



# Pop Spirituality: An Evangelical Response

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**S**PIRITUALITY HAS BECOME A VERY HOT TOPIC IN THE LAST FEW YEARS. EVIDENCE OF this is everywhere in the American media, both religious and secular.<sup>1</sup> Movies like *Ghost* and *Michael*, recent CDs such as *Chant* and the multiple versions of Hildegard of Bingen's "greatest hits," and television shows like *Touched by an Angel* have reached a wide audience. The same is true in print journalism. Articles abound in daily papers and monthly magazines, and bookstores are devoting whole sections to the topic. Even the sporting world is not immune: the title of Phil Jackson's reflections on leading the Chicago Bulls to the NBA championships

<sup>1</sup>The topic has lately been the cover story for a variety of national magazines: "On the Trail of Angels: The Search for Meaning and Comfort in the Spiritual World," *Life*, December 1995; "How to Raise a Spiritual Child," *Parenting*, December/January 1996; "Living Passionately, A Ten Page Special About Your Spirituality—How to Nourish It and Turn Your Life Into An Extraordinary Adventure," *New Woman*, August 1994; "The Search For the Sacred," *Newsweek*, 28 November, 1994; Deepak Chopra, "Spirituality for Sale," *Newsweek*, 20 October 1997.

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*Popular spirituality emphasizes the performance of exercises and techniques to achieve spiritual awareness. It frequently calls people to seek God and spirituality apart from the distractions of the world. Evangelical spirituality listens to and for the word of God. It affirms God's entry into this world and the spiritual nature of daily life and work.*

is *Sacred Hoops: Spiritual Reflections of a Hardwood Warrior*.<sup>2</sup> What themes are common to this growing body of literature?<sup>3</sup>

### I. THE THEMES OF POP SPIRITUALITY

One enthusiastic reviewer writes of Phil Jackson's book, "This book takes you to the next level of understanding the game of basketball *and of life* [emphasis added]."<sup>4</sup> His words illustrate well an interesting aspect of current spirituality literature. Much of it, even from secular popular presses, is more prescriptive than descriptive: in other words, it functions catechetically. Whether or not it does so successfully is difficult to determine, but my own conversations with friends, neighbors, and students suggest that, at the very least, discussions of spirituality in the popular press have had an impact on current Christian discussions about the nature of spirituality. We would do well to ask, what is being prescribed, both directly and indirectly?

Much of pop spirituality is remarkably consumer-oriented and market-driven. Like a Disney movie, there are innumerable merchandise tie-ins for whatever sort of spiritual practice one wants to follow. Books and seminars, jewelry and candles, T-shirts and tapes, all available for purchase, are the keys to greater spiritual awareness according to much of the popular press. One advertisement touts the benefits of a compact disk guaranteed to uplift the spirit. Another promises readers that "Angel Water" from the River Jordan is "therapy for the soul" and will "set your spirit free." An article in a popular women's magazine suggests that readers find their spiritual centers by getting away to retreat houses, and helpfully lists the amenities available at a number of retreat centers from Buddhist shrines to Benedictine monasteries.<sup>5</sup> Much like an expensive hobby, "finding one's spiritual center" appears to be an activity for the leisure class, those who have enough time and money to go on retreats, attend the seminars, take yoga lessons, and buy the aromatherapy candles.

Another theme running through much of current pop spirituality is that of "self-help." The presence of a self-help motif is nothing new in American religion. In fact, in much of the current literature, the term "spirituality" appears to be virtually synonymous with terms like "self-help," "self-improvement," or "self-esteem." Not surprisingly, this self-help motif is usually employed in pursuit of professional or personal success. Almost every article in one edition of the magazine *Angel Times* focused on the relational benefits to be gained by thinking about, writing to, or praying to angels. An article appearing in a magazine geared to-

<sup>2</sup>Phil Jackson, *Sacred Hoops: Spiritual Reflections of a Hardwood Warrior* (New York: Hyperion, 1995).

<sup>3</sup>Throughout this article I have used the terms "secular spirituality" and/or "pop spirituality" to differentiate this literature from those spirituality resources which originate from overtly religious sources. For an insightful analysis of the theological implications of several recent works by Lutheran authors, see James Kittelson, "Contemporary Spirituality's Challenge to *Sola Gratia*," *Lutheran Quarterly* 4/4 (1995) 367-390.

