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The Doctrine of the Sacrament of the Altar as Set Forth in the English Theological Periodicals of the Lutheran Church–Missouri Synod and the American Lutheran Conference

John L. Dreher

Concordia Seminary, St. Louis, ir_dreherj@csl.edu

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THE DOCTRINE OF THE SACRAMENT OF THE ALTAR AS SET
FORTH IN THE ENGLISH THEOLOGICAL PERIODICALS OF
THE LUTHERAN CHURCH--MISSOURI SYNOD AND THE
AMERICAN LUTHERAN CONFERENCE

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Systematic Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

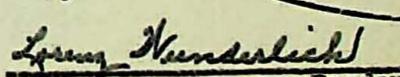
John L. Dreher

June 1955

Approved by:



Advisor



Reader

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CHAPTER I

INTRODUCTION

The purpose of this thesis is to make a comparative study of the doctrine of the Sacrament of the Altar as it has been presented in the English theological periodicals of the Lutheran Church--Missouri Synod and of the American Lutheran Conference since World War I.

To achieve this purpose the writer has examined the English theological periodicals of the Lutheran Church--Missouri Synod, the Augustana Quarterly of the Augustana Lutheran Church, and the official publications of the American Lutheran Conference.

The survey of the Lutheran Church--Missouri Synod began with the November issue of the Theological Quarterly, XXII (1918), as coinciding with the beginning of the post World War I period. The Theological Quarterly was examined through Volume XXIV (1920), when it was superseded by the Theological Monthly. The Theological Monthly was examined through Volume IX (1929), when it was superseded by the Concordia Theological Monthly. The examination continued through Volume XXV (1954) of the Concordia Theological Monthly. Included were all articles and book reviews which were written on the Sacrament of the Altar or related subjects. Also included were all pertinent items in the "Theological Observer" and "Miscellanea" sections.

The survey of the Augustana Church began with Volume XVII (1938) of the Augustana Quarterly and ended with the last issue of the Augustana Quarterly, XXVII (1948), the only volumes of this periodical in the Pritzlaff Memorial Library of Concordia Theological Seminary,

St. Louis, Missouri. Included in the survey were all articles, book reviews and editorials which were written on the Sacrament of the Altar or related subjects.

The survey of the theological journals of the American Lutheran Conference began with Volume I (1936) of The Journal of the American Lutheran Conference. The last issue of The Journal of the American Lutheran Conference was the February issue of Volume VIII (1943). The Lutheran Outlook superseded, and continued the volume numbering of, The Journal of the American Lutheran Conference in March 1943. Included in the survey were all articles, editorials, book reviews, and letters to the editor which were written on the Sacrament of the Altar or related subjects. Also included were the sections "Ecclesiastical World" and "The Church Today."

In all instances, any article dealing exclusively with a historical study of the Eucharist has not been noted unless the author was clearly favoring one viewpoint rather than another viewpoint. Similarly, any letter sent to the editor which gave blanket endorsement to an article or editorial (for example, "I heartily endorse what you said in . . .") has not been included.

For clarity and easier reference the chapters have been divided into the following ten sections:

1. The nature of the benefits received in the Sacrament of the Altar and the conditions for receiving these benefits;
2. References to the body and blood of Christ in the Sacrament of the Altar;
3. References to the bread and wine in the Sacrament;
4. The necessity of receiving the Sacrament;

5. The power behind the Sacrament of the Altar;
6. The nature of the Real Presence in the Sacrament of the Altar;
7. How and by whom the heavenly component is received in the Sacrament of the Altar;
8. Responsibility for the administration of the Sacrament of the Altar;
9. References to time in the Sacrament of the Altar;
10. What the Sacrament of the Altar is.

Following the three chapters on the doctrine of the Sacrament of the Altar in the various Lutheran Church bodies is a comparison chapter with a comparative chart.

Following chapter five there are three appendices, summarizing the contributions to the theological journals of each of the three chapters on the Church bodies examined.

The bibliography has been divided into three sections, one for each Church body, and follows the three appendices.

CHAPTER IX

THE DOCTRINE OF THE SACRAMENT OF THE ALTAR AS SET FORTH IN THE OFFICIAL ENGLISH THEOLOGICAL PUBLICATIONS OF THE LUTHERAN CHURCH--MISSOURI SYNOD

The nature of the benefits received in the Sacrament of the Altar and the conditions for receiving these benefits.

The Sacrament of the Altar gives forgiveness of sins, life, salvation and Christ Himself to the communicant. It strengthens and confirms faith and strengthens the new spiritual life. When a person partakes of the Sacrament he receives the mercies of God, all the benefits and merits of Christ's suffering and death, complete and perfect salvation, nourishment for his soul, strength to fight evil, and all blessings. When a person partakes of the Sacrament he becomes part of Christ's spiritual body.

It is wrong to say that no benefits are carried by the Holy Communion or to say that the Sacrament is only a symbol of the forgiveness of sins.

One author states that the Sacrament confirms faith but it does not bestow faith. Many references are made to the Word and Sacraments (which includes Holy Communion) which say that they give the Holy Spirit who works faith.

In order to receive the benefits given those who partake of the Sacrament the communicant must come in faith. He must understand the substitutionary atonement and must be in fellowship with God, Christ, and his fellow believers. Those who do not come in faith ought not be admitted to the Sacrament.

The Sacrament does not have a mechanical effect which justifies by the outward act.

References to the body and blood of Christ in the Sacrament of the Altar.

In the Holy Communion the communicant receives in, with, and under the bread and wine, the true, real, natural, and substantial body and blood of Jesus Christ. The body and blood of Christ are not thought of per se in abstraction from the entire Christ. As to the question as to whether the body is a natural or glorified body one writer says that it does not really matter but the important point is that it is the body which was given for our redemption. Another writer says that the body is a non-spatial body.

It is wrong to ignore the Presence of Christ's body and blood in the Sacrament. The body and blood are not symbolically or only spiritually present in the Sacrament.

References to the bread and wine in the Sacrament.

For a valid Sacrament one must use bread and wine. One writer asserts that the bread may be leavened or unleavened and the wine may be mixed with a little water ($\kappa\rho\tilde{\alpha}\mu\alpha$). Another writer asserts that the wine must be fermented and intoxicating if there is to be a Sacrament. The breaking of the bread is not essential for the validity of the Eucharist.

The necessity of receiving the Sacrament.

The Sacrament of the Altar is not on the same level as Baptism

regarding necessity; it is only relatively necessary. A person can enter eternal life without ever receiving the Holy Communion and the Sacrament is not essential to the soul's health and vigor. To say that the service is not complete without the celebration of the Sacrament is to go beyond Scripture.

Those who despise the Sacrament of the Altar are condemned. God has given no other means for receiving His Spirit than the Means of Grace and we are bound to them although God is not so bound. One writer says that the Means of Grace (which includes the Sacrament of the Altar) are necessary to win and keep souls for the Church.

The power behind the Sacrament of the Altar.

The Word of God makes the Sacrament a Sacrament. It is Christ's power and Christ's institution which produces the body and blood of Christ in the Sacrament and not man's power. Christ serves and distributes His body and blood to this day wherever the Sacrament is observed.

Neither the faith of the communicant nor the faith of the celebrant renders Christ present in the Sacrament, nor is the intention of the priest necessary for Christ's Presence in the Sacrament. The priest, by his words, does not summon Christ's Presence in the Sacrament.

The nature of the Real Presence in the Sacrament of the Altar.

The corporeal Presence of Christ in the Sacrament of the Altar is a Real Presence. Christ is present in the Sacrament in, with,

and under the bread and wine. Christ's Presence is a Sacramental Presence, an illocal and incomprehensible Presence, a spiritual, true, essential, objective, and substantial Presence. The entire Christ is present in the Holy Sacrament. Christ's Presence in the Sacrament is different from His omnipresence. Christ is present in the Word but His Presence in the Sacrament is of a special kind.

Christ's Presence in the Sacrament does not involve a third substance (consubstantiation), a local identification (impanation; local presence; subpanation) or a "dynamic" presence which only affects the emotions. It is wrong to say that Christ's human nature is not essentially present; that He is present in the same way that He is present in the Word; that He is present only to faith; that the bread and wine symbolize His absent body and blood; and that His Presence is accurately defined by the doctrines of transmutation or transubstantiation.

How and by whom the heavenly component is received in the Sacrament of the Altar.

Christ's body and blood in the Sacrament are orally eaten and drunk. The eating and drinking are called a sacramental eating and drinking and a bodily eating and drinking. We truly eat and drink Christ's body and blood. Christ's body and blood are taken with the mouth in a natural manner.

Sacramental eating and drinking of Christ's body and blood is neither a "Capernaite" nor a spiritual eating and drinking. A person does not eat and drink Christ's body and blood only after a heavenly, spiritual manner.

The believers and unbelievers, the worthy and unworthy partake of Christ's body and blood in the Sacrament of the Altar.

Responsibility for the administration of the Sacrament of the Altar.

The Congregation is the real celebrant. But because the Sacrament is a public confession it must have a public minister and should not be consecrated or administered by a layman.

Members of Churches in error should not be admitted to the Holy Communion.

References to time in the Sacrament of the Altar.

The Lord's Supper is to be observed until the Lord's return to the Last Judgment.

One writer states that the Sacramental Presence occurs only in the act of receiving Holy Communion.

What the Sacrament of the Altar is.

The Sacrament of the Altar is a Means of Grace. It is a fellowship of members and a seal or certification of our communion with Christ. It is Christ's last will and testament and a divine institution. It is not Law but Gospel and a work which Christ does for us. The Sacrament is the assurance of God that He is gracious and forgives us our sins. The Sacrament is the visible Word and one of the Means ordinarily ordained for the salvation of sinners.

The Sacrament of the Altar is not a sacrifice for the sins of the living and the dead. The Sacrament is not a mere memorial nor a mere ordinance.

CHAPTER III

THE DOCTRINE OF THE SACRAMENT OF THE ALTAR

AS SET FORTH IN THE AUGUSTANA QUARTERLY

The nature of the benefits received in the Sacrament of the Altar and the conditions for receiving these benefits.

The communicant receives the forgiveness of sins, the new life, and Christ Himself.

The communicant receives Christ's body which fortifies and strengthens him with all virtue, power, strength, and grace. The Holy Communion helps unify all Christians and helps to preserve them to everlasting life.

In the Sacrament the communicant receives the gifts of reconciliation and the blessings of Christ.

To receive these benefits one must have faith and must be a penitent sinner.

References to the body and blood of Christ in the Sacrament of the Altar.

The communicant receives the immortal body of Christ in the Sacrament of the Altar. He eats Christ's flesh which means he partakes of His being.

References to the bread and wine in the Sacrament.

The elements are not changed in the Sacrament.

The necessity of receiving the Sacrament.

The Lord's Supper is necessary.

The power behind the Sacrament of the Altar.

It is the Word of God which makes the Sacrament a Means of Grace.
Christ consecrates the Lord's Supper, not we.

The nature of the Real Presence in the Sacrament of the Altar.

Christ is present in the use of the Sacrament and this Presence is an objective sacramental reality.

Christ's Presence is not properly defined by the doctrine of transubstantiation.

How and by whom the heavenly component is received in the Sacrament of the Altar.

The communicant partakes of Christ's body and blood in the Sacrament but it is wrong to define this eating as a "Capernaite" eating.

Responsibility for the administration of the Sacrament of the Altar.

There are no remarks on this subject.

References to time in the Sacrament of the Altar.

The Lord's Supper is to be observed until Christ returns to the earth. The Lord's Supper looks forward to the Supper in Heaven.

What the Sacrament of the Altar is.

The Sacrament of the Altar is a fellowship with Christ and with the brethren. It is a thanksgiving and a Means of Grace.

The Sacrament is also the most perfect oblation of gratitude one can offer, a profound stimulus to prayer, a sacred memorial, The Service, the supreme expression of Lutheran worship, a meal, and the bread of angels.

The Sacrament is a confession and a proclamation of Christ's death and is related to the Resurrection.

It is the signature and seal of the absolution.

The Holy Communion is not a propitiatory sacrifice, a mere memorial, a mere sign or symbol, or a continuation of the Jewish Chaburah.

The communicant receives comfort, peace, strength, courage to face life, and heavenly power when he receives the Sacrament. He receives all the benefits which Christ procured for us by His death.

The Sacrament of the Altar does not bring us to faith or give life to the spiritually dead.

The sick receive strength and spiritual fortitude in the Sacrament. One writer says that the Sacrament heals and prevents disease.

One writer, a retired Augustana Church pastor, states that the communicant does not receive the forgiveness of sins, life or salvation when he partakes of the Sacrament. He was immediately challenged and the president of his synod wrote a letter to The Lutheran Outlook saying that the above author's position on the Holy Sacrament was ". . . far removed from the official position of the Augustana Lutheran Church."

CHAPTER IV

THE DOCTRINE OF THE SACRAMENT OF THE ALTAR AS SET FORTH IN THE OFFICIAL THEOLOGICAL PUBLICATIONS OF THE AMERICAN LUTHERAN CONFERENCE

The nature of the benefits received in the Sacrament of the Altar and the conditions for receiving these benefits.

The benefits most frequently mentioned as received in the Holy Communion were the forgiveness of sins, sustenance for the new life, the strengthening of faith, saving grace, salvation, the new life, and fellowship with Christ.

The communicant receives comfort, peace, strength, courage to face life, and heavenly power when he receives the Sacrament. He receives all the benefits which Christ procured for us by His death.

The Sacrament of the Altar does not bring us to faith or give life to the spiritually dead.

The sick receive strength and spiritual fortitude in the Eucharist. One writer says that the Sacrament heals and prevents diseases.

One writer, a retired Augustana Church pastor, states that the communicant does not receive the forgiveness of sins, life or salvation when he partakes of the Sacrament. He was immediately challenged and the president of his synod wrote a letter to The Lutheran Outlook saying that the above author's position on the Holy Sacrament was ". . . far removed from the confessional position of the Augustana Lutheran Church."¹

¹Oscar A. Benson, Lutheran Outlook, XVII (1952), 55.

The majority of the writers explicitly say that faith is necessary in order to receive the benefits of participation in the Sacrament.

Frequently the assertion is made that mere participation in the Lord's Supper does not benefit the communicant. The Sacrament does not work ex opere operato. Nor does the Sacrament aid the person who is not present at the Eucharist.

In order to receive the benefits of the Lord's Supper the communicant must be repentant and confess his sin, have the intention to amend his life and conduct, see the need for grace, recognize the communion between the earthly elements and the divine in the Sacrament, and have brotherly love. A willingness to submit to the Lord, and a longing to be in full harmony with the Lord are also necessary conditions for receiving the benefits of the Sacrament. To receive the benefits the communicant must also appreciate the design of the Sacrament as a commemoration of Christ's sacrifice, not despise the Church of God, and must not have the sin of the unforgiving spirit.

References to the body and blood of Christ in the Sacrament of the Altar.

The true, real, holy, literal, and very body and blood of Christ are truly present, distributed, and received in and with the bread and wine in the Lord's Supper. The body is that which was present on the night of Christ's institution, broken for us on Calvary, and is now glorified. The blood of Christ which we receive is that which was present on the night of the first Supper, shed on the cross, and is now glorified. That the body and blood of Christ are the glorified body and blood of Christ is explicitly asserted by two of the writers.

The retired Augustana Church pastor referred to above asserted

that the communicant does not have fellowship with Christ's body and blood in the Lord's Supper. He was immediately challenged and one critic called his argument "sheer nonsense."¹ The "United Testimony of Faith and Life," approved by the Church bodies of the American Lutheran Conference explicitly affirmed that in the Lord's Supper we do receive Christ's body and blood.

References to the bread and wine in the Sacrament.

The substance of the bread and wine remains unchanged after the consecration and in the Lord's Supper we receive the bread and wine.

The breaking of the bread is regarded as incidental.

