

## Lutheran Church in America

### NOVEMBER 27, 2000: CLASS

- T.A.: Howard Whitecotton, x2179
- Professor: Larry Rast
- Both papers are based on papers that will be on reserve in the library

### JANUARY 8, 2001: CLASS

- “Immigrant churches the developing American setting”
  - Reasons:
    - Economic
    - Political (usually flavored by religious issues)
    - Religious
  - Ex: *Salzbergers*
    - Cuius regio, eus religio
    - When the ruler of Austria became Catholic, many Lutherans became rel./pol. Refugees
  - Nova Dania – 1619
    - Jens Munck: Captain of a Danish boat looking for the Northwest passage
    - Hudson Bay
    - The Rev. *Ramus Jensen* (d. 1620)
    - Set up camp in August, but scurvy sets in after Christmas; pastor, others die in winter
    - 3 men sailed back to Denmark in July of 1620
  - The Swedes (1630s-40s)
    - New Sweden
      - Wilmington, DE area stretching to South Philadelphia
      - Founded during the 30 Years War and the Rise of Sweden
      - Gustavus Adolphus attacks Germany in the 1630s, saves German Lutheranism
      - Economic entity, part of the “imperial expansion” into N.A.
    - Church brings an Episcopal polity
    - FIRSTS:
      - *Reorus Torkillus* (1639-1643): First Lutheran Pastor
      - Trinity (Old Swedes), Wilmington, DE
      - *Johann Campanius* (1601-1683): First mission - the Lenape Tribe, trans. S.C.
    - 1655: Colony is taken over by the Dutch
    - 1664: New Netherlands falls to the English
    - Most Lutheran churches end up being Anglican
  - The Dutch (1620s-60s)
    - New Netherlands, chief city New Amsterdam
      - Hudson Valley, Manhattan to Albany
      - Repressive, religiously: requires Reformed baptism
      - Occurs in the middle of the 30 Years’ War, Catholic-Lutheran war
    - *Peter Stuyvesant* (1592-1672) becomes Director-General of the Colony
      - Even more oppressive: Reformed theology is the exclusive religion
      - Baptism of children becomes the chief controversy
        - Parents are asked to approve the Synod of Dort in baptism (TULIP)

- These Lutherans resist the Dutch advances: repeated requests for pastors
- *Johannes Gutwasser* (1657-1659) – hides out most of his ministry
  - The Dutch Lutherans never were a state church, so **survived!**
- New York (1664)
  - Both New Netherlands and New Amsterdam are given the same name
    - The English permit the Lutherans to worship freely again
  - *Jacob Fabritius* (1669-1671): Drank, swore, dressed in red, didn't visit
  - *Berhard Arnzius* (1671-1691): Faithful pastor
  - *Vacancy* (1691-1702): filled by Swede Andreas Rudman
- Germans
  - 1690 sees the arrival of the first Germans, mostly *Pietists*
  - Drops off from 1775 – 1835 during the War of Rebellion
    - 1<sup>st</sup> Wave: Pennsylvania, New Jersey, New York (Philadelphia – New York)
    - 2<sup>nd</sup> Wave: S. Carolina, N. Carolina (Piedmont), Georgia (Savannah), Shenandoah
  - PIETISM: the majority view
    - *August Herman Francke* (University of Hall'-ee)
      - “The word of God is not efficacious until you make it so for yourself”
    - *Bernhard Koster* (Germantown, Pennsylvania)
      - Was he a Lutheran, or a *radical* pietist?
      - Not ordained, led services for everyone (Quakers, Anglicans, etc.)
  - *Falckners*
    - *Daniel Falckner* (1666-1741)
      - Meets Anna Marie Schuchart, “The Erfurt Prophetess”
      - Tries to establish a pietistic community north of Philadelphia
    - *Justus Falckner* (1672-1723)
      - First regular Lutheran ordination in N.A., Nov. 24, 1703
      - Ordination service was high church, episcopal (not too pietist or confessional)
        - *Eric Tobias Bjork* and *Andreas Rudman*
      - Swedes wanted laying of hands, pietists a conversion, Dutch a call
      - Eventually he becomes concerned with church order:
        - Catechism
        - Hymnbook: TLH 472 “Rise Ye Children of Salvation”
  - *Wilhelm Berkenmeyer* (1686-1751)
    - Strict, orthodox, confessional Lutheran: University of Althorf
      - Maxim: “The nearer to Luther, the better the theologian”
    - Called to succeed Falckner in the Hudson River Valley
      - Half the year in Albany, half the year in New York, plus the in-between parishes
    - Brings with him the best Lutheran theological library to date in N.A.
    - Not very successful in recruiting pastors in N.A. or from Europe
      - The pietists didn't care who served, in the way that Wilhelm did
      - Pietists and confessional Wilhelm got in major “disputes”
      - Tries to form the first Lutheran synod (Aug 20, 1735)
  - *The Palatines*: Immigrate into the Hudson Valley
  - *The Redemptioners*: indentured servants
  - *Vagabond/Pretender Pastors*: defrocked or pseudo-pastors passing themselves off
  - *The Salzburger*s: Ebenezer, GA near Savannah, GA

- 13 Colonies
  - Georgia (Savannah: Lutheran “Salzbergers”)
  - South Carolina
  - North Carolina (Piedmont: Lutheran)
  - Virginia (Anglican, Shenandoah: Later Lutherans)
  - Maryland (Roman Catholic)
  - Delaware
  - Pennsylvania (Philadelphia: Lutheran)
  - New Jersey (some Lutherans)
  - New York (Hudson Valley: Lutheran)
  - Connecticut (Reformed)
  - Massachusetts (Reformed)
  - Rhode Island (Reformed)
  - New Hampshire (Reformed)

