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*Luther and Calvinism: Image and Reception of Martin Luther
in the History and Theology of Calvinism* ed. by Herman J.
Selderhuis and J. Marius J. Lange van Ravenswaay (review)

H. George Anderson

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in the world and in renewing the church's life and ministry, which became Bonhoeffer's "supreme concern," as Hitler and the Nazis came to power in 1933. Bonhoeffer viewed true evangelical preaching as crucial in the struggle against the worldview and values of the Nazi regime.

I am still not clear on why Pasquarello entitled this book *Dietrich*. Even with the addition of the subtitle I am puzzled. For me a more straightforward title such as *Bonhoeffer as Preacher* or *Bonhoeffer: A Preaching Life* would have been better. Nonetheless, my puzzlement on the title does not diminish my appreciation for the way Pasquarello succeeds in highlighting the image of Bonhoeffer as a preaching theologian. Preachers as well as serious students and scholars of Bonhoeffer's life and thought will be engaged and enlightened by this narrative account of one of the most compelling preaching theologians for our time.

SAINT ANDREW LUTHERAN CHURCH
BEAVERTON, OREGON

Mark S. Brocker

Luther and Calvinism: Image and Reception of Martin Luther in the History and Theology of Calvinism. Edited by Herman J. Selderhuis and J. Marius J. Lange van Ravenswaay. Göttingen and Bristol, CT: Vandenhoeck & Ruprecht, 2017. 547 pp.

Luther had a lot to say about Zwingli and his followers. He called them false teachers and "a pack of hounds" whose master was the devil. But what did his Reformed opponents say about him? The 500th anniversary of the Reformation in 2017 provided the occasion for a conference to explore this question from the Reformed point of view. Papers from that conference furnish an historical overview from Bullinger to Barth.

In the decades following 1517 Luther's ideas spread rapidly through the humanist networks of Europe. His courage at the Diet of Worms evoked admiration for the man as well as his theology. Although eventual divisions in the Protestant family made Luther less popular, he never lost his place as the trailblazer of the Reformation. Reformed historians honored him less as a personality than as an instrument of divine providence. In the face of polemics from

Roman Catholic writers they tended to avoid emphasizing their own differences with him on the Lord's Supper.

Confessional lines hardened in the seventeenth century after the Formula of Concord (1580) and the Canons of Dort (1619). Orthodox theologians on both sides focused on disputed areas old and new. Although Reformed historians dutifully recognized Luther's key role in beginning the Reformation, they did not hesitate to point out his personal weaknesses. Even within this world of doctrinal controversy, Luther's "soft power" infiltrated congregational life. Devotional materials from Luther and Lutherans filled the vacuum created by a lack of resources from Reformed authors. Although the 1574 Synod of Dort decided that only the rhymed Psalter could be used in Reformed congregations, at least three successive hymnals from the next hundred years demonstrate "that in a significant part of the Netherlands the custom of singing German hymns—translated or not—was stronger than the decisions of the ecclesiastical authorities" (329). Luther's *Commentary on Galatians* had wide influence on both sides of the Channel. David Parry's comprehensive article (379–407) on English attitudes toward Luther cites John Bunyan: "I do prefer this book [*Galatians*] of Mr. Luther . . . (excepting the Holy Bible) before all the books that ever I have seen, as most fit for a wounded conscience" (399).

Although the nineteenth century started with the 300th anniversary celebration of the Reformation in 1817, the unionizing efforts of Frederick William III led to a Lutheran backlash. The Reformed historians countered by giving Zwingli priority over Luther. Not only had Zwingli begun his reforming work earlier, but his rationality and social action made him more "modern" than the "medieval," inward-looking Luther. Although Luther remained a national hero, it was more for his stand at Worms than for his theology (262).

In contrast to the historians' shifting evaluations of Luther, Reformed theologians maintained a respectful but critical attitude. Michael Beintker's essay, "Martin Luther im Denken Karl Barths" (265–279) notes that Barth posed more wide-ranging questions to Luther than anyone had done before; yet, Luther "played a remarkably productive role in Barth's thought" (277). For example, after reviewing Luther's understanding of the Lord's Supper, Barth recommended that Reformed doctrine "happily accompany Luther

the whole way” and finally not say “No” to Luther’s “Yes,” but rather say “But,” and then go on to correct, enlarge, and explain it (271). Barth did indeed correct, enlarge, and explain—often at length—other aspects of Luther’s thought. The relation of law and gospel, and especially the interpretation of justification, prompted Barth to an extensive dialogue with the Reformer.

This collection of twenty-six articles, half of them in English, describes Luther’s wide influence beyond the “Luther lands.” Churches in the Netherlands, for instance, differed from Luther in their rejection of images, but Dutch artists incorporated his theology in their paintings (29–77). Even the architecture of Reformed churches there reflected Luther’s emphasis on the preached Word. An essay on Luther’s influence on the Italian *Spirituali* (523–534) demonstrates how pervasive his insights were right up to the eve of the Council of Trent.

GREEN VALLEY, ARIZONA

H. George Anderson

Maasai Diviners and Christianity: An Investigation of Three Different Clans of IlÓibonok in Tanzania and the Attitude of the Lutheran Church towards Them. By Christel Kiel. Cologne: Rüdiger Kóppe Verlag, 2015. 146 pp.

Working as a missionary in Tanzania from 1986 to 1992, the author got to know seven traditional Maasai diviners, called IlÓibonok (plural) or OlÓibóni (singular). She also collected second-hand accounts about several others. Years later she has organized her notes and reflections. As a collection of evidence her book has some value. Her sketches provide one outsider’s perspective on certain people whose role(s) needs to be taken into account by the church in that place. As the Tanzanian church defines and refines the vocation of a pastor, it must take perceptions into account. The idea of “pastor” will certainly be shaped in that context by its analogy to the traditional role of diviner.

The book disappoints in many ways, however, for which the up-front apologies are inadequate. As the editors comment: “As the author writes in her preface, the work and finalizing of the book faced some challenges and took some time, we appreciate that it is