One writer calls for the use of natural bread in the Sacrament. The "United Testimony of Faith and Life" states that since Christ used unleavened bread we also should use unleavened bread. One writer asserted explicitly that any kind of bread may be used in the Sacrament of the Altar.

On the issue if fermented wine is necessary for a valid Sacrament two writers definitely call for fermented wine in the Sacrament, while one states definitely that grape juice is permissible and condemns the opinion that fermented wine is necessary. The statement most strongly in favor of fermented wine was made in 1937 by a Wisconsin Synod pastor, while the one definitely in favor of allowing grape juice, by a minister of the Evangelical Lutheran Church, was published in 1952.

One writer states that one of the essentials of the Sacrament

¹Uuras Saarnivaara, Lutheran Outlook, XVII (1952), 41-3.

is consecration of the elements,² while another writes that there is no objection to using wine over which the Words of Institution have not been spoken.

The necessity of receiving the Sacrament.

Nothing is mentioned on this subject.

The power behind the Sacrament of the Altar.

The writers use many different phrases which appear to conclude that the efficacy of the Sacrament does not depend on the faith of man, on the pastor, or on his office. The Sacrament is made a Sacrament by the power of God. The Words of Institution which Christ spoke at the first Supper are just as effective today as they were when He spoke them. It is God's Word that makes the Sacrament, nevertheless a valid Sacrament must include consecration, distribution and reception of the elements.

The nature of the Real Presence in the Sacrament of the Altar.

By far the majority of the writers explicitly call the Presence of Christ in the Sacrament a Real Presence.

The writers teach that Christ is truly, and really present in the Sacrament as well as at the Sacrament. His Presence can be called a Sacramental Presence. This Presence is of the divine-human person, Christ Himself, and is mystical, supernatural, incomprehensible, gracious, effective, inexplicable, unique and special.

Christ's Presence in the Sacrament is not accompanied by the

²Karl Ermisch, Point Four, Appendix C.

annihilation of the bread and wine (transubstantiation), is not locally imbedded within the bread and wine (consubstantiation), and is not symbolic or merely spiritual. The Presence of Christ is not a local, physical, or earthly Presence. The union of Christ with the elements is not a natural or a personal union. Christ is not received whole and entire in either kind (concomitance).

One writer says that Christ's Presence is not a special Presence which is different from His Presence in the Word; another said Christ was uniquely Present; a third wrote that Christ comes in a special way to the communicant through the Lord's Supper; and a fourth wrote that there is a difference between receiving the Word and receiving the Sacrament.

The retired Augustana Church pastor referred to explicitly speaks against the Real Presence.

How and by whom the heavenly component is received in the Sacrament of the Alter.

Christ's body and blood are eaten and drunk orally with the mouth. The body and blood are partaken of sacramentally in a manner which is unknown to us and which is a mystery. It is a bodily eating and drinking. The body and blood are externally and objectively taken with the mouth.

One writer says the eating and drinking is not a "Capernaite" eating and drinking.

The retired Augustana Church pastor referred to said that in the Sacrament the body and blood of Christ are not partaken of with the mouth. He was quickly answered in The Lutheran Outlook and received

no support.

The writers say that the Holy Communion is for all believers but should be given only to Lutherans.

They write that all communicants, believers and unbelievers, receive the body and blood of Christ in the Sacrament.

The retired Augustana Church pastor referred to stated that it is wrong to say that unbelievers receive the body and blood of Christ in the Sacrament. He received no support and was immediately answered.

Responsibility for the administration of the Sacrament of the Altar.

The responsibility for the administration of the Sacrament lies within the hands of the Church but the function of administration belongs to the pastoral office.

References to time in the Sacrament of the Altar.

On the issue if the body and blood of Christ are present prior to the actual reception, many hold that Christ is not present prior to the distribution and that the union does not take place except in the distribution.

One contributor asserts that according to the early Lutheran theologians Christ's body and blood are present in the Holy Eucharist before the distribution when the entire action of the Sacrament, which includes distribution takes place. But with the Lutheran theologians of the past this writer says it is not necessary to determine the point in time of the union of Christ and the elements.

One writer said the Sacrament is to be observed until the Second Advent.

What the Sacrament of the Altar is.

The Lord's Supper is regarded as a Sacrament instituted by Christ and is of supreme sacredness. The most frequent reference to the Lord's Supper is as a Means of Grace. In addition to being a Means of Grace the Sacrament is an abiding memorial, a holy food, an expression of our relationship to God and our fellow Christians, the preaching of the Word, a sacrifice of praise and thanksgiving, a seal upon the promises of God, the central act of Christian worship, a savor of life, possibly a savor of death, mysterious and miraculous, a foretaste of something in the future, one of the highest mysteries of our faith, a consolation of all distressed persons, a testimony of our faith and a witness for Christ, Christ's last will and testament, a social meal, the greatest source of comfort and strength, a service rendered to the faithful, the fulfillment and substitute for the Old Testament Passover meal, a sacrament of nutrition, a mark of the Church, and the uniquely Christian feature of our worship which sets it apart from the Jewish synagogue.

The Lord's Supper is not a mere memorial meal nor a bloodless repetition of the sacrifice of Christ. It is not a sacrifice for sin. The Eucharist is not a short cut to heaven which dispenses with repentance and faith nor is it a mere sign of friendship among believers. It is not wholly an act of men nor a Means of Grace to be used for conversion.

CHAPTER V

COMPARISON AND CONCLUSIONS OF CHAPTERS TWO THROUGH FOUR

Almost all of the contributors to the English theological periodicals of the Lutheran Church--Missouri Synod were members of the Lutheran Church--Missouri Synod. The only exceptions were German theologians whose works were translated by members of the Lutheran Church--Missouri Synod and published with the approval of the faculty of Concordia Seminary, St. Louis. In contrast to the periodicals of the Lutheran Church--Missouri Synod, the contributors to the theological periodicals of the American Lutheran Conference were not limited to members of the conference but also included contributors from Denmark, the Wisconsin Synod, the Suomi Synod, the United Lutheran Church, the Church of Sweden and the Lutheran Church--Missouri Synod. Similarly the contributors to the Augustana Quarterly included not only members of Augustana Church, but also contributors from the Church of Sweden and the Lutheran Church--Missouri Synod.

During the years 1936 through 1953 the American Lutheran Conference's journals (including Augustana Quarterly) published almost three times as many articles as did the Lutheran Church--Missouri Synod's journal on the Sacrament. At the same time the Lutheran Church--Missouri Synod's journal carried more than two times as many book reviews dealing with the Sacrament as did the journals of the American Lutheran Conference. On the other sections the volume was approximately the same. Over all, the volume of references was slightly higher in the American Lutheran Conference.

The Missouri Synod writers, for the entire time covered, devoted most of their attention to the Presence of Christ in the Sacrament. They also stressed the definition of the Sacrament and the benefits received and conditions for receiving these benefits. References to the body and blood of Christ in the Sacrament were equal to the definition of the reception of the body and blood of Christ in the Eucharist. In comparison very little material was devoted to the necessity for the reception of the Sacrament, the power behind the Sacrament, the definition of the role of the bread and wine in the Eucharist, the responsibility for the administration of the Sacrament, or references to time in the Sacrament of the Altar.

There were no open conflicts in the English theological periodicals of the Lutheran Church--Missouri Synod. The American Lutheran Conference contributors also devoted most of their attention to the Presence of Christ in the Sacrament. Like the Missouri Synod they stressed the definition of the Sacrament and the benefits received and conditions for receiving these benefits. References to the body and blood of Christ were barely above the references to the manner of reception and the definition of who receives. The power behind the Sacrament received more attention in the American Lutheran Conference's journals than it did in the Lutheran Church--Missouri Synod's journals. Over two times as much attention was given to the discussion of the role of the bread and wine in the Sacrament in the American Lutheran Conference's journals as was given in the journals of the Lutheran Church--Missouri Synod and four times as much attention to the discussion of time in relation to the Sacrament. As in the Lutheran Church--Missouri Synod little material was devoted to the responsibility

COMPARATIVE CHART

A COMPARISON OF MATERIAL IN VARIOUS LUTHERAN CHURCH BODIES ON THE DOCTRINE OF THE LORD'S SUPPER AS NOTED IN THEIR THEOLOGICAL PERIODICALS

Missouri-Synod

American Lutheran Conference

Augustana Synod

1918			
1919			
1920	A.		
1921			
1922			
1923	B.		
1924	T.		
1925	A.		
1926	A(4).		
1927			
1928	A; B(2); T.		
1929	A; B; T(3).		
1930			
1931	A; T(5).		
1932	B; T.		
1933	A; T(2).		
1934	A; B.		
1935	B; T.		
1936	B; T.	1936	
1937	B; T.	1937	A; B; X.
1938		1938	A; B; X.
1939	A(10); M.	1939	
1940	A.	1940	A(2); E.
1941	B; M.	1941	A(3); B.
1942	B(3); M(2); T.	1942	A(2); B(2); X.
1943	B; T(2).	1943	A; B.
1944	A; T(2); M.	1944	E.
1945	A; B; M; T.	1945	A.
1946	B; T.	1946	
1947	M.	1947	A(5).
1948		1948	C; E.
1949	B; M; T(2)	1949	A(2).
1950	S.	1950	A(2).
1951	S; T(2).	1951	A(2); C; E(4).
1952	B(3); T.	1952	A(10); C(3); E(2).
1953	A; T.	1953	A(4); B; C.
1954	B.		

Key: A - Article; B - Book Review; C - Correspondence; E - Editorial; M - Miscellanea; S - Brief Studies; T - Theological Observer; X - Any Other Reference. Numbers in () following letters represent number of items in that year's issue.

for the administration of the Sacrament. Unlike the Lutheran Church--Missouri Synod almost no attention was devoted to the necessity for the reception of the Sacrament of the Altar in the American Lutheran Conference.

The American Lutheran Conference devoted more material to the Sacrament of the Altar than did the Lutheran Church--Missouri Synod but had conflicting statements regarding the Sacrament.

One of the writers of the Augustana Quarterly brought out a point missed entirely by all other writers, namely that the Lord's Supper points forward to the Supper in Heaven.

To what extent the above emphases or concerns are justified by the Scriptures and/or the Confessions is not within the scope of this paper. But these emphases and polarities exist and should receive study in the light of the Scripture and the Confessions.

See, in a book review, declared that in the sacrament of the altar Christ offers us a complete and perfect salvation.

24:12 (1922), 24.

Schroeder states, in an article, that by means of the Lord's Supper the Lord offers, seals and conveys the forgiveness of sins and all blessings to the communicants. In the sacrament the Lord bestows " . . . to His people the benefits and merits of His suffering and death."

25:7 (1925), 25.

Forster, in the section "Theological Dictionary," asserts that the Word and sacraments offer the righteousness of Christ, create faith, and the power to possession of the forgiveness of sins and give the Holy Spirit.

28:12 (1927), 15-6.

Wetzelow, in an article, asserts that in the Lord's Supper we receive the forgiveness of sins, life, salvation, and the Holy Spirit (the Word faith).

29:12 (1928), 29-30.

In "The Lord's Supper" the Lord's Supper is described as " . . . the communication and sealing of the forgiveness of sins."

30:12 (1929), 30-31.

Contained in series of articles beginning pp. 25, 26, 27, 28, all in same volume.

APPENDIX A

THE DOCTRINE OF THE LORD'S SUPPER AS PRESENTED IN THE THEOLOGICAL PERIODICALS OF THE LUTHERAN CHURCH--MISSOURI SYNOD

Abbreviations:

- TQ - Theological Quarterly
TM - Theological Monthly
CTM - Concordia Theological Monthly

The nature of the benefits received in the Sacrament of the Altar and the conditions for receiving these benefits.

A. The nature of the benefits received in the Sacrament of the Altar.

Kretzmann, in an article, affirms that the Lord's Supper gives us the sacramental offering and imparting of the mercies of God gained by Christ's one sacrifice. TQ XXIV (1920), 207-12.

Dau, in a book review, declares that in the Sacrament of the Altar Christ offers us a complete and perfect salvation. TM III (1923), 345.

Schroeder states, in an article, that by means of the Lord's Supper the Lord offers, seals and conveys the forgiveness of sins and all blessings to the communicant. In the Sacrament the Lord bequeaths ". . . to His people the benefits and merits of His suffering and death." TM VI (1926), 65.*

Engelder, in the section "Theological Observer," asserts that the Word and Sacraments offer the righteousness of Christ, create faith, put the sinner in possession of the forgiveness of sins and give the Holy Spirit. TM IX (1929), 15-6.

Kretzmann, in an article, asserts that in the Lord's Supper we receive the forgiveness of sins, life, salvation, and the Holy Spirit (who works faith). TM IX (1929), 289-303.

In "The Brief Statement" the Lord's Supper is described as ". . . the communication and sealing of the forgiveness of sins." CTM II (1931), 401-16.

*Contained in series of articles beginning pp. 65, 103, 165, 194, all in same volume.

Kretzmann, in an article, rejects the idea that the ". . . sacraments [are] incapable of securing any spiritual benefit."
CTM IV (1933), 727-35.

Mueller, in the "Miscellaneous" section, states that the effect of the Lord's Supper is the forgiveness of sins.
CTM IX (1938), 850-51.

Mayer, in an article, declares that the Holy Spirit and ". . . absolution of the individual sinner is offered and brought. . . through the Sacrament of the Altar"; that the Sacraments are the means through which the Holy Spirit offers, conveys and seals the treasures of God's grace to man; that Sacraments awaken and confirm faith in those who use them; and that the Word is the power of God and gives faith which grasps the blessings offered whether we read it or use the Sacraments.
CTM X (1939), 81-90.

Mueller, in the "Miscellaneous" section, asserts that the Lord's Supper strengthens and confirms faith in the forgiveness of sins; and that the forgiveness of sins is confirmed and sealed through the bestowal of the body of Christ.
CTM X (1939), 134-37.

Mueller, in an article, declares that in the Sacraments ". . . God earnestly desires to, and actually does, offer, convey, and seal to sinners the merits secured for all men by His dear Son. . . ."; and that the Word and Sacraments are the means through which God engenders saving, justifying faith which appropriates the merits of Christ.
CTM X (1939), 161-74.

Kretzmann affirms, in an article, that the Lord's Supper strengthens the faith wrought through Baptism, and refers to the Lord's Supper as the sacramentum confirmationis.
CTM X (1939), 321-30.

Laetsch states, in an article, that the Lord's Supper is nourishment for our souls and quotes Hartman as saying "the Lord's Supper does not confer faith but strengthens and seals the faith already conferred."
CTM X (1939), 401-15.

Engelder declares, in an article, that the Lord's Supper offers, seals, and conveys the forgiveness of sins and that the forgiveness of sins is sealed by the body and blood of the Lord. He denies that the Lord's Supper is only a symbol of the forgiveness of sins and that there are no benefits derived from this Sacrament. CTM X (1939), 641-56.

Hemmeter asserts, in an article, that when we drink the wine in the Lord's Supper we drink in and with the cup ". . . the forgiveness of sins, or the Spirit of Christ. . . ." CTM X (1939), 721-42.

Kretzmann, in an article, declares that the Lord's Supper is the sacramentum confirmationis and that it is meant to strengthen and confirm believers in their Christian faith and life.
CTM XI (1940), 598-610.

Mueller, in the "Miscellaneous" section, affirms that the Word and Sacraments offer, convey and seal the forgiveness of sins, life, and salvation to the communicant. CTM XII (1941), 211-15.

Arndt, in a book review, states that the Lord's Supper assures us of the forgiveness of sins. CTM XII (1941), 875-76.

Mueller, asserts in the "Miscellaneous" section, that when we partake of the Lord's Supper we become part of Christ's spiritual body. CTM XIII (1942), 378-88.

Mueller, in the "Theological Observer" section, declares that the Lord's Supper has the nature of an absolution. CTM XIV (1943), 732-33.

