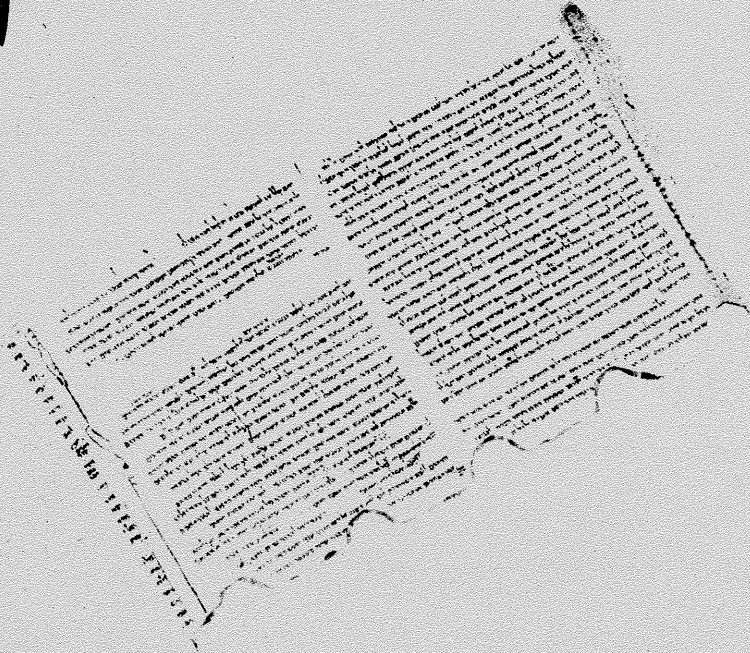




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F O R E W O R D

Readers will find in this issue two articles on the current Lutheran scene which will interest them. The one is a report by Pres. Emer. B.W. Teigen on the First Annual Symposium on the Theology of Worship held at Concordia Theological Seminary, Fort Wayne, Indiana this Spring. The topic under discussion was "The ILCW as Factor in Lutheranism." The other is a response by Prof. Teigen at the Symposium to a paper on "The Theology of the Eucharistic Prayer," delivered by Prof. Robert Jenson (LCA) at the same meeting. All the papers and responses are to be printed in a booklet by Concordia Theological Seminary at a later date. We are indebted to Prof. David Scaer for permission to print Prof. Teigen's response at this time in the Quarterly.

Missionary Theo. F. Kuster delivered a paper on "The Use of the Lutheran Confessions in Latin American Missions of the Evangelical Lutheran Synod" at a recent meeting of the ELS Latin American Missionaries and representatives of the ELS Mission Board. We are happy to bring you this paper which seeks to deal with present-day confessional problems on the mission scene on the basis of the Lutheran Confessions, and especially the Formula of Concord. Such a paper should summon us all to fervent prayer and support of our missionaries in their difficult task.

Then there is in this issue a happy little article on Augustine by Miss Eleanor Wilson, prepared as a supplementary report for the Bible Class in her church, which was studying the booklet on the Ecumenical Creeds published by the ELS last summer. We refer the reader to the Editor's note at the beginning of the article.

The other articles in this issue deal with events at our Seminary in Mankato, groundbreaking, and the forthcoming Tenth Annual Reformation Lectures.

T.A.A.

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REPORT

THE FIRST ANNUAL SYMPOSIUM ON THE THEOLOGY OF WORSHIP

"The ILCW as Factor in Lutheranism"

by

Pres. Em. Bjarne W. Teigen

This Symposium was held at Concordia Theological Seminary, Ft. Wayne, Indiana, on April 21 and 22, 1977. The series has been set up in a fashion similar to Bethany's Reformation Lecture Series. A central theme is picked, with the view of developing it in some depth. The theme will be related to recovering and deepening the participants' appreciation of Reformational theology. In the Bethany series, it has been the purpose of the sponsors to select a competent theologian to deliver three lectures, thereby keeping the theme more unified, and then selecting a couple of knowledgeable reactors or respondents to pin-point the issues. At Ft. Wayne there were four major papers and six respondents who were given thirty minutes each to respond to two of the presentations. The Symposium was under the direction of President Robert Preus, Prof. David Scaer, and Prof. Daniel Reuning, who, incidentally, led his Chapel Choir in an outstanding Quadricentennial Concert in observance of the 400th Anniversary of the Formula of Concord.

The ILCW is the abbreviation for "the Inter-Lutheran Commission on Worship," a committee with representatives from the ALC, LCA, LC-MS, and the Lutheran Church of Canada. Prof. Leigh Jordahl, professor of Church History and Liturgics at Gettysburg Theological Seminary, was the first essayist, using as a subject-title, "Introduction to the ILCW: A Historical Perspective." No copies of the essays were available to those who attended the Symposium, but all the essays will be published in a future issue of the Concordia Theological Quarterly. This fact makes it rather difficult to summarize and comment on the essays. Prof. Jordahl gave a short history of the ILCW, stating that it came into existence in 1965 at the request of the LC-MS. At that time the broadly ecumenical tide was running strong in Missouri. Jordahl pointed out, ironically, that now the objections to the work of the ILCW and the petitions for withdrawal from their project are coming from the LC-MS which had originally so strongly urged its formation. Prof. Jordahl noted that there were real theological problems raised over the published results of the ILCW, both in the selection of the hymns and in the liturgical proposals. He also noted that not since the Adiaphoristic Controversy has the Lutheran Church been caught up in such a hot controversy, and he said, "We are all caught unprepared." It is quite evident to the undersigned that some serious theological thinking on the basis of the Scriptures and the Lutheran Confessions will have to be done during the coming years and which has not been done in recent years with the heavy emphasis having fallen on externals of worship. It seems apparent that many comments, coming pro and con, on the material prepared by the ILCW are more shooting from the hip and not based on solid theological study. But there is no question that the ILCW has stirred up some profound theological problems that need solving before one can go much farther. And they must be solved rightly. It would be well that before one paints himself into a corner, he should be certain of all his facts, both historical and theological.

Prof. Robert Jenson, a systematician from Gettysburg, presented what was probably the main essay, or at least the most controversial one, "The Theology of the Eucharistic Prayer." He strongly favored the "Thanksgiving Prayer" (Eucharistic Prayer) because it is always proper to give a doxological recitation of God's saving acts. Since Prof. Jenson does not accept the verbal inspiration of the Scriptures, the New Testament records of the institution of the Lord's Supper are really rubrics from the early Christian communities. He held that the best way to obey the sacramental mandate, "This do," was to reconstruct a Jewish Thanksgiving prayer which the Savior may have conceivably used at the Passover.

Prof. Gottfried Krodel of Valparaiso, who had recently suffered a heart attack, arranged to have his response read by Prof. Kenneth Korby. Prof. Krodel, a noted Luther scholar, asserted that for the proper celebration of the Lord's Supper Augustine's dictum was fundamental: When the Word comes to the element, it becomes a sacrament. This is classical Lutheran theology which becomes clouded through the proposed long Eucharistic Prayer.

Dr. Gerhard Foerde, professor of Church History, Luther Theological Seminary, St. Paul, also objected to the proposals of the ILCW, since they were causes for divisiveness and there is enough of that now. There just did not seem to be any need for any new forms of worship at this time. Prof. Foerde was doubtful that going back to the earlier supposedly more genuine forms of celebration of the Lord's Supper in the church would be any help, since apparently abuses had also grown out of these. Prof. Foerde raised one theological issue that naturally caused considerable concern when he questioned whether a sacrifice to God by Jesus could be so readily assumed. It was not entirely clear what his viewpoint was of the vicarious satisfaction.

The undersigned's Response to Prof. Jenson's position on the Lord's Supper is included in this issue of The Lutheran Synod Quarterly.

At the evening banquet, Dr. Oliver Olsen, Philadelphia, spoke on "The Liturgical Crisis in the Lutheran Church Today." Prof. Olsen, who is a specialist in the life and writings of Flacius, asserted that everything done in worship must be in accord with the directives of Scripture. Since in recent times in the United States there has been very little in-depth study of Luther's doctrine of the sacraments and of Luther's contemporaries, he called for such studies and asked the LC-MS not to pull out of the ILCW project now, but urged rather that pressure be put on the publishing houses (Fortress Press, APH, and CPH) to refrain from demanding immediate publication of the new hymnal (The Lutheran Book of Worship) so that more time could be devoted towards achieving a better understanding of the doctrinal aspects of worship.

The second day of the Symposium was devoted to a discussion of "The Theology of the Offertory," with the Rev. Hans Boehringer of Valparaiso and an LC-MS representative on the ILCW, giving the main presentation. Pastor Boehringer summarized the history of the Offertory, tracing it back to the liturgies of Hippolytus. There has always been, in one way or another, a presentation of the elements for use in the celebration of the sacrament. In early Christianity and also at the time of Luther, people simultaneously with the elements for the sacrament brought gifts to the church to be distributed among the poor. He felt that Luther would not object to the "Offertory." At any rate, our congregations today do not seem to object to the "Sacrifice of Praise" of bringing the weekly offering to the altar — although not very much of it will actually get to the poor.

Respondents were Dr. Lowell Green, professor of history, Appalachian State University, Boone, North Carolina, and Dr. Kenneth Korby, department of religion, Valparaiso University. They not only looked askance at the Offertory processions but also questioned some of the historical conclusions drawn by the ILCW in defense of their version of the Offertory; and they suggested that the ILCW may have rejected the setting of the Passover recorded in the four Gospels in favor of Hans Lietzmann's reconstruction in the 1920's. Warnings were also issued that in connection with the Offertory one should not forget the "Adamic craving to satisfy God with our gifts."

All these essays should be carefully studied when they appear in print to see what kind of thinking is going on in liturgical and theological circles today. But, even more important, the four volumes of Luther in the new English translation that give his chief writings on the Word and Sacraments (LW 35-38) need careful analysis to see Luther's profound thinking in sacramental theology.

