Concerto For Two Violins in D Minor. Early Baroque compositions by Hans Leo Hassler and Jan Pieterszoon Sweelink appear in the third part of the concert, preparing the way for a prelude by Buxtehude and a motet by Johann Hermann Schein on the chorale “Nun Lob, Mein Seel.” The congregation sings the final stanzas of “My Soul, Now Praise Your Maker,” (LSB 820). Finally, listeners are edified by “Derr Herr ist Konig,” or “The Lord is King,” by Johann Pachelbel (an underappreciated composer, known chiefly for his “Canon in D”). It is a motet for two equal choirs based upon Psalm 99.

I pray that this is one of many live KFUO-FM Bach at the Sem Broadcasts transferred to CD. This is also a wonderful opportunity for LCMS pastors and laypeople to learn what a treasure we have in KFUO-FM!

“The American Kantorei is a choral and orchestral ensemble dedicated to the performance of church music from the Renaissance, Baroque, Classical and Neoclassical periods. The works of J. S. Bach form the core of its repertoire. Music director and conductor Robert Bergt is known internationally as an orchestral and choral conductor and as a Bach scholar. Bach at the Sem is funded largely through the generosity of individual supporters” (CSL website).

PJC
Hymnody CD Review


The four CDs of hymns sung by the Children’s Choirs of ST. Paul’s, Fort Wayne are among my favorite CDs. They make great gifts for children and are wonderful listening for all ages on road trips.

Sing With All the Saints, like its three predecessor recordings, O Lord, Open My Lips (1995), And My Mouth Will Declare Your Praise (1997), and With High Delight (2002), belongs in your CD player.

This recording consists of hymns that are all found in Lutheran Service Book and will serve you as you get to know the substantial Lutheran hymns found in the hymnal and on this disc.

“The title Sing With All the Saints is both a description and an invitation. Recorded in the sanctuary of St. Paul’s Lutheran Church by the Youth Choir, a group of fifth through eighth grade volunteer singers, this collection of hymns reflects the joyful task we are privileged to undertake in services at St. Paul’s and on this recording: joining our voices with saints on earth and in heaven to proclaim God’s Word through music” (liner notes).

The twenty-three tracks are:
+ All the Earth with Joy Is Sounding, LSB 462
+ This Is the Spirit’s Entry Now, LSB 591
+ Light of Light, O Sole Begotten, LSB 914
+ Lord, Support Us All Day Long, LSB 884
+ Rejoice, Rejoice Believers, LSB 515
+ Sing of Christ, LSB 362
+ Creator of the Stars of Night, LSB 351
+ The Gifts Christ Freely Gives, LSB 602
+ Wide Open Stand the Gates, LSB 639
+ Now My Tongue, the Mystery Telling, LSB 630
+ Let My Prayer Rise Before You, LSB 245
+ Rise, Shine, You People, LSB 825
+ Gracious Lord With Love Draw Near, LSB 599
+ What Hope! An Eden Prophesied, LSB 342
+ How Clear Is Our Vocation, Lord, LSB 853
+ Christ Sits at God’s Right Hand, LSB 564
+ The Angel Gabriel from Heaven Came, LSB 356
+ If God Himself Be for Me, LSB 724
+ I Lie O Lord Within Your Care, LSB 885
+ Sing With All the Saints in Glory, LSB 671
+ Baptismal Waters Cover Me, LSB, 616
+ Christ, Mighty Savior, LSB 881
+ We Know that Christ Is Raised, LSB 603

Seven texts are by the Rev. Steven Starke, including “Lord Support Us All Day Long,” based upon the collects in Compline (LSB 257), “O Sing of Christ,” the title text of CPH’s collection of Starke hymn texts, and “Christ Sits at God’s Right Hand,” paired with the powerful tune YIGDAL.

“Creator of the Stars of Night,” Latin, 5th-10th Century; “Now, My Tongue, the Mystery Telling,” Thomas Aquinas, 1225-1274; and “Christ, Mighty Savior,” Latin, 7th Century are three hymns of the ancient church featured on this disc. The latter hymn, LSB 881 is a personal favorite.

“The Gifts Christ Freely Gives,” is a hymn Lutherans have been waiting for, a hymn that speaks about the gifts won by Christ delivered in the means of grace, especially Holy Baptism and Holy Communion. Thank you, Rev. Dr. Resch! This hymn was recently featured at our Wyoming District Pastoral Conference in Gillette, Wyoming.

A wonderful hymn for the end of the Church Year as well as the Easter Season is “Wide Open Stand the Gates Adorned With Pearl,” by Johann Konrad Dietrich Loehe.

“I Lie O Lord within Your Care” could be called a lullaby of hope. Teach this one to the little Christians you know.

LHP looks forward to many more faithful, quality recordings from St. Paul’s, Fort Wayne, Dr. Richard Resch, and Dr. Barbara Resch.

PJC
Our culture is one of the sound-bite and video clip. Images change rapidly before our eyes. Even news has changed to keep up with the generations raised with MTV.

Visual images have been important in teaching the faith ever since the early church. Images teach those who cannot (yet) read. What goes through your heart and mind when you see pictures you remember from your Sunday School days? Members of a congregation will fondly remember a sermon that explains and gives meaning to a cherished stained-glass window. When one considers that banners are “poor man’s stained-glass” and are much more easily changed than windows, one discovers another visual illustration for preaching. So too with bulletin covers. Our Lutheran publishing houses do a good job with them overall. For those who produce their own bulletin, readers may make use of the black & white included on the accompanying CD-Rom.


For me, the issue is not whether or not to use the visual in connection to preaching (and teaching), it is what art is to be used and how will that art be displayed. Pictures tend to be more ambiguous and subjective, where words, and especially The Word of God, is clear and objective. The visual is servant to the

Word as at creation: “Let there be…” Romans 10:17 (ESV) also reminds us of a ministerial, serving role of the visual: “So faith comes from hearing, and hearing through the word of Christ.” Replacing the sermon with only an artist painting is an inappropriate substitute. Additionally, my pastoral concern is that any visual should enhance the proclamation of the Word rather than overwhelm it.

Personally, I would rather see PowerPoint reserved for special presentations (like the introduction of Lutheran Service Book) or Bible Class. Besides, many who use PP in their work are sick of it by the weekend. Do we really need to inflict it on them at church? With our many small Lutheran congregations in mind, is the financial expense for a screen, projection system, and computer worth it? Is the necessary technical expertise available? Is it worth a pastor’s time to put such a presentation together on a regular basis? Would a four-minute video clip really be the most helpful kind of illustration? Using good art—color or black & white—on bulletin covers may be the most helpful, practical, and affordable way for many pastors to use visual images in preaching on a regular basis.

Unlike the author, I do not consider my senses to be means of grace, but rather that our God engages all of our senses through His means of grace, Word and Sacrament. Theologically I object to the term “clergyperson.” And my skepticism needs more exposure to The New Finnish Interpretation of Luther before I am convinced of Biblical support for theosis/divinization or its theological helpfulness.

This book is worthwhile to read if only for the historical theology. Part two deals with practice, particularly sermon structures and technical details. The first half examines the pastoral and theological responses of John of Damascus to the controversies that occurred in the Eastern Church in the eighth and ninth centuries as well as the response of Martin Luther to the iconoclasm of Reformed Reformation. Luther says: “God desires to have his works heard and read, especially the passion of our Lord. But it is

impossible for me to hear and bear it in mind without forming mental images of it in my heart. For whether I will or not, when I hear of Christ, an image of a man hanging on a cross takes form in my heart, just as the reflection of my face naturally appears in the water when I look into it. If it is not a sin but good to have the image of Christ in my heart, why should it be a sin to have it in my eyes?” (58). Yes, Lutherans rightly use crucifixes.

**Pulpit Book Review**


My formal homiletical training included an exposure to inductive preaching. I learned something from this book by a father and son team. This text, nearly twenty-five years old, is still helpful, challenging, and relevant. You will learn something from this book that may help you preach better and will help your hearers to listen.

What is inductive preaching? “Inductive preaching is the means of getting listeners involved in the sermon” (36). The author’s later contrasting definition of deductive and inductive are more clear: “The deductive preacher begins with truths and then sets out to prove them. The inductive preacher seeks to help listeners see the truth in such a way that they are ready to accept, agree with and respond to that truth at the end of the sermon” (81). In other words, inductive sermons are more like a persuasive speech, while traditional deductive sermons are an informative speech or lecture. Jesus’ preaching was largely inductive, while His private teaching to His disciples was largely deductive.

Inductive techniques include: examples, narrative, questions, analogy, experience, dialogue, and imagery. While induction may be misused by some influenced by the Church Growth movement to focus more on “felt needs” rather than the text, using induction with a lectionary can help curb that tendency. Other criticisms are answered throughout the text, but particularly in Chapter 5.

In 1983, the media culture was not as complex as it is today. The authors argue that a congregation full of people used to sound-bytes and conditioned to be visual learners can be engaged by inductive sermons, and even traditional sermons with some inductive elements.

Inductive preaching may be foreign to you, but it is how you think. Consider: “Preachers make note of and use God’s inductive particulars in their study and preparation to draw their conclusions. But come Sunday morning they usually start with the conclusions it took them all week to reach. And those conclusions become the bases (and too easily the baseball bat) for drilling dogma and doctrine into the listeners. Thus preaching too often becomes didactic, dogmatic, and deductive as preachers share the results of their research, but not the process” (61).

Chapters seven and eight give eight examples of inductive sermon structures:

1. Enumeration (Examples lead to conclusion)
2. Exploration (Examples form a picture)
3. Biography
4. Narrative
5. Analogy
6. Causal Relation (Cause & Effect)
7. Problem-Solution or Question and Answer
8. Elimination (False conclusions examined)

Later chapters of the book discuss combining deductive and inductive, provide help in sermon preparation and delivery. The appendices provide examples of inductive sermons, characteristics, preachers, and modifying traditional sermon structures.

I’m always curious how Luther and Lutherans are portrayed. In Appendix 3 we read, “Martin Luther’s teaching and preaching follow the subsequently traditional European deductive sequence. In his two-hour sermon, “The Third Sunday after Trinity” he seems defensive with his seventy-two references to twenty-six adversaries. This didactic essay refers to thirty-seven Bible verses, gives his deductive thesis in the first paragraph and decries learning from experience. He does use nineteen questions, and a slight glimmer of induction appears when he personifies Peter and narrates and extended Petrine example in the first person” (201).
And later: “Walter Maier machine-guns the airwaves as the world’s best-known radio preacher for twenty years. He preaches to five million each week, writes 800 pamphlets and nearly thirty books. His fan mail drops by 1,000 letters a day when he reduces his staccato rate temporarily at the urging of radio engineers. His sermons combine biblical, ethical, and social content. His preaching is vivid (verbs and description), varied, imaginative, narrative, emotive, direct, confrontative. He uses reference to experience, questions (as many as thirty), many examples, and unsurpassed urgency. Some sermons lead by questions and a vivid rush of illustrations to the conclusion, but usually his urgent assertions pile up from the start of his vehement evangelistic messages” (213).

A preacher and his sermons should show a concern for both the Biblical text and also the specific hearers present in the congregation he serves. Brother preachers, always remember the proper distinction between Law and Gospel, please! There is always a need for “Thus saith the Lord” in our preaching. The inductive method is another helpful tool. “Decision theology” rears its ugly head in this volume, but that should not prevent you from learning from it.

When the book was published, the late Ralph L. Lewis was professor of preaching at Asbury Theological Seminary in Wilmore, Kentucky, a post he had held since 1961. Dr. Lewis received a Ph.D. in speech from the University of Michigan and was a pastor for twelve years.

Gregg Lewis, his son, was editor of Christian Life magazine, now called Ignite Your Faith magazine. Today, he now lives in Rome, Georgia and is a freelance writer. He has published numerous books over the past 15 or 20 years since he left Campus Life magazine.

Pulpit Book Review


The original edition of this book, Personal Bible Study Methods (1981) predates either of Warren’s “Purpose Driven” books. I’m not sure how well it did then, but now that the author is famous from The Purpose Driven Church and The Purpose Driven Life, it certainly is good marketing to offer a revision. Good theology and helpful insights? Not necessarily.

We have all seen movies “based on actual events” and know that means some of the story is made up for the screen. Similarly, a sermon “based upon the Bible” can be “unbiblical” when a passage is taken out of context, especially the context of the “whole counsel of God.” A book, sermon, service, etc., can also miss the mark of God’s truth by not properly distinguishing between law and Gospel. Unfortunately, that is the case with Rick Warren’s Bible Study Methods: Twelve Ways You Can Unlock God’s Word.

What are those Twelve Ways?

1. Devotional
2. Chapter Summary
3. Character Quality
4. Thematic
5. Biographical
6. Topical
7. Word Study
8. Book Background
9. Book Survey
10. Chapter Analysis
11. Book Synthesis
12. Verse Analysis

I commend Warren for recommending books for a Bible study home library, but wish he would have recommended better (especially literal) Bible translations. Also commendable is seeing a difference between knowledge and faith (35), praying based upon the Word (40), providing reproducible forms for different types of Bible study throughout the book, recommending the biographical method for Old Testament persons (99), recognizing the importance of context (117, 195), mentioning the help Greek or Hebrew text can be in word study (136) urging Christians to keep a hymnbook on hand during Bible study and prayer time (245), and reminding us that “Emotions lie” (250).

Dr. Luther is mentioned on pages 169 and 233. (There is no index.) Shaking the “Apple Tree” is a helpful method of Bible Study. Luther’s alleged comment about two or three hours in prayer is doubtful. I wish there were some footnotes or endnotes to track down Warren’s sources of these and other comments.

Computer Bible study tools would have been a welcome addition to a book like this. Most copies of the English Standard Version come with a free CD-ROM with the complete ESV and King James texts.

What’s the best Bible translation? Warren answers, “The best translation is when you translate the Word of God into your daily life” (16.) Cute answer, but it didn’t answer a person’s honest answer. Besides, it reveals a Reformed bias to focus on behavior and life change rather than comfort. See Isaiah 40. A
paraphrase or gender-neutral Bible won’t help as much as one that accurately and literally presents God’s Word so that His people may be forgiven and live according to the vocations the Lord provides.

The most important critiques I could offer are how Jesus and the Gospel are presented in the book. I have no doubt in my mind that Rick Warren knows that Jesus is our Savior from sin and that he knows what the Gospel is. Salvation is a free gift of God only in Christ. Christ is mentioned on p. 54. The Gospel is not explicit. “Christ Seen” is not yet Gospel. The Gospel assumed is the Gospel denied. Warren claims that “the ultimate goal of all Bible study is application, not interpretation” (33). It does not have to be either/or. The Christian life is both/and! Application always lives in the context of confession and absolution.

These are fundamental flaws at the heart of the book. There are no easy revisions. Another Bible study on “forgiveness” is in order (68).

As pastors, we should always be prepared to do what the Lord has given us to do: teach purely and warn of false teaching. It is hard to warn if we are uninformed about “what’s out there” and what LCMS congregation members are reading. No, we can’t possibly buy and read everything, but need to be aware of the authors that are so popular, pervasive, influential, that they are available everywhere (even Wal-Mart).

There are many commendable and worthwhile Bible study techniques described in this book. It turns out to be a soup that isn’t quite flavored right. There is definite evidence of a comprehensive Bible knowledge, skill with study methods, and care for other Christians in their walk with the Lord. Overall, the book is wanting. As a Lutheran, the lack of a proper distinction between law and Gospel is an insurmountable stumbling block for me. Vague and proper distinction between law and Gospel is an insurmountable stumbling block for me. Vague and clear references to “commands” and “promises” aren’t good enough. In addition, I was dismayed by the complete lack of encouragement to engage in corporate Bible study at one’s congregation or to seek out one’s pastor as a local theologian-in-residence for difficult Bible questions. Your time and money are better spent elsewhere.

Pulpit Book Review


Just in time for Year A of the LSB Three-Year Lectionary, Concordia Publishing House has released the first part of the long-awaited Matthew volumes of Concordia Commentary. Hopefully, the remainder of Matthew will appear before the First Sunday of Advent 2007. Users of the One-Year Lectionary will find this commentary useful every year.

“Matthew’s Gospel presents Jesus of Nazareth as the Christ long promised in the Old Testament. To interpret it, author Jeffrey Gibbs employs a narrative approach that examines the literary structure of Matthew’s unfolding message and interprets individual texts with a careful eye to their relationship to that overall structure.

“Gibbs expounds the Gospel in light of the original context and audience for whom Matthew wrote. The themes that have received particular emphasis include:
+ Jesus’ mission to save His people from their sins
+ The reign of God in Jesus
+ The Son of God’s vicarious role as substitute for Israel and for us
+ Jesus’ fulfillment of the Old Testament
+ Jesus’ ministry of mighty word (preaching, calling disciples, teaching) and mighty deed (healing the sick, exorcizing, raising the dead)
+ How God’s grace in Jesus now comes to us through Word and Sacrament;
+ Eschatology—that the end times have begun already with Jesus’ ministry and the Christian lives with joyful hope in the promises yet to be fulfilled on the Last Day” (publisher’s website).

My seminary experience would have been much different without Dr. Gibbs. He taught me Greek, Hermeneutics, and the Gospel According to St. Matthew. I was the guy in the back row of our Greek class that got to answer all of the questions Professor Gibbs couldn’t by saying, “That is undoubtedly due to the historical development of the Greek language.” And a good time was had by all. ☺

Dr. Gibbs has in mind as his “average reader” a “theologically conservative pastor, perhaps a clergyman of my own church body...” See page 28 of his very helpful Introduction to see Gibbs’ proposed solution to the “synoptic problem.”

In class and in print Dr. Gibbs is an advocate for the beneficial aspects of narrative criticism, much like his Doktorvater, Jack Dean Kingsbury, author of Matthew as Story. Gibbs tries to read and comment upon Matthew’s Gospel “as its implied reader” (35).
Why does Gibbs see “three major blocks” in Matthew, “which extend from 1:1 to 4:16, from 4:17 to 16:20, and from 16:21 to 28:20”? Begin reading on page 40.

Who is Matthew’s Audience? An interesting part of Dr. Gibbs’ answer is in note 20 on page 6: “Scaer, *Discourses in Matthew*, 48-70, argues strongly that Matthew’s Gospel reflects the shape of early Christian catechesis that would lead unbaptized catechumens to the point of their Baptism into Christ. While this is not impossible, in my estimation he has not shown that the structure of Matthew reflects this movement…Scaer also acknowledges that catechesis is not the only purpose for which Matthew wrote his Gospel (p. 18).”

See page 47 for an explanation of why the familiar phrase “kingdom of Heaven” is rendered “Reign of Heaven” and is a major theme in Matthew. Other themes include “Fulfillment” and “Mission.” With regard to Jesus as the fulfillment of the Old Testament, Gibbs writes, “…the two testaments have an essential unity and that the disciples of Jesus should never read the OT without asking the question, ‘How does this passage ultimately point me to Jesus of Nazareth?’…those who reject Jesus as the Messiah and Son of God cannot read it aright, at least not in the most important ways, and with regard to its central message” (54). Helpful insights for preaching, indeed. What is the “basis for judgment on the Last Day”? The “acceptance or rejection of Jesus’ missionaries, which is tantamount to the acceptance or rejection of the Good News of God’s reign in Jesus” (58-59).

As with other volumes in the Concordia Commentary series, Gibbs provides the Pericope citation, a Translation by the Author, Textual Notes, and Commentary. There are no examples of an excursus in this volume, for topics such as the genealogy of Messiah and Son of God cannot read it aright, at least not in the most important ways, and with regard to its central message” (54). Helpful insights for preaching, indeed. What is the “basis for judgment on the Last Day”? The “acceptance or rejection of Jesus’ missionaries, which is tantamount to the acceptance or rejection of the Good News of God’s reign in Jesus” (58-59).

The collects and hymnody of the church (including references to *Lutheran Service Book*) are referenced in the discussion of Jesus’ Baptism (195, notes 36-38).

“The Beatitudes…for a sort of ‘doorway’ through which Matthew’s readers/hearers must pass if they are to grasp aright the Lord’s great teaching in the Sermon” (237).

What about divorce on the basis of Matthew 5? “…Jesus’ teaching…must be interpreted in harmony with other NT passages. The section cannot be read as literal and comprehensive. To repeat the point, Jesus’ teaching is not legal, case law material…” (278).

For insight into the Lord’s Prayer, especially the Sixth Petition, be sure to read pages 317ff and 338ff. There are many neat insights in the footnotes. Don’t miss them. “Why did the demons want to enter the pigs?” (450, note 11). For a little humor from St. Augustine, read note 25 on page 523.

So many commentaries today show their Reformed bias by ignoring clear sacramental references. I love a commentary that takes the Scriptures, Book of Concord, Martin Luther, and hymnody and worship life of the church seriously. This is scholarship that is knowledgeable and faithful, knowledgeable about other positions out there, yet faithful to divine truth and in the service of the Gospel.

“Jeffrey A. Gibbs is professor of exegetical theology (New Testament) at Concordia Seminary, St. Louis, Missouri, where he has taught since 1992. Previously, he served as a parish pastor at Calvary Lutheran Church, St. Helens, Oregon (1979-1986), and Grace Lutheran Church, Scappoose, Oregon (1979-1989). Dr. Gibbs is a graduate of Rice University, Houston, Texas (B.A., 1974), and Concordia Theological Seminary, Fort Wayne, Indiana (M. Div., 1979), where he also earned the S.T.M. in 1988. His Ph.D. in biblical studies is from Union Theological Seminary in Virginia, Richmond, Virginia (1995)…His revised dissertation, *Jerusalem and Parousia: Jesus’ Eschatological Discourse in Matthew’s Gospel*, was published by Concordia Publishing House in 2000. Dr. Gibbs is the New Testament editor of Concordia Commentary: *A Theological Exposition of Sacred Scripture*” (book jacket).

Evangelically understood, this should be “required reading.” *Concordia Commentary: Matthew* is an heirloom commentary, part of an heirloom commentary series.

As of this writing, the first printing of this volume has been sold out. Visit www.cph.org for current availability. This is a commentary with preaching pastors in mind and may also serve you as a wonderful devotional resource on the Gospel according to St. Matthew. I eagerly await the upcoming CC volumes mentioned by CPH in its Convention Workbook report to synod: Jonah, Matthew 11:2-28:20, and Ezekiel 21:48.”

PJC
Pulpit Book Review


This book has a great title, don’t you think? It is a quote from Jesus from Matthew 16:15 where we find Jesus examining His disciples as to their understanding of His identity. He first asks them, “Who do people say that the Son of Man is?” (Matthew 16:13, ESV). They supply various answers that they have heard.

Then he directs His question to the disciples directly, “Who do you say that I am?” (Matt. 16:15, ESV). Peter responds by confessing, “You are the Christ, the Son of the living God.” (Matt. 15:16, ESV). Dr. Hedahl’s little book (84 pages with an appendix, notes and bibliography), while providing some illuminating points for 21st century Lutheran preaching is a bit like the people’s opinions of the identity of Jesus – scattered over a wide spectrum.

Dr. Hedahl expresses the purpose of her book in these words: “To honor preaching as mystery, this book is about directions, possibilities, and explorations. It is not intended to provide one single and complete homiletical and theological answer. But it is intent on inviting attention to the mysterious love of God in our lives, and the way we hear that in our Lutheran preaching” (17). The author’s style of writing complements her desire to “not . . . provide one single . . . answer.” Certainly it would be difficult, if not impossible, to provide one answer in the postmodern age in which Dr. Hedahl assumes we live. Her style is illustrated by asking lots of questions and providing only some concrete answers. This style may be helpful to some readers, but it was not to this reviewer.

In the chapter entitled The Pulpit: A Look at the Preaching Furniture, the author displays this style: “What does a pulpit represent? It can be many things, depending on whom you ask. A symbol, a sign of authority, a barrier, a refuge, a utilitarian object, liturgical furniture, a political trajectory” (53). There is nothing wrong with her answer as far as it goes. But one does want it to go further and give one answer from church history, from her church polity, from a liturgical handbook. But nothing. That is as far as she goes. Maybe the question should have been: What is a pulpit? The chapter concludes with an answer to that question: “Clearly, the pulpit is not simply ‘furniture.’ It is the ‘holy’ place where the life-giving gospel is proclaimed” (55). I can live with that one.