### JANUARY 15, 2001: CLASS

#### Nicholas Ludwig Von Zinzendorf (1700-1760)

- Baptismal sponsor was Spener
- Noble born AND wealth gave him a lot of necessary clout
- Zinzendorf gives the Moravian Hussites: *Unitas Fratrum* or United Brethren, land
- Gets the idea to organize “The Congregation of God in the Spirit”: unified Christian religion
  - Avoid unnecessary doctrinal hairsplitting (lowest common denominator)
  - Concentrate on the crucified Christ that shed his blood for all mankind
  - Oh, and he will be the Bishop ☺
  - Wrote the hymn: “Jesus My Blood and Righteousness” (TLH)
- The linkage between church and state necessitated a move to the United States
  - Goes to Philadelphia area in 1741 and establishes himself

#### In Philadelphia, 1741

- Congregations in New Sweden are vacant, desperate for pastors, appealing to *Halle*

#### Henry Melchior Muhlenberg

- “The patriarch of American Lutheranism”
  - Not because he was an astonishing theologian,
  - But because he was a great politician and organizer
- *The Problem:*
  - Strong pietist (like Zinzendorf)
  - Significant contacts with Germany (like Zinzendorf)
    - Zinzendorf through his nobility
    - Muhlenberg through his academics
  - 1) Trained in orthodox “piety” (unlike Zinzendorf)
    - Knows the languages, good at Latin
    - Good knowledge of the confessions, but filtered through pietism
  - 2) Has a call by congregation, consistory and university (unlike Zinzendorf)
  - 3) Has a recognized ordination (unlike Zinzendorf)

- Zinzendorf confronts Muhlenberg,
  - Muhlenberg points out that it is *Zinzendorf* that does not have a call
  - Zinzendorf has stature and money, Muhlenberg has the king on his side
  - Muhlenberg rejects Zinzendorf, accepts ministry by Reformed and Anglican (*see below*)
- How does England (and America?) deal with the Anglican / Lutheran closeness
  - “The 39 Articles and the Augsburg Confession agree in substance”
  - Therefore, the Anglican communion is a legitimate “church”
  - Therefore, ministry of Lutheran and Anglican pastors is both legitimate
    - The Lutherans serve Swedes, Danes, Germans, Norwegians
    - The Anglicans serve the English speakers
    - The Reformed serve the Swiss and the Dutch
- Muhlenberg anticipates the modern situation of multiple *legitimate* denominations
  - A church must have a historic link to historic Protestantism and a confession
  - A pastor must have a legitimate call!
- “Muhlenberg Reports to Halle”: “*Hallische Nachrichten*”
  - An excellent source of the progress in Lutheranism in the colonial period
- **Contemporary with Muhlenberg**
  - Same times as “The Holy Club” in London (1729)
  - Jonathan Edwards (Congregationalist)
  - Gilbert Tennant (Presbyterian)
  - John Wesley (Anglican cum Methodism)
- Eventually theological distinctiveness will fall by the way side
  - Alliances will be made along *ethnic*, not *denominational*, lines
  - German Reformed and Lutherans come together
- **The Standard Puritan Morphology of Conversion**
  - Knowledge of Law and Gospel
  - Recognition of Personal Guilt
  - Recognition of the Justice of God’s Wrath
  - “Holy Desperation”
  - Seeking Grace as the Only Means of Salvation
  - “Closing” with Christ
  - Experiencing Trials and Doubts
  - Assurance of Faith
  - Sanctification
- The Wesleys compressed this whole process into a *moment*
- Muhlenberg does not entirely dispute this kind of thinking
- **Conversion after the Great Awakening**
  - Recognition of Personal Guilt
  - Recognition of the Justice of God’s Wrath
  - Fleeing to Christ

**Founding the Pennsylvania Ministerium** (August, 1748)

- Extent: Maryland, Pennsylvania, New Jersey, New York, Delaware, Virginia
- Purposes:
  - Training of Clergy:
    - examination
    - ordination
  - Set order for congregational life
  - Liturgical uniformity
    - Based on the order of service in St. James in London
    - “The Savoy Liturgy”
  - Confessional Basis
- **The Examination and Ordination of Catechist Kurtz** (p.12 Moving Frontiers)
  - 1) Sketch of his life and account of his academic studies
    - a) his first awakening
    - b) how God furthered the work of grace in his heart
    - c) what moved him to study for the ministry
  - 2) What theological books do you have?
  - 3) Theological divisions
    - a) justification of the sinner
    - b) sin and original sin
    - c) whether and how far good works are necessary
    - d) is death the wages of sin?
  - 3) Theological divisions
  - 4) Exegete the parable of the dishonest manager
  - 5) Whether and in how far evangelical preachers can and should be in subordination
  - 6) Confess the *confessions* (plural) of the Lutheran church (not just the A.C.!).
- Muhlenberg’s standing in the church fell when he supported England in the War of Rebellion
- He finally did take an oath of loyalty to the US, but it was too little too late

### **1790-1840: Post Muhlenberg**

- Loss of Lutheran identity
- References to the Lutheran confessions are removed from the constitutions
- The “distinctive American Christianity” is now formed
- 1790 (largest to smallest):
  - Congregationalist
    - (state church in Massachusetts and Connecticut)
  - Presbyterian (New Jersey, Pennsylvania)
  - Baptist
  - Episcopalian (state church in Virginia)
  - Lutheran
  - German Reformed
  - Dutch Reformed
  - Roman Catholic
  - Methodist
- 1850: (largest to smallest):
  - Roman Catholic (scaring the Protestants out of their mind!)
  - Methodist
  - Baptist

