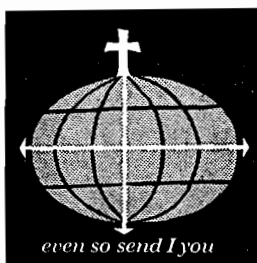


PROCEEDINGS • 1965 DETROIT



Proceedings

of the

Forty-Sixth Regular Convention

of

THE LUTHERAN CHURCH—MISSOURI SYNOD

Detroit, Michigan

June 16-25, 1965





TWO UNIDENTIFIED AUSTRALIAN VICARS, EACH WITH THE 3½-INCH-THICK TODAY'S BUSINESS, APPROACH COBO EXHIBITION HALL MAIN ENTRANCE.



MAYOR JEROME P. CAVANAGH OF DETROIT WELCOMES THE DELEGATES TO THE CITY.



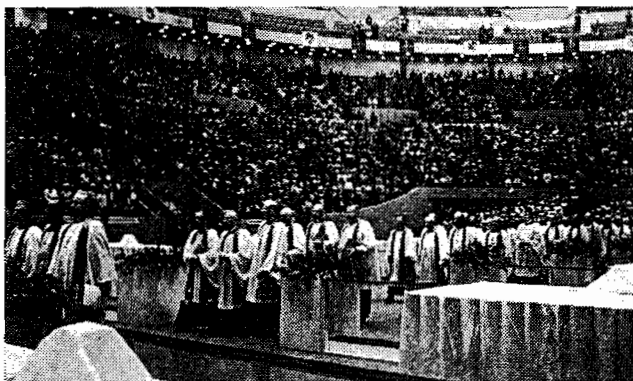
PAGE ROBERT JEHN STANDS AT ATTENTION BELOW THE ROSTRUM.



OFFICER JAMES TATE OF THE DETROIT POLICE DEPARTMENT, MEMBER OF EVER-GREEN LUTHERAN CHURCH, WAS MOTOR-CYCLE ESCORT FOR PRESIDENT HARMS FOR HIS ENTIRE STAY IN THE CITY.



PAGES PAMELA MEARS AND KAREN MEYER GET INSTRUCTIONS FROM MRS. LEONA MEYER.



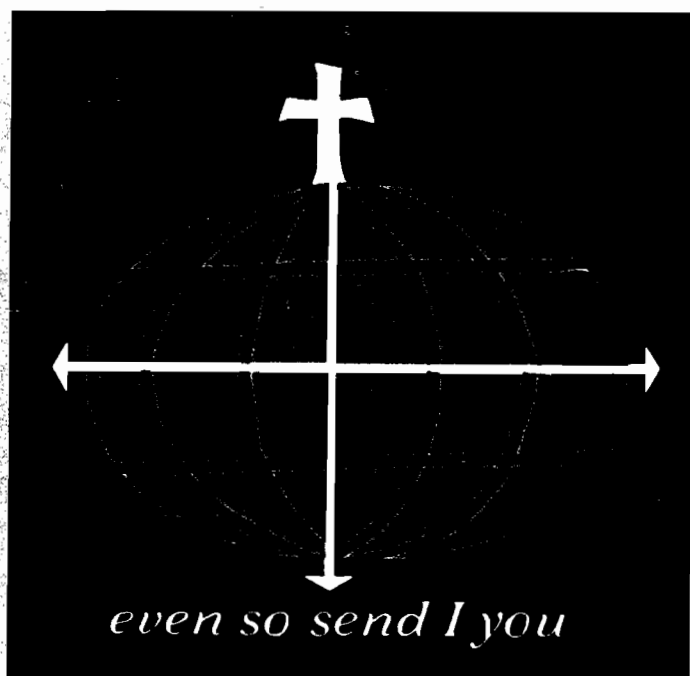
PROCESSIONAL FOR CONVENTION COMMUNION SERVICE IN COBO HALL ARENA. SIXTEEN AUXILIARY ALTARS WERE ON THE MAIN FLOOR.



HOSTESSES WERE EVERYWHERE READY TO HELP IF ANYONE NEEDED DIRECTIONS OR INFORMATION.

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PROCEEDINGS

of the

46th Regular Convention

of

The Lutheran Church— Missouri Synod

Detroit, Michigan June 16-26, 1965



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FOREWORD

The forty-sixth regular convention of The Lutheran Church—Missouri Synod was held in Detroit, Mich., June 16—25, 1965, hosted by the Michigan District with the assistance of English District congregations in Michigan. The local Convention Arrangements Committee had made excellent preparation to have adequate meeting facilities and hotel rooms available for the delegates and demonstrated Christian hospitality at its best.

The opening service took place on Wednesday evening, July 16, with Trinity Lutheran Congregation, the mother congregation of our Synod in the Detroit area, acting as host congregation. The sermon was delivered by the Synod's Vice-President, Dr. George W. Wittmer, the officiant was the Rev. Gilbert T. Otte, pastor of the host congregation, and Pastor Paul T. Heinecke, chairman of the Convention Arrangements Committee, served as celebrant. The Michigan and English District clergy of the area, together with the Synod's officers, as well as members of synodical boards and faculties, formed an impressive procession. The Holy Sacrament was distributed at 16 tables to 4,150 persons, many members of our Detroit congregations communing with the delegates to the convention. A mass choir, under the direction of Mr. John T. Miller, participated in the service, and Mr. Donald A. Busarow presided at the organ. The closing service took place immediately after adjournment shortly after noon on June 25 with Vice-President R. Wiederaenders delivering the sermon.

Convention Sunday, June 20, found the more than one thousand delegates and visitors attending services in the various Detroit churches, many of whom had invited guest pastors to deliver the sermon. The afternoon of this day was set aside for a mission rally which emphasized the mission of the church vs. the mission of nihilism—"Christ or Chaos." The Synod's reelected President, Dr. Oliver R. Harms, was the main speaker. A feature of the rally was the presentation of representatives working in various fields of mission endeavor and the introduction of the administrative divisions of the Synod.

All of the 21 sessions, as well as the opening service and the mission rally, were held in spacious Cobo Hall. President Harms and occasionally one of the Vice-Presidents presided at all sessions. An attitude of fraternal concern was usually evident throughout the sessions even when conflicting points of view were expounded vigorously. Throughout the sessions there was noticeable an eagerness to determine "what saith the Lord?" and to exhaust all legitimate avenues of approach to find the answer to this all-important question.

The convention delegates had quite generally prepared themselves well for participation in the discussions based on recommendations submitted by the 19 floor committees, many of whom had done some preliminary work during the days before the convention. Open hearings scheduled by some of these floor com-

mittees before and during the convention proved helpful to many delegates in clarifying issues that required far-reaching policy decisions.

Every session was opened with a devotional service which followed the orders of worship as prepared by Michigan's District President (now one of the Synod's Vice-Presidents), Dr. W. Harry Krieger, centering daily on an appropriate convention-related theme. The devotion on Tuesday afternoon, June 22, was a memorial service. The musical arrangements for all the devotions had been made the responsibility of Mr. John T. Miller, who had secured organists for all of the devotional periods and also occasionally the participation of choirs.

Six well-prepared and stirring essays were delivered by Dr. Paul W. Streufert—a newly elected Vice-President of the Synod—under the general heading "The Church Ever Lives in the Afterglow of Easter." These essays have been made a part of the PROCEEDINGS.

At various times written greetings were received and announced from the following: Brooks Hays in behalf of President Johnson; The Evangelical Lutheran Church of Australia, Inc.; Eastern District, American Lutheran Church; St. Paul's Lutheran Congregation, Buenos Aires, Argentina; Congregación San Pablo, Buenos Aires, Argentina; Instituto Concordia de Sao Paulo, Brasil; Lutheran Free Church of Finland; Die Evangelisch-Lutherische Freikirche, Germany; Evangelisch-Lutherische (Altluth.) Kirche, Germany; The Lutheran Church—Missouri Synod Hong Kong Mission; Executive Committee—Lutheran World Federation; Wabag Lutheran Church Convention, Sirunki, New Guinea; Lutheran Church in the Philippines. These greetings were in addition to the personal messages delivered by representatives of church groups which are noted in the minutes.

Between sessions convention delegates and friends had the opportunity to attend a "Mission Theater" and to visit exhibits giving a visual demonstration of the work carried on by the boards and committees of the Synod, as well as of the activities of church-related groups.—The very ample cafeteria in Cobo Hall offered meals to delegates and guests and helped to conserve precious time.

Daily tours to interesting and historic places had been arranged by the Committee on Special Convention Activities for the guests attending the convention. This courtesy was appreciated by many of the guests and visitors.

The President's Dinner on Saturday evening, June 19, gave opportunity to the delegates and members of our congregations in the area to meet synodical officials through formal introductions.

* * *

The Rev. Herbert Mueller of Dundee, Ill., again served as Assistant Secretary (Brother Mueller was elected Secretary of the Synod), with the particular

responsibility of recording the minutes. These minutes also form a part of the PROCEEDINGS.

Reports and overtures received too late for inclusion in the *Convention Workbook* had been made available to the delegates in a separately printed pamphlet and were listed as "Unpublished" (Un). In order to make them available quite generally and to complete the record, these "unpublished" overtures are being included in these PROCEEDINGS. In addition, some reports and overtures arrived even after the "unpublished" overtures had been compiled but before the final deadline had been reached on June 6. These were mimeographed (M) for the delegates and have also been included in these PROCEEDINGS.

The address and report by President Harms; the address by Executive Director Wolbrecht (illustrated); the opening sermon by Dr. Wittmer; the closing sermon by Dr. Wiederaenders; and the "Supplement to the Report and Recommendations of the Commission on Theology and Church Relations" (which appeared a

few days before the convention) have also been made a part of the record in these PROCEEDINGS.

Finally, we have followed the custom introduced three years ago of inserting convention pictures at appropriate places in the PROCEEDINGS in order to break the monotony of many printed pages and to give those who could not attend the convention another pictorial glimpse of what happened at Detroit during convention days—at times through pictures which have not been used in other church publications.

* * *

The undersigned now signs off as Secretary of The Lutheran Church—Missouri Synod with a prayer of gratitude to God for giving him this rewarding opportunity for service and with an expression of appreciation to the many members of the Synod who have helped him to discharge his duties in the various capacities in which he has been asked to serve since 1932.

W. C. BIRKNER
Secretary

PRESIDENT'S ADDRESS

President Oliver R. Harms, D.D.

The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish but that all should come to repentance. 2 Peter 3:9

In the name of our Lord and Savior Jesus Christ, beloved delegates, guests, and visitors to the forty-sixth regular convention of The Lutheran Church — Missouri Synod:

As we open this convention of The Lutheran Church — Missouri Synod, we carry on a tradition that now reaches back 118 years. These years seem to be a long span only because they are filled with so many memories of God's abundant and gracious blessings. But when we take our stand where our founding fathers stood, firm and united on God's sure Word, then time shrinks and the past and present merge. And when we look ahead a century with the vision and faith God grants, generations yet to come will bless the memory of what God is doing through us here and now — if God permits our world to stand so long.

It seems to be only a matter of days since we were last assembled as delegates of The Lutheran Church — Missouri Synod at Cleveland, Ohio. Most of the representatives present now did not attend the 1962 convention. Yet it was the entire Synod in convention then even as it is the entire Synod in convention now. We have come together for a great purpose. We have magnificent objectives. It is our responsibility to be faithful to our God, to our fathers, and to our children by carrying out these objectives and purposes.

There are various ways of viewing the past three years. As grateful children of God we mark these three years by counting some of God's very apparent blessings. In three years God has added approximately 180,000 members to His family in our Synod. This is a net gain over what we had in 1962. And if we recognize with sorrow and regret that congregations have meanwhile stricken, dropped, or lost nearly 100,000 members, then our total membership now includes 280,000 whom we did not have in 1962.

In addition, God has given us 3,000 new pastors, teachers, and other church workers since 1962. And think of this: Since we met last, God has moved our members to give \$70,000,000 for the world mission of the church carried on by the Synod. These are the gifts of God we have used with care and even frugality in order that God's reign might be strengthened among us and extended through us.

I must confess that during these past three years we have again demonstrated our utter unworthiness. We have failed to trust the promises of God, though they are as sure as His mercy in Christ. We have failed to trust one another fully, though we know the Holy Spirit is at work in us. We have failed to make use of missionary opportunities God has given us, though He Himself provided payment for the sins of all men everywhere.

As a result of our failure, people near and far may have suffered and perished without help, without hope, and without Jesus Christ. This is tragic.

Our record since 1962 is also marred by lethargy and by contentiousness. Some of the results showed up in dissension and dispute. Others showed up in deficits and debts. All showed up as liabilities instead of as assets for the kingdom of God and its victories.

But where our sin abounded, God's grace abounded even more. The Holy Spirit used the memory of our failings to bring us low in repentance. The same Spirit has lifted us up by the Word of forgiveness. The blessings which we now can count are proof that God does love us, that God is able to channel His perfect mercy and healing to the world, even through vessels as frail as we are.

It is hardly necessary to say that questions have been raised about doctrinal matters. Is it true what we hear? Where do we stand? What should we believe, and what should we proclaim? Are we still faithful to the Word of God and the Lutheran Confessions?

In themselves the questions are good. We are only stewards of the mysteries of God and are accountable to the God whose Word we speak. The keys of the Kingdom which we handle belong to God. We are to be ready at all times to give an answer of the hope that is in us to everyone who asks us.

Precisely because it is God's work, He will safeguard it now as He has in the past. Because we are His vessels, shaped by His hand and His Spirit, we must look to Him to keep us faithful. Because we are His church, we must look to Him and follow His guidance through dark valleys and through the maze of pathways that lie ahead.

There are those who have not been content merely to ask questions and to seek responsible answers. Public accusations have been heard. To our dismay, member bodies with us in the Synodical Conference in the past have withdrawn from us. Though we have invited them to come nearer, they have declined. I regret to say they feel their separation to be so complete that they are even unable to bring us a word of greeting at this convention.

Negative criticisms have been made and spread in such a way that innocent people, not acquainted with the theological problems or the facts, have been both confused and disturbed. The faith of some has been shaken brutally and unnecessarily. Carelessness has added to uncertainty and dismay. Propaganda has produced impatience, suspicion, fear, and dissension. Responsible leaders have been hindered in discharging their duties. The work of our Lord's kingdom among us and through us has been hampered.

In our anxiety we have waited hopefully for the time when we might come together. We have looked forward to this occasion when we might share the concerns which our Synod has for doctrine and life, for the faith and activity of the church. This is one of the primary pur-

poses for conventions of the Synod, even as it was the major reason for the first convention of the early New Testament church. We are following its example, recorded in the 15th chapter of the Acts of the Apostles, when we come together "to consider this matter."

The only day more welcome than the first day of this convention is the coming of God's own Day of Judgment. Then we will have the answers to all our questions. When the trumpet of God awakens those who sleep, then with those who remain we will all be joined in the perfect company of those who are gathered about the Lamb. All our troubles will have vanished. Now already our salvation is nearer than the day we came to faith. Because Christ's victory is our victory, we can confidently lift up our heads and rejoice, for our redemption is drawing near.

This setting of the last time is the setting in which the church has been at work ever since our Lord returned to His Father and our Father. This is what the word "eschatology" means. This is why we must at all times and in all places believe, think, and act as if our Lord will soon return. It is for this reason that I have chosen 2 Peter 3:9 as a signpost for my presidential address today.

Whatever has happened in the past or will happen in the future, whatever has happened since the last convention or may happen before the next one, it all takes on a different meaning in view of what happens when Christ returns. For us to get a proper perspective, I invite you to lift your eyes and hearts in childlike trust to the words of 2 Peter 3:9, where God gives us the assurance that

Jesus Will Certainly Keep His Promise to Come for Us

These words of St. Peter were God's Word to His people in the early church. These words were written against false teachers and false prophets. Scoffers were spreading rumors and doubts. They were saying in effect: "Time is passing by, Peter. You have been preaching and acting as if Christ might come back any time. Months have now become years, and years have stretched into decades, and still your Jesus has not come back. Can you still trust Him in view of all this? If He doesn't keep this promise, can you believe anything He said? Isn't all this a cruel hoax for which you are sacrificing so much and getting so little in return?"

These questions are as contemporary as this day in June 1965. When the children of this world are willing to throw everything overboard for the thrill of daring to live dangerously, when the children of the church are making shipwreck of their faith or risking Christ by convenient compromise, we stand in the predicament of Peter. What proof can we offer? What do we deal with but promises, or just plain words?

It is at this point that St. Peter reminds us: "The Lord is not slack concerning His promise, as some men count slackness." We are not dealing only with words. We are dealing with God's words. The God who speaks to us has backed up His words by action. The God who

speaks and who promises to return is the same God whose word brought creation into being: "By the word of God the heavens were of old."

This is the same God who threatens judgment to sinners, St. Peter says. When God's man rebelled in sin, when the sons of God chased after the daughters of men in godlessness, then God wiped out this abomination by overflowing the world with water. All perished except Noah's family of eight.

This same God still speaks sternly and harshly against sin in our time. Our generation has done much to invite God's judgment; and God has spoken to us in judgment. Our generation has felt the scourge of two world wars and endless strife between. Our world knows the pain of hunger, the plight of poverty, the despair of economic depression, and the terror that comes when men become like beasts.

God's people are tempted to ask: Why doesn't God carry out the threat He issued when He said that He was keeping the earth in store "reserved unto fire against the day of judgment and perdition of ungodly men"? Why doesn't Christ return to rescue us from the present evil world as He promised to do?