Being published by Augsburg Fortress, the book is written to appeal mainly to the pastors and other church workers of the Evangelical Lutheran Church in America (ELCA). Some examples of this follow. “One will find, for example, an ELCA national church office called ‘Worship’ with preaching understood as part of that designation” (25). And, “First, since the ordination of women in the Lutheran Church in 1970, both women and men now preach regularly in the ELCA” (25). And, “In some areas, regularly scheduled lay schools function under the aegis of a synod office” (26). And finally, pages 61-62 use the ordination service of the ELCA to illustrate the relationship between the preacher and the listener. One purpose of reading the book could be to grasp a good overview of what the state of preaching is within the ELCA in these early years of the 21st century.

The bottom line must be this: Will this book help the preacher/reader preach a better sermon? While there are some good and helpful sections of this book, overall, the answer would be “No, not really.” The book can help the reader understand what is happening in contemporary homiletics in a large Lutheran church body. And it can help focus the reader on his task as preacher. For example, chapter 5, Who’s Preaching? Who’s Listening? does a good job examining the relationship between the preacher and the hearers. The author writes, “. . . we will explore what constitutes those critical human relationships that make it possible for the preacher to preach and the people to listen to that work of proclamation” (emphasis in text) (57-58). But as far as helping the average Lutheran pastor who is not in the ELCA preach a better sermon, this book is not the best book to read.

PB

Pulpit Book Review


I’m not the biggest fan of Study Bibles. In many that I’ve seen, the notes often try to explain away the clear text of the Scriptures, or they marketed with a narrow part of the Body of Christ in mind. In the Lutheran Church—Missouri Synod, the Concordia
The NIV Archaeological Study Bible published by Zondervan contains a wealth of resources. It features about 500 color photographs, over 8,000 “bottom-of-the-page study notes” and over 500 in-depth articles covering “Archaeological Sites; Cultural and Historical Notes; Ancient Peoples, Lands, and Rulers: The Reliability of the Bible; Ancient Texts and Artifacts” (front flap). For more information, visit the webpage: http://www.archaeologicalstudybible.com.

Most of you are quite familiar with the “New International Version” due to its extensive use in the LCMS following the production of the hymnal, Lutheran Worship, so my comments will focus upon the format, notes and other resources accompanying the Biblical text.

This is a very attractive volume, though the cost may be a discouragement to some potential buyers. Each page has a old manuscript color to it. The edges give the impression of those of an old codex. Cross references are found in the center column while alternative translations are immediately below each page’s block of text. Study notes are at the bottom of the page, separated by a horizontal line. Special articles are highlighted by showing up in a text box that looks like an ancient manuscript.

Each Biblical book is introduced with helpful information: author, place and date of writing; audience, cultural facts and highlights, a timeline, “As you read”, “Did you know?” facts, themes, and an outline.

On chart on page 240 explains the “Rhythm of Sacred Times and Seasons,” the daily, weekly, monthly cycles of worship, plus reference to the Sabbath year and Jubilee year.

“Cultural and Historical Notes” for Matthew 26 discuss “The Last Supper and the Passover.” The article provides arguments for and against the Last Supper being the Passover meal. A third section says, “Some of the arguments against the Last Supper being a Passover meal probably indicate that Jesus was transforming the Passover and creating a news institution for the new covenant…” (1611).

An article on 1876 provides insight into the differences between the ecstatic speech of pagan worship and tongue-speaking in Christian practice. “Early Christian Hymnody is discussed on 2007. The reliability of the Bible is discussed on 1 John 4.

In addition to the typical appendices of a table of weights and measures, concordance, color maps, this Study Bible also includes a helpful glossary for historical and archaeological terms, and three indices for the included articles: by subject, in alphabetical order, and by Scripture reference. I personally appreciated the clarity of the color maps, updated by Zondervan in 2005.

“The NIV Archaeological Study Bible is a production of Gordon-Conwell Theological Seminary, Dr. Walter C. Kaiser, Jr., [then] president and executive editor. [Note: The Board of Trustees of Gordon-Conwell Theological Seminary has appointed Dr. Haddon W. Robinson as Interim President, effective July 1, 2007.] The general editor is Dr. Duane A. Garrett, currently John R. Sampey Professor of Old Testament Literature, the Southern Baptist Seminary (xvii).

“The Conwell School of Theology was founded in Philadelphia in 1884 by the Rev. Russell Conwell, a prominent Baptist minister who was well known for his famous sermon and book, Acres of Diamonds. The Conwell School later developed into Temple University in Philadelphia.

“In 1889, out of a desire to equip "men and women in practical religious work...and to furnish them with a thoroughly biblical training," the Boston Missionary Training School was founded by another prominent Baptist minister, the Rev. A.J. Gordon. Based in Boston, Massachusetts, the school shared Gordon's deep concern for missions abroad and in New England urban centers. Upon his death, the institution was given his name, and the Gordon Divinity School eventually moved to Boston's North Shore.

“The Conwell School of Theology and Gordon Divinity School merged in 1969 through the efforts of philanthropist J. Howard Pew, Dr. Harold J. Ockenga and Dr. Billy Graham. Their vision was for an institution ‘established within a strong evangelical framework, an independent, interdenominational seminary whose constituents are united in the belief that the Bible is the infallible, authoritative Word of God...consecrated to educating men and women in all facets of gospel outreach.’

“The united schools became known as Gordon-Conwell Theological Seminary…” (http://www.gets.edu/). The headquarters and main campus is in South Hamilton, MA. Other campuses are in based in Boston, Charlotte, NC, and an extension site in Jacksonville.
As it is, the volume is rather heavy. The accompanying CD-ROM contains the NIV text and “and many of the photos and maps included in the Bible.” Photos are viewed on your computer with iView Catalog Reader. Software is included.

The resources compiled by Gordon-Conwell may have been better served in a stand-alone resource, rather than as notes in a Study Bible, but it is easier to have one book open on a small desk (or your lap) than two or three. I look forward to an English Standard Version Archeological Study Bible.

Pulpit Book Review


Occasional Sermons and Addresses of Dr. C. F. W. Walther

Gathered from His Written Legacy

When one considers the legacy of the first Synodical president of what is today called “The Lutheran Church – Missouri Synod” it is quite reasonable to first consider his work on the proper distinction between Law & Gospel or the doctrine of Church & Ministry. Nevertheless, if one truly wishes to gaze into the heart of any man who has been called by the Lord into the Office of the Holy Ministry; it is useful to “listen to him preach”…

This collection of “Occasional Sermons” provides an opportunity for the reader to sit at the feet of pastor Walther as he proclaims the Gospel of salvation to the people of God as they gather together for conventions, funerals, and the Divine Service of our Lord. And as the reader sits and listens to pastor Walther preach, they not only celebrate the Gospel of our salvation again and again; they gain perspective on this man who was pastor, Luther scholar, and President of Synod.

C.F.W. Walther was called by the Lord to be a shepherd of His people. This was his first and highest calling, though the Lord would use him in other vocations as well. In his spiritual care for the people of God, we see the heart of this caregiver for souls at its finest. Especially powerful are the words spoken here in the context of the Christian funeral:

“How I rejoice now to be able to assure you that your precious departed one has also overcome every fear of death through God’s grace. She has, finally, struggled through death to be completely united with her Savior, whom she so desired. In the crucible of suffering God has melted her heart and purified it of all dross. Thus her faith’s pure gold has been mined. The last threads that bound her heart to this world were burned in the fire of trial and this has given her faith wings of longing to reach her fatherland in heaven… So she patiently tarried in faith and patience unto her last hour. Blessed is she, oh, eternally blessed is she that she humbled herself under the almighty hand of God and sought refuge under the cross of Christ so that she has now bravely gone through the dark valley of death, and is now, as we confidently hope, in the heavenly realm of eternal light. May her dust rest in peace until the golden morning of the blessed resurrection.”(515-516)

Pastor Walther’s use of hymnody from our Lutheran tradition combines with a masterful handling of the word of God and application of the pure Gospel, to provide comfort and hope to the bereaved in Jesus Christ our Lord. His faithful interpretation of the Word of God as part of the preaching task is a blessing to all who hear or read his sermons.

From where did he gain such wisdom in handling the word of truth? He would freely confess in humility of spirit that he learned at the feet of the beloved Dr. Martin Luther. As the reader studies the sermons that Walther preached, especially in the context of the
Lutheran Reformation; there is great joy in discovering the teaching of Luther through the eyes of C.F.W. Walther. His presentation of Luther is both intimate and respectful, for Walther sees Luther not simply as a teacher and a pastor, but as a specially appointed servant of the Lord of Heaven to bring the reformation of His Church.

“Even had Luther no other or higher calling than that of an ordinary preacher, he surely would have had the right to contend against the dominant public errors prevailing at that time. But would he also, then, necessarily have possessed the gifts to complete this great work of the Reformation? Most certainly not. We see that he was also most irrefutably called and chosen to carry out this work by God in an extraordinary way, in part, from the unique, most outstanding gifts by which he was armed by God and in part, by all of the overwhelming glorious results, surpassing anything that could have been imagined, that crowned everything the undertook in the Name of the LORD.”(42)

Pastor Walther saw Martin Luther as a preacher of the Gospel and defender of the faith so potent and effective, that the Lord Almighty himself had surely established his course. In the pure preaching of the Holy Gospel, the Lord Jesus Christ had once again blessed his Church and returned it to the pure fount of salvation. Walther the preacher shares his own love and devotion with his hearers, in the hope that they too will cherish the pure Gospel that has been restored to the Body of Christ and celebrate what it truly means to be “Lutheran” in a modern world.

If pastor Walther preached this truth with conviction to his people, then President Walther would not hesitate to do the same to his Synod. As he climbed into the pulpit to address those assembled in convention to lead our church into the future, President Walther once again issued the call for faithful confession of the pure Gospel to the world.

Here we see the bold defender of the Lutheran Confessions, calling our Synod to remain steadfast in the face of false teaching, calling them to cling ever more firmly to the pure Gospel as entrusted to us by our fathers in the faith. In our modern day, the reader will count it a blessing to sit again at the feet of our first Synodical president, and be reminded of the place that the Lutheran Confessions hold in their own life of faith.

“So, you see, the orthodox church has not adopted her symbols in order to introduce and even make doctrine biding which is not based upon God’s Word – but rather, quite to the contrary, in order to mark and separate themselves from those who fraudulently confessed God’s Word alone but did not do so honestly but deceptively. This is not in order to establish a second rule and norm of faith and life which is outside of God’s Word, but quite contrary, in order to retain the only single rule and norm that is without falsehood, the Word of God. Our symbols are not a human rule book of faith next to God’s Word but rather the confession of the faith in God’s Word…”(314)

This publication is a collection of sermons by President C. F. W. Walther, pastor and student of the blessed Dr. Martin Luther. They remain a blessing today for those who read them, precisely because of the foundation upon which they stand: The Word of God and the pure Gospel of salvation in Christ Jesus our Lord. Pastor Walther preaches Christ with authority, and calls together images from Holy Scripture that beautifully support the topic of his preaching.

Joel Baseley has done a great service to English-speaking Lutherans in translating this work from German so that another generation can celebrate the Gospel purely preached by this shepherd of God’s people. It is a worthy purchase, and a blessing to read.

If there is a complaint, it is simply that the e-book format is cumbersome and difficult for those who do not have “tablet PC’s” or other special tools for reading the book. 600 pages are too many to easily print on an office computer, and would be grossly expensive even with a quality laser printer. The PC screen is simply not the best location for most of us to “sit and read a good book”. Which means that most readers will probably print only the sermons they choose to read, and thus miss out on many a “gem” in this vast collection.

JWG
**Pulpit Book Review**


As Timothy George reminds us, “The initial cry of the Reformation was *ad fontes*—back to the sources! The Ancient Christian Commentary on Scripture is a marvelous tool for the recovery of biblical wisdom in today’s church. Not just another scholarly project, the ACCS is a major resource for the renewal of preaching, theology and Christian devotion.” Dr. Martin Luther had definite opinions about the Church Fathers, especially how they were so often misrepresented and how they were consulted for their opinions beyond the *true* font and source. Holy Scripture itself. Luther and the Lutheran Fathers had no problems quoting the Church Fathers when they preached the clear text of the Holy Bible. The Lutheran Confessions abound with quotes from the Church Fathers, especially when they contradicted the innovations of the Roman church and supported evangelical (Lutheran) practice.

“The Rev. Joel C. Elowsky serves as Operation Manager for the Ancient Christian Commentary on Scripture at Drew University, Madison, New Jersey. He is also an adjunct professor of religion at Drew. Elowsky is currently working on his Ph.D., concentrating on the early church” (book jacket). He serves as volume editor for both volumes of the ACCS John commentary.

“The five major commentaries and serial homilies of Origen, Chrysostom, Theodore, Cyril and Augustine form the skeleton of this ACCS volume. They are supplemented by individual homilies, the fragmentary commentaries found in the catenae, key doctrinal works and liturgical texts…Aquinas had a way of condensing patristic argument and focusing on the meat of commentary, a practice we have tried to emulate…In the case of Bede, his comments in his homilies were often more original than his commentary…We have also included homiletic material from Gregory the Great, Leo the Great, Peter Chrysologus, Fulgentius, Chromatius, Caesarius, Gaudentius, Amphilochnus, Severus of Antioch, Severian of Gabala, Andrew of Crete, Basil the Great, Basil of Selucia and others. The Gospel of John in the liturgy and hymnody of the ancient church is exemplified in selections from the hymns of Ephrem the Syrian, Ambrose and others. A number of selections have been included from Romanus Melodus, whose poetic serums sung during the service chronicled the life of Christ and found their way into the later liturgical life of the church. The frequent quoting of John in the Trinitarian, Christological and pneumatological controversies necessitated inclusion of these sources found in Athanasius, the Cappadocians, Hilary and Ambrose, among others…” *(John 1-10, pp. xxxvi-xxxvii)*.

One early hymn by Romanus Melodus is based upon John 1:29-34. “Now the garment of mourning is rent; we have put on the white robe Which the spirit has woven for us from the lamb’s fleece of our Lamb and our God; Sin is taken away, and immortality is given us, our restoration is clear. The Forerunner has proclaimed it…” (70-71). Also with regard to immortality, Ignatius of Antioch is revealed as the source of a now-familiar quote: “Come together in common one and all without exception in charity, in one faith and in one Jesus Christ, who is of the race of David according to the flesh, the Son of man and Son of God…and break one bread, which is the medicine of immortality and the antidote against death, enabling us to live forever in Jesus Christ” (239).

Augustine is great when he avoids Platonism and preaches the Gospel: “Unless the Father, you see, had handed over life, we would not have life. And unless life itself had died, death would not have been slain. It is the Lord Christ himself, of course, that is life, about whom John the Evangelist says, ‘This is the true God and eternal life.’ It was he himself that through the prophet had also threatened death with death, saying, ‘I will be your death, O death; I will be your sting’ This was as though he had said, ‘I will slay you by dying, I will swallow you up. I will take all your power away from you. I will rescue the captives you have held. You wanted to hold me, though innocent. It is right that you should lose to lose you had the power to hold’” (126).

Chrysostom preaches the cross: “He saw my day and was glad’ Jesus shows that he willingly came to death, saying, ‘I will be your death, O death; I will be your sting’ This was as though he had said, ‘I will slay you by dying, I will swallow you up. I will take all your power away from you. I will rescue the captives you have held. You wanted to hold me, though innocent. It is right that you should lose to lose you had the power to hold’” (316).

Perhaps the best way for many to see the benefit in Patristics and in reading the fathers is to let them hear the fathers for themselves.
The newly-released second volume, John 11–21, provides an opportunity to highlight the structure of each ACCS commentary. A section title is followed by the text of the pericope according to the Revised Standard Version. Following this, the volume editor provides a helpful overview. Then, verse by verse, excerpts of the fathers are provided, about a page or two per verse.

Following John 20:21–23, “The Gift of the Spirit for Forgiveness,” and the RSV text, the following Overview is provided by Elowsky: “Jesus reiterates his comfort for the troubled minds of the disciples (Peter Chrysologus). He commissions the disciples in love (Peter Chrysologus), sending them on a mission to preach his message of repentance and forgiveness. They were in no way to follow their own will but the will of him that send them (Cyril). As the father had sent his Son in love, so now he sends his disciples, who may undergo the same persecution Jesus did (Gregory of Nazianzus). Christ gives his Spirit to the disciples more than once after the resurrection: He first gave it while he was on earth and later from heaven when the Spirit descended on the disciples at Pentecost, where they manifested the Spirit’s power (Augustine). This was the second breath of the Spirit, the first breath in Genesis having been stifled by willful sin (Cyril of Jerusalem), while the second would enliven their faith to be bold in the preaching of the Gospel (Theodore). The Spirit, which is the breath of God (Cyril), is the Son’s to give (Athanasius). He prepares the apostles for being sent by breathing his Spirit on them, giving them the spiritual power to remit sins (Chrysostom). The authority that the apostles have is found in Christ, and their unity, and that of the church that grew from them, is traced back to their one Lord, who binds them together through the Spirit (Cyprian).

“Forgiveness is given by the Spirit through all of Christ’s apostles who receive his authority (Theodore) to both forgive and retain sins. Both binding and loosing sin are allowed to the church; neither is allowed to heresy (Ambrose). Christ gave this authority to all of the apostles (Jerome) and confirms the sentence they pronounce (Chrysostom). They can only forgive what God forgives (Origen). The transformatory power of ordination given by the Spirit to the apostles provided them with the strength they needed to fulfill their calling (Cyril). But those who receive such power through the gift of ordination should understand that with great power comes great responsibility (Gregory the Great, Chrysostom)” (359).

An overview such as this gives one a preview of the positions individual fathers take. One hears the often necessary corrective from some fathers with regard to whom the keys of binding and loosing were given and also hear the common Roman position on ordination. As I finished that last paragraph, I was reminded as to how Gregory the Great and Chrysostom were quoted by Hollywood in the 2002 Spider-Man movie: “...with great power comes great responsibility…”

On a more serious note, Leo the Great makes an intriguing connection between the vinegar of John 19:28-30 and the vineyard of Israel: Having now tasted the vinegar, the produce of that vineyard that had degenerated in spite of its divine planter and had turned to the sourness of a foreign vine, the Lord says, ‘It is finished,’ that is, the Scriptures are fulfilled. There is nothing more to endure from these raging people. I have endured all that I foretold I should suffer. The mysteries of weakness are completed. Let the proofs of power be produced. And so he bowed the head and yielded up his spirit and gave that body that would be raised again on the third day the rest of peaceful slumber” (322).

“At the Lamb’s High Feast We Sing,” the favorite Communion and Easter hymn, (Lutheran Service Book 633,) is provided as part of the commentary on John 19:31-37 on page 327.

Are Lutherans going to like every quote in every volume of ACCS? No. Here Dr. Luther is instructive: “...Indeed it is well known that they [the Church Fathers] did often err, often contradicted themselves, often contradicted each other, and very seldom were unanimous in their agreement. God permitted this to happen to make uncertain also the interpretations of the fathers and to warn us on all sides not to depart from the Scriptures. And yet we stumble here and do not permit ourselves to be guided by the Scriptures. Therefore, we should know that it is not true when they say, ‘The fathers give light to obscure Scriptures.’ They are doing injustice to the fathers, and belie them. The work of the fathers was not to give light to the Scriptures with their comments, but rather to set forth the clear Scriptures and thus interpret Scripture by Scripture only without any additions of their own” (Church Postils, Sermon on Matthew 2:1-12 for the Epiphany, Paragraph 46).

Martin Luther condemns a false, misguided, and improper use of the Church Fathers, similar to how adding, subtracting, or twisting Holy Scripture is wrong. By example, (and elsewhere in his favorable quotes of Church Fathers expounding Scripture rather than giving opinion,) Luther shows a proper use.
Luther’s last written words were, “Wir sind alle Bettler. Hoc est verum.” Or, translated from the German and Latin, “We are all beggars. That is true.” (February 16, 1546. Luther died two days later.). We are all beggars who tell other beggars where to find the food from God. Or, as David T. Niles said, “Evangelism is one beggar telling another where to get bread.”

With his last written words could Dr. Luther be referring to the following quote from St. Augustine? Commenting on John 6:53, Augustine preaches, “You are God’s beggar. I mean, we are all God’s beggars when we pray. We stand in front of the great householder’s gate. In fact we go so far as to prostrate ourselves, we whine and implore, wanting to receive something, and that something is God himself. What does the beggar ask from you? Bread. And you, what do you ask from God, if not Christ, who says, ‘I am the living bread who came down from heaven”? Sermon 83.2” (John 1-10, p. 237ff). “As beggars before God we ask for Bread.” Amen.

PJC

Pulpit Book Review


Lutherans need to read more Luther. American Evangelicals have much to learn about the true evangel, the Gospel, from Lutherans, the first Evangelicals. They should read more Luther, too. Somehow, most Reformation-era Christians opposed to Roman Catholic doctrine became known as Protestants. Lutherans were the first Protestants, yet most Protestants know little about Martin Luther. There is a great need for this new one-volume selection of Luther sermons from Hendrickson.

The subtitle helps clarify the title of this volume, which is not a whole year’s worth of Luther sermons, but sermons for the festival half of the Church Year. Strangely, there are no sermons included for the Sundays after Epiphany. This handsome, affordable volume reproduces select sermons from The Sermons of Martin Luther: the Church Postils, translated and edited by John Nicholas Lenker, et al. If you have the set called The Complete Sermons of Martin Luther, you likely don’t need this volume. If you don’t, this would be a great introduction to Luther’s preaching. (See the next review to learn about Luther’s Festival Sermons, a volume you need to truly have the complete sermons of Martin Luther.)

The burgundy-colored spine of the book is a good match to Lutheran Service Book. This edition includes an easier to read and larger typeface and format than the previous edition. The new cover is eye-catching. There is a new Forward at the beginning and brief indices in the back indicating each sermon’s source as well as each sermon’s Biblical text. Overall, it reproduces some of Luther’s Church Postils with the same English Bible translation as the previous edition. Even some of the types of the Lenker edition are reproduced. For example, in the sermon for the Second Sunday in Advent, (paragraph 9 on page 44,) this edition gives the same incorrect Bible citation, Matthew 2:15, for Jesus’ words about the “abomination of desolation” as Lenker does. (Matthew 24:15 is the correct citation.)

Evelyn Bence provides a brief but helpful Forward. It would be hard for anyone to summarize Luther, the Lutheran Reformation, and Lutheran theology in an entire book. This author does a fine job for only eight pages. A brief explanation of when these sermons were written and when they appeared in English would make a good addition for a second edition of the book. (The new Forward begins with only the first and fourth stanzas of the hymn commonly known in English as “A Mighty Fortress,” rendered here “A Safe Stronghold” according to the Carlyle translation. I would much rather see all four stanzas, because the Devil appears to be in charge at the end of stanza one.)

Paragraphs on page four and six refer to Holy Communion. The author’s explanation of Luther’s understanding of this sacrament from Holy Scripture is less clear than I’d like to see in print, but hopefully readers will heed instead Dr. Luther’s clear confession of the Biblical doctrine in a sermon for Maundy Thursday, especially pages 336-337.

Evelyn Bence is a graduate of Houghton College, a school that originally had a Wesleyan Methodist connection. According to the college’s website, “She worked as an editor for Doubleday and Today’s Christian Woman magazine, continuing to write poems, articles and books. The professional network and credentials she established laid the groundwork

for self-employment as an author of books—from novels to devotionals.”

In the LCMS today, there is much confusion with regard to the Office of the Holy Ministry and the Royal Priesthood of all believers. Some would like to turn all the sheep into shepherds and the shepherds into sheep. The true difference is one of office and what each is given to do by the Lord in service to each other.

In a sermon for the Sunday after Easter on John 20:19-31, Dr. Luther preaches, “Do I hear then, that I can institute confession, baptize, preach, and administer the Lord’s Supper? No. Saint Paul says in 1 Corinthians 14:40, ‘Let all things be done decently and in order.’ If everybody wished to hear confession, baptize, and administer the Lord’s Supper, what order would there be? Likewise, if everybody wished to preach, who would hear? If we all preached at the same time, what confused babble it would be, like the noise of frogs! Therefore, the following order is to be observed: the congregation shall elect one, who is qualified, and he shall administer the Lord’s Supper, hear confession, and baptize. True we all have this power; but no one shall presume to exercise it publicly, except the one who has been elected by the congregation to do so… (381).

I pray that this volume would expose Lutherans and non-Lutherans alike to the venerable Dr. Luther. In print he continues to provide Biblical clarity in the face of so much doctrinal error and reformer that conserves tradition helpful to the Gospel in contrast to those who encourage lax or novel practices in the church.

