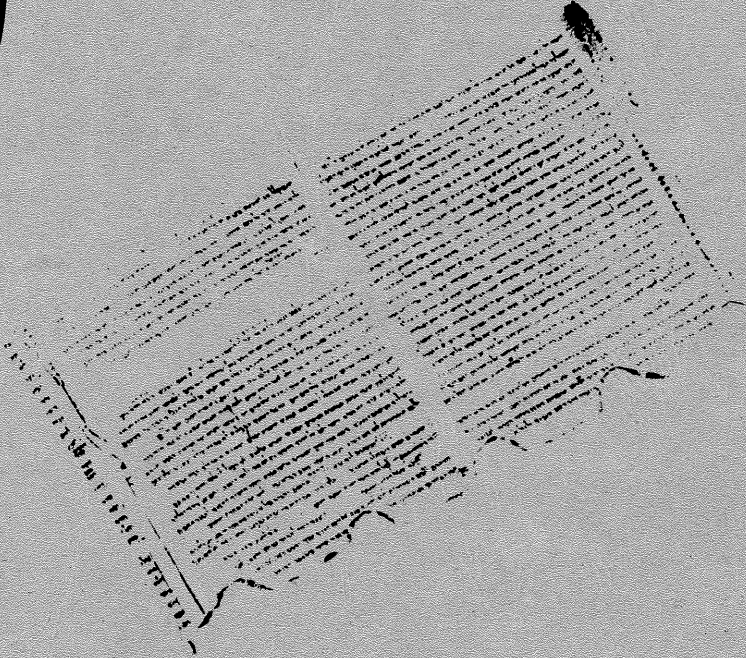


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FOREWORD

This issue of the Quarterly contains a variety of subjects. This is in order since most of the last issue (March) was devoted to the doctrine of the Antichrist. Incidentally, there were a number of favorable comments received from our readers relative to this article. This again demonstrates that conservative Lutherans do read and appreciate reviews of their confessional heritage. We refer our readers to a couple of corrections on the back page of this issue.

We begin this issue with the sermon preached by the editor at the funeral of the late Pastor Bruce Bestervelt, who graduated from Bethany Seminary in 1979 and was serving Our Savior Lutheran Church, Naples, Florida, at the time of his death.

Also, in this issue is an interesting article by Pastor Craig Ferkenstad showing how Wittenberg, the seat of Lutheranism, and a king's politics affected a church's liturgy. The historical record on which this article is based has the title "About God's Service In The Church."

Pastor Adolph Harstad is back with another major contribution under the title OUT OF HER PAST. This particular section underscores what a discerning theologian of a sister synod at that time once told his class about this merger amongst the Norwegian Lutherans, viz, that it was "brought about by methods which cannot stand the light of day."

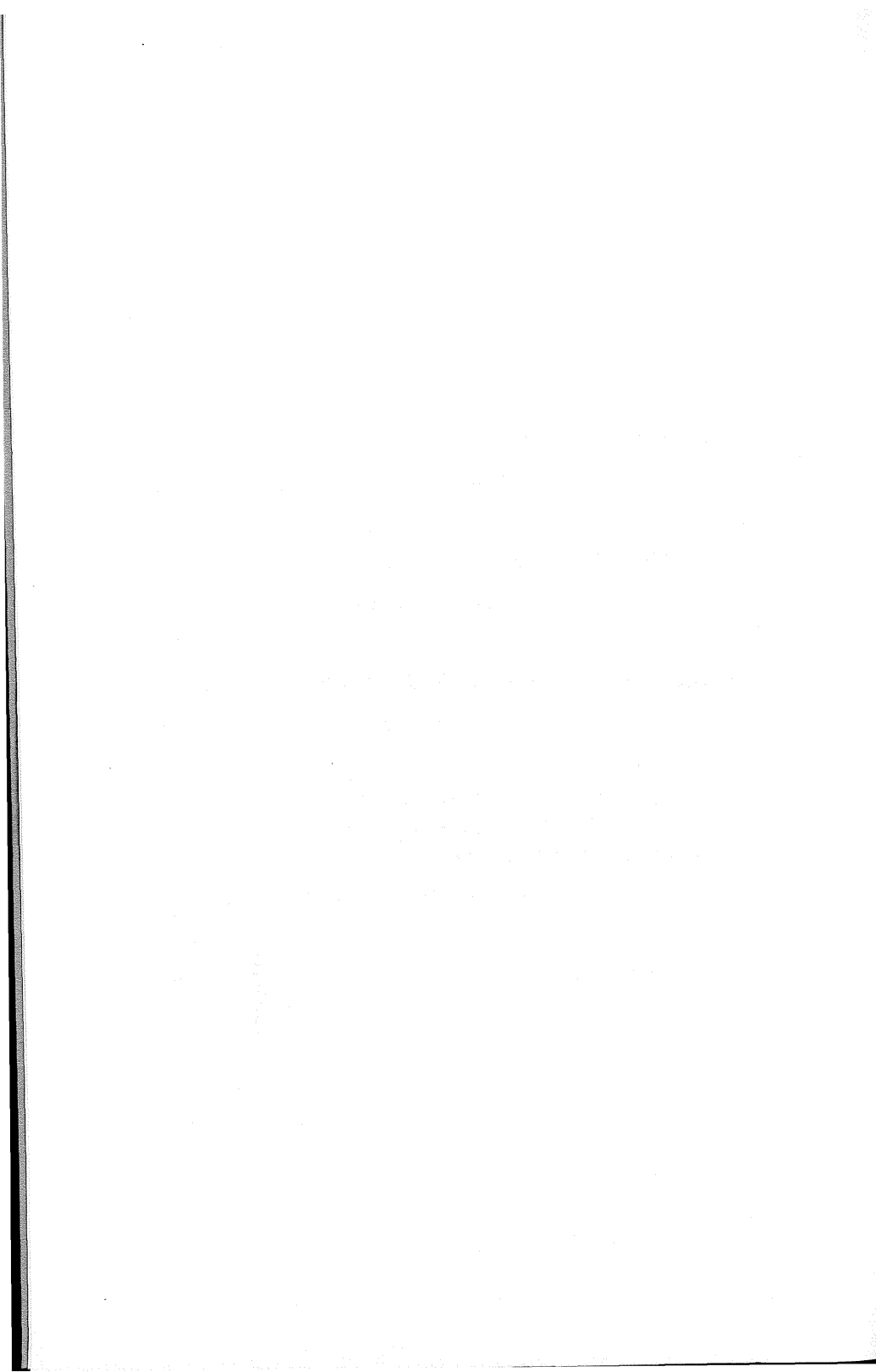
We also present a brief critique by Pastor John Moldstad, Jr., of an article by Professor J. Reumann in which the author examines the Augsburg Confession, using contemporary hermeneutical principles of the Bible.

Plans are being made for our annual Reformation lectures which will be held October 28-29 here on the Bethany campus. The lecturer will be Dr. Raymond Surburg, professor at Concordia Seminary, Fort Wayne, Indiana. His topic: "Luther and the Christology of the Old Testament." More on this later.

WWP

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In Memory of

PASTOR BRUCE BESTERVELT*
September 15, 1938 - March 6, 1982

Text: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world." (John 17:34)

In Christ Jesus, dearly bereaved members of the Bruce Bestervelt family, Our Savior Lutheran Church, and friends: Grace be unto you and peace from God our Father and from our Lord and Saviour Jesus Christ. Amen

It is with mixed emotions that we are gathered here today. Our hearts are bowed down with grief over the loss of a beloved husband, father, brother, and faithful pastor. Death, even when expected, brings sorrow and leaves hearts bruised and bleeding. Even our blessed Saviour wept at the death of his friend, Lazarus. It would be unnatural if we did not weep over the loss of our loved ones. But there are times when death is welcomed as an angel of mercy and certainly that was the case with our departed one. As we watched his body slowly deteriorate, we breathed a sign of relief when the Lord finally called him to Himself.

*(This sermon was preached by President W. Petersen at the funeral service for Pastor Bestervelt at Our Savior Lutheran Church, Naples, Florida, on March 9, 1982.)

I am pleased that I arrived in Naples in time to see Pastor Bestervelt before he died, to minister to him, and to bid him farewell. The last prayer that he prayed was probably the first one that he learned in his childhood,

"Now I lay me down to sleep
I pray, Thee, Lord my soul to keep
If I should die before I wake
I pray, Thee, Lord, my soul to take."

That prayer was answered a few hours later when the Lord called him to his eternal home.

Many prayers ascended the throne of grace in Pastor Bestervelt's behalf during his battle with cancer - prayers for his recovery - prayers that he be given strength to bear his affliction - prayers that he be preserved in the faith - prayers that he be granted a peaceful death. The Lord answered those prayers, though it was not his will to grant him a physical recovery and we humbly bow to that will. From our text we learn that our Lord also prayed for Bruce and ironically this prayer was fulfilled in his death as is the case with every Christian who dies in the faith.

Our text is taken from the 17th chapter of St. John's Gospel, which is known as Christ's High Priestly Prayer. "Father, I will that they also, whom thou hast given me, be with me where I am; that they behold my glory, which thou has given me: for thou lovest me before the foundation of the world." "Those whom thou hast given me" are those whom the Father from eternity, out of pure grace, has chosen to be his children. St. Paul reminds us that God "hath saved us, and called us an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (II Tim. 1:9)

In the words preceding our text we learn that Jesus prayed for his immediate disciples and for all believers to the end of time who would be brought to faith through their word. "Neither pray I for these alone, but for them also which shall believe on me through their word."

This prayer, too, was fulfilled. Not only was Bruce brought to faith, but he was also permitted to proclaim that same saving word. That was his desire; that is why he chose to study for the ministry later in life. He was blessed with a wife who was very supportive of this decision and was willing to make sacrifices in order to fulfill that goal. And when Bruce was called to Naples there was no holding him back. Cancer or no cancer he was determined to go. He believed that the Lord had work for him to do in this congregation. Though his ministry was brief, the blessings of his ministry are evident and abundant, for which we thank and praise our gracious God. The Lord used his affliction to go about his ministry with zeal and a sense of urgency and he was emboldened to witness to many with the saving Gospel of Christ. Yes, it is difficult to understand why the Lord permitted terminal illness to come to this talented, dedicated servant. From the human perspective he was needed so badly here at Our Savior's. We may even be tempted to question the wisdom of God, but in our bewilderment comes the quiet answer, "Be still, and know that I am God." (Ps. 46:10) And again: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Is. 55:8,9) In yonder life we will see and understand the reason, but in the meantime we take comfort knowing that "all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28)

Our text continues: "that they may behold my glory, which thou has given me: for thou lovest me before the foundation of the world." Before the world was made the eternal Son of God shared in the glory of the Father in heaven. When sin entered into the world and death as its terrible consequence, God in his wondrous love promised and later sent his Son into the world to redeem the world. Luther has summed it up very strikingly in his treasured hymn, "Dear Christians, One all Rejoice."