P.S. The presenters and respondents were requested by Prof. Reuning to send in a list of "basic reading materials helpful for understanding the presentations" and these were to be sent in advance to the registrants. The undersigned did not have any opportunity to see any of the others' lists. He sent in the following list, which might serve as a quick orientation to the issues that have arisen:

- LW 36, "The Sacrament Against the Fanatics,"
pp. 335-361
- LW 37, "That These Words, etc.," esp. pp. 55-78
- LW 37, "Confession Concerning Christ's Supper,"
esp. pp. 180-195; 207-235; 303-333
- LW 38, "Admonition Concerning the Sacrament,"
esp. pp. 102-124
- The Book of Concord, AC X, XXV; Ap. X;
SA Part III, IV, V, VI; LC V, 1-87;
SD VII, esp. 73-106
- Sasse, Hermann, This Is My Body,
(Mpls: APH, 1959), pp. 164-176; 359-407
- Fagerberg, Holsten, A New Look at the Lutheran
Confessions (St. Louis: CPH, 1972),
pp. 15-34; 162-205
- Preus, Robert, The Inspiration of Scripture
(Mankato: Lutheran Synod Book Company,
1955), pp. 170-192, "The Efficacy of
Scripture"
- _____, "The Power of God's Word," CTM 34,8
(August 1963), pp. 453-465

B.W.T.

THE ILCW AS FACTOR IN LUTHERANISM

Concordia Theological Seminary
Fort Wayne, Indiana
April 21 & 22, 1977

Response to "The Theology of the
Eucharistic Prayer"

by

Pres. Em. Bjarne W. Teigen

Alvin Plantinga has observed that the ontological argument for the existence of God has fascinated philosophers ever since it was formulated by St. Anselm of Canterbury. He thinks that one reason that may partly account for its fascination is that "many of the most knotty and difficult problems meet in this argument: Is existence a property? Are their existential propositions -- propositions of the form X exists -- ever necessarily true? Are existential propositions about what they seem to be about? Are there in any respectable sense of 'are' some objects that do not exist?" Plantinga asserts that "these issues and a hundred others arise in connection with Anselm's argument."¹

Ever since our blessed Savior instituted His Supper, the many theological problems that have confronted the church in the past, and still confront us, are involved in the interpretation of the Sacrament: The doctrine of the Unity in Trinity

and the Trinity in Unity; the doctrine of the personal union and the resultant communion of the divine and human natures in the person of Christ; the vicarious atonement; the understanding of the term, "the Word of God"; the inherent power of the Word of God; the meaning of the Gospel; the function of the pastor in the administration of the Gospel; the significance of a mandatum Dei for the church of God; the proper distinction between sacrament and sacrifice; semi-Pelagianism and Arminianism in the church, etc. I believe we could almost say, as Plantinga does about Anselm's argument, that "these issues and a hundred others arise in connection with the doctrine of the Lord's Supper."

By way of introduction I should state that I have read two of Prof. Jenson's recent essays on the Sacrament of the Altar, "Eucharist: Its Relative Necessity, Specific Warrant and Traditional Order," and "Liturgy of the Spirit."² I shall refer to these articles and to the ILCW's proposed services for holy communion.

As a point of departure, it would seem that there should be agreement on this fundamental proposition regarding the true doctrine of the Lord's Supper, namely, "that the Word of God is not false or deceitful" (SD VII, 96). For the Lutheran Confessions, the expression "the Word of God" is clearly identifiable. It has a connection with the Bible, and it is used as an equivalent to the Scriptures (Ap. XXIII, 4; Ap. XII, 123). Hence, it is also used as a synonym for the Gospel (LC V, 32); and it can also refer to a particular word of the Holy Scriptures, as the Solid Declaration does with respect to the words of institution as found in the New Testament, "Christ's word and testament" (SD VII, 92).

To the Reformers the Word of God is a word of revelation. They thought that God not only can but actually has revealed Himself. This He has

done in His Son, Jesus Christ, and in His mighty acts for our salvation. But God has accompanied His mighty act of redemption with a divine commentary, a revelation not only in event but also in interpretation. As far as the institution of the Lord's Supper is concerned, this revelation includes historical statements, promises, commands, and in the divinely inspired commentary of Paul, warnings are included. Now, it appears to me, it is a question whether all who have been invited to get together on a common Lutheran service for the celebration of the Lord's Supper are really agreed on this fundamental point. It is a question in my mind, after reading Prof. Jenson's two essays, whether his starting point would be identical with or similar to many who are participating in this venture. He speaks of "the event of the Gospel" (Dialog, p. 123). To be sure, it was an event, but it is also more. It is a part of a divinely inspired record that not only informs but also persuades and convinces. For example, Luther makes the telling point that Jesus persuaded the two Emmaus disciples of His resurrection on the basis of Scripture, "Christ, before they knew him, proved fully and clearly from the Scriptures that it behooved Christ to die and to rise again from the dead."³ Prof. Jenson also suggests that the "mandates are located in various strands and strata of the tradition" (Dialog, p. 124). In various places he uses the terms "canon" and "canonical ordinance," but it doesn't seem to me that it is clear whether he means the inspired Scriptures or merely some ancient church rubrics or rules.

If one accepts the four records of the Lord's Supper as divinely inspired accounts, one will use a conflation of these texts to seek to determine precisely what the Lord Jesus instituted and gave to His church to be repeated. Stoeckhardt summarizes these texts about as well as can be done: "Also was der Herr in Händen hat und austeilte,

was die Jünger nehmen und essen, das Brod, das ist der Leib Christi, den Er in den Tod gibt, am Kreuz brechen und schlachten lässt."⁴

From such a summary, it is evident that any consideration of the Lord's Supper, or, for that matter, all sacramental theology, needs a discussion of the satisfactio vicaria. These words of Christ in the narration of the institution of the sacrament, "given for you," "shed for you," "shed for many," "for the remission of sins," surely say that Jesus Christ is our High Priest and Lamb, who was slain for our sins; that He as our Substitute has reconciled us to God; that He was delivered for our offenses and raised again for our justification and has given Himself for us an offering and a sacrifice to God for a sweet-smelling savor (Romans 4:25-Eph. 5:2).

It would seem that before a fruitful discussion of the Eucharistic Prayer and the meaning and the benefits of the sacrament of the altar can proceed, there would have to be a common understanding of this fundamental doctrine. If there is no agreement here, it would hardly be profitable to discuss Arminianism and semi-Pelagianism with respect to the Eucharistic Prayer. In the various recent versions of the Eucharistic Prayer that I have examined, there is very little about this fundamental truth of the vicarious satisfaction. In the 1976 version (p. 16), the prayer calls attention to the fact that God promised to bless all people through Abraham and that He rescued Israel, and while it mentions that at the proper time God sent His holy Son, nothing is said about the vicarious atonement. It is indeed true that God rescued Israel, but Luther's words in his "The Admonition Concerning the Sacrament" come to mind: "He has not redeemed us out of Egypt and the Red Sea but from sins, death, hell, the devil, God's wrath, and all misery, and has brought us not unto the physical land of Canaan but

to an eternal righteousness, life, heaven, grace, and to God Himself" (LW 38, 113). In the 1970 version (CW-2, p. 15), the prayer recalls that God made man in His own image, the crown of creation, and then it goes on to mention that through Abraham God promised to bless all mankind. But it skips over the big event, that through man's disobedience he lost the image of God and brought death into the world and all our woe. In the light of this, I think that the objections that have been raised against the wording of the confession of sins in the "Act of Reconciliation" (CW-2, p.9) are well taken. One must admit that words such as "let us confess our sins before God and in the presence of one another," and "we confess to you and to one another that we have sinned, both in our actions and in our failure to act," are pretty anemic. They certainly lend credence to Sasse's judgment: "the church today lives in a world that has lost the sense of sin and guilt in an appalling way,"⁵ and they may even suggest this viewpoint has entered into the modern church. If so, then the doctrine of the vicarious atonement will naturally recede into the background and have little or no significance in the celebration of the Lord's Supper.

It would hardly need to be stated that the confessional Lutheran would want to have the same Lord's Supper as our Savior instituted on the night in which He was betrayed and to make the use of it as the Savior wished him to do. To that end the church will note, as Luther does, that the fact of Christ's suffering and the use of it are not the same thing. Christ's passion occurred but once, on the cross, but it would be of no benefit, Luther declares, if it were not "distributed, applied and put to use. And how could it be put to use and distributed except through Word and sacrament" (LW 37, 193). This means that we must follow Christ's command and ordinance. Luther says that "for the sake of the command itself, we should

be sufficiently impelled and stirred up so that we do not despise it or regard it as unnecessary and insignificant" (LW 38, 104). So, Luther tells Oecolampadius at Marburg that "when God commands something, the world must obey, and all of us should honor His word," even if it is to pick up a piece of straw (LW 38,54). There is not time here to discuss in detail the matter of the Mandata Dei,⁶ but the Lutheran Confessions clearly teach that the presence of the body and blood of Christ in the Sacrament depends upon Christ's own command (LC V, 8-14).

