

dismissed with scorn, as if nothing of worth transpired between Luther and Kierkegaard. But Lund's selections from intriguing figures like Gerhard the brilliant systematician, Calixtus the protoecumenist, and Arndt the pastorally minded reformer, with his crisp introductions locating them in Europe's prolonged, religiously catastrophic civil war, help contemporary heirs of Lutheranism to grapple with enduring challenges of intellectual coherence, ecumenical engagement, and pastoral relevance. It will not be so easy to caricature Orthodoxy, Traditional Worship, or Pietism after working through these chapters.

Preceding these three concluding chapters are five earlier ones that bring the reader from Luther's dramatic life of confrontation and conflict, through the spread of the Reformation message, and to the reformed church in its external and internal struggle for survival. A good balance of political, cultural, and more strictly religious or theological material is provided. Particularly helpful is material Lund provides on the failure of the Regensburg Colloquy between Lutherans and Catholics in 1538 (Luther took its conciliatory language in bad faith as a stalking horse for restoration of an unreformed Catholic view of justification). From another angle, the extensive excerpts from Reformation church laws give contemporary students a real feeling for the magisterial nature of the Lutheran Reformation—quite in contrast to tacit assumptions present-day readers make about relations of church and state, religious pluralism, and freedom of conscience. Selections on the Thirty Years' War also bring home to contemporaries what a disaster the wars of religion were for the cause of Christianity in European civilization. Much more could be mentioned.

Any teacher in the field could quibble about some of the selections, but any competent teacher will be able to supplement the use of Lund's text with a few extra readings to provide whatever he or she deems missing. For example, I would like to have seen more emphasis placed on the "honor and glory of Christ as the mediator" (Melanchthon) as a motive and theme in early Lutheran theology, i.e., that preeminent over the *sola fide* and the *sola gratia* (not to mention the *sola scriptura*, which is far more an emphasis of Zwingli's Reformation in Zurich than Luther's and Melanchthon's in Wittenberg) is the *solus Christus* (cf. 80). Correspondingly, I would have liked to see some attention to the patristic turn of the early Lutherans (the *Catalogue of Testimonies*, the *Magdeburg Centuries*), who sought to demonstrate their continuity with the ancient church over against papist innovations. Perhaps a future edition of this highly useful resource could attend to this. That is to predict that this text will prove so useful as to enjoy a number of further editions.

Eric W. Gritsch's new book provides a narrative account for the excerpts and selections found in Lund. The two books would work very well together. Those familiar with Gritsch's earlier works will not be disappointed with the present effort. The narrative is lively, delivering essential history in readable prose. As importantly, Gritsch does not hesitate to criticize and evaluate the history he records; his work reflects but does not impose a contemporary theological and ecumenical posture. While readers may dissent from this line of interpretation, they will be able to do so on the basis of fair-minded and generous discussions of the choices that Lutherans have faced in their history. Take, for example, Gritsch's treatment of the Orthodox rejection of Calixtus, the protoecumenist, who relativized the claims of the Lutheran confessions over against the superior authority of the first five Christian centuries: "At stake was the understanding of Lutheranism," Gritsch observes. "Was it to be an ecclesiastical institution based on a confessional absolutism summarized in the Book of Concord and especially the Formula of Concord? Or could Lutheranism remain a confessional reform movement with the church catholic as its initiators, especially Luther, viewed it?" (134) Or is there another view? One can imagine lively classroom debates provoked by this kind of theologically engaged history.

Documents from the History of Lutheranism 1517–1750. Ed. Eric Lund. Minneapolis: Fortress, 2002. 330 pp. \$30.00. ISBN 0-8006-3440-3.

A History of Lutheranism. Eric W. Gritsch. Minneapolis: Fortress, 2002. 346 pp. \$29.00. ISBN 0-8006-3472-1.

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These two books provide excellent resources for upper-level college or seminary courses on Lutheran Heritage and useful summaries for other interested scholars.

Lund's text fills a real need in providing numerous new English language translations, judiciously selected and excerpted, of texts illustrating the transition from Luther to Lutheranism and then the ongoing development of Lutheranism into the early modern period. The final three chapters on Lutheran Orthodoxy, Devotional Literature and Hymnody, and Pietism are of particular merit in this regard, with selections that bring to life the achievements and enduring merit of stages in Lutheran history which more often than not today are

In a work so ambitious (a one volume history of a five-hundred-year-old religious tradition which today claims some sixty million adherents), there are inevitable shortcomings. Some occur because of the historian's inevitable limitations in knowledge. An example of this occurs in Gritsch's treatment of the "antiphilosophical" position of Valentin Loescher, an Orthodox theologian who is reported to have criticized Englishman John Locke's empiricism on the basis of Roman 2:15. Early Lutherans, beginning with Melanchthon, took this passage to mean that God had inscribed universal notions on the human soul. Gritsch far too summarily concludes: "To have such biblical proof was sufficient for him to reject Locke and the philosophy of the Enlightenment" (128). Gritsch is evidently unaware that the Lutheran philosopher Gottfried Leibniz, a contemporary of Loescher drawing on the same Melanchthonian tradition, wrote *the* incisive critique of Locke's foundationalism in the name of a "true" philosophy of Enlightenment (as well as of Lutheran-Augustinian theological anthropology). What sometimes appear to be "antiphilosophical" arguments turn out to be, on examination, quarrels between rival philosophies, or rival relations of theology and philosophy.

Such shortcomings may be overlooked for the sake of a contribution, which is otherwise so useful. But unforgivable are flaws imposed on the author, evidently, by overly active copy editors. It is hard to imagine that Gritsch transposed the words "true" and "false" in the following sentence: "Thus one can assert with Luther that the statement 'God is human' (in Jesus Christ) is true in philosophy but false in theology" (127). Would Gritsch resort to the irritating and, if I may say so, *patronizing* business of inserting in brackets a "sic" after use of the male pronoun for God in citations of older literature (122)? Apart from such copyediting decisions, Fortress is to be congratulated on producing these resources.