- Presbyterian
- Congregationalist
- Lutheran
- Disciples of Christ
- Episcopalian
- Quakers (Society of Friends)
- 1900:
  - Roman Catholic
  - Methodist
  - Baptist
  - Presbyterian
  - Lutheran
  - Jewish
  - Disciples of Christ
  - Episcopalian
  - Congregationalist (the biggest loser in America)

### **Two Routes West**

- Shenandoah Valley through Tennessee
- Ohio River from Pittsburgh
  - As a result, the largest growth is in the mid-south
- “Hopeful Church”, Boone Country (near Cincinnati)
  - a “union” church between Reformed and Lutheran

### **JANUARY 22, 2001: CLASS**

- TEST:
  - Will draw mostly from the lectures
  - Fill in the blank (based on the names)

### **Democratization: The Early National Period (1790-1840)**

- POLITICAL shift
  - From Republicanism to Radical Democracy
  - “one person - one vote” was NOT assumed until later
    - Poor white men, women, and non-whites had no vote (1750-1800)
    - “Jacksonian Democracy” (1820s) moves toward “one (white) man – one vote”
- ECONOMIC shift
  - Away from Agrarian Republic toward free-market capitalism
  - Away from smaller farms with shared “commons” to larger farms for market produce
  - “economic destiny” is in a person’s hands, not a communities’ hand
- THEOLOGICAL shift
  - Away from calvinistic “fatalism”
  - Toward “decision” theology: your economic AND eternal destiny is in your hands
- IMMIGRATION
  - Movement out west, then back east, then halfway, ALL the time
  - Ohio, Indiana, Illinois are still unsettled
  - National Road 1810: Columbus, 1815: Indianapolis
  - Second Great Awakening (1800-1810): Kentucky and Upstate New York

### The Cane Ridge Revival (1801)

- Northeast of Lexington, KY
- Presbyterian Church on the frontier goes “church growth”
  - The Lord’s Supper had to be received at *least* four times a year
  - Everyone is brought together to have communion:
  - “Sacramental Season” preach-off amongst all Presbyterian Preachers
    - Friday – Thanksgiving
    - Saturday – Preparation (for worthy reception)
      - Examination sometime these days to verify belief *and behavior*: token given
      - *closed* communion: anathemas said on those who commune unworthily
    - Sunday – Communion
    - Monday - Thanksgiving
- 12,000 to 25,000: many are atheists and baptists, which lowers the count; some kids
- Cane Ridge is the place when *one* of these “sacramental seasons” gets out of control
  - Bodily Agitation:
    - “The Jerks”: affect one’s whole body, back and forth
    - “The Barks”: someone with the jerks who has breath coming out of their mouth
    - “Slain in the Spirit”
    - “Holy Laughter”
- Presbyterian church splits:
  - “Cumberland Presbyterian Church” is committed to this outpouring
  - “Sacramental Season” becomes the Methodist “Camp Meeting”
- Approaches:
  - Circuit Riders: lay-preacher, always on the move, 2-month trek, authorized by a bishop
  - Small Parishes: served by worker pastors

### Johannes Stauch (Stough) (1762-1845)

- Buries, baptizes, marries, and leads the Eucharist (rescinded later on); no confirmation
- Hesitant at first to consecrate the Eucharist, but later granted permission
- First Lutheran pastor in the Ohio Territory

### New Lutheran Synods: Geographically-Based

- New York Ministerium (1786 -creation, 1792-recognition by Pennsylvania)
- The North Carolina Synod (1791-first conference, 1803-organization)
- The Ohio Synod (1812-conference of the Penn. Min., 1818-independence)
  - Basically just west of Wheeling
- The Tennessee Synod (1820: first to adopt the U.A.C. *quia*)
- The Maryland/Virginia Synod (1793-conference of the Penn. Min., 1820-synod)

### John Christopher Kunze (1744-1807)

- First President of the N.Y. Ministerium
- Halle trained
- Son in law of Muhlenberg

### Friedrich Heinrich Quitman (1760-1832)

- Halle trained, but it is less pietistic and more rationalist
- Brought higher-criticism to North America

- Ordained by the Amsterdam consistory
- 1807-1825: President of the N.Y. Ministerium
  - Sacraments “improve followers in faith” and “confirm promises of the Gospel”
  - “Divinely commissioned to reform the human race”
  - “The demands of the Gospel”

#### The North Carolina Synod (1803)

- Paul Henkel
  - Hickory, N.C. and Newmarket, VA the center of activity
  - Reasonably confessional Lutheran pastor, on the right of the Lutheran scene
  - Present at the founding of the Ohio and North Carolina synods
  - His family founds the Tennessee Synod in 1820
  - Purchases a press, which produces confessional material, hymns (primers on the side)
  - The FIRST English translation of the Book of Concord produced off his press
- Gottlieb Schober (1810)
  - 1756-1838
  - Salem, N.C., born and raised Moravian, but then comes into contact with Lutheranism
  - Never rejected his Moravian membership, although he became President of N.C. Synod
  - Rejects Real Presence, Baptismal regeneration, private confession
  - The A.C. has some articles added merely to sound “conciliatory”
- David Henkel (1795-1831)
  - Son of Paul Henkel, studied under his Dad
  - Applied in 1812 for licensure to eventually become a pastor (a catechist)
  - A theologically *brilliant* mind: appeals to Scripture in:
    - “The Heavenly Flood of Regeneration” (baptism)
    - “Against Mr. Joseph Moore, The Methodist” (justification)
    - “Against the Unitarians” (Christology and the Eucharist)
  - The N.C. Synod refuses to ordain him