"Then God beheld my wretched state
With deep commiseration;
He thought upon His mercy great,
And willed my soul's salvation;
He turned to me a Father's heart;
Not small the cost! to heal my smart,
He gave His best and dearest.

He spoke to His beloved Son:
'Tis time to take compassion:
Then go, bright Jewel of my crown,
And bring to man salvation;
From sin and sorrow set him free,
Slay bitter death for him, that he
May live with Thee forever."

(Lutheran Hymnary 526 v's 3-4)

During this Lenten season we are especially reminded of the tremendous price which our Saviour paid for our redemption. "Not with gold or silver, but with his holy precious blood and with his innocent sufferings and death." Because of his suffering, death, and resurrection he has turned defeat into victory, suffering into glory, and death into life. Yes, He "hath abolished death, and hath brought life and immortality to light through the gospel." (II Tim. 1:10) Jesus says, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And

whosoever liveth and believeth in me shall never die." (John 11:25,26) We are not here to mourn a defeat, but to celebrate a victory, for we can triumphantly declare with the apostle Paul: "O death, where is thy sting: O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:55,56)

"That they may behold my glory." What a comfort in life and in death to know "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18) and to believe that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory . . . For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Because of Christ's sufferings in our stead we have been spared the suffering which we justly deserved and we can in faith look forward to that eternal glory which our Saviour shared with the Father before the foundation of the world and which he has won for us by his redemptive work.

In our life in the flesh we cannot begin to comprehend what this glory will be like. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9) "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2)

The body of our loved one which was so mercilessly beaten with cancer, and which will soon be lowered into the grave, will arise on the last day a glorified body - like unto the body of Christ - and be

reunited with the soul which is already enjoying the unending bliss of glory in heaven. Dr. Walther has beautifully described the death of a Christian in these words: "A blessed year in which he dies who has a Savior! It is the year of his true birth; it is the year in which he celebrates his wedding; it is the truly acceptable year of the Lord, the eternal year of jubilee, in which all his lamentations will sink into everlasting silence. Then at last will he take his harp from the willows of grief, encircle his brow with the never-fading flowers of spring, and sing and play with angelic choirs forever and ever the new song to God and to the Lamb." We thank and praise our gracious God, not only for the salvation which he has prepared in his Son and which he so freely and graciously offers and bestows upon us through the means of grace, but also that the prayer of the Saviour "that they may behold my glory" has been fulfilled in Bruce's death. We rejoice and take comfort in this. Therefore we do not sorrow as others which have no hope, for we believe that Jesus died and rose again and that he was delivered for our offenses and raised again for our justification in order that we might be with him and share in his glory.

This death is a reminder of our own death. Though we may not have terminal cancer, we are all terminal; it is just a question of when, where, and how. May it be a reminder to us "to number our days that we may apply our hearts unto wisdom," the wisdom of putting our trust in the atoning merits of our Saviour and using the Word and Sacrament through which the blessing of Christ's redemptive work are brought to and bestowed on us so that this same prayer of our Saviour may be fulfilled in our death. And when our end comes may we too be assured that our Saviour's prayer "that they may behold my glory" also be fulfilled in us. In the meantime let our prayer be that which meant so much to him and which he prayed many times his last days:

"Let me depart this life
Confiding in my Savior;
Do Thou my soul receive
That it may live forever;
And let my body have
A quiet resting-place
Within a Christian grave;
And let it sleep in peace."

(Lutheran Hymnal 395 v. 7)

Vita: Robert Bruce Bestervelt was born on September 15, 1938 in Kalamazoo, Michigan to Myron and Esther Bestervelt. He grew up in North Muskegon, Michigan and attended and graduated from North Muskegon High School. He attended Michigan State University and received his Bachelor of Science Degree in 1962 in Electrical Engineering.

From 1962-1969, he was employed in the Aerospace industry both in the Los Angeles area and at NASA, Houston, Texas. From 1969-1972, he was a District Representative for AAL in Friendswood, Texas. In 1972 he entered Bethany Lutheran College in Mankato to do his pre-seminary studies. In 1975 he enrolled in Bethany Lutheran Seminary and received his Master of Divinity in 1979. He served as a vicar at Mount Olive Lutheran Church in Mankato and also as assistant pastor for one year. He accepted a call to serve Our Savior Lutheran Church, Naples, Florida, and was installed in June 1980.

Pastor Bestervelt died on March sixth following a lengthy illness. Funeral services were conducted at Our Savior Lutheran Church, Naples, Florida on March ninth and he was buried in Naples Memorial Gardens, to await the resurrection on the last day.

Pastor Bestervelt is survived by his wife, June, two daughters, Terri of Naples, and Jo Ann (Mrs. Thomas Petersen) and one grandson, Benjamin, of Mankato, Minnesota; his mother, Mrs. Esther Bestervelt of Muskegon, Michigan and two sisters, Barbara Mcallister of Ferndale, Michigan and Marcia Bjerregaard of Tallahassee, Florida.

BLESSED BE HIS MEMORY

"ABOUT GOD'S SERVICE IN THE CHURCH"

A. - 1537 - 1688

Part 1: Lutheranism Comes to Denmark and Norway

The year is 1397. The place is northern Europe. The event is the Union of Kalmar in which Queen Margaret (widow of King Haakon of Norway, daughter of the late King Valdemar of Denmark, and the elected Queen of Sweden) proposes a common defense pact and a single monarch for the three nations. This Union fused the events of the nations (especially those of Denmark and Norway) for the coming centuries.

It is because of the above Union that to understand the directive of the Constitution of our Evangelical Lutheran Synod which reads:

"In order to preserve unity in liturgical forms and ceremonies, the Synod recommends to its congregations that they use the Order of Worship based on the Danish-Norwegian liturgy of 1685 and agenda of 1688 ..." (Chapter 1, Paragraph 4).

we must look not merely to Norway but also to Denmark, and especially to Copenhagen, the seat of the monarchy.

At the time of the Reformation, King Christian II reigned on the throne at Copenhagen. He was the nephew of the Elector of Saxony and the brother-in-law of Emperor Charles V of the Holy Roman Empire. King Christian II gave public support to Luther's teachings; however, his sincerity has often been questioned. It would appear that the King found the Reformation times to be "the longed-for

opportunity to extend his power at the expense of the clergy" (Gjerset, p. 109). "King Christian the Cruel" attempted to benefit from the Reformation, even making an unsuccessful attempt to impose it upon his subjects by force. His reign ended in 1523 when rebellion in Sweden led to that nation's independence and the King's flight to Germany where he heard Martin Luther preach at Wittenberg "and had become converted to his doctrine, but for political reasons he renounced his Lutheran faith and returned to the bosom of the Catholic Church" (Gjerset, p. 125).

His successor was his uncle, Frederick, Duke of Holstein. King Frederick encouraged the Reformation; even granting religious toleration for Denmark in 1527. In Norway the Reformation also was secretly encouraged by the king; even though the charter he signed with Norway when he ascended to the throne "specified that the king should protect the Catholic Church, its teachings, rights, and privileges" (Gjerset, p. 119).

In 1533 when the Council assembled to elect a new king, one of the questions they faced was the determination of the future religion in Denmark. The candidates were Christian, the oldest son of Frederick and supported by the nobility; and Hans, a younger son of Frederick who was supported by a strong Catholic party. Civil War, known as the "Count's War" ensued. Christian emerged victorious but faced great financial distress. In 1536, when he became King of Denmark, the Diet of Copenhagen confiscated the Roman Catholic wealth and decreed the nation to be Lutheran as the Reformation was rapidly advancing. The following year, in 1537, despite considerable opposition, Lutheranism was also made the religion of Norway.

A few words here are called for regarding King Christian III. As a young man he attended the Diet

of Worms. He was a devoted student of the Bible and was well versed in theology. Together with Queen Dorothea, he was a devoted Lutheran. He used the German language exclusively as he never learned to speak Danish and he never visited Norway during his reign (Gjerset, p. 141 & 147).

Part 2: The Ordinance of 1537

Lutheranism was now the religion of the realm. A need existed for an Order of Service corresponding to the faith. King Christian III turned to the Elector of Saxony for aid. He requested to "borrow" Johann Bugenhagen and Philip Melancthon to establish the new church. The men could not be spared and were not sent. Of necessity, King Christian then appointed a committee of his own men to write the Order of Service (Likness, p. 41).

It is not surprising that the Order of Service which now was written in Denmark had striking similarities with Luther's German Mass. A form of Luther's service had been published and used in Denmark for nearly ten years -- since 1528. It had just been reprinted in 1535 (Anderson, p. 4).

The Order of Service being completed, the king personally made some changes, and then sent it to Martin Luther. Luther, together with other theologians at Wittenberg, gave his approval to the service. In 1537 when Luther made his reply, Bugenhagen also finally was able to come to Denmark. He came for the purpose of crowning the King and Queen. While in Denmark, Bugenhagen together with the King studied the Order of Service; making a few changes in it. They also made a major addition of eight "appendices." This was necessitated as this document, which was to become known as the Ordinance of 1537, concerned not only the Order of Service, but

also stipulations regarding church government (Likness, p. 41).*

The Ordinance of 1537 went into force under the title:

"ORDINATIO ECCLESIASTICA REGNORUM DANIAE
ET NORWEGIAE ET DUCATUUM SLESWICENSIS
HOLSATIAE ETC ANNO DOMINI MDXXXVII"
(Richter, p. 353).

It was eventually translated into the Danish language and was passed by the Diet in the year 1539.

Part 3: Shortcomings of The Ordinance of 1537

The Ordinance of 1537 remained in force for nearly one hundred and fifty years. Then there was change. As can be seen from the Appendix, the change was not great -- but nevertheless, it was a change which was brought into existence by royal decree. In the opinion of this writer, there were two causes which in part led to the replacement of the Ordinance of 1537.

The first of these pertains directly to the Ordinance itself. Aside from the fact that it was not immediately printed in the Danish language (which also was to serve as the "church language" of Norway), there was a major hinderance to its use. The Ordinance of 1537 "specified the Order of Service, but it did not give the specific form of each part" (Likness, p. 42). The Ordinance instead referred the

*This Ordinance for the Danish and Norwegian Churches, which was actually written in Denmark and then finalized with the help of Bugenhagen, has become credited nearly exclusively to his pen. Even Luther D. Reed speaks of it as "prepared by Johan Bugenhagen" (Reed, p. 92).

user to other works which were already in existence. Hence, even the use of this Order of Service did not bring about uniformity in liturgy. Within the specified areas there was a possibility for great variance and for considerable unclarity.

One example of a source to which the user was referred was the "Enchiridion" being translated by Peder Plades and published in 1538. This work was a translation of the "Enchiridion" of Martin Luther; along with a translation of his works on Baptism and marriage (Likness, p. 42). From the above we find the origin of forms still in use in the Evangelical Lutheran Synod. Dr. B. W. Teigen writes in this regard: "Since the Reformation in Denmark very early took over these orders of service /marriage and Baptism/ and continued to use them through the centuries, they can, in large part, be found in English translation in the Handbook of the Ministerial Acts, Evangelical Lutheran Synod, G.A.R. Gullixson, ed., ..." (Teigen, p. 27, footnote 9).

