

Lutheran Theological Review **Guidelines for Contributors**

LUTHERAN THEOLOGICAL REVIEW, the official journal of Lutheran Church–Canada’s two seminaries (Edmonton and St. Catharines), “exists for the discussion of theological issues within the frame of reference of Confessional Lutheranism”. We invite contributors to submit carefully researched theological essays, short studies, book reviews, or sermons which will promote such discussion and strengthen our confession of the truth of the Gospel. Items may be submitted in either of Canada’s two official languages: English or French. The editors will determine what materials are suitable for publication.

Enquiries and proposals may be sent via e-mail to the editors at one of the following:

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If your essay is accepted for publication, you will be required to provide it in electronic form. (If the *LTR* editors had to pay to have a submission entered onto computer, the added cost might prohibit its publication.) E-mailed files that have been accepted for publication must likewise be followed up by an Adobe Acrobat (pdf) or paper copy to confirm formatting issues. Submissions, whether accepted or not, will not be returned. The editors will, however, inform the contributor of their decision. The editors will be greatly appreciative if contributors observe the following guidelines in preparing their electronic text.

Language (*the following comments apply to English language submissions*)

Spelling & Punctuation: *LTR* uses as its primary authority *The Canadian Oxford Dictionary* (1998). This excellent resource relies not only on the meticulously researched data of the British *OED*, but is also based on extensive research of Canadian usage. Recently adopted by the Canadian Press, it is widely becoming the standard. Writers should consult its “Style Guide”, Appendix 1, pp. 1698-1703. In general, punctuation should be used not merely for the sake of formal rules but to aid comprehension and avoid ambiguity. In the use of quotation marks, as recommended by the *COD* and Fowler’s *Modern English Usage*, *LTR* observes the so-called “logical” system: if the punctuation mark belongs to the source, it should be included within the quotations marks; if the punctuation belongs to the essay, it should be outside the marks. The editors of *LTR* will not change the wording of submitted essays without the author’s approval; they will, however, modify the spelling and punctuation to conform to this standard. Note that in Microsoft Word (and many other word processors) it is necessary to set the language of your text as “English (U.K.)”, as “English (Canada)” will not correctly flag Americanisms.

Abbreviations: Standard abbreviations of the Bible may be used without explanation. We ask only that you be consistent and avoid ambiguity (e.g. “Ezek.” and “Ezra”, not “Ez.”). Roman numerals are preferred for sequential biblical books (e.g. “I Cor.”; “II Cor.”). Standard abbreviations for the Lutheran Confessions, Luther’s works, some Lutheran hymnals, and some exegetical resources are printed at the front of *LTR*. Authors may use these abbreviations without explanation. Note that a period is placed at the end of an abbreviation only if it is a truncated form; internal abbreviations require no period: thus Rev. (Reverend) has a period, but Dr (Doctor) does not.

Format

Subheadings: Writers should not overcomplicate their documents with elaborate structure. The organization should be apparent through good writing. However, one or two levels of sub-headings are ordinarily permitted to organize the essay into sections.

Foreign languages: Foreign words which occur within a vernacular sentence should be *italicized*. Whole sentences or paragraphs should not be italicized. It is always helpful to offer a vernacular translation of foreign words and quotations.

Greek/Hebrew: *LTR* includes these biblical languages in their proper fonts, with accents and vowels points. Transliteration is undesirable. *LTR* uses Unicode for Greek and Hebrew. If a paper copy is provided that includes clear Greek or Hebrew words (either hand-written or computer printed), the editors will convert them into the proper fonts.

Computer format: *LTR* is edited and printed in Microsoft Word. We therefore prefer submissions in .doc or .docx format. Second best is WordPerfect format (6.1 or earlier), which converts well. OpenOffice or LibreOffice .odt files are also acceptable. If any other word processor is used, submit the original format, one converted to .rtf, and a .pdf (Adobe Acrobat) if possible. In every case, indicate what format the files are in, and include a clear paper copy by which we may clean up electronic problems.

Notes & References

LTR uses footnotes, not endnotes. Please submit your computer file with the footnotes already prepared. Give full bibliographical details the first time a work is referenced. Subsequent references may be made by author and page number only. Do not use the Latin shorthand “*ibid.*” or “*idem.*” First references to major (especially multi-author) works should give complete details, but may then specify an abbreviation to be used in subsequent references. (Note also the Standard Abbreviations table at the front of *LTR*, as mentioned above.) Author’s names are in small caps, Oxford style. A standard style book such as *The Oxford Guide to Style*, the *Modern Language Association’s* handbook, or Kate Turabian’s *A Manual for Writers* will help solve citation problems. However, please conform your footnotes to the general style illustrated in the following examples.