Here it is necessary to take up a point where I believe there is a fundamental difference between Prof. Jenson's presentation of the Lord's Supper and what I would take to be the Book of Concord's. Prof. Jenson writes in his "Liturgy of the Spirit": "Let me persuade you: We cannot at all consecrate bread and wine to be the body and blood of the Lord — not with the epiclesis and not with the verba, and not with the whole thanksgiving. We cannot do it, not because it is too much for us, but because there is nothing along this line that needs doing" (LQ, p. 195; emphasis by the author).⁷ If this should represent the general intent of the formulators of the Great Thanksgiving, it would open up many problems for further discussion. First, with regard to the meaning of the Real Presence of the body and blood of Christ in the sacrament. The Book of Concord holds that it is more than, say, the presence of Christ where two or three are gathered together in His name. It is indeed true that it is a presence that defies explanation, but "God has and knows various ways to be present at a certain place," and the "one body of Christ has three different modes, or all three modes, of being at any given place" (SD VII, 97-103). Hence the Confessions teach the manducatio oralis and the manducatio indignorum of the body and blood of Christ in the sacrament as distinct from Christ's repletive presence (SD VII, 60). I don't know if there is agreement here on the Real Presence, but there

certainly is some doubt about it since the service nowhere notes the possibility of the manducatio indignorum, and I don't find it in Prof Jenson's essays.

But what constitutes the Real Presence in the sacrament? It is surely true that we cannot do it ourselves: "No man's word or work, be it the merit or the speaking of the minister, be it the eating and drinking or the faith of the communicant, can effect the true presence of the body and blood of Christ in the Supper" (SD VII, 74 a). Luther, who is the pre-eminent expositor of Article VII of the FC, has said that Christ's body and blood are in the sacrament "not on account of the pastor's work or holiness," but rather because he observed the ordination and institution of the church (LW 38,204f). With regard to his sacramental theology, Luther says: "We join the water to the Word, as He commands us to do; however, not this action of ours but Christ's command and ordinance makes it a baptism. According to His command, we join bread and wine to the Word of Christ. However, not this action of ours but Christ's Word and ordinance effect the change" (LW 38, 202). So Luther's thinking is centered upon God's active Word of consecration when he says: "It is the Word, I maintain, which distinguishes it from mere bread and wine and constitutes it a sacrament which is rightly called Christ's body and blood" (LC V, 10,11). Even more specifically in his "The Sacrament Against the Fanatics," Luther says that "when we say these words over the bread, then He is truly present, and yet it is a mere word and voice that one hears. . . . For as soon as Christ says: 'This is my body,' His body is present through the Word and the power of the Holy Ghost. If the Word is not there, it is mere bread; but as soon as the words are added, they bring with them that of which they speak" (LW 36, 341). What's more, Luther asserts that it is a "man-made opinion" to think that God is here "performing some kind of

hocus-pocus." Rather, "He has put Himself into the Word and through the Word He puts Himself into the bread also" (LW 36,343). Luther here confesses the doctrine of the inherent power of the Word of God, which is so fundamental to Lutheranism that it should not need much discussion. As the dogmatists say, the Word is not only a principium cognoscendi but also a principium operandi. Let me be so bold on this campus as to borrow from the writings of President Robert Preus: "Although men preach the Gospel, it is nevertheless God's Gospel (Romans 1:1; 15:16; 2 Cor.7:11; 1 Thess. 2:2,9). God's Word and Gospel are never empty and sterile, but active and creative (1 Thess. 2:13). . . . Whence does the written, spoken, and sacramental Word derive its power? Our answer to this important question must be three-fold: It must be Trinitarian."⁸ It is because of this Scriptural doctrine that the Formula declares: "For the truthful and almighty words of Jesus Christ which He spoke in the first institution were not only efficacious in the first Supper but they still retain their validity and efficacious power in all places where His words are used, and the body and blood of Christ are truly present, distributed, and received by the virtue and potency of the same words which Christ spoke in the first Supper. For wherever we observe His institution and speak His words over the bread and the cup and distribute the blessed bread and cup, Christ Himself is still active through the spoken words by virtue of the first institution, which He wants to be repeated" (SD VII, 75).

Perhaps one final word of clarification on this point: The officiant is only the servant of Jesus Christ, acting in Christ's stead, "For Christ wants to assure us, as was necessary, that the Word is efficacious when it is delivered by men and that we should not look for another word from heaven" (Ap. XXVIII, 18).

But with the command of "This do" there is the gracious promise. Hence Luther says that "this sacrament is the Gospel" (LW 36, 289). "The forgiveness of sins, life eternal, and the kingdom of heaven are attached to these insignificant and, as it would seem, carnal things by the Word of God," Luther could state at the Marburg Colloquy (LW, 38, 38). And in his "Confession Concerning Christ's Supper" Luther concludes that "he who drinks of this cup really drinks the true blood of Christ and the forgiveness of sins or the Spirit of Christ, for these are received in and with the cup" (LW 37, 325). In short, the Lord's Supper is a sacrament. Hence, in discussing it we must do as the Apology declares, make some proper distinctions or we will come under Plato's label of being "poor cooks" (Ap. XXIV, 16).

One of those necessary distinctions will be between "sacrament" and "sacrifice." In the one God offers us the content of the promise joined to the ceremony (Ap. XXIV, 17). The use of the Lord's Supper is then an application of justification by faith. On the other hand, a "sacrifice is a ceremony or act which we render to God to honor Him." Accordingly, there is a fundamental contradiction between sacramentum, God's gift to us, and sacrificium, our gift of honor to God. A confessional Lutheran will be extremely careful not to confuse these two entities.

To be sure, there is a sacrifice of thanksgiving. How could it be otherwise upon the reception of so great a gift? Christ did say, "Do this in remembrance of me" (1 Cor. 11:24). And Luther asks: "But what does it mean to remember Him other than to praise, listen to, proclaim, laud, thank, and honor the grace and mercy which He has shown us in Christ?" (LW 38, 105). But one preaches, praises, honors, gives thanks, because "this is a true God who gives and does not receive, who helps

and does not let Himself be helped, who teaches and rules and does not let Himself be taught or ruled. In short, He does and gives everything and He has need of no one; He does all things freely out of pure grace without merit, for the unworthy and undeserving, yes, for the damned and lost" (LW 38,107).

Now, specifically with regard to the term "Eucharistic Prayer," it seems to be somewhat vague in its usage. Luther Reed says that in Lutheran use it is "the Prayer of Thanksgiving in Holy Communion, beginning with the Preface, and concluding with the Sanctus."⁹ In today's discussion the term is evidently more broadly used, including everything after the bread and wine have been made ready up to the distribution (CW-2, pp. 13-19).

The Lutheran Confessions clearly reject the sacrifice of the Mass as expressed in the Roman Canon (SD VII, 109; SA II, 10, 11; etc.) But the Apology does make some references to the early Christian prayers used in the communion liturgies. One reference is used to affirm the bodily presence of Christ in the sacrament, but it is a reference to an early epiclesis in which "the priest clearly prays that the bread may be changed and become the very body of Christ" (Ap. X. 2). Later in the Apology (Ap. XXIV, 88), Melancthon actually quotes a prayer from the Greek canon which is "at the beginning of the missa fidelium in the liturgy of Chrysostom" (Tappert, p. 265, Note #3). But the Apology carefully explains that if we understand the prayer properly it is not offensive, since it prays that we might be made worthy to offer prayers and supplications and bloodless sacrifices for the people. There is also in the same article a reference to the Greek Canon (93) explaining that the liturgy of Chrysostom does not apply the offering as a satisfaction for the dead because it applies equally to all the blessed patriarchs, prophets, and prophets, and apostles. And therefore it seems that the Greeks offer it only as a thanksgiving.

The fact that the Apology makes use of Greek eucharistic prayers in this way would indicate that the use of such a prayer need not be per se unbiblical. But what is important is that one keeps clear the distinction between the sacramentum and the sacrificium. After quoting a statement by Cyprian about the godly communicant, the Apology notes that "piety distinguishes between what is given and what is forgiven; it compares the greatness of God's blessings with the greatness of our ills, our sin and our death; and it gives thanks. From this the term 'eucharistic' arose in the church" (Ap. XXIV, 76). Luther comments in a similar way when he says that "Christ completely separates the two matters, sacrament and remembrance, when He says: 'Do this in remembrance of me.' . . . The remembrance is indeed supposed to be a sacrifice of thanksgiving; but the sacrament itself should not be a sacrifice but a gift of God which He has given to us and which we should take and receive with thanks. For this reason I think that the ancients called this office eucharistia, or sacramentum eucharistie, that is, a thanksgiving" (LW 38, 122).

The Reformation Fathers certainly urge that we remember our Savior in thanksgiving and praise, both in word and in deed. But the ground for this is always the vicarious satisfaction. Chemnitz asserts that true, inner and spiritual worship consists in this that the heart ponders about the essence and the use of the sacrament and praises the immense benefits of the Son of God, the Mediator, who for us men and for our salvation assumed our human flesh and offered it on the cross for our redemption to the Father and poured out His blood in a most cruel death and that He in this Supper communicates to us His body to be eaten and His blood to be drunk that He might in this most sure pledge apply to the believers the benefits of the New Testament.¹⁰ In this context, Chemnitz will refer to the eucharistic prayers of men, such as Cyril and Basil, etc. (Cf. p. 410).

But the fact that the Confessions and the Lutheran Fathers did not condemn out of hand some of the early church eucharistic prayers, does not mean that one should now willy-nilly incorporate them into our celebration of the Lord's Supper. The circumstances are different. For example, it has often been noted that by 1526 Luther had eliminated these prayers and let the bare words of institution stand out in great prominence. If the words of institution are embedded in a long prayer, as the ones that have recently been proposed, together with many other parts of Scripture that are "deed words" (Thettel Wort) and not "command words" (Heissel Wort) (LW 37, 180-190), then the words are not the chief thing in the sacrament. If the purpose of the long eucharistic prayer is to convey essentially the idea that the Lord's Supper is in some way a re-presentation of what happened to Jesus on that night in which He was betrayed, a sort of re-enacting or present reactualization of the last meal Jesus and the disciples have together, then one, for the sake of confession, would not use it. For the Lord's Supper is essentially a gift of grace from Him who offered up Himself once for all, when He offered up Himself (Heb. 7:27).

