



# The Georg Sverdrup Society

## NEWSLETTER

### Rev. Lloyd Quanbeck to Speak at GSS Annual Meeting

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#### Georg Sverdrup

- Born to Pastor Harold Ulrich Sverdrup and his wife Caroline Metella, nee Suur, at Balestrand, Sogn, Norway, on December 16, 1848.
- Died on May 3, 1907, in Minneapolis, MN, and buried in the Lakewood Cemetery.

Once again, the GSS returns to Glyndon, Minnesota, just east of the Fargo-Moorhead area to hold its fifteenth annual meeting on Saturday, October 6. The Sverdrup Society holds annual meetings on a rotational basis, alternating between the Twin Cities and the Fargo-Moorhead area. This is the third time the annual meeting has been held in Glyndon (previous meetings were 2011 and 2014). Rev. Lloyd Quanbeck, pastor of Maranatha Free Lutheran Church, will be the featured speaker for the program and will be sharing: "A Tale of Two Norwegian Brothers—Thor and Halvor Quanbeck."

Quanbeck was raised on a farm near McVile, North Dakota, hometown of several generations of Quanbecks, who have been influential from the beginning of the Lutheran Free Church and on into the AFLC.

He is a graduate of the Association Free Lutheran Bible School, Moorhead State University, and the Association Free Lutheran Seminary. Since graduation, he has served congregations in Northome, MN; Minot, ND; and is currently serving Maranatha Free Lutheran in Glyndon and is Chairman of the Board of Trustees for

AFLC Schools.

Quanbeck has had an enduring love of Lutheran Free Church history dating back to his early years, mowing the New Luther Valley cemetery lawn on the hill overlooking the Sheyenne River Valley where his ancestors settled a few miles from McVile. He says that he would go from stone to stone looking at the names of family members from previous generations. This led to researching his family and their ties to the LFC. Quanbeck explains:

*My great-grandfather, Thor Quanbeck, and his brother Halvor, are fascinating examples to me of the impact that the teachings of Sverdrup and Oftedal, Augsburg College and Seminary, the Augsburg controversy, the Augsburg controversy, and the start of the Lutheran Free Church had on a family for generations to come. Halvor studied under Sverdrup and Oftedal and became a pastor just shortly before the controversy erupted and the Lutheran Free Church began. He was instrumental in spreading the vision for free and living congregations and starting several Lutheran Free congregations, as well as Oak Grove Lutheran High*

*(Continued on page 3)*



Rev. Lloyd Quanbeck

## “How Old Is the ‘Old Church Order’?”

Translated by Larry Walker

In a series of editorials in *Folkebladet*, the Lutheran Free Church paper, Prof. Georg Sverdrup raised objections to an expression used by United Norwegian Lutheran Church President Gjermund Hoyme in at least one editorial in the synod’s newspaper, “*Lutheraneren*.” Hoyme listed among the treasures of the United Church—along with the Word, the sacraments, and Lutheran doctrine—the “old church order.” Prof. Sverdrup said he found this expression puzzling since it seemed to place a new, rather vague concept on the level of established fundamentals. Below is my translation of the third of these editorials published in 1897.

“*Lutheraneren*” has either been unable or unwilling, or did not dare, to explain what is meant by “the Old Church Order.” We have asked for some time and begged most politely for an answer.

But no, “*Lutheraneren*” has answered us that we ourselves knew quite well. That is no polite response, but it is perhaps as good as we have deserved, and so we are well satisfied.

Thus we must attempt without the help of “*Lutheraneren*” to give a little elucidation—now and then—of this church order which suddenly became so precious to the United Church when its president heard of the new thing being inquired after: the congregation.

“The Old Church Order” has a fairly easy and pleasant sound. The question then is: how old is it? And is it so good because it is so old?

If this Church Order, which is as important as the means of grace and the old Lutheran doctrine, is old, so old that it is to be revered on account of its age, then it can hardly be the product of the United Church, for it has no age in any case. Neither has

the Old Church Order been created by the Norwegian Synod, for it too has hardly worn out its baby shoes, in ecclesiastical terms.