The second cause which it would seem led to the replacement of the Ordinance of 1537 is not found in the liturgy, but rather in the Reformation movement. For the purposes of this paper we turn to Norway in seeking the examples. "While the king and his assistants chiefly devoted their attention to the pecuniary benefit which they might derive from the overthrow of the Catholic Church in Norway, the reform movement itself was making slow progress" (Gjerset, p. 136). In citing the actual events which were experienced in Norway, one finds:

"The valuables belonging to the Norwegian churches and monasteries were seized and carried to Denmark. The king instructed Eske Bilde to see to it that nothing was removed 'of chalices, plates, monstrances, jewels, silver, gilt tablets, and other

such things which are and remain in churches and monasteries, that it all be preserved, and thereby have due care for our interest and welfare.' In a second letter he instructs Eske to collect 'articles of gilt copper belonging to churches and monasteries, whether they be bas reliefs, candlesticks, or the like, and forward them to Denmark.' This kind of 'preservation' was carried out so thoroughly that there were scarcely left sufficient of the sacred articles for the communion service. Peder Claussøn Friis (born 1545) writes: 'But it is to be regretted, and it is not praiseworthy, that at the time of the introduction of the Evangelical faith they did not only take away from the churches and monasteries the articles of gold and silver, and other treasures which were used in the Catholic service, together with vestments and other such things, but they wantonly destroyed things from which they could derive no benefit; they tore down buildings and needlessly burned valuable books and letters and destroyed the ornaments and decorations of the churches, making God's houses cheerless and barren, which they might well have left undone, nor did they derive and benefit therefrom!' (Gjerset, p. 135-136).

The actual occurrences in Norway were of such a nature that, beyond the physical changes the common people were not dramatically affected by the Reformation. As the Lutheran faith was imposed by royal decree; one day a person was officially Roman Catholic and the next he was Lutheran. The same holds for the clergy. There was no opportunity for training and there was no supply of Lutheran preachers. Lutherans replaced the Roman Catholic bishops; but beyond this, the priests remained in the parishes. The few Lutheran bishops were unable to reach the majority of the people. Little else was done to

instruct the people. In final analysis it has been said: The Reformation was an "affair of the state to which people finally yielded a more or less willing consent" (Gjerset, p. 136).

The situation was such that the Ordinance of 1537 did not achieve practical gains for the Reformation. The Order of Service remained diversified as it had prior to 1537. The Reformation (at least in Norway) was not aided to the extent which apparently would have seemed desirable.

King Christian V, who reigned from 1670-1699, obviously fathomed these difficulties. After a time of preparation he issued the following decree in 1685:

"We King Christian V, by God's Grace King of Denmark and Norway, the Goths and the Vandals, Duke of Slesvig and Holstein, Stormarn and Dytmer, Count of Oldenborg and Demnhorst,

"Make it public to everyone, that, for some time by the Grace of God we have recommended to some of the chief clergy in our country of Denmark that, according to the opportunity which Danish law gives, they should write and introduce to all, the ceremonies of God's service and the Church's ceremonies in our Kingdoms of Denmark and Norway ... and now at last it has reached perfection that it is ready for official printing; so we command you, all of our dear and faithful citizens in our countries of Denmark and Norway, both clergy and laity, both in the Danish as well as the German congregations, that you in every way direct and keep this Ritual, under suitable punishment.

"Given at our palace in Copenhagen the twenty-fifth of July, sixteen hundred and eighty-five,

and the sixteenth year of our reign" (Kirke Ritual, p. 3-4).

Part 4: The Ritual of 1685 and Agenda of 1688

The Ritual of 1685 was basically a reissuance of the Ordinance of 1537 without the parts regarding church government. As can be seen from the appendix, however, some changes were made in the service. The Ritual is also nearly identical with the service of the Lutheran Hymnary in 1913. This is as well it should be, as our E.L.S. constitution recommends use of the service "based on the Danish-Norwegian liturgy of 1685 and agenda of 1688."

The Ritual itself is specific in its form and rubrics but is lacking in musical settings. The evaluation of one man, who later was to serve on the Inter-Lutheran Commission on Worship (ILCS), was that the Ritual was more "meagre" than the Ordinance (Likness, p. 43). No doubt this feeling is prompted by the omission in the Ritual of the Introit, Hallelujah, and Confession and Absolution. One does, however, find that the Ritual is far more rich in liturgical forms than those of the Lutheran Hymnary in 1913.

We here allow the Ritual to speak for itself:

2. OPENING PRAYER

"God's service begins ... when the Deacon /Degenen/ stands in the door of the Chancel, or in the middle of the Church, and with a loud voice reads as follows: "O Lord! We have assembled in this Your house ..."
"Our Father, who art in heaven ... "

6. KYRIE

"Then the Deacon begins to sing /the Kyrie/." (alternatives are provided for the seasons "From Christmas until the Purification of the Holy Virgin" and "from Easter until Whitsunday").

8. GLORIA IN EXCELSIS
 "When the Kyrie is sung the pastor /praesten/, facing the Altar, sings the first words of this hymn and then the congregation joins until the end:
 "All Glory Be To God On High, etc." /Hymnary #27.
9. COLLECT
 "... the pastor shall turn to the People and sing in the usual tone:
 "The Lord Be With You!
 "After which the Choir responds: *And With Your Spirit!*
 "Then he turns again to the Altar, and sings the Collect . . .
 "The Choir and People respond: Amen."
10. EPISTLE
 "Then he turns again to the People and with the usual tone, loudly sings the Epistle (Lecture) ...
 "The Epistle Written By N.N. Apostle to The N.N., or "This Is The Holy Lecture Written In, Or By N.N.
 "and he sings the entire Epistle (Lecture) to the end."
11. HYMN
 "When the Epistle has been read he turns to the Altar and instead of the Hallelujah a short hymn is sung which corresponds to the Epistle and is found in the hymnbook; and it is accompanied by the organ, if and when they have it."
12. HYMN
 "And then:
 "O Holy Ghost To Thee We Pray" /Hymnary #397 (alternatives are provided for the seasons "from Christmas to Candlemas," "from Easter to our Lord's Ascension," and "on Ascension Day").

13. GOSPEL

"Then the pastor shall turn to the People, and with a high and loud voice sings the Gospel with this beginning: *This Is The Holy Gospel Written By N.N.*

"The Choir responds: *God Be Praised For His Joyous Tidings or Praise And Honor Be To God.*

"Then he sings the whole Gospel which corresponds to the Day and at the end,* he turns to the Altar and begins to sing:"

14. CREED

We All Believe In One True God [Hymnary #71]."

15. HYMN

"... in the cities and in the countries where it happens, one or two verses from the hymnbook concerning the Day's Gospel are sung together with the organ's accompaniment."

16. SERMON

"Then the pastor goes to the pulpit and preaches the usual sermon based on the Day's Gospel.... The pastor, or whoever preaches, shall first of all, commend the people to prayer and call for God's help in this holy ceremony; and then as usual read the Lord's Prayer ..."

During certain seasons "they sing after the Lord's Prayer and before the Gospel is read from the pulpit" special hymn verses as specified for the seasons: "between Christmas and Candlemas," "between Easter and Christ's Ascension," "between Christ's Ascension and Pentecost," and "on the Feast of Pentecost."

"At the three great Holy Days they sing each verse three times and also on Ascension Day,

*The following is also found in the main text of the Ritual: *"After the Gospel is sung at the Altar a little bell is rung in the pulpit as usual."*

but after that only one time and then the pastor always gives the congregation a very short speech about each of these Holy Day's joy and salvation."

"While this is sung the pastor drops upon his knee in the pulpit and prays God for help and support in this undertaking; then he stands up again ... and proceeds to the reading and exposition of the text."*

"Sunday's text for Matins and High Mass is the Gospel, and for Vespers is the Epistle."

"Then the pastor reads the Lord's Prayer entirely to the end... and gives the blessing to the congregation as follows: *"The Lord Bless You And Keep You ... "*

18. HYMN

A hymn is here sung with designated selections for the seasons: "from Christmas until Candlemas," "from Easter until Christ's Ascension," "from Christ's Ascension until Pentecost," "on Pentecost Day," "All Saint's Day," "Michael's Day and Thanksgiving."

"After this he Baptizes the children if there are some to be Baptized."

"After Baptism they sing the last verse of this hymn: *He That Believes And Is Baptized*

[Hymnary #1417]."

"Thereafter he celebrates Communion ... but if there are none who wish to commune, then the priest without his chausable /Messehage turns to the Congregation and sings."

19. COLLECT

"The Lord Be With You!

"The Choir responds: And With Your Spirit!"

*According to a Rescript of June 23 and December 2, 1740, the sermon shall "not last more than one hour."

"Then he turns to the Altar and sings the following Collect: *O Lord God, Heavenly Father! We thank You for this fatherly benefit ...*

"The Choir responds: *Amen.*"

20. BENEDICTION

"After the Collect is sung, he turns to the People again and gives the usual blessing to them: *The Lord Be With You!*

"The Choir responds: *And With Your Spirit!*

"The pastor sings: *The Lord Bless You And Keep You ...*

"The people respond: *Amen.*"

21. HYMN

"... they sing a hymn which corresponds with the Day's Gospel ... the pastor meanwhile ... is standing before the Altar until everything is at an end."

22. CLOSING PRAYER

"The aforesaid service is concluded in like manner as at the Opening Prayer with this prayer and the Lord's Prayer:

"O Lord! We thank You most heartily that You have taught us ...

"Our Father, who art in heaven ... "

CHRIST'S SUPPER

"The pastor shall be attired in both the surplice /Messeskjorte/ and Chasuble /Messehagelen/ while the Communion is performed, and also the Altar should always be covered with a fair linen, chalice, and paten, and two lit candles, as long as the Communion will be ..."

21. EXHORTATION

"When everything in this manner is in order, and the singing is completed before the Communion, then the priest turns to the congregation

and reads first of all the usual exhortation to them.... Then he turns to the Altar again and with a loud voice in Danish sings the entire Communion-Mass as follows:

22. LORD'S PRAYER

"Let Us All Pray: *Our Father, Who Art In Heaven..*
"To which the Congregation responds: *Amen.*"

23. WORDS OF INSTITUTION

"Then he begins in like manner the Words of Institution: *Our Lord Jesus Christ ...*"

24. DISTRIBUTION

"When this is performed, then the priest with respect takes first the Paten with the consecrated Bread ... and when he gives it he says to each one in particular: *"This Is Jesus' True Body ... This Is Jesus' True Blood."*

"When the distribution in this manner is completed with both parts, Bread and Wine, then the pastor who has distributed the Chalice turns to the Communicants and says as follows: *"The Crucified And Risen Jesus Christ ... "*

"Then the ones who have communed stand up and with respect bow their knee together with their heart, and go to their place again."

25. HYMN OF THANKSGIVING

"During the Communion they sing either: *O Lamb Of God Most Holy /Hymnary #147**

"Or another of the ... hymnbook ... and finally end with either this song of praise: *May God Be Praised Henceforth And Blest Forever /Hymnary #156* or another hymn of thanksgiving."