I welcome a second volume of Luther sermons from the time of the Church: Sundays after Trinity (Pentecost).

This devotional sermon collection is a concise and affordable introduction to the theological writings of Martin Luther. It would be very appropriate as a gift. Buy one for you and one for a friend. Listen to Dr. Luther because he preaches God’s Word. He preaches Christ crucified. That is why all Christians need to read more Luther. 

Pulpit Book Review


This Hymnody Book Review was first printed in our Wyoming District Worship newsletter, LHP 2.6.

The Rev. Joel Baseley, translator of Luther’s Family Devotions, has blessed the church with a splendid original work, Christ Beyond Reason. Recently, Baker republished the Lenker/Klug translations of Luther’s Church and House Postils [sermons], together in 7 volumes as The Complete [sic] Sermons of Martin Luther. In 2005, Pastor Baseley translated the “missing” sermons for the main festivals and Saints Days of the Church year. This book serves as an excellent introduction to the “missing” volume: Luther’s Festival Sermons.

Christ Beyond Reason

Using a wealth of quotations from Festival Sermons, the author contrasts reason and faith. In a sermon for Holy Cross Day, Luther preached, “For these two things battle one another: reason armed with wisdom from the law is against Christ and the Gospel.” (1)

At the heart is “Faith’s Source and Value”
+ Centered on God’s Word of Promise
+ Source of Faith is Oral Preaching
+ Salvation is Only through Faith
+ The Word and Faith have Christ as Their Object
+ Salvation is Impossible Without Faith
+ Faith Discerns what Saves and What Doesn’t

(Table of Contents)

Salvation is by faith in Christ—not reason. Luther and Baseley make that perfectly clear. The contrast between faith and reason is no mere academic debate. It is practical, pastoral theology! And it is not just a 16th Century discussion.

“Whenever you hear instructors of the Word saying, ‘The Bible is NOT the Word of God, but contains the Word of God,’ there you can recognize that reason is in control. Reason then has the ability to silence a Word of God based on its own definitions of ‘more or greater’ rather than acknowledging in Scripture the ‘all sufficient.’” This diminishing of God’s Word then ‘leaves room’ for the interpreter to add to it from himself. Once this room is allowed, the sufficiency of Scripture is denied and there is no end to what can (or even must) be added to God’s Word from man. For
man can try but can never fill the void left by God’s being silenced.

“What are the symptoms of this? Women’s ordination is one. Clear Apostolic prohibitions of this are emptied of their content by contextual and cultural consideration which are conditioned by the present state of cultural research instead of the actual Words of God. Reason compares the qualities and talents of men and women and declares the two genders, differentiated in creation by God, as the same. Or it might even call the female gender ‘superior’ based on its own subjective experience or its personal gender. But such a church that follows this method is unable to call homosexuality or any other gender confusion wrong and sin against the creator and giver of gender. Reason spins and is exercised to protect those kinds of sinners from repentance and forgiveness which it sees as evil because of its negative effects in those individuals. Reason rants out of control trying to redefine what carries with it its own God-defined form and function that will never end until the world ends. It is reason conflicted and failing in self interest” (101-102).

Basely is also the translator of a digital book: Occasional Addresses and Sermons of C.F.W. Walther.

For other publications and translations and pricing information, visit http://www.markypublications.com

Briefly Noted

Lutheran Service Book
Pastoral Care Companion

The LSB Pastoral Care Companion is now available! “This expansive resource provides the pastor with a wealth of materials in his work of caring for souls in times of sickness and distress. Included are resources for more than 60 topics, divided under eight categories: at the time of birth, ministering to the sick, at the time of death, times of spiritual distress, home and family, vocation, times of celebration, and miscellaneous situations. For each topic, resources include: brief theological commentary to guide the pastor, psalm verses, Bible readings, additional psalm and reading suggestions, prayers, hymn stanzas, and other hymn suggestions. Also included are 18 services and rites from the LSB Agenda, collects of the day and readings, other prayers, selected hymns and liturgical texts in German and Spanish, preparation for confession, guidelines for pastoral examination of catechumens, and extensive indexes. Classic burgundy genuine soft bonded leather with gilded edges and 2 ribbons. 4” x 6” ” (CPH website).

“The Pastoral Care Companion contains all the rites and blessings from the Lutheran Service Book: Agenda that the pastor will need for pastoral care outside of the chancel and nave. Overviews and extensive notes on each of these rites are provided in the main Agenda. In addition to these “traveling rites,” the Pastoral Care Companion also contains Resources for Pastoral Care that cover a wide range of issues that a pastor may encounter in ministering to individual members of his congregation. Each section of resources includes an introductory paragraph that gives the pastor suggestions on how to minister Law and Gospel to the people or person in that particular crisis or need. There is also resource material that assists the pastor in leading his members through various occasions of celebrations or difficult challenges. Each section includes psalms, readings, hymn stanzas, and prayers appropriate to the particular topic. The principal psalms and readings

Liturgy, Hymnody, & Pulpit Quarterly Book Review

OUR WEBSITE HAS ARCHIVES OF PREVIOUS ISSUES
AND MANY OTHER RESOURCES:
http://wy.lcms.org/lhp

are printed out for easy reference. Additional psalms and readings are listed with short sentences describing their content. These resources are not intended to be exhaustive, nor are they intended to be used in a wooden or artificial way. Rather, they are intended, as their name suggests, to be resources for the pastor in caring for his flock” (Introduction, xiv).

Other notable resources include the following:

**OTHER RESOURCES**

<table>
<thead>
<tr>
<th>Resource</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collects of the Day and Readings</td>
<td>537</td>
</tr>
<tr>
<td>Sundays and Seasons</td>
<td>538</td>
</tr>
<tr>
<td>Feasts, Festivals, and Occasions</td>
<td>602</td>
</tr>
<tr>
<td>Prayers, Intercessions, and Thanksgivings</td>
<td>617</td>
</tr>
<tr>
<td>Hymns and Liturgical Texts in German and Spanish</td>
<td>651</td>
</tr>
<tr>
<td>Preparation for Confession</td>
<td>657</td>
</tr>
<tr>
<td>Guidelines for Pastoral Examination of Catechumens—Before the Rite of First Communion or Before the Rite of Confirmation</td>
<td>664</td>
</tr>
<tr>
<td>Singing the Psalms</td>
<td>672</td>
</tr>
</tbody>
</table>

Price: $36, minus the 20% discount for pastors. Call CPH today and order item # 03-1178.

**The Word of God in English**


“Do you ever wonder how to choose a Bible translation to ready, study, and memorize? How can you know which translations are faithful to God’s Word? In this book Leland Ryken identifies many common translation fallacies. He then clarifies the enduring principles that help make for reliable English translations, insisting that any translation that consistently violates how we deal with language in everyday life cannot be based on the right theory. Ryken’s literary expertise gives him a unique perspective to offer standards for comparing contemporary Bible translations and to help you see why some translations may not faithfully render the Word of God into English” (back cover).

This volume is particularly helpful in showing the similarities between literal translations like the King James, New King James, New American Standard Bible, and English Standard Version and in identifying the problems of so-called “dynamic equivalent” translations, especially those promoting a gender-neutral bias. Don’t miss the Appendix by C. John Collins.

**Conduct of the Service & Ceremony and Celebration**


Use the buttons on the webpage [www.redeemer-fortwayne.org/press.php](http://www.redeemer-fortwayne.org/press.php) to purchase these books via PayPal or send a check to: Redeemer Lutheran Church, 202 W. Rudisill Blvd, Ft. Wayne, IN 46807. The books are both $25 each. Shipping and handling is another $5.00.

*The Conduct of the Service* also includes Charles McClean’s 1972 *The Conduct of the Services* as well as “The General Rubrics” from *The Lutheran Liturgy*. According to the editors, the Rev. David H. Petersen and the Rev. Michael N. Frese, “[T]his is the best work up to our day on the practical execution of the liturgy in the LCMS” (Preface to the 2003 Edition).

In *Ceremony and Celebration*, the author, Paul H. D. Lang writes, “Little has been written on the ceremonial of the Lutheran liturgy. It is our hope and prayer, therefore, that this book may contribute something to that phase of the Lutheran liturgy which is concerned about its ceremonies” (iii).

These two volumes, nearly always hard to come by and almost always out-of-print, are now available again thanks to Redeemer Press. Both Lang and Piepkorn belong next to your copy of *Lutheran Service Book*. 

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**Leland Ryken** (Ph.D., University of Oregon) is Professor of English at Wheaton College. He has authored or edited several books, including *The Word of God in English*, *The Dictionary of Biblical Imagery*, and *The Complete Literary Guide to the Bible*. He is a frequent speaker at the Evangelical Theological Society and served as literary stylist for The Holy Bible, English Standard Version.
The Politically Incorrect Guide to
Global Warming and Environmentalism


Most of what you learn in this book is summarized on the front or back cover, or on pages 62-63, the Top Ten “Global Warming” Myths. Simply put, there is a lot of misinformation, misleading media slant, and flawed interpretation of data out there. Beware! Use the brains the Lord gave you. And read this book for the details you need.

The author calls a spade a spade in this book. He doesn’t pull any punches. Sometimes he may go too far in his comments on persons or movements, but he doesn’t mess around with the facts. Horner adds a good dose of common sense to the current debate. One prominent politician, movie star, and activist “attributes his interest in ‘Manmade global warming’ to a professor at Harvard.” That professor calls the activist’s alarmism “unwarranted” (95). According to Ted Koppel, that same activist is “resorting to political means to achieve what should ultimately be resolved on a purely scientific basis” (102). Warmer “global mean temperature” in the 1990s? Sure, if you shut down weather stations in Siberia (112). The so-called “hockey stick” graph by Mann that allegedly shows rapid warming has been widely discredited and shows warmer temperatures in the 1400s than now (128). Increased storm and hurricane damage is expected “when people build more in storm-prone areas” and “the number of ‘damaging’ floods or floods classified as ‘disasters’ also increases with population growth and development in flood plains” (165). “Ice cores suggest, again, that the temperature increases precede the CO2 level increases...” (217, emphasis original).

The author also disproves many of the facts and scenarios in the famous Oscar-winning movie, An Inconvenient Truth.

Bottom line? We know we shouldn’t be putting bad stuff in the air, land, and water. There is no evidence that so-called “Manmade Global Warming” is manmade. Besides, temperatures have been cooling since 1998. And, when Earth Day began, the fear among environmental activists was “Global Cooling.” The United States and over 150 other nations have not adopted the Kyoto protocols. Horner concludes, “U.S. ratification of Kyoto is the holy grail of Al Gore and other greens. Next time you end up at a cocktail party with one of them types, remember: Kyoto would make us poorer. The need for Kyoto is based on faulty models. If the predictions are true, then Kyoto would be one-thirtieth of the needed fix. It is designed to fail and is working as designed” (201).

In the Venite at Matins, Psalm 85, we sing, “For the Lord is a great God and a great king above all gods. In His hand are the depths of the earth; the heights of the mountains are His also. The sea is His, for He made it; and His hand formed the dry land” (LSB 236). As Christians, we have the Lord’s promise in Genesis 8:22 (ESV), “While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.” And we also have the Lord’s description of our common human vocation: “And God blessed them. And God said to them, ‘Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.’” Genesis 1:28 (ESV) We are given to be good stewards of all that the Lord gives. At the same time, we are given to responsibly use those gifts, too, including our reason and knowledge of grammar, logic, and rhetoric to expose faulty facts and methodology, just like Christopher Horner does here.

Classic Films
Now Available on DVD

The time after Easter lends itself to study of the book of Acts where we see the history and ministry of the early church. Some classic movies with Biblical or Christian themes have now been recently re-released on DVD.

For more information about these films, visit http://www.foxfaith.com.

The Bible
1966 172 minutes $14.98 DVD
Synopsis: “The greatest stories of the Old Testament are brought to the screen with astounding scope and power in this international film which depicts the first 22 chapters of Genesis. This is the spectacular story of man's creation, his fall, his survival and his indomitable faith in the future. From the film's opening amidst cosmic chaos, to its lingering message of hope and salvation, The Bible stands as a monumental motion picture achievement.”
Comment: “In the Beginning” is a helpfully descriptive subtitle of this three hour film. This movie only covers the book of Genesis through the near-sacrifice of Isaac. Apparently this was intended to be the first in a series of films, but the others were not made due to the box office disappointment this one was. Special effects are the highlights of the Tower of Babel and Sodom and Gomorrah. PJC

### The Robe

**Synopsis:** “The first movie ever filmed in CinemaScope, The Robe was nominated for five Academy Awards in 1953, including Best Picture and Best Actor for Richard Burton. Burton stars as Marcellus Gallio, the Roman centurion charged with overseeing the crucifixion of Jesus Christ. But when he wins Christ’s robe in a gambling game at the foot of the cross, his life is forever changed.”

**Review:** Based upon the novel by Lloyd C. Douglas, this epic film aims to tell the back story of Jesus’ crucifixion. Unfortunately, like many films on themes related to Holy Week and Easter, the details (like “the robe,”) threaten to overwhelm any message about Jesus. The unnamed soldiers who crucified Christ are given names, a history, and consequences because of their encounter with “the robe” and He who wore it. Shown in the film as red, it creates some confusion as to whether the author & filmmaker were intending to show the purple robe put on Jesus by the soldiers or His seamless tunic. (See Luke 23:34 and John 19:2, 5, 23-24.) The viewer follows Gallio and/or his Greek slave Demetrius as they encounter Judas, The Big Fisherman—Peter, and other early Christians. At an evening service, one hears a woman sing a first-person psalm-like setting of Luke 24:1ff. Demetrius presents the Gospel to his master: “It was for your sake He died.” This movie projects some of the world of the mid 20th Century on the First Century in its interest in psychology and freedom from slavery (the civil rights movement). Paul Maier’s book Pontius Pilate would make a better movie, preserving the strengths of this movie genre without its weaknesses. PJC

### Demetrios and the Gladiators

**Synopsis:** “Rome, soon after the death of Christ. The depraved and mad Caligula is on the throne, obsessed with two things: the Robe, the garment that fell from Jesus’ shoulders on the cross, and brutal gladiatorial displays. Victor Mature is the devout Christian entrusted with the Robe by Peter (Michael Rennie). But he turns his back on God, enters the arena, and becomes the most famous gladiator in Rome. Sharing the bed of the powerful and diabolical Messalina (Susan Hayward), he may even betray the Robe - and any hope he has for redemption!”

**Review:** This is a historically dubious sequel to the movie version of The Robe. Released a year later, it pales in comparison to the original, yet tells what happened to Demetrius and the robe after the closing events of the 1953 film. St. Peter leaves Demetrius in charge of the robe of Christ and the Christian congregation in Rome as he heads north to spread the Gospel. His arrest sends him into slavery and a gladiator school. Lucia is a pivotal character, especially in relation to Demetrius. Don’t count her out too soon and make the same mistake as Demetrius! “Father, forgive them…” is one of the few explicit Gospel references in the film. What happens to the robe? Watch the movie to find out the story’s answer. For us in reality, it doesn’t matter, because Christ abides with us until the end of the age. He has given us something much better than a robe, a shroud, a lost ark, or a holy grail: He delivers Himself and the forgiveness won on the cross in Holy Baptism, the Holy Gospel, Holy Absolution, and Holy Communion. PJC

### Francis of Assisi

**Synopsis:** “This lavish biography of St. Francis tells the tale of the 13th-Century monk who talked to animals. The saint is brought to life by actor Bradford Dillman.”

**Review:** Whether Joan of Arc or Francis, “voices out of the blue” always remind me of Hebrews 1:1-2. “Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he
applied the rule of poverty. Francis Bernardone (1182-1226) deserts from the military because of a “voice” he believes is from God, begins rebuilding the church of San Damiano because of a “voice” he believes is from God, and founds a new religious order with papal approval.

According to the film, the new order’s rule on poverty comes from three Bible verses “Then Jesus told his disciples, ‘If anyone would come after me, let him deny himself and take up his cross and follow me.’” Matthew 16:24 (ESV) “Jesus said to him, ‘If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.’” Matthew 19:21 (ESV) “And he [Jesus] said to them, ‘Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics.’” Luke 9:3 (ESV) Unfortunately, the latter two of these verses are taken out of context. Jesus’ words in Matthew 19:21 are spoken to a man who thinks he has kept all the commandments. He walks away in despair because he can’t/won’t do what Jesus commands. Does he leave with the understanding that he cannot justify himself by works? Luke 9:3 records Jesus’ instructions to the Twelve on their missionary journey to prepare the way for Jesus, not a rule for all time.

Twelve friars quickly become two thousand. The order’s new leaders relax the “poverty” vow, disappointing Francis when he returns from preaching to a Muslim sultan in the Holy Land during the crusades. Two years before his death, Francis allegedly manifests stigmata, the wounds of the crucified Christ.

By the end of the film the Franciscans have spread across Europe. Lutherans who watch the film will notice numerous problems with the way salvation, the Gospel, and justification is presented, especially in connection to the monastic life. One commends Francis and the Franciscans for their works of charity and service to others, but one wonders if the church would have been served had Francis remained in his vocations and heard God’s certain and sure Word in the Holy Bible. Unfortunately, the scarcity of the Bible and lack of good vernacular translations in the days before the printing press made reading Scripture next to impossible for a layman, not to mention understanding Bible verses in context. This is still an engaging story even if the soundtrack music is at times repetitive and dull.

**The Agony and The Ecstasy**

1965 138 minutes $9.98 DVD

*Synopsis:* “Charlton Heston and Rex Harrison portray two of the Renaissance's most colorful figures in this historical drama based on Irving Stone's best-seller set in the early 16th century. When Pope Julius II (Harrison) commissions Michelangelo (Heston) to paint the ceiling of the Sistine Chapel, the artist initially refuses. Virtually forced to do the job by Julius, he later destroys his own work and flees to Rome. Eventually resumed, the project becomes a battle of wills fueled by artistic and temperamental differences that form the core of this movie. Nominated for an Oscar® for its breathtaking cinematography and named one of the year's best films by the National Board of Review.”

*Review:* Young people today who watch this may initially think that “the agony” is the introductory 12-minute art history lesson at the very beginning of the film. If they survive that, they will witness “the ecstasy” of a compelling plot that pits two strong actors and characters against (and with) each other, Pope Julius II and Michelangelo Buonarotti. The sculptor only reluctantly accepts the commission, recognizing his own limitations as a painter. Fleeing the self-diagnosed mediocrity (and the moldy plaster—see history) of his first attempt, he flees Rome and finds inspiration in creation on a mountaintop. Following the intermission, he outlines his new plan for the chapel ceiling to Julius, who is getting ready to fight a battle. (For a warrior-pope, he is portrayed as more “warrior” than pope.) Part of that ceiling plan is the inclusion of pagan “Sibyls” who allegedly also foresaw the coming of Christ alongside the Hebrew prophets. This is troubling, yet an accurate portrayal of the views of some Christian theologians in the medieval era. Contrary to John 14:6 and Acts 4:12, “Some ancient and medieval theologians taught that non-Christians could come to know, believe in, and worship the one true God apart from the message of Christ” (One True God: Understanding Large Catechism II 66, page 20).

“When will you make an end?” is the pope’s version of “Are we there yet?” a running joke for the remainder of the film. Julius and Michelangelo motivate one another in times personal trial by home
visits. When military defeat and lack of funds threaten completion of the mammoth frescoes, cardinal’s hats are seen as an acceptable fundraiser. (This was the pope who planned St. Peter’s. It was during Julius II’s pontificate that a young monk named Martin Luther was scandalized by what he saw in Rome. It was Julius II’s successor, Leo X, who reigned from 1513-1521 who was at the heart of Luther’s problem with indulgences.) Julius confesses to Michelangelo that he, the artist, is a better priest because he can envision God as strong, benign at His loving act of creation and for the artist’s portrayal of a noble, beautiful, and unafraid Adam as he was first created before the fall. Pastors as well as all the baptized who watch the film will be reminded that we are “instruments of God.” “Love” is the true meaning of the title—either “agony” or “ecstasy” or both at once. You will identify with the frustrations and triumphs of both lead actors. (For a critique of Michelangelo’s “The Last Judgment” and comparison with the work of Lutheran artists, see Gene Edward Veith’s article beginning on page 73 of Singing and Preaching the Close of the Church Year: “Zion Hears the Watchmen Singing,” the fifth Journal of The Good Shepherd Institute (2004).) Visually and musically stunning, you will hardly notice that the film lasts over two hours. 

A Christian Horror Film?
2007 101 minutes $26.98 DVD www.foxfaith.com
PG-13 (violence, disturbing images, terror)

Press Release: Based on the highly acclaimed novel by publishing sensation Ted Dekker, THR3E is a “taut and electrifying thriller where nothing is as it seems about a young seminary student targeted by an elusive madman, whose mysterious games lead to deadly consequences - delivering heart-pounding twists that will keep you guessing up until the shocking final scene!”

Synopsis: “Upon completing his graduate thesis, Kevin Parsons (Marc Blucas) is forced to face his own dark past when he is targeted by a psychopathic Riddle Killer. Following a terrifying encounter, in which he is given seconds to “confess his sin” before his car is blown sky-high, Kevin meets up with a criminal psychologist whose brother was killed in a similarly explosive confrontation. Together they must solve Kevin’s mystifying riddle and uncover his connection to the murderer before he strikes again. But the closer they get, the more twisted the path becomes!”

Review: Seminary is stressful enough without weird cell phone death threats, exploding cars, and a creepy aunt. This film begins with what initially appears to be a Christian worldview: a professor in clerical shirt, a lecture referencing “The Fall” into sin, and an emphasis on the existence of evil. One clue in the ongoing mystery references the “wages of sin,” a clear reference to Romans 6:23, which says, “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.” (ESV) This movie was not my cup of tea, mostly because of the disturbing images. The most disturbing to me was this “Christian” film’s inadequate Christology. There was none! An excellent chance to present the Gospel was missed by the omission of any emphasis on the latter part of Romans 6:23. A couple times characters are told that we are “powerless to win this struggle on our own.” “Christ was not given as the solution to the “wages of sin.” “Confession is good for the soul” from a Lutheran view only because “Confession has two parts. First that we confess our sins, and second, that we receive absolution, that is, forgiveness, from the pastor as from God Himself, not doubting, but firmly believing that by it our sins are forgiven before God in heaven” (Luther’s Small Catechism). The seminarian’s thesis is about the nature of evil. To paraphrase, he writes that there are three natures in every human being—good, bad, and the soul in between. If you watch the movie you will see why his theology is so messed up. In the end, this is much more a “religious” movie rather than a Christian one. Christ is at the center of a truly Christian worldview. This is not a date movie. It is dark and disturbing theoretically and visually and may not be worth your time, money, or stress in watching it. I do not know how the original novel compares, but the lack of Christ is the true horror of this film.

Books Received


To purchase, send check to: Fred Baue, 908 Brownell Avenue, St. Louis, MO 63122 (LHP)


A Closing Thought

“The Word, Baptism, and the Eucharist are our lightbearers today, toward which we look as dependable tokens of the sun of grace. We can state with certainty that where the Eucharist, Baptism, and the Word are, there are Christ, forgiveness of sins, and eternal life. Contrariwise, where these signs of grace are not present, or where they are despised by men, there is not only no grace, but execrable errors follow, and men set up for themselves other forms of worship and other signs. Thus the Greeks worshiped Apollo, and others worshiped other demons; the Egyptians worshiped Anubis, Serapis, crocodiles, garlic, and the onion; the Romans worshiped Jupiter, Quirinus, and those execrable images, Priapus, Venus, etc.”

