

# EREVNA

---

Årg. V

N:r 5

1948

## Innehåll

|   |    |
|---|----|
| One Hundred Years of Biblical Lutheranism<br>in America.<br>Av Rev. Walter Daib, New York. .... | 3  |
| Den heliga påskmåltiden. ....   | 16 |
| S. Red. III 1. 6. 1948. ....  | 25 |
| Notiser. ....   | 34 |
| Innehållsförteckning. ....  | 36 |

*Innehållsförteckningen i slutet av häftet och sidhänvisningar i texten  
enligt originaltexten.*

## **One Hundred Years of Biblical Lutheranism in America.**

Av Rev. *Walter Daib*, New York.

On the 27th of April 1947 the Evangelical Lutheran Synod of Missouri, Ohio, and other States, one of the three largest Lutheran organizations in America, celebrated its 100th Anniversary. It is a young church compared to the thousand year old Swedish church and it isn't the age of the church which makes this anniversary worth the attention of European Lutherans, but rather the unique fact that during the century of its existence this growing church organization has remained true to its original firm confessional and biblical stand.

This fact becomes evident from a comparison of two writings which appeared within the confines of the Missouri Synod almost 100 years apart. The first is part of an article which appeared in the second number of Volume 1 of »*Der Lutheraner*», a publication which was begun as a private periodical by Dr. Walther in 1884 but adopted as the official organ of the Missouri Synod at its organization three years later. The article in question discusses the topic »*Concerning the name Lutheran*». We shall give a lengthier extract of this article.

»B. *What does it mean to be a Lutheran?* In the previous issue of this paper we have shown that we did not give ourselves the name Lutheran nor do we connect a significance to this

name, which would be sinful. We have showed that we permit ourselves to be called by this name, not because we want to separate ourselves from others who also confess the full truth, as did the Corinthians; nor because we base our faith upon Luther; and finally not because we want to show thereby that we have a new doctrine or are a new church, a sect.

»The question then arises, what is the real reason for calling ourselves Lutheran? Briefly, the answer is this: We wish to express nothing else than that we are Christians who believe that doctrine to be true which in these last times was brought to light out of God's Word through the services of Dr. Martin Luther. He who confesses this doctrine with his mouth we acknowledge as a Lutheran. But a true Lutheran is he alone who through the activity of the Holy Ghost also believes from his heart and keeps the mystery of faith in a pure conscience. A true Lutheran and a true Christian, the Lutheran Church and the Christian Church, God's Word and Luther's doctrine are therefore all one and the same for us. With joy and confidence we have therefore adopted the well known verse as our motto; 'God's Word and Luther's doctrine pure shall to eternity endure'. Not as though we wanted to say that Luther spoke and wrote, as did the Apostles, by the immediate illumination of the Holy Spirit, but merely that Luther's doctrine which we have recognized is based upon God's Word and that the Reformation of the Church which everybodys recognized as necessary, was effected by him...

»We well know what to expect in our day when we make the statement that it is the sincerest conviction of our heart that the Lutheran Church is the true Church of Christ on earth. Our most charitable critics will say: 'Yes, *a* church, but not *the* church'. But the conviction that there are more than one true church we will leave to those who can never become certain of having the true doctrine because they feel guilty in their

consciences of teaching falsehood; to those who comfort their consciences with the dream of various true churches; to those who openly confess themselves that they do not consider themselves the one true church of Christ but are possibly a sect. We on our part thank God that he brought us into the fellowship of his true Church, that he makes us certain, comforted, and joyful to confess before the world that we belong to the one true church and not to a sect.

»The Lutheran Church is in the first place not confined to those who have carried this name from childhood or have adopted it later. Everyone who without guile subjects himself to the written word of God, who has the true faith in our Lord Jesus Christ and confesses it before the world, is regarded by us as a brother in Christ, a member of our fellowship of faith; to him we give the hand of fellowship and regard him as a member of our Church, as a Lutheran, regardless in which sect he may be hidden or captive. We know that God can preserve thousands of his children, even there where everything seems to be swallowed up in the service of Baal (1 Kings 19). We know that the word of God is so powerful that children of God are also born there where this word is preached very sparingly and mixed with many human doctrines; yes, that Christ reigns in the midst of his enemies (Psalm 110, 2). We therefore condemn no man, he may call himself what he will, but merely proclaim the divine judgment: 'He that believeth and is baptised shall be saved; he that believeth not shall be damned.' It is one thing to ask: 'what are the marks of the church and where does it become visible?'; it is another thing to ask: 'what is the church?'. To the first question we answer: the Church is recognized by the true preaching of the Word of God and the right administration of the sacraments. The second question we answer: the Church is the congregation of all believers (Augustana VII and VIII). That is why our forefathers in

the Preface to the Book of Concord said the following: ‘As to the condemnations, censures, and rejections of godless doctrines, and especially of that which has arisen concerning the Lord’s Supper,... it is in no way our design and purpose to condemn those men who err from a certain simplicity of mind, but are not blasphemers against the truth of the heavenly doctrine, much less, indeed, entire churches; nay, rather has it been our intention and disposition in this manner openly to censure and condemn only the fanatical opinions and their obstinate and blasphemous teachers, because these errors conflict with the express word of God, and that, too, in such a way that they cannot be reconciled with it. For we have no doubt whatever that even in those Churches which have hitherto not agreed with us in all things, many godly and by no means wicked men are found who follow their own simplicity, and do not understand aright the matter itself, but ... if they would be taught aright concerning these things, the Spirit of the Lord aiding them, they would agree with us, and with our churches and schools, to the infallible truths of God’s Word.’ This principle that not only those are Lutherans who call themselves such has never been rejected by true Lutheran theologians. They have always taught that countless numbers bear the name Lutheran who bring shame upon it and show by their carnal way of life that they are not members of the true church, not members of the spiritual body of Christ, no true Christians; that on the other hand there are countless thousands who never called themselves Lutheran, and yet were true Christians and therefore also Lutherans in truth and actuality.»

Compare with this attitude toward biblical Lutheranism the statements taken from the »Christliche Dogmatik« (Volume 1, page 186, ff) by Dr. Franz Pieper, published in 1923. You will note no change in the steadfastness of its confessional and biblical Lutheranism.