#### The Synod of Tennessee

- is formed in response to this debacle (1820)
- The Bible and the Confessions are at the core of their constitution
- These have “always been” at the core of the Lutheran church

#### The General Synod

- Has no need for subscription to any documents in their constitution (not even Scripture)
- North Carolina and Pennsylvania agitate for a pan-Lutheran body (Hartwick a catalyst)
  - 1812: North Carolina Synod urges a general union
  - 1818: Penn. Min. proposes cooperation
  - 1819: NC proposes the *Plant Entwurf*
    - Small Catechism assumed to be obsolete
    - A real attempt to marginalize the Henkels
    - A need for “new theological texts” for the American context
    - Heretics will be rejected after 3 admonitions
    - Abhorptions in terms of “non-fundamentals” may be permitted
    - A.C. is only mentioned in terms of “non-fundamental articles”
- “If Protestants generally believe it, it’s a fundamental”
- 1820: First Convention in Hagerstown, MD

### The Language Question

- Pietists feel that you “can’t be a Lutheran without being German”
- J.H.C. Helmuth (German only, or Lutheranism will disappear)
- Peter Muhlenberg organizes St. John, Philadelphia (English is a MUST!)
- Johann Georg Schmucker (Evangelische Magazin, 1812) (English with Lutheran theology)
- Hartwick Seminary (1815)
  - Failed due to remoteness from Lutheran centers
  - No Synodical affiliation or sponsor (General Synod, to a point)
  - Continued as Hartwick College
- Ernest Hazellius:
  - Teaches at Hartwick
  - Also taught at Southern

TEST: Up to the General Synod (but not S.S. Schmucker)

### GENERAL SYNOD

- North Carolina, Pennsylvania, Virginia
- 1821: Hagerstown, MD -> first convention
  - Ohio, New York bow out
- Purpose:
  - Coordinate theological education
  - Missions and charitable work (distinction between inner/outer missions will come later)
  - Centralized treasury
  - Affirmed cooperation with Christians of other denominations
    - German Reformed, and to a lesser extent the Dutch Reformed
    - 1830s was the major push for this amalgamation
- Concerns:
  - Too much concern about a centralization of power
  - Lutheran identity too narrow (Pennsylvania’s chief concern)
    - Union churches are predominant in Pennsylvania
    - Pennsylvania maintains its substantial independence until 1962
    - 25% until the 1930s are Union Churches: independent congregations with one pastor
  - Potential collapse on the scene
- Solution:
  - The West Pennsylvania Synod: more conservative than the Ministerium
  - Committed to the General Synod; allows it to continue
  - S.S. Schmucker:

### SAMUEL SIMON SCHMUCKER

- Brings in a (relatively) high regard for the Augsburg Confession
- Family background:
  - Studies at Princeton with Charles Hodge
  - This is in the aftermath of the “Westminster Confession” debacle within Presbyterianism
  - “In what sense is the confession binding?”, especially in terms of ordination
  - Has three or four “Pia Desideria”
    - Translate a Lutheran dogmatics into English
    - Wants to establish a Lutheran General Synod

- Establish a Lutheran Seminary (founded 1826)
- Establish a Lutheran College (founded 1832)
- Starts parish work in Newmarket, VA
- Finds and begins teaching at Gettysburg, PA
  - Subscribes to the confessions insofar as they teach the doctrines of Scripture
  - Freedom of conscience in matters of faith
  - A sober, serious, pious man
  - Active abolitionist and temperance man

### SCHMUCKER'S THEOLOGY

- Determines what doctrines are fundamental, and use these as the basis for ecumenicism
  - A doctrine that is agreed upon by all Protestant churches is a "fundamental"
  - What the Apostles' believed is left in the residue of Protestant theology
  - Any distinctive theological understanding not shared must be "wrong"
- Example:
  - There are two sacraments (all agree)
  - Baptists are wrong on immersion (all forms have been acceptable throughout time)
  - Lutherans are wrong on regeneration (baptism is a profession of existing faith)
    - Therefore this is a non-fundamental doctrine
    - We are now freed to teach it, but must not insist on it
- Liturgical structures, private confession, and denial of the Sabbath can NOT be tolerated
- Throws out four Gospel elements, and adds one item of Law

### THE TENNESSEE SYNOD

- Most of its congregations were in North Carolina

#### Charles Philip Krauth (1797-1867)

- Father of Charles Porterfield Krauth
- The most confessional of the Schmucker bunch

#### Charles Porterfield Krauth

- Teaches at Philadelphia Seminary, set up as a rival to Gettysburg

#### Benjamin Kurtz (1795-1865)

- Kurtz is to the popular layperson what Schmucker is to academic theology
- These are "American Lutherans", or generic protestants
- Adopt the "new measures" of Charles Finney
- Strong emphasis on decision theology, emotional experience, praise choruses
- Pastors in:
  - Baltimore, MD (1815)
  - Hagerstown, MD (1815-1831) – during the time of the General Synod
  - Chambersburg, PA (1831-1833) – center of German Reformed activity
- Wrote "Why are You a Lutheran?"
  - Because the Bible is God's Word
  - Lutherans believe in "Freedom of Conscience"

### THE LUTHERAN OBSERVER

- Published in "The Lutheran Observer" – The Christian News of the 19<sup>th</sup> Century

- First published in 1831
- Printed under the editorship of John G. Morris (1831-1833)
- Printed by Kurtz (1833-1861)
- Sets the stage for Schmucker's theology and "American Lutheranism"
- Publishes a week-in, week-out report on revivals, how to hold them, how to preach, etc.