If the Church Order is old, it must come from the Norwegian state church, and we can stop there. For to go further back would bring us over to Catholicism, and not even the United Church would be able to get its people to believe that it was an advantage to the Old Church Order that it had its beginnings in the Catholic Church. It does this in many things, as is known by all who study a little church history, but that is not the question here. We only wish to grasp the Old Church Order in a place where it is comprehensible and accessible to most of us, so that all our readers can see it, as if with their own eyes, and evaluate it by the standard of truth in the light of the New Testament.

And yet the state church order has not been so completely authentically, and uncorruptedly, relocated from Norway to America. Through the Norwegian Synod and the “Old Order,” it has undergone certain alterations, which we will describe as for

the worse, through the relocation. For the aristocracy of officialdom, which in Norway is sustained by law and external force, must in our country be upheld by other means, and that other means is surely more damaging to the spiritual life and the congregation themselves than the external compulsion of the law in the old country. Summarized in a word, it is called church politics, the sum of all the methods which are used to maintain the caste system and the prestige of the clergy among us. And as the means that are used are more or less pure and honorable, that remarkable custom which is called church politics is more or less honorable.

We will not trouble ourselves to go further into the question of the Old Church Order at this time. We have come to a tentative answer which sets the matter before every man’s eye: “The Old Church Order” is the state-churchly order with the corruption it suffers when it is moved out of its old setting and must be maintained by new supports.



*Satersdal Discussion Forum: Panel members discuss the former Lutheran Free Church. (L. to R.) Rev. Terry Olson, Rev. Raynard Huglen, Mr. Robert Knutson, and Mr. Tim Larson. Loiell Dyrud at pulpit reads a question.*

## Rev. Lloyd Quanbeck to Speak at GSS Annual Meeting (cont.)

*School in Fargo.*

*Thor was an active layman in his home congregation and a revival leader in other places in North Dakota through involvement in the Red Willow Hauge Inner Mission Society. As parents of twelve children each, Thor and Halvor also passed on strong spiritual convictions to their children, several of whom later served in leadership positions in Lutheran Free Church ministries and in local congregations. The Godly heritage passed on by these two Norwegian brothers in the early days of the Lutheran Free Church contin-*

*ues today after four generations.*

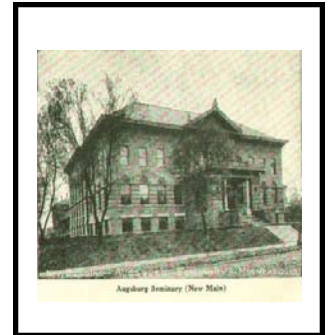
This presentation should be of great interest to members of the GSS as it demonstrates the lasting influence of Sverdrup and Oftedal on early LFC families.

The luncheon will begin at 12:00, followed by the program at 1:00 p.m. Besides Quanbeck's presentation, the traditional "Sverdrup Songfest" will be led by Mrs. Marian Christopherson, and Larry Walker will be reading a recent translation relating to Sverdrup's views on pastoral education at Augsburg Semi-

nary. The GSS topic for 2018 is focusing on the 150<sup>th</sup> Anniversary of the founding of Augsburg College and Seminary in 1869.

On the agenda for the 2:00 business meeting will be elections, discussion of papers to be published in the 2018 *Sverdrup Journal*, as well as a discussion of potential topics for 2019.

To make reservations for the luncheon, contact Pastor Quanbeck at [pas-torlloyd@maranathafreelutheran.com](mailto:pas-torlloyd@maranathafreelutheran.com) or call (218) 498-2808 for reservations. All the events are open to the public,



## GSS Holds Discussion Meeting at Historic Satersdal Church

It was a beautiful late summer morning when the GSS held a discussion forum, "Understanding Our AFLC Heritage," at Satersdal Church, an old Lutheran Free Church ten miles northeast of Thief River Falls, Minnesota. Close to forty people were in attendance as the program began.

Loiell Dyrud welcomed the attendees by giving a brief history of the Satersdal congregation, which was founded in 1891. This was followed with a devotional by Rev. Irvin Schmitke.