As it is put together, the Eucharistic Prayers that have been proposed do give a semi-Pelagian effect, since the impression is left that prayer, as an activity of our faith, is a contributing factor to the substance of the Lord's Supper. Dr. Strommen, in his 1963 research of the attitudes and beliefs of Lutheran youth, concluded that many Lutheran youth had no understanding of the Lutheran doctrine of justification and that those who do perceive this doctrine "show a theology that is more Arminian than Lutheran."¹¹ Nine years later, Strommen and his associates, after widening the research group to include those up to sixty-five years old, found that the results were essentially no different: "About two out of five Lutherans believe in salvation by works."¹²

It certainly is the course of wisdom to look at the theology of all those who throughout the Christian world are advocating the use of the Eucharistic Prayer before we follow in their footsteps. I suggest that we can take a page from Aesop's sensible fox, who after taking a look at the footprints at the mouth of the lion's cave, all of which led inward, respectfully but firmly rejected the lion's friendly invitation to enter with the words: Vestigia terrent.

NOTES

1. Alvin Plantinga, "God and Possible Worlds," a paper delivered at the U. of Minn. Philosophy Department, 4/29/71; mimeographed.
2. Dialog, Spring 1975 (Vol. 14), pp. 122-133. The Lutheran Quarterly, Volume XXVI, Number 2 (May 1974), pp. 189-203.
3. Martin Luther, Sermons, Mpls: Lenker ed., Vol. 2, p. 202.
4. Stoeckhardt, George, Biblische Geschichte, St. Louis: CPH, 1906, p. 266.
5. Sasse, Hermann, This Is My Body, Mpls.: APH, 1959, p. 383.
6. For a fuller discussion of this point, see Fagerberg, Holsten, A New Look At the Lutheran Confessions, 1529-1537, St. Louis: CPH, 1972, pp. 20-30.
7. Prof. Jenson writes in a similar vein in Dialog, Spring 1975, p. 131.
8. See Robert Preus, "The Power of God's Word," CTM 34,8 (August 1963), pp. 453-465.

9. Reed, Luther, The Lutheran Liturgy, Philadelphia: Muehlenberg Press, 1947, p. 646.
 10. Preuss, Ed., ed., Martin Chemnitz, Examen, Berlin, 1861, p. 322 & 410.
 11. Strommen, Merton P., Profiles of Church Youth, St. Louis: CPH, 1963, p. 243.
 12. Strommen, Merton P., et.al., A Study of Generations, Mpls.: APH, 1972, p. 289.
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THE USE OF THE LUTHERAN CONFESSIONS
IN LATIN AMERICAN MISSIONS OF
THE EVANGELICAL SYNOD

by

Missionary Theodore F. Kuster

The purpose of this paper is to review briefly the Lutheran Confessions, comparing some of the doctrinal problems facing the early Lutheran Church to the situation we face as missionaries in Latin America. It will not be possible to cover every doctrinal divergence which we find in the so-called "evangelical" community in Latin America. Nor will it be possible to cite books or sermons as proof of false positions, in such a short paper. We will emphasize the difficulties facing the framers of the Lutheran Confessions and pray that the reader will be encouraged to continue his private study and application of the same to his own situation.

The Lutheran Confessions are the three Universal Christian Creeds (Apostles, Nicene, and Athanasian) and the distinctly Lutheran Confessions: Augsburg Confession, Apology of the Augsburg Confession, Smalcald Articles, Small Catechism, Large Catechism, and Formula of Concord.

The attitude of the Lutheran Church towards its doctrinal statements is distinct:

...Holy Scripture alone is to be regarded as the sole rule and norm by which absolutely all doctrines and teachers are to be judged. p.7, sec.6.*

The Lutheran symbols, therefore, are not intended to supplant the Scriptures, nor do they do so. They do, however, set forth what has been at all times the unanimous understanding of the pure Christian doctrine adhered to by sincere and loyal Lutherans everywhere; and, at the same time, they show convincingly from the Scriptures that our forefathers did indeed manfully confess nothing but God's eternal truth, which every Christian is in duty bound to and consistently always will, believe, teach, and confess.
ibid.

Most of the mission groups with which we are in contact in Latin America are relatively young organizations, when compared to the 397 year history of our Book of Concord. Many of them date their beginnings from the early part of this century during the "Great Revival" and other such religious movements. Some are break-offs from larger and older churches. Some are frankly in competition with the mission programs of the parent church, often criticized as being "cold", "unresponsive", or "full of social Gospel." Most are non-creedal, and in practice allow a great latitude in religious belief and practice, binding leaders and workers to an ambiguously worded statement of the most obvious Christian beliefs. Many equate confessionalism with Romanism. It is not

* Unless otherwise noted all page numbers refer to the Historical Introduction to the Concordia Triglot, St. Louis, 1917.

strange to find among the "evangelical" man-in-the-pew the idea that any religious formula which is unchanging, set, and repeated is Roman Catholic. Still other groups, such as the non-Christian Mormons and Jehovah Witnesses, reject the Universal Creeds and, in effect, the Bible, submitting their own books as doctrinal explanations which take precedence over the Bible.

To continue to be the true Lutheran Church in Latin America, doctrinal confessions and doctrinal pledges to these writings are as necessary as they were in the days of the Reformers.

Many enthusiasts were roaming about at that time, each in turn, spreading new silly nonsense...and such tormenting spirits are not lacking at any time.... A doctrinal pledge was necessary in order correctly to acknowledge God and call upon Him to preserve harmony in the Church, and to bridle the audacity of such as invent new doctrines.
p.9, sec. 7

The Small Catechism is perhaps the most well-known and well-used of our Lutheran Confessions in Latin America. The Large Catechism and the Smalcald Articles are the only other documents from the Book of Concord available in Spanish. All are published separately, and found in the collection "Obras de Martín Lutero" Vol. V, published by Editorial Paidós, Buenos Aires.

The Small Catechism is perhaps the most useful of our missionary tools. It fulfills for us many of the same purposes for which it was written by Luther. It is especially for the young and the unlearned. Luther said:

Catechism is an instruction whereby heathen who desire to become Christians are taught and shown what they must believe, do, not do, and know about Christianity. p. 63, sec. 82.

Because of his problems with the so-called "enthusiasts" Luther added as supplements the parts treating of Baptism, the Lord's Supper, and Confession to his first catechism. The "enthusiasts" of his day were very similar to those of our day.

It is of especial interest to note that Luther tried to interest the fathers and mothers in the work of teaching the catechism to their children. He was convinced that without their active cooperation in the home, he could not get far with the children in the church. He said:

For if the parents and guardians of the young are unwilling to take such pains with the young, either personally or through others, Catechism will never be established. p. 69, sec. 90.

The Christian homes should again become home churches, home schools, where the housefathers were both house priests and house teachers, performing the office of the ministry there just as the pastors did in the churches. p. 70, sec. 90.

Those with experience in the home mission field will quickly recognize this as a continuing problem area. How much more important for us, when making a new beginning in Latin America, to begin by putting the Catechism in its rightful place: in the home. We teach parents to be house priests and house teachers.

Luther also used the Catechism in the church. On Sundays, after the sermon, the Catechism was read to the people, a custom which became a fixture in many of the larger cities. Luther was church growth minded in this. He wanted the Catechism read in church...

...in order that they may be able to defend their faith, and in time teach others and help to increase the kingdom of God. p.71, sec. 91.

But we are in need of such orders for the sake of those who are still to become Christians or to grow stronger...this is done for the sake of the unlearned and the young people, who should and must be exercised daily and brought up in the Scriptures, the Word of God, that they may become accustomed to the Scripture, skilled, fluent, and at home in it, in order that they may be able to defend their faith and in time teach others and help to increase the kingdom of Christ. For their sake one must read, sing, preach, write, and compose. And if it would help and promote this aim, I would have all bells rung, all organs played, and everything that is capable of giving sound to sound forth. For the Catholic services are so damnable... and do not adapt them to the young and unlearned...that is of the devil. ibid.

It was the duty of every Christian to learn constantly, in order that he could teach the next person. This is one of our basic principles of church growth.

Since the Small Catechism is the one main work of the Confessions which we have in Spanish, we have treated its use. In order to understand some of the doctrinal content of the Book of Concord we now turn our attention to the largest section, the Formula of Concord. The Formula is divided into two sections: the Epitome, or a brief summary of the main doctrinal points in 12 articles; and the Thorough Declaration, which is a comprehensive summary of the same material. The main effect of the writing of the Formula of Concord was to eliminate the "spirit of Melanchthon" from the Lutheran Church of the 16th Century. Instead of basing the unity of the church on a wishy-washy compromise of doctrinal differences, the Formula stated in clear terms the true doctrine. Philip Melanchthon was a champion of the truth while Luther lived, but soon after Luther's death he began to compromise and to teach certain doctrines which caused great damage in the young church.

The spirit of Melanchthon was the spirit of religious indifference and of unionism, which, though thoroughly eliminated by the Formula of Concord, was from time to time revived within the Lutheran Church by such men as Calixtus, Spener, Zinzendorf, Neander, and in our own country, S.S. Schmucker. p. 106, sec. 134.

The men named above share many of the same positions we find among the "evangelical" missionary of today. Since they were Lutherans it would serve us well to study their examples, noting how easy it is for the leaven of false doctrine and false doctrinal emphasis to enter the church.

George Calixtus (1586-1656) was considered the leader of "syncretism"; the idea that one

can pick and choose what he considers the best parts of differing religious systems.

His main idea was that the prime object of theology was not so much purity of doctrine as a Christian life; hence his unionistic tendency towards the Catholic and Reformed churches....he advocated, as a basis for union, the teachings of the Church of the first five centuries. (Lutheran Cyclopedia, 1952 ed.)