<sup>4</sup>Endorsement by Bill Walton on the dust jacket of *Sacred Hoops*.

<sup>5</sup>Advertisement in *Angel Times* (4/6) 6; Katy Koontz, "Soul Spas," *New Woman*, August 1994, 116.

wards working women invites readers to become “spiritually charged and awakened to a larger, nobler life.”<sup>6</sup> Frequently, readers are promised techniques that will help them achieve personal and professional success. Sometimes the methods prescribed are so simple as to border on the superstitious. Take angel pins, for example. They come five angels to a card, each one representing a different emotional attribute: patience, love, success, wisdom, or protection. Like having a lucky rabbit’s foot, wearers can be assured of good fortune, personal and professional, by wearing an angel on their lapel for the day.

The ability to overcome problems is often a prerequisite to achieving success. Like earlier religiously-oriented expressions of the self-help movement, such as Norman Vincent Peale’s *The Power of Positive Thinking*,<sup>7</sup> much current pop-spiritual advice focuses on providing readers with foolproof coping mechanisms to deal with the hassles of modern life that hinder the pursuit of success: hostile bosses and stagnating careers, errant children, toxic parents, and fair-weather friends. Unlike the earlier self-help literature, however, which had an implicit eschatology, much of the current popular literature, despite its use of terms like “spiritual awareness,” lacks any eschatological dimension.<sup>8</sup> Salvation is an exclusively present-tense category, probably most accurately described as emotional resilience, which is understood to be a primary coping mechanism. One article promises that it will “teach you to nurture your soul and gain unshakable self-esteem and joy.”<sup>9</sup> In other words, in much pop spirituality literature, the oft mentioned concept of spiritual awareness is really a state of psychological well-being or self-esteem, attributable to the development of emotional resilience.

Another common thread running through much of contemporary pop spirituality is its frequent rejection of connections to traditional religious institutions, even to religion at all. One “spirituality entrepreneur,” in explaining the appeal of her product, “Angel Cards,” points out that the “cards are not meant to have religious implications....We use the angels from more of a spiritual point of view.”<sup>10</sup> Another author, extolling the virtues of retreats, assures readers that “the emphasis...is on spirituality—becoming a loving, peaceful person—not just on following religious rituals and dogma. For that reason, an agnostic can develop her spiritual side at a retreat as fully as someone who never misses church or synagogue.”<sup>11</sup>

Often, those authors who do not explicitly reject religion exhibit a syncretism

<sup>6</sup>Jean Houston, *The Hero and the Goddess: The Odyssey as Mystery and Initiation* (New York: Ballantine, 1992).

<sup>7</sup>Norman Vincent Peale, *The Power of Positive Thinking* (New York: Prentice-Hall, 1952).

<sup>8</sup>For evidence of the eschatological dimension of Peale’s thought see, for example, Norman Vincent Peale, *Guide to Confident Living* (New York: Prentice-Hall, 1948) 223.

<sup>9</sup>Pythia Peay, “Put Some Magic In Your Life,” *New Woman*, August 1994, 112.

<sup>10</sup>Richard Knight, Jr., “Stacking the Deck for Change,” *Chicago Tribune*, 15 January 1995, Tempo sec., 1.

<sup>11</sup>Katy Koontz, “Soul Spas,” 116.

that sociologist Wade Clark Roof has called a “pastiche spirituality.” Roof attributes this in part to our consumer culture, which has an impact on all forms of religion in America.<sup>12</sup> This pastiche spirituality appropriates familiar themes from a variety of different sources, Christianity included, but there is particular interest in eastern religions, especially in some of the techniques for achieving spiritual awareness that those religions espouse, such as Zen, Yoga, Tai Chi, and even the mysteries of Kabbalah. Phil Jackson’s *Sacred Hoops* is a good example of this pastiche spirituality. He has intentionally integrated elements of Zen Buddhism, Lakota Sioux religion, and his parents’ Pentecostal Christianity into his own personal spiritual system.<sup>13</sup>

Given the rejection of institutional connections, it is not surprising that in much of the pop spirituality literature the journey toward spiritual awareness has a very individualistic trajectory: it is not a communal enterprise but a solitary one. At least, this is what one could surmise, given the great emphasis placed upon the specific exercises or activities that individuals must perform in order to complete the journey and become more spiritually aware. None of these techniques that bring greater spiritual awareness requires a group; indeed, most of them (such as chanting, meditating, wearing jewelry, going on retreat, reading, carrying cards or crystals, and burning candles) are activities designed for individual performance. The irony, of course, is that the theme of achieving relational success is so prevalent in the literature.

