

Wilhelm Loehe's 1866 Sermons on the Lord's Supper

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In 1866, the Franconian pastor Wilhelm Loehe preached a series of Friday evening sermons on the Lord's Supper. Owing to the prominent role that the Lord's Supper played in his thinking, or perhaps to its role in his legacy, these sermons, already collected in Loehe's day, were published by Martin Wittenberg in a companion volume to Klaus Ganzert's seven volumes of Loehe's collected works.¹ Loehe's legacy is multifaceted, including responsibility for the founding of American institutions like Concordia Theological Seminary (Fort Wayne) and Wartburg Seminary (Dubuque), and the mission work that led to the Franken-colonies of Michigan. In Germany, his legacy is domestic more than international, and the influence of his diaconal institutions and deaconesses has been significant and long-lasting. Besides all of this, the influence of his liturgical and pastoral work can still be encountered today, in Germany as in the United States. This outsized influence of a nineteenth-century village pastor should be a reminder of the significant blessings that attended his work as a pastor in that village. With that in mind, the sermons addressed below are worth study not only as a channel of influence across oceans and time, but also as a noteworthy example of local pastoral work.

In focusing on the 1866 sermons, this article takes a particular interest in Loehe as a preacher. In that the sermons all address the Lord's Supper, one argument here is that the sermon rarely stands alone as the only expression of pastoral work, but instead stands alongside other means of grace and pastoral care efforts administered by the Lutheran *Seelsorger*. Where particularly his pastoral work is in focus, Loehe may be best known for his introduction of private confession and absolution as a regular element of congregational life in the village of Neuendettelsau. For him, this in particular was the work of *Seelsorge* (soul care), but the sermons analyzed below

demonstrate clearly his integration of preaching and the Supper into that work.

Another noteworthy aspect of his legacy is the inherent tension between depictions of Loehe as an heir of Pietism, on the one hand, and the already mentioned primacy of emphasis on the sacraments, on the other. The recent publication of his journal² gives ample evidence for the characterization of at least the young Wilhelm Loehe as a pietist, or as one influenced by Pietism. A persistent and heartfelt wrestling with self and concern over the quality of his own spiritual character dominates nearly every page of the diary.³ The potential contrast to a sacramental piety (“sacramental life”⁴), focused not on the Christian’s (in-)ability to overcome his own spiritual deficiency but on the comfort that comes where sins are forgiven, is dramatically on display.⁵ This contrast guides the inquiry carried out here. In his sermons on the sacrament as the work of God: what place is held by the Christian? How is the Christian characterized? When and in what way is the Christian addressed?

The answers to these questions are present in the sermons, but hardly dominant. The following is less an analysis of the sermon content than of the attending homiletical decisions. It is in no way a full presentation on Loehe’s thought or theology of the Lord’s Supper. It rather acknowledges at the outset that the Lord’s Supper is about the Lord, and ask where the contact point is to the Christians, to whom the Supper is given. A quote from Martin Wittenberg’s introduction may sharpen this aim: For Loehe, “presentation of doctrine always bears the character of edification.”⁶ This question is how this looks in action.

The 1866 Sermons

To begin, a brief overview of the sermons may provide orientation. There are 20 sermons, 18 of which were preached on Friday evenings in the Neuendettelsau village church.⁷ In his review of the sermons’ content, Martin Wittenberg identifies four sermons as the high point of the series. These are, according to the sequence, numbers 8, 10, 11, and 12, and are the sermons preached on September

14 and 28 and October 5 and 12 of 1866. They treat, respectively: the words of institution on the basis of 1 Corinthians 11, the importance of the Lutheran church's witness concerning the Supper on the basis of Matthew 26, the affirmation of John 6 as treating the Lord's Supper, and—again treating John 6—the blessing and value of the Lord's Supper.⁸

Each of the sermons is based explicitly on a biblical text, all from the New Testament except the first, which is based on Exodus 12. Several pericopes appear multiple times: John 6 three times, 1 Corinthians 5 twice, 1 Corinthians 10 three times, and 1 Corinthians 11 a total of five times (with a variety of overlap in verse selection). A full 11 of the 20 sermons are based on texts from 1 Corinthians 5, 10, 11, and 14. Not only texts explicitly referencing the Lord's Supper or directly related themes (like the passover institution) are included. Loehe also preaches on the account of Jesus raising the widow's son at Nain (Luke 7), the rejection of a divisive person (Titus 3), and the "decently and in order" of 1 Corinthians 14.