Kirchmann states, in the "Miscellaneous" section, that the Sacrament does not eliminate the battle but provides strength for renewed attacks on evil. CTM XV (1944), 410-17.

Mueller, in a book review, asserts that the Sacraments offer, convey and seal the grace of God or the forgiveness of sins to men. CTM XVI (1945), 139-40.

Mayer, in a book review, declares that the Lord's Supper ". . . strengthens our faith in the forgiveness of sins and strengthens our new spiritual life. . . ." CTM XVII (1946), 395-98.

Arndt affirms, in the "Miscellaneous" section, that through Baptism, the Lord's Supper, and the Word God is gracious to us and forgives us for the sake of Christ and the Holy Spirit comes to us. CTM XX (1947), 674-700.

Arndt, in the "Theological Observer" section, states that through the Lord's Supper ". . . Christ here in the most intimate manner possible convinces him (the Lutheran) that he is his Savior and confers on him the forgiveness of all his sins by handing him the very means by which this forgiveness was procured, His body and His blood. . . ." CTM XX (1947), 785.

Mueller, in the "Theological Observer" section, asserts that the pledge of pardon is offered in the Gospel proclamation "given and shed" and also calls the Lord's Supper sacramentum confirmationis. CTM XXII (1949), 613-15.

Buzzin, in a book review, calls the Lord's Supper "blessed and life giving." CTM XXIII (1950), 157-59.

Mueller, in the "Theological Observer" section, affirms that in the Lord's Supper God in Christ comes down to us; and that by the Sacraments Christ "incorporates us unto Himself, and makes us living members in the body of Christ, in the Church." CTM XXIII (1950), 466-67.

Nagel, in an article, states with Luther that God comes to man in the Lord's Supper as He did in the Incarnation.

GTM XXIV (1951), 625-52.

B. The conditions for receiving these benefits.

Kretzmann, in an article, asserts that the Word and Sacraments bestow the benefits of Christ's atonement upon the believers. He rejects the ". . . planting of the resurrection body. . ." as a mechanical effect.

TM IX (1929), 321-35.

Arndt, in the "Theological Observer" section, asserts that we can not admit to the Lord's Supper those who do not come in faith nor the members of Churches in error for they do not adhere to the Word.

GTM II (1931), 300-02.

GTM II (1931), 708.

Mueller, in an article, denies the Roman Catholic teaching that the Sacraments are effective ex opere operato.

GTM X (1939), 161-74.

Graebner declares, in an article, that the Sacraments are effective without the faith or the intention of the administrator. He also rejects the Roman Catholic teaching that the Sacraments are effective ex opere operato; that the "intention" of the priest is necessary for the effectiveness of the Sacrament; that the Sacraments justify by the outward act; and faith is not necessary in order to receive the benefits of the Sacraments.

GTM X (1939), 241-50.

Kretzmann affirms, in an article, that in order to take the Lord's Supper one must understand the substitutionary atonement and must be in fellowship with God and Christ and his fellow believers.

GTM XI (1940), 598-610.

Kirchmann asserts, in the "Miscellaneous" section, that the only thing necessary for worthy reception in the Lord's Supper is ". . . faith in the words, given and shed for you for the remission of sins. . . ."

GTM XV (1944), 410-17.

References to the body and blood of Christ in the Sacrament of the Altar.

Schmidt, in an article, asserts that we partake of Christ's body and blood in the Lord's Supper.

TM V (1925), 225-26.

Schroeder, in an article, declares that the bread and the body remain two distinct elements in the Sacrament. In the Lord's Supper we receive Christ's true body and true blood. The author rejects those who say that the bread and wine merely signify Christ's body and blood;

rather, Christ names what is not seen while giving what is seen.
TM VI (1926), 65.*

Engelder, in the "Theological Observer" section, declares that we receive the real body and blood of Christ in the Lord's Supper.
TM IX (1929), 146-47.

Engelder asserts, in a book review, that the body of Christ in the Sacrament of the Lord's Supper is "non-spatial." He also denies that the bread and wine only represent the body and blood of Christ.
TM IX (1929), 189-91.

Kretzmann, in an article, denies that the bread and wine are merely symbols of Christ's body and blood; and that the body and blood are only spiritually present in the Sacrament.
TM IX (1929), 289-303.

Arndt, in the "Theological Observer" section, asserts that he rejects those Anglicans who ignore that the body and blood of Christ are with the bread and the wine in the Sacrament of the Altar.
CTM III (1932), 148-49.

Arndt states, in the "Theological Observer" section, that in the Lord's Supper we receive Christ's body and blood in, with, and under the bread and wine.
CTM IV (1933), 63-4.

Kretzmann, in an article, denies that the Lord's Supper represents or is a symbol of Christ's body and blood.
CTM IV (1933), 727-35.

Mueller, in the "Miscellaneous" section, asks whether we receive Christ's natural or glorified body in the Lord's Supper. He says that neither denies the Real Presence or Oral Manducation. According to Walther, whom the author quotes, our concern is not in the glorified body but ". . . inasmuch as it was given unto death for our reconciliation."
CTM IX (1938), 850-51.

Kretzmann, in an article, affirms that in the Lord's Supper we receive the body and blood of Christ.
CTM X (1939), 321-30.

Laetsch declares, in an article, that we receive the body and blood of Christ, the flesh and blood of Christ, under the bread and wine. He also condemns the statement "the life of Christ, freely given for us" as an insufficient statement regarding the body and blood of Christ in the Lord's Supper since this statement is also permissible to the Reformed.
CTM X (1939), 401-15.

Engelder affirms, in an article, that the real, natural substantial body and blood is given with the bread and wine to be eaten and drunk sacramentally in the Lord's Supper. He also opposes those who say that the bread signifies the body or that the body is figurative.
CTM X (1939), 641-56.

*Contained in series of articles beginning pp. 65, 103, 165, 194, all in same volume.

Hemmeter, in an article, which was a study of Luther, declares that we receive Christ's body and blood in the Sacrament. We receive, writes the author, "blood-wine" and not wine only. We drink the ". . . real blood of Christ. . . ." in and with the cup in the Lord's Supper. The body and blood of Christ states Hemmeter, are not visibly there in the Sacrament.
CTM X (1939), 721-42.

Arndt, in a book review, states that the communicant receives Christ's body and blood together with the bread and wine.
CTM XII (1941), 875-76.

Mueller, in the "Miscellaneous" section, declares that the communicant receives the true body and blood of Christ in the Sacrament.
CTM XIII (1942), 378-88.

Kirchmann affirms, in the "Miscellaneous" section, that the communicant receives the true body and blood of Christ in the Lord's Supper.
CTM XV (1944), 410-17.

Zucker states, in an article, that the communicant receives the true body and blood of Christ in, with, and under the bread and wine in the Lord's Supper.
CTM XV (1944), 245-49.

Mueller asserts, in the "Miscellaneous" section, that the entire body of Christ is offered in the Sacrament of the Lord's Supper. The true body and blood of Christ are really present and are definitely there. He denies that the bread is a mere sign of the body.
CTM XVI (1945), 118-22.

Mueller, in a book review, denies that Christ's body and blood are only represented or only spiritually present in the Lord's Supper.
CTM XVI (1945), 139-40.

Kretzmann states, in an article, that as there are two natures in Christ so there are two substances in the Lord's Supper--natural body and natural bread. As the Godhead possessed the body of the Son of Mary and was not localized in it, so the true body and blood of Christ permeate and possess the consecrated elements.
CTM XVI (1945), 361-74.

Mueller asserts, in the "Theological Observer" section, that the body and blood of Christ are received in, with, and under the bread and wine in the Lord's Supper. The body and blood of Christ are not thought of per se in abstraction from the whole Christ.
CTM XVI (1945), 790-92.

Schulz, as translated and recorded in the "Miscellaneous" section by Mayer, asserts that the communicant receives Christ's body and blood under the bread and wine in the Lord's Supper.
CTM XVIII (1947), 534-39.

Arndt declares, in the "Theological Observer" section, that the body and blood of Christ are really present in the Lord's Supper.
CTM XX (1949), 61-3.

Mueller affirms, in "Brief Studies," that the substance of the bread and the substance of the body are both present in the Lord's Supper.
CTM XXI (1950), 602-05.

Mueller, in the "Theological Observer" section, quotes Martin Luther and declares that the communicant receives our Lord's true body and blood in the Lord's Supper.
CTM XXIV (1953), 142.

References to the bread and wine in the Sacrament.

Schmidt states, in an article, that if one uses other than wine in the Sacrament he must prove it is "fruit of the vine." The act of breaking the bread at the Lord's Supper is not essential.
TM V (1925), 225-26.

Schroeder asserts, in an article, that the act of breaking the bread is not essential in the Lord's Supper. He also says that the bread is flour and water; the wine is fermented, intoxicating; "wine, fermented wine, must be used." Without the wine there is no Lord's Supper.
TM VI (1926), 65.*

Kretzmann declares, in an article, that in the Sacrament of the Altar we are to use only bread and wine - we are not to experiment.
TM IX (1929), 321-35.

Kretzmann affirms, in an article, that in the Lord's Supper the bread may be unleavened or leavened; regarding the wine - it is possible to mix it with water for *κράμα* .
CTM X (1939), 321-30.

Laetsch states, in an article: ". . . substituting a different element. . . not celebrating the Lord's Sacrament, but a blasphemous perversion of a divine ordinance."
CTM X (1939), 401-15.

The necessity of receiving the Sacrament.

Schroeder, in an article, asserts that we can enter eternal life without ever communing.
TM VI (1926), 65.*

Kretzmann, in a book review, declares that saying that the Church service is not complete without the Lord's Supper is going beyond Scripture.
TM VIII (1928), 192.

*Contained in series of articles beginning pp. 65, 103, 165, 194, all in same volume.

Kretzmann, in an article, states that we are bound to the use of the Means of Grace but God is not bound to the use of the Means of Grace.
CTM IX (1929), 321-35.

"The Brief Statement" affirms that Baptism, the Lord's Supper, and the Word are necessary to win and keep souls for the Church.
CTM II (1931), 401-16.

Arndt, in the "Theological Observer" section, criticizes those who despise the Lord's Supper (as the Salvation Army).
CTM II (1931), 862-63.

Kretzmann, in an article, says that the Lord's Supper is not on the same level as Baptism regarding necessity but is only relatively necessary although we must not despise this Sacrament.
CTM XI (1940), 598-610.

Laetsch asserts, in the "Theological Observer" section, that the Lord's Supper is not essential to the souls ". . . health and vigor."
CTM XIII (1942), 945-46.

Arndt declares, in the "Miscellaneous" section, that if God is to come to us we must employ the Means of Grace (Baptism, Lord's Supper, and Word) for He has given no other means for receiving His Spirit.
CTM XX (1949), 674-700.

Mueller, in the "Theological Observer" section, denies that the Gospel unaccompanied by the Sacraments is only a Word and not the power of God.
CTM XXIII (1952), 466-67.

The power behind the Sacrament of the Altar.

Kretzmann, in an article, affirms that the Lord's Supper ". . . derives its power and value solely and alone from the Word."
CTM V (1934), 757-64.

Mueller declares, in the "Theological Observer" section, that the Presence of Christ's body and blood in the Lord's Supper is ". . . ascribed only and alone to the almighty power of our Lord Jesus Christ." He also declares that the Lord's Supper is made a true Sacrament by Christ's institution. He rejects the Reformed teaching that faith renders the body of Christ present in the Lord's Supper.
CTM VI (1935), 223-24.

Kretzmann affirms, in the "Miscellaneous" section, that the Word of God in and with the elements is what gives the Sacrament power.
CTM IX (1938), 295.

Laetsch, in an article, states that the consecration is effected by Christ's Words (the Words of Institution). He asserts that Christ spreads

and serves the Lord's Supper to this day and that Christ distributes the Lord's Supper through His representatives. The author denies that the faith of the pastor is necessary for a valid Sacrament.

CTM X (1939), 401-15.

Engelder, in an article, denies that Christ's body and blood are present in the Lord's Supper by faith only.

CTM X (1939), 641-56.

Buszin, in a book review, asserts that it is ". . . the Word which helps make the Sacraments what they are and which gives them the power they have."

CTM XXIII (1952), 157-59.

Nagel, in an article, asserts with Luther that the Word brings about the Lord's Supper just as it did the Incarnation.

CTM XXIV (1953), 625-52.

The nature of the Real Presence in the Sacrament of the Altar.

A. Types of Presence accepted by the contributors.

Kretzmann, in an article, declares that the Presence of Christ in the Lord's Supper is real, spiritual, and Sacramental.

TM XXIV (1920), 207-12.

Dau, in a book review, affirms that the Sacramental Presence of Christ in the Lord's Supper has no parallel; it is as incomprehensible and just as effectual as His Presence in the Word of Grace.

TM III (1923), 345.

Schroeder, in an article, calls the union of Christ with the elements in the Lord's Supper a Sacramental union.

TM VI (1926), 65.*

Kretzmann, in an article, refers to Christ's Presence and union with the elements in the Supper as Sacramental.

TM IX (1929), 321-35.

Kretzmann, in an article, asserts that we receive Christ's Real or Sacramental Presence in, with, and under the bread and wine in the Lord's Supper.

CTM IV (1933), 727-35.

Kretzmann, in an article, calls the Presence of Christ in the Sacrament a Real Presence.

CTM V (1934), 757-64.

Arndt, in the "Theological Observer" section, calls Christ's Presence in the Sacrament a Real Presence.

CTM VII (1936), 461-64.

*Contained in series of articles beginning pp. 65, 103, 165, 194, all in same volume.

Arndt, in a book review, states that in the Lord's Supper the communicant receives Christ's Real Presence in, with, and under the bread and wine.
CTM VIII (1937), 480-82.

Engelder, in the "Theological Observer" section, asserts that Christ's Presence in the Lord's Supper is a Real Presence.
CTM VIII (1937), 544-46.

Mueller, in the "Miscellaneous" section, states that the proof for the Real Presence of Christ in the Lord's Supper is the personal union.
CTM IX (1938), 850-51.

Mueller, in the "Miscellaneous" section, declares that Christ's Presence in the Sacrament is a Real Presence.
CTM X (1939), 134-37.

Engelder, in an article, declares that, in the Lord's Supper, the bread is there and the body is there and this is an objective Presence.
CTM X (1939), 641-56.

Arndt, in a book review, affirms that the union of Christ with the elements in the Lord's Supper is a unio sacramentalis.
CTM XII (1941), 875-76.

Mueller, in the "Miscellaneous" section, asserts that Christ's Presence in the Sacrament is a Real Presence in, with, and under the bread and wine.
CTM XIII (1942), 378-88.

Arndt, in a book review, affirms that Christ's Presence in the Eucharist is a Real Presence.
CTM XIII (1942), 393-94.

Laetsch, in the "Theological Observer" section, states that Christ's Presence in the Lord's Supper is a Real Presence.
CTM XIII (1942), 945-46.

Arndt, in the "Theological Observer" section, affirms that Christ's Presence in the Sacrament is a Real Presence in, with, and under the bread and wine.
CTM XIV (1943), 866-68.

Zucker, in an article, affirms that the Presence of Christ in the Sacrament is a Real Presence.
CTM XV (1944), 245-49.

Kretzmann, in an article, says that Christ's Presence in the Lord's Supper is a real, sacramental, illocal, incomprehensible, true, essential, and substantial Presence; that the entire Christ is present in the Sacrament and His Presence in the Sacrament is different from His omnipresence; and that the union of Christ with the elements is a Sacramental union.
CTM XVI (1945), 361-74.

Arndt, in the "Theological Observer" section, says that, in the Lord's Supper, no change occurs in the elements but Christ's Presence is a Real Presence.
CTM XVII (1946), 940.