»The condemnatory criticism which modern theology practices against the old protestant theology from Luther to Hollaz is extended quite consistently also against those theologians and church organizations of the *present* who believe the Bible to be the Word of God and therefore also insist that Christian doctrine be drawn from and judged only by Scripture. This criticism is all the sharper because it is connected with the fear that the Scriptures might be regarded as the Word of God also in the church of today and thereby the theology of pious self-consciousness would become unpopular. On the other hand, modern theology speaks with great confidence, as for example: 'the dogmatic method of today is comparatively uniform', 'no one bases his Dogmatics in old protestant fashion on the *norma normans*, the Bible', 'today the orthodox doctrine of inspiration has no significance in dogmatics'. The few theologians who still teach it are 'laggards', 'their number is small, their efforts fruitless, their recriminations against those who seek new paths forward are without effect'. On the other hand one finds expressions of fear that the attitude which has been set aside and discarded will reawaken to a new life. Just recently also Horst-Stephan quiets the modern theological camp with the assurance: 'today the doctrine of inspiration has been discarded by scientific theology', but he adds: 'it still lives strongly in lay-orthodoxy'. In the most recent number of the *Neue Kirchliche Zeitschrift* the writer of an article considers the possibility that at the present time 'similarly as in the theology of repristination of the first half of the 19th century a retreat will take place to an unevangelical authoritarian standpoint' (the return to the scriptures as the Word of God is meant!). At the same time we see from these expressions of fear that *modern theology has so far lost its Christian consciousness as to regard the return to the Bible as the Word of God as a misfortune which is to be opposed with all efforts.*

»One does not wonder that particularly also the American Lutherans who hold fast to the principle of the Bible as the Word of God and who are also therefore one in doctrine, are regarded as a less desirable element of the Christian Church and are consigned to the background as representatives of a theology of repristination. This criticism is particularly directed against the Missouri Synod and its literature. Dr. Walther, who is rightly regarded as the leader among the fathers of the Missouri Synod, therefore appears in Zoecklers *Handbuch der Theologischen Wissenschaften* as a curiosity next to Kohlbruegge, Gaussen and Kuyper, because he taught the inspiration of the Holy Scriptures 'in its old orthodox sense'. Others have called him a 'quotation theologian' and wanted thereby to indicate that he was not to be classified as a Scripture theologian. His name still appears in textbooks of dogmatics for the purpose of characterizing the theological method and doctrinal position of the Missouri Synod. To summarize our own opinion of Walther, we would call him the apologist of the scriptural theology of Luther and the scriptural theology of the old protestant dogmaticians, insofar as they are true representatives of Luther's scriptural theology. In that sense Walther is also the apologist of those newer theologians who are called 'theologians of repristination' because they walk in the paths of old Lutheran theology in point of scriptural method. The criticisms which modern theology raises against Luther and the old protestant dogmaticians up to Hollaz accuse them of a lack of scientific spirit in the grasp of theological problems, of a mechanical use of scripture by their direct reliance upon the 'it is written', of spreading intellectualism, of taking over traditional doctrine without examination, etc. All of these accusations are taken up one by one by Walther and rejected as false, not merely in theory but also from the practical standpoint. The attitude of the Christian Church towards science is



discussed by Walther who shows what kind of science is to be fostered and what kind of science is to be rejected as contrary to God's Will. The science which the church is to foster and to regard as a great gift of God is that education in all human knowledge which the church needs as the outward apparatus to carry out its mission in the world, to teach and preach the Gospel. Naturally, Walther speaks particularly in full (corresponding to the present situation) about the kind of science which has no right to exist in the church. He writes: 'We want to know nothing of a science which desires to play the part of lord and master over the Scriptures instead of being helpful in discovering the truth contained in the Scriptures. We want no science that wishes to sit in judgment and correct Scriptures. We want no science that instead of staying within its own sphere desires to raise those principles which happen to be true in its own field to a general rule that is applicable also in the field of Scripture. Such a *metábasis eis állo génos* we regard as sacrilegious as well as unscientific. We agree perfectly with Melancton who writes: just as it would be nonsense to say that one can judge Christian doctrine on the basis of the rules of the shoemaker's trade, so those err who ascribe to philosophy a judgment over Christian doctrine (Scholia in epist. ad Co. p. 68). No matter how confidently science may speak of the results of its investigations as the absolute and certain truth, we regard not science but the Scriptures as infallible. If the results of scientific investigation contradict plain Scripture, we are certain from the start that they are nothing but error, even when we are unable to prove it except by reliance upon Scriptures themselves. As often as we are forced to choose between science and Scriptures we therefore speak with Christ our Lord: 'Scripture cannot be broken'. (John 10,35), and with the Apostle Paul: 'bringing into captivity every thought to the obedience of Christ' (2 Cor. 10,5). We do not expect science

to conquer the ground for us in advance. We have a secure basis already and it stands sure in advance of all scientific investigation and testing, so sure as God himself who established it. Whatever science may bring to light will neither give us faith nor take it from us.' Walther also uncovers the misuse which modern theology practices with the so-called 'regenerated ego' or the 'illuminated reason'. He says: 'Through the illumination of the Holy Spirit reason received no light of its own outside of that which is in Scripture. On the contrary its illumination consists in just this that through the operation of the Holy Spirit the word of the prophets and apostles is its only light in matters of faith.' Walther expresses himself thus on the question of the synthesis, the reconciliation, between science and theology: 'As certain as we are that there is not and cannot be a real contradiction between Christian theology and true science, science *in abstracto*, yet we do not consider it to be the task of Christian theology (even if it were possible) to reconcile the theology of the Bible and science as it actually exists *in concreto*. The reproach, which is raised against us that we do not seek to bring back to faith the present generation which is sunk into infidelity by means of a synthesis between science and theology, is justified. A person who has been won for Christianity by the fact that he has been shown that Christianity has stood the strictest tests of science is not really won, — his faith is no faith at all.'

»In order to refute the accusation that the return to the theology of Luther and the dogmaticians would be a slavish subjection to the dogmatical decisions of Luther or the dogmaticians or the Symbols of the church, Walther sends forth the following general invitation: 'Come and see: Circulate in our organization from parish to parish and from church to church and see if you will find there a so-called dead orthodoxy and not in fact a living experienced Christianity which has

ripened as a result of inner battles: Visit our pastoral conferences which are held regularly between our annual synodical conventions and see if you can find that spirit of business which sees the office as a trade in order to earn bread and if you will not find instead a lively theological life and a concern which shows itself in the effort to know how a servant of Christ ought to walk in the house of God which is the congregation of the living God! Participate in our synodical conventions and see if there is a *iurare in verba magistri* and if not on the contrary that attitude of Luther »unless I am convinced and convicted with testimonies of Holy Scripture or with open, clear, and convincing proofs and reason, I cannot and will not recant’.

»Concerning the »quotation theology» which was ascribed to Walther especially on account of his booklet *The Voice of our Church in the question of Church and Ministry* he expresses himself in this manner: ‘When we Lutherans had spread abroad the good old flag of our church in America and had gathered around it in closed ranks while all around us Zwinglians, Enthusiasts, and Rationalists sailed under the Lutheran flag, we had to hear the statement: Another new sect! The one party said: You are on the way to Rome! The other: You are Unionists! Still others: You are Independents! Still others: You are Pietists, Enthusiasts, Donatists, Calvinists! — and who can name all the sects that were to have been resurrected and renewed in us? In short, we were to be everything except that which we said we wanted to be: confessors of the doctrine of the Reformation, Lutherans. What did we have to do in order to avoid being called a sect? We were forced, as long as one denied to us the character of true Lutherans, to call up again and again the true Confession and the old unquestioned true teachers of our church as our witnesses. And we believe we have succeeded in doing this in such a way that he who wished could see that we were not following these true teachers of our church in

blind fashion but rather in the living conviction that we are not their spiritless imitators and followers but their true sons so that we can always say: 'I believe, therefore I speak' (Ps. 116:10; 2 Cor. 4:13).