In sum, much of what passes for spirituality in popular culture seems to be consumer-oriented and market-driven, narcissistic, anti-church—even anti-religion—intensely individualistic, and escapist. Is there any good news here, particularly for those committed to evangelical Christianity? I think so. In the final analysis, the current fascination with spirituality might be yet one more confirmation of what Augustine wrote over 1500 years ago: “Our hearts are restless till they find rest in Thee.”<sup>14</sup> In an increasingly, even militantly, secular society, the prevalence of the topic in the popular media suggests that there are many restless hearts and much real searching going on.<sup>15</sup> People are searching for meaning, for purpose, for that which transcends and endures. They have deep longings to connect with others in authentic, lasting relationships. They have burning questions, questions about their very existence, about the nature of truth, and the existence of

<sup>12</sup>Wade Clark Roof, *A Generation of Seekers: The Spiritual Journeys of the Baby Boom Generation* (New York: Harper Collins, 1993) 245.

<sup>13</sup>Phil Jackson, *Sacred Hoops*, 4; see Teresa Wiltz, “Mystery Lesson: Chic Seek Enlightenment through Ancient Kabbalah,” *Chicago Tribune*, 18 June 1997, sec. 5, 1-2.

<sup>14</sup>Augustine, *Confessions*, in *Basic Writings of St. Augustine*, vol. 1, ed. Whitney Oates (New York: Random House, 1948) 3.

<sup>15</sup>Regarding the increasingly hostile reception for religion in American culture, see Stephen Carter, *The Culture of Disbelief* (New York: Basic Books, 1993) 3-14. A *TV Guide* poll taken in February 1997 showed that 56% of Americans believe that religion does not get enough attention on prime-time television: *TV Guide*, 29 March 1997, 33-35.

evil.<sup>16</sup> This is good news for those pastors and church leaders who are willing to build on these impulses to show people, as it were, a more perfect way.

## II. SPIRITUALITY IN EVANGELICAL PERSPECTIVE

Clearly, the answers to humankind's profound questions about the meaning of life and death can't be found in the "cosmic resonance" of crystals or in techniques of self-help.<sup>17</sup> And no amount of meditation or positive thinking can heal the very real brokenness and estrangement that afflict individuals, families, and society. But this is precisely the place where Christianity has much to offer. Let me suggest four contributions from the Lutheran theological tradition that can provide much-needed insight and nuance to current discussions of spirituality.

Luther's understanding of justification was his most profound contribution to the theological discussion of the sixteenth century. His insistence that God's grace comes to us unmerited severed the connection between works and salvation, thereby freeing humans from the tyranny and the oppression of trying to secure their own salvation and from the fear of divine retribution when they fail properly to perform certain works, spiritual or otherwise. The result is a human being secure in the knowledge that salvation does not depend on her efforts; rather, God's Holy Spirit has "called me through the Gospel, enlightened me with his gifts, and sanctified and preserved me in true faith."<sup>18</sup> This historic Lutheran concern over works righteousness highlights the crucial difference between an "evangelical spirituality" and what I would call a "technical spirituality." An evangelical spirituality is firmly grounded in the word of God and emphasizes the priority of that word in relation to all human practices and rituals designed to deepen spiritual awareness.<sup>19</sup> It understands spirituality not as something to be earned by us, but as something bestowed by the Holy Spirit working in us. Furthermore, it eschews any quantitative descriptions of the Spirit's work: terms and phrases like "spiritual growth" or "deepening one's spiritual awareness" may betray a human-initiated, rather than Holy Spirit-initiated, understanding of spirituality.

In contrast to an evangelical spirituality, much of current pop spiritual literature embodies what I would call a technical spirituality. It prescribes certain exercises and rituals, essentially techniques, from chanting to retreating to candle-burning, that must be performed in order to achieve spiritual awareness. The

<sup>16</sup>After an in-depth study of baby boomers, Roof concludes that they are turning to religion to find answers to life's biggest questions: Roof, *A Generation of Seekers*.