### **1850:**

- Pennsylvania
- some eastern Ohio
- Northern Maryland
- Shenandoah Valley
- Upper Hudson Valley
- Buffalo
- Indianapolis
- North Carolina piedmont
- South Carolina central state
- Chicago area
- St. Louis area
- Milwaukee area

**1853:** Pennsylvania joins the General Synod

**1818:** Ohio Synod (sits in the middle confessionally)

**1845:** Buffalo Synod

**1847:** Missouri Synod

**1855:** Iowa Synod

### **FEBRUARY 5, 2001: CLASS**

#### **REASONS for the GROWTH of CONFSSIONALISM**

- 1840s and 1860s: 80% of Lutherans are Schmuckerites, Revivalists
- 1870s: only 30% are Schmuckerites
- **Reasons:**
  - **German immigration**
  - 1781-1820: 250,000 Germans (5,000/y)
  - 1821-1830: 150,000 Germans (15,000/y)
  - 1831-1840: 600,000 Germans (60,000/y)
  - 1841-1850: 1,700,000 Germans
  - 1851-1870: 4,900,000 Germans
    - **Why Immigrate?**
      - Economics: bad economic situation in Europe
      - Rationalism: hard to be a faithful Christian on the continent
- The "**Prussian Union**": merger of the Reformed and Lutherans
  - Friedrich Wilhelm III
    - Marries a Lutheran woman, but he himself is Reformed
      - 1817: "Usage in Court" but also in the military
      - 1821: Pledge required for candidates of ministry
        - They will use the forms of the union agenda

- 1830: Union Agenda:
  - To be used by both churches
  - Suggested, but not yet mandatory
  - Words of distribution: only “The body of Christ” ;-)
  - Fraction of the host: helps the believer recall what Jesus *did*
- 1834: *Compulsory* usage for all
- 1845: Independent churches are now permitted (beginnings of SELK)
  - The attempted union is abandoned
- 1848: Revolution
  - The Reformed want to find a way to be in fellowship
  - There is agreement in the consequences of the Supper
  - Even though we disagree on the mode of presence
  - Can’t we get along
  - Faithful pastors and congregations are in some cases removed forcibly
  - *Grabau* and *Rohr* found the Buffalo Synod after being expelled
- The “**Confessional Revival**” in Germany
  - Repristination School
    - **Claus Harms** (1778-1869)
      - “95 Theses” – 1817, Luther’s plus his own plus commentary
    - **E.H. Hengstenberg** (1802-1869)
      - The Christology of the Old Testament
    - **C.F.W. Walther**
      - “Law and Gospel”, “Church and Ministry”
    - Take the pure theology of the Reformation and restate it
    - Grabau would also fall under this category
    - *SYSTEMATIZERS*
  - Neo-Lutheranism
    - **Wilhelm Loehe** (1808-1872)
      - Influenced by pietism
      - Still had a high view of the office and of the liturgy
    - **A.F.C. Vilmar** (1800-1868)
      - Strong ties with the so-called “romantic movement”
      - We want to restate it, but we also want to go back to the early church
      - More emphasis on Luther than on the later dogmaticians
      - High view of the office of the ministry
      - High view of the liturgy
      - *HISTORIANS*
  - Erlangen School
    - **Adolph von Harless** (1806-1879)
      - Emphasized justification by grace through faith
      - Everything else is up for grabs, but that one point is non-negotiable
      - Very culturally centered
      - *ACTIVE THEOLOGIANS*

### THE PRUSSIAN IMMIGRATION: WYNEKEN

- **Heinrich von Rohr** (1797-1874)

- **J.A.A. Grabau (1804-1874)**
  - Refuses to use the Agenda
  - Suspended from office
  - Spends time in jail, escapes, then is granted leave
  - 1839: A group with him leave Prussia, arrive in Buffalo
    - A number under Rohr settle in Wisconsin
    - Rohr is a layperson, so this is a concern
  - 1840: Hirten Brief
    - Written to Wisconsin Lutherans
    - Expressed concern about proper ecclesiastical structure
  - June 25, 1845: “The Synod of Lutherans Who Immigrated From Prussia”
    - First Group to recognize the B. of C. in its entirety, quia
  
- **Friedrich Wyneken (1810-1876)**
  - German pastor:
    - Life is easy: geographic parishes, paid by the mass, baptism, etc.
  - Looking forward to having a nice life
  - Therefore, no parish openings! – serve as “tutor”
  - Pietist friends say, “Go to America!”
    - Comes to Baltimore, meets Kurtz, hooks him up with the Ministerium
    - Send him to Ft. Wayne, Indiana; St. Paul and Zion Lutheran Church
  - “Jesse Hoover” had already established these parishes
    - A Schmuckerite: these were union congregations
  - Installed at St. Paul, but allowed to do missionary work (he’s a Schmuckerite)
    - Realizes that the frontier is completely different from Germany
    - These people need spiritual care badly!
    - Many Lutherans are becoming Reformed
    - Synod of the West of the Ministerium doesn’t seem to care!
  - Writes “**Notruff**” – “The Emergency Call” about the distress of the Lutherans
    - N.A. has dangerous enemies to Lutheranism (Roman Catholics, Methodists)
    - Depravations as a result of being on the frontier without pastors
    - Written to Germans to send money and pastors
    - Child molesters were being ordained as pastors without training!
    - Some pastors aren’t ordained so they won’t do the sacraments, downplay them
  - Goes home to seek out like-minded Lutherans (1841-1843)
    - Threatens them by showing what a revival preacher is like!
    - Meets Loehe, and they strike up a friendship
    - Loehe puts to him a strong case for *confessionalism*!
  - Wyneken splits the St. Paul congregation
    - Speaks against Lodge membership
    - Won’t communion Reformed people
    - No services in English: German is the only true language
    - The split forms Trinity English Lutheran Church
  - 1851-1864: 2<sup>nd</sup> President of the Lutheran Church Missouri Synod
  - 1876: Death in San Francisco, CA
  