Sample Notes

- ¹ HOLSTEN FAGERBERG, *Bekennntnis, Kirche, und Amt in der deutschen konfessionellen Theologie des 19. Jahrhunderts* (Uppsala: Almqvist & Wiksells, 1952), 101. All original German works will be cited in the present author’s own translation, with annotations where necessary. Any emphasis given is original.
- ² FAGERBERG, 101.
- ³ WILHELM LÖHE, *Gesammelte Werke* [hereafter abbreviated as *GW*], ed. Klaus Ganzert, vol. 5, *Die Kirche im Ringen um Wesen und Gestalt* (Neuendettelsau: Freimund-Verlag, 1954), 5.1:253-330.
- ⁴ LÖHE, *Three Books About the Church*, trans. James Schaaf (Philadelphia: Fortress, 1969), 33-39.
- ⁵ WALTER H. CONSER, “A Conservative Critique of Church and State: the Case of the Tractarians and Neo-Lutherans”, *Journal of Church and State*, 25.1 (Spring 1983): 323-41.
- ⁶ HERMANN SASSE, “Ministry and Congregation: Letters to Lutheran Pastors, No. 8, July 1949”, in *We Confess the Church*, trans. Norman Nagel (St. Louis: Concordia, 1986), 70.
- ⁷ MARTIN LUTHER, *Sermon on the Creed* (6 March 1521), WA 11:53²²⁻²³.
- ⁸ LUTHER, *On the Sneaks and Clandestine Preachers* (1532), WA 30.3:518-27=AE 40:383-94.
- ⁹ AC 5:2; cf. Ap 14:3.
- ¹⁰ SASSE, “Ministry and Congregation”, 72.

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Advanced Guidelines for Users of MS Word or Open/LibreOffice

1. Do not be concerned about “**page setup**” (margins, headers and footers, page numbers, etc.). These items will be handled by the editors.

2. The basic **font** used for *LTR* is “Linux Libertine”. It is not necessary for you to work with the same font. Greek and Hebrew are done with the Unicode language blocks. We recommend that you learn how to use Unicode not only for these languages but also for special characters in your text (like text critical marks). If you use a proprietary Greek or Hebrew font, please provide the file in a pdf in addition to the basic word processor file so that the special characters are readable and our editors can convert them to Unicode accurately. If you wish to learn about Greek/Hebrew in Unicode, read this: [Greek and Hebrew for Computerised Theologians.pdf](#)

3. *LTR* is laid out using “**paragraph styles**”. If you are editing your contribution with this word processor, it will be helpful if your manuscript is already formatted in this way. It is not necessary that the contributor reproduce the details of each style. More important is simply that each paragraph be designated with the proper style name. The *LTR* editor can then import the file into a template which contains the correctly detailed versions of these styles. If you do not understand how to use styles, read the appropriate help files and experiment on a test document. The following are the major styles used in *LTR*:

“Heading 1” – for the title of the essay

“Heading 2” – for first level subheadings

“Heading 3” – for second level subheadings

“Body Text” – first line indented; for the basic text of the essay

“Blockquote” – indented on left and right; for block quotations

“Afterquote” – like Body Text, but without the first line indent; for author’s text following a block quotation, and for initial paragraphs after a section heading

The first four of these styles are built into the Normal template in MS Word. The last two must be created by the user. To do so, use the menu: Format/Styles. Then click on the “New” button. Specify appropriate indents for your own benefit. As you type, assign these six styles to your document. Or, assign styles afterwards by placing the cursor into each paragraph and choosing a style from the formatting toolbar. The style “Footnote Text” is automatically assigned by as you insert footnotes. Please put a tab between the footnote number and the text. The following page illustrates the use of these styles.

Note: it is also helpful if you set the language in the Normal style to “English (U.K.)” to help you conform your spelling to Canadian standards. (Unfortunately, if you use “English (Canada)” in MS Word, it erroneously permits either American or Canadian spellings, which is the cause of much mischief in our computer age.)

Heading 2

Conclusions

Afterquote

Certainly the debate as Löhe presents it deserves an in-depth analysis. This essay has only been able to present the essence of Löhe's argument, with little comment. Yet a few closing remarks are in order. Practically speaking, Löhe's foray into the battle was completely unsuccessful. Walther and the Missouri pastors were hardened against Löhe and his theology. Though not directly treating the North American situation, Löhe's *Kirche und Amt: Neue Aphorismen* (1851) was surely his final and mature statement with respect to Church and Office, and may be said to have been occasioned by the rejection of his *Zugabe* (by both parties).¹ Löhe himself makes this clear in a letter to Grossmann and the other Saginaw pastors:

Blockquote

Whoever simply loves the Scriptures will find [there] neither Luther's teaching as expressed in the letter to the Bohemians and elsewhere, nor Walther's teaching, but rather mine as expressed in the *Neue Aphorismen*.²

Afterquote

The theological rupture was final.

Body Text

Though we cannot attempt a detailed analysis, we may suggest wherein the deep structure of the controversy consists. At the heart of the dispute seems to be the contention that there is a divinely mandated church polity. Löhe was perhaps mistaken in substituting one form for another. Such is also James Schaaf's conclusion:

Blockquote

All three of the principals in this controversy—Grabau, Walther, and Löhe—had one error in common which none of them recognised. They were all blind to the fact that the forms of church government which are suitable for one time and place may not always be the best for another situation. The practice of the Apostolic Church did not suit the situation of sixteenth-century Europe, and what the Lutheran Churches of the Reformation era found expedient was not necessarily the best solution for the developing churches in nineteenth-century America.³

Afterquote

Lest Schaaf's opinion sound too purely sociological, consider also the plea raised by Hermann Sasse in 1949 concerning the continuing split in North America:

Blockquote

For the Lutheran Church, matters of church government belong to the adiaphora, to the "rites and ceremonies, instituted by men" (Augsburg Confession VII), concerning which there may and must be freedom in the church. Christ is not the legislator of a human religious fellowship, and the Gospel

¹ This is SCHAAF'S conclusion, 145.

² LÖHE'S letter to Grossmann, Weege, Deindörfer, and Amman, 31 March 1853, *GW* 5.2:1016. Also quoted in SCHAAF, 145 n. 104.

³ SCHAAF, 148-49.

Footnote Text