Phillip Spener (1635-1705) is regarded as the father of "pietism." As senior pastor at Frankfort-on-main, he introduced private devotional gatherings, twice a week, in his house. There is nothing wrong with private devotional gatherings, but Spener fostered the idea of a two class congregation: the "real" Christians and the ordinary Christians. The "real Christians were the more spiritual.

In 1675 he published his Pia Desideria, which attracted wide attention. In the first part are pictured the deplorable conditions in the Church as he saw them, and, secondly, helpful measures were proposed for their improvement, stress being laid especially on personal piety by means of private devotional gatherings. (Luth Cyc.)

Count Nicolans Zinzendorf (1700-1760) was the founder of the Moravian Church. He traveled widely and purchased a large estate where he wished to build up a community of heart-and-soul Christians.

The chief purpose of the Church as conceived by him was to carry on evangelistic work in Christian and heathen countries....a strong unionistic tendency was developed and is maintained to this day....they have been particularly active in foreign mission field. (Luth. Cyc.)

Under the influence of men like Calix, Spener, and Zinzendorf the flame of pietism was fanned and spread, so that we find it in many of the church bodies of today. Most of the "evangelical" mission groups we find in Latin America are to a greater or lesser extent influenced by pietism. Because of the many parallels we find in the work of our opposition with early pietism, we quote the entire article on that subject from the Lutheran Cyclopaedia.

A movement of the late 17th and early 18th centuries against the prevailing orthodoxism, in spite of the fact that men like Arndt, Herberger, and Nicolai tried to combine full orthodoxy with spiritual life. The main causes are undoubtedly to be found in the conditions following the Thirty Years' War, when a generation of people which had become estranged from an orderly church life had to be trained in the faith and in the ordinances of the Church. Men like Grossgebauer felt that the doctrine of justification had been stressed in a one-sided way, at the expense of sanctification, so that the fruits of faith were often not apparent and the congregational life was characterized by a dead formalism. In combating this situation a Reformed leaven was added

to the Lutheran mass, so that the final result was an emotionalism which deprecated the power of the means of grace as such and stressed spiritual exercises as being more important. Philip Jacob Spener in Frankfurt became the leader in the Pietistic Movement, especially by establishing his conventicles or ECCLESIOLOE IN ECCLESIA, groups in which the piously inclined could exercise themselves in forms of Christian conduct, especially by an emotional reflecting on inner experiences. Pietism sponsored chiefly three fundamental errors: 1) the concept "piety" is separated from the means of grace and thus placed in a false relation to religion and salvation; 2) the concept "orthodoxy" is misunderstood and misapplied, so that indifferentism with regard to normative information from Holy Writ is underestimated; 3) there is erroneous teaching on the concepts of "spirit" and "letter", "spirit" and "flesh". Out of these errors grew a contempt for the means of grace, an underestimation of the office of the Christian ministry, mixture of sanctification and justification, chiliasm, a false mysticism, and a general schismatic attitude. Men like Loescher opposed Pietism, especially in his UNSCHULDIGE NACHRICHTEN and his TIMOTHEUS VERINUS. Nevertheless the movement spread to Leipzig and Halle, where August Hermann Francke, otherwise a very earnest and devout Christian theologian, took over the stress on the "feeling" of contrition and the

"feeling" of grace. One of the consequences of the Pietistic movement, which placed pious desires and emotions before the pure doctrine, was an increased amount of rationalizing that finally opened the way to Rationalism.

John Brenz, Martin Chemnitz, and many other champions of Lutheran orthodoxy were the instruments used by God to secure the blessings gained by Luther for the following generations. They did so, not by attacking the personalities or practices of the opponents, but by exposing the undergirding false doctrine of their positions. The situation is not so different today between Lutheranism and the sects. We could do no better than to learn from our Lutheran Confessions.

Luther repeatedly pointed out that the chief danger in all false doctrine is that the devil wants to rob us of Christ. The attack is most often three-pronged: the devil wants us to deny that Christ is God, that Christ is man, and that Christ earned salvation for us.

It was the false doctrine of justification which made Luther a most miserable man. It was the pure doctrine as taught by St. Paul which freed his conscience, transported him into paradise, as he himself puts it, and made him the Reformer of the Church. Ever since, purity of doctrine was held, by Luther and all true Lutheran theologians, to be of paramount import to Christianity and the Church. p. 104, sec. 132.

The writers of the Formula of Concord continually return to the main themes. All the 12 articles either treat of justification by faith directly, or reflect it as does the moon the light of the sun.

There were many controversies raging after the death of Luther. We can mention only a few. One was a difference of opinion over ceremonies. Some took an extreme view, much like the present day "evangelicals," and threw out all the old traditions and ceremonies, stripping the churches of all art and decoration, prohibiting musical instruments and any remnants of the Roman mass.

Article X of the Formula of Concord resolved the matter of ceremonies with some of the following statements:

Ceremonies which God has neither commanded nor prohibited are adiaphora and, other things being equal, may be observed or omitted, adopted, or rejected. However, under circumstances testing one's faith, they may become a matter of principle and conscience. Such is the case wherever and whenever they are demanded as necessary, or when their introduction involves a denial of the truth and admission of error, an infringement of Christian liberty, an encouragement of errorists and of the enemies of the Church, are disheartening of the confessors of the truth, or an offense to Christians, especially the weak...Nothing is an adiaphoron when confession and offense are involved. Trigl, p. 109f., sec. 139.

Another controversy sprang up around the use of good works. The opponents used the phrase: Good works are necessary for salvation. The same thought is found in some Latin American "evangelical" mission theology. A certain song proclaims this error:

Trust and obey
For there's no other way
To be happy in Jesus
But to trust and obey.

The "evangelical" use of personal testimony reflects the confusion among the "evangelical" laity on this point. Much is made of what God did for me and what I did for God. The hope of salvation seems to spring equally from both aspects of the testimony.

Article IV of the Formula of Concord states:

Good works certainly and without doubt follow true faith....good works should be entirely excluded in the article of justification before God....(Christians) are bound to do good works....not from coercion or the driving of the Law, but from a voluntary spirit ...this voluntariness in the elect children of God is not perfect, but burdened with great weakness... for the sake of the Lord Christ, the Lord does not impute this weakness to His elect....not works maintain faith and salvation in us, but the Spirit of God alone, through faith, of whose presence and indwelling goods words are evidences. Trigl. Epit. p. 797.799.

The following argument is heard much in the Latin American "evangelical" community. "Since all who are not converted or finally saved must blame not God, but themselves, for rejecting grace, those too, who are converted must be credited with at least a small share in the work of their salvation, that is to say, with a better conduct toward grace than the conduct of those who are lost," p. 125, sec. 151. This was the so called "synergists" of the 16th Century.

Article II of the Formula of Concord dealt with this error:

...that in consequence of Adam's fall man is spiritually dead and utterly unable to contribute in any degree or manner toward his own justification and conversion; moreover, that, being an enemy of God, man, of his own natural power, is active only in resisting the saving efforts of God, as well as able and prone only to do so; that God alone and in every respect is the author of man's conversion, perseverance, and final salvation; and that, since the grace of God is universal and earnestly proffered, man alone is responsible for, and the cause of, his own damnation.
p. 125, sec. 152.

After only a few minutes of listening to the average "evangelical" preacher in Latin America, we realize the wide gulf which separates him from Luther. In his 40 theses for the Heidelberg Disputation in 1518 Luther said: "A man desirous of obtaining grace by doing what he is able to do adds sin to sin, becoming doubly guilty....It is certain that a man must utterly despair of himself in order to become apt to acquire the grace of God." Rather, we hear a type of "pull-yourself-up-by-your-own-bootstraps" theology in many "Evangelical" temples. Some force the sinner to clean up his life and conduct before he is considered a Christian or a member of the church. With such an emphasis on what "I must do to be saved", it is small wonder that the general "evangelical" of today in Latin America knows little of the Biblical doctrine of free will. Many speak exactly like Erasmus in his debate with Luther over this point: "Free will is the ability of the human

will according to which man is able to either to turn himself to what leads to eternal slavation or to turn away from it." Some take the softer view of Melanchthon's so-called three factor theory:

When man hears the Word of God, and the Holy Spirit produces spiritual affections in his heart, the will can either assent or turn against it. In this way Melanchthon arrives at the formula, ever after stereotype with him, that there are three concurring causes in the process of conversion; the Word of God, the Holy Spirit, and the human will, which indeed, is not idle, but strives against its infirmity. p. 128, sec. 154.

The Formula of Concord replied in classic terms:

The Holy Scriptures ascribe conversion, faith in Christ, regeneration, renewal, and all that belongs to their efficacious beginning and completion, not to the human powers of the natural free will, neither entirely, nor half, nor in any, even the least or most inconsiderable part, but IN SOLIDUM, that is, entirely and solely, to the divine working and the Holy Spirit....the preaching and hearing of God's Word are instruments of the Holy Ghost, by, with, and through which He desires to work efficaciously, and to convert men to God, and to work in them both to will and to do. p. 143, sec. 166.

The controversy about the presence or absence of original sin in the human person is important to us since this point is often discussed when

dealing with those who deny infant baptism. Many who deny baptism to infants take their comfort in the idea that "the child is born without sin" or that the child does not commit sin until it reaches the age of discretion. At that time the child will "accept" Christ and be baptized as a sign of having "accepted."