Schuls, in "Miscellaneous" section, and as translated by F. E. Mayer, asserts that Christ is always present in the Church and offers Himself through the Word but in the Eucharist He does something special by uniting Himself to the Sacramental elements by means of the Word. Christ's Presence in the Sacrament is Real and Sacramental. CTM XVIII(1947), 534-39.

Mueller, in a book review, affirms that Christ's Presence in the Lord's Supper is a Real Presence in, with, and under the bread and wine. Christ's union with the elements, in the Sacrament, is a Sacramental union. CTM XX (1949), 233-34.

Mueller, in the section, "Brief Studies" asserts that in the Lord's Supper the substance of the bread and wine remain and the substance of the body and blood of Christ are united to them in a mysterious, and unique manner. He says that Christ's Presence in the Sacrament is a Real Presence in, with, and under the bread and wine. CTM XXI (1950), 602-05.

Mueller, in the section, "Brief Studies" refers to the Presence of Christ in the Sacrament as a Real Presence in, with, and under the bread and wine. CTM XXII (1951), 54-6.

Mueller, in the "Theological Observer" section, affirms that Christ's Presence in the Lord's Supper is a Real Presence in, with, and under the bread and wine. CTM XXII (1951), 613-15.

Buzzin, in a book review, declares that the Presence of Christ in the Sacrament is a Real Presence. CTM XXIII (1952), 157-59.

Mueller, in a book review, affirms that the Presence of Christ in the Sacrament is a Real Presence. CTM XXIII (1952), 697.

Mueller, in the "Theological Observer" section, asserts that there is a difference in Christ's Real Presence in that Christ is present in all creatures and we call this unio generalis. His Real Presence occurs in the Word and in believers and we call this unio mystica, and He is Present (with His Real Presence) in the Lord's Supper and we call this unio sacramentalis. CTM XXIV (1953), 112-14.

B. Types of Presence rejected by the contributors.

Kretzmann, in an article, denies that the Presence of Christ in the Sacrament is a local presence or is correctly defined by the doctrine of transubstantiation. TQ XXIV (1920), 207-12.

Dau, in a book review, denies that the Presence of Christ in the Sacramental elements is identical with that of Christ in the Word. TM III (1923), 345.

Mueller, in the "Theological Observer" section, asserts that the Presence of Christ in the Sacrament is not correctly taught by the doctrine of transubstantiation. He rejects the reservation of the bread and the adoration of the body in the Lord's Supper. TM IV (1924), 303-04.

Schroeder, in an article, declares that the Presence of Christ in the Lord's Supper is not correctly expressed by the doctrines of consubstantiation (which makes a third substance), impanation, or transubstantiation. He says the bread is not changed and he rejects the adoration or worship of the consecrated bread. TM VI (1926), 65.*

Kretzmann, in an article, opposes, as false teaching on the Presence of Christ in the Sacrament, the doctrines of transubstantiation, subpanation (Christ within the elements), consubstantiation (a mixture), and impanation (makes Christ locally imbedded); denies that Christ's Presence in the Sacrament is a symbolic or dynamic Presence which only affects the emotions; and rejects the idea that the human nature of Christ is not essentially present in the Lord's Supper.

TM IX (1929), 321-35.

Kretzmann, in an article, says that the Presence of Christ in the Lord's Supper is not correctly defined by the doctrine of consubstantiation.

CTM IV (1933), 727-35.

Graebner, in a book review, denies that in the Sacrament we receive Christ's personality.

CTM V (1934), 491-92.

Kretzmann, in an article, denies that the doctrine of transubstantiation is a correct definition of Christ's Presence in the Sacrament.

CTM V (1934), 757-64.

Mueller, in the "Theological Observer" section, denies that the priest summons the Presence of Christ's body and blood in the Lord's Supper as is taught by the Roman Church.

CTM VI (1935), 223-24.

Arndt, in a book review, asserts that the doctrine of consubstantiation is an incorrect way of defining the Presence of Christ in the Sacrament.

CTM VIII (1937), 480-82.

Laetsch, in an article, rejects the statement, "as the bread and wine become a part of the body through eating so the Christ becomes part of our souls through faith," as a denial of the Real Presence of Christ in the Sacrament.

CTM X (1939), 401-15.

Arndt, in a book review, asserts that the doctrine of transubstantiation is not correct concerning the Presence of Christ in the Lord's Supper.

CTM XIII (1942), 233-34.

Laetsch, in the "Theological Observer" section, denies that the Real Presence of Christ in the Sacrament is present only to faith.

CTM XIII (1942), 945-46.

Mueller, in a book review, rejects the doctrine of transubstantiation as incorrect regarding the Presence of Christ in the Sacrament.

CTM XVI (1945), 139-40.

*Contained in series of articles beginning pp. 65, 103, 165, 194, all in same volume.

Kretzmann, in an article, declares that the doctrine of transubstantiation is wrong on the Presence of Christ in the Sacrament; also incorrect, for they imply local identification, are the doctrines of transmutation, consubstantiation, impanation, subpanation, and all teachings of a local presence of Christ in the Sacrament.

CTM XVI (1945), 361-74.

Mueller, in the "Theological Observer" section, affirms that the Presence of Christ in the Lord's Supper is not correctly defined by the doctrine of consubstantiation. He also says that it is not enough to say "Christ Himself is present in the Supper" or "the essence of the Sacrament is the Presence of Christ" for the Reformed can also say these things.

CTM XVI (1945), 790-92.

Mayer, in a book review, states that it is incorrect to define the Presence of Christ in the Supper by the doctrines of impanation, or local presence. He also states that God ". . . has promised His gracious presence in His Word (Romans 10) and we have no assurance that He is closer to us 'at the altar'. . . ."

CTM XVII (1946), 395-98.

Arndt, in the "Theological Observer" section, denies that it is correct to define the Presence of Christ in the Sacrament with the doctrine of consubstantiation.

CTM XVII (1946), 940.

Arndt, in the "Theological Observer" section, declares that it is incorrect to define the Presence of Christ in the Lord's Supper by the doctrine of consubstantiation.

CTM XX (1949), 61-3.

Mueller, in the section "Brief Studies," asserts that the doctrines of transubstantiation and impanation are false teachings on the Presence of Christ in the Sacrament. He also objects to the doctrine of consubstantiation (not for the use of the term but for the teaching that the earthly and heavenly elements are mingled into a third substance).

CTM XXI (1950), 602-05.

Mueller, in the section "Brief Studies," says that Christ's Presence in the Sacrament is not a mere spiritual presence.

CTM XXII (1951), 54-6.

Nagel, in an article, affirms with Luther that the Presence of Christ in the Lord's Supper is not correctly defined by the doctrine of transubstantiation.

CTM XXIV (1953), 625-52.

How and by whom the heavenly component is received in the Sacrament of the Altar.

A. How the heavenly component is received in the Sacrament of the Altar.

Schroeder, in an article, affirms that the body and blood of Christ

in the Sacrament are taken with the mouths of the body in a natural manner and are eaten orally (the oral eating, writes the author, is essential). The eating of Christ's body in the Sacrament is a Sacramental eating and is different from natural and spiritual eating.
TM VI (1926), 65.*

Engelder, in the "Theological Observer" section, denies the teaching that the body of Christ is given, taken and eaten in the Lord's Supper only after a heavenly, spiritual manner.
TM VIII (1928), 374-77.

Engelder, in an article, agrees with Luther's statement ". . . the body and blood of the Lord we eat and drink also bodily, with my bodily mouth. . . ." He also asserts that the body and blood of the Lord are eaten and drunk Sacramentally.
CTM X (1939), 641-56.

Hemmeter, in an article, states with Luther that, in the Lord's Supper, Christ's body and blood are eaten and drunk bodily in the bread and wine.
CTM X (1939), 721-42.

Arndt, in a book review, affirms that the eating and drinking of Christ's body and blood in the Sacrament is an oral eating and drinking, a manducatio oralis.
CTM XII (1941), 875-76.

Mueller, in the "Miscellaneous" section, asserts that the eating and drinking of Christ's body and blood in the Sacrament is an oral and Sacramental eating and drinking. He objects to calling the eating and drinking of Christ's body and blood in the Supper a spiritual eating and drinking.
CTM XIII (1942), 378-88.

Arndt, in the "Theological Observer" section, opposes the idea that the eating and drinking of Christ's body and blood in the Sacrament of the Altar is a spiritual eating and drinking.
CTM XIV (1943), 866-68.

Arndt, in the "Theological Observer" section, says that the eating and drinking in the Lord's Supper is an oral and supernatural eating and drinking of Christ's body and blood.
CTM XV (1944), 850-51.

Mueller, in the "Miscellaneous" section, states that the eating of Christ's body in the Lord's Supper is not a mere spiritual eating.
CTM XVI (1945), 118-22.

Kretzmann, in an article, asserts that in the Lord's Supper Christ's body is truly and bodily eaten and received; the eating and drinking is an oral, Sacramental, and supernatural eating and drinking. The author opposes defining the eating of Christ's body in the Sacrament as a "Capernaite" eating.
CTM XVI (1945), 361-74.

*Contained in series of articles beginning pp. 65, 103, 165, 194, all in same volume.

Mueller, in the "Theological Observer" section, states that in the Sacrament there occurs a true and supernatural eating and drinking of the body and blood of Christ. While the reception of Christ's body and blood may be defined as a manducatio oralis, it is not correct to call it a "Capernaite" eating. CTM XVI (1945), 790-92.

Schuls, in an article in "Miscellaneous" section, and as translated by F. E. Mayer, affirms that oral manducation is the means by which we receive in, with, and under the elements the body and blood of Christ in the Sacrament. CTM XVIII (1947), 534-39.

Arndt, in the "Theological Observer" section, opposes defining the eating of Christ's body in the Sacrament as a "Capernaite" eating. CTM XI (1949), 61-3.

Mueller, in the "Brief Studies" section, asserts that the reception of Christ's body and blood in the Lord's Supper is correctly defined as an oral manducation. CTM XX (1949), 233-34.

Mueller, in the "Brief Studies" section, declares that the eating and drinking of Christ's body and blood in the Sacrament is a supernatural eating and drinking. CTM XXI (1950), 602-05.

Mueller, in the "Brief Studies" section, defines the reception of Christ's body and blood in the Sacrament as an oral reception. CTM XXII (1951), 54-6.

B. By whom the heavenly component is received in the Sacrament of the Altar.

Schroeder, in an article, states that the body and blood of Christ are received in the Lord's Supper by the unworthy to his judgment. TM VI (1926), 65.*

Arndt, in a book review, affirms that Christ's body and blood are taken by the worthy and the unworthy in the Sacrament. CTM III (1932), 233-34.

Henneter, in an article, states with Luther, that the unworthy also partake of Christ's body and blood in the Sacrament. CTM X (1939), 721-42.

Arndt, in a book review, asserts that the reception of Christ's body and blood in the Lord's Supper is a communio indignorum. CTM XII (1941), 875-76.

Laetsch, in the "Theological Observer" section, declares that in the Lord's Supper Christ's body and blood is given to believers and unbelievers. CTM XIII (1942), 945-46.

* Contained in series of articles beginning pp. 65, 103, 165, 194, all in same volume.

Kretzmann, in an article, affirms that in the Sacrament the very body and blood of Christ, with the bread and wine, are given to, distributed to, and received by believers and unbelievers.

CTM XVI (1945), 361-74.

Mueller, in the "Theological Observer" section, writing with regard to the reception of Christ's body and blood in the Lord's Supper speaks of a manducatio indignorum.

CTM XVI (1945), 790-92.

Schulz, in the "Miscellaneous" section, and as translated by F. E. Mayer, declares that the godless also receive the body and blood of Christ in the Lord's Supper.

CTM XVIII (1947), 534-39.

Mueller, in the "Theological Observer" section, affirms that the body and blood of Christ are given to the believers and the unbelievers in the Lord's Supper.

CTM XXII (1951), 613-15.

Responsibility for the administration of the Sacrament of the Altar.

Arndt, in the "Theological Observer" section, asserts that the congregation has the responsibility of administration as much as the pastor.

CTM II (1931), 542-45.

Laetsch, in an article, states that the congregation is the real celebrant of the Lord's Supper yet it should not be administered or consecrated by laymen for the necessity is not present; since it is a public confession it "must have public administrators" in spite of the fact that there is also a universal priesthood in regard to the Lord's Supper.

CTM X (1939), 401-15.

Kretzmann, in an article, asserts that the responsibility for the administration of the Lord's Supper is in the congregation because the Sacrament is a corporate act; yet ". . . the functions of the universal priesthood do not include the administration of the Eucharist." The administration of the Sacraments is given to all Christians, but only those should publicly administer the Sacrament who have been duly called.

CTM XI (1940), 598-610.

Kretzmann, in the "Miscellaneous" section, affirms that the Lord's Supper is a function of the congregation. He says that the Sacrament may be taken to the sick by the pastor because he is the representative of the congregation. He opposes the celebration of the Sacrament by groups in the Church and thus opposes the nuptial mass.

CTM XIII (1942), 706-08.

References to time in the Sacrament of the Altar.

A. Length of time the Sacrament is to continue.

Kretzmann, in an article, declares that the Lord's Supper is to be celebrated until the Lord's return to the Last Judgment.

TM IX (1929), 289-303.

B. Time when the union of the elements with Christ's body and blood takes place.

Dau, in a book review, declares that the Sacramental Presence of Christ ". . . occurs only in the act of communing."

TM III (1923), 345.

What the Sacrament of the Altar is.

Kretzmann, in an article, states that the Sacrament of the Altar is not an unbloody sacrifice for the sins of the living and the dead.

TQ XXIV (1920), 207-12.

Schroeder, in an article, says that the Lord's Supper is the Lord's Last Will and Testament; it is not only a memorial but a powerful Means of Grace. He writes that the Sacrament is not an ordinance of the Church but a divine institution.

TM VI (1926), 65.*

Mueller, in an article, states that the sacrifice of Rome is idolatry.

TM VI (1926), 136-140.

Kretzmann, in a book review, says that the teaching that the Lord's Supper is a sacrifice is not in keeping with Lutheran teaching.

TM VIII (1928), 192.

Preuss, in an article and as translated by J. A. Friedrich, calls the Lord's Supper a Means of Grace.

TM VIII (1928), 225-31.

Fritz, in a book review, denies that the Lord's Supper is a symbolical institution and a memory of the absent Christ; he also objects to regarding the Sacrament as only a commemorative event.

TM VIII (1928), 254-55.

*Contained in series of articles beginning pp. 65, 103, 165, 194, all in same volume.

Engelder, in the "Theological Observer" section, states that the Word and the Sacraments are the instruments through which the Holy Spirit is given.
TM IX (1929), 15-6.

Engelder, in the "Theological Observer" section, declares that the Word and Sacraments are our Lord's instruments to generate and to continue His Kingdom on earth.
TM IX (1929), 82-3.

Engelder, in a book review, opposes the representation idea of the Sacraments.
TM IX (1929), 189-91.

Kretzmann, in an article, asserts that the Roman Catholic Mass is idolatry and objects to saying that the Lord's Supper is a mere memorial.
TM IX (1929), 289-303.

Kretzmann, in an article, states that the Lord's Supper is the assurance and testimony of God that He is gracious to those that eat and drink as believers. He declares that God only works through the Word and Sacraments, which are Means of Grace.
TM IX (1929), 321-35.

Kretzmann, in an article, denies that the Lord's Supper is an offering or a sacrifice.
GTM I (1930), 167-83.

Kretzmann, in an article, denies that the Sacrament is an unbloody offering.
GTM V (1934), 757-64.

Laetsch, in a book review, asserts that the Sacrament is a Means of Grace.
GTM VI (1935), 639.

Fritz, in a book review, declares that the Sacraments are Means of Grace. He opposes saying that the Sacraments merely signify the putting away of our sins.
GTM VII (1936), 633-36.

Arndt, in the "Theological Observer" section, affirms that the Lord's Supper is that which ". . . is intended to reflect the unity of those who commune."
GTM IX (1938), 867-68.