26. COLLECT OF THANKSGIVING

"Then the pastor turns to the congregation and sings with a loud voice: *The Lord Be With You!*

"The Congregation responds: *And With Your Spirit!*

*This paraphrase of the Agnus Dei was prepared by Nicholas Decius and appeared in German in 1531.

"He turns to the Altar again and reads according to custom the following Collect:
"Let Us All Pray: We Thank You Lord, Almighty, Eternal God ...
"The Congregation responds: Amen."

27. BENEDICTION

"Then the pastor turns again to the congregation and closes the entire Mass with the customary blessing ... "

Such was the Ritual of 1685. The Book of Service, known as the Agenda of 1688, was published three years later.

The year is now 1688. The place is the Kingdom of Denmark and Norway. In the words of the king himself:

"... we command you, all of our dear and faithful citizens ... that you in every way direct and keep this Ritual under suitable punishment."

B. - 1688 - 1913

The Agenda of 1688 was published as a Book of Service for the Danish and Norwegian Churches. It contains the lectionary and prayers for use on Sundays. Three years earlier, in July of 1685, King Christian V, King of Denmark and Norway, issued the decree establishing the order of service which was to be used in the Lutheran Church and has become known as the "Ritual of 1685":

"...now at last it/has reached perfection that it is ready for official printing; so we command you, all of our dear and faithful citizens ... that you in every way direct and keep this Ritual..." (Kirke Ritual, p. 4).

The above refers to forms which are still in use in the Evangelical Lutheran Synod. However, the present service "based on the Danish-Norwegian liturgy of 1685 and agenda of 1688" (E.L.S. Constitution, Chapter I, Paragraph 4) has come down to us through an interesting chain of events.

Part 1: The Service in Decline

The Seventeenth and Eighteenth Century movements of Pietism and Rationalism affected not only individuals, institutions, and dogma, but also the liturgy of the church. In Norway, Pietism was strong. It was opposed by the official church but wide-spread among the people. Hans Nielson Hauge (1771-1824) was the lay preacher who spoke of a "purer and higher Christian life among the clergy and the laity" (Lenker, p. 293). Of the Pietism movement in general, the result was that an overemphasis was placed on such matters as personal experience.

"So far as ordered public worship was concerned, Pietism's influence was unfavorable. Beginning with the attempt to supplement the regular services and usages of the church, it soon supplanted these by meetings in private homes which included religious discussions and administration of the Sacraments. As its spirit entered into the established church, the services of the latter became more and more subjective and emotional. The struggle for personal consciousness of conversion and regeneration led to an undervaluation of the objective means of grace. The historical and the formal in liturgical worship gave way to expressions of individual ideas and emotions. The liturgy and the church year were too objective and constraining. The formal common prayer of the church gradually disappeared under a flood of

extempore utterances by ministers and laymen. Hymns based upon objective facts of redemption were discarded for others expressive of immediate, personal experience. New and emotional tunes displaced the more vigorous chorales. Operatic arias and sentimental solos supplanted the impersonal polyphonic chorus music of the choir. Orthodoxy, though cold and intellectual, had respected objectivity and preserved formal dignity and reverence. Pietism with its intensely personal limitations neither understood nor long used what remained of the restrained and polished forms of the church's historic liturgical system" (Reed, pp. 145-146).

Pietism prepared the way for Rationalism which attempted to find religious truths from the use of reason.

"Within the sphere of worship, Rationalism was wholly destructive. Pietism had rejected or neglected many of the ancient forms but had not denied their content. Rationalism rejected content and form alike. The church year with its annual festivals and seasons had no meaning for those who disbelieved the resurrection and other historically recorded facts. The altered views of the Word and sacraments made the liturgy and the great hymns of the church unintelligible. The Service was mutilated beyond recognition. The church building became a mere place of assembly, and the pulpit a lecture platform from which the minister gave moral instructions. The Sacrament was reduced to a empty form and was observed in Reformed fashion four times a year. Influences from Geneva thus allied themselves with the spirit of the age. Lengthy, verbose moralizings replaced the ancient collects and prayers" (Reed, p. 148).

In Norway such was also the case. There we are told: "Churches became lecture rooms where long-winded treatises on the morals and the utility of things were pronounced to a sleeping audience. The liturgy was shortened and otherwise mutilated" (Lutheran Hymnary Junior, p. xvi-xvii).

Such aptly describes the situation in Norway. The Ritual of 1685 and Agenda of 1688 remained the official basis for liturgical forms; however, the use of such was not completely followed. One example of such is seen in 1802 when a rescript was issued. The rescript officially abolished the singing of the Kyrie (Kirke Ritual, p. 10). With the omission of the Kyrie, the Gloria in Excelsis (in hymn form) became the opening hymn. In time other opening hymns were used and such became a part of the service (Anderson, p. 6). In other changes, the Creed and Gloria in Excelsis were being used alternately every other Sunday and soon were completely omitted except on the great festivals (Likness, p. 44). The Gospel was no longer read from the Altar. Eventually this led to the development of what was known as the "Shorter Order" of service (See appendix).

It was the "Shorter Order" which was in common use when the Norwegian immigrants came to America. This was the service used by the Norwegian Synod's pastors and was perpetuated for their use by the English publication of Church Liturgy for Evangelical Lutheran Congregations.

Part 2: The Service Restored

In Norway religious orthodoxy was being restored in the Nineteenth Century. Together with reform came a desire for a "richer service" than was in common use. The task was undertaken. Two new series of Gospels and Epistles were now prepared

based on the series used in the Church of Sweden. An Order of Service restoring a fuller use of the Ritual of 1685 was prepared and adopted. In 1887 a royal decree in Norway authorized the new Book of Service (Norway had gained independence from Denmark). This was to become known as the New Liturgy (See appendix).

The changes which were occurring in Norway also had an effect on the Norwegian Lutherans in America. They too felt a need for a more complete Order of Service. The Norwegian Synod dealt with the subject and on June 17, 1899 adopted the following revision of their constitution:

"In order to preserve unity in liturgical forms and ceremonies, the Synod advises its congregations to use, as far as possible, the liturgy of 1685 and agenda of 1688 of the Church of Norway, or the new liturgy and agenda adopted by the Synod at Spring Grove, Minnesota, June 1899, according as the several congregations may decide" (Synoden, 1899, p. 89) (emphasis added).

The "new liturgy and agenda" was basically the New Liturgy of the Church of Norway. One addition was to be found -- that of the pronouncement of the Absolution. This is not found in the New Liturgy of the Church of Norway. Likewise, the United Norwegian Lutheran Church, which also made use of the New Liturgy, did not include an Absolution in their printed agendas.

Part 3: The Service and English

The Norwegian Synod was concerned with the needs of its members. Already in 1870 it published a Norwegian hymnbook. Although Norwegian was regarded as "the language of the heart" the need for English was also recognized. This led to the publication of

an English edition of Church Liturgy for Evangelical Lutheran Congregations (containing the "Shorter Form").

In 1908 a joint committee of the Norwegian Synod, United Norwegian Lutheran Church, and the Hauge's Synod were appointed to prepare an English hymnbook. The committee completed their task in 1913. President H. G. Stub reported to the Norwegian Synod, and in action the Synod recorded:

"The Synod has heard the president declare: 'The English Hymnbook -- 'The Lutheran Hymnary' -- is the hymn book which we hope will find the greatest possible propagation in our fellowship, together with the United Church. It is of great significance /stort/ that we have received such a treasure of hymns in the English language, and that it was composed of a committee of the three fellowships; who have given final adoption to the common report on the call, conversion and Opgjør.'" (Synoden, 1913, p. 124).

Thus the "Lutheran Hymnary" was recommended for use within the Norwegian Synod. "The Order of Morning Service" was a translation of the New Liturgy. The English translation may not have been in complete harmony with the liturgy adopted at Spring Grove, Minnesota. A divergence is seen, for example, in the Absolution. The Norwegian form adopted in 1899 begins with the words: "Opløfter eder Hjerter til Gud" ("Lift Up Your Hearts Unto God"). The English form in 1913 omits the words. It must be noted that the English translation was never officially adopted by the Norwegian Synod. The same is true for the E.L.S. which received the report at the 1954 Synod Convention which read in part: "Since the Synod in 1899 officially accepted a complete 'Alterbog' no official translation into English has been accepted" (E.L.S., 1954, p. 67).

Here, in 1913, ends the official development of the Danish-Norwegian Order of Service among Norwegians in America. The service was published in the "Lutheran Hymnary" for many years. It was also included in the publication of the "Concordia Hymnal" by Augsburg Publishing House.

One would be remiss in relating the history of this service if reference was not made to subsequent action. When the Norwegian Lutheran Church in American (E.L.C.) was formed in 1917, it adopted a modified form of the Danish-Norwegian Order of Service:

"In regard to church rites, it is left to each congregation to decide for itself. But in order that there may as a whole be uniformity also in church rites, the church recommends that the congregations use the ritual of the Norwegian Lutheran Church, modified according to the present common usage among us" (E.L.C., 1917, p. 480).

When the Norwegian Synod of the American Evangelical Lutheran Church (E.L.S.) was reorganized in 1918, it adopted the paragraph on liturgical forms from the constitution of the (old) Norwegian Synod without change (see page 25) (E.L.S., 1919, p. 35). Two orders of service were recommended for use in the Synod's congregations: the Ritual of 1685 or the New Liturgy adopted in 1899.

In the Evangelical Lutheran Synod, change also finally did arrive. In 1964 a resolution was passed calling for a committee to review the E.L.S. constitution. In 1966 the report was presented by the Board of Trustees. In regard to liturgical forms it was felt that the constitution should correspond to practice and so the phrase "or the Common Order of Worship" was proposed for addition.

The recommendation from the Board of Trustees, however, was more inclusive. It recommended the following for Chapter I, Paragraph 4 of the constitution:

"In order to preserve unity in liturgical forms and ceremonies, the Synod recommends to its congregations that they use the Synod Order of Worship or the Common Order of Worship, as each congregation may decide" (E.L.S., 1966, p. 80) (emphasis added).

The paragraph was adopted on the convention floor to read, as adopted:

"In order to preserve unity in liturgical forms and ceremonies, the Synod recommends to its congregations that they use the Order of Worship based on the Danish-Norwegian liturgy of 1685 and agenda of 1688, or the Common Order of Worship, as each congregation may decide" (E.L.S., 1966, p. 97) (emphasis added).

Here a change occurred. Until 1966 only two forms of the Danish-Norwegian Order of Service were recommended for use. The constitutional change, approved in 1966 and ratified in 1967 (E.L.S., 1967, p. 84), authorized a broader spectrum of usage within the Danish-Norwegian Order. The vague words "based upon" can be interpreted in several ways:

1. as simply the result of an amendment on the convention floor which was not deemed as a basic change in the constitution,
2. as the long belated approval of the use of the English language in the service,

3. as the authorization of the Lutheran Hymnary translation of the service, or
4. as acceptance of the many variations being practiced throughout the Synod. This wording of the Constitution, Chapter I, Paragraph 4 is retained in the proposed revised constitution of the E.L.S. (E.L.S.; 1981, p. 110).