The Formula of Concord in Article I explained original sin in these words:

Original sin is not a slight, but so deep a corruption of human nature that nothing healthy or uncorrupt has remained in man's body or soul, in his inner or outward powers...the damage is unspeakable, and cannot be discerned by reason, but only from God's Word. Trigl. Epit. p. 781

Three important words must be clearly defined in order to appreciate the Formula of Concord in Article III "Of the Righteousness of Faith before God." They are 1) IMPUTE: To consider as belonging, to attribute, to charge to a person; 2) INFUSE: To introduce as by pouring, to pour in or mingle in; and, 3) FORENSIC: Pertaining to court or public debate, a spoken or written exercise or declaration in argumentation. The difference between the Lutheran and the Roman Catholic doctrine of justification was abandoned soon after the death of Luther when some denied the forensic conception of justification by imputation of the merits of Christ, and returned to the Roman view of justification by infusion. p. 153. Justification was relegated to something whereby the believer can make a start and then go on to higher things. The focus of many "evangelicals" today is the same, away from Christ's experience to their own, from the objective to the subjective. (See Present Truth pamphlet: "Protestant Revivalism, Pentecostalism, and the Drift Back to Rome." p. 6.)

The writers of the Formula of Concord clearly stated that the Christian faith rests solely on the ALIENA IUSTITIA, on the objective righteousness of Christ, which is without us, and is offered in the Gospel and received by the sinner in faith. p. 155 The opponents said:

...the justification is not an act by which God declares a man just, but an act by which He actually makes him inherently just and righteous, that it is not an imputation of a righteousness existing outside of man, but an actual infusion of a righteousness dwelling in man, that it is not a mere acquittal from sin and guilt, but regeneration, renewal, sanctification and internal, physical cleansing from sin; that it is not a forensic or judicial act outside of man or a declaration concerning man's standing before God and his relation to him, but a sort of medicinal process within man;...that faith does not justify on account of the thing outside of man in which it trusts and upon which it relies, but by reason of the thing which it introduces and produces in man, that justification is never instantaneous and complete, but gradual and progressive. p. 155

The fundamental truth in the doctrine of the Formula is very practical and easily seen. While Luther would urge an alarmed sinner to trust in the merits of Christ alone for justification and salvation, the opponents would lead that sinner to rely on the new life of divine wisdom, holiness and righteousness dwelling in his own heart. p. 155 The first is Lutheran, the second is Roman Catholic, and in many cases Latin American evangelicalism.

Article III of the Formula of Concord clearly states what comprises the Lutheran Christian faith:

...it is the entire Christ according to both natures, in his obedience alone, which as God and man He rendered to the Father even unto death, and thereby merited for us the forgiveness of sins and eternal life...God forgives us our sins out of pure grace, without any work, merit, or worthiness of ours preceeding, present, or following, that he presents and imputes to us the righteousness of Christ's obedience, on account of which righteousness we are received into grace by God, and regarded as righteous...Faith alone is the means and instrument whereby we lay hold of Christ....this faith...is a gift of God by which we come to the right knowledge of Christ as our Redeemer in the Word of the Gospel...the word "justify" means...to absolve, to declare free from sins....Many weaknesses and defects cling to the true believers...even to the grave, still they must not on that account doubt either their righteousness which has been imputed to them by faith, or the salvation of their souls, but must regard it as certain that for Christ's sake, according to the promise and immovable Word of the Holy Gospel, they have a gracious God...."We are justified and saved alone by faith in Christ." Trigl., Epit., p. 793.795.

There are two doctrines treated in Articles VII and VIII which are called "...two doctrines which perhaps more than any other serve as the acid test whether the fundamental attitude of a church or a theologian is truly Scriptural and fully free from every rationalistic and enthusiastic infection." p. 172 These two doctrines are "The Lord's Supper" and "The Person of Christ". Calvin, using reason over Scripture, denied the real presence of the body of Christ in the sacrament. The body could not be present in many places at one time, according to his logic, and so was not present in the Lord's Supper. The Lord's Supper was for Calvin a commemorative meal, much like a testimonial dinner.

The Formula of Concord says in regard to the person of Christ:

...the divine and human natures of Christ are personally united...are not mingled into one substance, nor the one changed into the other, but that each retains its own essential properties...This union is not such a copulation and connection...as when two boards are glued together, where neither gives anything to the other or takes anything from the other. But here is the highest communion, which God truly has with the assumed man, from which personal union, and the highest and ineffable communion resulting therefrom, there flows everything human that is said and believed concerning God, and everything divine that is said and believed concerning the man Christ...God is man and man is God...Mary conceived and bore not a mere man and no more, but the true Son of God therefore she also is rightly called and truly is

the mother of God...that it was not a mere man who suffered, died, etc...but a man whose human nature has such a profound, ineffable union and communion with the Son of God that it is one person with Him....hence he also is able and it is very easy for him to impart...his true body and blood in the Holy Supper, not according to the mode and property of the right hand of God...which presence is not physical or earthly...nevertheless it is true and substantial, as the words of his testament read: "This is, is, is my body, etc."...Christ is and remains to all eternity God and man in one undivided person, which, next to the Holy Trinity, is...the highest mystery, upon which our only consolation, life, and salvation depends. Trigl. Epit., p. 821.823.

Many other doctrines are treated in the Formula of Concord which we will not have time to trace in this paper. Suffice it to say, one is astonished at the timelessness of the Book of Concord. This is not a treatise on social problems, which are constantly changing, but a work dealing with the greatest of all problems which ever faced mankind: SIN, and the God-given solution for sin, CHRIST. The problem is still the same today, and so is the solution.

It is of utmost importance for those of us who work as missionaries in Latin America to re-study and recommit ourselves to our Book of Concord. One of the most precious gifts we can give the young Lutheran Church in Latin America is to place in its hands a copy of the Book of Concord. They need it as much as we do. It is hard to find a place in the world today where the old old errors are being taught with such fervor as

in the many "evangelical" mission groups we find in Latin America. There is still a battle-ground, there is still a need for the work of the Lutheran Reformers.

AURELIUS AUGUSTINUS

by

Miss Eleanor Wilson

(Editor's Note: The following article on Augustine was prepared by Miss Eleanor Wilson as a Bible Class study project in connection with the Class' study of I Believe, a Study of the Ecumenical Creeds, by B. W. Teigen. Miss Wilson, a member of Grace Lutheran Church, Madison, Wis., the Rev. W. W. Petersen, pastor, was a teacher at Bethany Lutheran College, Mankato, 1951-1961. Her pastor gave us a copy of her presentation for the seminarians, and we thought the pastors of our Synod and others would welcome receiving the article also. We are printing it here, both for the sake of the article itself, and as an example to other pastors of what can be done in Bible Class study of the Confessions by way of supplemental work. T.A.A.)

"Thou hast made us for Thyself, and the heart of man is restless until it finds rest in Thee" - St. Augustine, Confessions, Bk I.

I Childhood (354-370)

Place: Born in Tagaste (modern Souk-Ahras), a small town in Numidia (now Algeria), North Africa.

Parents: "Patricius was nearing forty when he married Monica, whose age was seventeen...When Patricius married her, Monica was strict in her Christian beliefs and practices. Her parents had decided on the marriage without consulting her, as was the custom in those times."

"Patricius and Monica's first child was a son, Navigius; then they had a daughter (who later became a nun in the diocese of Hippo.) On November 13, 354, their third child was born, Aurelius Augustinus...With his quick intelligence, he was restless and unstable in spirit as in health. He wanted to understand everything, at no matter what cost."

II Youth (370-374)

Romanianus, the leading and wealthiest citizen of Tagaste, liked the little boy "with the piercing black eyes whose poetic leaning and sprightly conversation delighted him." Decided to send him together with his own son to Madaura, about 20 miles away.

"The ancient city had a long tradition of culture, but also vaunted its modernity. Augustine and his friend set out to explore it...Augustine returned home preceded by an established reputation for good scholarship and bad behavior."

III Young Manhood (375-383)

Augustine wanted to go to Carthage; parents agreed because they wished him to study law. Romanianus agreed to help him.

Carthage was one of the capital cities of the Empire with Byzantium, Antioch, Alexandria, Rome. "Augustine threw himself headlong into a life that was at once easygoing and studious. He joined a bunch of rowdies who annoyed their teachers. They called themselves "The Wreckers". When their misdeeds became too serious, they were whipped and sent home.

Became interested in Manichaeism, a mixture of Eastern religions and Christianity; founded by Mani who had been born in Persia.

Also, "in those years I lived with one with whom I had not been joined in lawful wedlock."

Graduated with the highest honors ever awarded a student. Returned to Tagaste but Monica refused to receive them. Went back to Carthage where he taught rhetoric. "The students were unbearable, and the disorders that took place among them were a 'shameful thing'. No one was safe from their insults.

Began to have doubts about Manichaeism; turned to astrology. "Mystery, the inexplicable, lured him irresistibly and he saturated himself with what he could learn of supernatural phenomena." Decided to go to Rome.

IV From Rome to Milan (383-385)

Went to Rome where he settled in the African quarter; was able to find pupils and to hold classes in various houses. "Little by little the number of students increased but he had trouble with them. They were not riotous as in Carthage, insolently invading a classroom and wrecking everything they found. But often a group would suddenly leave one teacher to study with another, counting it nothing 'to be false to their own word'. Thus suddenly abandoned by a number of his pupils Augustine was no less disgusted than he had been with the behavior of those in Carthage."

Introduced to Symmachus, the prefect of the city who was very sympathetic to Africans. Ambrose, bishop of Milan, was his cousin. "He did not like Christians in general and his cousin Ambrose in particular...It would be quite a joke to have a Manichaean professor of rhetoric appointed to Milan, hard by his cousin Ambrose, and near the young emperor who was an Arian sympathizer."

Augustine thus became professor of rhetoric in Milan; attended classes conducted by Bishop Ambrose and went regularly to hear him preach. "He attended those sermons as a sort of professional student of the speaker's style, of his manner

of introducing quotations, or arranging his discourse. Soon he began to listen with pleasure mixed with astonishment."

Monica had been living in Tagaste "spending her time in prayer and fasting". She together with her elder son, two cousins, and an old friend joined Augustine. "This collective exodus was an old African custom. One of their number had only to meet with success for all his family to collect around him."