The answer is not that God is slack in His promises in the way that men count slackness. The answer lies elsewhere. God Himself gives the reason for His delay. God is willing to suffer long; God is patient. God is merciful because in love He wants all men to be rescued and none to perish. God designed hell only for Satan and his angels. God wants His children to be in His presence in heaven. In His own time He sent His Son to overcome Satan's tyranny and to lead His children back. The father heart of God yearns for the prodigal sons to return.

This is why we are here. We have come here to be united by Jesus Christ. By His perfect sacrifice the veil is torn, and we sinners are reunited with God. Tonight He will gather His 20th-century disciples about His table even as He did His first disciples. Like them we are feeble and fumbling, quarrelsome and self-seeking. In His presence, and by the same love wherewith He forgives, we are reunited with one another. His voice will be heard each day at this convention asking us to surrender our wills to His will, and we will be joined in our common obedience of faith.

This is why we are here. He wants no one to perish. He wants the power of His grace to touch and heal every hurt, to strengthen every burden bearer. And we are His instruments, His ambassadors. Though we all live among strangers and foreigners, we are bound in our common privilege of proclaiming the Gospel to the poor, to heal the broken heart, to preach deliverance to the captives. We have come together to plan our two-year strategy for outreach and to place our forces. We are here to set our feet in the footsteps of Him who said of Himself: "The Son of Man is come to seek and to save that which was lost," and: "God sent not His Son into the world to condemn the world but that the world through Him might be saved."

How much time do we have? Peter reminds us that

in God's sight a thousand years are as a day and a day is as a thousand years. On the foundation of Jesus Christ and the apostles we can build a structure that will endure for a thousand years. But today may be our last day to search out stones which can be built into this living temple of God.

How much time do we have? The answer lies with God. For us there is only the present. We can work neither in the past nor in the future. We have only now. There is no room for complacency in a church which knows her Lord will come as a thief in the night. There is no time for private speculations when men are hungry for the bread of life. There is no place for personality clashes in the church which knows it is engaged in the struggle with the powers of darkness. There is no freedom to fritter away strength and time when God calls men to discipleship.

The imminence of Christ's coming unites us. If tomorrow we are to join in the chorus of angels singing praises to the Lamb who was slain for us, what ought we to be saying to one another today? If tomorrow the Good Shepherd will close the door of His fold, what ought we to be doing today for the lost and straying lambs and sheep of God? If tomorrow we are to bend the knee to the King of kings and the Lord of lords, what should our posture be today?

Time is short. But we must continue to take time to be near the power and the voice of God in the Scriptures. We are drawn to that Word because we know our God to be a gracious Father. Our coming is itself a confession both of weakness and of strength. We say with the disciples: "Lord, to whom shall we go? Thou hast the words of eternal life." And He will not fail us. Our concern must only be that we do not fail Him. More concerns than we can know will vanish in the presence of Him who says: "My thoughts are not your thoughts, neither are your ways My ways. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts."

We are being driven to God in His Word. Though our founding fathers may not have intended it to be so, our Synod came to live and grow in relative isolation for a long period of time. Now the walls and barriers have crumbled. We have been breaking out into a world that is somewhat strange, always changing, and quite terrifying. New questions clamor for answers, and old answers are being put to the test in our lives and in the marketplace where people live. But this is where and how our Lord lived, too, who in every moment of testing turned to the Father. Like Him, we will come through victoriously as we listen and as we surrender in faithful obedience.

Those of us who know Satan's ways and strength might have expected what would happen. Even as he came to create doubt in the minds of our first parents, so he whispers to us: "Did God really say this? Did God really mean that?" The father of the lie is no less deceptive now. He creates doubt toward God and dis-

trust toward one another. He urges us to find fault and to blame one another, to be suspicious and unforgiving.

In this setting God's people lose the sense of joy He wants them to have. In this atmosphere church workers and their people become hesitant, confused, and frightened. When we lack this joy and confidence which God gives, there is little zeal for Kingdom work. It becomes difficult or impossible to give a good witness to our neighbor, to someone in the relationship, to a fellow worker, to an associate in business, or to a social acquaintance. Satan does everything possible to rob us of the joy and confidence which God gives when He says: "My sheep hear My voice, and I know them, and they follow Me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all." Satan knows that such true joy and trust are in themselves an invitation which says: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me. . . . For My yoke is easy, and My burden is light."

In our fear and distress we cry out: "O God, where will it end? Where shall we go? What are we to say and to do?" And God answers: "Be still, and know that I am God. I am the Lord your God, and you are My people. I will be with you if you will be with Me. I will never leave you nor forsake you."

We can almost hear our heavenly Father saying to us in His kindly voice: "My children, remain true, remain faithful, be constant in love toward one another. Be what you are as My children at this moment, remembering that My Son will soon return to complete your rescue. Be united in Him through your baptism, by your faith, by your hope. In Him you can find the strength that enables you to reach out to hold hands with one another, creating a tremendous circle that encompasses the whole world. In that circle of love you can embrace the elect of God who are gathered in your midst. Speak and sing to them that they, too, can find mercy with Him who has won forgiveness for every man, woman, and child in the world."

This is a time for leadership. The world needs leadership. Christendom looks for leadership. Will Missouri help the church be the church in our world and time? We know that Satan is interested in the answer to this question. He is concerned because the power which God invests in us is the only power Satan fears. This is the power that has conquered him. By this power we can dare to say, "Get thee behind us, Satan. You are an offense to us. We stand before you in the name of the Father and of the Son and of the Holy Spirit. Even as He has conquered by death and the resurrection, we too shall conquer in His name."

This, then, is the time for us to put God's power to work. The Gospel is still the power of God unto salvation to everyone that believeth. Our task is great and the world situation is grave. But God is even greater. And He has supplied us with all that we need to get the job done.

It is not as if we were alone. Thank God for the

other Christians, the other Lutherans, through whom He is also at work. As God gives us opportunity, we will testify. As God provides opportunity to study theology together, we will do so. And if His opportunities take us beyond the framework of Protestantism, we will share God's grace and a firm testimony to those who are neither Protestant nor Lutheran. The Reformation had something significant to say in its day, and it has something to say to us and to Christians of the Roman persuasion also now. And if God gives us the grace to reach unity of doctrine, faith, and confession, then we can be sure that Christ's prayer and our prayer for the oneness of the church have been answered.

When Jesus comes again, the church should be about His business and her business. As God's children in this world we are deeply concerned about issues like civil disobedience. As the church we are more concerned about disobedience to God. As Christians we deplore discrimination of every kind against a fellowman. Our greatest concern, however, is that no discrimination dare ever permit anyone from having and holding all the privileges Christ has earned for him. As Christians we seek equality of opportunity for all men created by God. The greatest of all opportunities, though, must be the opportunity for men of every class and race and nation to hear and share in God's grace.

When Jesus comes again, we know already now what will happen in that glorious moment. Until that time

we should have a foundation on which we can stand and a platform from which we can move:

1. Let us affirm our trust in God's infallible Word and commit ourselves to more faithful study and use of this Word.

2. Let us confess our failings as His people and implore the forgiveness He has assured us in Christ Jesus.

3. Let us pledge ourselves to strive to preserve the unity of faith in the bond of peace with every brother in our synodical fellowship.

4. Let us promise that we will endeavor to seek to establish and to manifest the unity we have in Christ Jesus with every other brother of God's household.

5. Let us surrender ourselves and all we have to the full and unending proclamation of God's good Gospel.

6. Let us seek to extend Christ's compassion and healing to all those who suffer from the consequences of their own sin or of the sins of human society.

7. Let us commend to God's providence and grace both the church and the world which He created and redeemed by Jesus Christ.

In confidence we pray with the psalmist: "Let the beauty of the Lord our God be upon us." May He establish the work of our hands upon us; yea, the work of our hands, may He establish it. Amen.

PRESIDENT'S TRIENNIAL REPORT

In compliance with stipulations in the *Handbook* of The Lutheran Church — Missouri Synod (2.29 c) I herewith present to the Synod the official report of the President. This report covers the period since the last convention in 1962.

At the outset I want to express my deep gratitude to our heavenly Father for the opportunity given me to serve Him in this special capacity. I assure you these have been very significant years in my life. The members of the Synod cannot realize how completely and constantly dependent I have been on the grace of God. The members of the Synod should also hear my testimony that God has sustained me, even in difficult circumstances, and it is His blessing that brought about any favorable results.

This is the appropriate occasion to express my deep gratitude for the services rendered to me personally, to the office of the President, and to the Synod by numerous servants of the church. I mention particularly the Vice-Presidents of the Synod, Doctors Roland P. Wiederaenders, Theodore F. Nickel, George W. Wittmer, and Arthur C. Nitz. Dr. Walter F. Wolbrecht, Executive Director, should be commended publicly for his important contributions. After more than a half century of active service, Dr. John W. Behnken has continued to accept official and unofficial invitations for his unique and tireless help.

I am indebted to the boards and commissions for the faithfulness with which they have discharged their responsibilities. Their executive secretaries have performed yeoman service, often in very technical and specialized areas. They have been faithful not only to their particular assignments but also to our historic position under the Scriptures and the Lutheran Confessions.

Recognition should be given to many others who have distinguished themselves by their service. In "Today's Business" you will note a list of those now sainted who served in special or official capacities. You are invited to submit the names of others who may have been omitted inadvertently. I trust that an appropriate resolution will be presented to and adopted by the convention.

The Synod has assigned several major responsibilities to its President. One of these is the supervision of the doctrine and life in the church. There are various interpretations of this responsibility. Both the Scriptures and the Synod's *Handbook* describe this responsibility as a process. The purpose of the process is to assure that what we believe, teach, and confess is in harmony with the Word of God and the Lutheran Confessions. The purpose is to adorn the Gospel with holy living which honors our God and Savior. In other words, the President is to supervise the process by which God's name is hallowed and the church is edified by the sharing of God's Law and Gospel in sound doctrine.

The President recognizes from Scripture and from

practical experience that God alone preserves His truth and promotes godly living. It is God who sets the standards and who enables His people by the Spirit to receive the truth and to respond to His mercy in Christ. The President is not an overlord but an undershepherd of the Good Shepherd.

Yet God uses people in this edification process. He knows our sinful nature. God remembers what we forget: that in our pride we will try to claim the prerogatives of God's Word for our own notions; in our weakness we will be less than what God's grace can make us. Precisely because our heavenly Father knows what we are, He binds His people into a fellowship. As members of the body of Christ we are to bear one another's burdens. We are to share the Word for the benefit of each and of all.

The Synod has wisely and well designated who is to carry out this process of supervision and how. Accordingly I have tried to carry out personally the responsibility which belongs to the President. At the same time I have made this supervision also the delegated concern of the Synod's Vice-Presidents and of the District Presidents. The President's office has met regularly with the administrators and faculties of the Synod's colleges and seminaries. The process of supervision has been carried forward in private and in public, personally and corporately.

Brethren, I want to remind you that this process is not accomplished when we have written provisions into the *Handbook* and then named someone to carry out these provisions. This is the responsibility of all of us and not merely of a few officials. If the doctrine and life of our Synod is not what it should be, then we may have been failing one another as Christian brethren. I do not lay this burden on your conscience. God does. But the burden He lays on us He enables us to bear. The same Christ who asks us in His new commandment to love one another even as He has loved us, also gives us His love for use in our own living and loving.

In our concern for the process of supervising doctrine and life we have already made tentative plans for retreats for the church's workers. These retreats will offer opportunities where our Lord's disciples in our time can renew their fellowship with their Lord and with one another. And we have also made preliminary plans for the Christians in our church to sit at Jesus' feet by expanding the study program initiated as a result of the first thrust of Cleveland's Forward in Faith resolution. We have taken this action because the doctrine and life of the church are our highest concern. This is what makes us the church. This is our message and witness to the world.

Even pure doctrine and godly living require some sort of organization and administration if they are to accomplish what God wants. Good weather and good harvest do little good if the grain ends up only in granaries, far away from hungry and starving people.

Cease-fire arrangements and peace treaties do little good until they have been communicated to soldiers in the front lines of war. And so the Synod may be a human arrangement, but it is designed to implement God's purposes.

If the Synod has become big and complex business, I thank God, for the Synod is in the most important business in the world. The Synod is an institution, and we treasure it because as such it is an instrument for the kingdom of God in this world. As chief administrator I have seen the variety of wonderful human gifts God has given us for carrying out His work. I have witnessed the high intelligence and sensitive concern with which members of the Synod have worked to define and refine operations of the Synod for more effective Kingdom work. It has been my privilege and responsibility to enlist large numbers of our people in special assignments by making those appointments which you have noted elsewhere and which have been listed from time to time in official publications.

During the past triennium the Synod has strengthened an important planning and coordinating function through the Council of Administrators under the leadership of Dr. Walter F. Wolbrecht. The work of this council and its good influence have only begun. The implementation of the Synod's resolutions in areas such as this has been neither simple nor sudden. Adjustments must be made carefully, and we dare not forget that we are asking busy administrators to assume heavy additional and time-consuming responsibilities.

The Board of Directors continues to bear the responsibility for carrying out plans by making vital administrative and policy decisions for the Synod. Balancing the budget is difficult enough when receipts and disbursements do not match. It is still more difficult balancing budgets when one finds it almost impossible to reconcile the gifts that God's people bring with the gifts that God has given His people. It is still more difficult when budget decisions will certainly cut back the ultimate supply of church workers at a time when there is already a manpower deficit, or to decline the urgent appeals of missionaries who come asking for facilities, equipment, and men simply because they are doing the job we sent them to do.

This convention will receive a proposal for aggressive and immediate action to meet the demands that brought both Venture of Faith and Forward in Faith into being. The needs won't go away by closing our eyes to them. And as Christians we neither can nor want to close our eyes to such Kingdom needs. Nor do I want to imply that I am reporting Faith Forward as a failure. It was my honor to serve as chairman of the Faith Forward executive committee, and I report frankly that Doctor Wiederaenders and his staff carried out the intention of the Cleveland resolution faithfully and vigorously. The results of their programs to deepen the spiritual life are known only to God. By any standard of comparison the financial goals of Faith Forward have not been met. Latest reports show that 3,250 congregations, according to present trends, will conduct special local efforts to

reach or exceed their 1965 commitments in an attempt to close the gap between Faith Forward goals and reality.

Thirty-four North American Districts and our two Districts in South America carry out the aspects of the program of the Synod. With a view toward promoting this joint program, I have attended as many District conventions and conferences as possible. My office provided official representation at all District conventions.

In an effort to strengthen ties and to provide better coordination, leadership conferences were conducted in every District following the District conventions of 1963. Last year the Synod sponsored regional meetings of District leaders in eight major metropolitan centers of this continent.

In an attempt to exercise the leadership committed to the President's office, I did what I could to consult with the synodical institutions of higher learning. The President's office has been represented at election meetings for professors and has met regularly with the administrations and faculties of our colleges and seminaries. My requests have also been granted to meet with graduating classes of our terminal schools in order that I might emphasize areas of responsibility and privilege to which our new workers are being called. In many ways these graduates represent the highest gift and greatest resource the church has. I encourage the church to value this gift by exerting every effort to nurture these men and women and to recruit the best of our membership for roles of leadership in the future.

At this point I want to record the warm response my office received whenever I attempted to report on developments within the church. The question-and-answer, or press-conference, technique has been used a great deal. This device has proved helpful in outlining and interpreting the work of our church. During the past three years I began to send out an informal letter occasionally. This "Memo to My Brethren" has been helpful as have also opportunities to grant interviews or write columns for church publications. Only the pressure of time and schedule has prevented more communication of this type and also limited my direct and personal contacts with the church at large.

Again I can report that the Synod's auxiliaries and many affiliated agencies have responded to calls for service. Not the least of these is Valparaiso University, an increasingly important source of leadership training for lay and professional workers. It has been my pleasure to counsel with such groups frequently in the interest of defining goals and maintaining good relationships.

By its very nature, the President's office has a consultative relationship with many boards, commissions, and agencies of the church. I have devoted major time and attention specifically to the Commission on Theology and Church Relations, which was created by the Synod at its convention in Cleveland and began to function two and one-half years ago. The commission, as its report shows, has worked steadily, seriously, and also under severe time restrictions to present you with specific recommendations for your consideration. Not all

problems have been explored or resolved. We must concede that the tensions which exist are also in part a manifestation of the struggle between the old man and the new man. We are beset by temptations from within and from without. I pray fervently that we will not be deceived by Satan but that we will surrender to the Holy Spirit and live in trust and charity. This is the way in which God has always blessed His people and made them both a power and a blessing to others.

The President's office also represents the Synod in its relationship to other segments of our Synod. Of most immediate concern are the overseas mission fields, especially where young, independent churches are now emerging. We have worked closely with American and national leaders. Doctor Wiederaenders has been in India and Australia, where sister churches are exploring new relationships with other churches. Doctor Theodore F. Nickel went to New Guinea earlier this year on a somewhat similar mission. In somewhat similar circumstances, Dr. Walter F. Wollbrecht has been in Nigeria and also to the Philippines. Dr. George W. Wittmer accompanied me on visits to our brethren in Europe at the time of the assembly of the Lutheran World Federation in 1962. Dr. Arthur C. Nitz has represented my office in a visit to Latin American Missions. Doctors Franzmann and Bouman visited the Evangelical Lutheran Church of Australia on my behalf and yours. And the ongoing pastoral concern of the President's office was demonstrated especially when Dr. Paul Streufert and Dr. Meinert Grumm strengthened the members of the missionary force in Nigeria at a time when physical and mental stresses were aggravated by administrative problems related to the disruption of the Lutheran Synodical Conference.