<sup>17</sup>Roof notes that "the self-help movement itself risks loss of credibility with its endless proliferation of Twelve-step groups and perpetuation of the notion that ours is a society of victims," *ibid.*, 249. Even boomers themselves are beginning to lampoon the silliness and self-centeredness of it all; for example, Wendy Kaminer's *I'm Dysfunctional, You're Dysfunctional: The Recovery Movement and Other Self-Help Fashions* (Reading, MA: Addison-Wesley, 1992).

<sup>18</sup>Martin Luther, *Small Catechism*, in *The Book of Concord*, ed. Theodore Tappert (Philadelphia: Fortress, 1959) 345.

<sup>19</sup>See John W. Doberstein, *Minister's Prayerbook* (Philadelphia: Fortress, 1986) XIV, for his insistence on the important distinction between prayer and evangelical prayer.

assumption is that performing certain exercises will make one a spiritual person, and the goal is to find just the right exercise for oneself. The problem with this reliance on technique to achieve spirituality is that having the trappings of the spiritual life is not the same as having the spiritual life. Spirituality without the *prior* word of God is just another form of works righteousness, another set of obligations intended to appease or impress the divine, or, in its most recent and atheistic variations, to appease the self.

An evangelical spirituality, on the other hand, has as its goal not to appease or impress God (or the self) but simply to listen to and for God. The emphasis is not on finding tailor-made spiritual techniques and exercises to deepen one's awareness but on placing oneself in a position to hear the word. In fact, there is really only one prescribed spiritual exercise for those who wish to practice an evangelical spirituality: simply put, it is to place yourself in a position to hear the word of God spoken to you and for you.

A second helpful component of Lutheran theology is its commitment to the saint/sinner paradox. This theological anthropology is a scathingly honest assessment of humanity that does not bifurcate the person into sinful and non-sinful parts. Instead it finds every part of the person, emotions, intellect, and body, tainted with sin, yet it also believes that God's grace is sufficient and God's forgiveness is sure.

Lutherans have long had a reputation for over-emphasizing the intellectual dimensions of faith and for being particularly suspicious of the emotional components. While there is certainly some truth to this, our tradition teaches that you don't need a cerebral bypass to become a more spiritual person. One's spirituality can and should encompass the intellect, as well as the emotions and body.

Also, the reality of both corporate and individual sin along with the inevitability of the desire to continue sinning suggest that we ought to be skeptical of any system of spirituality that does not fully appreciate sin's intractability. Put another way, it is wise not to expect too much from the techniques of spirituality, regardless of the faith tradition from which they originated. Even classic spiritual exercises of the Christian tradition, such as prayer, confession, and worship, simply are not a short-cut to entire sanctification. There are no spiritual techniques that can enable one to avoid sin and its consequences.

I suspect that the promise of emotional resilience and relational success explains the attraction of much pop spirituality. Roof documents the perceptions of many baby boomers, for example, that they feel overwhelmed by personal and professional responsibilities and disappointed that reality has fallen so far short of their high expectations for professional and relational success.<sup>20</sup> However, the reality of sin in the world also suggests the limited potential for those pop spiritualities that do not take sin seriously to provide foolproof coping mechanisms. The sheer multitude of pop spirituality sources that focus on interpersonal coping mechanisms and relational issues, offering one technique after another, suggests a

<sup>20</sup>Roof, *A Generation of Seekers*, 43.

widespread concern with these issues. It also betrays a general dissatisfaction with the results, an inability of those resources to provide lasting help. Seekers try one technique for “deeper awareness” after another, convinced that the cure for what ails them is reconciliation with the self.

A Lutheran theological anthropology, on the other hand, teaches that the cure for what ails humanity, individually and corporately, is not reconciliation with the self but reconciliation with the divine. Divine reconciliation is so much more than a coping mechanism: it is rather a “hoping mechanism” anchored in the promise of divine forgiveness, embodied in the death and resurrection of Jesus Christ. Only that event, with its promise of divinely initiated reconciliation, makes it possible to put together the shattered pieces of life that human sin has torn asunder.