Today we find ourselves on the eve of the three-hundredth anniversary of the Ordinance of 1537. Despite decline, changes, variations, and translations this, the Danish-Norwegian Order of Worship, has guided the Norwegian church's common voice of worship through the entire time period. It has proved to be "something tried and precious" (Preus, p. 195).

APPENDIX

	<u>LUTHER'S GERMAN MASS¹</u>	<u>ORDINANCE OF 1537²</u>	<u>RITUAL OF 1685³</u>
1		Silent Confession ⁸	
2		Opening Prayer ⁹	Opening Prayer
3	Hymn		
4		Introit	
5			
6	Kyrie	Kyrie	Kyrie
7			
8	Gloria ⁶	Gloria	Gloria
9	Collect	Collect	Collect
10	Epistle	Epistle	Epistle
11	Hymn	Hallelujah	Hymn
12			Hymn
13	Gospel	Gospel	Gospel
14	Creed	Creed	Creed
15			Hymn
16	Sermon	Sermon	Sermon
17		Confession & Absolution	
18			Hymn
19	Lord's Prayer		
20			
21	Admonition	Exhortation	Exhortation
22		Lord's Prayer	Lord's Prayer
23	Words of Instit.	Words of Instit.	Words of Instit.
24	Distribution ⁷	Distribution	Distribution ¹⁰
25		Hymn of Thanks.	Hymn of Thanks.
26	Collect	?	Collect
27	Benediction	Benediction	Benediction
28			
29		Closing Prayer	Closing Prayer
			-- Or if there be
18		Hymn	Hymn
19		Collect	Collect
20		Benediction	Benediction
21			Hymn
22		Closing Prayer	Closing Prayer

Comparison of Liturgical Orders

SHORTER ORDER⁴

NEW LITURGY⁵

LUTHERAN HYMNARY
IN 1913

Opening Prayer	Opening Prayer Opening Prayer	Opening Prayer Opening Hymn
	Confession Kyrie ¹²	Confession Kyrie Absolution
Opening Hymn	Gloria	Gloria
Collect	Collect	Collect
Epistle	Epistle Epistle-Hymn	Epistle Hymn
	Gospel ¹³	Gospel
	Creed	Creed
Hymn	Gospel-Hymn	Hymn
Sermon	Sermon	Sermon
Hymn ¹¹	Hymn	Hymn
	Preface ¹⁴	Preface ¹⁴
Exhortation	Exhortation	Exhortation
Lord's Prayer	Lord's Prayer	Lord's Prayer
Words of Instit.	Words of Instit.	Words of Instit.
Distribution	Distribution Hymn of Thanks.	Distribution Hymn of Thanks.
Collect	Collect	Collect
Benediction	Benediction	Benediction
	Hymn	Hymn
Closing Prayer	Closing Prayer	Closing Prayer
no Communicants --		
Hymn	Hymn	Hymn
Collect	Collect	Collect
Benediction	Benediction	Benediction
Hymn	Closing Hymn	Closing Hymn
Closing Prayer	Closing Prayer	Closing Prayer

NOTES TO THE APPENDIX

- (1) Luther's Works, Vol 53, pp. 69-84
- (2) Likness, p. 43
- (3) Kirke Ritual, pp. 5-23, 68-72
- (4) Church Liturgy, pp. 3-8, 22-24
- (5) Likness, p. 46
- (6) It is assumed that Luther, although not mentioning the Gloria in Excelsis "took it for granted as belonging to the Kyrie" (Reed, p. 77)
- (7) During the Distribution, Luther calls for the singing of the Agnus Dei, Sanctus, or another hymn
- (8) Silent Confession is by the minister kneeling before the Altar
- (9) The Opening Prayer of the Ordinance was a prayer for the "Word, king, and realm" with the congregation kneeling.
- (10) During the Distribution, the Ritual calls for the singing of the Agnus Dei or another hymn
- (11) This hymn was specified as a "Short Hymn"
- (12) The Kyrie was to be sung: Kyrie eleison!
God the Father, have mercy on us, etc.
or: Lord God, Father in Heaven, have mercy upon us, etc.
- (13) The Gospel response was:
God be praised for His glad tidings
or: Praise and honor be to God.
- (14) The Preface includes the "Sanctus."

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-- Craig A. Ferkenstad

A Review of Dr. John Reumann's Article,
THE AUGSBURG CONFESSION IN LIGHT OF
BIBLICAL INTERPRETATION*

"If only the Lutheran Confessors would have had enough foresight to include an article on Scripture in the Augsburg Confession, then, modernists of the higher critical school who prefer the label 'Lutheran' would be made to hang their heads in shame!" Has that thought crossed your mind? Yes, today the battleground lies in the area encompassing the canonicity, reliability, and inerrancy of Scripture, and it would be convenient to direct Lutheran moderates to a "black and white" article on the subject in the Augsburg Confession. But would that really convince the "Lutheran" higher critics? If the plain words of the Scriptures themselves (John 17:17; 2 Tim. 3:15-17; I Thess. 2:13; John 10:35; 2 Peter 1:21; etc.) do not convince them, surely an authoritative statement from a norma normata source will not do the job either.

However, the irony of the whole matter is that the absolute authority of the Scriptures was an underlying principle deeply embedded in the hearts and minds of our Lutheran Confessions, not least of all, the Augsburg Confession. This, of course, is brought out in the Preface to the Book of Concord (1580): "We have ... purposed to commit ourselves exclusively and only, in accordance with the pure, infallible, and unalterable Word of God."¹

* This article appeared in the June, 1980 LWF REPORT, under the major heading CONFESSIO AUGUSTANA 1530-1980 COMMEMORATION AND SELF-EXAMINATION.

The absurdity of higher criticism among "Lutherans" especially was brought home to me in an article by Dr. John Reumann² which was published under the auspices of the Lutheran World Federation. The purpose of his article is to examine the Augsburg Confession using contemporary hermeneutical principles of the Bible.

For example, at the outset, Reumann throws out this question: "Could Luther at Marburg, for example, have emphasized 'This is my body' if he had had in mind an Aramaic sentence minus any verb? Obviously, Reumann's contention as a higher critic is: Since the Gospels no doubt had a common Aramaic source, and since Jesus no doubt spoke the words of institution in Aramaic (where the copula verb "is" would not be used), it is not legitimate to make a strong case for the real presence in the Lord's Supper.

First of all, though, it should be recognized that, just because one would choose to consider the Aramaic rather than the Greek (Τοῦτο ἐστίν) does not automatically weaken the doctrine of the real presence. In fact, if Christ our Lord used Aramaic, it would only buttress the doctrine of the real presence, since the omission of the copula verb is simply the Aramaic way of expressing a predicate nominative.

More importantly, however, Reumann disregards the fact that the New Testament Scriptures were given to us in the language of the Greeks. Speaking of the texts, Donald Guthrie says: "It has generally been held that its extant form shows no evidence of translation Greek."³ Even if the Lord spoke Aramaic in instituting the Lord's Supper (as is probably the case), how does that undermine the fact that God also has given us by verbal inspiration the specific word ἐστίν in the Greek?

Consider a parallel: The Septuagint often is quoted in the New Testament rather than the original Hebrew. But, even where there are changes in the wording between the Septuagint and the Old Testament Hebrew (i.e., Amos 5:25-27 and Acts 7: 42,43), we acknowledge that the Septuagint version in those specific incidents is chosen by God's verbal inspiration for New Testament usage. Yet, someone might contend: The Septuagint really was not the original language of the passage. Similarly, if Reumann contends Aramaic was the original, following his theory of oral tradition, that still does not reckon with God's verbally inspired Greek version. Though today this doctrine of the real presence of the Lord's body and blood in the Supper is down played due to ecumenical dialogue, we stick with Luther: "Of the Supper of the Lord they teach that the body and blood of Christ are truly present."⁴

Reumann's critique of the Augsburg Confession basically deals with two fundamental Lutheran doctrines: Christology and Justification. Under both of these doctrines, Reumann especially shows his true colors as an ardent higher critic. For example, he follows the critics' way of thinking that the "historical Jesus" and the Jesus we know through Scripture are two different "persons" (concepts). He asserts: "If we decide we must hold to what the texts say and not what the critics reconstruct on Jesus and Christology, then we are still not without problems on so simple a matter as the very title of CA III: for when did Jesus become 'Son of God' according to the Scriptures? The Confessions surely mean to say he always was, as the Word, even before he took man's nature in Mary's womb. But according to Acts 13:33 and Romans 1:4 Jesus became or was designated Son by his resurrection from the dead."

Reumann's belief of his "historical Jesus" being less than eternal is completely opposed to what is stated in Augsburg Confession, art. III: "Our churches also teach that the Word--that is, the Son of God--took on man's nature in the womb of the blessed virgin Mary."⁵ C. H. Little says: "In calling Christ the Word who is the Son of God, plain confession is made of the pre-existence and of the essential deity of Jesus Christ, as this is set forth in the Prologue of St. John's Gospel (John 1:1-14)."⁶ Above all, Reumann ignores the precise statements of Scripture which attest to Christ's full deity, i.e., Col. 1:16, 17; 2:9. Of course, as a higher critic, Reumann would not be concerned about these clear statements, since he holds them to be products of extensive redaction over a long period of time which allows the propagation of error. As to the passages Reumann suggests (Acts 13:33; Romans 1:4), they in no way deny Christ's pre-incarnate deity; rather, they point to the resurrection as proof of Christ's deity.

Naturally, anyone who has such a misunderstanding of Christology can only be expected to miss the mark even farther in the doctrine of Justification. Augsburg Confession, art. IV states: "Men cannot be justified before God by their own strength, merits, or works but are freely justified for Christ's sake through faith when they believe that they are received into favor and that their sins are forgiven on account of Christ, who by His death made satisfaction for our sins. This faith God imputes for righteousness in His sight (Rom. 3,4)."⁷

Synergistically (though, that description is too mild), Reumann has the gall to say: "The Confessio Augustana does not define or lock into place what justification is as fully and carefully as has

been supposed. Indeed, one might ask whether it even is simply an example of what the Gospel is, perhaps even the example or way to put it for the Reformers in 1530, but not the only way." Again, he says: "As presented in the source documents and CA IV, justification stresses not so much an action of God or attribute of his as it does faith on our part counted by God as righteousness, and hence it is 'the faith that blots out sin.' Living in righteousness is more prominent than we might expect, God's saving righteousness less so." Once more, he adds: "Justification is thus the gospel paradigm, by which other ways of putting the good news must be measured. But a paradigm implies other examples in the same class will function like it in presenting the good news." (The emphases in these statements are his.)

Why doesn't Reumann openly confess his denial of the teachings in the Augsburg Confession? From article IV, how could anyone claim that the Confessors denigrate God's role in justification or that they leave room for an alternative to salvation? "It was a settled matter with our Reformers that Justification which is identical to the forgiveness of sins has its source exclusively in the grace of God, in His eternal compassion with the sinner."⁸ The passage, Romans 3:24, should be engrained in Reumann's skull the way it was in Luther's.