There have been numerous developments among Lutherans since 1962. The Wisconsin Evangelical Lutheran Synod severed its relation with the Lutheran Synodical Conference. Attempts have been made to reopen conversations with them and with the Evangelical Lutheran Synod, which severed its relations earlier. No favorable reply has been received at this date. The two remaining members of the Synodical Conference, The Lutheran Church—Missouri Synod and the Synod of Evangelical Lutheran Churches, have assumed responsibility for the joint work that was carried on previously. The National Evangelical Lutheran Church, a group of approximately 12,000 predominantly Finnish Lutherans in this country, has joined our Synod. As you may have noted, you are being asked at this convention to invite the 20,000-member Synod of Evangelical Lutheran Churches to take similar action.

In compliance with resolutions of the Synod in 1962, I appointed observers to attend the Fourth Assembly of the Lutheran World Federation in Helsinki, Finland, in 1963. Our Synod has now been represented at every assembly of that body. Representatives of my office have also attended conventions of the Wisconsin Evangelical Lutheran Synod, The American Lutheran Church, the Lutheran Church in America, and the annual meetings of the National Lutheran Council. Thus

greetings have been brought from my office on your behalf in an effort to maintain cordial relations among fellow Lutherans. Finally, we have now had two meetings with representatives of The American Lutheran Church, thus resuming doctrinal discussions that had been discontinued while mergers were taking place in that body. The aim is to establish a basis from which we might discuss establishing pulpit and altar fellowship with that body.

In discharging its proper responsibility, the Commission on Theology and Church Relations has extended theological discussions to other church bodies. Doctrinal and confessional explorations are continuing with Presbyterian and Reformed church bodies. These discussions do not envision establishing fellowship relationships. Rather the goal is to discover where the major Protestant Reformed bodies now stand doctrinally about four and one-half centuries after their origin.

On behalf of the Synod I have accepted an invitation for us to participate, with the National Lutheran Council, in a series of doctrinal discussions with the Roman Catholic Bishops' Commission for Theological Studies. We have also accepted an invitation to open similar talks with the Orthodox, in response to an invitation extended by the National Lutheran Council, as the United States of America's arm of the Lutheran World Federation. Dr. Oswald Hoffmann has attended sessions of the Vatican Council in Rome as a specially invited guest of the Secretariat for the Promotion of Christian Unity.

At the convention in Cleveland the Synod accepted the invitation of the National Lutheran Council to enter into consultations to prepare a constitution and bylaws which might serve as the proper basis for a new inter-Lutheran agency. Since that time the Synod of Evangelical Lutheran Churches has also joined this consultation. The aim has been to create an agency in which Lutheran bodies of America might jointly study theology and cooperate in such areas of church work as seem advantageous and do not violate the confessional position of the individual church body. All of the necessary documents, data, and recommendations are being presented to you during these sessions.

Much of what I have said is not new to you. This does not mean that it is not important to you. I do not intend to list details of other presidential duties: the heavy volume of correspondence, the constant conversations by telephone and otherwise, and the extensive studying, reading, writing, and speaking. Yet I must say that the work has been done in the happy awareness that this service was being rendered to a Savior and to a church body which deserve the best a man has to give.

This report would not be complete without saying that representatives of my office have worked faithfully and long with many dedicated churchmen from Detroit in preparation for this convention. Their efforts will be eminently worthwhile, I am confident. For that reason I implore you to continue in fervent prayer to the Throne of Grace. We ask the heavenly Father so to direct us that when this historic convention has closed

His name will have been glorified by what we have said and done. We pray that our Synod with all its members and congregations will through this convention be enabled better to carry forward the blessed Gospel ministry He has entrusted to us. In Jesus' name. Amen.

Departed Workers of the Past Triennium

(Referred to in the above Report)

Former Synodical Vice-President

Dr. G. Christian Barth

Former District Presidents

Rev. Carl L. Abel	Rev. Ernest T. Lams
Rev. Walter H. Cordts	Rev. Lothar K. Meyer
Rev. Frank Haedicke	Dr. Elfred L. Roschke
Rev. Edward C. Hauer	Rev. Adolph Schwidder
Rev. August H. Heine	Dr. Henry P. Studtmann
Dr. Hugo G. Kleiner	

Professors

Dr. Lawrence Bickel	Prof. Henry E. Proehl
Dr. Lorenz	Prof. Henry W. Reimann
Blankenbuehler	Prof. Edward A. Reinke
Prof. Richard A. Lange	Dr. George V. Schick
Prof. Walter Oetting	

Former Professors

Prof. Edmund H. Brandt	Dr. Theodore Laetsch
Prof. Reinhold W. Griesse	Dr. Alfred F. Schmieding
Prof. Henry Gross	Dr. Ferdinand H. Schmitt
Dr. Edwin H. Hattstaedt	Prof. John Vojtko
Prof. Carl J. Hoffmann	Prof. Frederick S. Wenger
Dr. Theodore Hoyer	Dr. Ernst A. Wolfram
Dr. Alfred T. Kramer	

Others Who Have Served the Synod in an Official Capacity or Rendered Special Service

Rev. William M. Czamanske	Dr. Martin Piehler
Dr. Otto A. Geisemann	Rev. Frederick Proehl
Dr. Carl A. Gieseler	Mr. Otto C. Rentner
Rev. Gustav Hageman	Chaplain Luther Schliesser
Rev. Elmer V. Haserodt	Dr. August C. Stellhorn
Dr. Arthur F. Katt	Dr. George C. Stohlmann
Dr. Elmer Kettner	Rev. N. Paul Uhlig
Mr. Aaron Knopf	Rev. Frederick R. Webber
Dr. Martin F. Kretzmann	Dr. William F. Weiherman
Dr. George Maassel	

ACCEPTANCE STATEMENT BY PRESIDENT-ELECT HARMS

IN THE NAME OF OUR LORD AND SAVIOR JESUS CHRIST,
GREETINGS!

On Wednesday, June 16, you cast votes by which you asked me to continue to serve in the office of the President. By this action you honored me, for you expressed your confidence in me. By this action God has also called me. I say this, not because I seek to find additional glory but to confess that God's voice is heard in your vote. This conviction is necessary because it provides the proper perspective for the office and offers a proper foundation for our relationship to one another.



Dr. Oliver R. Harms officially accepts election to his second term as President of The Lutheran Church—Missouri Synod.

The honor conferred on me is truly undeserved. But even with the full knowledge of my limitations I can announce my acceptance because God has given the assurance that He will bless in the future even as He has in the past. We continue to put our trust in Him who died for us and rose again.

This is an occasion for me to express my view of

this holy office. The Scriptures and my experience compel me to view this office in a pastoral frame of reference. God has called me to be His undershepherd. You have called me to be your chief servant. These two concepts form the platform for the coming term of office.

As God's undershepherd I am pledged to lead you to the green pastures of God's Word and to the still waters of His forgiveness. But I will fail as undershepherd if I do not call you away from what is false and dangerous. I will seek to arouse you from sleep and indifference, to stir you to keep on the move, and, if it please God, I will guide you nearer to other sheep God is gathering into His fold.

As your chief servant I will seek to fill your needs by providing, directly and indirectly, for a full and faithful ministry. But I will also prod you on to develop and use the gifts God has given you for the ministry to which He has called you. The President's office will not rest until the people of God in our Synod are sharing the richness of God's gracious blessings with people everywhere.

All of this has some practical implications. The President's office will continue to plead for more aggressive mission outreach in every form and in every place. The President's office will seek to be the source of factual information and fair dealing. The President's office will foster responsible scholarship and reject all that is less than this. Scholar and critic both stand under the judgment of God's Word. Both are pledged to use God's Word and their gifts to strengthen faith and the bonds of Christian love.

Personally I now pledge, as I did three years ago, that I will seek to be faithful to the Holy Scriptures and the Lutheran Confessions. I also pledge myself to honor all doctrinal position statements of the Synod.

Tension develops in the office of the President when he seeks to be both undershepherd and chief servant. The President is at the same time God's man and the people's man. I plead with you, for the sake of God's people in our fellowship and those whom God would reach through us, that you help me to fill this double role to the highest potential God gives.

Finally I ask that you join me in the fervent and unceasing prayer that God will grant peace to our nation and to our world. We ask it in order that His work may go forward without hindrance.

In the confidence that our joint ministry will be to His glory, I accept your call to the office of the presidency of The Lutheran Church—Missouri Synod in the name of the Father and of the Son and of the Holy Ghost. Amen.

CONVENTION SERMON BY THIRD VICE-PRESIDENT GEORGE W. WITTMER

When He had so said, He showed unto them His hands and His side. Then were the disciples glad when they saw the Lord. Then said Jesus to them: Peace be unto you. As My Father hath sent Me, even so send I you. John 20:20, 21

DEAR FRIENDS IN CHRIST, THE LORD AND BISHOP OF THE CHURCH:

We have assembled in convention to focus earnest and reverent attention on the most important work in the world. From north and south and east and west members of the church of the Lord Jesus Christ have come to review the work of our Synod delegated to various officers, boards, committees, and commissions in the past three years and to plan our future service to Christ. Because this work is commissioned by Him who is King of kings and Lord of lords, because it reaches into eternity itself, it is the most important work we can do in our lifetime.

We are living in an age of unrest and uncertainty. The future is unforeseeable and unpredictable. Never has there been a time when there were more wars and rumors of war. Nation threatens to rise against nation and kingdom against kingdom. Despite the splendid efforts of the United Nations Security Council in New

York City, there are tensions and suspicions between leaders of nations.

We are more closely knit with other peoples of the world than ever before. Distance has dissolved with the magic of science. We measure distance in hours rather than in miles. In North and South America we have become neighbors to the whole world. Yet nations do not live together as neighbors. There is proximity without a sense of community.

A veritable babel of voices sounds out to our world clamoring for a solution to its problems. Where is the good advice? Where is the trustworthy counsel? Where is the sure word?

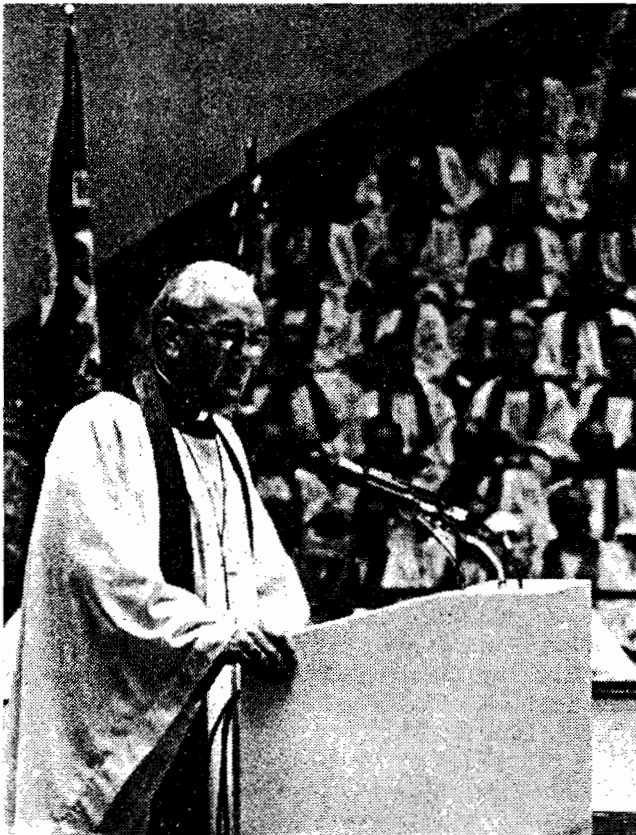
As the redeemed of the Lord we know definitely where that sure word is. It is God's own Law and Gospel, given to us by Him and preserved for us and all men in the deathless pages of the Holy Bible. The world does not need a new revelation of God's goodness and grace to mankind. God has not given a new revelation. He has not declared Moses and the prophets and the psalms and the gospels and epistles out of date. The Holy Scriptures are relevant to modern man; even in this space age they serve him as a lamp unto his feet and a light unto his path. The Gospel is today what it has always been: "the power of God unto salvation to everyone that believeth."

This Gospel is given to the church of Jesus Christ. The purpose of the church is to proclaim this Gospel message by word and by deed. The church lives by its witness to the world for which the Son of God suffered and died. The church exists not for itself but for the world. God's Word tells us: "God was in Christ reconciling the world unto Himself." Christ said: "I am the Light of the world." Again He said: "The field is the world." To His disciples of all times He said: "Ye are the light of the world."

We have made the motto of this convention the words of our risen Redeemer, who said to His disciples on the first Easter Day: "As My Father hath sent Me, even so send I you." What a wonderful commission! What high honor has the Savior given us! What exciting and thrilling work He has assigned to us, giving His immortal tidings into our mortal hands! To every one of us here the eternal Son of God says:

"Even So Send I You"

It was the evening of that day that became so memorable in the history of the church, that day when the most momentous event of all times took place. It was the day of the resurrection of Jesus Christ from the dead. Ten members of the group affectionately called the Twelve were in a room somewhere in Jerusalem. The doors of the room were locked, for there was fear and confusion in the hearts and minds of these men. They had heard about the agonizing death of Jesus on Calvary. One of their number, John, had been an eyewitness. Since that dismal Friday afternoon



Vice-President George W. Wittmer preached the convention sermon in the evening Communion service on June 16.

their hearts had hung heavy within them. But this day, this Sunday, they had heard the electrifying news of the resurrection of Jesus from the dead. Peter and John had seen the empty tomb. The women disciples had seen it too. Mary Magdalene had actually seen the Lord alive and had spoken with Him. In fact she had been given a special message for the disciples by the risen Redeemer.

As the disciples huddled and talked, the Lord of glory suddenly stood before them. No doors needed to be unlocked and opened. He stood right there in their midst, the same Jesus who had been scourged, crowned with a sticking coronet of thorns, and fastened to the cross by stout spikes. He was alive. He had come forth from the silent sepulcher holding in His hands the keys of hell and of death, the keys to heaven and eternal life. He had set at naught all the efforts of the scribes and Pharisees and the members of the priestly party. I like to think that Jesus smiled at the disciples as He said to them: "Peace be unto you."

The sight of Him and the sound of His voice uttering that familiar greeting made the hearts of the disciples happy. Their eyes looked on Him. Their ears heard the friendly sound of His voice. Now they were sure He was alive again.

Again Jesus said: "Peace be unto you." Then He gave them that commission, saying: "As My Father hath sent Me, even so send I you." The first word of peace gave them a new revelation; the second gave them a summons to service. As the heavenly Father, the Creator and Ruler of the universe, gave Jesus a special commission, so the Son of God was giving His disciples a particular work to do. By His suffering and death Jesus had secured peace for the world. He had delivered to His Father the crimson satisfaction for the sins of the whole world. Now He was sending His disciples forth on a continuing mission to bring that peace to the world.

We know what the mission of Jesus was. He stated it simply when He said: "The Son of Man is come to seek and to save that which was lost." He stated it more fully in the synagog in Nazareth at the beginning of His public ministry. At that time He read to them the words of the prophet Isaiah from the scroll that was handed to Him. Here are the words He read: "The Spirit of the Lord is upon Me because He hath anointed Me to preach the Gospel to the poor. He hath sent Me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." After He had read these words, He gave the scroll back to the minister and said: "This day is this scripture fulfilled in your ears." This was Jesus' commission.

When Jesus said to His disciples and to us: "Even so send I you," He gave us the highest honor that can come to men, the noblest commission possible. Nothing exceeds it in eminence. Sending us out on our mission is the Second Person of the Holy Trinity, "begotten of the Father before all worlds, God of God, Light of

light . . . begotten, not made, being of one substance with the Father." As He was sent to preach the Gospel to the poor, even so He sends us. The world is full of people distressed and troubled by sin. They are trying almost every conceivable and some well-nigh inconceivable ways to get rid of their sins. To them we must bring the truth that "the blood of Jesus Christ cleanseth us from all sin."

He sends us to heal the brokenhearted, the children, the young adults, the aged who suffer want, disease, and poverty. For all these we must have a loving concern and a helping hand. He sends us forth to preach deliverance to those held captive by the prejudices of their fellowmen, bruised by those who would rob them of their liberties and keep them in oppression. He has commissioned us to bring recovering of sight to those who are blind to the beauty and the glory and the power of the Gospel of Jesus Christ. Remembering that God "hath made of one blood all nations" of the world, we are to go forth to tell as many as we can that this is the acceptable year of the Lord, warning them that eternity is closer than they may think.

What a sacred privilege and grave responsibility is ours, to be the channel through which the divine message becomes articulate. What an opportunity is given us to show in our lives that the spirit of Christ is in us. What an amazing parallel: "As My Father hath sent Me, even so send I you."

This is *our* work. This is *our* program. Write your name in the place of the "you" in Jesus' sentence: "Even so send I you." In his explanation of the Second Article of the Apostles' Creed Dr. Luther puts this word of the Lord in the singular form: Christ "has redeemed *me*, a lost and condemned sinner, purchased and won *me* from all sin, from death, and from the power of the devil—that *I* may be His own and live under Him in His kingdom and serve Him." When Christ says: "Even so send I you," He means *you*.

In the chapel of our newest Concordia in Ann Arbor an art-glass window depicts the great commission of Jesus. It shows Jesus giving His marching orders to the disciples while they listen intently to what He says. At one end of the picture there is a disciple bending down, running away, anxious, eager, impatient to carry out the Master's orders. That is the eagerness we must have.

What we need is more of a sense of urgency in this work we are commissioned to do. We need a revival among our people. They must be stirred up to realize the importance of the task God has assigned to us.