Martin Luther
Luther’s Works American Edition, Volume 1, page 249

Our Liturgy, Hymnody & Pulpit newsletter (one page, front and back) will be available approximately monthly. Liturgy, Hymnody & Pulpit Quarterly Book Review will return in September.
Forever Free DVD
Infant Baptism in the First Four Centuries
Why I Left the Contemporary Christian Music Movement
Contents

+ From the Editor........................................................................................................... 91
+ From the Organ Bench.............................................................................................. 92
  “Christ in All Things,” Part IV
+ Guest Commentary.................................................................................................... 93
  “You Are Not Free to Use This Freedom—Martin Luther” by the Rev. Paul T. McCain
+ Liturgy, Hymnody & Pulpit Reviews........................................................................ 96
  The Cambridge Companion to Martin Luther
  Why I Left the Contemporary Christian Movement: Confessions of a Former Worship Leader
  The Reformation: How a Monk and a Mallet Changed the World
  The St. John’s Bible: Psalms, Prophets
  Forever Free: An Evangelism Series with Dr. Wallace Schulz (DVD)
  ESV Reformation Study Bible
  Infant Baptism in the First Four Centuries
  Encyclopedia of Prayer and Praise
  Reading the Psalms with Luther
+ Liturgy & Hymnody Reviews.................................................................................. 106
  Music for the November Feasts (CD)
  Music for the Year of Matthew (CD)
  Thine the Amen Schalk Festschrift
  The Great Dance: Church Music for Guitar (CD), Too Deep for Words: Original Music for Solo Guitar (CD)
+ Liturgy Reviews....................................................................................................... 110
  Rediscovering the Christian Feasts: A Study in the Services of the Christian Year
  Christian Liturgy
  Lively Stone: The Autobiography of Berthold von Schenk
+ Hymnody Reviews.................................................................................................... 114
  Let the People Sing: Hymn Tunes in Perspective
  Hymns for a Modern Reformation CD
  Infant Holy: Christmas with the Seminary Kantorei (CD)
+ Pulpit Book Reviews............................................................................................... 117
  Jonah (Concordia Commentary)
  The Theology of the Book of Revelation (New Testament Theology series)
  Martin Luther Commentary Set: Galatians, Peter & Jude, Romans
  1-2 Corinthians (Ancient Christian Commentary on Scripture)
  Matthew 1-13, Matthew 14-28: (Ancient Christian Commentary on Scripture)
  Angelomorphic Christology: Antecedents & Early Evidence
+ Briefly Noted............................................................................................................. 125
+ Books Received........................................................................................................ 129
+ A Closing Thought.................................................................................................. 131
From the Editor
On Portable Continuing Education

"One in four adults read no books at all in the past year, according to an Associated Press-Ipsos poll released Tuesday [August 21]. Of those who did read, women and older people were most avid, and religious works and popular fiction were the top choices."

As you may expect, the editor of a book review journal finds that poll data very sad indeed. One would hope that this would not be a problem among pastors, but I remember one anonymous gray-haired LCMS pastor who told me, “I haven’t picked up a book since I left the seminary.” (Hopefully that did not include the Bible, the Book of Concord, and his congregation’s hymnal.) I was left with many questions about his preaching, teaching, worship leading, and pastoral care, to say the least.

Formal continuing education at a college, university, or seminary is not often an option for the average pastor in the parish. Thanks be to God for more local continuing education opportunities! Those are also can be a struggle for a pastor and a parish on a budget. Books, DVDs and CDs are portable (and usually affordable) alternatives, and come in a variety of shapes and sizes. There is no good reason to not read at all. Pastors are servants of the Word, Christ, and servants of the congregations entrusted to their care. We would be negligent if we were not in the Word regularly. Other resources abound to aid our study, confession, and living out of that Word.

September 29th is the day of St. Michael and All Angels. We thank God for the ministry of service given by all His angels to protect Christians. Prayerfully, this issue will be of service to you. In this issue, we welcome a couple of new contributors and feature resources to prepare you for Reformation Day, Advent, and Christmas, as well as resources for Series A of the Three-Year Lectionary. (One-Year Lectionary pastors and congregations will also find things of note.)

In Christ,

The Rev. Paul J Cain, Editor
From the Organ Bench
“Christ Jesus in All Things,”
Part IV
By Dr. Steven Hoffman

The following is an excerpt of a series of lectures on sacred music delivered by Kantor Dr. Steven Hoffman at Zion Lutheran Church, Imperial, Nebraska 6-8 October 2006.

In the Name of the Father and of the + Son and of the Holy Spirit. Amen.

Dr. Martin Luther believed God’s greatest gift is theology.

Second only to theology Luther believed God’s greatest gift is music.

Luther’s ordered God’s gifts in this manner that we might understand the character of the relationship between theology and sacred music. Each of us has roles and responsibilities in every relationship we inhabit. The Word of God speaks to roles and parameters of various relationships, and has established the criteria for the maintenance of those relationships. Parents are responsible for their children and children are responsible to their parents. So it is between husband and wife; so it is between teacher and student; so it is among friends; etc.

When each member of a relationship carries out the particular responsibilities of their role, the relationship is in a position to thrive. If responsibilities are not carried out or roles are changed not in accordance to either the Word of God or the nature of the relationship, difficulties can arise endangering the relationship or even ending it.

Thus it is in the relationship between Lutheran theology and sacred music. Theology is responsible for revealing our Lord and Savior Jesus Christ to us by the Word of God from faith to faith. Sacred music is to sing the Word revealed in sacred theology. Just as the sun is responsible for bringing light and warmth to the earth and the moon is responsible for reflecting the light of the sun. Theology brings the Light of Christ, and sacred music reflects the light of Christ as revealed in the Word of God through theology. As woman was taken out of man so music was taken out of theology. Like husband and wife, theology and music are two distinguished entities that share a singular unity. It is difficult to speak of one without speaking of the other.

In an age when we seem to want music that merely makes us feel good, it is imperative for us to remember that it is not the role or responsibility of music to make us feel good. The role and responsibility of music is first and foremost and above all to reflect theology which shows us our Lord and Savior Jesus Christ and what He has done for us. If music sings of what we are to do for God apart from what Christ has first done for us, it is right and proper to ask if the theology being reflected by the music is correct in accordance with the Word of God.

The roles and responsibilities of Lutheran theology and sacred music, carried out according to the Word of God will together guard and protect us against false doctrine that robs us of the one true faith. May God protect and preserve among us right theology and right music that it is the true Christ of Holy Scripture we see and in whom our faith is rightly placed by His grace and mercy.

Luther believed God’s greatest gift is theology. Just as Christ is over all and through all, and in all things, so theology must come first. Second only to theology is music, which fulfills its proper role as the handmaiden of the Gospel in reflecting the true theology which shows us our Lord and Savior Jesus Christ unto eternal life. May God grant it and preserve it so among us for the sake of Jesus Christ, to His great glory and for our salvation.

Amen

Dr. Steven Hoffman is Organist-in-Residence at the University of Wyoming. He is the Kantor at St. Andrew's Lutheran Church and Campus Center in Laramie, and at King of Glory Lutheran Church in Cheyenne, Wyoming. Dr. Hoffman holds degrees from the University of South Dakota and the University of Michigan, Ann Arbor. Dr. Hoffman's interests include the development of an organ instruction program with learning centers throughout Wyoming with the goal of enriching the skills of organists and increasing the awareness of the organ as the “King of Instruments.” He is currently authoring a book exploring the relationship between Lutheran theology and music during the Reformation.
Guest Commentary:
“"You Are Not Free to Use This Liberty”—Martin Luther

by the Rev. Paul T. McCain
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http://cyberbrethren.typepad.com/cyberbrethren/
on 21 June 2007
(Pictures also reproduced from the blog)

At another Lutheran blog there was, as is to be expected, a lively exchange when a fine Lutheran pastor, whom I count as a friend, suggested it would be appropriate for Lutheran congregations to have a Corpus Christi festival, sans the "bad stuff" associated with it. Aside from any conversation about whether there is possible a "Corpus Christi" festival sans the "bad stuff" given its murky origin in the vision of a Roman Catholic nun seeing spots on the moon, I raised the issue of how none of us, no matter our intention, is really free to haul off and go our own way liturgically, be it to the "high" or "low" side of the equation, but that it would be so much better for us all, to the greatest extent possible, to agree to use our church's approved agendas, hymnals and catechisms. A person commenting on the subject indicated while he regarded existing resources as containing much good he also believed them to be "deficient" in several respects. I wondered just who it is that determines what is "deficient"? Him? Some self-appointed group or society of like-minded individuals? American Lutherans, be they high-church or low-church, all share one thing in common: a love of independence. So, when are we not free to use our liberty? Here are some additional thoughts on these issues.

Name the person who wrote the following statement about liturgical uniformity. Who was it that dared to restrict the use of Christian liberty in matters pertaining to worship?

Now even though external rites and orders ... add nothing to salvation, it is un-Christian to quarrel over such things and confuse the common people. We should consider the edification of the laity more important than our own ideas and opinions ... Let each one surrender his own opinions and get together in a friendly way and come to a common decision about these external matters, so that there will be one uniform practice throughout your district instead of disorder ... For even though from the viewpoint of faith, the external orders are free and can without scruples be changed by anyone at anytime, yet from the viewpoint of love you are not free to use this liberty...

Or how about this one?

It is the cause of much incorrectness... when the external church ordinances, divine service and ceremonies are not held with reverence, or in orderly fashion, or in like manner. Also certain pastors purpose to act in these matters without uniformity. They shall carefully see to it that the ceremonies which have to do with hymns, clothing of the priests, administration of the sacrament ... as well as the festivals, be maintained in an orderly and uniform fashion, at one place as at another, uniform and in accord with such as occur at Wittenberg and Torgau, in accord with the Holy Scriptures...*

One more quote:

Ceremonies [should be instituted] which give the external indication that in the congregation great, high, serious dealings are present, so that the ceremonies lead, stimulate, admonish and move the people to join together their thoughts, lift up their hearts in all humility. That there be in the congregation heartfelt devotion to the word, the Sacrament and prayer ... Christian freedom has its place in this matter, as the ancients said, “Disagreement in rites does not take away agreement in faith.” It still brings all sorts of benefit that in ceremonies, so much as it is possible, a uniformity be maintained, and that such uniformity serve to maintain unity in doctrine, and that common, simple, weak consciences be all the less troubled, rather strengthened. It is therefore viewed as good that, as much as possible, a uniformity in ceremonies with neighboring reformed churches be affected and maintained. And for this reason, henceforth all pastors in the churches of our realm, shall emphatically follow this written church order, and not depart from the same without specific, grave cause. *

To suggest that the better way for the church to order herself is for there to be the greatest amount of
liturgical uniformity as possible strikes some ears as a call for a slavish formalism, some even go so far as to use the word "legalistic" whenever this comes up. That never has made sense to me. I've never heard anyone in favor of traditional Lutheran worship say that its use is required for salvation. It seems that some in the Lutheran Church have dismissed discussion of the dangers of liturgical diversity and the blessings of the great possible liturgical uniformity. Why? Sadly, in an era that has witnessed a trend toward doing whatever is right in the eyes of an individual pastor, or congregation, the blessings of liturgical uniformity are being woefully neglected. We have lost our understanding of the blessing and advantage of striving to have as common a liturgical practice as possible.

The thought that a pastor would, from Sunday to Sunday, reinvent the church's worship service was an alien thought to the Lutheran Confessors, and hence the Lutheran Confessions. Rev. Matthew Harrison, some years ago, did a study on the practice of the Lutheran Church in the sixteenth century. In it he uses the "church orders" of the time to demonstrate how one should, and likewise should not, interpret the comments on adiaphora in the Lutheran Confessions. It is quite fascinating and very revealing. You can read a copy here: Download liturgical_uniformity.pdf [CRTL + Click to follow link]

Some might assume that my remarks are directed only toward those who have chosen to embrace "contemporary worship" or "blended worship" with its Sunday-to-Sunday "newness." But that would be a mistake. I would also direct these remarks to those who choose to "do their own thing" in a more traditionally liturgical direction: that is, those who choose to embellish and otherwise change the church's received liturgies in a direction that they regard as "better" or "more faithful" or "more liturgical."

I have been concerned for years that some of those most stridently speaking against the liturgical diversity in our Synod turn right around and in their parish create their own little variation on the Lutheran liturgy, claiming that they are doing it better, or more historically, or more traditionally. I've seen horrendous mixta composita of liturgical services slapped together from multiple sources, all of course perceived as being "historically Lutheran" and these undertakings have always struck me as problematic in the same way the cut and paste "services" in contemporary worship contexts are.

I do not see any difference between this and those who chose to go another direction in terms of a sensitivity for the good order of the church. It may be that a liturgy is more similar to a particular 16th century German Divine Service than others, perhaps even more similar than anything in any present hymnal, but I find no justification for deciding, as an individual pastor or parish, to "go it alone" in this direction, any more than I find justification or benefit in creating new liturgies from Sunday to Sunday. The goal of liturgical uniformity is not repristination of what happened in the Sixteenth Century, any more than it is should be the goal to toss our the liturgy. My opinion is that it would be a tremendous blessing to our church body if we would all set aside our pet theories, our cherished preferences, and even our favorite hymnals, and embrace the use of one hymnal: Lutheran Service Book.

I believe it is essential for all of us to set aside a fixation on "contemporary worship" [(s if there is any worship that is not contemporary") and stop dividing up our Sunday mornings between "traditional" and "classical grace" or "contemporary" or "blended" and just start having "church," period. It means that we need to stop turning the church into a popular opinion poll from Sunday to Sunday. It means that we use the church's hymnal. Use the church's liturgies as they are printed in the church's new hymnal and use the many opportunities for variety within that structure. I see as little wisdom in trying to mimic some specific territorial German church order, as I do in trying to take our cues from the non-denominational "Evangelical" worship forms prevalent in our nation among many Protestants.
There are some who would like to use the Tenth Article in the Formula of Concord to justify a practice by which each individual congregation in our Church can just go ahead and "do its own thing" when it comes to worship practices. But this is truly a misuse of this article, and was not, by any stretch of the imagination, what the Lutheran Confessors had in mind when they prepared the Formula of Concord. Here is a very helpful insight into the attitude toward liturgical uniformity that was in the minds of those who prepared, and subscribed, to the Formula of Concord from 1577-1580. As Rev. Harrison notes in his paper: "The final Church Order here referred to is one of the most significant for interpreting FC SD 10, 9. Duke August I of Electoral Saxony was the driving force behind the Electoral Saxon Church Order of 1580, and Andreae its author. The order came out after the adoption of the Book of Concord. In fact, it calls for ministers to subscribe to the Book of Concord. What FC SD 10 means when it states, 'no church shall condemn another', is crystal clear in IX. Regarding Ceremonies in the Churches'."

Pastors and ministers, on the basis of God’s Word, and at the instigation of the declaration published this year (1580), and incorporated in this book [The Book of Concord], shall diligently instruct their flock and hearers in their sermons, as often as the opportunity avails itself, that such external ordinances and ceremonies are in and of themselves no divine service, nor a part of the same. They are rather only ordained for this reason, that the divine service, which is not within the power of human beings to change, may be held at various times and places, and without offense or terrible disorder. Accordingly, they should not at all be troubled when they see dissimilar ceremonies and usages in external things among the churches. They should much rather be reminded herein of their Christian freedom, and in order to maintain this freedom, make profitable use of this dissimilarity of ceremonies... Nevertheless, so unity may be maintained in the churches of our land...the following ceremonies shall be conducted according to our order or incorporated church agenda, until there is a general uniformity of all churches of the Augsburg Confession ... And it will be granted to no minister to act contrary to the same [agenda] to introduce some revision, no matter under what pretext.

Liturgical uniformity and the good it brings to the church’s life is more important than any personal interest in doing it "better" or "different," and that cuts both ways.

If I may use a crass analogy, imagine if you would that McDonalds decided tomorrow that they no longer cared what any of its restaurants looked like. No more standardization of the logo, or clothing, or ways of doing things. Every McDonalds would be told, "Do whatever you feel is best and whatever feels right to you." That would make little sense, would it? How much more than does it make sense for every Lutheran congregation to be running off in its own direction, doing what feels right to it? Now, granted, every McDonalds has some minor differences, but there never is any doubt that you are at a McDonalds. See the point?

That's my .02 cents worth. As always, your mileage may vary.

[Boldface added below for emphasis.] By the way, the person who said the first quote, that we are not free to use our liberty in matters pertaining to liturgical uniformity was...Martin Luther. And the second quote? It is from the Wittenberg Church Order of 1542, prepared by Jonas, Cruciger, Bugenhagen, Melanchthon, Luther, and others; (Sehling, I:202). The third quote? It is from the 1569 Church Order of Braunschweig-Wolfenbuetel and was prepared by none other than Martin Chemnitz and Jacob Andreae, the chief authors and architects of the Formula of Concord. (Sehling VI.1, 139, 40). The final quote is from: Al Richter ed, Die evangelischen Kirchenordnungen des sechszehnten
[In response to a comment to this blog entry, Rev. McCain responded with this helpful perspective on patient, liturgical, pastoral care:] It took Luther many years to move the congregation in Wittenberg to a more evangelical worship practice. Patience, brother! If your congregation was a "TLH only" parish all they have known since the 1940s has been the TLH forms of worship and so for them, this is Lutheran worship, no matter what others have done historically. The laity have no breadth of depth of experience that you do, coming from the seminary where you were exposed to a very full and rich worship life. So, what you regard as "only natural" they may well view with suspicion and dislike. I would focus your attention on meaningful pastoral care and let them learn to love and trust you as their pastor and then they will be more open to your teaching on changing worship practices. Blessings on your ministry.

The Rev. Paul T. McCain is Executive Director, Editorial Division and Publisher at Concordia Publishing House, St. Louis, Missouri.

**LHP Book Review**


You all know the routine. The student reads his paper. Loads of Luther quotes from secondary sources. The Luther quotes are supposed to seal the deal. Clinch the A. And then you hear Dr. Norman Nagel’s accented and curt remark: “Dr. Luther is much waxed-nosed!” And there the student stands. Jaw wide open. Deer in the headlights look. Speechless. Devastated. He hadn’t taken the time to go to the primary source: Dr. Luther himself. Didn’t take the time to read Dr. Luther all the way through regarding the particular subject. Consequently, the student was held captive to another scholar’s pushing Dr. Luther according to his own agenda. “Dr. Luther is much waxed-nosed!” Heed the warning. Read Dr. Luther himself all the way through from beginning to end.

But where do you begin? Do you need a little help? Then you should consider reading *The Cambridge Companion to Martin Luther* as your jumping off place. This book may be just the ticket to get you reading the primary sources for the first time. And the first essay to help you on your reading adventure of Dr. Luther should be James Kittelson’s entitled, “Luther and Modern Church History.”

Kittelson provides an overview of how Dr. Luther has gotten much waxed-nosed by various scholars and schools of thought. A guilty party in our day includes: “the ecumenical movement as it has been pursued in many quarters since Vatican II. Those among them who seek the formal reuniting of separated churches and at the same time carry the label ‘Lutheran’ are particularly prone to seek in him [Luther] elements that might be used in service to their agenda of contemporary institutional ecumenism. Thus, one group of Finnish scholars [with whom Robert Jenson, an author in this book, agrees – so read his article discriminately!] seeks rapprochement with the Orthodox at least in part on the barest shreds of material evidence regarding the presence of Christ in the justified, which they then weave together with a silk cord of highly sophisticated but largely irrelevant theological technicalities” (259-260). The trump card in *ecumania* these days is to pit Dr. Luther against the...
Confessions of the Lutheran Church. In other words, if we'd only listen to Dr. Luther the church can be one again. Play the Lutheran Confessions card and that’s Dr. Luther perverted. It’s the Reformation gone wrong. Can’t do that! It’s not ecumenical!

Kittelson also warns us of another group of North American Lutherans who contend that, “in his heart of hearts Luther wanted to reform the Church of Rome and deeply regretted the division that nonetheless followed and remains characteristic of Western Christianity to this day. Roughly speaking, this party, which calls itself ‘evangelical catholics,’ divides into two groups. One seek accommodations between evangelical and Roman Catholic teaching on the central subjects of justification, faith, grace, and the like, while the other gives up on the core of Luther’s theology and turns directly to his (allegedly) undeveloped understanding of ‘the church’ as both spiritual and this-worldly reality. Some of course take both avenues toward their goal, which, is quite simply, full reunion with the Church of Rome. In each case, the historical record blocks their path of seeking support from Luther for their fondest undertaking, unless they falsify, distort, or minimize it. It should be no surprise to those familiar with the history of Luther research that both approaches owe much to the pioneering work and methods of Josef Lortz and his followers from about the middle of the twentieth century, although North American ecumenists rarely, if ever acknowledge it” (260).

This, of course, is precisely why “Lutherans” like Richard John Neuhaus, Robert Wilken, and Jaroslav Pelikan either went back to Rome or to Eastern Orthodoxy. And there will probably be even more swimming the Tiber or the Bosporus precisely to the central subjects of justification, faith, grace, and the like, while the other gives up on the core of Luther’s theology and turns directly to his (allegedly) undeveloped understanding of ‘the church’ as both spiritual and this-worldly reality. Some of course take both avenues toward their goal, which, is quite simply, full reunion with the Church of Rome. In each case, the historical record blocks their path of seeking support from Luther for their fondest undertaking, unless they falsify, distort, or minimize it. It should be no surprise to those familiar with the history of Luther research that both approaches owe much to the pioneering work and methods of Josef Lortz and his followers from about the middle of the twentieth century, although North American ecumenists rarely, if ever acknowledge it” (260).

What about preaching? How many sermons these days begin with long anecdotes or experience from “real life” in order to set the stage for providing a relevant sermon? Scholars earn doctorates in communication theory in order to preach like this and teach this kind of preaching. I, for one, am sick of it and ready to bury it for good. Why? Because the text always has to be translated into our terms. Because the text always has to be warped to fit what the experts call the “felt needs” of the hearer. Fred Meuser’s article on Luther as preacher of God’s Word is a welcome remedy to today’s homiletical experts and their medieval scholastic “spiritual interpretations” of the text.

You just sit in your room all day with the shades down whispering: ‘I am saved by grace through faith! I am saved by grace through faith!’ Where are your works? You’re all just a bunch of quietists!” Coram Deo we are saved sola fide propter Christum. Such a salvation frees you to be the human being God created you to be. Works of love are not for heaven. They are for this world. Redeemed by the Lord Jesus Christ you are sent into the world to be a little Christ for your neighbor who needs your love. Carter Lindberg’s piece, “Luther’s Struggle With Social-Ethical Issues” shows how the Reformation teaching of justification sola fide led to active lives of good works for those in need at Wittenberg and beyond. No wonder the Reformation planted deep roots in Europe and then all over the world!

Robert Kolb’s helpful piece “Luther In An Age of Confessionalism,” shows how Dr. Luther’s theological heirs struggled to confess the biblical teachings of the Reformation in the midst of their various theological disagreements. Contra the trump card played by the ecumaniacs, the Formula of Concord (Epitome and Sold Declaration) are faithful to the teaching of the Gospel proclaimed by Dr. Luther.

The book’s goal is to introduce the reader to the life and work of Dr. Luther from authors that are experts in their particular scholarly field. McKim achieves this goal. Happy reading. Happy reading Dr. Luther all the way through!

**LHP Book Review**


This book tells the very common story of the “worship wars” where so-called “contemporary” worship music and structures are so often imposed upon congregations at a high cost. Church Growth principles see a 25% loss of members of a congregation as acceptable. This is not merely “collateral damage” as on a battlefield, but irresponsibility on the part of a shepherd given to leave the ninety-nine in search of the one. Jesus never recommended sacrificing twenty-five sheep to the wolves for the sake of the *preferences* of the other seventy-five.

This brief book also tells a story that is similarly common, but one uncommonly told or publicized: someone publicly leaving and renouncing the practice (and theology or lack thereof) behind the Contemporary Christian Music Movement. Thank you Evangelical Press and Dan Lucarini for this book!

Lucarini, a former rock music performer, arranger, and composer, tells of growing up in the church, falling away into the unholy triad of sex, drugs, and rock and roll, and then to a re-conversion to Christianity. Yes, we will differ with him on the theology of conversion, but don’t miss his important points early in the book. “By the way, have you noticed who usually leads the campaign for CCM acceptance? The Contemporary musicians do!” (26)

He tells of going from church to church with his wife, Judy, and gradually becoming more and more involved with leading worship because of his musical background. He noted even at the time that “Some of the singers wanted to use new Vineyard praise and worship music that contained a great deal of repetition and beat. The lyrics reflected a charismatic theology that should have no place in a Baptist church. Our normally humble drummer had an electric drum set that enabled us to control the sound, but he constantly wanted to add a strong beat to every song we played. The electric guitar player, a lover of classic rock, looked for every chance to play solos or add guitar riffs where they weren’t needed. During our weekly practices, the praise band would often switch into a rock and roll ‘jam session.’ As the leader, I could have discouraged this but I chose instead to indulge my own appetite for rock and roll. To put it bluntly, I was having fun! As I look back on this, I see how hard it was to restrain the rock music beast and prevent it from taking over completely” (31).

He is basically asking why Christians are ignoring the end of Hebrews 12 and offering acceptable worship to the Lord with reverence and awe.