Reumann's article is a concrete example of how higher criticism among moderate "Lutherans" will go to no ends to rationalize its merits and attempt to fly under the banner of the Augsburg Confession at the same time. No wonder many Lutheran lay people today are confused! With teachers like Reumann instructing future Lutheran pastors, the true doctrine of the Augsburg Confession may never be heard in the future from the pulpits of liberal Lutheran church bodies. Higher criticism can only

lead to despair. To deny Christ's deity and His atonement is the natural consequence of a weak position on the authority of Scripture, an authority which was never questioned by the Confessors. May God preserve our Evangelical Lutheran Synod from the infiltration of higher criticism!

FOOTNOTES

1. Preface to the Book of Concord, Tappert, p. 8.
2. Dr. John Reumann is currently prof. of N. T. Studies at Lutheran Theological Seminary, Philadelphia, Pa.
3. Donald Guthrie, New Testament Introduction (Downers Grove, Il., Inter-Varsity Press, 1978), p. 46.
4. Augsburg Confession, Triglotta, article X, p. 47.
5. Augsburg Confession, Tappert, article III, p. 29.
6. C. H. Little, Lutheran Confessional Theology (St. Louis, Concordia, 1943), p. 16.
7. Augsburg Confession, Tappert, article IV, p. 30.
8. J. L. Neve, Introduction to the Symbolical Books of the Lutheran Church (Columbus, The Lutheran Book Concern, 1926), p. 154.

--J. A. Moldstad, Jr.

OUT OF HER PAST -- THE EVANGELICAL LUTHERAN SYNOD*

The History of the Former Norwegian Synod
(1953 - 1917)

The Synod Convention in 1915

At the Convention of the Synod in Minneapolis in 1913 an invitation had been issued to the Synod to hold its 1915 Convention in San Francisco, and this invitation had been accepted. Dr. H. G. Stub said in his Report in 1915 that the main reason for the holding of the Convention in San Francisco was consideration for the brethren in the Pacific District. If the Synod ever should hold a convention on the Pacific Coast it would have to be in 1915 when the Panama-Pacific Exposition in San Francisco would draw many Norsemen thither. It was expected that the attendance would be small as compared with previous years. No special matter was to be considered at this Convention as it had been decided that the matter of the Union should not be considered.

Certain sessions of the Convention were omitted in order to make allowance for attendance at the Exposition. The Convention began on Sunday, May 30, 1915. Thursday, June 3, was designated as "Norway Day" at the Exposition, and Dr. Stub had promised to speak on the occasion. That day, plus one additional afternoon, was stricken from the program of the Convention.

Though the matter of Union was not before the Convention. Dr. Stub reported that no protest had been received against the resolutions that had been

**Installment VII*

adopted in the matter of the Union. Three congregations, namely those in Deerfield, Beloit, and McFarland, Wisconsin, had submitted declarations to the effect that they were in agreement with the negative vote of the respective pastor or representatives of these congregations in the Union matter. And he said that these might indirectly be regarded as a protest.

The Union Committees of the three conferring bodies had held joint meetings in April and in May, 1915. The resolutions that the Joint Union Committee had accepted at these meetings were reported and also the proposed Constitution of the new church body was presented.

One of the resolutions was the following:

Resolved: In the matter of the objections that have been stated concerning the so-called "judgment" of Dr. Stub's theses on Election, referred to in the president's report to the United Church's annual meeting in 1910 (that Dr. Stub's theses contained unbiblical and un-Lutheran doctrine), the Joint Union Committee declares:

Opgjør is both as regards its name and its purpose and content a settlement between the three bodies in the strife about Election. Therefore, the acceptance of Opgjør is regarded as a declaration that all previous accusations and judgments fall.

(Editor's note: This was not a retraction of that judgment on the part of the United Church. With the acceptance without reservation of the Second Form of the doctrine of Election in Opgjør the United Church had gotten what it wanted. It could now say that it found Dr. Schmidt's doctrine in Opgjør, not Dr. Walther's and the Synod's doctrine. A.M.H.)

Another resolution was to the effect that lay activity in the church, as practiced in the Hauge Synod, was not to be regarded as unchurchly or fanatical. This was to be added to the requirements for Union.

The Synod Convention in 1916

The Synod held a special convention in 1916 in Zion Lutheran Church, North Minneapolis, Rev. Christian Anderson, pastor, May 18-24, 1916. The Church Council had decided that this special convention should be held, and President Stub was asked to announce same. In his Report to the Convention, Dr. Stub said that the great matter on account of which this meeting was called was that which goes under the name of the Union Matter or the uniting of the three conferring church bodies into one body. This had been the aim of all the deliberations that had been held since the year 1905. Reasons for union, as given by the president, were:

United mission work, avoiding the establishing of rival congregations going by the name of Lutheran, the schools would receive greater support, the teaching force would be able to consolidate its efforts, the day schools would receive reinforcement and a teaching profession would be established, mission work in heathen lands would be furthered, the difficulties connected with the language-change would have a solution in that one congregation in an area could be Norwegian, the other English, and there is the need among our Norwegian church people to come together and, as far as possible, eradicate the scars that resulted from the previous controversies. The purpose of this convention, he said, was to discuss the constitution of the body that will be brought into being, and other matters.

The following Resolutions in the matter of Union were adopted by majority vote:

1. The Synod adopted the Constitution for the contemplated new church body and bound itself to unite with it. (This Resolution was proposed by Judge A. Grindeland and seconded by Rev. G. T. Lee. The vote was 522 for, 202 against.)
2. The Synod declared that in case Hauge's Synod refused to go along, the Synod would nevertheless unite with the United Church to form a new organization. (Proposed by Rev. B. E. Bergeson, seconded by Rev. N. Bøe. The vote: 491 for, 187 against.)
3. The Church Council was instructed to take the necessary steps to bring about this union, to transfer the property and, if necessary, to get the Synod's Charter changed so that "Its authority in this respect might be put beyond question." (Proposed by Judge A. Grindeland, seconded by Rev. O. J. Kvale. The vote was 482 for, 181 against.)

Discussion

Fifty-two pages of the 1916 Synodical Report are required to present the discussion and other motions in the Union Matter. We here present a translation of some of it.

The Rev. I. B. Torrison, one of the leaders of the Minority, proposed a substitute motion which had 94 signatures as follows:

Since a large minority in the Synod, of whom the undersigned are a part, for conscience' sake cannot go along in the union until Opgjør is corrected so that Paragraph 1 and the words

acceptance or" in Paragraph 4 are stricken, and in Paragraph 3 the reference to the 11th Article of the Formula of Concord be expanded, so as to read: "Paragraph 1 - 20", therefore the undersigned, who otherwise regard a split in the Synod unavoidable, recommend that the following resolution be accepted:

The Synod calls upon the United Church and the Hauge Synod to accept, at their forthcoming annual conventions, these changes in Opgjør and in the corresponding statements in "Resolution," and declares that the acceptance of the new Constitution be postponed until this resolution has been complied with.

After a longer discussion, this resolution was laid on the table.

Pastor J. A. Thorsen spoke as follows:

The right manner of proceeding, I think, is that before we enter upon considering the resolution as regards a new constitution we ought to hear from the Peace Committee which was established in Sioux Falls. This was established on account of the fact that there was not unity in the matter of the provisions (betingelserne) for union. A larger minority voted against. The committee that was established was to iron out this disunity. Therefore we ought to hear what this committee has done.

I continue to hold that I cannot go along on these stipulations without violating my conscience. It is required that I shall be along in declaring that the United Church and the Synod are agreed in doctrine. This I self-evidently cannot do since I am sure of it that this is not the case. And to be sure of this we need only to listen to the clear expressions from both sides.

A certain kind of Opgjør has been brought about. But what does that help when the two sides have an entirely different understanding of this Opgjør? Leading men and others also in the Synod find the Synod's and Walther's doctrine in Opgjør, while leading men and others in the United Church find Dr. Schmidt's doctrine in it. And this disagreement Schmidt and his followers regarded as so serious that they had to split the Synod on account of it. Can we then now declare that we are agreed? It is not safe nor advisable to act contrary to one's conscience. That is true now as it was in Luther's day. Therefore, before we enter upon the consideration of the proposed resolution about constitution, let us hear what the Peace Committee has accomplished.

Pastor Thos. Nilsson:

Pastor Torrison's resolution is a substitute and must be voted on. If one votes for it, then it means that we decide to depart from the matter on account of which this meeting is called. It means that the entire matter of union shall stop now. Torrison's resolution would have the result of counteracting the cause on account of which the Synod is assembled. I hope this substitute will be voted down and Judge Grindeland's resolution will be accepted. I hope this will be voted down on account of the union matter and for the honor of the Synod.

Pastor Torrison read his resolution and then said:

This document was signed at a meeting last night. There are about 90 signatures. A couple other lists have gone around so that one should have the opportunity to sign them. They are not yet in my hands. We do not deny this. We wish that those who stand with us should express it here

so we may know who they are. For us it is a matter of conscience; and when one has something on his conscience one is willing to suffer for it, and those who have signed are willing to do just that. It is not true that we under no circumstances want union. We say: Make these changes, and we will go along. These changes are of such a nature that they are needed. Clarifications have come from many sources concerning these things. We have accepted paragraph 1 in Opgjør with explanations. What does that mean? It means that if the United Church does not go along with our explanations and has another understanding of paragraph 1 than we have, then there is not really agreement. A new manner of speaking has now come into the Synod. It is now heard that a "slur" has been thrown over "the pure doctrine." We are not only to show love, but also be faithful in our confession; love itself requires that. If we are not that, then we are soon gone. As Luther said at Worms, so say we: "Here I stand; I cannot do otherwise." There are now a couple hundred here who find themselves burdened in their conscience. They think they cannot go along with it. Three of our theological professors are among these signers, and there are others who stand like them.

In Opgjør, point 4, it says: "...weaken man's feeling of responsibility over toward the acceptance or rejection of grace." Here we ask that the words "acceptance or" be stricken. Dr. Stub got the parentheses stricken. If this assembly asks the other church bodies to do this, then I am not sure but what they will go along with our request. Therefore I ask that we do not go over this superficially. We ask in as humble a manner as we can in this matter. We must do what we can to arrive at real agreement -- now or never. All who are with us at heart should now let it be seen.

Upon motion of Rev. N. Bøe, it was now resolved to lay Pastor Torrison's substitute motion on the table.

Prof. C. K. Preus (another leader of the Minority):

I will ask about one thing. It is here resolved that, in place of the Constitution we now have, we are to accept one that is changed in most points - and that at a special convention. How can that be lawful? Our constitution says that changes can be made only at regular meetings.

We have heard admonitions from God's Word to act and go forward in love. Scripture passages have been read and it has been explained how we should deal with weak brethren when it pertains to things that neither are commanded nor forbidden in the Bible, and yet the matter is driven forward without concern for our conscience or our requests. And yet we are brethren.