The sermons are rooted in these biblical texts and Loehe gives attention to that content as the anchor for each sermon, but he allows himself significant reach from that anchor. To wit: in the August 17 sermon on 1 Corinthians 10:15–17, Loehe highlights the errors of the Reformed and Roman teachings and the Lutheran practice of the Lord's Supper; in the November 23 sermon on Acts 2:42, he treats the word "bread" as a prompt to discuss the preparation, presentation, and distribution of the bread, as well as the proper comportment of the recipient. Here already, as Loehe aims to train the Christian in the right reception of the sacrament, one of the important aspects of Loehe's depiction of the Christian in the sermons is evident.

In the sermons, Loehe's conception of the Christian appears in a number of ways, as will be demonstrated below. One way was already alluded to: the Christian as disciple. For Loehe, the Christian is disciple in need of both spiritual training and intellectual faith education. Occasionally, Loehe conceives of the Christian in a second way, as an ideal to be held before the hearers. Finally, Loehe addresses his hearers at times simply as sinners who need to repent.

The Christian as Disciple

Loehe aims to equip his hearers as disciples to best receive the divine gifts. The sort of spiritual training Loehe pursued included the inculcation of behaviors, practices, and remembrances around the Lord's Supper, but appears under close inspection to not be an end in itself. Rather, it is justified by his desire to lead his hearers to the reception of deeper comfort and more profound blessing in their reception of the sacrament. Two passages help to demonstrate this.

In the *Sunday*⁹ sermon from September 16, on Luke 7:11–17, Loehe addresses the raising of the widow's son at Nain and preaches comfort for those facing the death of loved ones. He attaches the certainty of the resurrection to faithful, repentant reception of the Supper: "Whoever, in this life, takes the Lord's Supper diligently and in faith, in repentance and hope, has the confirmation of the blessed resurrection and can die that much more peacefully."¹⁰

Loehe does not simply connect peace in death to reception of the sacrament, but actually ties a greater degree of peace to a more diligent and faithful reception. Peace in death is valued, not somehow besides and beyond the mere fact of salvation, but as a fruit of the same faith that receives that salvation. He even finds herein a comfort for those facing the death of loved ones. This marks something that will be seen in more detail in later sermon excerpts: Loehe distinguishes between the benefits of the sacrament that remain independent of the individual's perception of the same, and those, like comfort and peace in the face of loss, which manifest specifically in feeling and experience.

Loehe concludes his November 23 sermon on Acts 2:42, in which he discusses the bread in the Supper, with this summary:

These¹¹ are small things, but also an external discipline (Zucht) is a fine discipline,¹² but the summary is this: May what I have presented to you about the preparation of the bread give you cause to reflect on the fact that the bread is holy! May what I have said to you about the presentation [of the bread] remind you to pray internally while the pastor brings forth the elements! Take note of what I have said of the distribution, so that you may prepare yourselves for a worthy reception! Do not forget what I have said about the reception: that

you should be praying and that you should for reception move closer, so that the pastor can give to you more easily! In this way, some unworthiness, some offense, and some concerns are kept at bay, and for you remains some blessing that can awaken with your reception of the Supper.¹³

Here also, Loehe pursues the “fine outward training” with cause: it may lead to a blessing otherwise unattained in the reception of the Lord’s Supper. That blessing is clearly not fundamentally salvific, but nevertheless worthy of pursuit. This seems to exist in conjunction with the removal of such things as might prevent a salutary reception, perhaps by troubling the recipient in later reflection on that reception.

The effort to educate his hearers permeates enough of the sermons to prompt Wittenberg to note that, for Loehe, doctrinal education has the character of edification. This can be demonstrated, on the one hand, in the sermon from August 17 on 1 Corinthians 10:15–17.¹⁴ In it, Loehe addresses the Roman Catholic doctrine of transubstantiation, the loss of the Preface in Reformed churches, and finally also the failure to break the bread in Lutheran liturgies, all of which leads to an explanation of why he does so in Neuen-dettelsau. Near the end of the sermon, Loehe gives this explanation regarding the benefit for the hearers.