Meyer, in an article, asserts that the Sacraments are ". . . essentially the Word, the visible Word, the Gospel in sign language." He writes that the Sacraments are signs and testimonies of the will of God toward us and are Means of Grace and intimately related to almost every article of the Christian faith. The Word and Sacraments, writes the author, are the means God uses for He draws in no other way.
GTM X (1939), 81-90.

Mueller, in the "Miscellaneous" section, declares that the Lord's Supper is a means of justification. The Sacrament, according to Mueller, is not a work which we do for Christ but one which He does for us and is not law but Gospel. He also asserts that the Lord's Supper is the assurance that we have a gracious God.
GTM X (1939), 134-37.

Mueller, in an article, declares that the Word and Sacraments are Means of Grace and are ". . . means ordinarily ordained for the salvation of sinners." He objects to the teaching of the Calvinists that God works without means. He also denies to the teaching of Barth that the Word and Sacraments are utterly unreliable to reveal God to man. In the Means of Grace, writes the author, God does all the work.
CTM X (1939), 161ff.

Graebner, in an article, says the Word and Sacraments are Means of Grace.
CTM X (1939), 241-50.

Kretzmann, in an article, affirms that the Lord's Supper is a fellowship of the members of the Church and thus there should be no private Masses or Nuptial Masses.
CTM X (1939), 321-30.

Mueller, in the "Miscellaneous" section, states that the Word and Sacraments are divinely ordained means of salvation and ". . . the eternal means by which God offers to men the grace acquired by Christ and engenders the necessary faith to accept such grace." The Means of Grace are Gospel and not Law.
CTM XII (1941), 211-15.

Kretzmann, in a book review, objects to calling the Lord's Supper only a feast of memory. He also objects to the statement that the Sacrament is not a Sacrament but is an Ordinance.
CTM XIII (1942), 633-34.

Kretzmann, in a book review, denies that the Lord's Supper is only a symbol.
CTM XIV (1943), 456.

Mueller, in the "Theological Observer" section, states that the Sacrament is a token and ". . . testimony of the unity of faith. . . ."
CTM XV (1944), 119-20.

Kirchmann, in the "Miscellaneous" section, affirms that the Lord's Supper is a Means of Grace as well as an assurance, seal, and pledge of grace and forgiveness. He writes that Christ instituted this Sacrament as ". . . the highest expression of His love to dying sinners."
CTM XV (1944), 410-17.

Mueller, in the "Miscellaneous" section, opposes the teaching of Rome that the Lord's Supper is a sacrifice for this [here the author quotes Luther] makes the Supper ". . . a work of man, rather than a reception of the grace of God through faith." CTM XVI (1945), 118-22.

Mueller, in a book review, denies that the Lord's Supper is a sacrifice or a mere symbol. He affirms that the Sacraments are Means of Grace.
CTM XVI (1945), 139-40.

Kretzmann, in an article, says the Lord's Supper is a fellowship through the one bread. He objects to calling the Sacrament a remembrance of the body and blood.
CTM XVI (1945), 361-74.

Mueller, in a book review, states that the Holy Communion is
 ". . . of course recognized as Means of Grace."
 CTM XVI (1945), 427-38.

Mueller, in a book review, affirms that the Lord's Supper is a
 Means of Grace.
 CTM XX (1949), 233-34.

Arndt, in the "Miscellaneous" section, declares that Baptism,
 the Lord's Supper, and the Word are Means of Grace.
 CTM XX (1949), 674-700.

Mueller, in the section, "Brief Studies" states that the Lord's
 Supper is Christ's Gospel of Forgiveness applied to the individual
 believer and is the ". . . seal or certification of our communion with
 Christ."
 CTM XXII (1951), 54-6.

Mueller, in the "Theological Observer" section, affirms that
 Baptism and the Lord's Supper are Means of Grace.
 CTM XXII (1951), 767-68.

Mueller, in the "Theological Observer" section, declares that the
 Sacraments are the visible Word and pledges of God's promises. He quotes
 the Augsburg Confession that the Sacraments are ". . . signs and testimonies
 of the will of God toward us, instituted to awaken and confirm faith in
 those who use them."
 CTM XXIII (1952), 466-67.

Nagel, in an article, rejects with Luther the symbolic meaning of
 the Sacrament and the Mass as being a propitiatory sacrifice.
 CTM XXIV (1953), 625-52.

Piepkorn, in a book review, denies that the symbolic meaning of the
 Sacrament exhausts its significance.
 CTM XXV (1954), 314-15.

APPENDIX B

THE DOCTRINE OF THE LORD'S SUPPER
AS SET FORTH IN THE AUGUSTANA QUARTERLY

Abbreviations:

AQ - The Augustana Quarterly

The nature of the benefits received in the Sacrament of the Altar and the conditions for receiving these benefits.

Piepkorn, in an article, affirms that the communicant receives the forgiveness of sins and spiritual life. He receives, writes the author, Christ's body which fortifies and strengthens us with ". . . all virtue and power and strength and grace." The writer says the communicant can never say he is worthy of Christ when he approaches the Sacrament but there he can plead Christ's merits for that which he most needs and desires. AQ XVII (1938), 45-58.

Rodhe, in an article, asserts that the essential thing in the Eucharist is the forgiveness of sins. AQ XVII (1938), 117-30.

In a book review a contributor says that blessings are offered in the Lord's Supper to fit our need. AQ XVII (1938), 273.

Bergendoff, in an article, declares that we pray that Christ's body and blood may preserve us ". . . unto everlasting life." AQ XVIII (1939), 13-8.

Bring, in an article, affirms that faith is necessary to receive the benefits offered in the Lord's Supper. In the Sacrament the communicant receives something of Christ's being and meets Christ in a real sense and thus receives the gift of God. The communicant receives the gifts of reconciliation, the forgiveness of sins, new life and a new spirit for they ". . . receive what was realized in the death of Jesus." The author also says that the Holy Communion aims to ". . . bring about the unity of all Christians." AQ XIX (1940), 291-300.

Södergren, in an article, : ". . . the Lord's Supper does not automatically 'forgive sins,' but . . . it is the Word of Christ's promise which forgives the penitent sinner. . . ." AQ XXVII (1948), 342-49.

References to the body and blood of Christ in the Sacrament of the Altar.

Piepkorn, in an article, states that we receive the ". . . immortal body of the conquering Christ. . . ." AQ XVII (1938), 45-58.

Bring, in an article, says it is proper to speak of ". . . eating His flesh, which means receiving something of His being. . . ." AQ XIX (1940), 291-300.

Södergren, in an article, asserts that the phrase "in, with, and under" is not the clearest exposition of the body and blood of Christ in the Sacrament. AQ XXVII (1948), 342-49.

Bergendoff, in an article, affirms that we receive Christ's body and blood. AQ XVIII (1939), 13-8.

References to the bread and wine in the Sacrament.

Bring, in an article, affirms that the elements are not changed in the Sacrament. AQ XIX (1940), 291-300.

The necessity of receiving the Sacrament.

In a book review a contributor asserts that we need the Lord's Supper. AQ XVII (1938), 273.

The power behind the Sacrament of the Altar.

Piepkorn, in an article, declares that it is not we but Christ who consecrates the Lord's Supper. AQ XVII (1938), 45-58.

Södergren, in an article, states that is the Word of God which makes Baptism and the Lord's Supper Sacramental Means of Grace. AQ XXVII (1938), 342-49.

The nature of the Real Presence in the Sacrament of the Altar.

Bring, in an article, affirms that Christ is present in the use of the Sacrament. AQ XIX (1940), 291-300.

Olson, in an editorial comment on Bring's article, "The objective sacramental reality is stressed while the spiritual significance is given special emphases." AQ XIX (1940), 380.

Södergren, in an article, rejects the doctrine of transubstantiation.
AQ XXVII (1948), 342-49.

How and by whom the heavenly component is received in the Sacrament of the Altar.

Södergren, in an article, denies that the eating of Christ's body and blood in the Sacrament is a "Capernaite" eating.
AQ XXVII (1948), 342-49.

Responsibility for the administration of the Sacrament of the Altar.

Nothing was written on this topic.

References to time in the Sacrament of the Altar.

Södergren, in an article, states concerning the Sacrament of the Altar that "all of it looks forward to the Great Supper in Heaven." The author also asserts that in the Lord's Supper we proclaim Christ's death till He come.
AQ XXVII (1948), 342-49.

What the Sacrament of the Altar is.

Piepkorn, in an article, calls the Holy Communion the bread of angels. He denies that it is a propitiatory sacrifice and calls the Lord's Supper a Eucharist, the most perfect oblation of gratitude we can offer. He declares that the Sacrament is the most intimate fellowship, a tremendous stimulus to prayer and intercession, and that in the Holy Communion we stand in the presence of Calvary's sacrifice.
AQ XVII (1938), 45-58.

Bergendoff, in an article, asserts that Holy Communion is the Service.
AQ XVIII (1939), 13-8.

Bring, in an article, affirms that the Lord's Supper is a meal and that it expresses Christian fellowship in its most intimate form; it is a fellowship in the death, and suffering of Christ. The Supper is also a confession and proclamation and is related to the Resurrection as well as to the Crucifixion.
AQ XIX (1940), 291-300.

In a book review, a contributor states that the Lord's Supper should be a bond of unity between the disciples of Christ; it is not a continuation of the Jewish Chaburah.
AQ XXI (1942), 85-6.

Olson, in an editorial, affirms that the Lord's Supper is not a memorial but a Means of Grace; it is a Sacrament rather than a memorial; ". . . it is the 'holy of holies' and the supreme expression of Lutheran worship." AQ XXII (1943), 380.

Ardien, in an article, notes with evident approval, that the Lord's Supper in the early church was the ". . . central and normative service . . . the name given to this service was 'Eucharist' meaning 'thanksgiving'." AQ XXVI (1947), 220-30.

Wahlstrom, in a book review, declares that the Lord's Supper is ". . . the Sacrament of fellowship with the living Christ and with the brethren." AQ XXVII (1948), 74-81.

Södergren, in an article, states that the Sacrament is the signature and seal of the absolution; that it is not possible to give a ". . . scientific definition of this sacred Memorial." He affirms that in the Lord's Supper we proclaim Christ's death and confess Him before men; we not only proclaim His death but proclaim all that He suffered and did and is. The author rejects the Reformed idea that the Sacrament is a mere sign or symbol. He declares that the Sacrament is a vehicle or channel of ". . . divine communication." AQ XXVII (1948), 342-49.

APPENDIX C

THE DOCTRINE OF THE SACRAMENT OF THE ALTAR AS SET FORTH IN THE THEOLOGICAL PERIODICALS OF THE AMERICAN LUTHERAN CONFERENCE

Abbreviations:

JALC - Journal of Theology of the American Lutheran Conference
LO - The Lutheran Outlook

The nature of the benefits received in the Sacrament of the Altar and
the conditions for receiving these benefits.

A. The benefits received in the Lord's Supper.

In the section Ecclesiastical World it is asserted that God's people receive ". . . strength and peace freely given and granted through the blessed Sacrament." JALC II (August, 1937), 58.

J. A. O. Stub in "The Place of the Liturgy in Lutheran Worship" writes that our Lord through the Church ". . . bestows Himself on us in the blessed Sacrament." JALC II (August, 1937), 4-14.

W. S. Langhans in "The Offering, Giving and Sealing of God's Grace in the Lord's Supper" affirms that Christ, in the Sacrament, confirms the faith of the communicant and seals to them His "Covenant Grace to the praise of His goodness and wisdom and the salvation of those who partake; that God's grace and heavenly power are given to the communicant; that all the benefits Christ procured for us are applied, conferred upon and sealed to us". . . in an individual and personal way"; states that the ". . . forgiveness of sins is imparted, bestowed and applied to us who believe in Christ"; and that the fruit of the Sacrament is righteousness, godliness, faith, love, patience, and meekness. JALC III (April, 1936), 13-23.

George Aus in "The Fundamental Principles of Lutheran Dogmatics and Their Dogmatical Significance" asserts that God comes to man in the Sacrament and that ". . . grace is really and truly offered in the Sacraments." He says ". . . God is graciously supplying the sustenance for the new life [in the Sacrament]." JALC VI (1941), 691-700.

J. R. Lavik in "The Sacrament of the Altar and Healthy Christian Life in the Church" affirms that the Sacrament is intended to effectuate ". . . close fellowship with crucified and risen Saviour." Its purpose is the forgiveness of sins. The Sacrament is given ". . . for the strengthening, deepening, and enrichment of this new spiritual life [the new life given through faith created in Baptism]."

JALC VI (1941), 857-68.

J. M. T. Winther in Part Two of "The Old Testament Background of The Sacraments" writes that the Lord's Supper ". . . is connected with a permanent condition [and is] intended to stabilize and confirm it." It is also to improve and mature our state as children of the living God. The author writes that in the Eucharist the communicant receives Christ Himself and spiritual nurture. The Supper does not ". . . give life to the dead, but it supports the life already there, sustaining and invigorating it . . ." Concerning the Eucharist he writes further "there is in it healing that not merely cures diseases . . . but . . . prevents the arising and consequent harm of many diseases that well might have proved fatal if the Lord's Supper had been neglected or wrongly used (I Cor. 11:30)." Concerning the increase of life everlasting qualitatively as well as quantitatively he asks ". . . do we not have . . . reason to take for granted . . . that this is one of the main purposes of the Lord's Supper?"

JALC VII (1942), 831-52.

Granger Westberg in "Sick and yet visited Me": "We forget that in it [the Lord's Supper] we have a tangible spiritual reality which has uncommon power in giving new strength and spiritual fortitude to the sick."

LO XII (1947), 138-42.

Karl Emisch in "Sacramental Grace" states that saving grace is bestowed in the Lord's Supper. In the Eucharist the communicant also receives Christ ". . . and with Him all the treasures of grace, the whole salvation which He worked out for the human race: forgiveness of sin, life and salvation. . . ." He also writes "we think of Baptism as setting the new life in Christ and of Holy Communion as sustaining or nourishing the new life." The Holy Communion, according to the author, ". . . brings us into contact with the divine, and closer to heaven than anything else on earth."

LO XII (1947), 204-06.

J. A. Dell in an editorial records the "Eucharistic Prayer" without an objection on the doctrine and it affirms that the communicant partakes of the Lord's Supper with the desire ". . . so that we and all who partake thereof may be filled with all heavenly benediction and grace, and, receiving the remission of our sins, be sanctified in soul and body and have our portion with all Thy saints who have been well-pleasing unto Thee. . . ."

LO XIV (1949), 227-29.

The "Common Confession" in "We Believe and Teach" states that the Lord's Supper is to be received ". . . for the forgiveness of sins, the strengthening of our faith, and the increase in holiness of life. . . ."

LO XV (1950), 84-7.

H. T. F. Wittrock in a letter to the editor: "Holy Communion is the greatest source of comfort and strength the Lord has bequeathed to His people."
 IO XVI (1951), 373-74.

Walter G. Tillmanns in "The Doctrine of the Lord's Supper according to our Confessions" affirms that the communicant partakes of the Lord's Supper for forgiveness of sins, life and salvation; that faith might be strengthened; and for comfort and consolation for our terrified minds.
 IO XVII (1952), 11-5.

The "United Testimony on Faith and Life" records that the Lord's Supper is ". . . for the forgiveness of sins, the strengthening of our faith, and the increase in holiness of life."
 IO XVII (1952), 71-9.

Uuras Saarnivaara in "A Re-examination of Luther's Teaching of the Lord's Supper" declares that the actual spiritual gift of the Lord's Supper is the forgiveness of sins, life and salvation.
 IO XVII (1952), 167-73.

Uuras Saarnivaara in a continuation of the above article: "The giving of Christ, His body-blood and Spirit, and the giving of forgiveness belong together: both are objectively given. . . ." He goes on to say the Lord's Supper gives life to the body and the soul.
 IO XVII (1952), 202-08.