....

We are asking that Opgjør be corrected in these three points. That will obviate the ambiguity. If the Synod asks the other church bodies to make these corrections, then I believe that they will go along with it, at least the majority.

Without doubt there are many who do not understand what is at stake here. But for us it is a matter of conscience, and whether we will be believed or not, that which is at stake here is whether we shall stand upon God's Word or depart from it - whether we are of the Majority or Minority.

If I should now sign Opgjør WITHOUT RESERVATION, then I would desert that which I confessed along with my father in the eighties and on account of which we were deposed. At that time we were to sign the same thing that is written here in paragraph 1. They demanded that at that time,

just like now. We refused to sign. Prof. Stub was agreed with us in this. Prof. Stub looks at it differently than we now. I have not come so far that I can see that the Antimissourians taught like us or teach like us now.

In 1883 we had to hear from their own mouth that we were false teachers, that we should be deposed, all of us. Have they taken that back? Or have they changed their doctrine? They say, No. Well then, have we changed our doctrine? We say, No.

Thus it is - at that time we were such false teachers that they had to depart from us; we were so disagreed that we could not stand together. Then, I ask: How, in all the world, can we be agreed now when none of the parties has changed anything?

Here it is that our conscience enters in and will not give us peace. Here our conscience asks for clarity, not ambiguity. And if we really are agreed, then the United Church will assist us and make these changes in Opgjør, if the Synod comes with a friendly request for it.

Pastor Thomas Nilsson:

.....

They talk about conscience. I say: It is a matter of conscience to get union, and that now. Why? It is a matter of conscience to speak truth. The Synod has now, year after year, spoken of it that we want union; we have established committees; we have voted over these things and have meant something by it. We have given our promises - in Opgjør we give the promise that we want union. We have accepted the requirements for union. It is a matter of conscience that we, both before God and men, keep these promises.

Pastor J. A. Thorsen:

.....

In our Constitution it says that the Synod is only advisory over toward the congregations. This is not in the new one.

Again and again we are told that in 1912 Opgjør was accepted almost unanimously. But if anyone now stands differently as regards Opgjør, this is censured as wrong, yet even unchristian. I think this is badly spoken. I voted against point 1 in Opgjør as it stands. But even if one voted for Opgjør with the explanations that it received, then it does not follow that one must do the same now. There has come information from the United Church that it understands Opgjør differently than we of the Synod understand it, and then there is good reason for looking more closely at what this document says. And if one finds that there are lurking places for false doctrine, then is it not entirely in order to draw attention to it? If I find that I have made a mistake, is it not my duty to say so? Is that dishonorable? No, it is the honesty God requires of us.

And then it is argued that it will be so glorious to come together and get to be real many. Is that sure? Could it not be just the opposite? If we really were agreed, then I would promise myself many good things; but if we are not agreed, then it may become just the opposite of what we all wish.

If we are not agreed, then we are not ready to unite. We ought to negotiate again and take care of these things. After we have united it is too late. Therefore I will heartily recommend to the Synod that organic union be not effected, but that we first seek to take care of these snarls, and then first think of a

federation. And there is still time. There is no haste with these things. When they say: If we don't get union now, then it will never be, then I think that it does not show any faith in what God's Word can accomplish.

Rev. G. A. Gullixson:

It has been stated that the question of whether there will be a division depends upon the minority. I am entirely disagreed with this. The Synod has been organized and has agreed to stand together. It has accepted a constitution that says that "questions of doctrine and conscience cannot be decided by majority vote, but alone by God's Word and the symbolical books of our church." But now it appears that the majority, in spite of all that we have been able to do, will vote for this resolution which includes also matters of doctrine and - for me - matters of conscience. Therefore it is not right to say that we who want to remain in the Norwegian Synod make division. We have agreed that when it concerns doctrine, then we will not by majority force anyone away from the stand he has taken and into something else. That is what is now threatened. I will beg the majority, do not vote for this motion, but deal righteously with us in keeping with the agreement that we all have accepted. Do not break it!

Resolution introduced by Pastor N. Bøe and moved by him:

The Church Council is charged with seeing to it that all the Synod's officers, ministers, and professors loyally live up to the Synod's and the individual district's resolutions.

Pastor N. Bøe:

The purpose of the resolution is that we must

be allowed to work in peace, and that the Church Council shall see to it that the resolutions that are passed are carried out by each and every one among us.

Pastor I. B. Torrison:

You, of course, understand what this resolution means. We are to be obliged and compelled to keep still.

I have a declaration here which was composed by the Minority last night. It is signed by 176. The committee agreed that if it became necessary, this declaration should be presented as from the Minority:

Whereas the proposed Constitution for the amalgamated church body, which shall be known by the name of The Norwegian Lutheran Church in America, has been adopted at this meeting, and

Whereas Opgjør represents a decided deviation from the confessional Lutheran position maintained hitherto by the Norwegian Synod, and

Whereas it is resolved to put the union into effect without the least regard for the demand for changes in Opgjør, specified in a resolution presented by Pastor I. B. Torrison Friday morning, and

Whereas the consciences of the Minority have thereby been outraged, contrary to the Synod's Constitution, Art. 5, Parag. 4,

The Minority hereby declares that, unless these changes are granted, it cannot enter into the new church body, but is forced to maintain the Synod, continue its work and guard its interests.

Pastor J. A. Thorsen:

In Sioux Falls the Synod elected a so-called Peace Committee of six members from each side. But the members of this committee, representing the Majority, have refused to deliberate concerning that which causes the trouble.

(The members representing the Majority had refused to allow Opgjør to be discussed at the meeting of the Peace Committee. A.M.H.)

Resolution proposed by Pastors H. E. Baalson and H. M. Gunderson (Both of these pastors were on the side of the Majority.):

The Synod has now resolved that the union of the conferring church bodies shall take place.

Resolution: Since there is a Minority that cannot go along in the union, the Norwegian Synod requests the conferring church bodies at their annual conventions in 1916 to make the necessary little changes in Opgjør, as set forth in the substitute resolution of the Minority, so that the whole Synod may go along in the union and thereby a division shall be avoided.

By resolution, this request is to be sent to the conferring church bodies.

Resolution proposed by Rev. J. E. Jorgenson:

Resolved that Pastor Bøe is requested to withdraw his resolution upon the condition that Pastor Torrison withdraw the resolution read by him, since it is evident that the latter was occasioned by the former.

Both of these resolutions, Jorgenson's and Baalson-Gunderson's, were laid on the table. Bøe's was accepted.

President H. G. Stub was taken sick during the convention and had to be hospitalized. The Vice President, C. K. Preus, took over the chairmanship at the Convention on Tuesday, June 23. Dr. Stub's condition was considered very critical for a longer period of time. By July 29th, the reports received were more encouraging.

District President O. P. Vangsness came to Minneapolis for the Convention, but was taken sick upon arrival and had to be hospitalized. He underwent two operations, but died on May 31.

Rev. Thomas Nilsson died on June 1, 1916.

The above is a report of only a small number of the speeches made in the matter of the union, both for and against, at the Convention in 1916. We have sought to present the most important matters as we saw them from the Synodical Report. Enough has here been reported, we believe, to show the impossible situation that the Minority faced at this convention. The merger was to be forced through, come what would. The Minority, though it had truth and justice on its side, could not stop the steam roller toward union, which indeed took place the following year - 1917.

We append the following report concerning the fate of the Peace Committee which was elected at the Convention of the Synod in Sioux Falls in 1914 for the purpose of restoring peace between the Majority and the Minority in the Synod.

The Peace Committee

The Peace Committee met February 22 and 23, 1915. This committee consisted of six men from each side: Majority and Minority. A report of the meeting appears in the 1916 Synodical Report, pages 137-140.

Nothing is said in this report concerning any discussion of Opgjør which was the cause of the disagreement between the two parties. In "Til Retledning og Forsvar," No. 3, pages 23-27, we have a report, written by Prof. O. E. Brandt. He says that the first meeting of this committee became also its last, at least up till the time of his writing; also that the members of the committee departed from each other without having accomplished anything. And why not? Because the majority members refused to discuss Opgjør and the objections of the Minority to it. The very matter that caused the trouble in the Synod - namely Opgjør - could not be discussed. Why not? Because Opgjør had been accepted, once and for all, by the Synod, almost unanimously in 1912. Therefore the matter was settled and Opgjør could not be taken up again for discussion.

The minority members asked for a new meeting; but the majority members said No.

Prof. Brandt adds: We can do nothing else than to lament the fact that the men that take the lead in bringing about peace and unity with other church bodies do not fulfill the obligation they have received to restore peace and unity in their own church body.

Also, we here append a report of the 1916 Convention as drawn up by a committee of the Minority. This committee had been elected for this purpose by a gathering of minority people before departure from Minneapolis. (From "Til Retledning og Forsvar," a religious journal published semi-monthly, No. 2 of 1916, where an English translation of it appears on pages 26 - 32.)

THE SYNOD MEETING AT MINNEAPOLIS

1916

Introductory remark. Before the Synod members left Minneapolis, a large gathering of Minority people elected a committee to publish a review of the Synod meeting and the situation which it has created.

This task the committee has tried to perform in this circular:

Scarcely has any church meeting been anticipated with more suspense by Norwegian Lutheran church people in America than the special meeting of the Norwegian Synod at Minneapolis May 18-25, 1916.

Neither has there apparently been greater suspense *after* any other church meeting. Rightly has it been called "a historic meeting, one of the most important if not the most important of all church meetings held by our people in this country."

There have, to be sure, appeared more or less detailed reports of the proceedings in various newspapers; but it is not easy to form from these articles a complete and true picture of what information concerning *that which gives to this meeting so great an importance.*

I

First in importance, of course, come the far-reaching *resolutions in the matter of union.*

The majority of the Synod meeting adopted the constitution for the contemplated new church body and bound themselves to unite with it.

The meeting declared that in case Hauge's Synod refused to go along, the Synod would nevertheless unite with the United Church to form a new organization.

Furthermore, the Majority instructed the Church Council to take the necessary steps to bring about this union, to transfer the property and, if necessary, to get the Synod's charter changed so that "its authority in this respect might be put beyond question."

At this point we must ask: Did the Synod do right in taking these steps at a *special or extraordinary meeting*?

The Synod's Constitution is a solemn compact between its members and prescribes under what conditions they shall work together within it.

In order to hinder any hasty step and to protect itself from violation by a temporary or chance minority the constitution declares that it can not be changed except at *two regular Synod meetings*.

But the Synod meeting at Minneapolis was not a regular meeting; it was a special meeting. And in spite of this fact this not-regular Synod meeting takes action which *means much more* and is far more important than to vote a single change in the Synod's constitution. By adopting the constitution for a new church body and binding itself to merge with it, and by authorizing the changing of the Synod charter, the Synod meeting has, of course, done what is equivalent to making the greatest possible changes in the Synod's own constitution. It has *virtually* pronounced the death sentence upon its own constitution.