»Walther answers the accusation that the American Lutheran Church places the Confessions of the Church in the place of the Scripture, or that it interprets the Scripture according to the Confession, or that it has committed »symbolatry»: 'No matter how incomparably valuable the true Confession of our Church has been to us, yet we have not subjected ourselves to it at any time as a dogmatical law which has been laid upon us; rather we have accepted the Confession with joyous thanksgiving toward God for His unspeakable Grace because we found therein our own confession.'

»In the foregoing we have described in Walther's words the church situation of our American Lutheran Church which allegedly has fallen into a mere »restitution theology», »mechanical bible interpretation» and »dead orthodoxy». The author of this Dogmatics could hardly avoid being convinced of the truth of this picture as described by Walther, because he has had opportunity in a period of more than forty years to visit hundreds of congregational meetings, pastoral conferences and synodical conventions. It is selfevident that in this time there have always been more or less weaknesses and faults which are still to be found, as is to be expected in the Church Militant...

»It may seem unsuitable to describe the church situation of our American Lutheran Church in such detail in a textbook on Dogmatics. However, it is to be remembered that our church has been mentioned in the newer and most recent theological literature, particularly also the Dogmatic literature. And that is done, as we have seen, in an accusing and condemning way, as if we are spreading dead orthodoxy by our adherence

to the principle of the Bible as the Word of God, as though we were to be looked upon as an evil influence in the Christian Church. Already in that respect an *oratio pro domo* is in place. Furthermore we keep in mind in this necessary apology the purpose of self-admonition. When we think of what God had given our fathers and what through God's grace is still to be found quite generally among us, then we address an admonition both to ourselves and to the present and the coming generation to hold fast to the attitude of the first church, the Reformation, and the fathers of our Synod. Finally we do not lose sight of our interest in the ecumenical church of today. Quite rightly modern theology demands especially of its dogmaticians that they do not isolate themselves but rather take their place in the midst of the actual situation of the present-day Church. When we examine the situation of the church and its present-day theology we cannot escape the conclusion that it is a situation of great perplexity. True enough, the flight of theology from Holy Scripture and its entrance into the »mighty fortress« of pious human consciousness is called a necessary progress in theological method. But we notice, aside from this, a certain disquietitude concerning the results of this theological displacement, namely the evident chaos in doctrine ... On that account voices have been raised also in the modern theological camp, if one ought not to think of a reentry into the deserted fortress of divine biblical authority. Until now these voices have made no visible impression upon the majority of the »egoth theologians«. In great self-deception again and again the fear is expressed that with the return to the principle of the Bible as the Word of God, dead orthodoxy will again make its entrance into the Christian Church. For that reason Walther's extended description of the situation in our American Lutheran Church, which stayed in this old fortress, — in it and from it conquering —, ought to be of interest outside of our own church organiza-

tion and impress the thought that that, which was of value in the American Lutheran Church, will also prove to be the right means of building the church in other countries. *Experto crede Ruperto*, Luther used to say when he praised the power of God's Word. If, for example, the theological teachers and pastors in Germany, instead of accusing Luther and the dogmaticians, would by God's grace return to their theological method (*sola Scriptura*, and *sola gratia*, resp. *satisfactio vicaria*) then according to God's promise a true Lutheran church would again arise in Germany and in place of the present chaos in doctrine true unity of doctrine would be found, for *ean hymeis meinēte en tō logō tō emō ... gnōsesthe tēn alētheian* (Jn 8:31 f.). At the present time the separation of church and state in Germany has been officially announced. This has made the question very important how the church in Germany is to organize itself under the new circumstances for the preservation of its life. The episcopal form of church government has been thought of and partly introduced. There is nothing objectionable in the episcopal system in itself; but without a return to the word of the Apostles as God's infallible Word, the basis is missing upon which the Christian Church is built, and so even the bishops are merely a piece of decoration which hides the sad situation of the church. We hear the complaint at the present time from Lutheran countries and provinces that the large Roman sect, as well as various Reformed sects are particularly active in their propaganda. Without a return to Scripture, the church of Germany is powerless not only against the propaganda of Rome but also will not measure up to the propaganda of such Reformed sects who besides their false doctrine still believe in the Bible as the Word of God and still teach the *satisfactio vicaria*. By giving up Scripture as the Word of God and thereby giving up the *satisfactio Christi vicaria*, modern theologians of Germany have given up the weapons of the Christian church

to the enemy and are self-evidently just as powerless against Rome and the sects as political Germany is toward its enemies after it's surrender. The theology of Germany must return to that theology which it condemns in the strict confessional American Lutheran Church as a theology of re-creation.»

So then the Missouri Synod has lived through one hundred years of Biblical, confessional Lutheranism. For this extraordinary grace of God we confess with humble heart: »Not unto us but to God alone the glory«. But we also pray that God would give this same rich blessing to other countries and churches. May God awaken also, for example in Sweden, the conviction:

»God's Word and Luther's Doctrine pure  
Shall to eternity endure.«

## Den heliga påskmåltiden.

*R.* Den första bågaren ställes framför honom. Han fattar den med båda händerna, håller den därefter i högra handen, under det han välsignar, sägande:

*F.* Välsignad vare Du, Herre vår Gud, världens konung, som skapar vinträdet frukt.

Välsignad vare Du, Herre vår Gud, hela världens konung, som utvalt oss och helgat oss och i Din kärlek givit oss högtider till glädje, påskens högtid, det osyrade brödets högtid, vår friborenhets tid, en helig sammankomst till åminnelse av befrielsen ur träldomen i Egypten.

*F.* Välsignad vare Du, Herre vår Gud, hela världens konung, som givit oss livet och bevarat oss (uppehållit oss) och låtit oss komma fram till denna tid.

*R.* Han fyller ur sin bågare de övrigas bågare och säger:

*F.* Tagen och dricken härav alla.

*R.* Alla dricka och två därefter händerna.

Han tager därefter en bit selleri eller annan liknande grönsak, doppar den i ättika eller saltblandat vatten och säger:

*F.* Välsignad vare Du, Herre vår Gud, hela världens konung, som skapar markens frukt.

*R.* Han äter så det indoppade. Därefter bryter han i två olika delar det mellersta av de tre osyrade bröden, som ligga framför honom. Den större delen lägger han undan vid vänstra armen, den mindre lägger han tillbaka mellan de två andra osyrade bröden, och säger:

*F.* Detta är bedrövelsens bröd (Deut. 16:3), som våra fäder åto i Egypti land. Var och en som är hungrig, komme och äte. Var och en som behöver, komme och fire påska. Detta år här. Nästa gång i Guds rike. Detta år såsom slavar. Nästa gång såsom frie.