A third helpful contribution of the Lutheran tradition is the refusal to subdue, through scientific method, the miraculous and mysterious aspects of our faith, like real presence, the resurrection of the body, and Christ’s full divinity and full humanity. Lutherans are open to the mysterious and miraculous, within limits. Our theological tradition acknowledges that there are mysteries of the faith that we cannot explain, that we *must* not explain away. Our theological commitments and our reading of scripture allow us to affirm that there is more to life than that which we can discern with our five senses, than that which scientific method can verify. Recent research into the spirituality of baby boomers suggests that boomers are quite open to mystical experience, the supernatural, and non-scientific explanations of reality, perhaps even too open: a lot of bad science and vague new-age mysticism masquerades as fact in popular spirituality.<sup>21</sup> The Lutheran tradition, which balances an affirmation of the supernatural and miraculous with a healthy skepticism of superstition and magic, can, I believe, help boomers and others become more critical and discerning in their acceptance of the mysterious aspects of faith. In other words, our tradition can help them learn to test the spirits against the litmus test of the gospel.

A fourth helpful contribution of the Lutheran theological tradition is its emphasis on the reality of the incarnation, on the humble earthly form that God assumed in Jesus Christ. This affirmation anchors the activity of God firmly in this world. This world is the sphere of God’s activity and therefore also the proper sphere of the Christian’s activity of prayer, praise, and service. This assertion is a necessary corrective to the sort of thinking seen so frequently in both Christian and secular guides to spirituality: “we can only find God at our deepest centers”; “we must look for God deep inside ourselves”; “only if we look into our very deepest heart...” Undoubtedly, “know thyself” is good advice: self-deception impedes the relationship with the self, the other, and God. Nonetheless, this advice seems more informed by psychotherapeutic methodology than by the Christian theological

<sup>21</sup>See, for example, the claims that “Atlantean Crystal Heals All” or that a stone called “Infinite” helps draw “poisons out of the body and is good for all terminal diseases (AIDS, cancer, etc.)” in *The Monthly Aspectarian*, 18/11 (1997) 1, 81.

tradition, and one suspects that much of it is simply a modern version of gnosticism. That ancient heresy taught that salvation lay in discovering some secret knowledge available only to a select few; in this case, only those who could look deeply enough within themselves.<sup>22</sup> The deleterious consequences of such thinking are not just theological but emotional, despair being but one such result. Exactly how deep inside oneself does one have to look to find God? And what if one can't find God there? Perry Miller, the scholar of American Puritanism, understood this well when he wrote that "the Puritans liberated men from the treadmill of indulgences and penances, but cast them on the iron couch of introspection."<sup>23</sup> In short, the best place to find the word of God is not within us, but between us. That word comes not from within the individual, but from without, from the Christian community.

An incarnational theology also helps clarify the difference between a truly evangelical spirituality and those secular spirituality programs that are just one more variation on the self-help movement. The self-help movement, with its emphasis on self-improvement, tends toward a self-preoccupation verging on narcissism. Evangelical spirituality proclaims that the self is fulfilled, perfected, not in deeper selfhood but in relationship to God and the neighbor. The self finds its completion, realizes its full potential, in participation in the body of Christ, not in isolating processes of self-improvement, even spiritual self-improvement.

An emphasis on the incarnation is a helpful counterpoint to the trajectory of so many spiritual traditions (especially those influenced by eastern religions), in which humans are always seeking after God. The incarnation proves that the trajectory moves in the opposite direction: God is always seeking after humans; and the incarnation is extraordinary proof of just how far God is willing to go to be with us. Perhaps the most commonly used paradigm to describe spirituality, in both secular and religious literature, is that of journey. Too often, its use perpetuates the misconception that the journey is ours. A solid doctrine of incarnation clearly asserts the real identity of the traveler: it is not a journey by us in search of God, but rather a journey by God in search of us.

Finally, an incarnational theology challenges the far too common assumption among writers of both pop and religious spirituality literature that true spirituality can only be attained by withdrawal from the world. The two main problems with so much spirituality talk today are the false assumptions that spirituality is something new that we have not had before and that we must leave the world to get it. Out of these misunderstandings flows the dualist thinking that leaves people convinced that ordinary life is not the realm of the spiritual. An incarnational

<sup>22</sup>See Philip Lee, *Against the Protestant Gnostics* (New York: Oxford University, 1993), for a critique of contemporary spirituality from a Reformed theological perspective. For a discussion of forms of gnosticism among new agers, see Ted Peters, *The Cosmic Self* (New York: Harper Collins, 1991) 55-57, 80-84.

