

THE LUTHERAN CHURCH - MISSOURI SYNOD
A **VERY** BRIEF HISTORY
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I. Introduction – “What’s in a name?”

II. Founding Fathers

A. Martin Stephan, C. F. W. Walther and the Saxons

1. Shaking the dust off of Saxony

2. Scandal on the frontier

B. F. C. D. Wyneken and Loehe’s Missionaries in the Upper Midwest

1. Wilhelm Sihler and Concordia Seminary (Ft. Wayne)

2. F. A. Craemer and the Frankenmuth mission

III. Need for a New Synod or “What Does It Mean to Be Lutheran?”

A. American Protestant? Wyneken and the General Synod

B. German Protestant? Craemer and the Michigan Synod; Sihler and the Ohio Synod

C. Confessional Lutheran? *Der Lutheraner* and Loehe’s instructions

“God’s Word and Luther’s Doctrine Pure
Both Now and Ever Shall Endure”

IV. The Synod Begins

A. Preliminary meetings: Cleveland (Sept., 1845); St. Louis (May, 1846); and Ft. Wayne (July, 1846)

B. First Convention: Chicago (April 26, 1847)

1. constitution

2. first president: Walther; vice-president: Sihler

3. institutions: *Der Lutheraner*; 2 seminaries (Ft. Wayne and Altenburg, MO); and Indian mission

4. charter congregations: St. Paul’s, Ft. Wayne; St. Lorenz,

Frankenmuth; Trinity, St. Louis; Zion, Willshire, Ohio; and 10 others

5. missionary at large – Carl H. F. Frincke

V. Conclusion

“Get the message straight, Missouri;
Get the message out, Missouri!
LCMS President A. L. Barry (1992-2001)

Discussion Questions

1) What constituted true Lutheranism for the founders of the LCMS? Is that still true today? If so, how can Lutheran churches today maintain their Lutheranism?

2) Do the Lutheran Confessions, e.g., Luther’s *Small Catechism*, directly address questions being raised in today’s society? If not, do they still provide guidance in how to address such questions? If so, in what ways do they do this?

2) Why is there sometimes a tension between true doctrine and outreach? How should we deal with it?

3) Growth in the early years of the Missouri Synod was driven in part by demographics – German immigration. How is this relevant to the mission of Missouri today?

4) A major part of the creation of the synod was due to the conviction that Lutheran congregations needed each other. Is this still true? Why or why not?

5) How does the new technology affect what it is that the congregations of synod do together? In what respects is it irrelevant to the mission of the Church?