R. Den *andra bågaren* blandas åt honom. Den yngste frågar därefter:

I. Vari skiljer sig denna natt från alla nätter? Alla andra nätter äta vi ju både syrat och osyrat bröd, men i natt endast osyrat bröd. Alla andra nätter äta vi ju vilka grönsaker (örter) som helst, men denna natt endast bittra örter. Alla andra nätter kunna vi sitta till bords, i denna natt ligga vi alla till bords.

R. De osyrade bröden övertäckas, och därefter svaras det:

B. (Deut. 6:21-23) »Vi voro Faraos trälar i Egypti land; och Herren förde oss utur Egypten med mäktiga hand. Och Herren gjorde stora ting över Egypten och Faraos och allt hans hus inför våra ögon. Och förde oss dädan, på det han skulle föra oss in i och giva oss det land, som han våra fäder lovat hade.»<sup>1</sup>

C. (Deut. 26:5-8) ty »De syrer ville förgöra vår fader; han drog neder i Egypten och var där en främling med föga folk; och vart där ett stort och starkt och mycket folk. Men de egyptier handlade illa med oss, och tvingade oss och lade en hård trældom på oss. Då ropade vi till Herren, våra faders Gud, och Herren hörde vårt rop, och såg vårt elände, ångest och nöd. Och Herren förde oss ut ur Egypten med väldiga hand och uträckt arm, och med stor förfärelse genom tecken och under.»

D. »Och skolen så äta köttet i den samma natten; stekt vid eld och osyrat bröd och skolen ätat med bitter salso. I skolen icke ätat rått eller med watne sudit: utan allena stekt wid eld thes hufwud med thes fötter och inelfwor. Och I skolen intet låta qwart blifwa til morgonen: om något blifwer qwart til morgonen skolen I thet upbrenna med eldo. Men så skolen

---

<sup>1</sup> Avsnitten ur Gamla Testamentet äro här återgivna efter Karl XII:s bibel i gammal stavning för att erinra om den ålderdomliga karaktär som dessa avsnitt, som reciterades på hebreiska, på detta språk hade för Jesu apostlar och hans samtida israeliter över huvud.

I ätat: I skolen warda gjordade kring om edra lender och hafwa edra skor på edra fötter och stafwar i edra hender: och I skolen ätat såsom the ther hasta til wägs; thet är Herrens Passah. Förty jag wil i then samma nattene gå genom Egypti land och slå alt ther förstfödt är i Egypti lando både af menniskor och boskap; och bewisa mit straff på alla the Egyptiers gudar; jag är Herren. Och blodet skal wara eder et tekn på husen ther I uti ären: at när jag ser blodet skal jag gå fram om eder; och eder icke wederfara skal then plåga som eder förderfwa må när jag slår Egypti land. Och I skolen hafwa thenna dagen til åminnelse; och I skolen hålla honom högtideligen Herranom til en fest; I och alle edre efterkommande i en ewig brukning.» (Ex. 12:8-14).

*E.* (Ex. 13:3, 5-10) »Tå sade Mose til folket: Tenker uppå thenna dagen på hwilken I utgångne ären af Egypten utu trældomsens huse; at Herren hafwer eder hädan utfört med veldiga hand: therföre skalt tu icke äta surdeg ... När nu Herren låter komma tig in uti the Cananeers, Hetheers, Amoreers, Heveers och Jebuseers land, hwilket han tina fäder sworit hafwer, at han wille gifwa tig, et land ther miolk och hannog uti flyter: så skalt tu thenne tienstena hålla i thenna månadenom. I siu dagar skalt tu äta osyrat bröd, och på siunde dagenom är Herrens högtid. Therföre skalt tu i siu dagar äta osyrat bröd: så at när tig ingen surdeg, ej eller syrat bröd skal finnas i alla tina landzendar. Och tu skalt säga tinom son på then tiden: Sådant hålle wi förthenskul at Herren så hafwer gjort med oss tå wi drogom utur Egypten. Therföre skal tig wara et tekn i tine hand, och en åminnelse för tin ögon: på thet at Herrans lag skal wara i tinom mun, at Herren hafwer utfört tig af Egypten med weldiga hand. Therföre halt thenna seden i sinom tid årliga.»

*F.* (Ex. 23:15, 34:18) »Nemliga then osyrade brödz högtid skalt tu hålla, at tu i siu dagar osyrat bröd äter, såsom jag tig

budit hafwer, i then tiden i Abibs månat; förty uti honom äst tu utfaren utur Egypten: men kom icke med toma händer fram för mig ... Osyrat brödz högtid skalt tu hålla: i siu dagar skalt tu äta osyradt bröd, såsom jag tig budit hafwer, i Abibs månatz tid: ty uti Abibs månat äst tu utdragen utur Egypten.»

G. (Num. 9:1-12) »Och Herren talade med Mose uti Sinai ökn, i andra årena, sedan the woro dragne utur Egypti land, i första månadenom, och sade: Låt Israels barn hålla Passah i sinom tid. På fiortonde dagen i thenna månadenom om aftonen, i sinom tid skola the hållat, efter alla thes stadgar och retter. Och Mose talade med Israels barn, at the skulle hålla Passah. Och the höllo Passah på fiortonde dagen i första månadenom om aftonen, uti Sinai ökn, alt såsom Herren hade budit Mose, så gjorde Israels barn. Tå woro ther någre män orene öfwer ena döda menniskio, så at the icke kunde hålla Passah på then dagen: the gingo på samma dagen til Mose och Aaron; Och the sade til honom: Wi äre orene öfwer ena döda menniskio, hwi skulle wi så föractelige wara, at wi icke måge bära Herranom våra gåfwo i sin tid ibland Israels barn. Mose sade til them: Bider, jag wil höra hwad Herren biuder eder. Och Herren talade med Mose, och sade: Tala til Israels barn och säg: Om någon orenas på någon dödan, eller fierran är ifrån eder på markene, eller ibland edra slect, han skal än tå hålla Herranom Passah: Doch uti then andra månaden, på fiortonde dagenom om aftonen; och the skola ätat med osyrat bröd och salso: Och skola intet låta ther af blifwa qwar til morgonen, och intet ben sönderbryta ther af: och skola hållat efter alt Passah sätt.»

H. (Deut. 16:3, 8) »Och tu skalt slacta Herranom tinom Gud Passah, får och få, på thet rum som Herren utweljandes varder, at hans namn ther bo skal ... I sex dagar skalt tu äta osyrat, och på siunde dagen är Herrans tins Gudz församling, tå skalt tu intet arbete göra.»