Even though the Majority may contend, that the Synod according to the state law was not bound to follow the provisions of its constitution and have two regular meetings to effect so far-reaching a change, such a procedure must nevertheless according to moral law and church practice, be called a *breach of faith*.

II

What made this meeting so significant is, in the second place, the fact that a *large minority refused to be a party to the union on the present basis.*

Even before the motion for the adoption of the new constitution was voted upon, this minority through Reverend I. B. Torrison, presented the following substitute:

Whereas, a large minority in the Synod, of which the undersigned are a part, can not for the sake of their consciences be a party to the union, before "Opgjør" (the Madison "Agreement" of 1912) is corrected so that Paragraph 1 and the words "acceptance or" /annammelse eller in Paragraph 4 be eliminated, and the reference in Paragraph 3 to the Formula of Concord, Article XI, be extended so as to read Paragraphs 1--20.

the undersigned, who regard a split in the Synod as unavoidable otherwise, submit the following resolution: The Synod requests the United Church and the Hauge's Synod, if possible at the approaching yearly meetings, to agree to these changes in "Opgjør" and the corresponding ones in "Forslag" (the resolution submitted together with "Opgjør"), and declares that the adoption of the new constitution shall be postponed until this request is granted."

It was emphasized that the above specified changes in "Opgjør" was *the very least* that the Minority could be satisfied with; for in these points "Opgjør" deviates from the doctrine of Scripture and the Lutheran confessional writings. Unless these changes were made, therefore, the Minority could not enter into the new church body *with clear consciences.*

There was, moreover, *every reason* to hope that the Majority would agree to demand these corrections. For Dr. Stub declared in 1912 that Paragraph 1 *ought to be stricken* because according to its wording "it binds the consciences" /burde stryges fordi den efter ordlyden "lægger baand paa samvittighederne.""/

And in 1913 the "Opgjør" Committee of the Synod agreed to the interpretation by Dr. Ylvisaker which has the following to say of the objectionable expression in Paragraph 4:

"This thesis is certainly very misleading (to say nothing of its being actually incorrect). It seems to give room for a good deal of synergism."

And in regard to the parenthesis in Paragraph 3 it is a well known fact that it was precisely the interpretation of Article XI of the Formula of Concord which caused the "Opgjør" Committee great difficulty. The members from the United Church maintained that the Article has the broader conception of election which in substance corresponds to God's universal plan of salvation (in this way some have, as is well known, tried to inject the "intuitu fidei" doctrine into the Formula of Concord). The Synod Committee, on the contrary, declared that the Article has the narrower and real election concept. The Synod interpretation is expressed in thesis 3 itself, whereas the United Church's interpretation is indicated in the parenthesis with its reference to Paragraphs 10--20 of the Article. Only by extending the reference so as to read Paragraphs 1--20, will the thesis and the parenthesis correspond.

But the hope that for the above reasons the Majority would agree to these corrections failed to materialize. The Minority's motion was tabled.

Even when a couple of *Majority* ministers in a later session pleaded with the Synod to oblige the Minority by making the required changes, *this, too, was refused.*

On the other hand, the constitution for the new church body was adopted. There was very little opportunity to present objections to it. Nevertheless attention was called to the fact that this new constitution lacks the important provision of the Synod Constitution, namely, that the church body has only *advisory* powers over against the congregations.

When the United Church in 1890 omitted this provision from its constitution, Professor Laur. Larsen declared in "Kirketidende" that it had thereby *sacrificed the liberty of the congregations on the altar of union*" (Kt. 1890, p. 459).

III

The Synod Meeting at Minneapolis is significant also on account of the Majority's inconsiderate and unbrotherly methods of procedure.

By way of example may be mentioned:

Legally elected minority delegates were refused seats and the right to vote, for reasons plainly so untenable that partisan feeling alone can have been the determining factor. On the contrary, in spite of protests, a Majority minister was allowed to cast his vote before his congregation was admitted to the Synod.

On all committees of importance majority men exclusively were elected by the meeting.

The conscientious scruples of Minority men were treated with scorn and the men themselves were declared to be unworthy of confidence and were compared to children who did not know what they wanted.

To intimidate the Minority pastors and professors who are directly in the service of the Synod, the Church Council was commissioned to see to it that they abide by the resolutions of the Synod.

Although the Majority would not even ask the other church bodies to show consideration for the Minority's request for changes in "Opgjør," they adopted--without allowing thorough discussion--such changes in the Articles of Union as were not presented in the president's report and not expressly mentioned in the announcement of the purpose of the meeting.

At the last regular meeting in 1914 there was, as is well known, elected a *Peace Committee* which was to try to reestablish harmony within the Synod. But the Majority members of this committee refused to discuss that which causes the discord. And at the Synod Meeting the Majority would not even hear the complete report of this important committee.

IV

Finally, what made the Synod Meeting so significant was the firmness of principle and dignified bearing of the Minority.

In the Synod Constitution Article V, Paragraph 4 we read: "Questions of doctrine and conscience can not be decided by majority, but alone by the Word of God and the symbolical books of our church."

The Minority is therefore entirely within its rights when it maintains that the matter of union--which is plainly a question of doctrine and conscience--is not really *decided by the Synod* by the vote of this meeting. For this reason, therefore, the Minority presented the following joint declaration:

Whereas, the proposed constitution for the amalgamated church body, which is to be known as The Norwegian Lutheran Church of America, has been adopted at the meeting,

and whereas "Opgjør" represents a decided deviation from the confessional Lutheran position hitherto maintained by the Synod;

and, it is decided to put the union into effect without the least regard for the demand for changes in "Opgjør" which are specified in a resolution presented by Reverend I. B. Torrison, Friday morning, and as thereby the consciences of the minority have been outraged contrary to the Synod Constitution, Article V, Paragraph 4;

the Minority hereby declares that unless these changes are granted, it can not go into the new church body, but is forced to maintain the Synod, continue its work and guard its interests."

When one takes this moderate and firm declaration together with the above quoted and well-grounded demand for changes in "Opgjør," it truly seems strange that *brethren in the church should not take them into consideration at all.*

It will not do any more to put forth the excuse that the "Minority does not know what it wants, itself" or that it is not agreed within itself.

In view of this clear declaration it will presumably no longer be said that "the Minority will make greater and greater demands the more concessions we make to them" or that "there is no guarantee that the Minority will go into the union even though we make those changes in "Opgjør."

Now can the Majority any longer justly advance the excuse that "in order to satisfy the Minority, the doctrinal discussions with the other church bodies would have to be reopened from the beginning." For the demands of the Minority are quite definite, simple, and clear.

But some may perhaps openly say that the Minority is so *small and insignificant* that no consideration need be given to its wishes.

Such language ought not be heard in a church where both the Word of God and the constitution protect the conscience of the individual. In the church where an Athanasius and a Luther could stand *alone with God* against the whole world, men should be *weighed* rather than counted.

Besides, it must be said that the Majority's number of votes at the meeting does not really represent its predominance in the Synod as a whole. When one counts the entire Synod machinery and has

the support of nearly all its officers--when one has two delegates from each of a great number of small congregations--when some ministers bring more than two lay delegates, whereas the constitution provides for only two from each charge--when some congregations repudiate representatives who according to the constitution had a right to vote, simply because they voted with the Minority at the last regular Synod Meeting--then it is not so hard to secure a Majority of the votes.

On the other hand: Even if the Minority were quite small in number, one ought not break the ties of brotherhood through which for many years *God* has united us by a common faith and purpose, in order to enter a union which *God* has not commanded.

And even at the meeting where such strong public sentiment for union had been worked up the Minority was *not so small after all*. Not less than 103 pastors and 100 lay delegates voted against the new constitution. Of the 21 pastors and 8 representatives who did not vote, the greater number certainly sympathize with the Minority. When one adds to this number the president of Luther College, the president of Lutheran Normal School, and three of the theological professors, together with other teachers and pastors who have no vote but of whose position on the question of union there is no doubt--one finds that the Minority comprised a party of quite a considerable size.

If one then would investigate conditions, throughout the Synod one would be sure to find friends of the Minority in most of the congregations who take part intelligently in the affairs of our church. These minority people will surely find a way to assert their rights of conscience when an attempt is made to take them out of the Synod and into a union without unity. They are men and women who are ready to make sacrifices for their convictions. *God* be thanked, there are still in the

Norwegian Synod people of "the spirit which is ready to suffer martyrdom."

V

What then is the present situation?

On the one side, stands a resolute majority which regards the union question as *settled*. It has in its possession nearly all the offices of the Synod and controls the church papers. Judging by its methods at the Synod Meeting we can not but fear that it will use its power to put the union into effect without due brotherly consideration.

On the other side stands a considerable and equally resolute Minority. It can not with a clear conscience go into the new church body before the demanded corrections are made in the doctrinal basis, "Opgjør." The Minority has never been so strong, so unanimous, so firm as now. Many who do not share its view of "Opgjør" sympathize with it, because they are opposed to the autocratic authority which has been given to the Church Council to cow Minority people, and because they wish to protect our free-church principles and freedom of conscience against all coercion and all injustice.

Even within the Majority it is realized that the situation is so serious that something must be done. This is evident from Dr. Stub's written message to the meeting the next to the last day. He says that to him it is a sacred duty to bring about negotiations between the three church bodies in regard to these things.

What ought the Minority do under the circumstances?

Our answer is that we must try to right that which is wrong and in the meantime continue our work in the Synod as heretofore. This is our plain duty and our right according to the Synod's constitution.

Our schools and other institutions which we have founded and supported at a considerable sacrifice, we must also maintain and guard, as our above quoted joint declaration states.

That a split may be avoided is meanwhile our earnest prayer. The other church bodies will now soon have their meetings. We do not know what will happen. The Lord rules.

We still have our Synod. Let us do our work in it and let the trouble of each day be sufficient unto it.

If the difficulties cannot be removed, there will be enough congregations which will remain in the Synod so that it will be able to live and assert its great principle: "The Word alone and Grace alone." No Synod resolution can force a congregation out of the Synod and into a new church body. That is a matter which the congregation alone can decide.

The Lord make his face to shine upon our dear Synod!

Respectfully,

The Minority Committee

-- Adolph M. Harstad

C O R R E C T I O N S

The article on THE DOCTRINE OF THE ANTICHRIST
Volume 22, #1

Paragraph 15, 2nd line ... exactly when an evolution
would take place. But it is likely that it would
be soon after the N.T.

Paragraph 103, 9th line ... The office includes all
that the Papacy is declared to be and the offi-
cial decisions that come from that office.

The article on THE LIFE, THOUGHT, AND WORK OF
JOHN HUSS Volume 21, #4

Page 66 - 14th line should read: "a translation
of" not "to"

Page 66 - Indented paragraph, "you God's blessed
nation" not "nations"

Page 67 - Middle of page: "hear a swan sing"
not "song"

Page 69 - 4th line from bottom: "The following
are tenets" not "tenents"

Page 72 - Middle of page: "safe-conduct"
not "self-conduct"

Page 72 - 10th line down in 2nd paragraph:
"desiring to present his views" not "desired"