Building upon these critiques, the author exposes what he calls the big lie: “We can use any contemporary music style in our praise and worship services and God will accept it!” (37). He says this flows out of the “God accepts us as we are” teaching of so many churches. He discusses the popular arguments for so-called “contemporary worship” and dismantles them based upon his experience. He critiques Rick Warren and others who campaign for
“contemporary worship.” He points to the true heart of worship, Jesus.

Add this book to the list of those that rightly point out that Luther (107) did not use tavern or popular music in the church. Nor did the Wesleys.

He claims (122ff) that “blended” services are just a way to gradually transition to all “contemporary” services. “Eventually one [style, side, theology] will win out over the other.”

In his last two chapters and conclusion, the author advocates worship in harmony with history and the Scriptures, worship not associated with pop culture and every wind of the fad-driven church. He also offers a dialogue to anyone who emails him, as well as a list of what he deems theologically and musically acceptable modern worship songs.

While not an all-encompassing critique of so-called “contemporary worship,” Why I Left the Contemporary Christian Movement: Confessions of a Former Worship Leader would be a good companion for studying the topic and watching the Liturgy DVD by Dr. Just, or the Worship, Christ, and Salvation DVD of Daniel Preus, both reviewed last issue. In light of the controversies in many congregations and church bodies today, this book (and Dan Lucarini’s future projects) should find a broad readership.

Nichols is even-handed and fair, even sympathetic to his subjects, yet there’s a hint of a possible bias that comes through. Consider the following: “Unlike Luther, Zwingli’s name was not given to any denomination” (49). And: “Unlike Luther, no denomination bears John Calvin’s name; yet his influence extends directly to many denominations and indirectly to many others still…His name may not be part of a denomination, but Calvinism represents a rather large group of people who subscribe to the five points that summarize his teaching on the doctrines of grace” (77). I struggle to put the best construction on this. What’s so wrong about having a denomination named after Luther? The rest of the story needs to be told in all fairness: Martin Luther did not want his followers to be burdened with his name. He would have rather they be called Evangelicals, after the evangel (Gospel) they preached. (For example, the congregation I serve is part of The Lutheran Church—Missouri Synod and its official name is Trinity Evangelical Lutheran Church.)

I rejoice that one of the common threads throughout the reformation that took place was a return to the Holy Bible as the source and norm of all doctrine and practice. This is a great evangelical success to a greater or lesser degree depending upon the particular reformer and his followers today. Nichols does not explicitly deride Luther for “not going far enough,” as many authors have done and continue to. There is still a distrust of any “tradition” that comes from Christian history after the completion of the twenty-seven books we know as the New Testament. Luther saw anything contrary to the Bible or the Gospel as inappropriate. We see this hermeneutic in his reforms of the liturgy and its attendant practice. Luther was a conservative reformer in that he conserved what he could that preached Christ.

As an introduction to the Reformation, it may be confusing to some laymen. Not all reformation movements are created equal. I could recommend it for seminarians and well-catechized laity in my congregation. I could also envision using it in the context of a “summer book club” group.

A unique contribution of this book is Nichols’ last chapter, shedding light upon the development of parish life by looking at the women of the Reformation. Allow the author to introduce you to Wibrandis Rosenblatt (116) and her amazing personal story. You’ll be glad I didn’t ruin the surprise.

Please note the value of a representative sample of Reformation texts, catechisms, and prayers, beginning on page 129, as well as the overview chart.
of each chapter’s key players, major events, significant texts, and legacy on the last two pages. In addition to Nichols’ recommended volume (152 n7) on Luther and Zwingli at Marburg and their disagreement on the Lord’s Supper, I recommend Hermann Sasse’s *This is My Body*.

No, the Reformation is not over. Honest differences remain between the Christians who claim the reformers in this book as theological ancestors. Such differences cannot be papered over as some have tried. Engagement and honest theological dialogue are still necessary. And above all, the Gospel must never be surrendered. Luther said that meditation on the Word, Prayer, and trial make a theologian. Add to them repentance and faith and one has the makings of a continuing reformation in our day. I thank Dr. Nichols for his contribution to furthering the Reformation in our day through this accessible book.

“Stephen Nichols is a professor at Lancaster Bible College and Graduate School. He earned a Ph.D. from Westminster Theological Seminary. He has written six books, most recently *The Pages of Church History*. He lives with his wife and two sons in Lancaster, Pennsylvania (back cover).”

**LHP Book Review**


In our previous issue, QBR reviewed the *Pentateuch* volume of *The Saint John’s Bible*, a modern hand-lettered, illuminated Bible for the 21st Century. Now, we turn our attention to the hymnal of the Hebrew Scriptures and the prophetic writings.

The reader/art lover will note five distinct scripts in the calligraphy of *Psalms*. Brian Simpson lettered Book I, Sally May Joseph Books II and V, and Artistic Director Donald Jackson Books III and IV.

After looking at this amazing undertaking, I can feel my own hand cramping.

Don’t miss the special paintings that introduce each book. The initial letters (of sections within a psalm) are done in a color common to each book. Memorable verses from the liturgy and prayer life of the church are featured in larger colored script, as well as “Amen, Amen.” Also, Psalm 150 receives specialized treatment. See for yourself!

As in *Pentateuch*, gold helps to add visual interest. Some of the unusual yet beautiful art in the outside margins is actually a visual representation of the sung psalm text, a creatively modern addition to this unique illuminated Bible.

The cover painting alone should be enough to entice you to open up the *Prophets* volume, the threefold “Sanctus,” the “Holy, Holy, Holy” of Isaiah 6 and the call of the prophet. This piece also provides an ongoing visual theme of angel wings throughout.

The call of Jeremiah is treated twice: once in the calligraphic script, and then amid white flowers and golden words on the opposite page.

Ezekiel 37 is illumined with art of the valley of dry bones on the bottom of the page and the golden, rainbow life-giving creative activity of the Lord at the top of the page.

Another remarkable work of art is the contemporary yet ancient-feeling painting of Isaiah 53:b-7. The Suffering Servant, shown in shadow above a sacrificial lamb, stands underneath a threefold cross of gold amid numerous black crosses that fade into the chain-link fence of a prison camp. Here is Christ, the Lamb of God that takes away the sin of the world!

Each book is introduced by a boxed English title underneath the Hebrew title. Chapter numbers receive a similar “box” treatment. Baruch is included, as are the additions to Daniel. The Greek for Baruch precedes that book. Greek for Daniel is included in the upper margin of pages with additions, which are clearly shown. It should not be surprising that the apocrypha is included, for *The Saint John’s Bible* was
commissioned by Saint John’s Abbey and Saint John’s University in Collegeville, Minnesota. (In Luther’s German Bible, he translated these books. While he included them, he set them apart. It also appears that they were included in German Bibles published by our Concordia Publishing House. They have been “missing” since the switch to English.)

This is a hefty book, ten inches wide, nearly 15 inches tall, and over an inch thick. A strong dust cover protects the red, gold lettered cover underneath.

Psalms and Prophets are both commended for your coffee table or library. Next issue, look for our review of the Gospels and Acts. We look forward to seeing Historical Books, Wisdom Literature, and Letters and Revelation.

PJC

LHP DVD Review


You could almost say that I’ve seen this DVD presentation before. It wasn’t under the title Forever Free, but that is probably a better one than “Why Aren’t LCMS Churches More Evangelistic?” the topic Dr. Schulz was invited to speak on at the 2005 Wyoming District Tell the Good News About Jesus Convocation in Casper, Wyoming. To answer the question, “Dr. Schulz says it is because many LCMS churches are not churches of the Reformation. Why was it that the newly freed slaves in 1865 were eager to tell others about their freedom, but we as Lutherans so close-mouthed about the freedom Christ has given us? Hear Dr. Schulz explain what we can learn from the similarities between Lincoln’s Emancipation Proclamation and Jesus proclaiming, ‘It is finished!’” (2005 Convocation Advertisement). It was wonderful having Dr. Schulz in attendance that year, because a snowstorm prevented his arrival at our Convocation in 2004.

Forever Free is a further expansion and refinement of the presentation we were blessed to hear over two years ago. Now you can see it at home or during Bible Class on DVD.

“In this 3 part DVD series Dr. Wallace Schulz helps viewers see that just as Lincoln’s Emancipation Proclamation set the slaves “forever free”, so Christ’s perfect life, death and resurrection freely justifies us forever. Sessions include:

+ Slavery: Physical and Spiritual (25 minutes)
+ Justification in Christ (25 minutes)
+ Witnessing the Faith (25 minutes)

[The DVD set] Comes with a complete set of discussion questions” (Publisher’s website). In order to aid in convenient reproduction of the excellent discussion questions, perhaps Lutheran Visuals could post them as a pdf file on this item’s web page. My only critique is that the audio quality is occasionally uneven, a challenge nearly every time a microphone is in use. (I remember similar challenges during the 2004 and 2005 Convocations.)

A wonderful complement to this DVD would be Issue 27 of Schulz’ Good News Magazine on the topic of teaching. (Email info@goodnews.net or call (800) 778-1132 for more information on this beautiful, inexpensive multi-lingual resource.) This is an excellent brief and affordable video Bible Class series that ties evangelism to Law and Gospel, Confession and Absolution, and the treasure we often take for granted in The Lutheran Confessions.

Since 2003, Wallace Schulz has served the church and the Lutheran Heritage Foundation as an Evangelist. Previously, he served the LCMS as Fifth Vice President and Second Vice President (1995-2004), the Lutheran Laymen’s League as Associate Lutheran Hour Speaker (1977-2002). He is a 1967 graduate of Concordia, Seward, and a 1973 graduate of Concordia Theological Seminary, Springfield. Schulz is also the editor of Good News magazine.

PJC
The Reformation Study Bible deserves a review in these pages for two reasons. First, the obvious word “Reformation in the title. Our people and pastors may see this study Bible online or in a store and be curious about it. We are of the 16th Century Lutheran Reformation, after all. We celebrate Reformation Day! (Yet, Lutherans are not the only heirs of the 16th Century Reformation.)

Second, this is the first study Bible published that makes use of the English Standard Version text. It “contains a modern restatement of Reformation truth in its notes,” writes R. C. Sproul, the general editor. “Extensive notes have been researched and written by a team of more than fifty scholars.” Professors from Covenant Theological Seminary, St. Louis are among the contributors. The back of the dust cover concludes: “Students of Scripture are treated to section introductions, book introductions and outlines, comments on the biblical text, theological notes, charts, in-text maps, and cross references.” This review will focus on those features, rather than the ESV translation itself.

There is so much here to like, yet The Reformation Study Bible is not totally in harmony with a Lutheran confession of the Christian faith.


The page-long article on infant baptism describes the controversy, but does not come down on one side or another: “Baptizing the infant children of believers...has been the historic practice of most churches. However, the worldwide Baptist community, which includes distinguished Reformed thinkers, disputes this practice” (27).

“God’s Pattern for Worship” (page 580) is a concise description of worship under Mosaic law and under the new covenant, but does not clearly put the primary focus on what God does for us (Gottesdienst, Divine Service). Rather, it primarily speaks of our response as “rational creatures.” “Learning from God is worship too” and “all the good gifts” give a hint of the Lutheran perspective of focusing upon the gifts of God and then our meager sacrifice of praise.

“What makes the unpardonable sin different from others is its relation to the Holy Spirit” (1421). Without using the term “means of grace” this brief theological note does a good job of explaining Mark 3:22ff.

“The Lord’s Supper” article does well to summarize the Roman, Lutheran, Orthodox, Anglican, Zwinglian, and Calvinistic teachings on the Lord’s Supper, but will disappoint Lutherans because of the overall Reformed position taken in its conclusion, and because our Lutheran position is again termed “consubstantiation,” a term we have never used ourselves and have repeatedly rejected as a caricature of “in, with, and under.” We can rejoice that “All the Reformers insisted that at the table we give thanks to Christ for a finished and accepted work of atonement. They denounced the Roman Catholic doctrine of the Mass because in it the sacrifice of the cross was said to be repeated, renewed, or presented again in a way that obscured its sufficiency” (1659). Yet, Scripture presents the supper as more than mere encouragement in our daily walk. It is the gift of forgiveness itself, a delivery of what Christ won on Calvary.

Lutherans really haven’t had any controversy whether to have music at worship or not. That has more to do with John Calvin’s theological followers. Some “believe that Paul envisioned only the singing of psalms from the Old Testament in public worship. This restriction appears, however, to miss his point...” (1734).

Book introductions are very helpful, following the pattern of Author, Date and Occasion, Characteristics and Themes, Interpretive Difficulties (e.g., The Relationship of Jude to 2 Peter and The Use of Nonbiblical and Apocryphal Materials [in Jude]), and an Outline. The overwhelming majority of the brief notes (found at the bottom of nearly every page) are extremely helpful.

A Reformation Study Bible may be a more accurate title, because “The Reformation Study Bible is the first Bible since the 1560 Geneva Bible to contain...
study tools rooted in the biblical doctrines recovered during the Protestant Reformation. This study Bible was first published in 1995 as The New Geneva Study Bible in the New King James Version and later renamed to The Reformation Study Bible in 1998. This Bible was released in the English Standard Version in March 2005…” (Publisher’s website, Emphasis added).

Since it stands in the “Reformed tradition” according to Dr. Sproul in his Introduction, The Reformation Study Bible will better suit students of the Reformation of Geneva led by Calvin, Beza, Farel, and Knox, than students of the Wittenberg Reformation, led by Martin Luther.

“Dr. R.C. Sproul is the founder and chairman of Ligonier Ministries, an international multimedia ministry based in Lake Mary, Florida, and can be heard teaching around the United States and overseas on his daily radio program Renewing Your Mind... He also serves as senior minister of preaching and teaching at Saint Andrew’s Chapel in Sanford, Florida. During his distinguished academic career, Dr. Sproul has helped train men for the ministry as a professor at Reformed Theological Seminary and later at Knox Theological Seminary. He is the author of more than sixty books...His impact on evangelical publishing was recognized in 2007 when the Evangelical Christian Publishers Association presented him with its Jordon Lifetime Achievement Award, which is given in recognition of exceptional contributions to the Christian publishing industry. Dr. Sproul and his wife, Vesta, make their home in Longwood, Florida” (Publisher’s website).

PJC

LHP Book Review


Why is it that so many good books have gone out of print? I may never get an answer to that question. Why is it that so many theologically vacuous books top the best-seller charts in Christian bookstores? I’ll probably never get an answer to that one, either.

“Joachim Jeremias here makes his greatest contribution in a study of the early tradition of infant baptism. He offers exegesis of pertinent New Testament passages, and readers will be impressed with the extra-Biblical evidence he produces to support that there was virtually universal observance of the rite in the post-Apostolic generations. He states his purpose thus: to ‘lay before the reader the historical material relating to the history of infant baptism in the first four centuries in as concrete and sober a manner as possible’” (publisher’s website).

In the first 300 years of the Christian church, infant baptism was practiced everywhere Christians were. The first time we hear about parents delaying baptism is in the year 329. No theological reason is given, but there may be some influence from the pagan mystery religions. Negative peer pressure influences Christians even back then. Over a thousand years later, the Anabaptists (known today as Mennonites, or the Amish,) denied infant baptism. Luther opposed them vigorously. Groups bearing the name “Baptist” today arose out of the Church of England and flourished in America.

History by itself doesn’t make infant baptism OK, but it does clearly show that those who stopped baptizing babies are the ones who changed their belief and practice. Ultimately, belief about baptism by any group, any congregation, and any pastor or layperson must be judged not by reason, experience, or personal preference, but always by the Word of God.

We know about the institution and promise of baptism because of Matthew 28, Acts 2, Titus 3, and other NT passages. In addition, there is an often overlooked word found in other New Testament passages about baptism. That word is oikos (19), “household”. It is used in connection with both baptism and salvation in 1 Corinthians 1:16, Acts 16:15, 16:33, 18:8, and also 11:14. So? Why does that matter? Well, some Christians say that a “household” doesn’t include infants, so they say that infants could not have been baptized in 1 Corinthians and Acts. We get some perspective on this word in the Old Testament, where “household” was an important term. It meant all the people in the family, not just grownups. 1 Samuel 22:16 tells of King Saul’s threat against Ahimelech, that he and “all his father’s house” must die, verse 19 tells us that not even children and nursing infants were spared. A gruesome account certainly, but it shows that the term “household” included even infants. Similarly, Joseph’s invitation to Joseph’s brothers to bring their households to Egypt means that everyone came. They didn’t leave the babies back in Canaan. In 1 Samuel 1:21, we are told that Elkanah travels with his “whole household” to make sacrifice. The next verse is necessary in order to mention a special exception:
that Hannah and her yet unweaned baby stayed behind. Genesis 17:23 uses the word “household” to explain that every male was to be circumcised. 17:12 mentions explicitly the circumcision of male babies eight days old.

Holy Baptism is the circumcision of Christ (Colossians 2), a circumcision done without hands, but with water and the Word instead, God’s work in and for all the baptized, male and female! Paul baptized the household of Stephanas. In Acts, Lydia’s household, the Philippian jailer’s household, and the households of Cornelius and Crispus were baptized. And yes, some, perhaps all of those households had children in them. They were to be baptized, too. Baptism is about God’s work in fulfilling His own promises. Therefore, it does not depend upon the knowledge of the one being baptized, though we are called to make disciples by both baptizing and teaching God’s Word. Baptism does not depend upon a decision of the one being baptized, for Jesus teaches says in John 15:16 that “you did not choose Me but I have chosen you…”

Jeremias also gives evidence that the great martyr Polycarp was baptized as an infant (62), that the famous doubts of Tertullian (83) were not about the legitimacy of infant baptism, but expediency. Many today have similar pastoral concerns today about making sure teaching follows baptism—not that baptism is done “just to make grandma and grandpa happy.”

The crisis in parents delaying the baptism of their newborns beginning in about 329 A.D. appears to have been overcome the first time by the year 365. “The baptism of newborn infants is cited as a well-established custom, enjoined and theologically justified, as if nothing had happened” (94).

“Joachim Jeremias (1900-1982) was Professor of New Testament Studies at the University of Göttingen. His other works include The Parables of Jesus, The Servant of God (written with Walther Zimmerli), and Jesus’ Promise to the Nations” (back cover).

Infant Baptism in the First Four Centuries by Joachim Jeremias has found a home on my “favorites” shelf right next to Werner Elert’s Eucharist and Church Fellowship in the First Four Centuries. After a brief time in print in the 1960’s both books apparently slipped off the radar to the detriment of the whole church. Thanks be to God that both are back in print and regularly available. Buy it in bulk for your own study and to give away to parents to study with you in pre-baptismal catechism.

LHP Book Review


“Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.” Phillip Melancthon (1161)

This is a handy one-volume encyclopedia of many of the cherished printed prayers from previous generations. No encyclopedia can include everything, especially not one of “only” 1184 pages. It is a reference book, but prayers are meant to be prayed. Hopefully it will find its way in to homes and the prayer life of English-speaking Christians around the world. Perhaps it can expose some Christians only used to ex corde prayers to the benefit of the prayers of the past in putting Scripture and faith in words to our Father in heaven.

Notable Lutherans and Lutheran resources in this book include Evangelical Lutheran Hymn Book (237, the LCMS English-language predecessor to The Lutheran Hymnal), The Lutheran Manual of Prayer (257, with the spelling Manuel), “Come Lord Jesus” (260, with 262 attributed to Luther?), a Hispanic Lutheran mealtime prayer (261), a portion of Luther’s Small Catechism prayer before meals (262), Martin Luther’s Morning Prayer (265), Dietrich Bonhoeffer, Johann Arndt, and Martin Luther himself. Part One includes “Individual Prayers by Topic.” Each section directs the reader to related entries in Part Two. Indexes are found in between Part One and Part Two. Part Two is comprised of “Historical Works on Prayer and Collected Prayers.” Lutheran-related contributions included Luther’s Large Catechism on the Lord’s Prayer, excerpts from Luther’s Table Talk, and a story about Düer’s famous “praying hands” painting.

Notable Lutheran omissions include Johann Gerhard, Henry Melchior Muhlenberg, Johann Konrad Wilhelm Loehe, and C. F. W. Walther.

I was surprised by the typos and factual errors in this volume. Hopefully the following items may be corrected in a second printing. No, Luther did not compose “Come Lord Jesus” (262). Also, he had nothing to do with the carol “Away in a Manger,” which was originally written in English in America. (321) The Lutheran Manual of Prayer (257) is omitted from the Index. There is a duplicate litany
between pages 184-185. Each one has slightly different formatting, but the same text. I would also like to see Lutherans identified as Lutherans, rather than just the descriptors “German” or “Protestant.” Johann Arndt is the only “Lutheran” identified as such, and he as a “German Lutheran pietist” (381). Numerous references are made to the Anglican Book of Common Prayer. The index (369) differentiates them by year of publication, e.g., 1549, 1552, and 1662, but no page references are given.

I rejoiced in seeing so many hymn texts included as prayers. One will also find the Orthodox Christian opinion that Luke and Cleopas were the two Emmaus disciples (213), a longer version of “Jesus Loves Me” (306), notable OT and NT prayers (333ff), Chrysostom on the Lord’s Prayer (645), and historic liturgical prayers (939ff, 1095).

Lutheran readers may be less thrilled to read Charles Finney on “Prevailing Prayer” (686), and Spurgeon on “The Prayer of Jabez” (874), although Spurgeon’s writing is significantly better theologically than today’s “name it and claim it” crowd.

An interesting new addition is “A Prayer Prescription for every day of the year” by D. L. Hammond of Huntsville, Alabama, USA. They are found on pages 973-1040, a significant portion of the overall book.

This is a good one-volume resource for what it does provide. You likely will not want to add your “Amen” to every single item included. Pastors may eventually want something more comprehensive, but this is a good place to start.

Mark Water was born in Devon, England and trained for the Anglican ministry at the London College of Divinity. He was ordained as an evangelical minister in 1966. For the past 20 years he has been engaged in the ministry of Christian literature as writer, editor and advisor. He is the author of the Bible Made Easy series; the Encyclopedia of Christian Quotations; the Encyclopedia of Christian Martyrs, and many other volumes.

“Faith makes our prayer acceptable because it believes that either the prayer will be answered, or that something better will be given instead.” Martin Luther (1158)

LHP Book Review


Another opportunity to read more Luther is now back in print thanks to Concordia. This handsome LSB-matching burgundy hardcover is a reminder that the Psalms are not just the property of the Reformed, but of all Christians, including us Lutherans.

As anyone can see from reading Luther’s sermons, commentaries, or theological writings, the psalms he memorized and prayed as an Augustinian monk served him well as he confessed the Gospel and Christ, the Savior. From the classroom to the sanctuary and pulpit, the hymnal of the Old Testament Church will refresh the liturgy, hymnody, and pulpit of today.

For each Psalm, Dr. Luther provides an introduction and at least one collect showing oratio (prayer) as the fruit of meditatio (meditation upon the Word of God). Tentatio, or trials, are never far away in Luther’s mind. Together, the three make a theologian, the original kind of Lutheran pastoral formation. Luther classifies each psalm in multiple ways. In addition, he shows how each of the first thirty-one psalms are connected to the Ten Commandments and the Lord’s Prayer.

The English Standard Version Psalter is pointed for singing. Tones A through H from Lutheran Service Book are provided for your convenience in the front. At the very back are a couple of schedules for praying the Psalms. The second one is notably different from that of LSB 304, as it includes the entire Psalter.

Sometimes Luther is wrong. (It sounds practically heretical to say that.☺) He writes, “If anyone is pleased with my poor assistance by these summaries, I ask that he not insert them into the Psalter between the psalms” (11, emphasis added). Again, Concordia Publishing House has wisely chosen to ignore Luther’s request, but still respect the concern behind it: “….it would not be proper if,
placed in the middle of the text, these summaries would loom larger than the psalms themselves.” Amen. We thank the Lord for Luther because he always pointed away from himself and rightly to our Lord Christ.

PJC

**Liturgy & Hymnody CD Review**


Just in time for the feasts of All Saints’ Day (November 1), The Commemoration of the Faithful Departed (also called All Souls’ Day, November 2), our national holiday of Thanksgiving, and Christ the King, the Last Sunday in the Church year, is this wonderful CD of hymns, chant, and anthems by The Schola Cantorum of St. Peter’s in the Loop, Chicago.

No fewer than nine of the twenty-two selections have a Lutheran copyright. They include “By All Your Saints in Warfare,” Luther’s “In the Midst of Earthly Life,” a setting of the Te Deum by Healy Willan, and Martin Franzmann’s “O Kingly Love.” These alone make this recording worth owning and cherishing, especially if you have never heard the latter hymn sung, nor sung with gusto!