*F.* Hos profeten Joel heter det (kap. 2:28-32) : »Och ther efter skal jag utgiuta min Anda öfwer alt kött, och edra söner och döttrar skola prophetera: edre äldste skola hafwa drömmar, och edra ynglingar skola se syner. Och wil jag på then tiden utgjuta min Anda, både öfwer tienare och tienarinnor: Och skal gifwa undertekn i himmelen, och på jordene, nemliga blod, eld, och rökdamb. Solen skal förvandlad warda uti mörker, och månen uti blod, förr än then store och förskreckelige Herrans dag kommer. Och thet skal ske: ho som helst Herrans namn åkallandes varder, han skal frelst warda: ty på Zions berg och i Jerusalem skal en salighet wara, såsom Herren sagt hafwer, och när the andra qwarblifna, the Herren kallandes varder.»

*I.* (Ps. 113) »Halleluja. Lower I Herrans tienare, lofwer Herrans namn. Lofwat ware Herrans namn, ifrå nu och i ewighet. Ifrå solens uppgång alt in til nedergången ware Herrans namn lofwat. Herren är hög öfwer alla Hedningar; hans ära går så widt som himmelen är. Hwilken är såsom Herren vår Gud, then sig så högt satt hafwer? Och ser uppå thet ringa i himmelen och på jordene? Then som then ringa uprettar utu stoftet och uplyfter then fattiga utu trecken: At han skal setta honom bredt wid Förstar, wid hans folks Förstar. Then ther låter then ofrukt samma bo i huset, at hon en glad barnamoder warder. Halleluja.»

*K.* (Ps. 114) »Tå Israel utur Egypten drog, Jacobs hus ifrå fremmande folk; Tå vart Juda hans helgedom, Israel hans welde. Hafwet såg thet, och flydde; Jordanen wende tillbaka. Bergen sprungo såsom lamb; högarna såsom ung får. Hwad war tig, tu haf, at tu flydde? Och tu Jordan, at tu tillbaka wende? I berg, at i sprungen såsom lamb? I högar såsom ung får? För Herranom bäfwade jorden, för Jacobs Gud. Then bergsklipporna förvandlar uti watusiögar, och stenen uti wattukällor.» (Pss. 113-114 = första delen av Hallel, »lovsången», pss. 113-118.)

*F.* Välsignad vare Du, Herre vår Gud, som har försonat, förlöslat och frälst oss från trälldomen under synden, världen och denna världens furste, liksom Du frälst oss från Egyptens land och fört oss ut i frihet; gjort oss till Dina barn, givit oss Dina barns frihet och givit oss medborgarskap i himmelen. Välsignad vare Du, som i denna världen gjort oss till gäster och främlingar, och som leder oss genom öknen på vägen mot det förlovade landet.

*R.* Alla dricka den *andra* bägaren.

*F.* Välsignad vare Du, Herre vår Gud, som frambringat bröd av jorden. Välsignad vare Du, Herre vår Gud, som helgat oss med Ditt ord och bjudit oss att äta det osyrade brödet.

*R.* Han delar därefter ut *brödet* och säger:

*F.* Tager, äter, detta är min lekamen, som eder utgiven var-der. Det görer till min åminnelse.

*R.* Han tager ett litet stycke bitterört, doppar det i sås, och säger:

*F.* Välsignad vare Du, Herre vår Gud, som har helgat oss med Ditt ord och tillsagt oss att äta denna högtids måltid med bittra örter.

*R.* Han äter ensam det idoppade stycket.

*R.* Han tager ett stycke bröd med ett stycke bitterört, doppar i såsen och räcker åt en av bordsgästerna. Samtliga övriga doppa på samma sätt ett bröd tillsammans med bitterört.

Han säger:

*F.* Så står det skrivet: »De skola ätat med osyrat bröd och bittra örter.» (Num. 9:11).

*R.* Samtliga äta det idoppade brödstycket och bitterörten.

Därefter vidtager huvudmåltiden. Den avslutas med det i början undanlagda stycket av det osyrade brödet.

Efter måltidens slut tillblandas den *tredje* bägaren.

Han tager tredje bägaren i sin hand och läser välsignelsen efter maten, t.ex.:

*F.* Välsignad vare Han, av vars goda vi hava ätit och av vilkens godhet vi leva.

*R.* Därefter:

*F.* Välsignad vare Du, Herre vår Gud, världens konung, som skapar vinträdets frukt.

*R.* Sedan säger han:

*F.* Dricker härav alle. Detta är kalken, det nya testamentet i mitt blod, som för eder utgjutet varder. Gören detta till min åminnelse. Sannerligen säger jag eder: härefter skall jag icke dricka av vinträdets frukt intill den dagen att jag dricker det nytt i Guds rike.

*R.* Alla *dricka* tredje bägaren.

*R.* Därefter blandas och framsättes fjärde bägaren.

Andra delen av Hallel («lovsången» Matt. 26:30) läses (sjunges)

*A.* (Ps. 115). »Icke oss, Herre, icke oss, utan ditt namn gif äran, för din nåd och sanning skull. Hwi skulle hedningarna säga: Hwar är nu deras Gud? Men vår Gud är i himmelen; han görer hwad han will. Men deras afgudar äro silwer och guld, med människors händer gjorde. De hafwa mun, och tala intet; de hafwa ögon, och se intet. De hafwa öron, och höra intet; de hafwa näsa, och lukta intet. De hafwa händer, och taga intet; fötter hafwa de, och gå intet, och tala intet genom deras hals. De som sådana göra, äro lika så, alla de som hoppas uppå dem. Men må Israel hoppas uppå Herran; han är deras hjälp och sköld. Må Aarons hus hoppas uppå Herran; han är deras hjälp och sköld. De der Herran frukta, må de ock hoppas uppå Herran; han är deras hjälp och sköld. Herren tänker uppå oss, och han välsignar oss; han välsignar Israels hus, han välsignar Aarons hus. Han välsignar dem, som frukta Herran, både små och stora. Herren wälsigne eder, ju mer och mer, eder och edra barn. I ären Herrans wälsignade, den himmel och jord gjort hafwer. Himmelen allt omkring är Herrans; men jorden hafwer han gifwit åt människors barn. De döde

kunna dig, Herre, intet lofwa; ej heller de, som nederfara i det stilla. Utan wi lofwa Herren, ifrån nu och i ewighet. Halleluja.»

*L.* (Ps. 116). »Det är mig ljuft, att Herren hör min röst och min bön: Att han böjer sina öron till mig; derföre will jag åkalla honom i mina lifsdagar. Dödsens snaror hade omfattat mig, och helwetes ångest hade råkat uppå mig: jag kom i jämmer och nöd. Men jag åkallade Herrans namn: o, Herre, fräls min själ. Herren är nådelig och rättfärdig, och vår Gud är barmhertig. Herren bewarar de enfaldiga: när jag nederligger, så hjälper han mig. War nu åter tillfreds, min själ; ty Herren gör dig godt. Ty du hafwer uttagit min själ utu döden, mina ögon ifrå tårar, min fot ifrå fall. Jag will wandra för Herran uti de lefwandes land. Jag tror, derföre talar jag; men jag warder svåriligen plågad. Jag sade i min häpenhet: alla menniskor äro lögnaktige. Huru skall jag wedergälla Herran alla hans wälgerningar, som han mig gör? Jag will taga den hälsosamma kalken, och predika Herrans namn. Jag will betala mina löften Herranom, för allt hans folk. Hans helgons död är dyr hållen för Herran. O, Herre, jag är din tjenare; jag är din tjenare, din tjenarinnas son: du hafwer sönderslitit mina band. Dig will jag offra tacksägelse, och predika Herrans namn. Jag will betala mina löften Herranom, för allt hans folk: Uti gårdarne åt Herrans hus; uti dig, Jerusalem, Halleluja.»