May the reading you have heard remove from you all uncertainty and confirm your hearts. You know that here you are correctly led, and if there is some disobedience somewhere else, it has nothing to do with you; you receive rightly what the Lord has given and are obedient even in the small things, for you bless and you break. And we want to stop there; and if it is not possible to establish obedience everywhere, then we will establish it at least at our place and not allow ourselves to be disturbed by all the rest. Rather we know that the Lord is with us when we celebrate the Lord’s Supper, so we can hope with even more certainty for his blessing in the Supper, because we are obedient to his word.¹⁵

The doctrinal education is intended to reduce the uncertainty that may arise from concerns about properly receiving the blessing in the Lord’s Supper. Here again, Loehe is not suggesting that the fundamental gift, the forgiveness of sins, is at risk, but rather that there is potential for a better or worse apprehension of that gift.

In the 11th sermon, from October 5 on John 6:51–71 (one of the main sermons highlighted by Wittenberg), Loehe first defends his position, which he acknowledges is contrary to Luther's, that in John 6 Jesus is indeed speaking about the Lord's Supper. Then he proclaims:

With this I hope to have given you a gift, in that there may now be in your soul a number of reasons upon which you can depend, whenever any doubter says that the chapter does not speak of the Lord's Supper.¹⁶ . . . and that in death we may hope with that much more certainty, that neither the soul nor the body go to destruction. . . .¹⁷ . . . may the memorials, that you have in my words, become for you pillars of certainty.¹⁸

It would not serve the aim of this study to explain here what reasons Loehe gives for his interpretation of John 6. Relevant, rather, is his homiletical justification. On the one hand, there is a note of faithfulness to the scriptures, in that he wants to instill confidence in his hearers about the right interpretation, as such. On the other, he again is aiming to increase their certainty about their standing before God by teaching them about the blessings they receive therein. One is left with a picture of disciples as those who may be led into doubt. There is not only an effort to increase the blessing obtained, but also an effort to decrease those concerns which may prevent the fundamental blessing, the forgiveness of sins, from being apprehended.

Other passages from the sermons could be adduced for either aspect of Loehe's understanding of the Christian as a disciple, but these few suffice for demonstrating the concept. Loehe seeks to equip his hearers to receive whatever divine blessings are available, and to that end he treats them as disciples, as learners. Sometimes, he teaches them in order that they not be ignorant or uncertain about what blessings are present. At other times, he teaches them in order that they may not miss out on some of the blessing that may be had, which he understands broadly.

The Ideal Christian

In one major example, Loehe depicts the ideal Christian, and thereby his hope for his congregation.

And this celebration, which should fill all time and to which the congregation should endlessly dedicate itself, this celebration can bring joy and blessing to every heart. Whenever the hour rings, you think of your Lord; and it is the bell's blessing, that it reminds you of him and causes you to recall his memory; the bell only happens to serve the clock and does so only so that its effect may be renewed with each hour. The ringing of the bell is a reminder of the work of Jesus; and as often as the bell rings, you should renew your remembrance of his suffering, death, resurrection, and victory! But—not only that; as often as the bell rings, it should drive you internally to the sacrament; and because you don't eat and drink every time, you should also not think that the Supper should be held as often as the time calls up its memory; but you must be constantly reminded of it, and the bell should not only remind you of Jesus's suffering, but also of the sacrament; and even if the hour that is rung is not an hour for oral reception, still every hour should pass for you in remembrance of the sacrament and you should always direct your mind and thoughts both in preparation and afterwards in reflection to the passover celebration of the New Testament. This celebration brings together the past and the future and leads you to take all of the eternal goods you have from time into your own future; and you should be and remain always a child of the Supper and be diligent about the celebration feast, as it is supposed to be.

If you have this celebration feast in mind, if you think of the one who died and rose and receive his remembrance meal and if this fills your time, this time will be for you a golden time and through that which is given from heaven and extended to you by your redeemer shall the valley of tears be transformed into the heavenly foyer, into the pre-celebration of the eternal unending Sacrament, such as should comfort you in your misery.¹⁹

In the paragraphs that follow, the preacher speaks of a time of misery, making reference to the Austro-Prussian war (June–July 1866) that had raged that summer. He conceives of his congregation as terribly burdened by those circumstances, but his description is of an ideal Christian whose life is moved more by the sacrament and the remembrance of the sacrament than by any earthly circumstance.