Herman W. Siefkes in "Practices Relating to the Celebration of Holy Communion": ". . . in communion man is not brought to faith, he is strengthened in it."
 IO XVIII (1953), 198-201.

Henry Hanson, Jr. (a layman) in "Altar or Pulpit, Which?" affirms that in Word and Sacrament ". . . we receive our Savior in all His mercy, power, and glory, for our own salvation, and to make us laborers in His Kingdom. . . ." He also states that in the Sacrament of the Altar God gives ". . . the equilibrium and courage to face the complexities of contemporary life . . . the peace which passeth understanding . . . and . . . Eternal Salvation. . . ."
 IO XVIII (1953), 266-70.

B. Benefits not received in the Lord's Supper.

Olof H. Nelson in "An Inquiry into the Doctrine of the Lord's Supper" denies that the benefits of the Lord's Supper are forgiveness, life, and salvation and says that rather than this the Lord's Supper is a reminder that the covenant is still in force and it and not the Lord's Supper guarantees forgiveness to the believer.
 IO XVI (1951), 300-04.

C. Benefits: Conditions for receiving:

W. S. Langhans in "The Offering, Giving and Sealing of God's Grace in the Lord's Supper" says that the forgiveness of sins is imparted to those who believe in Christ. The requirement for a worthy reception of this Sacrament is ". . . confession of sin, repentance in life and confidence in His Words and promise." Further to define the conditions for receiving the benefits of the Lord's Supper the author shows how a person can partake of God's grace in vain. This happens, writes the author, ". . . when it is not believed that there is a communion between the earthly elements and the body and blood of Christ." An unworthy receiver of the Sacrament is a person who comes without true faith. It is not a weak faith which condemns, but the refusal to believe which works the condemnation. One also receives the Grace of God in vain when one has the sin of the unforgiving spirit or ". . . when there is an absence of earnestness to amend the life and conduct."

JALC III (April, 1938), 13-23.

Christian G. Olson in "The Kind of Evangelism We Need" objects to the idea that the Sacraments save ex opere operato which he defines as the idea that one is saved by the outward observance of the Sacraments.

JALC V (June, 1940), 395-401.

George Aus in "The Fundamental Principles of Lutheran Dogmatics and Dogmatical Significance" objects to the Roman Church's teaching that the Sacraments work ex opere operato and says ". . . the effect of the Sacrament is dependent on the state of the recipient [whether he has faith]"

JALC VI (1941), 691-700.

John O. Lang in a book review states that the judgment spoken of in I Cor. 10 and 11 is not eternal condemnation but a ". . . chastening which aims at correction."

JALC VI (1941), 729-32.

J. R. Lavik in "The Sacrament of the Altar and Healthy Christian Life in the Church" declares that the communicant should be a Christian who recognizes sin and his need for grace in order to receive the Sacrament in a worthy manner. The communicant must be repentant for "the unrepentant communicant . . . to him, that which God intended to be a 'savor of life unto life' becomes a 'savor of death unto death'."

JALC VI (1941), 857-68.

J. M. T. Winther in Part Two of "The Old Testament Background of the Sacraments" asserts that a willingness to submit to the Lord in everything or a longing to be in full harmony with Him is the state of mind ". . . without which no one can obtain any of the blessings intended for him in Holy Communion." He also affirms ". . . mere physical participation without life and faith only results in harm and increased judgment. . . ."

JALC VII (1942), 831-52.

Karl Brnisch in "Sacramental Grace" asserts that to receive the benefits of the Lord's Supper a person must ". . . believe that he personally receives forgiveness of sins, life and salvation by receiving Christ's body and blood given and shed for him." He also speaks against the ex opere operato theory that mere participation in the Sacrament is sufficient in order to receive the benefits. LO XII (1947), 204-08.

P. H. Buchring in "The Lutheran Doctrine of the Real Presence in the Lord's Supper" affirms that spiritual eating and drinking of Christ (i.e. effective appropriation of Christ by faith) is necessary to receive any benefit from the Lord's Supper. The author continues ". . . those who come . . . without true repentance and sorrow for their sins, and without true faith and the good intention to improve their lives . . ." are unworthy guests. LO XII (1947), 359-63.

The "Common Confession": ". . . only the believers obtain the blessings of the Sacrament." LO XV (1950), 84-7.

Olof H. Nelson in "An Inquiry into the Doctrine of the Lord's Supper": ". . . brotherly love [is] a necessary condition for a worthy participation of the Lord's Supper." LO XVI (1951), 300-04.

Walter G. Tillmanns in "The Doctrine of the Lord's Supper According to our Confessions" objects to the idea that the Lord's Supper is effective ex opere operato, ". . . without the presence of the person whom it is to benefit." He is also against the idea that the worthiness of the guests consists in anything other than true faith in Christ. LO XVII (1952), 11-5.

Olof H. Nelson continues his article "An Inquiry into the Doctrine of the Lord's Supper" and asserts that we partake unworthily when we partake in the irreverent spirit not appreciating the design of the Sacrament which is to commemorate Christ's sacrifice on the cross. We are unworthy guests when we lack brotherly love to our fellow Christians and when we despise the body which is the Church of God - the congregation. LO XVII (1952), 38-48.

In the "United Testimony on Faith and Life": "Faith in Christ as Savior from sin and faith in His promise in the Words of Institution, together with repentance are necessary for a worthy participation in this Sacrament." LO XVII (1952), 71-9.

Uuras Saarnivaara in "A Re-examination of Luther's Teaching of the Lord's Supper" states that the benefits are received through faith. LO XVII (1952), 167-73.

Uuras Saarnivaara in a continuation of the above article: ". . . only believers accept them [the benefits] in faith and receive the blessing." LO XVII (1952), 202-08.

Herman W. Siefkes in "Practices Relating to the Celebration of Holy Communion" declares that the communicant partakes unworthily when he does not believe the Words of Christ. LO XVIII (1953), 198-201.

References to the body and blood of Christ in the Sacrament of the Altar.

Otto E. Klett in "Liturgical Uniformity" affirms that Lutheran pastors ". . . distribute to communicants the true body and the true blood of the Lord Jesus." JALC II (April, 1937), 7-25.

W. S. Langhans in "The Offering, Giving and Sealing of God's Grace in the Lord's Supper" asserts that the body and blood of Christ are present in, with, and under the bread and wine ". . . just as they were present . . ." on the night Christ instituted the Sacrament. This is not understandable but it is true nevertheless. The communicant receives, writes the author, the true, real, very body of Christ. Langhans quotes Gerhard and says we receive the ". . . literal body . . . literal blood shed on the altar of the cross for our sins." JALC III (April, 1938), 13-23.

Karl Ermisch in "The A Posteriori Approach in Lutheran Theology" objects to the Reformed approach which is a priori and causes them to say that the Lord's Supper is not the communion of the body and blood of Christ. JALC V (March, 1940), 24-40.

John O. Lang in a book review calls the body and blood distributed in the Lord's Supper the true body and the true blood. JALC VI (1941), 729-32.

J. R. Lavik in "The Sacrament of the Altar and Healthy Christian Life in the Church" says that Christ is truly present with ". . . the body that was broken, and the blood that was shed on the cross of Calvary." The living Christ is present with His ". . . glorified body and blood. . . ." JALC VI (1941), 857-68.

Kelmer N. Roe in a book review: "The author [of the book reviewed writes] . . . saying 'it is impossible, literally, for us to eat His flesh and to drink His blood, but we can do that which is symbolized by bread and wine.'" "A Lutheran can not walk more firmly in the faith by tumbling into such interpretations of the Sacraments." The reviewer here appears to say the communicant can literally eat Christ's flesh and drink His blood. JALC VII (1942), 711-13.

Miriam Södergren (Mrs. Arthur Carl Piepkorn) in "The Lutheran Church Serves" in the section "The Church Today" affirms that chaplains administer "Our Lord's holy body and precious blood in the Holy Communion." JALC VII (1942), 701-04.

J. W. T. Winther in "The Old Testament Background of the Sacraments" Part II says that the communicant feeds on the very body and blood of Christ. JALC VII (1942), 831-52.

Karl Ermisch in "Sacramental Grace" declares that the body and blood of Christ are present, distributed, and received with the bread and wine. The presence of the body and blood of Christ is mystical, supernatural and incomprehensible. We receive, writes the author, the true body and blood - that which was given and shed. LO XII (1947), 204-08.

P. H. Bushring in "The Lutheran Doctrine of the Real Presence in the Lord's Supper" says the communicant receives the real, true body and blood with the bread and wine.
LO XII (1947), 359-63.

J. F. Drewelow in "The Lutheran Pastor of Today and the matter of Self Communion" asserts that those who partake of the Sacrament receive ". . . the very body and blood shed for our redemption."

LO XIII (1948), 104-07.
142-45.

Dell in an editorial records the "Eucharistic Prayer" and it states that we receive Christ's body and blood in connection with the bread and wine.

LO XIV (1949), 227-29.

The "Common Confession" affirms the communicants receive ". . . His body offered up for us and His blood shed for us."

LO XV (1950), 84-7.

J. A. Dell in an editorial on "The Lord's Supper" states that the body and blood of Christ are present in the Sacrament.

LO XVI (1951), 324 and 26.

Walter G. Tillmanns in "Luther and the Reformed" says that both bread and wine and body and blood are present in the Sacrament.

LO XVI (1951), 359-61.

H. T. F. Wittrock in "The Lord's Supper" asserts that the communicants receive the Lord's body and blood in the Holy Sacrament.

LO XVI (1951), 373-74.

Walter G. Tillmanns in "The Doctrine of the Lord's Supper according to our Confessions" says we receive the true body and blood of Christ with the bread and wine in the Sacrament.

LO XVII (1952), 11-5.

Olof H. Nelson in "An Inquiry into the Doctrine of the Lord's Supper" declares that the communicant can have fellowship with Christ's person but not with His body and blood.

LO XVII (1952), 38-40.

Uuras Saarnivaara in "Critique of Olof H. Nelson's Article" states that the communicant participates in Christ's body and blood through the bread and wine.

LO XVII (1952), 41-3.

Arthur Carl Piepkorn in "Reply" affirms that the body and blood of Christ are truly present and sacramentally united with the bread and wine.

LO XVII (1952), 44-7.

S. E. Stein in a letter to the editor states that the body and blood of Christ are present in the Sacrament.

LO XVII (1952), 57.

J. A. Dell in the editorial "United Testimony" approves of the statement that Christ in the Lord's Supper gives us His body which was offered up for us and His blood shed for us.

LO XVII (1952), 67-8.

In "United Testimony on Faith and Life" the statement is made that in the Lord's Supper Christ give us ". . . His body offered up for us and His blood shed for us. . . ." LO XVI (1952), 71-9.

George Drach in "The Theology of Consecration in the Lord's Supper" affirms that the body and blood of Christ are truly present, distributed and received in the Lord's Supper. LO XVII (1952), 82-4.

Uuras Saarnivaara in "A Re-examination of Luther's Teaching of the Lord's Supper" declares that Christ's true body and blood are given to the Christian in the Lord's Supper; in the Lord's Supper he receives Christ's body and blood, crucified on Calvary but now glorified. LO XVII (1952), 167-73.

Uuras Saarnivaara in a continuation of the above article asserts that Luther meant Christ's ". . . body as it is after resurrection. . . the very body and blood that was offered for us on Calvary, but is no longer a material body but a spiritual and heavenly body."

LO XVII (1952), 202-08.

References to the bread and wine in the Sacrament.

Otto E. Klett in "Liturgical Uniformity" declares concerning the wine that Lutherans do not use grape juice but fermented wine ". . . for specific Biblical reasons. . . ." JALC II (April, 1937), 7-25.

J. Frederick Otto in "The Problem of the Chalice": "I do not hold any magical view of consecration, nor do I think that using wine over which the Words of Institution have not been spoken invalidates the Sacrament." He also says the breaking of the bread is incidental.

JALC VII (1942), 14-28.

P. H. Bushring in "The Lutheran Doctrine of the Real Presence in the Lord's Supper" says we are to use real, natural bread and wine.

LO XII (1947), 359-63.

In an editorial on the "Eucharistic Prayer" J. A. Dell calls the bread and wine God's gift. The editor says the bread and wine ". . . are still bread and wine after the consecration as before."

LO XIV (1949), 227-29.

H. Grady Davis in "Eucharistic Prayer" asserts that we can set apart or dedicate the bread and wine for a specific use but we can not make it intrinsically more than bread and wine.

LO XV (1950), 53-4.

J. A. Dell in the editorial "New Wine" states that Christ used fermented wine in the Lord's Supper Institution therefore we also should use fermented wine.

LO XVI (1951), 36.

Arthur Carl Piepkorn in "Reply" affirms that the bread and wine are still bread and wine after the consecration as before.

LO XVII (1952), 44-7.

J. A. Dell in the editorial "Reply Examined" declares that the bread and wine are still bread and wine after the consecration as before.

LO XVII (1952), 68-70.

The "United Testimony on Faith and Life" states that since Christ used wine and unleavened bread at the Passover meal so we also use them today.

LO XVII (1952), 71-9.

George Drach in "The Theology of Consecration in the Lord's Supper" says that the bread and wine are set apart for their sacred use by the consecration.

LO XVII (1952), 82-4.

Uuras Saarnivaara in "A Re-examination of Luther's Teaching of the Lord's Supper" says that the substance of the bread and wine remain unchanged.

LO XVII (1952), 167-73.

C. A. Gisselquist in "Elements in the Eucharist" declares that grape juice is permissible in the Lord's Supper and that any kind of bread may be used (leavened, unleavened, crumbs, wheat, rye, rice, salted, etc.). He denies that ". . . only the use of unleavened bread and fermented wine are permissible in the Sacrament. . . ." LO XVII (1952), 175-76.

The necessity of receiving the Sacrament.

Nothing was written on this topic.

The power behind the Sacrament of the Altar.

W. S. Langhans in "The Offering, Giving and Sealing of God's Grace in the Lord's Supper": "These Scriptures bring to our attention the eternal being of Christ, His incarnation, His sin atoning work on the cross and His saving mercy to every believer in Him. It is on these truths and facts that the Lord's Supper is founded." The author goes on to say we partake of ". . . the earthly elements, consecrated by the Lord Jesus on that night and at present consecrated with Jesus' Words of Institution." He then quotes the Formula of Concord "for the Lord's Supper is not based upon the faith or unbelief of men, but upon the Word of God and His appointment." JALC III (April, 1938), 13-23.

J. Tanner in the editorial "Should the Pastor Administer the Lord's Supper to Himself?" "The Sacrament does not become a Sacrament because it is administered by an ordained man or because of his office. It is God's Word that makes it a Sacrament." JALC III (June, 1938), 2-4.

George Aus in "The Fundamental Principles of Lutheran Dogmatics and Their Dogmatical Significance": ". . . the state of the recipient [faith or not] . . . in no way effects the efficacy of it [the Sacrament]." JALC VI (1941), 691-700.

J. R. Lavik in "The Sacrament of the Altar and Healthy Christian Life in the Church": ". . . it is the presence of the living Christ with His glorified body and blood that makes the Lord's Supper a Sacrament." JALC VI (1941), 857-68.

J. M. T. Winther in Part II of "The Old Testament Background of the Sacraments" says that the Lord's Supper is not of human origin but was instituted by the Lord Himself. JALC VII (1942), 831-52.

Karl Brnisch in "Sacramental Grace" asserts that the essentials for the Lord's Supper are consecration, distribution and reception. LO XII (1947), 204-08.

P. H. Buehring in "The Lutheran Doctrine of the Real Presence in the Lord's Supper affirms that the body and blood of Christ are not produced by the word or act of man but ". . . by the original word and promise of its Author, Christ." Christ's Words are still as effective today as the first time He spoke them. LO XII (1947), 359-63.