- **C.F.W. Walther (1811-1887)**
  - Born in Saxony, son of pastor

- Mother somewhat evangelical, father somewhat rational
- Expected to follow his dad into the ministry
- **1821-1829:** Gymnasium at Schneeberg
- **1829-1832:** University of Leipzig
  - Exposed to rationalism
  - Distressed by what he hears
- Combated rationalism by becoming a pietist
  - Read devotional literature in small groups
  - Tried to be sanctified on the basis of the Law
  - They would skip over the Gospel, because they weren't yet worthy
  - Has a nervous breakdown from too much law!
- **1831-1832:** Reads Luther in his father's study
- Gets a letter from Martin Stephan
  - Others have experienced the despair, and found council with Stephan
  - Gets relief
- **1837-1838:** First Pastorate, Penig, Saxony
- **Sept. 30, 1838:** Resigns, and prepares to leave with Stephan for America
  - A call goes out to join a journey to transplant the true church
  - Avoid coercion from the government
  - If you stay, you're not a Christian: Christians would leave with Stephan
- **The Journey**
  - 700 people, 5 ships
  - 1 sinks, 4 make it
  - Arrive in New Orleans: January, 1839
  - Make their way up the Mississippi to St.Louis in early 1839
- **COLONIZATION**
  - Stephan is "invested" with full leadership
    - He is the Bishop
    - He also has the keys to the Treasury
- **Martin Stephan (1777-1846)**
  - Comes from an artisan family
  - Starts his studies at Halle and Leipzig late (graduates in 1809)
  - Pietistic and rationalistic schooling
  - Received a call to St.John in Dresden, a Bohemian Congregation
    - An "ethnic church"; not part of the regular structure; 28 years
    - Criticism from rationalists and unionists: a strong *Lutheran*
  - So everybody goes to listen to Stephan
  - Initiates night meetings in order to discuss the sermon
    - Charged with holding covenanticles
    - What can we do? Too many people!
  - Takes a nightly walk late through Dresden
    - Walks in "mixed company"
    - At one point gets charges with "sexual mischief"
    - Equates this with the persecution of the church
  - The lay people see the persecution of Stephan as the persecution of the Gospel

## FEBRUARY 12, 2001: CLASS

### ZION ON THE MISSISSIPPI

- See article in Concordia Theological Quarter
- **“Stephan’s Investiture”**
  - He is given an incredible amount of power and authority
  - “Your reverence has by God’s grace remained standing as the last pillar of the LC in G”
  - Stephan is the Bishop and is given episcopal authority *formally*
  - The colonists choose an episcopal form of authority, which is “indispensable”
  - The office of bishop is bestowed on Stephan by God and by his people
  - Both lay people and clergy sign this investiture
  - He is granted both spiritual and temporal authority
- **O.H. Walther**
  - C.F.W.’s brother
  - Concerned that Stephan isn’t caring about the people
  - All he is concerned about is spending money
  - As a result...
- January 5, 1839: Arrival at New Orleans
- January 24, 1839: Arrival at St. Louis
- **Feb. 16, 1839 Reaffirmation**
  - clergy pledge submission a second time to Stephan
  - polity is being made a *doctrine*, and not adiaphora
    - “to adhere steadfastly to the establishment of the episcopacy”
  - in doing so, they deny the catholicity of the writers of the Formula of Concord
  - a certain form of polity has now become central to the character of Lutheranism
- **The Accusation**
  - A number of women confess to having had relationships with Stephan
  - The news spread like wildfire
- **June 1, 1839 The Fall**
  - “Now that God in his grace has opened our eyes, we publicly renounce the reprobate”
  - The Bishop is summarily dispelled given the new evidence and the mounting dissent
  - May 31, 1839: Deposition of the Bishop
  - The final accusation comes from a “change in polity”
    - Stephan has not listened to the “duly appointed council” (?)
    - The polity is changed, mysteriously placing a council over him?
  - A Return to a *conciliar* polity
- **Continuing Story**
  - Stephan goes on to become a Lutheran pastor in Illinois
  - His church goes on to become a Missouri Synod congregation
  - Wife stays in Germany with his kids
- **Chaos in the Colony (1839-1841)**
  - The clergy propose an oligarchy (consistory dominated by them)
  - **Vehse**, a lawyer, proposes a form of radical congregationalism
    - The laity had been deprived of their fundamental rights
    - The laity should keep tabs on the clergy
  - He writes a book describing the immigration, with Stephan as the anti-Christ
  - “The Extent of Congregational Rights”