The description is reminiscent of the language in the recently published 1828 *Tagebuch*. The constancy of the remembrance of Christ, the joy and blessing anticipated there, the “golden time”: these might have been formulated in the *Tagebuch* as unachieved goals of the young man whose pietistic sensibilities are there on full display. But two differences must be highlighted. One is the very pointed re-orientation of the attention to Christ so that it arises as an attention to the Lord's Supper. “. . . the bell should not only

remind you of Jesus's suffering, but also of the sacrament; and even if the hour that is rung is not an hour for oral reception, still every hour should pass for you in remembrance of the sacrament." The other is best understood as a contrast aimed to give comfort. The misery of wartime and the merely annual nature of the Jewish pass-over are both contrasted with the pervasive time-filling presence of the sacrament. It is not time-filling in the sense of duration, but as something that is always ongoing and, for the Christian in suffering ("all times are miserable"),²⁰ always available. In other words, Loehe does not direct his hearers' attention to the sacrament in order to make them more pious, but as a means of Christian comfort for them in times of need, as *Seelsorge*. Loehe's hearers live concrete lives into which he speaks. They face concerns and challenges which may hamper their faithful reception of the Supper, and are subject to forces beyond their control. His aim is to orient them around the blessings which are, so to speak, not "out of their control" but "in God's control."

The Christian in Repentance and Faith

Besides the Christian in need of comfort, characterizations of the Christian as sinner are not lacking in the sermons. They appear both in direct descriptions of the Christian and as background assumptions when Loehe addresses other matters related to the Supper. Specific sin does not take the fore here, but rather the consequence of sin that harms the salutary reception of the Lord's Supper. In the August 31 sermon on 1 Corinthians 10:16–17, in which he treats especially the unity of the recipients of the Supper with one another and with Jesus Christ, Loehe takes to task the Christian who finds himself unable to recognize that unity.

You only see the imperfection of your works, but you don't grasp the glory of your status as a Christian, because the bit of darkness embarrasses you; and even if your pastor seeks to bring you past that and have you able to ground yourself firmly in your Lord, you walk that path only with difficulty and it seems to you right, holy, and good to depend improperly on sanctification, so that one cannot taste the sweetness of the atonement. With your sins you hold yourself back and because of them you feel separated, but it is because you desire that

separation and do not want to turn from your sins. You would rather lie in the filth of your sins than wash yourself in the blood of the one who washes heaven and earth; you fail to see or appreciate what you should consider, which can take away the bits of darkness and discord that exist between you and your brother.²¹

The problem is not the Christian's sharp eye for lack of unity, but his desire to hold onto his sin, perhaps coupled with disbelief in the power present in the Supper to reconcile. In this passage, Loehe rebukes the sinner for whom sin looms larger than Christ's merit. But the address can also appear differently, as in the November 2 sermon on 1 Corinthians 11:20–21, in which Loehe treats self-examination.

I am looking to those who think as a consequence of their lives that they ought to come less often . . . If you go to the supper and notice that you are merciless, you should not stay away, but convert in that moment and turn to mercy. If someone notices that he has a dominating sin that he does not want to reject, he cannot come to God's table. Thus, everyone must earnestly examine himself. One person needs a long time, the other only a short examination; yet not according to the catechism, but rather according to himself, whether he bears and retains sins that he is not firmly committed to rejecting. . . ."²²

Loehe continues here in a similar vein. In this sermon he simultaneously commends to his congregation Confession and Absolution and assures them, as sinners, that it is not the presence of sin in their past, even their immediate past, but rather their attitude toward that sin as they approach the sacrament that is decisive for a worthy reception. In this sermon, which broadly addresses the proper frequency of reception of the sacrament, Loehe's characterization of the sinner focuses less on the actual sins than on an attitude toward those sins that keeps a person from the Lord's Supper.

In the paragraphs that follow, Loehe takes to task the occasional assertion that one feels no need for the Supper, distinguishing the feeling from the actual need. The Christian as sinner comes again into view, but also here not with any specificity attached to particular sins or violated commandments, but rather with regard to the Christian's attitude toward his or her own sin.