J. A. Dell in the editorial "Eucharistic Prayer": ". . . Words of Institution are not a magic incantation to work a 'Sacramental miracle' . . ." He further asserts concerning the Real Presence: "It is His [Lord's] miracle, not ours, and is worked by His original will and promise which are still in effect." LO XIV (1949), 227-29.

H. Grady Davis in "Eucharistic Prayer" declares that the Sacrament is in no way ". . . dependent on anything we do or can do." "We do not need to pray that this may be a Sacrament; God's Word and promise take care of that." LO XV (1950), 53-4.

Walter G. Tillmanns in "Luther and the Reformed": ". . . the receiving of Holy Communion and not our faith make it effective. The unbeliever receives. . . ." LO XVI (1951), 359-61.

Walter G. Tillmanns in "The Doctrine of the Lord's Supper according to our Confessions": "The Words of Institution, spoken at the first Supper are efficacious for all time." It is not our recitation that produces the presence of Christ but His almighty power.

LO XVII (1952), 11-5.

Arthur Carl Piepkorn in "Reply" asserts that the Words of Institution are no "magic incantation" but the Real Presence is Christ's miracle and not ours and is worked here he quotes Dell ". . . by His original will and promise which are still in effect."

LO XVII (1952), 44-7.

The "United Testimony on Faith and Life": "Faith does not make or unmake the Sacrament. . . ." It also says that the basis of our faith that we receive Christ's body and blood in the Lord's Supper is not in ". . . an ability conferred on a priest to change bread and wine into the Lord's body and blood by reciting the Words of Institution, nor the intention of the congregation to partake of the body and blood of the Savior." But ". . . the basis of this faith is our Lord's promise and assurance. . . ."
LO XVII (1952), 71-9.

George Drach in "The Theology of Consecration in the Lord's Supper" says that the Words of Institution accompanied by prayer do not produce the Sacramental Presence of Christ ". . . which is produced by the entire ceremony with special reference to the distribution . . . and reception" The Presence of Christ is do ". . . alone to the power of Almighty God and the Institution . . . of our Lord Jesus Christ." He says the original Words of Institution are still efficacious but he objects to the idea that the consecration has a magical effect which converts the bread and wine into the body and blood then and there. He says that the Words of Institution are spoken to the Lord Jesus Christ and because they are His Words He performs the consecration.
LO XVII (1952), 82-4.

Uuras Saarnivaara in "A Re-examination of Luther's Teaching of the Lord's Supper": "The Gospel Word gives the eating and drinking their significance and efficacy, making this act a Sacrament."
LO XVII (1952), 167-73.

C. A. Gisselquist in "Elements in the Eucharist" says that it is not the eating and drinking which produces the benefits of the Sacrament but the Words "given and shed for you for the remission of sins."
LO XVII (1952), 175-76.

Uuras Saarnivaara in a continuation of the article "A Re-examination of Luther's Teaching of the Lord's Supper" repeats the idea that it is the Word which gives the Sacrament its efficacy.
LO XVII (1952), 202-08.

Henry Hanson, Jr. in "Altar or Pulpit, Which?": "For the words of the Bible do not establish the Sacrament . . . Christ Himself, very God, established the Sacraments."
LO XVIII (1953), 266-70.

The nature of the Real Presence in the Sacrament of the Altar.

A. Types of Presence accepted by the contributors.

J. A. O. Stub in "The Place of the Liturgy in Lutheran Worship" speaks of the Real Presence under the forms of bread and wine.
JAIG II (August, 1937), 4-14.

W. S. Langhans in "The Offering, Giving and Sealing of God's Grace in the Lord's Supper" declares that in the Lord's Supper "there is a communication of the divine-human person." He says "there is communicated to us Christ Jesus Himself." He asserts that Christ is truly and really present with His true, substantial body. JALC III (April, 1938), 13-23.

J. Madsen in "The Communion Chalice" speaks of the Real Presence. JALC VI (1941), 196-201.

George Aus in "The Fundamental Principles of Lutheran Dogmatics and Their Dogmatical Significance" speaks of the Real Presence. JALC VI (1941), 691-700.

J. R. Lavik in "The Sacrament of the Altar and Healthy Christian Life in the Church" states that in the Sacrament the Lord Jesus is truly present. His Presence is essential and real. He writes of the Sacramental Presence and calls it unique and inexplicable. Finally the author writes on the Presence of Christ in the Sacrament "but in the Sacrament of the Altar He is present in a peculiarly gracious and effective manner." JALC VI (1941), 857-68.

J. Frederick Otto in "The Problem of the Chalice" supports the Real Presence and suggests that the use of individual cups are perhaps a subtle form of doubting this Presence for they were first employed by rationalists who denied the Real Presence. The author also records that Christ ". . . in a special way comes to His own in the Sacrament. . . ." JALC VII (1942), 14-28.

J. M. T. Winther in Part II of "The Old Testament Background of the Sacraments": "The Lord's Supper brings us not only into the divine presence, but it brings unto us a very Real Presence of our divine Lord Himself. It is the bread of our God . . . as it 'in, with, and under' the bread and wine gives us the very bread that came down from heaven, for 'the bread which I will give is my flesh, for the life of the world' (John 6:51)."

JALC VII (1942), 831-52.

E. E. Ryden in the editorial "Clarifies Missouri's Stand" supports the Real Presence. IO VIII (1943), 133.

Otto H. Bostrom in "Holy Communion as Basis for Church Union" affirms that Christ is ". . . in reality present." IO VIII (1943), 234-35.

Nathan Söderblom in "Why I am a Lutheran" (a reprint) affirmed the Real Presence in the Sacrament. IO XII (1947), 47-9.

Karl Ermisch in "Sacramental Grace" declares that the union of Christ with the elements is a Sacramental Union. He speaks of the Presence of the body and blood of Christ in the Sacrament as mystical, supernatural and incomprehensible yet affirms that even so "we receive the real Christ, the human-divine Savior." We receive the Real Presence of the true body and blood. IO XII (1947), 204-08.

P. H. Buehring in "The Lutheran Doctrine of the Real Presence in the Lord's Supper" calls the Presence of Christ in the Sacrament a Real Presence, a Sacramental Presence, a special Sacramental Presence of the whole Christ in divine as well as human nature. He points out that he is not speaking of omnipresence but a particular Sacramental Presence.

LO XII (1947), 359-63.

Charles E. Schmitz in "When Luther Visited our Congregation" teaches that Christ's Presence in the Sacrament is a Real Presence.

LO XII (1947), 366-67.

J. F. Drewelow in "The Lutheran Pastor of Today and the Matter of Self Communion" speaks of the ". . . communion or union of the heavenly gift with the earthly element." He also says that Christ is received as our Passover Lamb in the truest sense. The Presence of Christ in the Sacrament is the Real Presence.

LO XIII (1948), 104-07
142-45

J. A. Dell in the editorial "Eucharistic Prayer": "The doctrine of the Real Presence is that when I partake of this bread and wine which have been set aside for the Lord's use, the Lord gives me His body and blood in connection therewith."

LO XIV (1949), 227-29.

The "Common Confession": "Christ is not only present at the celebration of the Sacrament, but in this Sacrament He enters into the most intimate communion with the members of His Church, bringing to them His body and His blood by which He made atonement for their sins."

LO XV (1950), 84-7.

J. A. Dell in the editorial "The Lord's Supper" says the Presence of Christ in the Sacrament is a Real Presence. LO XVI (1951), 324-26.

Walter G. Tillmanns in "Luther and the Reformed" asserts that both the bread and wine and the body and blood are present and speaks for the Real Presence.

LO XVI (1951), 359-61.

H. T. F. Wittrock in a letter to the editor supports the Real Presence.

LO XVI (1951), 373-74.

Walter G. Tillmanns in "The Doctrine of the Lord's Supper according to our Confessions" affirms the Real Presence of Christ's body and blood. He says it is a true and substantial Presence. The union of Christ with the elements is a Sacramental union.

LO XVII (1952), 11-5.

Olof H. Nelson in "An Inquiry into the Doctrine of the Lord's Supper": "Christ as a person is present at the Eucharist." He is there as crucified Lord and Master and there the people can have communion with Him ". . . but not with His body and blood."

LO XVII (1952), 38-40.

Uuras Saarnivaara in "Critique of Olof H. Nelson's Article" supports the Real Presence of Christ's body and blood.

LO XVII (1952), 41-3.

J. A. Dell in the editorial "United Testimony": "The Lord is personally present during the celebration of the Holy Communion to give Sacramentally what he promises in His Word." LO XVII (1952), 67-8.

The "United Testimony on Faith and Life" affirms that Christ ". . . is present not only in the congregation observing the Sacrament but in the Sacrament itself." LO XVII (1952), 71-9.

George Drach in "The Theology of Consecration in the Lord's Supper" speaks of the Sacramental Presence and the Sacramental union. LO XVII (1952), 82-4.

Arvid P. Chindblom in a letter to the editor says that Christ's Presence in the Lord's Supper is a Real Presence and is unexplainable therefore we need no theories such as transubstantiation, consubstantiation, or in, with, and under. LO XVII (1952), 89.

Andreas H. Kruse in a letter to the editor calls the Presence the Real Presence of the living Christ. LO XVII (1952), 151.

Uuras Saarnivaara in "A Re-examination of Luther's Teaching of the Lord's Supper" says that Christ, now God-man and glorified, is present in His Supper. This Presence is a Real Presence and supernatural and incomprehensible. The body and blood are united with the bread and wine in a Sacramental union. LO XVII (1952), 167-73.

Uuras Saarnivaara continues the above article and says Christ is present in the Lord's Supper and is given as the entire Christ. LO XVII (1952), 202-08.

Herman W. Siefkes in "Practices Relating to the Celebration of Holy Communion" says there ". . . is a difference between receiving the Word and receiving the Sacrament." LO XVIII (1953), 198-201.

Henry Hanson, Jr. in "Alter or Pulpit, Which?: says the Real Presence is contact with the Divine Reality and Christ is truly present in the Sacrament. LO XVIII (1953), 266-70.

B. Types of Presence rejected by the contributors.

Concomitantia is rejected by:

Otto E. Klett in "Liturgical Uniformity." JALC II (April, 1937), 7-25.

Gustav M. Bruce in the editorial "The Lord's Supper by Intinction." JALC V (1940), 430-31.

E. E. Ryden in the editorial "Clarifies Missouri's Stand." LO VIII (1943), 133.

Consubstantiation is rejected by:

Karl Ermisch in "Sacramental Grace." LO XII (1947), 204-08.

J. A. Dell in editorial "Eucharistic Prayer."
LO XIV (1949), 227-29.

Arthur Carl Piepkorn in "Reply." LO XVII (1952), 44-7.

Local presence or natural union or special presence (which is different from the presence in the Word are rejected by:

Uuras Saarnivaara in "A Re-examination of Luther's Teaching of the Lord's Supper."
LO XVII (1952), 167-73.

A personal union is rejected by:

Walter G. Tillmanns in "The Doctrine of the Lord's Supper according to our Confessions."
LO XVII (1952), 11-5.

Uuras Saarnivaara in "A Re-examination of Luther's Teaching of the Lord's Supper."
LO XVII (1952), 167-73.

Physical or earthly presence is rejected by:

Walter G. Tillmanns in "The Doctrine of the Lord's Supper according to our Confessions."
LO XVII (1952), 11-5.

The Real Presence (the body and blood of Christ really present and given to communicants) is rejected by:

Olof H. Nelson in "An Inquiry into the Doctrine of the Lord's Supper."
LO XVI (1951), 300-04.

Olof H. Nelson in "An Inquiry into the Doctrine of the Lord's Supper."
LO XVII (1952), 38-40.

Symbolic or spiritual presence is rejected by:

George Aus in "The Fundamental Principles of Lutheran Dogmatics and Their Dogmatical Significance."
JALC VI (1941), 691-700.

Karl Ermisch in "Sacramental Grace." LO XII (1947), 204-08.

P. H. Buehring in "The Lutheran Doctrine of the Real Presence in the Lord's Supper." LO XII (1947), 359-63.

J. A. Dell in the editorial "The Lord's Supper." LO XVI (1951), 324 and 326.

Walter G. Tillmanns in "Luther and the Reformed." LO XVI (1951), 359-61.

Walter G. Tillmanns again in "The Doctrine of the Lord's Supper according to our Confessions." LO XVII (1952), 11-5.

Uuras Saarnivaara in "A Re-examination of Luther's Teaching of the Lord's Supper." LO XVII (1952), 167-73.

Transubstantiation is rejected by:

A. D. Mattson in editorial "Worship." JAIC II (August, 1937), 2-4.

George Aus in "The Fundamental Principles of Lutheran Dogmatics and Their Dogmatical Significance." JAIC VI (1941), 691-700.

Karl Ermisch in "Sacramental Grace." LO XII (1947), 204-08.

P. H. Buehring in "The Lutheran Doctrine of the Real Presence in the Lord's Supper." LO XII (1947), 359-63.

J. A. Dell in editorial "Eucharistic Prayer." LO XIV (1949), 227-29.

J. A. Dell in editorial "Liturgics Again." LO XVI (1951), 131-32.

Olof H. Nelson in "An Inquiry into the Doctrine of the Lord's Supper." LO XVI (1951), 300-04.

J. A. Dell in editorial "Liturgical Difference." LO XVI (1951), 324.

Walter G. Tillmanns in "The Doctrine of the Lord's Supper according to our Confessions." LO XVII (1952), 11-5.

Olof H. Nelson in continuation of "An Inquiry into the Doctrine of the Lord's Supper." LO XVII (1952), 38-40.

Uuras Saarnivaara in "Critique of Olof H. Nelson's Article." LO XVII (1952), 41-3.

Arthur Carl Piepkorn in "Reply." LO XVII (1952), 44-7.

Uuras Saarnivaara in "A Re-examination of Luther's Teaching of the Lord's Supper."
LO XVII (1952), 167-73.

How and by whom the heavenly component is received in the Sacrament of the Altar.

A. How the heavenly component is received in the Sacrament of the Altar.

W. S. Langhans in "The Offering, Giving, and Sealing of God's Grace in the Lord's Supper" says that the body of Christ and His blood are eaten and drunk orally with the mouth yet in a manner unknown to us.
JALC III (April, 1938), 13-23.

P. H. Buehring in "The Lutheran Doctrine of the Real Presence in the Lord's Supper" asserts that it is an oral eating and drinking and a Sacramental eating and drinking.
LO XII (1947), 359-63.

The "Common Confession" states that the communicant receives Christ's body and blood orally in the Sacrament.
LO XV (1950), 84-7.

J. A. Dell in the editorial "The Lord's Supper": ". . . the communicant with his mouth partakes of the body and blood of Jesus Christ."
LO XVI (1951), 324 and 326.

Walter G. Tillmanns in "Luther and the Reformed" declares that the communicant receives the body and blood of Christ by the mouth.
LO XVI (1951), 359-61.

H. T. F. Wittrock in a letter to the editor asserts that the partaking of Christ in the Sacrament is a Sacramental eating and drinking which is a mystery.
LO XVI (1951), 373-74.

Walter G. Tillmanns in "The Doctrine of the Lord's Supper according to our Confessions" affirms that the body and blood of Christ are orally eaten and drunk.
LO XVII (1952), 11-5.

George Drach in "The Theology of Consecration in the Lord's Supper" states that there is oral partaking of Christ in the Sacrament - it is a bodily eating and drinking.
LO XVII (1952), 82-4.

Uuras Saarnivaara in "A Re-examination of Luther's Teaching of the Lord's Supper" declares that the eating and drinking of Christ's body and blood is a bodily eating and drinking and a Sacramental eating and drinking and oral partaking with the mouth.
LO XVII (1952), 167-73.

The above author in continuation of above material states that the body and blood of Christ are externally and objectively taken with the mouth.
LO XVII (1952), 202-08.