We need a revival in *prayer*, remembering the promise of God: "The effectual, fervent prayer of a righteous man availeth much." We need to pray as did the prophet Habakkuk: "Lord, revive Thy work." We need to pray: "Lord, revive Thy church, beginning with *me*."

We need a revival of *consecration*, yes, more people who mean it sincerely when they say, "All this Thou hast done for for me; I give myself to Thee." Too often

people think the church is using them. They forget that they *are* the church. The life of every Christian is a ministry. The church needs a more intensive ministry of the laity to bring Christ's healing Word to a sick and dying world as He gives opportunity and means.

We need stronger homes where patterns of life are established, where seeds of consecration must be sown. We need more homes that have the furnishing which costs no money, just a little time every day, the family altar before which the family gathers to communicate with God and to let God speak to them.

We need a revival of compassion. In April a year ago Kitty Genovese was stalked through streets of New York City by a man who stabbed her to death and took about a half hour to murder her. She screamed for help. "He stabbed me! I'm dying!" she pleaded. But no one came to her assistance. People saw the whole thing, heard her screams, described her assailant, but they did not help because they said they did not want to become involved.

We *must* become involved with the lives of others. That is our business. Jesus calls us "the salt of the earth," the moral antiseptic keeping the world from decay and complete corruption. How can we be a salt if we do not become involved in the lives of others? Paul said he and his colaborers were "fools for Christ." We need more such fools in the work of the church, people who have a burning love for the Savior's mission to all men of all nations and races and classes and conditions within our reach. We need people who know

that the work in far-off Nigeria, in distant Hong Kong, in New Guinea, and in other far-flung fields of Synod is as much their responsibility as the work in St. John's or St. Paul's or Messiah or any other congregation. We need people who are concerned about the deprived and underprivileged, the minority groups and the handicapped, the deserted wives and children, in short, all our neighbors in need of our help.

The risen Lord comes to us as He came to His disciples on that first Easter Day. He has given us peace through the Gospel which assures us that there is peace with God through Jesus Christ. In this service He will give us the guarantee, the affidavit of His forgiveness in the Sacrament of Holy Communion. He promises to be with us on all our ways. We can depend on those pledges. Sooner could a little child with a toy hammer crumble into dust the whole range of the Rocky Mountains than that God should break one of His promises to us.

Taking God at His word, we go forth eagerly and courageously, holding high the Cross as the one key through which the Spirit opens the doors to the hearts of people for us. Gladly we serve Him everywhere on earth until we will join the white-robed redeemed in glory to serve Him forever and ever and there join in the song of heaven: "Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever." Hallelujah! Amen.

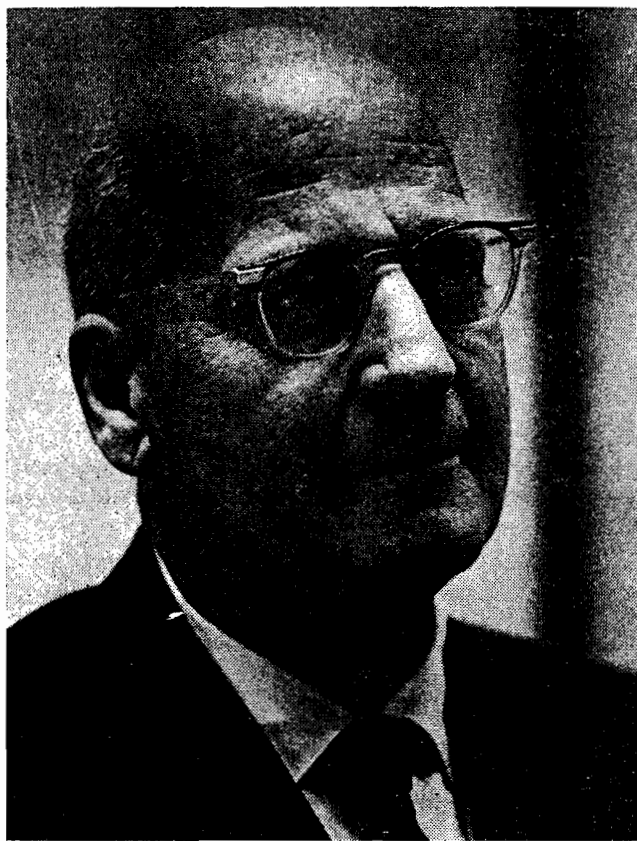
CLOSING ADDRESS BY FIRST VICE-PRESIDENT R. P. WIEDERAENDERS

Surely I come quickly. Rev. 22:20

BELOVED OF GOD:

The simple words of our Savior, "As my Father hath sent Me, even so send I you," gave meaningful direction to the convention. Even now, though the time for adjournment has come, these words like a strong hand refuse to let us go, because they are our identification, our credentials, our motivation and power for carrying out our mission in life as individual Christians, as congregations, and as a Synod.

Because we are the "sent ones" of our Savior, our moments have meaning and purpose. No matter who we are or where we are, we have a message to proclaim, the message that "God was in Christ reconciling the



Dr. Roland Wiederaenders was reelected full-time Vice-President.

world unto Himself"; we have a mission to fulfill, the mission our Savior assigned when He said: "Ye shall be witnesses unto Me"; we have a ministry to perform, a ministry to open the eyes of men everywhere to see Jesus as their Savior, to worship Him as their God, and to serve Him alone as their Master.

To keep us mindful of the full impact of His "Even so send I you" command, the Savior gives us a blessed promise as we now leave the mountain-top experience

of this convention. This is His promise: "Surely I come quickly."

"Surely I come quickly." This promise of our Savior has a ring of urgency about it like unto a fire alarm, a ring of urgency we dare not ignore.

During the convention we passed noble resolutions on missions, church extension, and social action. We adopted commendable goals in evangelism, recruitment, stewardship, and parish education. We subscribed to lofty principles and policies which reach far into the future. But just how far does our future extend? Just how much time have we to carry out our noble resolutions, to attain our commendable goals, to live up to our lofty principles and policies?

Lest we leave the convention with the comfortable thought that we have plenty of time—plenty of time to feel sorry for ourselves sitting in the shade of our favorite juniper tree, plenty of time to give priority consideration to our materialistic desires, plenty of time to play with the Savior's command: "Even so send I you," instead of carrying it out swiftly on feet made nimble for joy—our Lord says: "Surely I come quickly."

And when our Lord says: "Surely I come quickly," let us as individuals, as congregations, and as a Synod, realize that this is what He means. If you have a life to live for Christ, live it now! If you have a ministry to perform, perform it now! If you have a mission to accomplish, accomplish it now! Now is the time for individual Christians to live sanctified lives as faithful stewards of God. Now is the time for Christian families to give priority to seeking the kingdom of God, confident that God will not forsake them in temporal need. Now is the time for congregations to reach out to young and old in their communities with the Gospel of Jesus Christ. Now is the time for congregations banded together into Districts to seek out the multitudes living in their geographic areas with Word and sacraments. Now is the time for congregations united in the Synod to use every method of communication to encircle the world with the wondrous message:

There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

"Surely I come quickly." News which reaches us daily from all parts of the world testifies that we are living in that moment of history concerning which it is written in Scripture: "Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom. And there shall be famines and pestilence and earthquakes. . . . Men's hearts [will be] failing them for fear" of things to come. We are living at a time in history when the sound of the last trumpet may be heard and the coming of the Son of Man in all His glory may be witnessed at any moment.

"Surely I come quickly." The day is drawing nearer when we shall hear our Savior say: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." O wondrous day when God shall wipe away all tears, when there will be no more pain — only fullness of joy forevermore in the presence of God.

However, as we lift up our eyes in joyful expectation of this day, let us be mindful that over 43 million people die each year and two thirds of these die unto eternal perdition, without faith in Jesus Christ. No wonder the voice of Him who says: "Surely I come quickly," is crying:

Who will go and work today?
Fields are white and harvests waiting,
Who will bear the sheaves away?

Without merit or worth on our part, God has entrusted the Word of Life to us, "the Gospel which is the power of God unto salvation to everyone that believeth." What are we going to do with this Gospel? In view of our Savior's command that we proclaim it and in view of His promise: "Surely I come quickly," dare we in complacent self-satisfaction live in cedar houses and stretch ourselves on beds of ivory unconcerned about the millions living and dying all about us without faith in their Savior? We dare not — and pray God, we will not!

In a century which conceived the atomic bomb in despair and delivered it in horror and self-reproach; in an age of hatred, suspicion, fear, and sudden death; in a day which elbows the individual out of the way to be lost in the crowd; at a moment in history when men imagine they know everything but believe nothing: let us with the power of God's Holy Spirit straighten every question mark of "Yea, hath God said?" with the exclamation point of "Thus saith the Lord!" in a bold, fearless, aggressive, and urgent proclamation of the Gospel of Jesus Christ with the prayer:

O Lord,
Cleanse the feet
That would carry Thy Word of love.
Make them beautiful
On the mountains of hope,
On the wide horizons
Of the sad world
Once more.

Cleanse the hands
That hold the Bread of Life.
Make them bloodless by Thy blood.
Take the faithless terror
From our minds,
Trembling the hands
That seek to feed the world.

Cleanse the lips
That would speak Eternal Truths.
Teach them the humble grace
Of simple honesty.
Restore the old meanings
Of great, good words, O Lord.
Once again let yes mean yes
And love mean love.

Cleanse our hearts
To do Thy will, O God,
When Thy will commands the loss,
The change
Of all we wish to be Thy will.
And grant the grace to say
Not ours, O Lord,
But Thine be done.

O God, let there be no comfort
Save one
In our mission:
That we are Thy church
In the world,
A sent people.
And Thou art still at work,
Mystery of mysteries,
Even in us!

In response to this our prayer the Savior speaks to each one and says: "As My Father hath sent Me, even so send I you." "Surely I come quickly."

"Amen. Even so, come, Lord Jesus." Amen.

PLANNING FOR THE CHURCH'S MISSION

Presentation by Dr. Walter F. Wolbrecht, Executive Director

NOTE: The numbers in parentheses indicate the approximate points at which slides were projected during the presentation. The projected materials, identified by number, are reproduced on the pages following this address. Some slides originally projected have been omitted.

As The Lutheran Church — Missouri Synod in delegate convention meets in Detroit for the first time in 45 years, we must focus on the next period of years. Our planning period can be the quarter century to A. D. 1990, with a backward look to see whence we have come by the grace and power of God.

Let us remember this point: in the next 10 years the population of the U. S. will grow faster than it did in the previous 10 years, and this in turn, short of major annihilation, will prove cumulative throughout this planning period of a quarter century.

Most of our attention properly is fixed on the Synod within the U. S. A., because the bulk of our Synod's share in the church's mission *begins* precisely where our congregations and their members are in our world and time, even though it dare never *end* there.

I. Our World and Our Time

Some have tried to minimize the population growth-trend projections on the grounds that the birth rate *just now* is lower than in the 20 years just past. It is the lowest now since 1945, the very end of World War II. However, this *temporary* slowing down was forecast years ago. The rate will rise again in the very near future (20 births per year per 1,000).

We meet in 1965. Ten years from now, on June 16, 1975, there will be 25% more babies born than are being born today. This means that instead of 4 million babies born in the U. S. this year, 5 million are likely to be born in 1975. Incidentally, the *delayed-action population bomb* with fuse already lit in the U. S. means that we have reached population totals one-half century earlier than they were expected. What does this mean for new marriages and new families of our members? What does this mean for infant baptisms and child evangelism in our congregations and parishes?

At the end of the earthly span of life, our pastors are burying more people than their predecessors did, yet the typical person lives to be almost one-third again as old as his father or mother did. This difference in age is expected to increase with each succeeding decade.

We all have been hearing or reading about the *mobility* of the people of the United States. One out of five (or 20%) of our people, we hear, moves each year. The migration of many people from the heartland of America to the ocean coasts and to the Gulf area, and the relocation of those classified as economically underprivileged is continuing. For a church body which had its humble origins in communities such as Perry County, Missouri, the Saginaw Valley in

Michigan, in Lee County, Texas, and among the homesteads of the Northern Plains, even though it met to organize in downtown Chicago in 1847, it is of tremendous importance to realize that where once the bulk of America's production was farm production with farm labor being the largest category of all workers, by now only 1½ million farmers turn out 87% of all of America's agricultural production. A remaining 2 million farmers account for the other 13%. The homesteads are gone and the family farms are disappearing. What of the rural church and of the church geared to meet the needs of a rapidly changing, ever shifting, increasingly urbanized membership?

When The Lutheran Church — Missouri Synod last met in Detroit, 45 years ago, most delegates came by *train*. The *automobile* was in its infancy, and nobody is known to have come by airplane. Furloughing missionaries from overseas were few, and weeks away from their stations by ship instead of hours away by jets. A few crystal sets were coming into use, but no radio networks existed, and the idea that delegates and conventioners could broadcast or be seen on something called television was not a lively thought in any delegate's mind.

The challenge of the population change to the Christian church has a twofold aspect. Church planning must take into account a faster rate of growth in many areas, and each congregation needs to be mindful of how the population change is affecting it. A larger proportion of its membership will be in that age group which in turn is likely to increase the population in the next cycle. That part of the population ranging from birth and baptism to junior confirmation age and adolescence is up 28 million over the decade just past and will in turn be up by 35 million in the next decade. *All these children are already born!* And most of these young people will live, move, work, and have their being in increasingly industrialized, urbanized concentrations called by new names because the ancient name of *city* no longer fits. The major production output coupled with a major share of the economic burden will fall on the middle group in age, who are the salary and wage earners, the productive and reproductive portion of the population, and they will have more aged persons and more children to support.

This makes a technical economic term such as *Gross National Product* of more than passing interest, even for a church body as it plans ahead for its mission. The Gross National Product for any country is the dollar value attached to the annual total output of goods and services of both the private and the public sectors of the economy. Even Nigeria and Ghana have a Gross National Product. Do you remember when it was considered to be worse than radical dreaming to maintain that the Gross National Product of the U. S. A. could ever reach \$400 billion a year? Already 10 years ago that mark was reached, and the Gross National

Product is now already \$650 billion annually. In the next 10 years conservative economists predict that the \$650 billion will rise to \$1,200 billion, or "one trillion, 200 billion dollars."

These are figures which few men can visualize realistically. What does it mean for the average family or for the average congregations? The *average family income* today is up \$146 a year over 10 years ago. It is expected to go up another \$200 per year in the next 10 years. Meanwhile the *workweek* for many is shortening, and the "new leisure" provides freedom for a kind of recreational activity which does not readily contribute either to increased church attendance or to participation in the life of the parish if the traditional pattern of the previous generation does not change.

This is coupled with people having more "discretionary income," that is, money to spend on things other than day-to-day necessities. For one example only, pleasure boaters in the U.S. spent more than \$2½ billion in one recent year (1963) on boats, equipment, accessories, and service. This amount of money spent for one leisure activity already exceeds all contributions to all churches in the U.S. in a given year. (1) As we consider our world and our time, we look at it in terms of the cross of Christ, Savior and Lord of both world and church.

II. A Church Body on Christ's Mission

We have been speaking of a few of the trends and characteristics which provide the *setting in time and space* for the church's mission. In that setting what can we say about the *gateways for outreach* of the congregations of The Lutheran Church — Missouri Synod?

The 50 states by regions and geographical divisions could be represented as this slide (2) does.

If on the other hand we look at the United States on the basis of the relationship of population density to geographical areas, the map looks very different (3). Can you see where your home community and your congregation would be located on this map? So often you see percentage-of-growth figures by state or region. Remember this map next time you see them, so that the *relative size of the base* places the growth in proper perspective. One percent gain in a certain region can mean far more persons than many percent in another area.

Perhaps you have heard the abbreviation SMSA for Standard Metropolitan Statistical Area. The U. S. Census Bureau has marked off 219 such SMSAs in the U.S.

These are urban concentrations of population usually following established county lines and include also diminishing open areas between heavy population concentrations. The SMSA is an unusual concentration which provides a *prime target for mission expansion and church planning* differing from the practice of an earlier time of establishing churches almost in the wide-open countryside where farm families were settling or where

the railroad was reaching. The church on a mission must go and be where the people are, and most of the population of the U.S.A. already lives in these 219 areas.

Despite the adjustments of the previous map, the baptized membership of The Lutheran Church — Missouri Synod is by no means evenly distributed. This slide shows (4) the distribution of the baptized membership of The Lutheran Church — Missouri Synod in the U.S. 25 years ago by classification of parish as to whether the parish was located in what we now call a Standard Metropolitan Statistical Area or not.

Year	Total	In		Out	
		SMSA	%	SMSA	%
1940	1,298,625	671,113	51	627,512	49
1964	2,650,857	1,570,156	59	1,089,701	41
1990	8,250,000	5,857,500	71	2,392,500	29

In 1940, just before the beginning of World War II, the baptized membership of The Lutheran Church — Missouri Synod in the United States (proportionately represented by the inner circle) was almost evenly divided between the parishes located in Standard Metropolitan Statistical Areas and those in the wide-open spaces not in them.

By last year this distribution in SMSAs rose from 51% to 59%, and the percentage for those in the wide-open spaces had gone down from 49% to 41%. At the end of the next quarter century (1990) *only* 29% of our baptized membership is projected to be outside the present Standard Metropolitan Statistical Areas. Nevertheless, kindly observe that though the urban concentrations will be proportionately greater, the numbers of baptized members outside these urban concentrations will then be four times as large as they are today. This will mean that in the half century from 1940 to 1990 most of the congregations in our fellowship wherever they are will undergo serious alterations, if not upheavals, constituting for them a social and community revolution. This cannot mean business as usual, for the plan and program of Gospel outreach in full use of Word and sacrament must be tailored to fit.