*M.* (Ps. 117). »Lofwer Herran, alle hedningar; priser honom, alla folk: Ty hans nåd är wäldig öfwer oss, och Herrans sanning warar i ewighet. Halleluja.»

Ps. 118:

*A.* »Tacker Herranom, ty han är mild, och hans godhet warar ewinnerligen. Nu säge Israel:»

*L.* och *M.* »Hans godhet warar ewinnerligen.»

*A.* »Nu säge Aarons hus:»

*L.* och *M.* »Hans godhet warar ewinnerligen.»

*A.* »Nu säge de som Herran frukta:»

L. och M. »Hans godhet warar ewinnerligen.»

A. »Uti ångest åkallade jag Herran, och Herren bönhörde mig, och tröstade mig. Herren är med mig, därför fruktar jag mig intet: hwad kunna menniskor göra mig? Herren är med mig, til att hjälpa mig: och jag skall se på mina fiender. Det är godt, att förtrösta på Herran, och icke förlåta sig på människor. Det är godt, att förtrösta uppå Herran, och icke förlåta sig på förstar. Alla hedningar belägga mig: men i Herrans namn will jag nederlägga dem. De kringhwärfwa mig på alla sidor; men i Herrans namn will jag nederlägga dem. De omlägga mig såsom bin, de släcka såsom eld i törnen; men i Herrans namn will jag nederlägga dem. Man stöter mig, att jag falla skall; men Herren hjälper mig. Herren är min magt, och min psalm; och är min salighet. Man sjunger med glädje om seger uti de rättfärdigas hyddor: Herrans högra hand behåller segern. Herrans högra hand är upphöjd: Herrans högra hand behåller segern. Jag skall icke dö, utan lefwa, och förkunna Herrans gerningar. Herren näpser mig wäl; men han gifwer mig icke åt döden. Upplåter mig rättfärdighetens portar, att jag må der ingå, och tacka Herran. Detta är Herrans port, de rättfärdige skola der ingå. Jag tackar dig, att du näpste mig, och halp mig. Den stenen, som byggningsmännerna förkastade, är till en hörnsten worden. Det är skedt af Herran, och är ett under för våra ögon. Detta är den dagen, den Herren gör; låt oss på honom fröjdas och glädjas. O, Herre, hjälp; hosianna: O, Herre, låt wäl gå; hosianna i höjden. Hosianna, lofwad ware Han, som kommer i Herrans namn (Mat. 21:9): wi wälsigna eder, som af Herrans hus äro. Herren är Gud, den oss upplyser; pryder högtiden med löf, allt intill hornen på altaret. Du är min Gud, och jag tackar dig; min Gud, jag will prisa dig. Tacker Herran, ty han är mild, och hans godhet warar ewinnerligen.»

R. Den fjärde bågaren drickes.



### S. Red. III 1. 6. 1948.

|                       |       |     |
|-----------------------|-------|-----|
| Alberius, Bengt       | VI    | 88  |
| Alberius, Bertil      |       | 38  |
| Alberius, Lennart     | V     | 62  |
| Albertson, Erik W.    | VII v | 207 |
| Albertson, Ingrid     |       | 21  |
| Aldén, Ragnar         | V     | 51  |
| Algotsson, Rune       |       | 24  |
| Almefors, Eric        | IV    | 20  |
| Anderberg, Åke        | V     | 55  |
| Andersson, Henry      |       | 22  |
| Andersson, Herman     |       | 37  |
| Andersson, Karl J.    | V     | 51  |
| Andreasson, Margareta | VII   | 124 |
| Andreasson, Sigvard   | VII   | 136 |
| Andrén, Carl-Gustaf   | V     | 60  |
| Annefors, Einar       | V     | 59  |
| Arfvidsson, Erik      |       | 18  |
| Aronson, Ewert        | VI    | 82  |
| Attvall, Raymond      |       | 19  |
| Axelsson, Uno         |       | 13  |
| Bejerfors, Siv        | V     | 59  |
| Bengtsson, Andreas    | VI    | 69  |
| Bengtsson, Asta       | IV    | 22  |
| Bengtsson, Nils       | VII   | 122 |
| Berger, Arthur        | VI    | 93  |
| Bergkrans, Hugo       | V     | 51  |
| Bjurnæus, Harry       | VII n | 166 |

|                      |       |     |
|----------------------|-------|-----|
| Björkman, Ulf        |       | 15  |
| Blomquist, Bengt     |       | 31  |
| Blomquist, Nils Erik |       | 15  |
| Blomquist, Per       |       | 22  |
| Borglin, Knut        |       | 17  |
| Brandau, Sixten      | IV    | 46  |
| Brattgård, Karl-Erik |       | 11  |
| Bredmar, Sven-Erik   |       | 31  |
| Brohall, Sven        | VII   | 122 |
| Brugge, Tage         | VII   | 137 |
| Byström, Lars        |       | 15  |
| Bäckman, Gunnar      |       | 16  |
| Börjeson, Lennart    | VII   | 144 |
| Börjesson, Gustaf    |       | 33  |
| Carlsson, Olof       | IV    | 22  |
| Carlsson, Robert     | VI    | 81  |
| Carlsson, Sten       | V     | 57  |
| Carlsson, Teodor     | VII s | 257 |
| Cedergren, Richard   | V     | 65  |
| Ceicer, Grim         | VII   | 100 |
| Cervin, Claes        |       | 11  |
| Claesson, Arne       |       | 12  |
| Dahlberg, Sven       |       | 25  |
| Dalberg, Karin       |       | 28  |
| Dalén, Tova          |       | 17  |
| Edgren, Gerhard      | IV    | 27  |
| Ehlné, Gunnar        |       | 21  |
| Ekberg, Harald       |       | 19  |
| Ekelund, Sigvard     | IV    | 22  |
| Elg, Maja            | IV    | 22  |
| Ellis, Ilmar         |       | 16  |