Other influences include chant from the Eastern as well as Western Church, and other music from Episcopal and Roman Catholic Hymnals. Therefore, a non-Roman will wince at the inclusion of *Christus Vincit,* in English, “Christ Conquers,” which includes intercessions to saints and prayers for archbishop and pope in addition to prayers for all clergy. (Remember that your CD Player and/or mp3 software both have buttons you can use to skip track 18.) The beauty of the accompanying music is worth listening to at least once. (Perhaps a creative hymnwriter of the Church of the Augsburg Confession could provide a revised or substitute text.)

Fourteen of the pieces will be immediately recognizable to Lutherans through either text or tune. “Sing to the Lord of Harvest” is sung to *Es flieg ein kleines Waldvöglein,* the tune used for the metric paraphrase of the Gloria in *Lutheran Service Book* Divine Service Setting 4.

After celebrating Reformation, delay listening to your Advent CDs until Advent and your Christmas CDs
until Christmas. Buy this CD in time for the end of the Church Year. Listen as the singers proclaim He who is Good. Give thanks unto the Lord for His saints, the fruits of His creation, and the coming of His Kingdom on the Last Day.

**Liturgy & Hymnody CD Review**


Once again, J. Michael Thompson and The Schola Cantorum of St. Peter’s in the Loop have provided a unique contribution to your sacred CD collection with a recording of music to accompany the Gospel of Saint Matthew and the Lectionary readings of Cycle A. You have music for the festival half of the Church Year. This CD will give you creative modern and ancient options for all the “green parament” Sundays.

“This recording sings the Lectionary for Ordinary Time in Cycle A by providing one piece (a chant, a hymn, or an anthem/motet) selected from the readings assigned for each Sunday (that is not also a feast or solemnity) in Ordinary Time in Cycle A of the Roman Lectionary for Mass” (Publisher’s website). Therefore, you will find much useful music for Series A of the *LSB* Three-Year Lectionary. “Ordinary Time” for Lutherans would begin with Epiphany 2-Epiphany 8, and continue with Proper 3-Proper 29.

Gregorian chant, Renaissance Motets, 20th Century works, and both the Lutheran and Roman Catholic traditions are found together on this CD.

Here are a few examples. The Beatitudes are the Holy Gospel for Epiphany 3. Next year, Series A goes from The Second Sunday after the Epiphany to Transfiguration. In another Series A Year, track 3 provides a musical setting reflecting the Beatitudes back to our Lord as a sung prayer. Track 9 tells of the call of St. Matthew, June 8, 2008, Proper 5. “In the Night, Christ Came Walking” by Noble Cain (sorry, no relation to this reviewer ☺) would be a perfect complement to Proper 14, Sunday, August 10, 2008. Consider the text “Hear Now the Song of Fruitful Vineyard” for October 5, 2008 (Proper 22) sung to *WER NUR DEN LIEBEN GOTT*, the tune used for *LSB* #719 and #750.

Unique. Beautiful. Practical. **Buy. This. CD.**

“J. Michael Thompson, director of music ministry at St. Peter’s Church, is the founder and director of the Schola Cantorum. He has been a pastoral musician and liturgist for twenty years, as well as a composer, author, and a noted promoter of the Liturgy of the Hours and Gregorian chant in contemporary parish situations” (Publisher’s website).

**Liturgy & Hymnody Book Review**


A Festschrift is a reason to rejoice in the life’s work of a beloved teacher and this new one in honor of Carl Schalk is no different. Lutheran University press and Editor Carlos Messerli have brought together essays by numerous church music scholars who highlight “Music of the Lutheran Heritage,” “The Lutheran Musical Heritage and Worship in the Twenty-first Century,” and finally “The Life and Works of Carl Schalk.” Contributors include Martin Marty, Robert Buckley Farlee, Daniel Zager, Mary Benson Stahlke, Natalie Jenne, Paul Westermeyer, and William H. Braun. Gems of insight are found throughout this book.

Robin Leaver points out that “Although rarely recognized, a second of a Coverdale translation of a Luther hymn was embedded within one of the services of the Book of Common Prayer of 1549…” (24).

Evangeline Rimbach notes the continuing use of Latin in Lutheran worship well into the eighteenth and nineteenth centuries. “There is hardly anyone among the Lutheran musicians of the later
seventeenth century who did not occasionally write a Latin Mass, a Magnificat, or a couple of Latin songs, hymns or Responsories’” (102).

Devotional Music. What does this mean? According to Christoph Wolff, “On Bach’s terms, this is nothing less than a composition that listens to, understands, transforms, clarifies, and elevates the biblical word by the singing and playing of hymns” (121).

Joseph Herl builds on his 2004 Oxford book Worship Wars in Early Lutheranism: Choir, Congregation, and Three Centuries of Conflict by applying the lessons he learned in that study to Lutheran worship today. Noting the difference between larger and smaller congregations and the all-too-often lack of musical leadership in the latter, he calls for (159) the use of an unaccompanied Divine Service Setting like the third communion setting of LBW and/or the TLH p. 15 setting. Read his essay beginning on page 141 for more insights.

Barbara Resch advocates the use of “Reformation-era Hymnody for Twenty-first Century Children,” showing the practical application of the now four CD set of solid Lutheran hymns she and her husband Kantor Richard Resch have recorded at St. Paul’s, Fort Wayne. Music instruction should never be removed from any school curriculum.

Paul Bouman’s helpful essay is creatively written in the form of a letter to a young choir director, introducing him or her to the choral classics of our Christian and Lutheran heritage. Frank Senn contributes another historical resource, one where he shows the history and practice of pastors and church musicians working together and how that can work today for the good of the church and congregations at worship.

The Festschrift Thine the Amen gives the reader two reasons to rejoice. First, we thank God for Professor Schalk and the blessing he has been to Lutherans at worship. Second, we thank God for the continuing work of experts in sacred music, specifically for their contributions to this volume that expand upon and apply their previous publications.

To purchase, send check to: Fred Baue, 908 Brownell Avenue, St. Louis, MO 63122 (LHP)

Baue, Fred. The Great Dance: Church Music for Guitar. 2007. CD. $10.00 + $2 S&H. For more information: http://www.fredbaue.com/ To purchase, send check to: Fred Baue, 908 Brownell Avenue, St. Louis, MO 63122 (LH)

This is not the “hum & strum” guitar music found in so many churches. The clerical collar shirt worn by LCMS Pastor Fred Baue on the album cover bears witness that this is church music for guitar, not merely guitar music in the church.

Hymns and liturgy from LSB DS3, previously known as “page fifteen” in The Lutheran Hymnal of 1941, are marvelously blended together musically.

Some “extra liner notes” from Baue’s website are worth reproducing here:

All the records of hymns for guitar I have heard so far (Rick Foster, Christopher Parkening, and John Fahey, to name a few) have been assortments of old favorites. By contrast, this is a concept album, built around The Great Dance we call the Church Year. It takes a whole year to go through all the steps of this ancient, profound and complex dance, and every time you go through it, it becomes deeper more beautiful. I have included hymn tunes from each of the major seasons and festivals. So we proceed through the Festival Half, demarking the major events in the life of Christ (Advent, Christmas, Epiphany, Lent, Easter and Pentecost), to the weeks of the Trinity Season, praising God in Christ until the end of time.

I have also included a dance-within-a-dance. That is, I have overlaid the Church year sequence with excerpts from the Ordinary of the Mass, which is the Eucharistic dance Christian believers tread on the Lord’s Day together with “angels and archangels and all the company of heaven” at the Marriage Supper of the Lamb. The intelligent listener will see how it fits.

Not only is this album inclusive in concept, it is also a catalog of guitar styles. Most, like “How Lovely Shines the Morning Star”, are straight-ahead chord/arpeggio arrangements, but to explore the mystery of the Transfiguration I use the slide guitar technique with an open D tuning on “O Wondrous Type.” As the hymns are played, listen for brief quotes here and there (“Go to Dark Gethsemane” at the end of “Silent Night” for example, connecting the Incarnation with the Passion). Ragtime is based on march music, so for “All Glory Laud and Honor” I put Jesus on a syncopated processional donkey to strike a joyful but hopefully not irreverent tone. “I Bind Unto Myself This Day” is attributed to St. Patrick, so how could
I resist playing my Irish pennywhistle and bringing in Phil Hendrickson with his bodhran? Reflective jazz accents and major 7th chords seemed appropriate on “What Is This Bread?” written by my wife, Jean, and the Nunc Dimittis. As I thought of Jesus on the cross, atoning for our sins, the music of “Stricken, Smitten, and Afflicted” came out in a blues style. Easter is joyful of course, so I put the guitar in open G tuning a la John Fahey for “Jesus Christ is Risen Today.” Then there is country music… Somehow an Appalachian mountain dulcimer sound found its way into the D modal tuning I used on the Ascension hymn, “Up Through Endless Ranks of Angels,” by my friend Henry Gerike. Old-time country picking can be heard on “What a Friend We Have in Jesus” (Chet Atkins style) and “For All the Saints” (Maybelle Carter style, including quotes from “Gospel Ship” and “Will the Circle Be Unbroken”). The penultimate piece is classical, the Christopher Parkening arrangement of J.S. Bach’s Cantata no. 140, “Sleepers, Awake” with my wife, Jean, singing soprano and Phil Hendrickson singing tenor. I thank Maestro Parkening for permission to record his arrangement of this magnificent piece.

Lest you think the guitar is a stranger to church music, remember that Martin Luther (1483-1546), author of “A Mighty Fortress Is Our God” was an accomplished player on that near cousin of the guitar, the lute—hence my own arrangement for guitar. Moreover, the 17th-century Lowther Manuscript of lute music at the Fitzwilliam Museum, which I examined while in Cambridge, England, includes many arrangements of Calvinist and Lutheran hymns. And as everyone knows, “Silent Night” was first played on guitar in 1820. So what I am doing here—playing church music on a plucked, stringed instrument—is nothing new. In fact, it goes all the way back to David and his harp.

You will be pleasantly surprised by this recording. No doubt about it. I would encourage Rev. Baue to make sheet music of his arrangements available for the benefit of Lutheran guitarists and congregations.

My favorites were “This Old Guitar Bum,” track 1, and “Too Deep for Words,” the final track, number 15. They are good bookends for the disc and give evidence of Baue’s diverse musical influences and experience.

Immediately, this album feels like an old friend, comfort food, or that favorite pair of jeans.

Taken together, perhaps these two recordings by Fred Baue can encourage Christian guitarists toward churcly use of the guitar for public worship combined with a skilled and practiced musicality.

PJC
This is one part of seven in the Alleluia! Worship Series, produced by the Institute for Worship Studies. The series is part of a course designed to be completed at your own pace where you can earn a Certificate of Worship Studies when you have completed all seven parts. The seven courses are entitled:

+ Learning to Worship with All Your Heart: A Study in the Biblical Foundations of Christian Worship
+ Rediscovering the Missing Jewel: A Study in Worship through the Centuries
+ Renew Your Worship: A Study in the Blending of Traditional and Contemporary Worship
+ Enter His Courts with Praise: A Study of the Role of Music and the Arts in Worship
+ Rediscovering the Christian Feast: A Study in the Services of the Christian Year
+ Encountering the Healing Power of God: A Study in the Sacred Actions of Worship
+ Empowered by the Holy Spirit: A Study in the Ministries of Worship

The book is written so that it could be used as part of an academic setting but is primarily geared toward the laity. The book is comprised of three parts and thirteen sessions. The three parts are reflective of the author’s view of general themes in the church year: The Cycle of Light, the Cycle of Life, and Pentecost and After. Each session has several pages of teaching and then several pages of study guide questions. The study guide is broken up into two parts; Personal Study and Group Discussion. Both parts are further broken down into three parts; Life Connection, Thought Questions, and Application.

Webber writes this study from the perspective of a congregation that does not follow closely a set church year or lectionary while not excluding congregations that follow the church year and lectionary. Some of the suggestions seem obvious from a traditional Lutheran perspective, like “sing Advent hymns during the season of Advent.” Yet this is not a given in a non-lectionary based congregation or church body. Webber is careful to weave into the discussion the entirety of worship life, from physical aspects of the sanctuary, to the choice of music, and also the liturgies of the festival ceremonies. He takes into careful consideration historical usage of the day and gives basic, yet important background information. This is helpful for an audience that hasn’t been exposed to the church year previously or as a refresher for those who may have forgotten.

In regards to the lectionary, Webber references it on several occasions, yet never tells us what lectionary he is referring. It is safe to assume he is using the Revised Common Lectionary with the many quotes from the Book of Common Prayer for services for feasts in the church year and weekly collects.

There is a repetitive theme throughout each session that is noticed mostly in the questions. That theme hinges on what actions one can take in planning specific worship services that will help the parishioner “experience” the services given theme. Piggybacking on the concern of experience is also the concern that these special services will not become ritual. While certainly our personal experience and the ritualistic nature of a given service are side concerns, never should they become the driving force for what we do in a service. Webber also stresses that festivals like Palm Sunday and Holy Thursday are reenactments of the first events.

It is of interesting note that the bulk of the book is concerned with the “festival” time of the church and there is only one session given to “Pentecost and after” Pentecost.” This makes logical sense, since the bulk of resource material for the church year is for the festival time. Yet, as Webber notes, every Sunday is a little Easter.

For a Lutheran pastor, this book would be a basic refresher and could be used in the congregational setting as an overview of the church year. There would have to be some modification to the questions to help educate that even the church year is first and foremost about communicating the truth of the Gospel and that our “experience” is only secondary. Reenacting the event is never the primary focus nor should it be the whole nature of what the church year festival is about, rather portions of the initial event should add the built in variety to the basic liturgical setting of the Divine Service.

This basic study guide, barring the few questionable things mentioned, is an excellent introduction to the church year.

Dr. Robert Webber, Th. D., (1933-2007) was recognized by pastors, denominational leaders, scholars and lay people as one of the foremost authorities on worship renewal. He conducted workshops for almost every major denomination in North America through the Institute in Worship Studies, which he founded in 1995. He authored over 40 books on worship and the
Liturgical Book Review


Frank Senn’s Christian Liturgy: Catholic and Evangelical is a companion volume to Lutheran Book of Worship. It might be compared to Lutheran Worship, History and Practice, (Fred Precht, Editor; Concordia Publishing House, $34.99) our own synod’s one volume treatment of the history and practice of liturgy. But the scope of this book is so much larger that it would be like comparing a rowboat to a US Navy battleship.

When Christian Liturgy was first published a decade ago, I was in the seminary. At the time, owning this book separated those who were seriously devoted to liturgy from the “liturgical pretenders”. Asking a seminarian “Do you have Senn?” was more than just a casual question. It was a way to quickly check the liturgical credentials of any so-called liturgical experts. In the decade since the books release, little has changed.

The book itself is both large and ambitious. The goal is to tell the story of the church’s liturgy from its earliest days, including not only liturgical developments, but the theological (and often political) rationale behind them, and how those changes affected the theology of the church. In this he succeeds. Unfortunately, the telling of the story is predictably post modern, which is ironic because the epilogue lays out the ways in which the church must respond to post-modernism without capitulating.

The book begins with a lengthy explanation of the theological method used. Even for a book of such length, is fifty pages required to explain that the perspective will be primarily anthropological? Apparently it is, because Senn explains how this anthropological view permeates every facet of his liturgical study. This perspective limits the value of the book in more traditional Christian groups. For us, the liturgy focuses on the objective word and promise of God, rather than on a subjective anthropological need for religion.

As an example, Senn suggests that “the Canticle of Moses in Exodus 15:1-21, which celebrates the escape of Israelite slaves from Egypt through the Red Sea, expresses this event as if it were about the conquest of the primordial chaos and the birth of the new creation.” But the Red Sea crossing is precisely about the new creation. “I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea...” (1 Corinthians 10:1 ESV)

Senn’s inability to see the liturgy as an enactment of the church’s confession is typical in liturgical studies today. To that end, he employs Aidan Cavanaugh’s division of theology into two categories, primary theology (the worship life of the church) and secondary theology (the systematic reflection on that primary theology). It would have been better to recognize that the worship of the church is not only driven by the confession of the church, but then reflects back on and helps the church in making that confession.

When he finally begins his study of the liturgy itself, the discussion is surprisingly devoid of theological, or even the promised anthropological reflection. His treatment of liturgical development in the early church lacks any passion or excitement. It is little more than a recitation of the facts, and lists of liturgical formulae. Occasionally, you will find a thoroughly traditional idea. Senn encourages the belief that the Old and New Testaments are simply one document, telling different sides of the same story. This is hardly earthshaking news in the LCMS. But in liberal orthodoxy, which denies inspired prophecy, the Old Testament must be evaluated solely on its own terms, lest Judaism feel as if Christians are marginalizing their religion.

When Senn begins discussing the decline of liturgical theology in the middle ages, the book finally comes to life. The worship of the early church is, to him, the ideal form of worship. Many of the medieval
losses he laments are still felt acutely today: A loss of the corporate character of worship, the loss of the musical tradition of the early church, the loss of Eucharistic participation. He also laments the loss of the communal nature of the church. The individualistic devotion that replaced a communal sense of church in the late middle ages still afflicts us today.

Senn devotes an entire chapter to medieval views on the Sacrament of the Altar. As Lutherans, we sometimes assume that there were no controversies regarding the nature of the real presence until the reformation. The background given in this chapter should be required reading for pastors. He revisits the topic after his discussion of the reformation, including the more familiar reformation controversies. These two sections would make an excellent book in their own right. They provide important details for anyone wanting to understand the background of the Lutheran versus the Reformed teaching on the Sacrament.

Beyond the discussion of the Sacrament, the Section on the Reformation is in many ways like his discussion of the early church - a bare recitation of the various regional liturgical orders, with almost no comment on the underlying theology.

After the Reformation, the church was once again subjected to a period of liturgical disintegration. Much of the richness of the liturgy in the Lutheran Church was lost in succeeding generations, through war or through heretical movements. In any liturgical history, this is the hardest part to read. While the loss of the early church liturgies is unfortunate, we do not generally know the exact form those liturgies took. We have detailed descriptions of Luther’s liturgical reforms, musical style, and much of the hymnody from the period. To hear of its loss is not only to hear of a tragedy, but to see in minute detail the rich liturgical life that could be ours. Seeing in such detail what could have been can be a painful experience.

As a liturgical scholar, Senn has no love for either Pietism or Romanticism. His examples of the banality of sermons, liturgical formulae and hymnody from this period make even the most banal liturgies from our own time seem positively charming by comparison. You have to read them to believe them. His history of the restoration of the liturgical life of the church mostly skips the work of the German immigrants of the 1800’s, instead focusing on the efforts of the “liturgical renewal movement” that began in the Roman church in the early twentieth century. Much of the renewal that was undertaken by men such as Walther and Lohe was lost as progressive waves of German immigrant came to America, not for freedom of religion, but for economic opportunity.

His analysis of the current state of worship is of mixed value. Feminism is discussed briefly, with almost no objection to removing masculine references in scripture, and only slight words of caution about removing masculine references to God. The discussion of church growth gets more space, and he does not view the movement favorably.

Ultimately, he ends where he begins, by evaluating the church as an anthropological entity, not a theological one. His answer to post-modernism is in making the church a community of faith – which faith you choose seems unimportant to him, as long as you understand the faith communally. He appeals to the liturgy as the solution to our problems in the church, but only because he sees the church as a community, and the liturgy is the point at which the community gathers. The entire study of liturgy would be better if it understood the liturgy of the church as the unchanging word of God.

This book was written (and priced!) for a specific audience: those who want a one volume, comprehensive history of the liturgy. This is what the book was when it was published, and this is what it will remain. This book will never be on every pastor’s shelf, though perhaps it should be. Other, more engaging treatments of the various periods in the history of the liturgy are available at a lower price. But you will be hard pressed to find a one volume treatment of the liturgy that is as extensive as this one. For those who are serious about studying the liturgy and its history, this book is required reading.

“Frank C. Senn, an ordained minister in the ELCA, has served as president of both the Liturgical Conference and the North American Academy of Liturgy. In addition to his thirty years of parish ministry, he has taught at Lutheran School of Theology in Chicago and is author of, among other titles, New Creation: A Liturgical Worldview (2000). He lives in Evanston, Illinois” (Publisher’s website).

LW
**Liturgy Book Review**


The Church lives under the cross. Such a statement might be surprising to a theologian of glory, but not to a theologian of the cross like the Rev Berthold von Schenk. The parishes he served (and the condition in which he found them) were all on the brink of closure.

As John Hannah notes in the Forward, “….confessional revival did not extend to parish worship life” (5). This is unfortunate, as is the “Eucharistic minimum” that also prevailed. Upon reading the history of the Saxon migration, one mourns for those who died when the ship *Amelia* was lost at sea. In addition, one mourns in a different way for what the liturgical life of the LCMS could have been if the vestments and other liturgical traditions aboard had not been lost.

The editors do well to warn the reader about being shocked or infuriated by what he or she may encounter in these pages. (11) I could do without references to the LCMS as an old female dog (101), and unbecoming comments about J.A.O. Preus (104), Walther, Pieper, and others. Luther and Zwingli’s disagreement at Marburg was far from nonsense, as von Schenk claimed. (126) Perhaps he may have seen things differently after a conversation with Hermann Sasse, or after reading *This Is My Body*. Then again, perhaps not.

The editors show common cause between von Schenk and his Atlantic district and the Wyoming district in opposing “church growth” techniques, which Von Schenk recognized as “none other than ‘the New Measures’ of the Old Frontier being readapted in the days of the New Frontier” (17). “Those living along the Willow Creeks have no sympathy for one who prophesied by the Streams of Babylon.”

Commenting upon his seminary training, Von Schenk speaks about Theodore Graebner’s opinion of liturgical theology. “His original judgment was that liturgical practices were *adiaphoristic*. There were many others who, like him, looked upon the liturgical revival only as a restoration of traditional ceremonies.” (30). Why ceremonies? He answers, “The primary reason I introduced ceremonies, liturgical vestments, and so forth, was not because they were intrinsically important—they had the purpose of bringing color and beauty into the lives of people who lived in the ugly environment of the slums. Why should the Church not be concerned about beauty? Most of my members belonged to the disinherited class. By nature I am not a ceremonialist and ritualist, yet there must be form. It was natural that I should give thought to the form of the liturgy. I had to give my people beauty of form and worship, but sadly, this was misjudged by others” (47). When he needed a new vestment, he thought. “Why not purchase a cassock an surplice with stoles?”

Walter E Buszin and Arthur Carl Piepkorn both appear on page 116. Both played significant roles in the worship life of the LCMS. (Piekorn’s gold cope was still in occasional use at Concordia Seminary, St. Louis when I graduated.) Von Schenk had a passion for stewardship (64) and Evangelism (123). He saw *leitourgia, missio*, and *diakonia* as marks of the church. Consider “Do this in remembrance of Me,” “Preach the Gospel of the Kingdom,” and “serving all who need Him, especially the socially and economically disinherited” on pages 97ff and 124ff.

For an example of a “simple liturgy,” see 128, what Von Schenk considered to be “the most important contribution which I made.”

I am grateful to the ALPB for the publication of this book and welcome similar books in the future that highlight our Lutheran liturgical heritage as Christians, and those like Berthold von Schenk who retained, restored, and patiently taught others to love the gifts the Lord delivers to the people He gathers around Word and Sacrament. Even though not everything is said in the kindest way, this autobiographical volume is worthwhile, though a book to be read while putting the best construction on everything.
**Hymnody Book Review**


*Let the People Sing* is an affordable one-volume reference for a pastor or layman intimidated by church music. For the musicians (and musical pastors) among us, this is a perfect review and refresher course on the workhorse music of the Christian congregation, hymn tunes. And, it’s from a Lutheran perspective. What could be better?

This volume is intended to complement two other recently reviewed volumes by GIA, *A Panorama of Christian Hymnody*, and *An English-Speaking Hymnal Guide*. The latter two volumes were originally written by Erik Routley, and the new editions have been updated and expanded by Paul A. Richardson and Peter Cutts, respectively. Professor Paul Westermeyer was initially given the task of revising Routley’s *The Music of Christian Hymns*, but wisely chose to start fresh, for Routley’s work “should be appreciated for what it is and allowed to remain as it is” (2).