In 1940 there were congregations and mission stations of The Lutheran Church — Missouri Synod reported in *all but* 32 of these 219 SMSAs, scattered from one coast to the other. Most of these locations were the result of the zeal in the use of the Gospel by the synodical membership of an earlier day and not primarily the result of deliberate mission expansion planning. Yet between 60% and 70% of all congregations now in existence received synodical help through the synodical Church Extension boards. By the grace and providence of God, when World War II broke out, we as a Synod were in a highly strategic position for mission. By 1960, the latest federal general population census year, the number of SMSAs in which at least one congregation of The Lutheran Church — Missouri Synod is reported had increased to 195 out of the 219. In the last 5 years the establishment of new mission stations in

the unrepresented SMSAs proceeded at the same rate as in the previous 20 years, so that of these 219 SMSAs today 9 remain without any congregation or mission of our fellowship reported, even though 7 additional SMSAs have been added by the Census Bureau since 1962 to adjust to most recent growth.

Mission churches in SMSAs are important and will be increasingly important, but meanwhile what of *the large areas not included in them?* (5) The great majority of our congregations and mission stations have not been and are not now in SMSAs, although the majority of our membership is. Some men have begun to ring the death knell of the small town or country church, while many of these, it is said, should combine or merge; it is further advised that others should go out of existence. A great number of them may have a new and different combination of functions to serve. Each of these parishes should study itself to assess for the future the opportunity presented to serve as a training and preparation ground for the children and youth who will spend the critically important formative years of their lives in these rural settings and then will spend the rest of their active days as church members in all likelihood in town and urban parishes and even for short or long periods of time in other countries.

This special function does not stand alone. The new leisure and the greater mobility should indicate to many a well-situated church in town and country that it ought to design and redesign its program of worship and other services to meet the needs of individuals and families who will be leaving their jobs and homes for extended weekends or other periods of time and who need and, we hope, will desire, wherever they are, to participate in the mission and ministry of the Gospel. This rural use of leisure time will be accelerated by national planning for greenbelt recreational areas stimulated by the U.S. Department of Interior and by a growing number of states.

Perhaps you have been reading about new types of mission strategy and church activity in high-rise apartment buildings, in urban renewal sectors, and in new suburbia. The pattern of the future is not yet certain. What is certain is that the needs of the typical parish for plant and for equipment and for other physical resources have changed drastically in the past years and are apt to change more drastically in the future. In 1940 it was still fashionable to think of finding one large or two fine, well-situated urban lots (30'×90' or 60'×90') or ¼ acre (6), and to consider this suitable for the establishment of a new mission or church.

Today (7) the level of expectation has risen to the point that it is generally held that a congregation should have a minimum of 5 acres available for the development of a church unit only, or a minimum of 10 acres for church and school. Our actual experience now is that 12 acres is the average size required for new sites for church and school units.

In a world in which land is becoming an increasingly scarce and therefore costly commodity, what will be

the strategy of expansion in succeeding years? Already secular authorities are applying increasingly exacting demands. For example, one zoning code now in effect, and there are many like it, (8) stipulates for any new church building this standard:

B. Schools, Institutions and Auditoriums or Other Places of Assembly

- (1) Auditoriums, churches, schools and other institutional establishments. One parking space for each four (4) seats, or for each eighty (80) inches of seating space in the main auditorium or assembly hall.

Only the existence of "grandfather clauses" avoids the expenditure of many more millions of dollars for existing churches to conform to new requirements such as these. What of the acquisition of enough land in proper places far enough in advance of actual use by mission boards to provide churches for rapidly increasing population and to meet the demands for off-street parking for Christians who prefer to ride in their own automobiles to church for worship or other church activity?

The church, we say, is the people of God gathered around Word and sacrament in full and diligent use. What of the people of God in mission and ministry under the banner of The Lutheran Church—Missouri Synod? This chart (9) shows in blue a quarter century of the growth in baptized and communicant members of The Lutheran Church—Missouri Synod and projects with the red line recent trends to 1990, the end of the present planning period. In 1940, which forms the start of this chart, the baptized membership in the U.S. was 1,300,822, and communicant membership was 890,376. At the close of last year (1964) the baptized membership had more than doubled to 2,659,814 while the number of communicants had increased to 1,724,880. The outer limit of this projection in 1990 raises these totals respectively to 8,250,000 baptized members and 5,300,000 communicants by 1990.

In order to show relative proportions and rate of increase of the trend projected, a semilogarithmic chart has been used. The basic projection was prepared in advance of the 1962 convention by Dr. M. G. Neale and his co-workers. Since that time we have been able to fill in actual results which indicate that in the most recent years a tendency to level off has appeared which ought to be a serious indication to District mission boards and to the synodical leadership and to all interested parties. It is also an invitation to well-planned, increased activity and for indispensable increases in resources of manpower and money to grow on. In the Book of Acts of the Apostles, God the Holy Spirit repeatedly urges Luke the historian to record members and growth. Can the Church Apostolic of the 20th century do less?

III. Unlimited Ends and Limited Means

Is it realistic to plan for and hope for the gifts of grace from the same Holy Spirit adding up to immense sums of money to provide the necessary current and

capital funds for the domestic and overseas opportunities that the Lord of the church provides?

On the basis of the record in the past quarter century the answer is an unqualified yes. (10) For instance, in 1940, when disposable personal income available to the entire population of the U.S. was 76 billion dollars, the synodical Districts in the U.S. remitted to the synodical treasury for the mission of the church, as reflected in the synodical budget, \$1,300,000. Twenty-five years later the disposable personal income had risen to \$460 billion, and the Districts acting as collectors and transmitters for the Synod forwarded to the synodical treasury \$23½ million.

But the dollar in 1964 was not the same as the dollar in 1940. If the previous chart is adjusted in terms of the 1957-1959 consumer price index (11), the figures change, and over against \$156 billion national disposable personal income available, the contributions to the Synod remitted by the Districts is \$2.7 million. Last year, of a total adjusted national disposable personal income of \$390 billion in deflated dollars, the synodical treasury receipts from Districts in the U.S. was \$21,800,000.

These sums are often confusing and sometimes frightening. What does this mean in terms of the individual communicant considered to be an average contributor? (12) While disposable personal income in the U.S. in 1940 amounted to \$576 per person, Mr. Average Contributor in that year, of his entire contributions through the District treasurer, sent \$1.48 to Synod's treasury. A quarter century later, of an annual disposable personal income of \$2,200, \$13.64 reached the synodical treasury for worldwide disbursement through the year's budget. The \$13.64 in constant dollars (13) was able to purchase in 1964 \$12.64 of goods and services compared with \$3.03 in constant dollars in 1940 for the church's mission and ministry. Per person we are enabled to do more than 25 years ago of national and international significance in the Lord's work!

But all of us need to remember that synodical receipts are only a fraction of the total contributions to the congregation by their contributing members. While the synodical totals by comparison with a single congregation's total budget appear to be enormous, it is always important to remember the relative proportion of what a congregation provides for mission and ministry in its own community as compared with what it

remits to the synodical District and through it also to the general synodical treasury. In the following charts the inserts repeat the U.S. national data, while the larger bar charts compare for 1940 and for 1964 the contributions from the synodical membership in the U.S. (14) In actual dollars in 1940, total contributions were \$15,300,000, and in 1964 they had increased to \$181,200,000.

For the average contributor in the congregations in the U.S. (15) this meant a total contribution in actual dollars of \$17.24 in all of 1940 compared with the total of \$105.05 in all of 1964. Has there been improvement in individual stewardship in the past quarter century? Assuming that all congregations held at least weekly services to which these contributors could go, this means that in 1964 Mr. or Mrs. Average Contributor gave a few pennies more than \$2 per week for all recorded and all reported contributions.

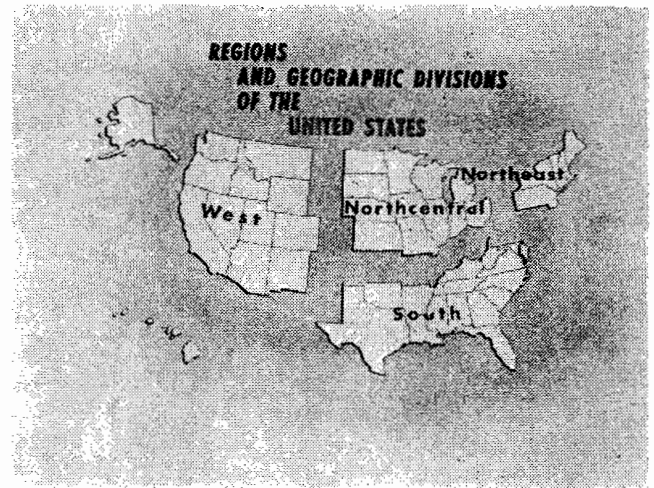
On a per-capita basis in comparable dollars, (16) in a quarter century Mr. Average Missouri Synod Contributor in the U.S. has had disposable income that has not quite doubled while his reported contributions nearly trebled! Can he be moved by God the Holy Spirit to abound yet more and more in this grace of giving in the years ahead?

A final slide (not shown) is necessary to remind us that we should not be tempted to oversimplify the nature and extent of worldwide synodical commitments, or to pretend to the world, to the rest of the Christian church, or to ourselves that we are well on the road to easy success in different parts of the globe. This slide presents a map of the land areas of the world which indicates that when we speak of church in India or in Central America or in Africa or elsewhere, most of our overseas mission and ministry, precious and costly as it is and dear to the hearts of us all, is made up of pin-points to indicate bases for strategy and tactics of a church with a sense of world mission and increasing ministry.

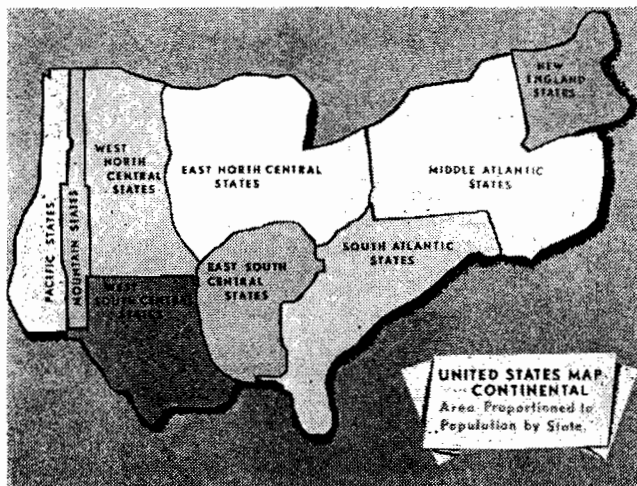
Planning for the church's mission is recognizing and accepting the objectives which the Lord Jesus Christ, the Head of the church, sets for His church in all places and for all times and mustering and deploying sanctified human resources as best this can be done in each successive age. This synodical convention provides one more priceless opportunity for us and for ours to be engaged responsibly in this planning.



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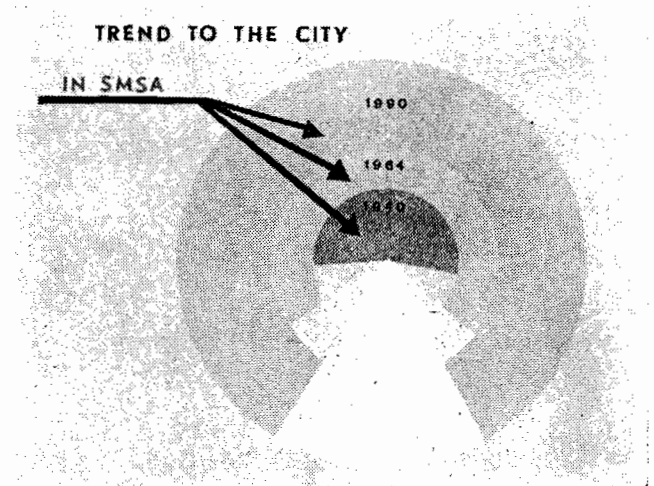


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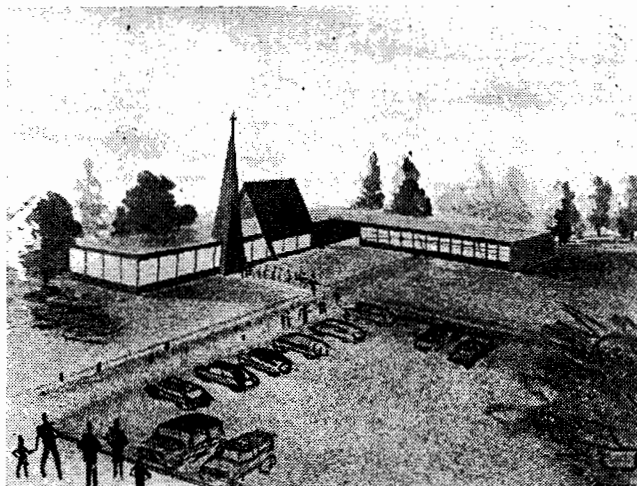
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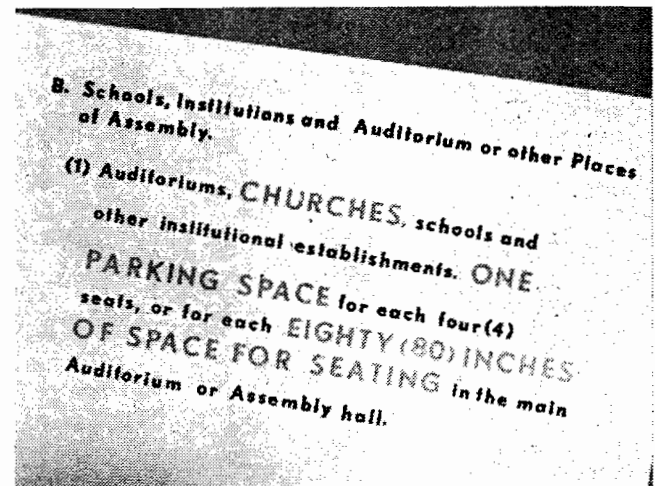
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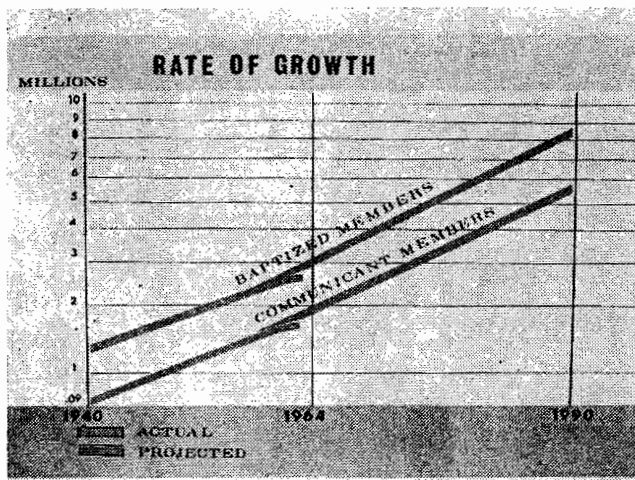
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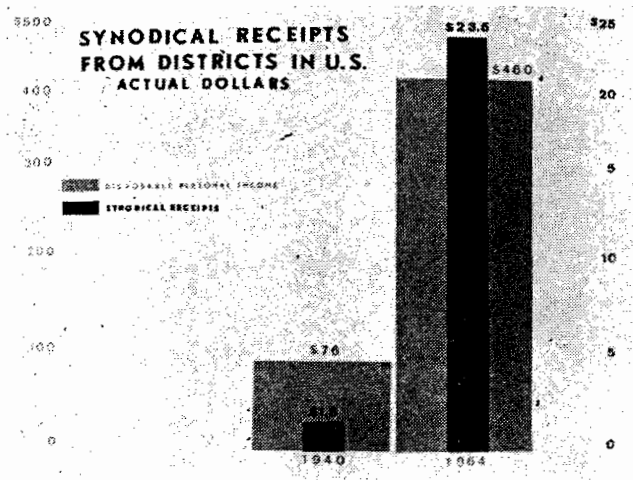
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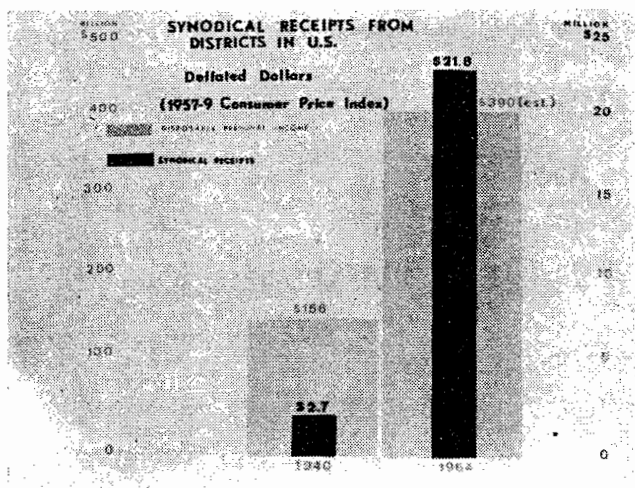
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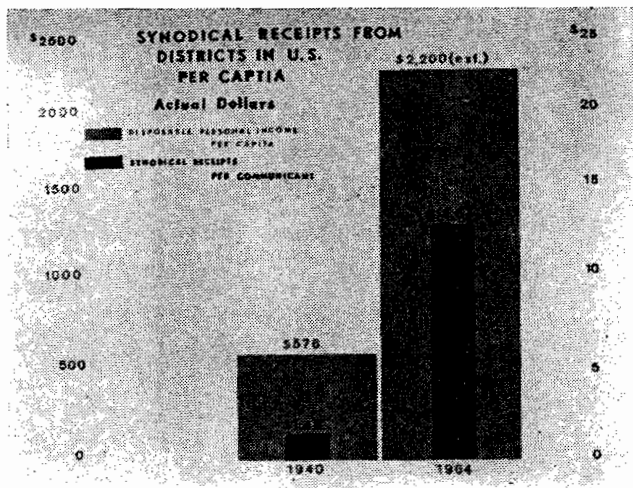
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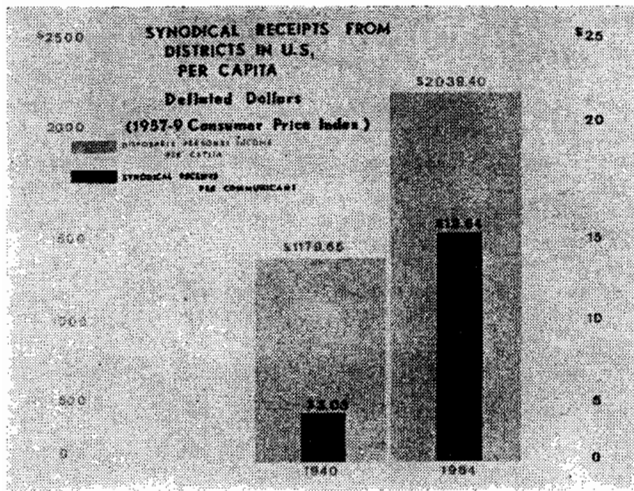
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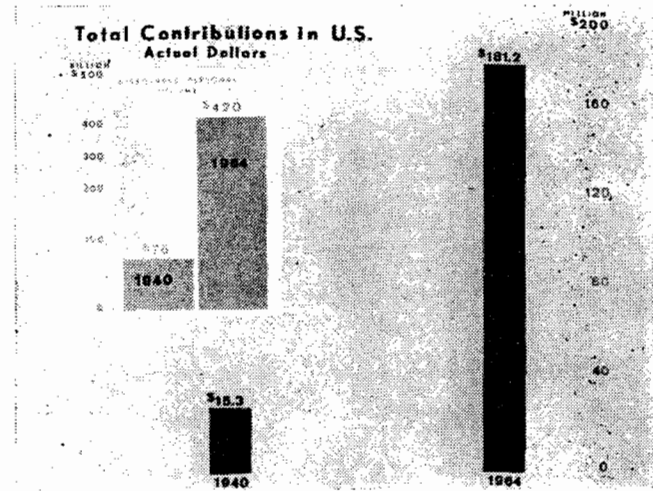
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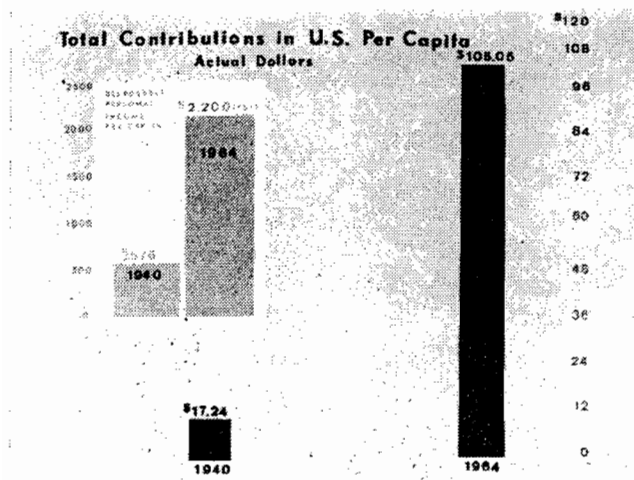
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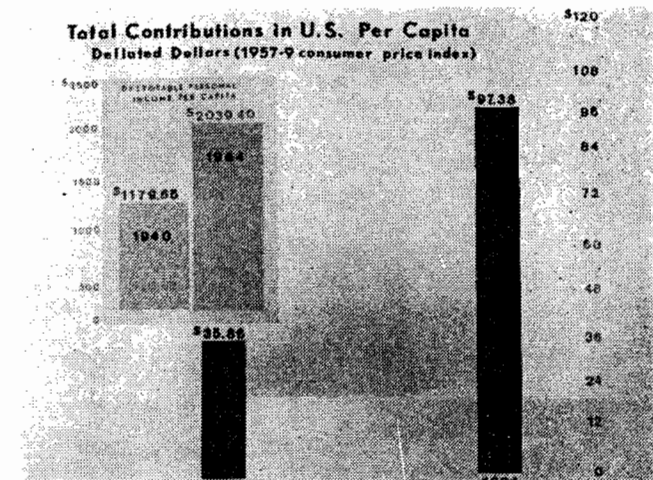
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(16)