Originally, Rev. Alex Amiot was to have presented a paper on Sverdrup's concept of the congregation entitled: "Pastoral Ministry in Light of the Justified Congregation." However, his father passed away three days before the event, and he was unable to attend. As a result, the program was revised with

Rev. Terry Olson speaking first on the topic of "How the Lutheran Free Church Lost the Lutheran Free Church." Because of time constraints, Olson focused mainly on Sverdrup's education of the pastor, particularly his emphasis on the heart of the pastor. A panel made up of Terry Olson, Raynard Huglen, Robert Knutson, and Tim Larson discussed events leading up to the demise of the Lutheran Free Church. One of the more interesting comments came from Robert Knutson, who served on the first World Mission Committee of the AFLC and later for several years on the Coordinating Committee: "When the leadership of an organization (whether secular or religious) decides to change the direction of an organization, it's like a large, ocean-going ship. Once it starts turning in a different direction, the

membership has little chance to turn the ship back. We in the Lutheran Free Church did not understand that at the time, but came to realize it after it was too late."

Rev. Martin Horn presented a paper entitled "Fundamental Principle #1: 'According to the Word of God, the congregation is the right form of the Kingdom of God on earth.' What does this Mean?" Rev. Horn pointed out that not only is FP #1 not just a New Testament concept, but Sverdrup, an Old Testament professor, traces the idea of the congregation through the Old Testament as well. A panel made up of Martin Horn, Terry Olson, and Lloyd Quanbeck followed with a discussion focusing on our AFLC congregationalism. Several members of the audience participated with engaging questions for both panels, adding

much to the discussion.

For the third session, Mrs. Marian Christopherson and Rev. Dennis Gray presented short papers. Mrs. Christopherson's paper, "What Does Sverdrup Mean By a 'Free Congregation'?" and Rev. Gray's paper, "What does Sverdrup Mean By a 'Living Congregation'?" were both very well received.

Those in attendance were also appreciative of Marian Christopherson's playing the recently restored 125-year-old reed organ. Those familiar with Satersdal remarked that they couldn't believe the old organ could produce such volume! Of course, the new bellows may have helped. Following the discussion, the Dyruds hosted the noon meal at their home a few miles away.

A video of the event is available. Contact Tim Larson at [tlarson\\_07@hotmail.com](mailto:tlarson_07@hotmail.com).





**THE GEORG SVERDRUP  
SOCIETY NEWSLETTER**

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**Ordet Blev Rjød**  
*(The Word Became Flesh)*



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Prospective members are invited to  
contact the treasurer  
at the above address.

# Photos from the Satersdal Meeting

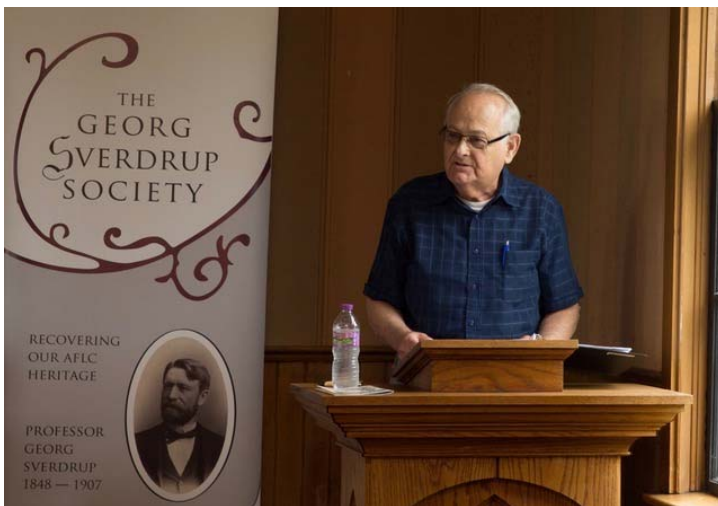
(All Photos by Tim Larson)



*Members of the panel discussing the Fundamental Principles and the congregation.  
(L. to R.) Rev. Terry Olson, Rev. Martin Horn, Rev. Lloyd Quanbeck.*



*Mrs. Marian Christopherson speaking on the "Free Congregation."*



*Rev. Dennis Gray speaking on the "Living Congregation."*

*Note the new Georg Sverdrup Society banner.*