<sup>23</sup>Perry Miller, quoted in Sydney Ahlstrom, *A Religious History of the American People* (New Haven: Yale University, 1972) 128.



theology avoids the false dichotomy between spirituality and busyness that so much spirituality, pop as well as Christian, mistakenly affirms.<sup>24</sup> An evangelical spirituality understands that because ordinary life is the realm of the Spirit, it is therefore also the realm of the spiritual.

Ultimately, this is good news to those millions of boomers and others who suffer from a chronic lack of unspoken-for time. Much of current pop spirituality tells them that the only way to get spiritual is, literally, to get away from it all by withdrawing from the world. Of what comfort is that to the working mother of three or four youngsters, to the father who holds two jobs to make ends meet, to the medical resident who puts in thirty-six-hour stretches on call, or to the social worker whose case load is double or triple what it should be? For that matter, of what comfort would such advice have been to Katie Luther, who raised six children, cooked and cleaned in the Black Cloister, boarded students, frequently entertained unannounced guests, tended a large garden, raised cows, sheep, and pigs, and did all of this without benefit of electricity, running water, or quality day care?

It is perhaps worth wondering whether, because of the Evangelical Lutheran Church in America's lifelong obsession with clerical ministry issues and the resulting lack of real attention to the theological significance of lay ministry, that church has failed to communicate clearly to its laity the sacredness of their own callings and the crucial contribution of their vocations to the ongoing work of the Spirit in the world. The result: they too have become vulnerable to the misconception that daily life and the spiritual life are mutually exclusive. As Luther noted in 1529, "For when a priest stands in a gold-embroidered chasuble or a layman remains on his knees a whole day in church, this is considered a precious work that cannot be sufficiently extolled. But when a poor girl tends a little child, or faithfully does what she is told, that is regarded as nothing."<sup>25</sup>

Is this view of spirituality satisfying to those with a taste for the exotic? Perhaps not, but the Lutheran theological tradition does contain a much needed reminder that ordinary life is the sphere of God's grace and work. Ordinary life is the place where we find God's presence and our purpose in God's plan.

Thus, all that our body does outwardly and physically, if God's Word is added to it and it is done through faith, is in reality and in name done spiritually. Nothing can be so material, fleshly or outward, but it becomes spiritual when it is done in the Word and in faith. Spiritual is nothing else than what is done in us and by us through the Spirit and faith, whether the object with which we are dealing is physical or spiritual.<sup>26</sup>

<sup>24</sup>See, for example, Allan Sager, *Gospel-Centered Spirituality: An Introduction to Our Spiritual Journey* (Minneapolis: Augsburg, 1990) 95-96. Carolyn Gratton, in *The Art of Spiritual Guidance: A Contemporary Approach to Growing in the Spirit* (New York: Crossroad, 1992), counsels people to have a life that "enjoys leisure for contemplation" and "avoids excessive busyness" (37).

<sup>25</sup>Martin Luther, *Large Catechism*, in *The Book of Concord*, 407.

<sup>26</sup>Martin Luther, *This Is My Body* (1527), *Luther's Works*, vol. 37, ed. Robert Fischer (Philadelphia: Muhlenberg, 1961) 92.

Yes, there is a radical discontinuity between the word and the world, but in our daily lives that gap is bridged by our Christian vocation, our calling to participate in the Lord's ongoing care and love for the neighbor and all of creation. In fact, the Lutheran doctrine of vocation provides a very helpful way to speak about the nature of spirituality, and it reminds us that true spirituality, that which only the Spirit can bestow, does not remove people beyond the material world but rather locates them ever more deeply in it.<sup>27</sup> We are free to serve the Lord in almost any occupation or setting, because it is the Spirit who plants our faith, redeems our time, sanctifies our actions, and uses our gifts and work to advance the kingdom of God. In short, it is the Spirit, and only the Spirit, who makes us spiritual. ☩

<sup>27</sup>For a lovely and powerful example of the way in which Luther's doctrine of vocation and his mundane view of spirituality cohere, see *The Estate of Marriage* (1522), where Luther describes the sacred vocational calling to wash diapers: "When a father goes ahead and washes diapers...God with all his angels and creatures is smiling—not because the father is washing diapers but because he is doing so in Christian faith," *Luther's Works*, vol. 45, ed. Walther Brandt (Philadelphia: Fortress, 1962) 40.