THE DOCTRINAL-DEVOTIONAL ESSAYS

The Church Ever Lives in the Afterglow of Easter

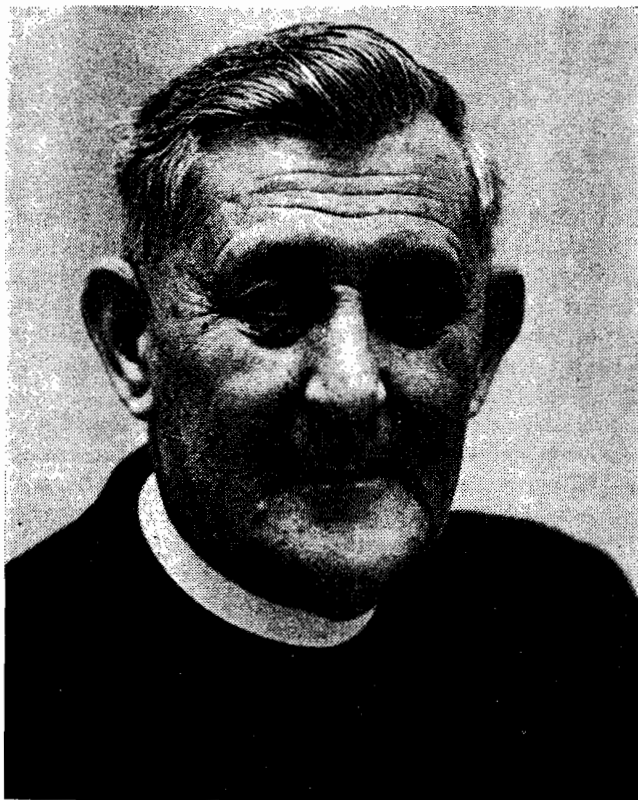
Dr. Paul W. Streufert, Rocky River, Ohio

I

The Risen Lord Gave the Church a Mandate

In the name of Him who sent us. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen. Brothers of our Lord and members of God's holy family:

You, my brethren, will understand if I say that I approach the task of this hour with fear and trembling. To speak for God, who is capable? To address myself to all of our many common needs, who is sufficient for these things? At a moment like this the words of the great apostle come to mind: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ, and Him crucified. And I was with you in weakness and in fear and in much trembling." (1 Cor. 2:1-3)



Dr. Paul W. Streufert, convention essayist, opened six of the morning sessions with a series of doctrinal-devotional essays.

The fear of which I speak is the fear that this convention of the Missouri Synod can become either its valedictory or its victory. It will become a victory if we let God speak to us, if we devour His Word. But it will be a valedictory if we devour one another. If we let God speak to us and through us, if we let God

direct us and encourage us, the victory can still be ours in these last days of the history of the world.

Therefore every delegate, every advisor, every administrator, and every executive present here will have to answer for himself the old Roman question: *Dic, cur hic?* Tell me, why are you here? Are you here to administer or to minister? Why are you here? What tools did you bring with you? Don't tell me you brought the *Convention Workbook*. Look into your tool kit again. Do you have there a sledgehammer and a crowbar? Or have you come with a square and a level, and maybe a plumb line, to keep things straight? Did you bring with you the only tool that we can use to build the body of Christ—the holy Word? Why are you here? Have you come to see heads roll, administrative heads, professorial heads, pastoral heads? Or have you come to build the body of Christ?

Let it be said of all of us, we have come together, first, to search the Word of God. Second, we have come to pray for one another and with one another, so that, as the Holy Spirit gives us insight and understanding, we might with wisdom apply God's Word, the balm of Gilead, as an ointment to the wounds of the world and to the wounds of the church.

To build the body of Christ, this is our only task. This alone is the God-pleasing motivation for our presence here. This alone gives meaning to our 10 days of convention activities. But this task will not be easy.

There are three obstructionists on the scene. Satan loves to attend as an unregistered delegate at every church convention. And the tragedy in the history of the church has been that so often he has not been recognized as he went walking and stalking among the children of God. Furthermore, for 2,000 years the church has had to face an unbelieving world which has never hesitated to throw around the church a picket line with its ungodly slogans. And the third obstructionist, who is he? I hesitate to mention him in this august assembly. The third obstructionist is I with my foolish heart, with my shortsighted vision, with my delaying tactics in the kingdom of God. Yes, it is I with my weak response to His appeal of love. God is in a hurry. He wants to get at the world with His healing power, and I block His pathway. My only prayer at this moment of the convention is—and I hope every delegate prays it with me: "Please, God, when You want to get through, help me to get out of Your way!"

It would be well for every one of us at this convention to take that *Workbook* and write on the front cover, underneath the globe, the words of our Lord which He spoke to His disciples in His Sermon on the Plain. You all know His Sermon on the Mount. Do you remember His Sermon on the Plain? (Luke 6:17). Write these words: "Woe unto you when all men shall speak well of you!" (Luke 6:26). This is to be under-

scored in this convention. Conventions of this church are not held in order to fill the communications media of our age with new news about the church. We are here only to do God's will, to walk in His ways, and to perform His work. The world may deride us for our position. But this is precisely the cost of our discipleship. Many a resolution that we pass here may make us the object of the world's scorn. Yet, if God says, "Yes!" this convention dare not say, "No!" And if God says, "No!" this convention dare not say, "Yes!" No matter what the communications media think of our decisions, we will be willing to pay the price. Are you willing as delegates to pay the price?

The church ever lives in the afterglow of Easter. The risen Lord is her only Strength. The Word of God is her infallible tool. The world of man is her field of action. "Faith Forward!" is her motto. And victory is her eternal destiny. That's the meaning of the words: "Even so send I you."

Who Is the Sender?

We'll have to have clarity in the answer to the question: "Who is the Sender?" We know the mandate: "Go!" Are we clear as to the identity of Him who told us to go and to be a holy community in an unholy world, to make of an unholy world a holy community? Perhaps we'll have to answer this question in a double way, both negatively and positively. Unless there is clarity on the identity of the Sender, there may be no authority undergirding the mandate.

To see Him once again we must return to that room in Jerusalem, 11 men behind locked doors — hiding. Sad faces, trembling hearts, whispered conversation, forgetful of every promise, unmindful of every prediction, shaken to the very depths of their being by the prattle of some women who said, "We saw Him! He's alive!"

Mary Magdalene said it. Mark adds: "They . . . believed [her] not" (Mark 16:11). Joanna said it, Mary the mother of James said it, and other women said it. Luke adds: "They believed them not" (Luke 24:11). Two dust-covered men from Emmaus rush into Jerusalem and say, "We saw Him!" What does Mark add? "neither believed they them." (Mark 16:13)

What do you do with men like that? Nothing will help them except a personal confrontation with the risen Christ. God's friends thought it couldn't happen. God's enemies said it wouldn't happen. But it did happen. In that moment the risen Christ steps among His trembling disciples and gives them the world's greatest tranquilizer. "Peace, — to you!" Were they tranquil? Not at all. Luke says: "They were terrified" because they thought they had seen a ghost. (Luke 24:37)

Then it happened. "Why are you troubled? Look at my hands and feet. It is I!" (Luke 24:38, 39). Then first were the disciples glad. Here was unbelief resolving itself into faith, doubt into certainty, and fear into joy. Here was the vindication of His challenge: "Destroy this temple, and in three days I will raise it up" (John 2:19). Here is the risen Christ and none

other, the "blessed and only Potentate, the King of kings and Lord of lords" (1 Tim. 6:15). Here is the only One who could give a mandate to His people.

Twenty centuries have not dealt kindly with the Sender. A large segment in Christendom is still searching for an answer to the question, Who is He? Make no mistake about it, Christology is in our enlightened age still the great battleground of the Christian church. Who is He? Go back 16 centuries and behold the struggle of the church. When the struggle was over, the church stood before the world holding high its manifesto. And what did the manifesto of the Nicene Ecumenical Council say in the year 325? It said negatively:

Christ, the Sender, Is Not the Christ of Arius

Who was Arius? A teacher who brought trouble into the church. And even though Bishop Alexander had excommunicated him, he wouldn't stop talking and making propaganda for his ill-conceived theological deductions and conclusions. He taught that God is utterly inaccessible, for He is removed from the world by an impassable gulf. Ergo, He created out of nothing an intermediate being who was called the Son of God but who was not eternal, who was not God, who was in all things unlike God. According to Arius, this Son of God was not inherently sinless, but He could choose the good and continue therein. He redeemed mankind by showing how men might choose the good and become sons of God.

With this kind of teaching rampant in the church, something had to be done. Emperor Constantine said, "Let's hold an ecumenical council. Let's get together." Note well, this council was not called by the bishops. In that day nobody had as yet heard the words: *Roma locuta, causa finita*, "Rome has spoken, the case is settled." Here was an emperor who called together the people of God. The council opens. The first to make a proposal to resolve the struggle for truth was Eusebius of Nicomedia, who sided with Arius. In presenting his false conclusions based on false premises, he said things which the delegates did not like, and summarily they rejected his proposal.

Eusebius of Caesarea arises. He has another proposal. What do the delegates reply? "You're pussy-footing!" And then comes a young deacon. He wasn't a delegate. His bishop thought it would be good to take him along. So Alexander brings Athanasius with him. Athanasius arises and gives to men clarity as to the identity of the Sender. And when the document, the manifesto, is finished, the whole church stood before the world and said what you said so bravely last night in the Nicene Creed: "God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, By whom all things were made." And what is our prayer today? "Oh, please, God, in the confusion of our time give us another Athanasius at this convention who will speak with clarity as to the identity of the Sender, and not be like unto Eusebius Number One with his falsehood,

nor like unto Eusebius Number Two with his pussy-footing, but give us an Athanasius who can say, 'Here lies the truth.'

Christ, the Sender, Is Not the Christ of Calvin

There came the Middle Ages, in which the struggle for the truth was heightened in its intensity. An ecclesiastical empire had been developed that held both, keys and swords. This spiritual empire blocked every pathway that led back to the citadel of truth. Hundreds of thousands died in the struggle. Some lived to find the truth. Others lived to find only a half truth. Calvin was one of the latter. 'Tis true, he was a theologian of no mean capability. Calvin said, "I know who the Sender is." But then he started out with the proposition: "The finite is incapable of the infinite." That, he said, is basic.

This principle he then applied to Jesus Christ. In that body of Christ there could not live "the fullness of the Godhead bodily" (Col. 2:9). The Man, Christ Jesus, because He was a man, because He was a human being with flesh and blood, was finite. Therefore all the attributes which are predicated of the Deity could not be enclosed in His human body. This Jesus, although He was the Son of God, had His limitations. This was Calvin's position. And so he never came to understand the real Sender, who was possessed of all the attributes of the Deity during the days of His flesh. After the days of His humiliation He was still that God-man who could fulfill the promise: "I am with you always, even unto the end of the world."

Therefore, because Calvin believed that the finite is incapable of the infinite, he could not agree with you that from that altar last night we received the visible elements of bread and wine, and at the same time, as Paul says, there was a sharing, a communication of something that only God could give us, Christ's holy body and His holy blood. Calvin rejected the real presence of the body and blood in the Eucharist.

And so we say to Calvin, "Calvin, your Christ is too small." The Christ of the Scriptures is the God-man who claimed that while He was in the room with Nicodemus, He was at the same time, as He said, "the Son of Man, which is in heaven" (John 3:13). Here's the Sender—in the room with Nicodemus and at the same time the Son of Man, who is sitting at the right hand of God the Father. Calvin never grasped this. The result of his position was that he never reached the right Biblical understanding of the doctrines of grace.

Christ, the Sender, Is Not the Christ of the Modernist

Who is the Sender? We answer finally, it is not the Christ of the modernist. The Christ who sent us into the world is He who claimed to be equal with God the Father. The modernist wants a Christ who can be squeezed into a test tube. Nothing else will satisfy him. He wants a Christ who can walk on land, but he won't take a Christ who can walk on water. He wants a Christ who will eat fish, but he won't accept a Christ

who with two small fish can feed many thousands. He wants a Christ who can be judged by a Gentile Pontius Pilate, but he doesn't want a Christ who will judge all mankind, Jew and Gentile, at the end of time. He wants a Christ who can die, but he doesn't want a Christ who can rise again.