You should indeed feel your need; the desire should always be there; that it is not there, is your sin. Open your senses and awaken your soul's desire, and if it does not come, then examine whether perhaps some sin seeks to rule over you, and leave that sin and come and confess also that which is in your feeling of absent desire and laxity.²³

Loeche therefore clearly conceives of the Christian as sinner. The danger of sin is, in part, that it can hold a person at distance from the gospel.

In Summary

Up to this point, the effort has been to demonstrate the idea of the Christian underlying Loeche's preaching in these particular sermons by identifying aspects of that idea and elucidating them on the basis of sometimes more, sometimes less extensive quotations. Three aspects have been recognized: discipleship, the presence of an unmet ideal for the Christian, and the needed pairing of repentance with faith; but this approach cannot replace a more exhaustive analysis. In the only monograph that addresses Loeche as a preacher, Hans Kreßel's *Wilhelm Löhe als Prediger*, the Christian is conceived of in terms of the congregation.²⁴ That offers an important additional perspective to the consideration of how Loeche conceives of the Christian. In a similar manner, studying Sunday sermons rather than a topical series would bring important content to bear. The 1866 Lord's Supper sermons were, after all, a topically defined sermon series, rather than an expression of the week-in and week-out homiletical-pastoral task.

Nevertheless, three aspects were demonstrated. First, Loeche thinks of his hearers as disciples, by which is meant, quite specifically, people who are capable of growth in faith and life. This corresponds to the concept, familiar in Loeche scholarship, of *Zucht* (discipline), but goes beyond a too-simple characterization, as it suggests not merely the improvement of life or even the increase in piety, but most especially the apprehension of as much blessing as possible from the gifts God gives. Leaving *Zucht* aside for a moment, this discipleship is not an end itself, but a means to a more blessed

life, a more intimate union with Christ, a greater confidence and comfort. Second, Loehe showed a conception of an ideal Christian. Here especially, echoes of his youthful diary can be heard, or at least sought. There, the young man imagined how he should be and he suffered terribly under the self-assessment that he constantly fell short of that goal. In these sermons, Loehe not only invites his hearers to more salutary thoughts, actions, and behaviors, but also describes for them what blessings await them, blessings which they at present might not apprehend. He does not call them into the same struggle that he, nearly forty years earlier, had pursued. The picture of the ideal Christian has not disappeared for him, but his relationship to it has changed. Finally, we saw Loehe addressing the sinner. Prominent was the way that sin prevents the Christian from receiving the benefits of the sacrament, usually because knowledge of sin prevented people from receiving it at all. Far less frequent were references to particular sins or calls to repentance. This may be a function of the sermon topic. A series on the Lord's Supper is, for Loehe, a series on the gospel itself. The most relevant reality of sin, then, would of course be its ability to cast doubt, undermine faith, and prevent reception of the gospel.

To strengthen this argument, one final sermon on John 6:54, preached on November 16th, considers the effects of the sacrament.²⁵ This sermon is of special note because it so explicitly distinguishes those effects of the sacrament which are promised, whether they are felt by the recipient or not, from those which are primarily experiential. One can therefore rightly expect to learn something both about the Christian who *would* receive the sacrament and also about the Christian who *does* receive the sacrament.

The sermon has a simple two-part outline: first, the effect of the action of celebrating the Supper, and second, the supernatural effect of the "sacrament itself."²⁶ This distinction is noteworthy. Loehe sees salutary benefits from the reception of the Supper, but distinguishes and locates the supernatural effects all in the "Supper itself." He concludes with a summary for his hearers which begins by rehearsing the supernatural effects: the forgiveness of sins, immortality of the body, conformity of the soul with the soul of Jesus Christ, perhaps to be equated with being personally united with Jesus Christ,

and marriage with the heavenly bridegroom. Loehe notes: "These effects are there, even if the effects on your feelings are absent."²⁷ In other words, Loehe acknowledges a most important set of effects that is independent of whether it is felt, and is also not dependent on the act of receiving but rather contained and assured within that which is received. Here, one learns more of his views on the sacrament than of his views of the Christian.