This work gives the big picture of the music—the tunes—that do the work of carrying the hymn texts of the church. Working from a core of fourteen hymnals (listed later), Westermeyer found that the combined 8,386 entries comprised 2,787 hymn tunes. “About 400 of those tunes are repeated 5 to 9 times in the 14 hymnals, about 200 are repeated ten to fourteen times, about 100 are repeated 15 to 19 times, and just over 50 are repeated 20 times or more” (5). The overview is done in rough chronological order. The reader will notice many familiar tunes from their current hymnal. For me, it was like taking a nice tour of Lutheran Service Book.

The 14 hymnals surveyed (and from which tunes in the text are reproduced) are:
2. *Chalice Hymnal* (St. Louis: Chalice Press, 1995)

No, *Lutheran Worship* was not included due to its similarity to *LBW*, hence the inclusion of *CW*. Westermeyer intentionally chose hymnals from the previous generation, thus leaving out both *LSB* and *Evangelical Lutheran Worship*. These books include tunes (and hymns) sung by a large number of American Christians, because so many traditions are represented in a relatively short list of current hymnals. (At my last count, there are roughly fifteen hymnals and supplements currently in use by Lutherans in America.) The songs of so-called “Contemporary Worship” are not included because Westermeyer (and others) see them for what they are, not primarily congregational song, but performance pieces for a soloist or small group, and designed for consumption by an audience, not a congregation at worship.

Westermeyer cuts through commonly-believed myths connected to hymns. No, Martin Luther did not raid taverns in order to use “bar tunes” in church. Someone misunderstood the term “bar form” a long time ago. Read page 51ff. (Apparently (85) there is similar slander around about Calvin.) No, Luther did not write the words or music of “Away in a Manger” (319-320), though the hymn and tune first appeared in a Lutheran Sunday School hymnal. And then there...
is the “Victorian romanticizing of, or ‘patent lies’ about, Christmas” (9). Think “snow” and see also page 21. Also, Thomas A. Dorsey, known because of the tune used to sing “Precious Lord,” (311) is not the same person as the famous trombonist Tommy Dorsey.

How are the medieval “modes” of chant melodies similar and different from modern musical “keys”? Go to page 34. Consider Westermeyer’s convincing argument (152) that sentimentalism (begun by Pietism) combined with consumerism to bring about a culture of listening rather than singing...”

The quote that really made the book for me is the following: “At the Reformation children were treated as human beings who could sing what everybody else sang and, because they were together in school, could learn new hymns and help their elders sing them at worship. In the nineteenth century children were singled out as a special cute class of objects and treated as if they had to be enticed by sentimental tactics with a manufactured ‘Volk’ hymnody, designed specifically for them. Not only did that musically divide the body of Christ, but the title, Missionsharfe, signals the tie that was made between a faulty understanding of mission and hymnody, so that hymns began to be a means of attracting people to the church, with children the first victims. We are still playing this game and its continuing price: when children grow up or adults wake up, they resent the contempt with which they were treated. Sentimentality is a short-term fix and a long term way to gut the faith and empty the church” (155).

Now if we could only convince VBS publishing to the church, with children the first victims. We are still playing this game and its continuing price: when children grow up or adults wake up, they resent the contempt with which they were treated. Sentimentality is a short-term fix and a long term way to gut the faith and empty the church” (155). Now if we could only convince VBS publishing, houses, church growth advocates, denominational officials and parents of this truth!

Westermeyer critiques the Puritans’ A Directory for the Publique Worship of God not for its content, “but because it effectively gave control of worship to individual pastors and left congregations at their whim without the protection of the liturgy” (160).

Learn of Watts who “challenged the exclusive use of metrical psalms” (165) in English-speaking Calvinist-dominated Christianity. Learn of Methodism’s tension between “a congregation’s musical office and the entertaining emotive excess of the moment” (185). Sing along with “O Come, All Ye Faithful” (193), rejoice in “Thy Strong Word” and its tune Ebenezzer (218), the renaissance of German hymnody in English translation thanks to Hymns Ancient and Modern and translator Catherine Winkworth (228-9),

Be taught the background behind the many tunes of “white spirituals” (271ff) and folk tunes (325ff) that now enrich the LCMS through LSB. Read about Schalk, Distler, Proulx, and Routley and their more recent contributions to Christian hymnody. Heed and mentally digest Westermeyer’s conclusion, entitled, “Perspective.”

Occasionally the reader will find a gray box. Rejoice in them! One concluding on page 42 notes the importance of the “rhythmic quality” of a hymn tune played well “that is not on the printed page. Tune names are explained on page 66ff. There is also this insight: “When the liturgical bones of the church’s worship remain, the lectionary keeps telling the whole story, words related to the lessons make the Incarnate Word hard to avoid, the ecumenical creeds point to the heart of the faith, sacraments bring with them an inevitable incarnational dimension that calls forth a concern for the physical needs of the world, and the people’s song is presupposed even though it may be denied in practice. The Protestant temptation to forget the liturgy has all to often highlighted the pastor or musician at the expense of the people, obliterated lessons and ecumenical creeds, turned the word into travelogues or inner psychological journeys, pushed sacraments into the background, and shut out the people’s song even when the rhetoric has said otherwise. In short, it is true that the liturgy does provide protections for the people and their singing, at least in principle. Fair enough, but none of that justifies hijacking the liturgy and the people’s musical office for the purposes of entertainment or anything else” (268ff).

Finally, “take note” of the Appendix, “A Tune of the Day Proposal,” that takes our Lutheran tradition of the hymn of the day and expands it to include the fourteen hymnals used in Let the People Sing. He gives multiple suggestions for substantive hymn texts and tunes for every Sunday in the Church Year.

Paul Westermeyer has some important things to say, and every pastor and church musician (cantor/kantor) should listen through this book. This is an ideal companion volume for any American hymnal currently in use, especially all Lutheran hymnals!

Professor of Church Music Paul Westermeyer came to Luther Seminary in 1990 to teach church music, implement the master of sacred music program and serve as cantor for the Seminary. He had been at Elmhurst (Ill.) College since 1968, where he was professor of music, chair of the department, director of the choir and oratorio chorus, and organist. He was ordained in 1986. He is currently serving on the board of the Leadership Programs for Musicians Serving Small Congregations.

He has written The Church Musician (1988, rev. 1997); With Tongues of Fire: Profiles in Twentieth-

Hymnody CD Review


This disc is notable not only for the rich theology of its texts, but the theologian behind them, the late James Montgomery Boice and Paul Steven Jones, the composer, organist, and conductor behind the new hymn tunes.

“Dr. James Montgomery Boice (1938-2000) was Senior Minister of Tenth Presbyterian Church, Philadelphia, for 32 years and speaker on The Bible Study Hour radio broadcast. He authored more than 60 books including Foundations of the Christian Faith and a four-volume series on Romans. He was chairman of the International Council of Biblical Inerrancy during its ten-year existence and was president of the Alliance of Confessing Evangelicals at the time of his death. Dr. Boice held degrees from Harvard, Princeton Theological Seminary, and the University of Basel, Switzerland (D. Theol.)” (CD liner notes).

“Dr. Paul S. Jones (b. 1969) is a native of New Brunswick, Canada, and holds degrees in choral conducting, piano performance, composition and Bible from Indiana university (D. M., M. M.), and Philadelphia College of Bible (B. Mus., B. S.), where he serves as Chair of the Department of Music. Organist and Music Director of Tenth Presbyterian Church since 1997, Dr. Jones is also Artistic Director of the Csehy Summer School of Music, Langhorne, PA. He is active as a conductor, pianist, organist, composer/arranger, teacher and clinician” (CD liner notes).


The tunes are vigorous, yet singable and easily learned in the four to five stanzas provided. Liner notes provide the hymn texts. A companion hymn booklet is also available.

The Tenth Church Choir (2000-2001) clearly enunciates the texts so that the hymns are learnable even without the words in front of you. The Westminster Brass skillfully plays accompaniments and descants. Recording quality is also excellent.

These twelve hymn texts and tunes (and final anthem) are worth considering for inclusion when the LCMS next issues a print (or electronic) hymnal supplement.

Here are Hymns for a Modern Reformation, where Lutheran and Reformed Christians, frankly acknowledging real and substantive theological differences, can find some honest common ground. Sung praise to our Triune God is a fitting commemoration of Dr. Boice.

Hymnody CD Review


Practice is not always a fun thing, but it pays off in an excellent presentation. Listening to a musical recording seven times will teach you something about practice, preparation, and polish. That kind of polish is what you will hear on this CD of Christmas hymns (and one canticle) by the Kantorei of Concordia Theological Seminary, Fort Wayne, Indiana.

Additional traditional carols complement hymns found in Lutheran Service Book. Rejoice in the rich Christology of “The Holly and the Ivy,” “This Little Babe,” “There Shall a Star Come Out of Jacob,” and the macaronic (English & Latin) “There Is No Rose.”

Have you ever heard the Miles Coverdale/Martin Luther text “The Blessed Son of God” with musical setting by R. Vaughan Williams? Another Luther contribution to the recording (track 13) is the inclusion of two choice stanzas of “From Heaven Above.” The text of “Away in a Manger” is properly
designated “Anonymous,” rather than attributed to Luther. This popular, yet untrue myth ignores the fact that the text originally appeared in English, not German.

Mark Bender’s setting of the Nunc Dimittis (the one canticle) is reminiscent of the Epiphany choral treasure, “And Lo A Star,” which combines spoken text of the Holy Gospel with sung text of the same Holy Gospel. It is appropriate for The Presentation of Our Lord as well as the Christmas Season.

This recording truly rejoices in the incarnation. A choir of men sing of the holy infant Jesus, who was made man, born from the substance of His mother, perfect God and perfect man in one Christ.

When (not if) you place your order for this CD, consider buying a second for a Christmas gift, and purchasing one or more of the other CDs by the Kantorei.

“The Seminary Kantorei is a sixteen-voice choir of students studying for the Office of the Holy Ministry at CTS. The Kantorei, founded and directed by the Rev. Kantor Richard C. Resch, has toured annually throughout the United States and parts of Canada during Epiphany and Easteride. In addition to the tours that culminate with an on campus Choral Vespers, the Kantorei has traditionally sung for the annual Confessions Symposia, Spring Vicarage Placement and Call Services” (Seminary website). Upcoming tour schedules and samples from their six recordings may be heard at www.ctsfw.edu/chapel/kantorei.php.

PJC

Pulpit Book Review


I love the long, substantial commentaries on short books like Jonah (and The Song of Songs) in the Concordia Commentary series. Even a brief book is more complex, richer and deeper than any caricature or commonly-held simplistic understandings found in pop culture.

“This commentary interprets the narrative of Jonah as true history that reveals the God of Israel as gracious toward all who repent and believe in him. The introduction discusses the historical setting, archaeological evidence, and themes in the book. An original translation is based on the textual notes, which explain all the grammatical features of the Hebrew, revealing the literary artistry of Jonah’s author. The commentary clearly expounds the book’s message in harmony with the rest of the Scriptures. Ironically, Jonah the Israelite begrudges God’s abundant grace, while Gentiles are converted to saving faith through the power of the preached Word. Excursuses cover evangelism in the OT, ‘The Sign of Jonah’ in the Gospels, death and resurrection motifs from Jonah 2 in Christian Baptism, and God changing his verdict from judgment to salvation. The commentary's focus is on the 'one greater than Jonah': Jesus Christ, the Savior of all peoples” (publisher’s website, emphasis added).

As to be expected, there is extensive use of the Hebrew and original translations into modern English. Lessing also makes occasional use of the Septuagint and Vulgate. I like how the author lets the reader “into the club” by providing good definitions of Latin phrases.

A great help is given throughout in constant reminders of verse numbering differences between the Hebrew Masoretic Text and most English translations. Lessing shows seven natural “scenes” in Jonah:

1. Jonah’s First Call
2. The Storm at Sea
3. Jonah’s Deliverance and Prayer
4. Jonah’s Second Call
5. Jonah’s Preaching Converts Nineveh and Yahweh Changes His Verdict
6. Jonah’s Response to Yahweh’s Change of Verdict to Save Nineveh
7. Yahweh’s Provisions and Jonah’s Responses

Excursuses include:
+ Yahweh, the Creator God
+ Mission in the Old Testament
+ The Sign of Jonah
+ The Trinitarian Basis of Old Testament Solidarity
+ Sheol
+ Death and Resurrection Motifs in Luther’s Baptismal Theology
+ When Yahweh Changes a Prior Verdict

Lessing supports well his case for Jonah being satire with irony. Jonah does the exact opposite of what the Lord gives Him to do.

It may have been a while since you last read the Editor’s Preface. Do so again before you dig in to the Introduction and Commentary proper.

Upon studying Jonah, most Christians have questions about significant details. Where is Tarshish? Look on page 70 and following. How big was Nineveh? See 294ff. Was the big fish really a whale? You may smile when you look up “whale” in the index. What kind of plant was it that grew and withered? Go to page 378.

Jonah is particularly rich in parallels. Look for the authors insightful comparisons throughout. You will read with interest his comparisons of Jonah and Noah and Jonah and Elijah. Other natural biblical connections tied in are 2 Kings 14:25 and the Gospel accounts of the New Testament.

Lessing shows great pastoral care in seeing and applying both law and gospel in Jonah. Significant Luther quotes abound. Look for numerous references to preaching, the pastoral office, the sacraments, and even the liturgy. The Lord is the God who delivers. Jesus is the One greater than Jonah. Lutherans, rejoice!

You will buy this one—you know you will! God bless CPH as it continues Concordia Commentary and Dr. Lessing as he works on another volume in the series, Amos.

Wyoming District pastors may remember Professor Lessing from his Continuing Education class on Jonah one November in Thermopolis. “R. Reed Lessing…is associate professor of exegetical theology at Concordia Seminary, St. Louis, where he has taught since 1999…. [He] was a member of the LCMS Commission on Worship from 2004 to 2007” (dust jacket).

PJC

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**Pulpit Book Review**


This thin volume is a great short introduction to the theology of the book of Revelation. For a Lutheran reader its weakness is a lack of sacramental emphasis. One will search in vain for references to Holy Baptism or the Sacrament of the Altar.

“Richard Bauckham expounds the theology of the Book of Revelation: its understanding of God, Christ and the Spirit, the role of the Church in the world, and the hope of the coming of God’s universal kingdom. Close attention is paid both to the literary form in which the theology is expressed and to the original context to which the book was addressed. Contrary to many misunderstandings of Revelation, it is shown to be one of the masterpieces of early Christian literature, with much to say to the Church today. This study offers a unique account of the theology and message of Revelation” (publisher’s website).

The millennium is a commonly misunderstood part of Revelation. Bauckham comments, “…the theological point of the millennium is solely to demonstrate the triumph of the martyrs: that those whom the beast put to death are those who will truly live—eschatologically, and that those who contested his right to rule and suffered for it are those who will in the end rule as universally as he—and for much longer: a thousand years! Finally, to demonstrate that their triumph in Christ’s kingdom is not one which evil can again reverse, that it is God’s last word for good against evil, the devil is given a last chance to deceive the nations again (20:7-8). But it is no re-run of the rule of the beast. The citadel of the saints proves impregnable (20:9)” (107). Yes, Revelation is indeed a book of comfort, not one that preachers are to misuse by scaring their own flock.

Of note are the author’s connection of the Beast with OT Leviathan and Behemoth (see page 89 and Job 40

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Chapter titles give one a sense of a focus upon Christ:
1. Reading the Book of Revelation
2. The One who is and who was and who is to come
3. The Lamb on the throne
4. The victory of the Lamb and his followers
5. The Spirit of prophecy
6. The New Jerusalem
7. Revelation for today
8. For further reading; Notes; Abbreviations.

The theology behind “one God in three persons and three persons in one God” is found in Revelation (and the NT as a whole) well before the invention of the shorthand term, “Trinity.” “Revelation has the most developed Trinitarian theology in the New Testament, with the possible exception of the Gospel of John, and is all the more valuable for demonstrating the development of trinitarianism quite independently of Hellenistic philosophical categories” (164). Exactly. Jesus Christ is the visible image of the invisible God. Page 58 begins an intriguing discussion of the worship of Jesus in connection to Jewish monotheism. “…it is doubtful whether, once Jesus was worshipped, Jewish monotheists could for long be content with merely functional divinity. The one who is worthy of the worship due only to God must somehow belong to the reality of the one God” (62-63).

“Worship, which is so prominent in the theocentric vision of Revelation, has nothing to do with pietistic retreat from the public world. It is the source of resistance to the idolatries of the public world. It points respectively to the acknowledgment of the true God by all the nations, in the universal worship for which the whole creation is destined” (161).

When this volume was published, Richard Bauckham was Professor of New Testament Studies, St. Mary’s College, University of St. Andrews. This is a worthy companion and complement to the Revelation commentaries already on your shelf.

Pulpit Book Review


Taken together, these three paperback volumes, dubbed The Essential Martin Luther Commentary Set by Kregel, cover a substantial part of the heart of the Epistles of the New Testament. Luther’s Galatians commentary is timeless. I am told that Wesley said he was “converted” upon hearing the Luther’s preface to Romans. Who knows what may have unfolded had he stayed for more. Now you have a chance to listen to Luther’s commentary on Peter and Jude, as well.

Those of you who already own volumes 25, 26, 27, and 30 of the American Edition of Luther’s Works (Augsburg-Fortress and Concordia, soon to have twenty more volumes added by Concordia) probably won’t need these editions. If your budget is tight, or you are a layperson, $49.99 for a three-paperback set may seem like more of a deal than $132 for four hardcovers.

Overall, the format and translation is somewhat dated, as these are reprints of earlier editions. That is their only weakness. (Peter & Jude reprints a 1990 reformatted version of a 1904 original.) The English is still readable and understandable.

This edition of Luther’s commentary on Galatians comprises his 1535 lectures and does not include his
1519 lectures. The original translator was Erasmus Middleton.

Erasmus Middleton, B.D., was Rector of Turvey, Bedfordshire. He was an Evangelical clergyman of the Church of England, and died in 1805. (www.godrules.net/library)

This translation was then further edited by John Prince Fallowes, who received his M.A. from Pembroke College, Cambridge. (members.aol.com/lettermen2/tengreat.html) This is a reprint of the 1850 edition by Harrison Trust, London.

Have a dictionary at hand to deal with the archaic words that pop up, such as “dissembleth.” Using common sense and having a modern Bible open while reading the commentary will quickly and painlessly reveal that the text’s “Agar” is, in fact, Hagar.

Peter & Jude was edited by John Nicholas Lenker (November 28, 1858–May 16, 1929) was educated at Wittenberg College and Hamma Divinity School, Springfield, Ohio, and Leipzig, Germany. Ordained 1880, he was pastor in Grand Island, Nebraska, 1882–86 and served with Bd. of Christian Extension of General Synod 1886–94. He was also Professor at Trinity Seminary of the United Danish Evangelical Lutheran Church in America Blair, Nebraska, 1900–04. Settling in Minneapolis, Minnesota, in 1904, he served as pastor and missionary, in and near the city. He founded Luther Press, and founded and edited Northern Review. Other works include Lutherans in All Lands; Lutherans in All Lands, Supplement; Die Lutherische Kirche der Welt; as well as translating many of Martin Luther’s works into English. (Expanded from www.lcms.org/ca/www/cyclopedia)

Supplementary notes are added by George Roerer and chapter outlines by J. G. Walsh. These lectures were enough to impress Charles Spurgeon. Thanks to the more modern typeface and format inside, the 1904 edition has a new freshness over a century later.

John Theodore Mueller (April 5, 1885–April 15, 1967) is the translator of the Romans volume. He was educated at Concordia Seminary, St. Louis, to which he later returned as a professor after serving as an Instructor at Luther College, New Orleans, Louisiana, 1907–11; Wittenberg Academy, Wittenberg, Wisconsin, 1911–13; and serving as Pastor in Hubbell, Michigan, from 1913–17 and Ottawa and Marseilles, Illinois, 1917–20. He was a Professor at Concordia from 1920–64. He was editor of Missionstaube. His other works include My Church and Others, Faith of Our Fathers, Faith Unshaken, The Church at Corinth, an edition of Luther’s Large Catechism, Christian Dogmatics, and Problem of the present life, because he knoweth that this is the will of God, and that this obedience pleaseth Him. Thus far as concerning the argument of the Epistle [to the Galatians], whereof Paul treateth, taking occasion of false teachers who had darkened this righteousness of faith among the Galatians, against whom he setteth himself in defending and commending his authority and office” (Galatians, xviii).

What these editions lack in modern language translation and formatting, they definitely make up for in affordability. Thanks, Kregel, for making these volumes available again so that we all can read more Luther!

PJC

Of the three volumes in this set, this translation, © 1954, is the most current. The Bible text referenced is King James, but Luther’s text reads very clearly and smoothly.

A brief biographical note is printed on the back of all three volumes: “Martin Luther (1483-1546) left his comfortable upbringing to become Roman Catholic monk and later a professor of theology at the University of Wittenberg in Saxony. His study and teaching of the Greek text of the New Testament represent the beginnings of modern textual study, and his widely disseminated writings sparked the Protestant Reformation in Europe…”

The following quotation from Luther shows the consequence of the “two kinds of righteousness” he demonstrates from Galatians, namely the doctrine of vocation: “When I have Christian righteousness reigning in my heart, I descend from heaven as the rain maketh fruitful the earth; that is to say, I do good works, how and wheresoever occasion arise. If I am a minister of the word, I preach, I comfort the broken-hearted, I administer the sacraments. If I am a householder, I govern my house and family well, and in the fear of God. If I am a servant, I do my master’s business faithfully. To conclude, whosoever is assuredly persuaded that Christ alone is his righteousness, doth not only cheerfully and gladly work well in his vocation, but also submitteth himself through love to the rulers and to their laws, yea, though they be severe, and, if necessity should require, to all manner of burdens, and to all dangers of the present life, because he knoweth that this is the will of God, and that this obedience pleaseth Him. Thus far as concerning the argument of the Epistle [to the Galatians], whereof Paul treateth, taking occasion of false teachers who had darkened this righteousness of faith among the Galatians, against whom he setteth himself in defending and commending his authority and office” (Galatians, xviii).
concerning the significance of the event which was not concerning Christ’s person, but rather could have been as well. The ignorance of the rulers of the church was forgiven when he repented, and so they were forgiven. Even Paul, who persecuted Jesus, have been forgiven? Yes. If they repented, they could have been forgiven, not because they did not know him but because they did not understand what they were doing” (22).

Some speculate about a letter prior to 1 Corinthians on the basis of 5:9. That’s what Ambrosiaster says, like some modern commentators. Theodoret of Cyr says, “Paul is not referring to another letter but to this one, for he has just said that a little leaven leavens the whole lump” (47).

Significant discussion is provided by the quotes for 1 Corinthians 7 with regard to marriage, sexuality, and divorce. Comments included for chapter 11 refer to the order of creation. Consider Epiphanius against the Montanists: “For even if women among them [the Montanists] are appointed to the office of bishop and presbyter by appealing to Eve, they hear the Lord saying: ‘Your resort will be to your husband, and he shall rule over you.’ And the apostolic word has also escaped their notice: ‘I do not permit a woman to teach in such a way as to exercise authority over men. She is to preserve the virtue of quietness.’ And again, ‘For man is not from woman, but woman from man’” (105). Or consider another quote with modern application from Origen concerning chapter fourteen, verse thirty-four: “If this is the case, what are we to make of the fact that Philip had four daughters who prophesied? If they could do it, why can we not let our own prophetesses speak? We may answer this question as follows. First, if our prophetesses have spoken, show us the signs of prophecy in them. Second, even if the daughters of Philip did prophesy, they did not do so inside the church. Likewise in the Old Testament, although Deborah was reputed to be a prophetess, there is not indication that she ever corporately addressed the people in the way that Isaiah or Jeremiah did. The same is true for Huldah” (143).

Most of the Fathers quoted with regard to the Lord’s Supper say what we might expect. Pelagius, however, speaks of “commemoration, or memorial.” An early predecessor of Zwingli and Calvin?

Does Paul’s 15:29 reference to “being baptized on behalf of the dead” mean that even a false practice gave evidence for belief in the Resurrection? Didymus the Blind: “The Marcionites baptize the living on behalf of dead believers, not knowing that baptism saves only the person who receives it” (163).

As we turn to 2 Corinthians, consider this partial quote of Cyril of Jerusalem as he speaks about 11:14’s false prophets: “….There are many wolves going about ‘in sheep’s clothing,’ but though they wear the coats of sheep, they possess nonetheless both talons and teeth. They wrap themselves in the gentle creature’s hide and with this disguise deceive the innocent only to inject with their teeth the deadly taking place on the cross. Jesus prayed that they might be forgiven, not because they did not know him but because they did not understand what they were doing” (22).
Gerald L. Bray (Ph.D., La Sorbonne) is a professor at Beeson Divinity School of Samford University, Birmingham, Alabama and Director of Research at Latimer Trust. He has written and edited a number of books on different theological subjects. A priest of the Church of England, Bray has also edited the post-Reformation Anglican canons.