|                     |       |     |
|---------------------|-------|-----|
| Ellwyn, Thorsten    |       | 30  |
| Elowsson, Karl Elow |       | 21  |
| Ericson, Inglis     | IV    | 22  |
| Ericson, Lars-Olof  | IV    | 43  |
| Eriksson, Olle      | IV    | 43  |
| Fagerlund, Tora     | IV    | 22  |
| Falkstedt, Erik     |       | 16  |
| Fast, Olle          | IV    | 22  |
| Fasth, Rudolf       | IV    | 22  |
| Fernström, Frej     |       | 17  |
| Forsberg, Harald    |       | 16  |
| Fransson, Walter    | IV    | 22  |
| Franzén, Stig       | V     | 74  |
| Fryxelius, John     |       | 27  |
| Fur, Gunnar         |       | 20  |
| Gerleman, Gillis    | V     | 50  |
| Gert, Lars          | V     | 70  |
| Grundborg, Alvar    | VII ö | 335 |
| Gustavsson, Arvid   | VII   | 137 |
| Gustafsson, Bertil  | VI    | 75  |
| Hagberg, Arne       | V     | 50  |
| Hagelin, Gunnar     |       | 17  |
| Haglund, Hugo       | VI    | 81  |
| Hagner, Johan       |       | 14  |
| Hanborn, Eric       | VII   | 124 |
| Hansson, Helmer     | VII v | 237 |
| Hansson, John L.    | V     | 71  |
| Hasslow, Göran      | V     | 72  |
| Hedegård, David     | VII   | 102 |
| Hedlund, Oscar      |       | 22  |
| Hedström, Hugo      |       | 26  |
| Hellæus, Harry      | VII n | 168 |

|                        |       |     |
|------------------------|-------|-----|
| Helgesson, Bertil      |       | 33  |
| Henoch, Sven           |       | 30  |
| Herrman, Carl-Olof     |       | 14  |
| Hillerdal, Gunnar      | V     | 53  |
| Hillerskog, David      | IV    | 32  |
| Hinnemo, John          |       | 21  |
| Hirdestam, Natan       | VII ö | 303 |
| Hjern, Olov            | VII   | 141 |
| Holmér, Ivar           |       | 39  |
| Holmstrand, Bertil     |       | 14  |
| Ivarsson, Gustaf       | IV    | 36  |
| Ivarsson, Henrik       | IV    | 38  |
| Ivarsson, John-Fredrik |       | 13  |
| Jansson, Gerhard       |       | 38  |
| Jansson, Per           | IV    | 33  |
| Johansson, Ingrid      | IV    | 22  |
| Johansson, John        |       | 23  |
| Johansson, Karl-Axel   | IV    | 37  |
| Johansson, Olof        |       | 32  |
| Johansson, Oskar       | IV    | 22  |
| Johansson, Sven-Axel   |       | 24  |
| Jonsson, Ingvar        | V     | 69  |
| Jonsson, Janne         | IV    | 22  |
| Jonsson, Per           |       | 24  |
| Jonzon, Per-Axel       | V     | 69  |
| Jonzon, Rune           | VII   | 111 |
| Järnemar, Thorsten     | V     | 50  |
| Jönsson, Hilding       | IV    | 31  |
| Jönsson, Ludvig        |       | 16  |
| Jørgensen, M.          | IV    | 22  |
| Karlsson, Algot        | IV    | 22  |
| Karlsson, Henrik       | V     | 61  |

|                        |       |     |
|------------------------|-------|-----|
| Karlsson, Klas         | IV    | 22  |
| Karlsson, Lennart      | IV    | 39  |
| Karlsson, Olle         | IV    | 22  |
| Kjellhard, Hugo        | IV    | 40  |
| Kongstein, Frank       | IV    | 22  |
| Kristiansson, Folke    | V     | 51  |
| Kullvén, Yngve         |       | 16  |
|                        |       |     |
| Lageson, Agne          | VII   | 136 |
| Landström, Karl-Gustav | VII   | 141 |
| Liedholm, Håkan        |       | 18  |
| Lindberg, Sven         | VI    | 84  |
| Lindblom, Evert        | VI    | 86  |
| Lindelöw, Karl-Gustav  |       | 24  |
| Lindeås, Bo Stig       | VII n | 197 |
| Lindgren, Sture        |       | 37  |
| Lindman, Gustaf        | V     | 54  |
| Ljungman, Gunnar       | V     | 68  |
| Ljungman, Henrik       | VII   | 146 |
| Lundén, Lars           |       | 12  |
| Lundgren, Gunnar       |       | 26  |
| Lundgren, Gunnar O.    |       | 26  |
| Lundgren, Karl-Bertil  |       | 24  |
| Löfström, Inge         |       | 20  |
| Lönnesten, Josef       |       | 47  |
|                        |       |     |
| Magnusson, Aron        |       | 16  |
| Magnusson, Astrid      | IV    | 22  |
| Magnusson, Martin      | VII n | 185 |
| Malmstedt, Hans        |       | 17  |
| Malmvall, Yngve        | IV    | 22  |
| Markgren, Martin       |       | 19  |
| Medin, Anders          |       | 21  |
| Melin, Sune            |       | 20  |
| Månsson, Nils Ingvar   |       | 34  |

|                       |       |     |
|-----------------------|-------|-----|
| Nelson, James         | VII v | 246 |
| Nelson, Yngve         | IV    | 39  |
| Nihlén, Arthur        | V     | 49  |
| Nilsson, Arne         |       | 23  |
| Nilsson, Ester        | IV    | 23  |
| Nilsson, Evald        | VII v | 211 |
| Nilsson, Evy          | IV    | 22  |
| Nilsson, Henrik       |       | 28  |
| Nilsson, Johan        |       | 19  |
| Nilsson, Lars Emil    | V     | 50  |
| Nilsson, Nils Sigvard |       | 27  |
| Nilsson, Stig         | IV    | 22  |
| Nilsson, Sture        | VII n | 159 |
| Nordh, Ragnar         | V     | 63  |
| Nordblom, Bengt       | V     | 51  |
| Nordblom, Daniel      |       | 37  |
| Nordgren, Olof        | VII   | 109 |
| Nygren, Ture          |       | 30  |
| Nykvist, Gustaf       |       | 38  |
| Nyman, Bertil         | IV    | 22  |
| Nyström, Harald       |       | 23  |
| Odeberg, Elsa         | VII   | 109 |
| Odeberg, Hugo         | VII e | 374 |
| Olén, Britta          |       | 18  |
| Olivecrona, Birgit    | VI    | 78  |
| Olsson, Hilding       | V     | 70  |
| Olsson, Lennart       |       | 45  |
| Olsson, Olov          | V     | 55  |
| Orremo, Richard       |       | 11  |
| Persson, Caspar       | V     | 59  |
| Persson, Hugo         | V     | 51  |
| Persson, Kjell-Gunnar |       | 15  |
| Persson, Per Erik     | IV    | 40  |