B. How the heavenly component is not received in the Sacrament of the Altar.

Olof H. Nelson in "An Inquiry into the Doctrine of the Lord's Supper" denies that the body and blood of Christ are partaken of by the communicant with the mouth in the Sacrament. LO XVI (1951), 300-04.

Olof H. Nelson in "An Inquiry into the Doctrine of the Lord's Supper" denies that the body and blood of Christ are partaken of by the communicant with the mouth in the Sacrament. LO XVII (1952), 38-40.

Uuras Saarnivaara in "Critique of Olof H. Nelson's Article" rejects a "Capernaitic" eating in the Sacrament. LO XVII (1952), 41-3.

Above author in "A Re-examination of Luther's Teaching of the Lord's Supper" rejects a "Capernaitic" eating. LO XVII (1952), 167-73.
202-08.

C. By whom the heavenly component is received in the Sacrament of the Altar.

J. R. Lavik in "The Sacrament of the Altar and Healthy Christian Life" asserts that Lutheran altars are only for Lutheran communicants. JALC VI (1941), 857-67.

P. H. Buehring in "The Lutheran Doctrine of the Real Presence in the Lord's Supper" affirms that believers and unbelievers receive Christ's body and blood in the Sacrament. LO XII (1947), 359-63.

J. F. Drewelow in "The Lutheran Pastor of Today and the Matter of Self Communion" declares that the Sacrament is for ". . . God's believers all" He says this means the pastor also. LO XIII (1948), 104-07
142-45.

The "Common Confession" states that all communicants receive Christ's body and blood. LO XV (1950), 84-7.

H. T. F. Wittrock in a letter to the editor asserts that the unworthy also receive the body and blood of Christ in the Sacrament. LO XVI (1951), 373-74.

Walter G. Tillmanns in "The Doctrine of the Lord's Supper according to our Confessions" declares that the body and blood of Christ are received in the Sacrament by the godly and the wicked. LO XVII (1952), 11-5.

The "United Testimony on Faith and Life": ". . . all communicants receive the body and blood. . . ." LO XVII (1952), 71-9.

Uuras Saarnivaara in "A Re-examination of Luther's Teaching of the Lord's Supper" affirms that the body and blood of Christ are received by the believers and unbelievers. LO XVII (1952), 167-73. 202-08.

Herman W. Siefkes in "Practices Relating to the Celebration of Holy Communion" advises that only Lutherans are to be admitted to the Sacrament. LO XVIII (1953), 198-201.

D. By whom the heavenly component is not received in the Sacrament of the Altar.

Olof H. Nelson in "An Inquiry into the Doctrine of the Lord's Supper" declares that it is unscriptural and wrong to say that unbelievers partake of the body and blood of Christ in the Lord's Supper, for St. Paul says that unbelievers can not partake of the table of the Lord and the table of demons. LO XVI (1951), 300-04.

Responsibility for the administration of the Sacrament of the Altar.

J. R. Levik in "The Sacrament of the Altar and Healthy Christian Life in the Church": "The Church does not have the right to admit anyone and everyone to the Lord's Table. . . ." JALC VI (1941), 857-68.

J. Frederick Otto in "The Problem of the Chalice" asserts that the Sacrament ". . . belongs to the whole Church. . . ." JALC VII (1942), 14-26.

The "United Testimony on Faith and Life": "The Church therefore has the duty to withhold this Sacrament from openly ungodly and unbelieving sinners. . . ." LO XVII (1952), 71-9.

Herman W. Siefkes in "Practices Relating to the Celebration of Holy Communion": ". . . no one shall . . . administer the Sacrament without a regular call." "Administration of the Sacraments is the function of the pastoral office. . . ." Thus lay help is discouraged. But the author does not make the Sacrament exclusively a pastoral function for he says that the celebration of the Lord's Supper lies within the scope and province of the local congregation and its ordained servant. LO XVIII (1953), 198-201.

References to time in the Sacrament of the Altar.

A. Length of time the Sacrament is to continue.

J. M. T. Winther in Part II of "The Old Testament Background of the

Sacraments" declares that the Lord's Supper is to be observed until the second Advent.
JALC VII (1942), 831-52.

B. Time when the union of the elements with Christ's body and blood takes place.

Karl Ermisch in "Sacramental Grace": "The union occurs when the bread and wine are received and partaken of."

LO XII (1947), 204-08.

J. A. Dell in the editorial "Eucharistic Prayer": "I do not believe that . . . the Real Presence is achieved prior to the distribution."

LO XIV (1949), 227-29.

J. A. Dell in the editorial "Liturgical Difference" rejects the teaching that Christ is present on the altar.

LO XVI (1951), 324.

H. T. F. Wittrock in a letter to the editor rejects the view that Christ's body and blood are present on the altar before the distribution.

LO XVI (1951), 373-74.

Arthur Carl Piepkorn in "Reply" denies that he affirmed a "Real Presence of Christ on the Altar." The early Lutheran theologians teach that the body and blood of Christ are truly present in the bread and wine before distribution, contemplating "the whole action (usus) of consecrating, distributing and receiving the Sacrament." With Walther and Baler he affirms that it is not necessary to determine the point in time at which the body and blood of Christ "begin Sacramentally to be united with the bread and wine."

LO XVII (1952), 44-7.

J. A. Dell in "Reply Examined" denies that the Real Presence is ". . . achieved prior to the distribution."

LO XVII (1952), 82-4.

George Drach in "The Theology of Consecration in the Lord's Supper" says that Quenstedt and himself believe that the Sacramental Union does not take place except in the distribution.

LO XVII (1952), 82-4.

George Koehler in "Altar or Pulpit, Which?" rejects the idea that Christ is present on the altar.

LO XVIII (1953), 109-12.

What the Sacrament of the Altar is.

A. Affirmative statements on the definition of the Sacrament of the Altar.

J. A. O. Stub in "The Place of the Liturgy in Lutheran Worship" calls the Lord's Supper a Means of Grace.

JALC III (1937), 4-14.

W. S. Langhans in "The Offering, Giving and Sealing of God's Grace in the Lord's Supper" asserts that the Sacrament is a Means of Grace, a savor of life, and can be a savor of death. The Sacrament is also an evidence of Christ's faithfulness and devotion.

JALC III (1938), 13-23.

Fred H. Lindemann in the section "Ecclesiastical World" calls the Sacrament a Means of Grace and ". . . a seal upon the precious promises of God."

JALC III (1938), 62-5.

Karl Ermisch in "The A Posteriori Approach in Lutheran Theology" states that the Lord's Supper is a Means of Grace.

JALC V (1940), 24-40.

Christian G. Olson in "The Kind of Evangelism we need" declares that the Lord's Supper is a Means of Grace. JALC V (June, 1940), 395-401.

J. R. Lavik in "The Sacrament of the Altar and Healthy Christian Life in the Church" affirms that the Lord's Supper is a Means of Grace, ". . . a divine institution of supreme sacredness," and an act of remembrance.

JALC VI (1941), 857-68.

J. Frederick Otto in "The Problem of the Chalice" states that the Lord's Supper is a sacred institution, a Means of Grace and ". . . is in a special way the central act of Christian worship . . . the ground and the expression of the unity of the communicants in Christ."

JALC VII (1942), 14-28.

H. J. Stoles in a book review says the Lord's Supper is a Means of Grace.

JALC VII (1942), 466-70.

J. M. T. Winther in Part II of "The Old Testament Background of the Sacraments" says the Lord's Supper is an observance in commemoration of the great redemptive act of God. It is ". . . a means to keep us awake and make us strong in the Lord. . . ." The Lord's Supper is mysterious, miraculous, merciful and potent; inexplicable and sacramental and is a foretaste of something in the future. "It is a meal to raise the fallen, to inspire the despairing, to bind up the broken-hearted, to reinvigorate the exhausted, yea, to revive those that are being dragged down towards death." The Lord's Supper is ". . . a promise and a pledge of future and final victory." He asks: "Are we not correct in regarding the Lord's Supper as the last and greatest gift Christ left with His little flock when He had to return to the Father by way of the cross?"

JALC VII (1942), 831-52.

E. E. Ryden in the editorial "Clarifies Missouri's Stand" calls the Lord's Supper a Means of Grace.

LO VIII (1943), 133.

Otto H. Bostrom in "Holy Communion as Basis for Church Union" asserts that Holy Communion is ". . . also the preaching of the Word. . . ."

LO VIII (1943), 234-35.

Anton Chell in "The Church and Postwar Needs" refers to Means of Grace as vital in the Church's program but does not directly refer to the Lord's Supper.
LO X (1945), 275-77.

Granger Westberg in "Sick and yet visited Me" declares that the Holy Communion is ". . . a holy food upon which Christians need to feed regularly."
LO XII (1947), 138-42.

Karl Ermisch in "Sacramental Grace" calls the Lord's Supper a Means of Grace and one of the highest ". . . if not the very highest of the mysteries of our faith."
LO XII (1947), 204-08.

P. H. Suehring in "The Lutheran Doctrine of the Real Presence in the Lord's Supper" calls the Lord's Supper a new Sacrament, an abiding memorial, a seal and confirmation of the new covenant, and a consolation of all distressed hearts and a means of union of Christians with Christ as their head and with one another.
LO XII (1947), 359-63.

C(arl) J(ohannes) S(ödergren) in a book review calls the Lord's Supper a Means of Grace.
LO XIII (1948), 342.

J. F. Drewelow in "The Lutheran Pastor of Today and the Matter of Self Communion" asserts that the Lord's Supper is Christ's last will and testament and ". . . a final gift and legacy of love to His own. . . ." It is also a gift of ". . . God to His Church, a gift great and immeasurable beyond words." It is also a testimony of our faith and a witness for Christ and the shed blood of Calvary.
LO XIII (1948), 104-07
142-45.

The "Eucharistic Prayer" quoted in an editorial by J. A. Dell refers to the Lord's Supper and continues: "And we beseech Thee mercifully to accept this our sacrifice of praise and thanksgiving." It also refers to the Lord's Supper as the communion of the body and blood of Christ.
LO XIV (1949), 227-29.

H. Grady Davis in "Eucharistic Prayer" refers to the Lord's Supper as a memorial and a command of God.
LO XV (1950), 53-4.

The "Common Confession" refers to the Lord's Supper as a Means of Grace.
LO XV (1950), 84-7.

J. A. Dell in the editorial "Liturgics Again" declares that the Eucharist is a form of our worship which expresses our relationship with God.
LO XVI (1951), 131-32.

Olof H. Nelson in "An Inquiry into the Doctrine of the Lord's Supper" says the Holy Communion is a visible bond of union between Christians, a remembrance, a social meal, and a thankoffering.
LO XVI (1951), 300-04.

Walter G. Tillmanns in "Luther and the Reformed" calls the Lord's Supper a Sacrament and a Means of Grace. LO XVI (1951), 359-61.

H. T. F. Wittrock in a letter to the editor states that the Lord's Supper is the last will and testament of our Lord and further says "Holy Communion is the greatest source of comfort and strength the Lord has bequeathed to His people." LO XVI (1951), 373-74.

Walter G. Tillmanns in "The Doctrine of the Lord's Supper according to our Confessions" says the Lord's Supper is ". . . the most important legacy of Christ to us. . . ." He states that it is a service rendered to the faithful and a sacrifice of thanks and praise.

LO XVII (1952), 11-5.

Uuras Saarnivaara in "Critique of Olof H. Nelson's Article" calls the Sacrament a real Means of Grace and ". . . the noblest and most precious seal and pledge."

LO XVII (1952), 41-3.

Arthur Carl Piepkorn in "Reply" says the Lord's Supper is truly a Sacrament containing the earthly elements of bread and wine plus the heavenly component the body and blood of Christ.

LO XVII (1952), 44-7.

S. E. Stein in a letter to the editor calls the Lord's Supper a Means of Grace.

LO XVII (1952), 57.

George Drach in "The Theology of Consecration in the Lord's Supper" says the Sacrament is the ". . . fulfillment and substitute for the Old Testament Passover Meal." He also writes it is the celebration of a sacrifice, and a testimony of God's redeeming grace as well as ". . . evidence of the intimate and unbroken fellowship of God's redeemed people with Him."

LO XVII (1952), 82-4.

Uuras Saarnivaara in "A Re-examination of Luther's Teaching of the Lord's Supper" declares that the Sacrament is a memorial meal, a Means of Grace in which Christ and forgiveness are offered and given, an external means through which God speaks to us and offers His grace and through which the Holy Spirit works faith in our hearts, and the ". . . sum and substance of the Gospel."

LO XVII (1952), 167-73.

The above author also states that the Sacrament of the Alter is a Sacrament of nutrition and a profession of faith.

LO XVII (1952), 202-08.

C. A. Gisselquist in "Elements in the Eucharist" calls the Lord's Supper a Sacrament.

LO XVII (1952), 175-76.

The "Common Confession" affirms that the Lord's Supper is a Means of Grace by which Christ ". . . through the Holy Spirit creates and preserves faith in the hearts of men." It is also a mark of the Church through which ". . . the Holy Spirit calls, gathers, enlightens, sanctifies the whole Christian Church on earth and keeps it in union with Jesus Christ in

the one true faith, and thus directs and enables it to do the will of God." LO XVIII (1953), 109-12.

Herman W. Siefkes in "Practices Relating to the Celebration of Holy Communion" says the Sacrament is a witness to one's faith and is ". . . the place of highest privilege in our Church. . . ." LO XVIII (1953), 198-201.

Henry Hanson, Jr. in "Altar or Pulpit, Which?" asserts that the Lord's Supper is the ". . . uniquely Christian feature of our worship which distinguishes it from the synagogue." It is an act of the Church in obedience to Christ's specific command, the heart of Christian worship, the supreme act of corporate worship, and "the one specific act of worship in addition to Baptism which our Lord Jesus Christ actually established." LO XVIII (1953), 266-70.

B. Negative statements on the definition of the Sacrament of the Altar.

J. M. T. Winther in Part II of "The Old Testament Background of the Sacraments" affirms that the Lord's Supper is not merely a memorial meal and is not a short cut to heaven which dispenses with repentance and faith. JALC VII (1942), 831-52.

Karl Ermisch in "Sacramental Grace" denies that the Lord's Supper is a mere memorial feast. LO XII (1947), 204-08.

P. H. Buehring in "The Lutheran Doctrine of the Real Presence in the Lord's Supper" denies that the Sacrament is a repetition of the bloody sacrifice of Christ. LO XII (1947), 359-63.

J. A. Dell in the editorial "Eucharistic Prayer" asserts that the Sacrament is not a bloodless repetition of the sacrifice of Christ. LO XIV (1949), 227-29.

Olof H. Nelson in "An Inquiry into the Doctrine of the Lord's Supper" denies that the Sacrament is a sin offering. LO XVI (1951), 300-04.

Walter G. Tillmanns in "The Doctrine of the Lord's Supper according to our Confessions" asserts that the Sacrament is not a sacrifice for the atonement of sins, and is not a mere sign of friendship among believers, nor is it a mere memorial. LO XVII (1952), 11-5.

Uuras Saarnivaara in "Critique of Olof H. Nelson's Article" rejects the teaching that the Sacrament ". . . is wholly an act of men in the Church, not at all an act of and gift of God." LO XVII (1952), 41-3.

George Drach in "The Theology of Consecration in the Lord's Supper" denies that the Lord's Supper is a repetition of Christ's sacrifice on the cross. LO XVII (1952), 82-4.

Uuras Saarnivaara in "A Re-examination of Luther's Teaching of the Lord's Supper" asserts that the Sacrament is not a Means of Grace to be used in conversion; it is not a Sacrament of initiation.

LO XVII (1952), 202-08.

George Koehler in "Altar or Pulpit: Which?" declares that the Lord's Supper is not a sacrifice.

LO XVIII (1953), 109-12.

In a letter to the editor a "name withheld" rejected the ". . . Romish idea of sacrifice. . . ." in the Lord's Supper.

LO XVIII (1953), 181-82.

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