The first effect is a sense of calm that comes with knowing that one has followed Christ's command and "done what is right."²⁸ Loehe affirms this, but calls it the "lowest standpoint."²⁹ The second effect is a confidence that the reception of Christ's body and blood will have good results. On the one hand, Loehe tempers this position by noting that a person with this confidence does not receive more than a person who remains at the lowest standpoint. On the other, he explains that this good expectation can easily be lost in the face of concerns and cares, and that it is finally dependent on successful personal preparation. Ultimately, Loehe writes, "the whole effect on one's humor is dependent on so many conditions of the soul and the body that one can say: it does not matter very much."³⁰ For Loehe, the experiences of life, the cares and concerns, but also the ability to concentrate and prepare oneself, are relevant for the Christian but not decisive for the reception of divine gifts. The Christian's humor, temper, and mood all have relevant influence; but, because of their unreliability, they cannot be the foundation for the supernatural effects of the Supper. Because they can sometimes lead to salutary effects, they can be confused for the supernatural ones. But this is precisely that—a confusion. This supports what has otherwise already been said. There is much blessing to be had in a proper reception of the Supper, besides the Catechism's "forgiveness of sins, life, and salvation." Here Loehe's Christian stands distinctly and importantly beside the *extra-nos* character of the sacrament.

Conclusion

The Christian, in the sermons examined here, interacts on the one hand with Jesus Christ, who would give him blessings, and on the other hand with a variety of instances that would deprive him of

those blessings. These include his sin, but also death, war, false doctrine, and even the simple tedium of long waiting during the distribution of the Lord's Supper. Loehe would train the Christian to recognize and counter the things in the second list, so as to receive most fully the blessings of the Lord. One could therefore say that Loehe, at least in these sermons, consistently positions the Christian on God's side, over and against those opposing instances.³¹

Absent the larger context of pastoral care, this would seem to fail to take into account the depth of sin and its consequences. In only a few places in these sermons does Loehe present sin as a genuine cause to refrain from the Supper, usually instead depicting it as something somehow previously dealt with, such that it ought decidedly not keep a person away. Part of that context is, of course, the consistent and developed practice of pastoral care including confession and absolution in Neuendettelsau. Although this could surely be idealized and then painted as more consistent or more eagerly embraced than the struggle that it no doubt was to develop and maintain, it may nevertheless be seen, alongside preaching and the celebration of the Lord's Supper, as an element of a whole concept of pastoral care. In his review of Loehe's practical theology, Klaus Raschzok shows how Loehe understands the *Seelsorger* as a close cousin to the physician, not only in the interrogation of the sick person, but also in the carefully consideration of how best to apply the medication.³² Expanding this understanding of the absolution as a medication to include the Lord's Supper helps bring to the fore Loehe's intention in the midst of the narrow question of this investigation. He is teaching his hearers to apply rightly the medication of the Lord's Supper, in order that it may have its full effect. David Saar calls this pastoral action "inculcate[ing] a sacramental piety."³³

So, one conclusion may be drawn about Loehe's understanding of the Christian from the content of the sermons, and one from the analysis of the sermons. From the content, it is clear that Loehe would have the Christian not only receive the blessings of the Lord's Supper, but also experience that blessing in a recognizable way. From the analysis, it is evident that Loehe integrates the sermon beside the Lord's Supper and private confession and absolution in a way that develops the Christian towards a fuller reception of divine blessing.

NOTES

1. Martin Wittenberg, *Abendmahlspredigten*, vol. 1, *Wilhelm Löhe Gesammelte Werke Ergänzungsreihe* (Neuendettelsau: Freimund, 1991).

2. Dietrich Blaufuß and Gerhard Philipp Wolf, eds., *Wilhelm Löhe Tagebuch 1828 Berlin*, ed. Gesellschaft für Innere und Äußere Mission im Sinne der lutherischen Kirche e.V., *Wilhelm Löhe Gesammelte Werke—Ergänzungsreihe* (Neuendettelsau: Freimund, 2020).

3. A few examples: “Ich nehme das Lösegeld nicht als im Glauben giltig an. Ich mag nicht aus der Sündenhöhle gehen, ob Du mir gleich die Hand bietest. Hilf, Herr! Mein Herz ist matt, mein Glauben ist keiner, meine Seele schmachtet!” *Tagebuch*, 15. “Goßners Predigt hätte heute auf mein Herz großen Eindruck machen können, aber ich bin ein Stein. Guter Gott im Himmel, demütige mich, daß ich mich endlich recht erkenne und nicht mehr so hoffärtig sey.” *Tagebuch*, 79. “Aber mein Herz ist meinem Gott und drum seinem eigenen wahren Besten feind. . . . Mache bald—ach bald—Ende meinem innern Kampf und Zwiespalt und laß mich empfinden und schmecken die Wirkungen des heiligen Geistes, der in allem Frieden alles Gute in Menschenherzen schafft.” *Tagebuch*, 121.