Pulpit Book Review


“Chronological snobbery—the assumption that our ancestors working without benefit of computers have nothing to teach us—is exposed as nonsense by this magnificent new series. Surfeited with knowledge but starved of wisdom, many of us are more than ready to sit at table with our ancestors and listen to their holy conversations on Scripture. I know I am.” Eugene H. Peterson, Professor Emeritus of Spiritual Theology, Regent College

Quotations found in the ACCS span “the era from Clement of Rome (fl. c. 95) to John of Damascus (c. 645-c. 749)” (xi). They are a welcome complement to Reformation-era and modern Biblical scholarship. The selections found in the two Matthew volumes tend to be longer than those in the ACCS commentaries on the Gospel accounts Mark, Luke, or John. The reader will see evidence of a variety of interpretations of Matthew. By way of introduction the editor states, “As a general principle, when the material at my disposal permits it, I have attempted to provide at least four interpretations for each passage of the Gospel, extending this to six or seven when the importance of the interpreted text, or the proposed interpretations and their variety, require a certain latitude in selection” (li).

Of particular note is the allegorical interpretation of the Gospel according to Matthew. This school of interpretation, beginning with Clement of Alexandria, often called the Alexandrian school, “transferred Philo’s tradition of exegesis to the Christian sphere, setting it along side the traditional typology” (xii). One could also argue for the precedent of St. Paul in Galatians 4. Taken to an improper extreme, there are the dangers of the loss of the literal meaning of Jesus’ words and also the loss of the historicity of the events of the Gospel accounts.

Consider Chrysostom’s distinction between law and Gospel in the proclamation of John the Baptist: “See how great is the wisdom of the Baptist in his preaching? Note how he states his case without compromise, unafraid of alarming his hearings and filling them with anxiety. Yet his very next words are mild, speaking of that which is apt to make them recover. He does not dwell on the axe alone or the tree that is cut down, burned and thrown into the fire, or the wrath to come, but also speaks of the remission of sins, the removal of punishment, righteousness, sanctification, redemption, adoptions and community, a partaking of the inheritance and an abundant supply of the Holy Spirit. For to all these remedies John implicitly pointed when he said, ‘He shall baptize you with the Holy Spirit.’ At once, by this very figure of speech, John witnessed to the abundance of grace. He did not say ‘He will give you the Holy Spirit’ but ‘He will baptize you with the Holy Spirit.’ Then to specify the volatile and uncontrollable quality of divine grace he adds, ‘and with fire’” (47).
Read Theodore of Mopsuestia as he describes how Adam’s temptation was reversed in Jesus’ temptation. Learn from Augustine why the petitions of the Lord’s Prayer are numbered the way they are. As the disciples are sent out in chapter 10, hear Chrysostom describe “A New Sort of Warfare.” You may also wish to compare Reed Lessing on Jonah and Matthew 12:40 to the anonymous Incomplete Work on Matthew.

Turning to the second volume, Origen tries to get into Herod’s head when he thinks that Jesus is John the Baptist risen from the dead (2). What does it mean in 14:24 that the wind was against them? Read a brief section of Augustine’s Sermon 75.4.

“All this is not the property of Peter alone, but it came about on behalf of very human being. Having said that his confession is a rock, he stated that upon this rock I will build my church. This means he will build his church upon this same confession and faith. For this reason, addressing the one who first confessed him with this title, on account of his confession he applied to him this authority, too, as something that would become his, speaking of the common and special good of the church as pertaining to him alone. It was from this confession, which was going to become the common property of all believers, that he bestowed upon him this name, the rock. In the same way also Jesus attributes to him the special character of the church, as though it existed beforehand in him on account of his confession. By this he shows, in consequence, that this is the common good of the church, since also the common element of the confession was to come to be first in Peter. This then is what he says, that in the church would be the key of the kingdom of heaven. If anyone holds the key to this, to the church, in the same way he will also hold it for all heavenly things. He who is counted as belonging to the church and is recognized as its member is a partaker and an inheritor of heaven. He who is a stranger to it, whatever his status may be, will have no communion in heavenly things. To this very day the priests of the church have expelled those who are unworthy by this saying and admitted those who have become worthy by repentance” (45-46, emphasis added). The Office of the Keys & Confession is clearly heard here, and the Lord’s Supper is hinted at in the “admitting” and “expelling”, but there is no mention of a Pope! “Bishop of Mopsuestia, [Theodore was] founder of the Antiochene, or literalistic, school of exegesis. A great man in his day, he was later condemned as a precursor of Nestorius” (325). See also “Nestorius” on page 323.

While in this section, be sure to read Chrysostom, this time on Matthew 16:23. Consider also his comments on Matthew 18:15ff. Augustine notes seventy-seven generations from Adam to Christ in connection with 18:21-22. Augustine also explains well how David calls Christ Lord on page 161. Why is there heresy? Turn to the commentary on 24:11 from the anonymous Incomplete Work on Matthew. What does the oil of the Virgins’ oil lamps signify? Epiphanius the Latin gives one interpretation, and St. Augustine gives three different interpretations on 216ff. Augustine, Severus, and Peter Chrysologus do their best to explain the chronology of Easter morning, taking in to account the four Gospel accounts, especially 28:1.

In the forest of allegorical interpretations, do not miss the individual trees that make these volumes worth the cost and time to purchase and read.

Manlio Simontetti, a widely acknowledged expert in patristic biblical interpretation, teaches at the University of Rome and at the Augustinian Patristic Institute in Rome. He is the author of several books and Bible commentaries… (Publisher’s Website). In the Ancient Christian Commentary on Scripture series, Simontetti also edited the Job volume.

PJC

Pulpit Book Review


Angelomorphic. It just sounds intimidating, doesn’t it? Perhaps we should begin with another word. Anthropomorphic: “Ascribed or thought of as having human attributes.” Building on that, we could think of “Angelomorphic Christology” as studying passages in Scripture and other Christian writings where Christ appears to have what we would call angelic attributes, “even though the figure may not be explicitly identified as an angel” (28). We all know that Christ is not a created angel, but where in Scripture does He appear like one?

Or, examine the idea from another angle. In Revelation, we see Jesus Christ prominently portrayed as a Lamb. That’s Lamb Christology. What then are we to do with the initial picture of Christ in
Chapter 1, and the later Rider on the White Horse? Angelomorphic Christology an Charles Gieschen’s *Angelomorphic Christology: Antecedents & Early Evidence* is very helpful in understanding these figures, as well as in understanding the Angel of the Lord appearances of the pre-incarnate Christ in the Hebrew Scriptures. (According to the author, the symbol on the front has no special or hidden meaning, but was added by the publisher.)

In examining the evidence for this kind of Christology, we truly see a model for its later development. The author will take you from the Old Testament (and Apocrypha) through the New Testament. Gieschen is just as knowledgeable about Old Testament Pseudepigraphay, Qumran literature, Philo, Josephus, and Rabbinic and Samaritan literature as he is with the writings of the Apostolic (and later) Fathers and the Christian Scriptures. He is truly at home in his topic. He further demonstrates that Angelomorphic Christology is nothing new for a Lutheran to study and put forward. One need only read Pieper’s *Christian Dogmatics* or Hummel’s *The Word Becoming Flesh* to see that. The terminology may be different, but the teaching is the same. ("Glorified Man" Christology would be another way of presenting this concept.)

After extensively defining his terms and introducing his sources he writes, “Evidence from these texts will demonstrate that angelomorphic traditions in Christology is more prevalent and much earlier than often thought by scholars. Traditions within these documents will be analyzed to demonstrate that a coherent, if varied, Angelomorphic Christology existed in early Christianity” (48).

Antecedents in Chapter Four include the Name of God, The Glory of the Lord, Wisdom, The Word of the Lord, The Spirit, and The Power. Back in Chapter Two Gieschen discusses and defines of “divine hypostases.” “The complex relationship between God and the Angel of the Lord, or the relationship between God and some of his divine attributes, has brough the term hypostasis into use for the past century. Many scholars have used it as a label for a divine attribute that is identified with God and yet has some degree of independent identity…” (36). An extended discussion follows. “…this study will use hypostasis nomenclature according to the following definition: an HYPOSTASIS is an aspect of deity that is depicted with independent personhood of varying degrees. The textual evidence shows that an hypostasis shares the nature, authority, and will of the deity since it remains an aspect of the deity” (45). This is an essential part of Gieschen’s later argument. Does the “angel” in question have divine position (as on a throne), divine appearance, divine functions (e.g. speaking, actions)? Does the “angel” bear the divine name? Is worship offered to Him? This is scholarly language for “If it looks like a duck, walks like a duck, and quacks like a duck…” Yes, Jesus Christ is depicted as having angelic attributes in Holy Scripture and in other Christian extracanonical writings.

Don’t be intimidated by the terminology. The cost of the volume (currently only in a $206 hardcover) is really far more daunting. Gieschen’s writing is academic but accessible and scholarly, but faithful to the Word of God and the Lutheran Confessions.

So, how does it preach? Very well. He gives new insight and vigor to “Christ is the [visible] image of the invisible God” (Colossians 1:15) and “Whoever has seen [Jesus] has seen the Father” (John 14:9).

Charles A. Gieschen is Professor and Chairman of the Department of Exegetical Theology at Concordia Theological Seminary, Fort Wayne, Indiana, and also Associate Editor of *Concordia Theological Quarterly*. Dr. Gieschen joined the faculty in 1996. Following his graduation from Fort Wayne (1984), he studied New Testament and Early Judaism at Princeton Theological Seminary where he received his Th.M. (1985). From 1985-1996 he served as Associate and then Senior Pastor of Trinity Lutheran Church in Traverse City, Michigan. He received his Ph.D. from the Department of Near Eastern Studies of the University of Michigan (1995). During his doctoral studies he took a six month sabbatical from the parish and was a student at the University of Oxford. He has written a book and several articles dealing with early Christology and is the Dig Coordinator for the Concordia Theological Seminary Archaeological Expedition in Israel each year. He and his wife Kristi have been blessed with two children, Stephan and Lauren. (Adapted from http://www.ctsfw.edu.)

This volume is such an important contribution that it needs to be more readily available to pastors on a budget as well as seminarians hungry for advanced study.
Liturgy, Hymnody, & Pulpit Quarterly Book Review

Volume 1, Issue 4, Angels’ Tide, 2007

Christology. QBR invites Brill to issue an affordable, paperback version of Angelomorphic Christology in the near future.

Liturgical, Hymnody, & Pulpit Quarterly Book Review

Volume 1, Issue 4, Angels’ Tide, 2007

Briefly Noted

Holy Things
τα αγια τοις αγιοις


Look for reviews of Lathrop’s other two books in this trilogy, Holy People and Holy Ground, in future issues of QBR.

I found my hardcover copy of Holy Things on the free book table back in my seminary days. I wondered why such a nearly-new book on liturgy was free. My initial reaction was, “This is helpful, but the language seems overly academic.” A recent reading reaffirmed that assessment. Some readers may be turned off by the language. Others will cheer and cry at how Christ is sometimes clearly proclaimed and often obscured unnecessarily. The clarity is most often because of a quote from one of the Church Fathers like Justin Martyr, or a more recent Father, Martin Luther.

The focus in this volume is upon Holy Things, with reference to the ancient call of the deacon: “The holy things for the holy ones.” (See Eucharist and Church Fellowship by Elert for more.) That one phrase summarizes the intended goal for the book. Lathrop has an ELCA as well as an ecumenical liturgical audience in mind. That leads to some sad inclusions, like positive references to Black Elk’s spirituality as well as Native American kivas, redaction language from historical criticism, and the assumption of women’s ordination. (There is a need to continually refute the ordination of women to the pastoral office in so many reviews due to the frequency that this false practice is so often promoted. If Scripture really was OK with it, would its supporters need to push so hard?)

Read this one if you have the time, money, and opportunity. The gems it contains are well worth the work of digging through the rest. By the way, why can’t faculty members at either of our LCMS seminaries have the title “Professor of Liturgy”?

PJC

Amazing Grace in the Life of William Wilberforce

Spiritual & Temporal Freedom, How Sweet the Sound!


Reading John Piper’s brief introduction to the life and work of Englishman William Wilberforce was a wonderful way to spend part of an afternoon.

Upon the advice of John Newton, author of the hymn “Amazing Grace,” Wilberforce remained in the House Commons and vigorously pursued his vocation as a member of parliament, rather than leaving politics for the ministry. Wilberforce fought to abolish the slave trade (1807) and slavery itself (1833, three days before his death). He had a passion for Biblical truth and truth lived out especially in aiding his fellow-man according to 1 Cor. 7:21 (ESV). “Were you a slave when called? Do not be concerned about it. But if you can gain your freedom, avail yourself of the opportunity.” Wilberforce wanted to give that opportunity throughout the British Empire.

Although he lined up with the theology of Whitefield and Newton, Wilberforce did not like to use the world “Calvinist” (62). Known for his personal evangelism, he also had a passion for Christianity lived out. His concern for nominal Christians in his day led him to write A Practical View of Christianity. Christ is our righteousness, he believed. “If we would...rejoice in [Christ] as triumphantly as the first Christians did; we must learn, like them to repose our entire trust in him and to adopt the language of the apostle, ‘God forbid that I should glory, save in the cross of Jesus Christ’ [Gal. 6:14], ‘who of God is made unto us wisdom and righteousness, and sanctification, and redemption’ [1 Cor. 1:30]” (72),
Piper concludes: “Never minimize the central place of God-centered, Christ-exalting doctrine; labor to be indomitably joyful in all that God is for us in Christ by trusting his great finished work; and never be idle in doing good—that men may see our good deeds and give glory to our Father who is in heaven (Matt. 5:16).”

**Basilica**

What did those indulgences pay for, anyway?


This is the behind-the-scenes “other side” of the story to what we learned in Lutheran Catechism classes and at seminary. (Another similarly valuable book is the unfortunately out-of-print *The Trial of Luther* by Daniel Olivier.) The author assumes, at least to an extent, that Matthew 16 establishes Peter as the first Pope, in an entertainingly-written history behind the famous basilica seen on TV every Christmas Eve.

The current basilica replaced one built by Constantine, a scandalous concept, indeed. Architecturally, the goal of the new St. Peter’s was “To raise the dome of the Pantheon on the Basilica of Maxentius” (132). Quite a goal, considering the prowess of the ancients and no clear final model as Julius and Bramante began construction.

Did the new St. Peter’s spark “the gravest crisis in Christianity since the crucifixion?” (183) Yes, if the Gospel is sacrificed and the church is split for the sake of funding a building project. Martin Luther figures prominently at the heart of the book, though not always in the best light.

“Since Nicholas V, twenty-seven popes over a span of 178 years…spent 46,800,052 ducats and paid an incalculable price—the Basilica of St. Peter had cost his successors the unity of the Church” (240ff). While not the Greatest Story Ever Told (267), the events surrounding the new St. Peter’s Basilica are indeed amazing, and incredibly sad.

**The Politically Incorrect Guide to Intelligent Design & The P.I.G. to Islam and the Crusades**


A better word for the “prevailing theory” for the origin of life in science text books is *Darwinism* rather than *Evolution*. So says the author of this Politically Incorrect Guide. This helps clear up the confusion between macroevolution, one type of life form turning into another type of life through small changes over long periods of time, and microevolution, changes within what the Bible calls “kinds.” A poodle and a bloodhound are still both dogs. White moths and black moths are still moths. Darwinism claims macroevolution. A Christian worldview cannot, although we can easily acknowledge microevolution.

Tactics practiced by those favoring Darwinism at times look like those used by fascists or communists. So much for freedom of thought, expression, and following the data to the truth wherever it may lead. Wells provides evidence of secular humanist professors intentionally trying to convert Christian college students to atheism and Darwinism. He exposes still-perpetuated falsehoods used to justify Darwinism in the mind of the public. Further, Dr. Wells introduces and corrects many false impressions about Intelligent Design given by the media and majority academia who feel threatened by it.

Intelligent Design does not limit itself to naturalistic explanations, but acknowledges design where chance and natural regularity can be ruled out. An eye is one example. The famous flagellum of *E. coli* is another. They are irreducibly complex systems. Remove one part, and the whole thing doesn’t work. I.D. is an alternative way of interpreting the same data with different conclusions. These conclusions are in harmony with the Biblical record, though I.D. is based on scientific evidence, not religious belief.

The author has a degree in theology, as did Darwin, and unlike...
Darwin, Jonathan Wells also has a Ph.D. in biology for UC Berkeley. This book is well worth reading because it is insightful, interesting, and entertaining.

The author of the Islam volume claims that many statements made about Islam today by media, politicians and some Muslims fail to stand up to rigorous examination. This book is self-described as an examination of many of those assertions, not a religious or historical survey. (xvi) Islam is not a religion of peace, at least not how many understand the concept. Koran 2:214 says murder is OK if they persecuted you, a good Muslim. (6) Peaceful verses of the Koran are abrogated by newer, like 9:29. The Koran is organized by longest suras/books, not the newest, though like in Mormonism, the newest "revelations" take precedence. (27) In response Osama’s invitation for the west to convert (36), there are three choices: “1. Accept Islam. 2. Pay the jizya, the poll-tax on non-Muslims, which (as we shall see) is the cornerstone of an entire system of humiliating regulations that institutionalize inferior status for non-Muslims in Islamic law. 3. War with Muslims. Always remember, “peaceful coexistence as equals in a pluralistic society” isn’t one of the choices” (37). As a consequence, there is war so that there would be a so-called peace under Islam. Non-Muslims would have what is called dhimmi status. Calling this second-class citizenship would be too kind. (42) What are we to make of those Muslims who call Islam a religion of peace? After reading this book, they would not be unlike so-called Christians who deny Jesus’ Virgin birth or physical Resurrection.

After concluding the first half by correcting PC myths about Islam and Christianity, the second half of the book considers the crusades. In short, the crusades were a provoked, defensive action by Christian leaders. (122) Here Robert Spencer recommends Thomas F. Madden’s The New Concise History of the Crusades, which “dispels innumerable PC myths about why the Crusades were fought, who fought them and what happened during each one” (131). Taken together, these two books on Islam and the crusades give a more historically accurate picture than the recent Kingdom of Heaven movie. Consider the stress of Charles V and the Pope during Luther’s day. Vienna was under siege for the first time in 1529. (157) Luther was seen as a threat to a united response to Turkish armies!

Spencer concludes by criticizing those who disparage their own race and culture (177) by behaving like a defeated tribe already (179), by reminding us of Islam’s unapologetic persecution of pastors (212), and by making helpful recommendations for defeating jihad. We already face the potential Islamization of Europe. When one is threatened by those who do not want to be at peace with you, self-defense is called for, not surrender. Politically Incorrect? Yes. Read this and be better informed.

PJC

DVD Movies

One Night with the King


Synopsis: “One Night with the King is a sweeping epic about Hadassah, the young Jewish girl who becomes the Biblical Esther, Queen of Persia, based on the best-selling book by Christian author Tommy Tenney. Despite her position, Hadassah’s life is in danger, as the state has decreed that all Jews will be put to death. Defying warnings to remain silent, however, Hadassah struggles to save her people, even as she seeks to win the heart of the king, in this exciting and inspiring story about destiny.”

Review: I’d much rather talk about the guiding hand of the Lord “for such a time as this” rather than use the word “destiny.” (I found it odd that an enclosed advertisement for the American Bible Society also emphasized “Feel the Touch of Destiny” and states, “Although some scholars have pointed out some historical inconsistencies in the book of Esther…” Why cast such doubt on the Biblical text?) Other than that, my wife and I really liked this movie. Filmed in Dallas, Texas and Jodhpur, Rajasthan, India, the visuals are magnificent, and the sets and costumes are stunning.

Novels, movies, and even sometimes narrative sermons expand upon the Biblical text (Esther in this case) by providing details that help tell the story. These minor details help fill in the gaps. Minor details should remain minor, however, and never make the “gaps” the focus of the story. Xerxes was often at war. A potential war with Greece is part of the back story. Also, Hadassah is given a love interest. In the movie, when some women are rather harshly gathered as candidates to be a new queen, some men, ironically including this fictional love interest, are drafted as eunuchs in the service of those candidates.


his anti-Semitic rallies evoke Nazi rallies, a creative use of the ancient swastika. Before his rise to prominence, Haman wears a symbol that incorporates an heirloom crystal necklace given to Esther on multiple occasions. Haman is described as an Agagite in Esther. It may have been helpful to also show that both Esther and Mordecai are both descended from Saul’s tribe of Benjamin.

The Star of David is featured prominently through an heirloom crystal necklace given to Esther on multiple occasions. Haman wears a symbol that incorporates the ancient swastika. Before his rise to prominence, his anti-Semitic rallies evoke Nazi rallies, a creative use of anachronism.

A brief discussion guide is available from Fox Faith.

The Passion Definitive Edition


Synopsis: “Offering comprehensive access to the film’s production—from the script evolution and the challenges of shooting entirely in Aramaic and Latin to the spiritual journey of bringing Christ’s final hours to life—The Passion of the Christ Definitive Edition additionally features 15 minutes of never-before-seen footage seamlessly branched into the film, as well as filmmaker, production, music and theologian audio commentary tracks, deleted scenes, featurettes, production art, historical texts and much more.”

Review: Two versions of the movie are provided here, and both the original and re-cut versions of the famous film are now formally organized according to the Roman Catholic Stations of the Cross. All fourteen are included, especially VI, “Veronica,” whose name means “very image.” You won’t find Veronica in the four Gospel accounts of the New Testament. She is a later inauthentic addition to the Passion account of the Gospels. Look for her as the woman who brings a cup of water that is knocked away after wiping Jesus’ face with a cloth. After Simon’s angry protest, watch her and Jesus look at each other as the gruesome procession leaves. An image of Jesus’ face appears on her cloth. It goes by so fast in the movie theatre, that you barely notice it even when you are looking for it. With a DVD, you can easily rewind and pause. This is an example of “preaching” upon a gap. Could it have happened? Possibly, but we don’t have a Word from the Lord about it. The new chapter divisions, found in the on-screen DVD menu and the DVD liner notes, draw more attention to this apocryphal scene.

The additional audio commentaries for the original version would allow the viewer to see this movie many more times with something new added each time. Some find this kind of detail fascinating. Others find it distracting and would rather stick with the main movie. The Theological Commentary is the best of them all because of the insights it provides into the movie’s production. The addition of biblical footnotes in brown boxes (for the original version only) is a neat idea. It didn’t always work, even with a newer DVD player. I wanted to see more info at times when none was provided, e.g. Jesus crushing the head of the snake.

The re-cut version includes the previously mentioned 15 minutes of unseen material and removes some of the extended scourging scene of the originally, making it more “viewable” by younger and more squeamish audiences. The final running time of the re-cut is about the same as the original.

What else is new? A second disc provides nearly two hours of additional material including deleted scenes (two: Pontius Pilate and the famous “let His blood be upon us...” and “Don’t weep for me” words of Jesus), and “featurettes” with more information about crucifixion, the historical figures of the movie, and a fascinating one on the challenges of filming a movie in Latin and Aramaic.

After learning about Mel Gibson’s Roman Catholic background, Christians will no longer be surprised to hear that some of the additional material on these DVDs teach transubstantiation in the Sacrament of
the Altar, that Peter was the “First Bishop of Rome” and hence, “the first Pope,” and that Mary, body and soul was taken to heaven after her death in the “Assumption.” Lutheran viewers are specially equipped to identify and mentally delete these historical and theological departures from biblical, apostolic history and theology. That said, this is the version of the movie to own if you didn’t purchase the original DVD, and even if you did.

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Books Received


Giertz, Bo. Translated by Clifford A. Nelson. Preaching from the Whole Bible. Fort Wayne,
IN: Lutheran Legacy, no date. Reprint of 1967 Augsburg edition. 144 Pages. Paper. $15.00 www.lutheranlegacy.org (P)


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**A Closing Thought**

The Rev. Mark A. Schlamann, Niagara Falls, New York

catechesis /Kat - uh - KEE - sis/ n.: weapon of Mass instruction

Regular issues of *Liturgy, Hymnody & Pulpit* (one page, front and back) will be available almost monthly. *Liturgy, Hymnody & Pulpit Quarterly Book Review* will return in Advent. PJC

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