"In the meanwhile my sins were being multiplied and the one with whom I had been in the habit of living was torn from my side...And she returned to Africa leaving me with our son."

Began a friendship with Manlius Theodorus, a former proconsul at Carthage, who lent him a book about Plato. Discussed Neo-Platonism with an old priest who years before had converted Ambrose. The priest spoke to Augustine about Plato's translator, the learned pagan Victorinus who had turned to Christ in his old age.

"I cast myself down under a fig tree...and wept in the bitterest sorrow of my heart. And lo, I heard a voice as of a boy or girl chanting and frequently repeating 'Take, read'. I returned to the spot where my friend was sitting, for there I had laid down the volume of the Apostle when I rose up. I seized it, opened it, and read in silence the passage on which my eyes first fell: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh in its lusts'. I would read no further, nor was there any need for me to do so; for instantly, when I had finished the sentence, by a serene light as it were infused into my heart, all the clouds of doubt were dispersed."

Augustine's friend, Alypius, who had been with him since childhood and had considered Augustine his teacher, now, unbeknown to Augustine, had been undergoing a similar experience. "He asked what I had read. I showed it to him; and he looked beyond what I had read, and I did not know what followed. This followed, 'Him that is weak in faith, receive'. This he applied to himself, and told me." Together they went to tell Monica. "And Thou didst turn her mourning into joy".

V Cassiciacum (386-387)

Resigned his professorship. With Monica, his son, and close friends he retired to a country home. Monica guided the house...mornings were given over to lessons, afternoons to discussion.

VI The Return (387-390)

Went back to Milan. On April 24, 387, Augustine was baptized together with his son, his brother, and his friend. "After their baptism, Augustine and Alypius had no other thought than to return to Africa." On the way Monica died, but Augustine returned to the farm in Tagaste where he had been born. "This was transformed into a sort of lay community - their rule was limited to prayer and meditation in common."

Valerius, bishop of Hippo (a prosperous port city, modern Bone) invited Augustine to visit him. On the day Augustine arrived he went at once to the church; Valerius was lamenting the lack of priests. When the people recognized Augustine, they shouted "Augustine a priest!" In those days when the Christian people designated a worthy man to the bishop, the prelate had to make him a priest.

VII The Bishop of Hippo (391-396)

Old and ill, Valerius often asked the new priest to help him; little by little the bishop turned over all his duties to him. Augustine's closest

friends became priests also. Alpius had to leave him, for he was made bishop of Tagaste. The old Bishop Valerius "watched over Augustine as one would guard a treasure"; appointed him his successor. Became bishop in 396.

"Augustine had to study every organization detail, to supervise agents and peasants. For hours he rode about the countryside on his mule visiting vineyards and olive orchards. He had to give a sermon every morning and sometimes several times a day...Augustine's thought was subordinated to one dominant preoccupation - one did not give 'a place' to God, one gave everything to Him".

VIII The Father of Christian Culture (396-410)
"To borrow one of his own figures of speech, Augustine was a reservoir. Into this reservoir flowed much of antiquity, and out of it flowed formative influences into the river of the next thousand years."

"He would discuss law with a Roman advocate or exegesis with a theologian from Alexandria. He argued like a Platonist, told an anecdote like a burgher of Carthage, and castigated the misdeeds of the Circumcellions in the round language of a Hippo dockhand."

In the year 400 Augustine began the writing of his Confessions in order to reply to those who reproached him with his past, his turbulent life, the different beliefs he had once held.

"This epic work, recounting the inner drama of a soul in the process of its conversion to Christianity is unique in the literature of all time. The noted French author Daniel-Rops says, 'If Augustine speaks of himself or his failings and his misery it is in order to show by a concrete example the omnipotence of God and of grace. A hundred times the writer interrupts his recital to give voice to the cry of love that mounts to his lips. His book is as much a prayer as it is a confession.'"

"Augustine found his nourishment in the Scriptures, and in the Confessions he exclaims, "O Lord, my God...from all temerity and all lying circumcise my lips, both my interior and my exterior lips. May Your Scriptures be my chaste delight! May I never fall into error in my reading of them, may I never deceive others by my use of them..."

The Confessions consist of 13 books, the first ten of which are autobiographical; the last three are a commentary on Genesis. Following is the closing paragraph of Book Ten:

"Terrified by my sins and by the weight of my misery, I had deliberated in my heart, and had planned that I would flee into a solitary place, but Thou didst not suffer me, and Thou didst encourage me, saying, 'Therefore Christ died for all, that they which live may now no longer live unto themselves, but unto Him that died for them.' Behold, Lord, I cast all my care upon Thee, that I may live, and 'consider the wondrous things of Thy Law.' Thou knowest my inexperience and my weakness: teach me, and heal me. He-thine Only One- 'in Whom are hid all the treasures of wisdom and knowledge,' hath redeemed me. Let not the proud reproach me; for I muse on the price of my Ransom, which I eat and drink and communicate to others; and being 'poor', I desire to be filled therewith, amongst those who 'eat and are satisfied' and 'praise the Lord that seek Him.'"

IX The City of God and the Barbarians (410-426)

"Augustine was now 56, more and more shrunken and dried in appearance. His voice was often hoarse, his face furrowed with deep wrinkles. He was prematurely aged by sleepless nights and exhausting work and by his poor health which he never spared.

"His skin was almost black, his hair and long beard already white. His head was tonsured and he wore a long black robe with a cowl. When the

members of the faithful presented him with better clothing he sold it and gave the money to the poor."

Possidius, his biographer, "tells us that the bishop of Hippo wrote and dictated so many books and letters it would be difficult for even the most studious reader to cover them all in a single lifetime. This was because Augustine knew better than other men how to arrange his time, and left no part of his schedule unfilled."

Augustine had become a great personage. "He was consulted on every side and appeared to his contemporaries as a 'pilgrim from heaven who was questioned by everyone concerning the secret marvels of that unknown county'...Confronted with a problem, his first act was to open the Holy Books--the two Testaments, The Acts of the Apostles, and the Epistles--seeking to find in them a solution of that problem."

Downfall of Rome - 410 A.D. - outwardly: overrun by the barbarians; inwardly: an "absurd fiscal policy"; an idle population living on provisions distributed free, "professional nonworkers"; declining birth rate due to love of easy living; degradation of the civic sense of citizens who ceased to take an interest in public matters in order to look to their personal affairs; the Senate's loss of power; lack of gold and silver in the state treasure; a constant rise in prices over a period of 50 years, (Inflation under the Emperor Gallianus amounted to 90 per cent).

"I hear you say, 'We are cursed, the end of the world has come!'" Heaven and earth will pass away but God's Word will not pass away. Your real life cannot be taken from you by the barbarians; man's true lot is not to weep but to build for tomorrow...At Hippo Augustine wrote at the top of a blank page the title of a new book he would write: City of God."

It took him 10 years to complete the work which has been regarded as an encyclopedia of the 5th century. He begins the book with complete rejection and criticism of pagan religion. The next part shows the struggle between two rival cities: The City of God, the eternal kingdom of the saved; the Earthly City, the city of the dead. In the last part of the work he studies the meaning of happiness pointing out that it must be founded on the Word of God.

"Final happiness will be for the good. Let us therefore pray God to grant us the necessary grace to enter into the stream of the elect on their way to the heavenly City. Let us beg that faith, that hope, and that charity which are the mark of consolation of the Christian. No one will be lost who has faith and hope, no one can think he is abandoned who has faith in Jesus, since He lives within his heart. We need nothing more than faith, hope, and charity to be enlightened as to the meaning of human history. Man acts; God guides."

"It had taken Alaric's sack of Rome to bring Augustine to begin the writing of the first history of religion, his City of God. It took the schism of Pelagius for him to formulate his doctrine of grace and to finish his book On The Trinity.

"Pelagius, a monk of Britain, objected to the Christian concept of original sin. According to him, men were not submitted to punishment for the fault of their first parents, Adam and Eve. They could themselves choose, by their own free will, between good and evil, and of their own accord live sinless lives.

"Pelagianism met at once with the most violent opposition from the Fathers of the Church, Jerome and Augustine. For Augustine, the whole body of Christian doctrine

rested on the transmission of original sin and man's predestination. We have seen him at grips with Manichaeism, which dealt with the nature of God, the Creation of the world, and the origin of evil—questions which have tormented the minds of countless men. Then he fought Donatism, a purely local schism, which involved the principle of the universality of the Church. Before he would leave the world he would strike his blow against Arianism, which denies the divinity of Christ. But prior to this, he waged a battle against Pelagianism for twenty years."

He now completed his work On The Trinity which he "began when he was young and finished in old age.

"Let us believe then, with a firm filial devotion, in one God, Father, Son and Holy Spirit, in such a way that we do not believe the Son to be the Father, nor the Father to be the Son, nor either of them to be the Spirit of them both. Let there be no thought of anything being separated in this Trinity by time or place, but let us realize that these Three Things are equal and coeternal, and are absolutely one nature. We must not suppose that one part of creation was made by the Father, part by the Son, part by the Holy Spirit, but that all things and sundry that have been or are being created subsist by the whole Trinity's creation. In the same way no one is saved or redeemed by the Father without the Son and the Holy Spirit, or by the Son without the Father and the Holy Spirit, or by the Holy Spirit without the Father and the Son, but by the Father and the Son and the Holy Spirit.'

"The fifth part of the work is a reply to the Arians who attacked the mystery of the Trinity by trying to prove a difference in substance between the Father and the Son.

"The work ends with a most beautiful prayer:

'O Lord my God, my one hope, listen to me, do not let me give up seeking You for weariness, let me eagerly seek Your face always.

'Give me the strength to seek, since You have let Yourself be found, and have given us the hope of finding You more and more. You have before You my strength and my weakness; preserve the one, heal the other. You have before You my knowledge and my ignorance; receive me as I enter the door You have opened to me, open to me as I knock at the door You have closed to me. May I remember You, understand You, love You. Increase in me these three things, until You refashion me to perfection.'"