4. See Saar’s “sacramental piety” (David Saar, “A Parish Pastor’s Perspective on Preparing Parishioners for Holy Communion” in *Wilhelm Löhe Und Bildung / Wilhelm Loehe and Christian Formation*, ed. Dietrich Blaufuß and Jacob Corzine [Neuendettelsau: Freimund, 2016]); also Schlichting’s explanation of Loehe’s “sakramentliches Leben.” Wolfhart Schlichting, “Hinführung Zum Abendmahl Als Einweisung in Gelebte Rechtfertigung; Löhes ‘Fortschritt’ in ‘Sakramentlichem Leben’” in *Wilhelm Löhe Und Bildung / Wilhelm Loehe and Christian Formation*, ed. Dietrich Blaufuß and Jacob Corzine (Neuendettelsau: Freimund, 2016).

5. The impression should not arise that the Lord’s Supper is absent from the 1828 diary. Rather, where it appears (June 18–21), it very much consumes Loehe’s attention. On Wednesday of that week he announces his intention to receive and also his expectation: that the body and blood would be “blessing, . . . a mighty nourishing of the soul, . . . a true strengthening of faith, . . . a faithful reception of [God’s] grace,” and a confirmation of his election and testimony to his status as child of God. *Tagebuch*, 110. On Thursday he turns his writing from the body and blood to himself: that he may receive “unto the strengthening of . . . faith” so that he “believe and not falter.” *Tagebuch*, 111. On Saturday he hopes to be united with Jesus, “Even if I do not feel it enough.” *Tagebuch*, 113. On Sunday, he both laments that he “did not in a so truly lively manner feel the reception of [Christ’s] Supper” and gives thanks that he [still truly felt the unification with [Christ] after the reception of his body.” *Tagebuch*, 115.

6. *Abendmahlspredigten*, 14.

7. *Abendmahlspredigten*, 18.

8. *Abendmahlspredigten*, 19.

9. Wittenberg explains that this sermon was frequently listed among the *Abendmahlspredigten*, and also included in some note-takers’ collections. Wittenberg, footnote. 34.

10. Excerpts of the sermons provided here are translated by the author. *Abendmahlspredigten*, 96.

11. Loehe refers to his counsel on how to rightly position oneself for reception of the Lord’s Supper, particularly such that the consecrated elements are at no risk of falling to the ground.

12. Wittenberg reminds the reader that Loehe is pointing to the Small Catechism here, specifically Luther's reference to a "certainly . . . fine outward training (feine eusserliche zucht)."

13. *Abendmahlspredigten*, 157.

14. *Abendmahlspredigten*, 55–63.

15. *Abendmahlspredigten*, 62–63.

16. *Abendmahlspredigten*, 117.

17. *Abendmahlspredigten*, 117.

18. *Abendmahlspredigten*, 117.

19. *Abendmahlspredigten*, 42–43.

20. *Abendmahlspredigten*, 43.

21. *Abendmahlspredigten*, 76.

22. *Abendmahlspredigten*, 137–138.

23. *Abendmahlspredigten*, 140.

24. Hans Kressel, *Wilhelm Löhe Als Prediger* (Gütersloh: Bertelsmann, 1929), 126–149.

25. *Abendmahlspredigten*, 146.

26. *Abendmahlspredigten*, 147.

27. *Abendmahlspredigten*, 151.

28. *Abendmahlspredigten*, 146.

29. *Abendmahlspredigten*, 146.

30. *Abendmahlspredigten*, 147.

31. This is a contrast to the characterization of the Christian that would appear through aggressive preaching of the Law in its 2nd use, which would not place the sinner on God's side, but show his antagonism toward God.

32. Klaus Raschzok, "Der Praktische Theologe Wilhelm Löhe" in *Wilhelm Löhe (1808–1872) Seine Bedeutung Für Kirche Und Diakonie*, ed. Hermann Schoenauer (Stuttgart: Kohlhammer, 2008), 212–16.

33. Saar, in *Wilhelm Löhe Und Bildung / Wilhelm Loehe and Christian Formation*, 81.

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