|                             |       |     |
|-----------------------------|-------|-----|
| Pettersson, Göte            |       | 28  |
| Pettersson, Hugo            | IV    | 22  |
| Peterson, Stig (Luttermark) | VII   | 129 |
| Petrén, Erik                | VII   | 145 |
| Pleijel, Stig               | IV    | 47  |
| Pöhl, Hjalmar               | IV    | 32  |
| Qwarnström, Ragnar          | VI    | 96  |
| Reimers, Gunnar             | V     | 68  |
| Rhedin, Josef               | VI    | 83  |
| Rignell, Karl Erik          |       | 19  |
| Rosengren, Sven             | VI    | 84  |
| Ryderstam, Holger           |       | 12  |
| Rylander, Bertil            |       | 18  |
| Sagnert, Börje              |       | 18  |
| Samuelsson, Bo              |       | 11  |
| Samuelsson, Elis            | VII   | 103 |
| Sarge, Sten                 | VI    | 74  |
| Schlyter, Herman            |       | 19  |
| Selin, Joseph               | IV    | 22  |
| Semborn, Gunnar             | VI    | 84  |
| Severfelt, Gustaf           | VII   | 109 |
| Silfverberg, Bertil         |       | 25  |
| Simonsson, Bo               |       | 35  |
| Simonsson, Tord             |       | 17  |
| Sjöstrand, Nils             |       | 52  |
| Snäll, Tage                 |       | 31  |
| Sollersten, Lennart         |       | 12  |
| Starfelt, Eric              | VII n | 182 |
| Starke, Håkan               |       | 16  |
| Stenvall, John              | IV    | 21  |
| Stibe, Sven                 |       | 35  |
| Strandh, Ragnar             | VI    | 89  |

|                       |       |     |
|-----------------------|-------|-----|
| Strid, Alvar          | VI    | 81  |
| Sunbring, Per         | IV    | 22  |
| Sundberg, Sven-Gunnar | V     | 53  |
| Swan, Holger          | IV    | 22  |
| Svensson, Bo          | VII v | 233 |
| Svensson, Folke       | IV    | 22  |
| Svensson, Karl Magnus | V     | 72  |
| Svensson, Tage        |       | 30  |
| Söderholm, Gunnar     | V     | 63  |
| Söderling, Oskar      |       | 19  |
|                       |       |     |
| Tengwall, Marianne    |       | 12  |
| Theel, Herman         | VI    | 97  |
| Thölin, Carl-Gustaf   | VII n | 180 |
| Thörnqvist, John      | V     | 63  |
| Tornwall, Evert       | VII   | 100 |
| Twegner, Gustaf       | VII n | 155 |
| Tykesson, Hans        |       | 26  |
| Tykesson, Tyke        | VII   | 115 |
| Törnqvist, Sven       | V     | 59  |
|                       |       |     |
| Ulfgard, Stig         |       | 34  |
| Ulmeborn, Alf         | VI    | 76  |
| Ulrici, Gunnar        | V     | 60  |
| Unger, Einar          |       | 15  |
|                       |       |     |
| Wärmon, Ragnar        | V     | 66  |
| Wallin, Karl-Erik     | V     | 59  |
| Wanngren, John        |       | 15  |
| Wendel, Arne          | IV    | 27  |
| Wennerholm, Bengt     | VI    | 76  |
| Wenrup, Göthe         |       | 31  |
| Wertelius, Gunnar     |       | 33  |
| Westerström, Ture     |       | 22  |
| Wetterqvist, Gerhard  |       | 12  |



|                     |     |    |
|---------------------|-----|----|
| Wieselgren, Harald  | VI  | 82 |
| Wilhelmsson, Ingrid | VII | 75 |
| Wilsson, Maj        | IV  | 22 |
| Wingren, Ingmar     |     | 16 |
| Vogelius, Lars      |     | 17 |
| Åberg, Bengt gb.    |     | 34 |
| Åberg, Bengt hb.    |     | 11 |
| Åberg, Kurt         |     | 22 |
| Ödquist, Bengt      | V   | 53 |
| Österlin, Lars      |     | 13 |
| Andersson, Thorsten |     | 21 |
| Eklundh, Arnold     |     | 16 |
| Hallgren, Bengt     |     | 23 |
| Hellberg, Carl J.   |     | 18 |
| Lagerquist, Gustaf  |     | 12 |
| Ramnerö, Bertil     |     | 12 |
| Rignell, Gösta      |     | 31 |
| Ståldal, Gunnar     |     | 27 |
| Svensson, E.        |     | 11 |

---

## Notiser.

Enligt **Information Please Almanac 1948** fördela sig denominationerna i U.S.A. år 1947 på följande sätt:

Protestanter 43.635.058; Romersk-katolska 24.402.124; Mosaiska 4.641.000; Rysk-ortodoxa 300.000; Grekisk-ortodoxa 275.000; Polska nationella katolska kyrkan 250.000; Spiritualister 100.000; Buddhister 70.000. Samfund med mindre än 50.000 icke medtagna i översikten. —

Protestanterna fördela sig sålunda:

1) Baptister: Southern Baptist Convention 6.079.305; National Baptist Convention 4.122.315; National Baptist Convention of U.S.A. 2.575.621; Northern Baptist Convention 1.592.349; övriga 551.319.

2) Metodister: The Methodist Church 8.430.146; övriga 1.738.979.

3) Presbyterianer: Presbyterian Church in the U.S.A. 2.174.530; övriga 870.279.

4) Lutheraner: Evangelical Lutheran *Synod of Missouri*, Ohio and other States och The Evangelical Lutheran Joint Synod of Wisconsin and other States 1.681.610; United Lutheran Church in America 1.748.183; Augustana 396.999; övriga 1.263.194.

5) The Protestant Episcopal Church 2.155.514; United Church of Christ 1.835.853; Disciples of Christ 1.889.066. Dessutom ett antal mindre samfund.

The International Council of Christian Churches grundades i Amsterdam 11-19 aug. 1948. President är Carl Mc Intire, Collingswood, New Jersey, U.S.A. Bland de sex vice presidents märkes Dr. *David Hedegård*, Sverige, ledare för Förbundet för Biblisk Tro. Adr.: Magnus Stenbocksg. 9, *Lund*.

---

Till svar å talrika förfrågningar meddelas, att samtliga nummer av tidskriften *Erevna* före nr 2-3/1948 äro helt utgångna.



## Innehållsförteckning.

|  | Sid. |
|--|------|
| Rev. <i>Walter Daib</i> : One Hundred Years of Biblical Lutheranism in America ..... | 1    |
| Prof. <i>H. Odeberg</i> : Den heliga påskmåltiden .....                              | 14   |
| S. Red. III 1. 6. 1948 .....   | 23   |
| Notiser .....  | 32   |

---

*EREVNA*. Utgivare: Prof. H. Odeberg, Box 91, *Lund*. Ekonom: Edilen Teol. Kand. Viktor Rydqvist, Akad. Fören., *Lund*. Distribution: Kand. Helmer Hansson, Bankg. 22 b, *Lund*. Red. o. exp.: S:t Måns gatan 6 a, *Lund*. Årsmedlemsavgift inclusive pren.avg. 4:- kr. Postgirokontonr 27 11 04 Erevna, *Lund*.

---

*Lund 1948. Carl Bloms Boktryckeri A.-B.  
Falkenberg 2002. KEGs Sätteri HB*