The Last Years (426-430)

Augustine was now 65, scarcely able to walk because of rheumatism.

"Had Augustine paused to glance back at the whole of his life's work, he might have considered it near completion. The Manichaeans had been vanquished before God and man, the Donatists convicted of error and bad faith and many of their numbers brought back into the fold of the Church, the Pelagians had first been condemned at Carthage and this condemnation upheld by authority he personally brought to bear; Christian Africa was renowned throughout the world because of his prestige; and, due to his leadership, the Church of Africa had become a beacon of faith."

Augustine now began a criticism of his own works.

"Tormented by scruples, this great man now reviewed, book by book, the whole of his writings. In this way he struggled against any pride he might have felt in his achievements."

When Africa was being overrun by Vandals, he wrote to Boniface who was governor of Africa at the time: "Your Excellency is not unaware that I am confined to my bed where I await my last hour with longing ...I adjure you to save the Roman city. Do not presume on your own strength. Place your renown in the hands of Him who gives courage and you will have nothing to fear from any enemy whatsoever."

Possidius, Augustine's biographer, tells us that Augustine had the Penitential Psalms copied and placed on the wall so he could read and reread them from his bed.

On August 28, 430, prayers were said for him in all the churches of Hippo. Augustine was singing with some of his friends. "Suddenly Augustine's thin, feeble voice could no longer be heard. He died in the midst of the song...Mankind was entering on the long night of barbarism. Augustine had lighted the lamp that would illuminate its passage."

"A fiery temperament, an unrivaled intellect, a searcher who reached the farthest limits a man can hope to attain, a lover of truth who investigated everything, a man of such power to convince that he converted all those who followed him - such was St. Augustine."

"'His century,' Louis Bertrand wrote (forty years ago), 'was very similar to our own. He came into a declining world, a world on the brink of a great cataclysm which would engulf a whole civilization, a tragic turn in history which must have been difficult to live through and have appeared hopeless to even the staunchest of spirits!'"

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SEMINARY GROUND-BREAKING

An historic, festive event took place on Thursday, June 23 of this year during the 1977 ELS Convention in Mankato, that of ground-breaking for the new building of Bethany Lutheran Theological Seminary.

The ceremony, which took place on the seminary grounds on Division Street in Mankato, across from the Bethany Lutheran College campus, included the following: Two hymns, "Built on the Rock," and "O God, Our Help in Ages Past," by the Norseland Lutheran Church Men's Chorus, directed by Mrs. Robert Olsen, and the hymn, "God's Word is Our Great Heritage," by the assembly, accompanied by Mrs. Ingvald Annexstad. There was a brief address by Seminary President Theodore A. Aaberg, which appears in this issue of the Quarterly, brief remarks and prayer by the Rev. M.E. Tweit, Chairman of the Board of Regents and Chairman of the Building Committee, and brief remarks also and prayer by ELS President Wilhelm W. Petersen. Ground-breaking itself was by President Petersen, Pastor Tweit, President Aaberg, and Mr. Walter B. Cheever, who represented the architectural firm of Rockey, Church and Teschner, Mankato.

Bids for the 110' by 66', 7,300 sq. ft. building, were let on July 26. The bids, which total \$300,961.00 were awarded as follows: General, A.J. Hoffman & Son, Inc., Mankato, \$201,846.00; Mechanical, Flom Plumbing and Heating, Owatonna, \$79,490.00; and Electrical, Kriesel Electric, Inc., Owatonna, \$19,625.00.

Construction began on July 28, and the building is to be under roof before winter, with completion by May 1, 1978.

"Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Ps. 127,1).

T.A.A.

BRIEF ADDRESS AT THE SEMINARY
GROUND-BREAKING CEREMONY

by

Theodore A. Aaberg

Dear friends in Christ, friends of the Seminary:

One of our pastors moved from Minneapolis to Chicago some years ago. His children grew up in Chicago and made good friends there. Later the pastor moved back to Minnesota. One day his children were showing some of their Chicago friends around Minneapolis. This was before the day of the IDS Center, and so the tallest attraction was the Foshay Tower. After showing them this and the rest of downtown Minneapolis, one of their Chicago friends said: "That's nice; now where's the Loop?"

The building which our architects have designed, and which, God willing, will rise on this site, will be a good building. There will be nothing extravagant or flashy about it, but neither will there be anything cheap, false, or deceiving in the structure. Yet when the building stands complete, someone could well say with the youth from Chicago: "That's nice; now where's the Loop?" "Where's the rest of the Seminary?" And it's true. Happy as we are with our proposed building, it will still be very modest compared to the physical facilities of almost all other seminaries.

I would like to use this occasion to comment briefly on an even greater difference between our seminary and almost all other seminaries in our land, and that is the difference in what is taught, the doctrine. I would also add that if that doctrine is not taught and upheld in our seminary, in our congregations, and in our personal witnessing, then our seminary and all our other efforts had better be left undone. Others could then do our work, and likely do it better than we.

It is not possible, nor is it even necessary, to mention all our doctrine on this occasion. In fact, we will not even dwell on the trademark of Lutheranism, the three solas, Scripture Alone, Faith Alone, Grace Alone, as such, but zero in on just two doctrines that are a part of these, and are truly distinctive in our teaching.

The one is the utter depravity of natural man; that he is of himself, by nature, dead in trespasses and sins, an enemy of God, totally corrupt, unable and unwilling to do that which is good. This is a truth which can never be known or acknowledged by human reason, whether it be human reason dwelling in an unconverted man, or human reason in a converted man.

But it is the truth, clearly revealed in Scripture, e.g., in Paul's letter to the Ephesians: "You were dead in trespasses and sins" (Eph. 2:1); in I Cor. 2:14 "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned;" and in Romans "The carnal mind is enmity against God" (8:7).

Where this divinely-revealed truth is rejected, forgotten, or set aside, and where human estimates of the worth and dignity and power of natural man prevail, there inevitably follows a corruption of

the Gospel of Jesus Christ as the only Savior from sin. There can be no good news, no forgiveness, no true comfort for a sinner unless there first be an understanding and acknowledgement of one's own utter sinfulness and inability to come to God. When Luther, in debating with Erasmus on the freedom of the will, declared: "You've got me by the throat," he was saying: "This is not an academic matter; it is a matter of life or death for me." The teaching of the utter depravity of natural man is the great crossroads to which Christian churches come, and it is here that a great parting of the ways takes place. Almost all, if not all, of the other differences in teaching in Christendom can be traced back to the differences in this doctrine.

The other truth I would like to stress briefly in this connection is the great truth that our conversion, our faith in Jesus Christ as our Savior from sin, is not the work of man, not the work of God and man, but the work of God alone in us. "You hath he quickened, who were dead in trespasses and sins" (Eph.2:1). "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God, not of works lest any man should boast" (Eph. 2:8-9). It is only as this divinely-revealed truth is believed, taught, and confessed, that we ourselves can find, and that we can direct others to, the source of forgiveness, life and salvation, Jesus Christ our Savior.

Why are these such vital points of doctrine in the Christian faith? Because it is here perhaps more than in any other point where our sinful, self-righteous flesh asserts itself the strongest and refuses to be silenced. It is here that the issue of grace or works in regard to salvation comes into strongest and sharpest focus. It is especially on these two points of doctrine that a Lutheran church body, a Lutheran congregation, and

a Lutheran individual reveal whether the slogan of Lutheranism, Scripture Alone, Faith Alone, Grace Alone, is a true, living, guiding, ruling principle with them, or whether it is mere "window dressing."

The fact that many people under the influence of false teaching on these and other points of doctrine, and that even many of the false teachers themselves, in the face of death, utterly despair of themselves and of their own power, and know only the gracious mercy of God in Christ, and cast themselves entirely on that mercy, --that fact, while cheering us greatly, does not excuse us, and will not deter us, from our sacred duty of proclaiming clearly and unequivocally, both positively and negatively, in our seminary, in our congregations, and in our personal testimony the divinely-revealed truths of sacred scripture, the Law and the Gospel, including that of the utter depravity of natural man, and of conversion, of faith in Jesus Christ as our Savior, as the gracious gift and work of God.

When we faithfully seek to carry out this sacred duty our seminary, modest though it be, is not only permissible, but becomes, in fact, a necessity.

To this end we break ground today for our seminary building, in Jesus' Name.

TENTH ANNUAL REFORMATION LECTURES

This year marks the Tenth Anniversary of the Reformation Lectures sponsored jointly by Bethany Lutheran Theological Seminary and Bethany Lutheran College, Mankato, Minnesota.

Returning as guest speaker for this year's anniversary lectures will be Kurt Marquardt, professor at Concordia Theological Seminary, Fort Wayne, Indiana, who served as lecturer when the series began ten years ago.

His topic will be the doctrine of justification.

The dates for the Reformation Lectures are Thursday-Friday, October 27-28, 1977. The place: Bethany Lutheran College and Seminary, 734 Marsh Street, Mankato, Minnesota.

Dr. Eugene F. Klug, Fort Wayne, Indiana, a reactor at last year's Reformation Lectures, called attention to the intersynodical significance of the annual lectures in a brief article in a recent issue of the Concordia Theological Quarterly (44,2 April 1977, pp. 75-77). Noting that "For the present it is really the only major effort at keeping the lines of communication open between Synods which in the past shared so much and which still, under God, should explore every possible avenue for restoring fellowship on a Scripturally sound and Confessional basis," he declared that the lectures deserve wider attention and expressed the hope that they might spearhead the reunion of the separated churches.

We re-echo that hope and cordially invite officials and pastors and members from the various Lutheran synods to attend the lectures on October 27-28, 1977.

T.A.A.