

## After Americanization 1930-1960, Part 4

1930 - 3 distinct camps, The ULCA, the American Lutheran Conference, and the Synodical Conference.

In 1930 **The Synodical Conference** consisted of LC-MS, ELS("little Norwegian"), WELS and the Slovak Evangelical Lutheran Church(SELC). An 1899 disciplinary case in Cincinnati, Ohio which was resolved in 1911, raised doctrinal problem regarding church and ministry between Wisconsin and Missouri. At issue was whether the local congregation was the only divinely instituted form of the church, and whether the local pastorate was the only divinely instituted form of the public ministry. The Thiensville Theses 1932 calmed the disagreement between Missouri and Wisconsin.

In 1935 ULCA and ALC issued invitations to discussion. The LC-MS accepted, other in the Synodical Conference refused & warned Missouri. Between 1936-1939 **the United Lutheran Church** Commission on Relationships to American Lutheran Church bodies held meetings. For the ULC Confessional subscription was enough, for Missouri there was also theological and practical uniformity. Sincere theological unity would be accompanied by uniformity in teaching and practice—writing of theological statements, followed by ecclesiastical discipline. Missouri and ULC disagreed on Scriptures (**Nelson, p.468**). Discussion broke off due to Biblical authority. ULC would never accept a “fundamentalistic” interpretation of inerrancy. Two statements by Reu and Jacobs. ULC adopted the Jacob’s statement, later known as **Baltimore Declaration 1938**. The ALC adopted Reu statement, later known as **Sandusky Declaration 1938**.

The American Lutheran Church (1930) sought fellowship with Missouri. The ALC turned more toward the Norwegian LC and Missouri Synod. ALC offered Missouri fellowship, saying we believe the Sandusky Declaration is in accord with **Brief statement(1932)**. They reached agreement on lodge membership and unionism, but not Scripture. The ALC held that the Bible was unbreakable (**The Pittsburgh Agreement 1940** between ALC and ULCA).

After the 1930s, the questions remained as the Lutherans had varying definitions of confessional unity. Primarily: 1. Authority of the Bible, 2. What constituted “unionism,” 3. Lodge membership. (**Nelson, p.457-458**)

**1932 - Brief Statement** – Writings in German by Franz Pieper (1852-1931) were turned into "A Brief Statement" in 1932 for the Ev. Lutheran Synod of Missouri, Ohio, and Other States. “Missouri remained into the 1960s sharply divided on the matter of allegiance to reprobation theology as epitomized in the so-called Brief Statement (1932) whose main author was Pieper” (**Nelson, p.460-461**).

**By 1938 Synodical Conference disagreements had risen due to Missouri talking to ALC.** In 1938 A Brief Statement and ALC Declaration were accepted by Missouri.

Is unity required? ULC (and later, after 1962, the Lutheran Church in America-LCA said NO. The ALC (1960) and Missouri said YES. ULC responded, “no further definitions of doctrine are necessary... and beyond the Lutheran Confessions we will submit to ... no tests of Lutheranism.” (**p.463 and page 470**)

## **BRIEF STATEMENT of the Doctrinal Position of the MISSOURI SYNOD (Adopted 1932)**

### **Of the Holy Scriptures**

1. We teach that the Holy Scriptures differ from all other books in the world in that they are the Word of God. They are the Word of God because the holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration, II Timothy 3:16; II Peter 1:21. We teach also that the verbal inspiration of the Scriptures is not a so-called "theological deduction," but that it is taught by direct statements of the Scriptures, II Timothy 3:16, John 10:35, Romans 3:2; I Corinthians 2:13. Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10:35.

2. We furthermore teach regarding the Holy Scriptures that they are given by God to the Christian Church for the foundation of faith, Ephesians 2:20. Hence the Holy Scriptures are the sole source from which all doctrines proclaimed in the Christian Church must be taken and therefore, too, the sole rule and norm by which all teachers and doctrines must be examined and judged. –With the Confessions of our Church we teach also that the "rule of faith" [analogia fidei] according to which the Holy Scriptures are to be understood are the clear passages of the Scriptures themselves which set forth the individual doctrines. (*Apology*,. *Triglot*, p. 441, 60; Mueller, p. 284). The rule of faith is not the man-made so-called "totality of Scripture" ["*Ganzes der Schrift*"].

3. We reject the doctrine which under the name of science has gained wide popularity in the Church of our day that Holy Scripture is not in all its parts the Word of God, but in part the Word of God and in part the word of man and hence does, or at least, might contain error. We reject this erroneous doctrine as horrible and blasphemous, since it flatly contradicts Christ and His holy apostles, set up men as judges over the Word of God, and thus overthrows the foundation of the Christian Church and its faith.

### **Of Justification**

17. Holy Scripture sums up all its teachings regarding the love of God to the world of sinners, regarding the Salvation wrought by Christ, and regarding faith in Christ as the only way to obtain salvation, in the article of justification. **Scripture teaches that God has already declared the whole world to be righteous in Christ, Rom. 5:19; 2 Cor. 5:18-21; Rom. 4:25;** that therefore not for the sake of their good works, but without the works of the Law, by grace, for Christ's sake, He justifies, that is, accounts as righteous, all those who believe in Christ, that is, believe, accept, and rely on, the fact that for Christ's sake their sins are forgiven. Thus the Holy Ghost testifies through St Paul: "There is no difference; for all have sinned and come short of the glory of God, being justified freely by His grace, through the redemption that is in Christ Jesus," Ro 3:23, 24. And again: "Therefore we conclude that a man is justified by faith, without the deeds of the Law," Rom. 3:28.

### **Of the Church**

28. On Church-Fellowship. - Since God ordained that His Word only, without the admixture of human doctrine, be taught and believed in the Christian Church, 1 Pet. 4:11; John 8:31, 32; 1 Tim. 6:3, 4, all **Christians are required by God to discriminate between orthodox and heterodox church-bodies, Matt 7:15, to have church-fellowship only with orthodox church-bodies, and, in case they have strayed into heterodox church-bodies, to leave them, Rom. 16:17. We repudiate unionism, that is, church-fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16:17; 2 John 9, 10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2:17-21.**

29. The orthodox character of a church is established **not by its mere name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is actually taught in its pulpits, in its theological seminaries, and in its publications. On the other hand, a church does not forfeit its orthodox character through the casual intrusion of errors, provided these are combated and eventually removed by means of doctrinal discipline, Acts 20:30; 1 T 1:3.**