- Right to prepare and call ministers
- Supervision, judgment, and correction of preachers
- Supervision, judgment, and correction of members of the congregation
- Supervision and amendment of doctrine
- Final decision in all religious and ecclesiastical matters
- The congregations as congregations are in honor to be preferred before the clergy
- Bases this on Luther, Arndt and Spener, “the three sterling heroes of our church”
- Vehse suggests that all the colonists should repent and return to Germany (?!?)
  - He himself goes back in December, 1839
- THEREFORE Congregations start to throw their pastors out
  - C.F.W. Walther himself was thrown out
- **The Altenburg Debate** (April, 1841)
  - C.F.W. Walther faces off with Marbach to debate some issues
  - Walther finally brings peace to whole situation
  - “The true church, in the most real and most perfect sense, is the totality of true believers among all peoples and tongues. It is the invisible and spiritual body of Christ.” A.C. V
    - Third Article definition: those whom God has enlightened and sanctified
    - If the Gospel is rightly preached and the sacraments administered the church exists
  - “The name of the true church also belongs to...” A.C. VII + VIII
  - The name church can also be used of those companies confessing a false faith if enough of the Word and the sacraments are still there to create children of God
  - Separation of a heterodox body from an orthodox church does not necessarily separate a church from the Universal Christian Church or deprive it of the name “church”
  - Heterodox companies are not to be dissolved, but reformed
  - Orthodoxy is judged by its common, public confession to which all members pledge
    - There is a cycle of Baptized Priesthood and Office of the Ministry
    - The church is framed in terms of the **Gospel**, not in terms of **Law**
- **Synod Founded in 1847**
- **Walther’s Synodal Rede** (1848)
  - The Consistory was a blessing
  - The Swedish Church grew under its episcopacy
  - Here in America, a free association of congregations makes the most sense
  - Fraternal consultation, supervision, spread the Kingdom of God
  - The congregation does not create the Office of the Ministry: it is Christ’s office
  - Removal from office only on the basis of:
    - False doctrine
    - Immorality
    - Refusal or inability to carry out duties
- BOTTOM LINE: a shift from episcopal to conciliar polity
- Polity was foundational
- Vehse: the state archivist of Saxony
- Walther: would become the newest central figure

### **THE FRANKENMUTHIANS: CRAEMER**

- Friedrich August Craemer: 1812-1891

- Tried to overthrow the government at age 22: jailed for 6 years
- A fantastic philologist: learns a ton of languages
- Ends up as a tutor of German literature at Oxford (during the Oxford Movement)
  - Liturgical Reform
  - Repositioned the Anglican Communion
    - Anglicans has always been somewhere between Calvinists and Lutherans
    - Repositions them between Rome and Protestantism
  - Appeals to Rome and things Roman, early church
  - The Reformation was more destructive than it was positive
  - Emphasis on justification by grace through faith was an “innovation”
- The liturgy Cramer approves of, but is opposed to the denial of the justification
- He leaves Oxford:
  - Loehe appeals for a theological trained, single man to lead some settlers to America
  - He will organize the Germans into congregations
  - Do mission work to the Ojibway of Saginaw Bay
- Four “congregations”: Frankenmuth, Frankenfrost, Frankentrost (1835)
  - St. Lorenz is actually “St. Lawrence”, the only non-biblical saint celebrated in the LCMS
  - A tireless mover, he translates the Small Catechism into Ojibway
- **October, 1846: CTS-FW begins**
  - Seminary is moved because of the Civil War to St. Louis (1861)
  - For a time, both seminaries were in St. Louis – theoretical and practical
  - Walther was theoretical, Craemer was practical
  - **1875:** Moved to Springfield
    - Craemer becomes the President of the Seminary
  - **1976:** Return to Fort Wayne, Indiana
- **Sept 7, 1844:** Der Lutheraner begins publication under Walther
  - Folks around St. Louis, but also sent out to areas in the midwest with other Germans
- **April 26, 1847:** Constituting Convention for the LCMS
  - Occurs in Chicago
  - Wynecken, Walther had met previously and they agreed to this convention
  - The German Evangelical Lutheran Synod of Missouri, Ohio, and other states
    - Indiana, Michigan and Illinois are the “other states”

### **FEBRUARY 13, 2001: CLASS**

#### **REASONS FOR THE LCMS**

- 1) The Apostolic Church did it
- 2) Provide for theological training
- 3) Mission work
- 4) Uniformity in Ceremonies

#### **THE IOWA SYNOD**

- Formed in 1854 after Loehe breaks with Walther

#### **DEFINITE PLATFORM**

- Rejected:

- Doctrine of the Mass
- Baptismal Regeneration
- Private Confession
- Use of the Liturgy
- Added:
  - Observance of the Sabbath
- Written by Schmucker, but anonymously
  
- Split of the General Council between Seiss (lib.) and Krauth (cons.)
- **The Four Points**: Wyneken split over these
  - *The Lodge*: agreed to this
  - *Open Communion*: Galesburg Rule
  - *Pulpit Fellowship*: Galesburg Rule
  - *Chiliasm*: agreed to this
- **The Galesburg Rule (1872-1875)**:
  - Lutheran pulpits for Lutherans only
  - Lutheran altars for Lutherans only
  - Exceptions of the rule belong to the sphere of privilege, not of right
  - Pastor may use “conscientious judgement” to determine when this can arise
    - LCMS takes GREAT exception to this last point
    - This will result in the exceptions being the rule, not the exception
- **The Missouri Principle**
  - Need Full Agreement in
    - Doctrine
    - Practice

### **FEBRUARY 19, 2001: CLASS**

- **The Synodical Conference (1872)**
  - Under Walther and the LCMS
  - A loose confederation of independent synods
  - After “Free Conferences”
    - After the “definite platform”
    - After the war they restart again
  - **Five Synods**
    - Missouri
    - Ohio (posed the four points)
    - Norwegian
    - Wisconsin
    - Minnesota
    - Illinois
- **Predestination Controversy**
  - Ohio / Missouri debate over “Doctrine of the Lutheran Church gives all Glory to God”
    - Walther is charged with Calvinism by F.A. Schmidt
    - 1868: Fritschels claim Missouri is Calvinistic:
      - Their Iowa, so who cares
      - Walther claims election is a *cause* of faith
    - 1877: Walther presents “Doctrine”