The True Nature of the Christ

What kind of Christ have we then? If He is not the Christ of Arius, if He is not the Christ of Calvin, if He is not the Christ of the modernist, what is He then? He is what His Word spells Him out to be. Briefly:

He Is "Immanuel"

"They shall call His name Emmanuel" (Matt. 1:23). Isaiah said it, and Matthew says that Isaiah said it. "Immanuel!" Now that's not English. That's Hebrew. And that Hebrew word means: "God is here—with us." Who is that baby lying in the manger at Christmas? That's God. Who is the teen-ager in the temple, answering and asking questions? That's God. Who is the carpenter who with calloused hands saws timbers for houses and barns in Nazareth? That's God. Who is the teacher gathering people to hear sermons on the mount and sermons on the plain? That teacher is God. Who is that physician who makes the blind eyes see, the withered hands work, the lame feet walk, diseased and leprous bodies once again function? That physician is God. Who is that dead man on the cross who comes to life by His own will? That man is God. Who is that man of whom the Scripture says three things? "He made the world! He redeemed the world! He shall judge the world!" That man is God. Let this convention without equivocation tell the world, even though the world may hate us, that we still know the answer to the question, who has sent men to men to win them for God? Who is the Sender? He is none other than God in Christ Jesus. Furthermore,

He Is the Messiah

He is the Messiah of Israel, the Messiah who said of the holy books of Israel that they were written about Him. He points to the Pentateuch, and He doesn't say that there were four authors of those books. What does He say? He says: "Moses . . . wrote of Me" (John 5:46). Note the emphatic order of the words in the original Greek, "For it was of Me that he wrote." Now either He's right or He's wrong. And Jesus will not fall into that trap of theological accommodation where he used terms that were common among people, employing them in the sense in which the people understood them, knowing full well that people had an altogether false conception about hermeneutics. When Jesus said: "Moses wrote of Me," He meant to say, "I am that Prophet. I am that One who was to come. I am that One who was to redeem the world from its guilt and sin. I am the only One standing between God and man to bring lost man back to God. Moses is My biographer. He wrote these things of Me."

Caiaphas asked Him, and with Caiaphas the church

asked Him: "Who are You? Are You the Messiah?" What is His answer? "You said it!" There is no other answer coming from His holy lips. (Luke 22:67-70)

Peter said it in the home of Cornelius, who had called together his cousins and his uncles and his aunts. He had called together Tom, Dick, and Harry, his friends (Acts 10:24). Peter opened his mouth, and what does He say? "Jesus gave us a mandate to preach unto the people that it is He which was ordained of God to be the Judge of the living and dead. To Him give all the prophets witness." (Acts 10:42, 43)

You have no argument with the Missouri Synod if you say, "The Old Testament has no Messianic prophecies." You have no argument with us. You've got an argument with Peter. Now, either Peter knew or he didn't know, either he was inspired or he was not inspired. If he was not inspired, then he lied. He was inspired and he spoke the truth.

If the Old Testament does one thing, it lifts the eyes of man to the cross and says, "There's your Sender." The world waited long for Him, ever since the shadows fell over Eden. The world will ever be blessed by His appearance among men. He came, He saw His lost world, and He conquered His lost world. And through those whom He conquered He expected to conquer them all, for they had but one mandate: "Go and share with all mankind what I have given you." Not first build cathedrals. Not first develop liturgical forms. Not first get organized. But first be My witnesses.

A witness is one who knows. A witness is called and he testifies. We, as witnesses for the Christ, live under the mandate to bind the whole world about the feet of God by the golden chains of His Gospel. This mandate is meaningless unless we know by whose authority we go out into all the world. Your and my mandate comes from Him who today sits at the right hand of God, waiting for God's clock to strike the zero hour when victory shall be our eternal destiny. The church ever lives in the afterglow of Easter. It is the risen Lord who gave to the church her mandate.

Do you know the Sender? Amen.

II

The Living Lord Gave the Church a Message

"Even so send I you." Perhaps no other words will be repeated as frequently at this convention as these words which fell from the lips of our Lord in the afterglow of Easter. These words place all of us, even in this century, into that afterglow. In these words lie rooted certain convictions of ours. The living Lord is still the strength of the church. The Word of the Lord is still the infallible tool of the church. The world of man is still the field of action of the church. "Faith Forward!" is still the motto of the church. And victory is still the eternal destiny of the church.

You and I know the mandate: "Go and preach!" You and I know who gave the mandate, the God-man, Christ Jesus. But what is the message of the living

Lord? His message is brief. "Preach the Gospel to every creature. He that believes and is baptized shall be saved; but he that believes not shall be condemned." (Mark 16:15, 16)

Words are bridges of thought, or they are nothing. The Lord wanted to communicate. As He communicated with man, He used the tool of man — intelligible words. In the words of our text the Lord gave us one key term, "the Gospel, the Good News." Why is the message of the Lord good news? Why is it the Gospel? Because it helps me here in time to get right with God, and it will help me in all eternity. In the billions and billions of words that are spoken by man to man nothing will help him solve his problems. But when God communicates from His eternal throne, He helps man here on earth. There is nothing that will open the door to a happy eternity except the Word of our God. From the Father's throne came words, through the Son, into the heart of man. These words alone establish our eternal destiny. Sitting at the side of Him who loved us, we shall eternally praise Him for His message.

To summarize this message, this Word and this Gospel of our God, I need but three words. Every preacher deals with these three words every time he steps into the pulpit. Every Christian teacher has to be conscious of these three words every time he communicates with the children, the students sitting at his feet. Every Christian teacher and preacher is a communicator of the thoughts of God, thoughts that come from above. Which are those three words?

The first word: *sinner*. The second word: *Savior*. The third word: *servant*. This is the totality of the message, easily remembered, the three great words of Christian homiletics and Christian pedagogy. Woe unto him who takes one of these three away! He has prostituted his office as a messenger and a communicator for God.

The Sinner

The first word, *sinner*. God wants to communicate with me, and He wants to tell me who I am. Woe unto me if I rely on the evaluation of my relatives! Woe unto me if I rely on the evaluation of my buddies! They all pat me on the shoulder and say, "Good going!" But not God. God comes to me and says: "Let me show you a mirror that is quite different from the one you use every morning when you use your electric shaver. There you see only your face. Now let me show you your heart." The holy law of God says to me, "Thou!" Thou — what? Thou hast failed! God wanted perfection. He wanted not 92, 97, 99 percent performance. He said: "Be ye therefore perfect even as your Father which is in heaven is perfect." (Matt. 5:48)

I'm altogether too prone to compare myself with the rest of the people living in my block. In the comparison I can always pull the longer straw. I can always find someone in my block who is just a little worse than I am.

But not so with God. If I look at the messengers of God whose hearts have been touched by God's law

and have truly believed the message, "Thou art the man!" then I know that I ought to evaluate my own life as did they. Let's take an example. Let's use a picture.

Let us say St. Paul imagined a ladder from earth to heaven. On that ladder God arranged all the people according to their goodness, the best men on top and the worst at the bottom. Where did Paul put himself on that ladder? Not at the top! He looked at that bottom rung of God's ladder and said, "That's where I belong. I am the chief of sinners." If that had been I, I would have said, "Oh, I can't say I deserve the top rung. That would be pride. But I surely want to have rung number two." God comes to me and puts me way down at the bottom. "Failed! You had an examination in life to write, and you've flunked! You can't get into My heaven."

The most powerful sermon on this subject that I will ever preach in my life will be from my casket. You know the time, when my relatives will gather around my casket and see my cold body, my face all powdered up with pink powder by the undertaker. And they will say, "Didn't the undertaker do a nice job on him?" In that moment I will be preaching the most powerful sermon of my life. I will be shouting at everyone who comes to view my body, "This man sinned! That's why he's dead! The wages of sin is death!"

This is what our modern world doesn't want to hear. The modern world, in which you and I live, no longer wants to call sin *sin*. It no longer wants the sinner to be called the *sinner*. It wants man to appear as one who gradually, age after age, aeon after aeon, is climbing higher and higher up the ladder of perfection, up to the perfection of the deity. Condemned! Damned before God I stand! That's what God's law says to me.

But God doesn't leave me there. He knows that in my first parents I lost everything and that I needed help. What did my first parents lose? What was the loss of Eden? Adam and Eve, who had neither human nor animal antecedents, who were created in the image of God, lost their *holiness*, their *happiness*, their *health*, their *home*, and their *heaven*. Easy to remember! Down the drain went the five great *H*'s of Eden. But God did not leave man there. Paradise Lost had to become Paradise Regained.

The Savior

Out of eternity there comes the echo of His plan. Before the foundations of the world were laid (Eph. 1:4), there was an ecumenical council in heaven in which there was concurrence of Father, Son, and Spirit as to the plan of salvation. There was unanimity when the blueprints for the salvation of the world were drawn. The Son concurred, "Yea, Father, yea, most willingly, I'll bear, I'll do." In the fullness of time He came, and He paid what God demanded. What did He pay? Don't start with His blood. That came last. He started with perfection. That's what He laid into the balances of justice, a life without sin, a life

of utter and complete holiness. And this He presented to His Father, "Here, Father, I do it all—for them!"

Then He took a burden, yours and mine, and carried it to the cross. There He called out, "It is finished!" What was finished? His life? No! Three days later He was alive. It was something else that was finished. Now the blueprints of God that had been drawn way back in eternity could be rolled up because the salvation of man was assured. The bloody job of redemption was completed.

Does our modern world want that message? Not at all. I'll tell you what the modern American wants. Here is the modern American religion. All of you remember the old-style druggist's scale, where you have one pan here and one pan there, and they are connected by chains and a bar, and in the center there is a marker. It rests on dead center. The druggist takes a weight and puts it into one pan, and it goes down. On the other side he puts his little piece of paper and pours onto it the powder, the medicine. As he pours, one side of the scale goes down, and the other side goes up. When the marker is dead center, he says, "Now I've got enough."

That's exactly what the American thinks happens in religion. Just the old druggist's scale all over again! On the one side you put all your bad deeds, and the scale goes down. How do you bring that back to dead center? All you have to do is put your good deeds on the other side, your contributions to the Red Feather agencies, your kindness to the neglected, your loans to those who can't ever pay you interest. All these good deeds you put into the balance. And as you put your good deeds into one side of the scale, the American says to himself, your bad deeds on the other side of the scale begin to be lifted. And then, when the marker shows dead center, you are right with God! Dead center nothing! You're just dead!

What is it that God puts on the other side of the scale? Only the cross of His Son. What lifts my sin-laden side of the scale? Only the cross of my Redeemer. That alone assures me of God's mercy, assures me of pardon, and springs open the doors of a blessed eternity. The cross lets me see the immensity of God's love. This is the message of love that God sends to me in His letters of love: "The blood of Jesus Christ . . . cleanses me from all sin" (1 John 1:7). I must know:

Is This Message Trustworthy?

That's where I have trouble. Where should I start in that volume, the Bible, and say, "This word I can trust"? Either it's a unit and wholly trustworthy, or I begin to pick it to pieces and say, "This part I can believe, and that part I cannot believe." We call men to teach others. In the measure in which our colleges and seminaries of today do not communicate to our young, embryonic theologians the trustworthiness of Scripture, they have failed. Unless they have communicated to this new generation loyalty to the Scripture, they have failed. Our young men are to know that when they take this book there is a uniqueness about

it that is unparalleled in the history of the thought of man. There is no book like it, for there was no revelation like it. God communicated ideas. What do you think Moses was? A research man, who put into a book all the results of his painstaking, scholarly research in ancient folklore? Or was he a prophet of God?

Yes, there are men who will say, "He didn't write the books ascribed to him." Don't think that that is modern. There was a man by the name of Origen. Do you know when he lived? He died around the year 255. He had to defend the Pentateuch against Celsus. Seventeen hundred years ago the church had to face the problem of the authorship of the Pentateuch. And it's been going on for all these years, ever since the days of Origen.

Sure, the theory that Moses did not write the Pentateuch got a terrific boost from the philosopher Baruch Spinoza (died 1677). And then, the theory was picked up by a man whose name was Jean Astruc (died 1766). He is called the father of the Documentary Hypothesis. On the basis of his work the higher critics built themselves five tremendous pillars which were to support the Documentary Hypothesis. According to this theory the compiler, whoever he was, dipped into this source, called *J*, dipped into another source *E*, dipped into that source *D*, and dipped into another source *P*, and then put it all together. This is supposed to be the origin of the five books of Moses.

Along comes a man by the name Cassuto. Who's he? A great Biblical scholar at the Hebrew University in the City of Jerusalem. He writes a monumental work. What did he say? He said that he would with painstaking scholarship investigate the five pillars on which this Documentary Hypothesis is supposed to rest. After this Hebrew scholar was finished with his work, he drew certain conclusions. I'll paraphrase them. I've looked at pillar number one, and it's crumbling. I've looked at pillar number two, and it's shattered. I've looked at pillar number three, and it's gone. I've looked at pillar number four, and it isn't there anymore. I've looked at pillar number five, and the roof fell in." Who said this? Not a Missouri Synod preacher. Not one who like myself is devoid of scholarship in depth. This comes from one who spent his life trying to find the answer to the questions, What do the words say? And who wrote those words?

Does God have a message for His world, or does He not? Start with Moses, end with John, and if you take away from me the conviction, "Thy Word is truth," you have destroyed me. Not just my profession as a preacher. You've destroyed me inside — my faith, the one thing that makes life worth living and death worth dying. If this Word cannot be trusted, cannot be hugged to my heart, I don't want to live, for without this tool in my hand I cannot be God's servant.

The Servant

That is the purpose of His message — is it not? — to take the sinner, show him the Savior, and thus by conversion remake the sinner into a servant of God.

Woe unto us preachers if we say, "All I have to do is preach Law and Gospel and I'm done"! St. Paul never did it that way. He preached not only Law to show man he is a sinner; he preached not only Christ Crucified to show man he has a Savior; but he immediately went on to the third step — to show the converted sinner what he now is, what he has become by faith: the servant of the living God. Paul would say to him: "You are complete in Him who is the Head" (Col. 2:10). Paul would add: "Your life is hid with Christ in God" (Col. 3:3). Paul would conclude: "I live, yet not I, but Christ lives in me." (Gal. 2:20)

We are what we are by grace. The message of God's grace, coming from God through the mouth of the messenger into the hearts of the hearers, is ever to be a reminder to the hearers of what they now are, the servants of Christ. They are servants not only in pulpit and classroom but servants of God as they drive their tractors on the farm, fly their planes in the skies, pound their typewriters in their offices, prepare meals in their kitchens, study their lessons at school, or spend their days as invalids in home or hospital. Servants of the Christ they are!

Why are we here at this convention? Is it not to help one another become better servants? Is it not to help one another go back into our congregations and light a stick of dynamite under them, so that they stop being (if they are such) churches that have a head but have forgotten that they also have hands and feet. Our religion is a religion of function. It works. If we are living in the afterglow of Easter, then we have a message from our living Lord. This message pays dividends.

O God, give us this kind of faith through Thy message, a faith that is certain, positive, life-giving, producing fruit, and ending in eternity in the glory at Thy throne. Amen.

III

The Gracious Lord Gave the Church a Method

"Even so send I you." These words place the church for all its unborn tomorrows into the afterglow of Easter. The word "afterglow" is explained by the dictionary as "the pleasant feeling one has after an enjoyable experience." The resurrection of our Lord has been the "enjoyable experience" of the Christian church for 20 centuries. This afterglow, this pleasant feeling, goes with us from day to day in our everyday life. This afterglow, to know that our Lord is living, dries our tears, comforts us in our heartaches, strengthens us in our weaknesses, quiets our conscience when it smites us, and at the moment when we make ready to enter the halls of eternity, the afterglow of Easter is still with us, for we hear the echo of the voice of the risen Christ: "Where I am, there shall also My servant be."

But I am not yet there. I am still here in this vale of tears. I still have work to do. What is my work, and what is your work? The Lord did not only say: "Go into all the world." He also said, "Teach them to

observe all things whatsoever I have commanded you" (Matt. 28:20). The church does not only have a mandate, does not only have a message, but

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by which He would win the world to Himself. The whole world and every human being who has lived or ever will live is the concern of our great and gracious God. And the method by which He would win the world that He loved is the method of teaching.

May I digress here for just a moment and tell you that almost four decades ago the sainted Dr. Theodore Graebner said to us in one of our classes, "Some of you will be old and gray before you learn that it is a fine art to speak and to write so that you cannot be misunderstood." And then he added parenthetically, "And some of you will never learn it." If there are thoughts in these sermon discourses that do not come out right, it isn't God's fault. If there are expressions that are misunderstood, it is because your essayist belongs to the latter class of whom Doctor Graebner spoke. Perhaps we will never learn the fine art of speaking and writing so that no one can misunderstand us.

Now as to the problem. If the Lord chose the method of teaching to share His thoughts with the whole world, then what is our job? We answer, our job is to be excruciatingly careful that we communicate what God communicated to us, that we are painstakingly careful in the choice of every word that we use to teach a new generation which one day will take our place. As we teach the present generation, shepherd it, and lead it to the pastures of God's holy Word, the question remains: What did the Lord mean when He said, "Teach them to observe all things whatsoever I have commanded you"?

Teachers of the Law

I would answer in the first place, He wanted His teachers whom He sent into the world to be teachers of the Law. He wanted His teachers to open up to the consciousness of man what man really is. He wanted man to understand himself. And He didn't borrow that idea from the Greek phrase *Gnothi s' auton!* Know thyself!

He knew that in heaven the eternal plan of God had been to create a perfect world. He knew that God had planned to put into this perfect world a perfect human being. The Lord Jesus knew what had happened to that perfect world. The Scripture even tells us that God foresaw what would happen to His perfect creation, that it would be corrupted, that it would fall from God, that it would be God's great disappointment.