- 1878: Schmidt confronts Walther
  - Schmidt had taught at Concordia
  - “The Justification of the Sinner Before God” by Preuss an important work
  - Preuss leaves for Rome ☹, so Schmidt tries for the “German” position
  - Pieper is given the position instead, a possible cause for Schmidt’s upset
- 1880: Schmidt publishes “Altes und Neues” – Old and New
  - The confessional Lutherans become embroiled in this debate
- 1881: “13 Theses on Predestination”
- 1881: The Lutheran Witness
  - Purpose was to defend predestination academically
- Synodical Conference Splits
  - Missouri, Wisconsin, Minnesota **vs.** Ohio, Norwegians
- 1965: Final Breakup
- Missouri
  - Election is a cause of faith: F. of C. XI
  - Particular election
    - *Sola Gratia*
  - Man is totally passive
  - We don’t know why some, not others
- Anti-Missouri
  - Election *intuitu fidei finalis*:
  - Emphasized general election
    - *Sola Fidei*
  - Man is saved by restraining from resisting
  - Some are less hostile to God’s grace than others
  - M. Loy, F. Schmidt
- **20<sup>th</sup> Century**: Unification Attempts
- **1918**: General Council, General Synod of the South, General Synod
  - 1913: General Synod adopts the entire Book of Concord with some provisions
    - The Augsburg Confession is a sufficient basis
    - BUT they accept all other documents including the F. of C.
  - 1917: Joint Celebration of the Reformation Anniversary
  - **ULCA**: United Lutheran Church in America
    - 1) If you say you’re Lutheran
    - 2) If you have written in your constitution the B.of C.
    - Practice is excluded, type of confession is not precise
  - Classic liberalism begins to appear here in the ULCA
    - The Scriptures *contain* the Word of God
    - A natural outflow of their early belief that the Confessions are not complete
  - **Augustana** bolts from this union
- **1930**: Iowa, Buffalo, and Ohio Synods merge
  - ALC: American Lutheran Church
  - Strongly confessional, strong view of Scripture
- **1938**: Behnkin the President of the LCMS
  - Behnkin ousts Friedrich Fautenhaur, the first time for a standing president
  - Synod is now bilingual (has been since 1920s)
  - 1911: English District is added to the Synod

- 1941: TLH published
- Work with the ALC on fellowship
  - Differences on predestination have been solved! ;-)
  - Four “problem areas” in regard to doctrine
    - 1) Millennialism
    - 2) Lodge Membership
    - 3) Altar Fellowship
    - 4) Pulpit Fellowship
  - The Ohio Synod broke with G.C. on these points, now Missouri break with them!
  - BUT, these points should not be ultimately divisive (Galesburg Rule!)
- Insistence on full agreement in doctrine and practice is NO LONGER UNIVERSAL
- As long as Pieper is alive, nothing can be done: once he dies, all hell breaks lose
- **The Statement of the Forty Four**
  - Sept, 1945 (Oswald Huffman the only living signatory)
    - 44 prominent leaders of Synod
    - Complains of a “bunker mentality”
    - Legalism of Synod that keeps it from entering into fellowship with other Lutherans
      - Legalism
      - Ecclesiastical Tradition
      - Romans 16:17-18
      - Congregations and Synod
  - Behnkin urges them to “withdraw” it, but not “retract” it
    - It goes into committee of “10+10”
    - 10 Conservatives, 10 of the “44”
  - Synod becomes an “advisory body”
  - About this time the Synod retreats from vigorous doctrinal positions
- **Seminex**
  - Richard Caemerrer: gets a secular Ph.D.
    - Writes the Missouri Synod’s chief preaching manual
    - Trains a whole generation of preachers
    - A huge influence on his students
  - Jaroslav Pelikan: “From Luther to Kierkegaard”
    - The orthodox theologians got it wrong; Kierkegaard got it right
    - Moves on to Eastern Orthodoxy: Chicago, then Yale
    - An arrogant man
  - Martin E. Marty:
    - A “really nice guy”
    - Makes higher criticism more palatable for the laity
  - Martin Scharlemann (1910-1982) – H.C. at St. Louis
    - Opens the door to a quatumus subscription to the Scriptures
    - Withdraws, but does not retract, his essays on inerrancy
- **The Norwegians**
  - J.A.O. Preus: 1958, called to **Springfield**
    - 1962: President of Springfield
    - Begins to call conservative theologians to Springfield
    - H.C. minority
  - Robert Preus: 1957, called to **St. Louis**
    - Vocal minority at St. Louis

- H.C. majority
- **1969-1981:** J.A.O. Preus, President of the Synod
  - LCMS declares fellowship with the ALC
  - LCMS Approves women's suffrage
  - Preus gets an investigation of Concordia St. Louis approved
    - The "Blue Book": The Report of the Pres. On the...
    - Pointed questions are put to the Faculty
- **1973:** New Orleans Convention
  - The seminary and its president, John Teitjen, to be investigated
  - The former president resigns right before the \*\*\*\* hits the fan
- **Jan, 1974:** Teitjen fired
- **, 1974:** Seminex walkout
  - 400 of 500 students, 45 of 50 professors
  - Form "Christ Seminary in Exile" – Seminex
    - Preus
    - Bohlman (read Lutheran Forum: "American Lutheranism: 1945-1995")
    - Wunderlich
    - Scharlemann
    - \*\*\*\*
- **1976:** AELC
  - Form the AELC: Association of Evangelical Lutheran Churches
  - 100,000 to 450,000 (a wide range) leave LCMS to form the AELC
- **1988:** ELCA
  - Formed from the TALC, LCA and the AELC
  - Now is the largest Lutheran body in the U.S.A. at 5,000,000
  - LCMS is stagnant at 2,700,000, WELS at 400,000, ELS at 50,000
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