May I repeat here what I said on another occasion. When God looked at the sun which He had created, He did not say, "I'm sorry I made you!" God never looked at the moon and said, "I'm sorry I created you!" God never looked at the cattle on a thousand hills and said, "I'm sorry I created you!" God didn't even look at the rodents and the serpents and the beetles and

the bugs at my feet and say, "I'm sorry I made you!" But He looked squarely at me. What did He say? "It repenteth Me that I have made man." (Gen. 6:6)

There's my distinction! It is not the universe that is God's great disappointment but the world within me, the world in my heart, which always cries, "No!" when God says "Yes!" And when God says "No!" my heart continually cries, "Yes!" This is the great tragedy of the world. And coupled with this tragedy is the companion tragedy, that man does not recognize that he is God's great disappointment.

Therefore God put the church into the world to be the teacher of the Law. "Teach them," He said, "all things whatsoever I have commanded you. Show man his own heart." That is God's method to convince the world of its guilt.

Teachers of the Gospel

But then show man the heart of God. That same God who foresaw the fall of man also planned the redemption of the fallen. Paradise lost had to become paradise regained, but not by any cooperation of the fallen, not by any cooperation of the dead. How can the dead man lying in a casket accept my invitation to dinner? How can the spiritually dead accept the invitation to the feast of God unless God Himself make alive the dead, unless God Himself bring about a resurrection within the heart of man? Those "dead in trespasses and sin" become alive through the operation of the Holy Spirit. The tool of the Spirit is the message that man has been redeemed, not "by any works of righteousness" which he had done but by the mercy of God, which God demonstrated when He sent His own Son to the cross. By faith man accepts this message of love. This acceptance, too, is the work of God's Holy Spirit.

Teachers of Sanctification

And then, when God by His grace has planted faith into the heart of man, has made him alive, converted, regenerated him, then by His grace, too, He gives him the power to live in sanctification, to please his God, to walk in the ways of God. In the moment of regeneration there is kindled in the heart of man a flame that burns only for the King. Man's lips now speak His words. Man's hands now handle His business. Man's feet now walk in His ways. Man's eyes now shine with the brilliant luster of love for only one, his Lord and King.

As converted man walks through life, he always returns to his great Teacher, who guides him, who through His church teaches him, helping him to make relevant the Word of God to his daily life. The converted man is not the one who looks up to the heavens and says, "I'm saved by grace, and therefore I can sit in my rocking chair, waiting for eternity." But he runs, he works, he sweats, he labors, he witnesses, he sacrifices, he loves because he is now living in a new life. "It is not I but Christ that liveth in me." The church by its teaching of sanctification shows him how

to live. This is the method our gracious Lord gave to His church.

These are the three objectives of the church in its teaching program, to become ever better teachers of the Law, better teachers of the Gospel, and better teachers of the life in Christ.

Who Shall Teach?

In this connection another question must be answered, Who shall teach? A few moments ago you heard the chaplain of this morning read that marvelous passage from Deuteronomy 6. "And thou shalt teach!" In these words our gracious Lord, through the voice of Moses in his farewell address to Israel, bound it upon the conscience of every father in the nation to make sure that his fireside is a pedagogical fireside, that every home is a teaching institution, that every household is God's seminary which sends out into the world the little preachers who preach their sermons of love by their very lives. This is primary.

The Parents

Why does this convention of the Missouri Synod want to concern itself with educational institutions, with parish education programs, with higher education unless we first resolve to let every father and mother affiliated with our Synod know that they have a terrific task? We are to reemphasize to them that they are God's faculty. They are the God-appointed teachers in the church. They are the ones to whom the Lord looks to employ the method by which He wants to win the world for Himself.

Pastors and School Teachers

So that fathers and mothers get help and are equipped for their work, our gracious God provided assistants. This help He gave in the form of pastors and teachers in our congregations. Strange as it may sound, God made me an assistant. God put me into my congregation as pastor, so that the fathers and mothers would have a helper in their work as educators. I don't have first rank in my congregation. God didn't say, "You come ahead of everybody else." He didn't. He said, "You are an assistant. You come second. The fathers and mothers stand in the front line of the teaching activity of the church." It would be well for us pastors and teachers to remember what we are in the congregations we serve.

Instructors at Our Colleges and Seminaries

And so I am a teacher of the church's teachers. To be a teacher of teachers is not easy. Even I need help. Where do I look? I look to those whom the church has chosen to devote their time to the preparation of teachers of teachers. I am speaking of our faculties at all our colleges and seminaries and terminal schools. We thank God for them. They are our scholars. And we say of them, if you want scholarship in depth, you need not go far afield in your search. You can find scholarship in depth right at our own schools and seminaries. Please note, I used the plural.

We like the product they send us — the students and graduates. In the 37 years of my ministry I have had the distinct privilege of having 10 vicars. I don't know how it happened, but all of them came from our Saint Louis seminary. I hope some day to get a vicar from Springfield. Among those 10 vicars I have not found one who was not solid, solid in knowing what his goal in life is, solid in knowing what the Gospel stands for, solid in knowing that he has a threefold obligation in his future ministry, the obligation of getting into the heart of man to show him his sin, the obligation of picturing Jesus Christ as the only Savior of mankind, and the obligation to equip the servants of God, as they go out into their daily work as truck drivers and secretaries and housewives, to be in the world as witnesses of the Word. These vicars knew that time is running out for the church. They knew that God sends them into the world as teachers of the church, and therefore they must equip themselves by constant research work, for they are the communicators of God's thoughts, thoughts gained from God's Word, and words are their basic study. We need scholars to train our students and vicars.

I, too, need the scholar to help me understand words. Where do I go when I'm in doubt? Yes, I may go to my dictionary. Even there I sometimes have trouble. The very simplest words sometimes escape me or are not clear to me. Have you ever looked in the dictionary for the meaning of the word *f-a-l-l*? I think I know what that little word means. But notice, there are 23 definitions for the verb alone. And then I'm only half finished. There are 19 definitions when the word is used as a noun. Here I have more than 40 definitions. Am I so brilliant that I always know the precise meaning of every word? I need scholars to help me.

And then, when I get into Greek and into Hebrew, I need them still more. I need scholars. As I am busy searching for souls and getting them ready for heaven, I lack two things: one is time, the other is the ability to be a research man. I think we have men at our schools whom we can trust, men who will not mislead us. It's your and my job to keep on praying for them. It's so easy to throw brickbats. It's much more difficult to fold our hands and say, "O God, be with these men whom we have chosen, that they, being teachers of the teachers of the church, might remain faithful to Thee. Help them, as they delve ever deeper into Thy mysteries, that they never lose sight of the cross." Pray for your Christian scholars.

The Meaning of Christian Scholarship

What is a Christian scholar? To me a Christian scholar is a child of God who has a grubbing axe in one hand and a torch in the other hand. He is constantly digging, searching, grubbing, and as he digs he comes up with nuggets of gold through his scholarship which he places into my hand. He knows it is the nighttime of the world. Therefore this Christian scholar holds in his other hand the torch to light the way. "Thy Word is a lamp. Thus saith the Lord." Here is

your combination in scholarship that is truly Christian, grubbing for the golden nuggets of wisdom, putting them into my hand through research work and at the same time holding high the torch: "The Lord hath spoken." The church is in need of such scholarship.

Peter said it. In the very last verse of his Second Epistle he does not only say to the church, "Grow in grace," but he adds: "Grow in the knowledge of our Lord Jesus Christ." This knowledge, this *gnosis*, involves everything that God has revealed to man through His tremendous work in nature, everything that He has revealed through the workings of the mind of man, and everything that He has revealed through His Word. Every area is a legitimate field of operation for the Christian scholar. But sometimes I have to pray a special prayer when I look at some of the productions of the scholar. "Please, God, don't let him get lost!"

A Problem in Scholarship

I say that with special emphasis as I think of some of the modern problems in Bible research work. Let's take an example. I look at the first 11 chapters of Genesis, and I think I know what they say. Then someone tells me, "That isn't what they say! These 11 chapters are generic. They are not specific." I look at them again, take my red pencil, and underline every proper noun in those 11 chapters. In my Bible I have 148 red marks. Here they are. Easy to remember. Two mountains, four rivers, eight countries or areas, 20 cities, 112 individuals, plus the name of the Cherubim and the name of God. Add them up and you have 148 proper nouns.

Now I ask myself, What's so generic about Mount Ararat? Is it a mountain or is it not? Is it merely a symbol, a picture? What about the four rivers, Pison, Gihon, Hiddekel, and Euphrates? What's so generic about the river Euphrates? Is it a river or is it not? Is it a symbol, or is it an actual watercourse where you can get your feet wet? What's generic about Ethiopia? What's generic about Assyria? What's generic about the city of Nineveh?

The latter has always fascinated me. Three cities are mentioned in Genesis 10:12, Nineveh and Calah, and, the Bible says, in between those two there is another city by the name of Resen, R-e-s-e-n. Now, when you have a specific geographical designation like this, I have a right to ask, "Can this be allegorical language, or is the writer pointing out certain specific places that were in existence?"

Then I come to the 112 names of individuals. What's generic about Abel? Was a generation slaughtered or one man? Hebrews 11 says: "He offered a more excellent sacrifice . . . and by it he being dead yet speaketh," that is, this man's blood is still crying from the ground. What's generic about Enoch? Was he, as the Letter to the Hebrews says, translated, taken bodily to heaven, "that he should not see death"? Was it a whole generation that went to heaven in this manner? What's generic about these names in Genesis? We look

at them again and compare them with the Letter to the Hebrews, and we say, "This is specific. This is a man. These are people. These things happened to these people."

And so I sit down with the scholar, and I say to him, "Let's look at it again. I don't say that I'm the only one who can be right. I need help to understand words. Don't mislead me!" He and I need God's enlightenment, for both of us are in the position of shepherds. Together we search the Scriptures so that God's people may be fed. He trusts me and I trust him. Together we pray the prayer of David in Psalm 119. David had written many of the psalms, but what he had written he himself had to study. And what does he ask? "O Lord, open Thou mine eyes that I may behold wondrous things out of Thy law" (Ps. 119:18). The whole church should join in this prayer for all its servants, its pastors, its teachers, its scholars: "O Lord, open their eyes as Thou dost open our eyes, that together we may behold wondrous things out of Thy law." Only God can help the church stay close to the truth. Only God can preserve for us true Christian scholarship.

Strengthen the Educational Agencies

If now our Synod is deeply concerned about its scholarship, it is equally concerned about the educational agencies of its congregations. These are the nurseries in which the little plants in God's kingdom are nurtured. The church ever looks to the next generation to carry on the work of the King. The workmen of tomorrow will be what we have taught them today. We ask God to give us the courage to strengthen every tool that He has placed into our hands for the teaching of the church of tomorrow.

There is first of all the Lutheran parochial school. We ask God to give us ever more parochial schools and to help us strengthen those already in existence. In our ministry of almost four decades we have found nothing comparable to strengthen the local congregation. Strong schools will make for strong churches. A school in which Christ rules through His Word, that's the place for our children. We need more Christian teachers, men and women, standing by our side, sharing our ministry of the Word with us, leading the lambs ever closer to Jesus Christ, and helping us keep them there. To start a school takes hard work. To keep a school takes harder work. To have a school produce a product of finest quality, young men and women who are a credit to Christ, takes supreme effort on the part of all, parents, teachers, and pastors. May this convention spare nothing to undergird our precious school system.

We ask God to help us strengthen our part-time agencies. For some of us they are the only tools by which to reach the new generation. We'll have to take a second good look at every agency God gave us. If there is change needed, may God give us the courage to change what needs changing. If my Sunday school is not paying off, I ask God to put into my hand a differ-

ent institution, a different agency, a different tool that will do a better job.

We ask God to help us strengthen the ever increasing number of Lutheran high schools that are coming into existence. The church needs an instrument by which it can help its teen-agers stay close to Christ. Why do we want these high schools? Because we want to fill not only the head but the heart of the teen-ager. We ask God to open the hands and the pocketbooks of our people that they may be willing to share the heavy financial burden of supporting the extension of our system of high schools. These schools have become the boot camp for many workers in the church. These 4 years of training under Lutheran teachers have been the briefing session for many soldiers of Christ. Here they receive the weapons with which they are going into the battle with the world. They are not going to fight the world with higher math nor with deeper science. We want them to have all that. We want them to have the knowledge of the latest discoveries of the mind of man, but we want it all placed under the cross, used in the service of the cross, and only for the glory of the Crucified Love.

When a soldier is finished with his boot-camp training, the United States government does not tell him, "Go out now and see where you can find a gun." The government supplies the gun. Can the church do less? When my teen-agers approach adulthood, I want to make sure that they have the weapons in their hands to fight the kingdom of Satan. The Lutheran high school has helped me put those weapons into their hands. The Lutheran high school is the evidence that the church has caught the spirit of the words of our Lord: "Teach them to observe all things."

Questions in a Scientific Age

Our teen-agers are deeply devoted to Christ, but as they get out into the world, they often have their faith shaken. The scientist whom they have met along life's road looks at the world from an altogether different angle than they have been taught. In that moment I want them to have the courage to ask questions.

In a scientific age this is the luxury we enjoy. In an unscientific age nobody asks questions. Everybody just gives answers. In our age we have the privilege and the luxury of asking questions. We place into the hand of our teen-ager five questions which he should lay before the scientist who does not believe in God.

First question. "Since you do not believe in God, tell me, who designed the universe?" All about us in this convention hall we see the evidences of the work of Thomas Edison. All this electrical equipment—based on Thomas Edison's inventions and discoveries. How did he do it? God gave him the talent, and yet Thomas Edison was an agnostic. An agnostic is simply one who says, "I do not know." Edison said, "I don't know whether there is a God. I will never know whether there is a God. And above all, I don't care whether there is a God." The light bulb was designed by Edison, and the universe should have no designer?

If a man stepped in front of this pulpit and told you that this microphone, this light bulb, these buttons for the PA system were designed or invented by no man, they just popped into existence, I know what you would do. You would run to that telephone in a big hurry, call a certain department at City Hall here in Detroit and you would say, "There's a dangerous man standing in front of this pulpit. He is telling us that the equipment in this hall was designed by nobody. Everything just popped into existence by itself." That's what you would do. And this certain department of the Detroit administration would come and carefully take care of that man through its men in white coats and would put him in a place where he could harm no one. But we have men like that running around loose all over our nation, in colleges and universities, in schools and high schools, who point to the heavens and say, "Nobody made the universe. It just popped." We want our teen-agers to pin them down with the question, "Since design is predicated on the concept of a designer, who designed the universe?"

Second question. "Who created the energy by which matter is activated?" Laws presuppose a lawgiver, and so the laws of nature presuppose a giver of those laws. Who is he? Who decided that spacemen 150 miles away from the earth should still be able to orbit the earth and not fly off into limitless space? Who decided that when a baby is born its eyes should be in the front of its head and not on top or on the back of its head? Who decided that I should have only two legs when the centipede has one hundred? I certainly could use them at the rate people are asking me to run. You say, "Laws without a lawgiver"? Well, I've heard about Goldilocks, too.

Third question. "Whence came the first life cell?" It is a scientific axiom that inorganic matter cannot produce organic matter. A rock cannot reproduce itself, neither can it produce a life cell. All I need is that first nucleus, surrounded by protoplasm, and I have a life cell. Tell me, whence came it after the aeons in which this blob of earth cooled off? For the creation of life we need God. Let's say, since you are a theistic evolutionist, that at this point God entered the picture and created the first life cell, then I can let 'er roll again. But I need God for that first life cell.

Fourth question. "Whence came the soul of man?" By the time the millions of aeons have passed, I find a creature who knows he can think. He says to himself, *Cogito, ergo sum*. I think, therefore I am. Here finally in the whole process of evolution I have a creature with intelligence, a man with a soul. I ask the scientist—and I have a right to ask this question, since he says that he is a scientist, a man who knows—Whence came this hope in the heart of man, that he will live on beyond the portals of death? Whence came the soul of man? You want me to believe that the only thing that separates me from the trilobite, the earliest form found as fossils in the Paleozoic rocks, is time? Is there no designer of the mind of man, no

creator of the soul? If that's true, I wish I had been a trilobite.

Fifth question. I finally come to the question which is the climax of my interrogation of the unbelieving scientist, "Where do I go from here?" When my life is over, what is my destiny? You want me to believe there is a nothingness beyond the grave? You want me to believe that I have been designed by blind chance? Let's take an example. I'm a great ship, designed by a great shipbuilder. He gave attention to all the infinite details of his product. His ship was the queen of the seas. Came the day of the launching, and he says to his fellow workmen, "Let's launch her and then blow 'er up! I just wanted to see whether I could create a ship." You want me to believe that this is my destiny, just a ship, blown up at death into nothingness, before my journey into eternity begins? I've heard more interesting fairy tales. Go back to your Snow White and Seven Dwarfed Minds.

The tragic thing about this entire interrogation of the supposed scientist is this, that he tells us in reply that these questions do not belong in his field. He says to us, "That's not my field. You'll have to go to the department of metaphysics for the answers. You'll have to ask the philosopher."

So I knock on the door of the philosopher. He is very gracious, as all philosophers are. "Mr. Philosopher, will you kindly answer these five questions which I have written out? I was told that you would have the answers." He looks them over. He replies, "Well, Streufert, that's not my department. You'll have to go to the Department of Science." Somebody is giving me the run-around, and it isn't the track coach. Somebody is not answering honestly that he doesn't know.

If he doesn't know, we do know. We do have an answer to these questions. We do have an answer to the question, Who created the first speck of matter? We do have an answer to the question, Who created the laws of nature, energy, which activated matter? We do have an answer to the question, Whence came the first life cell? We do have an answer to the problem of the soul, the origin of the intelligence of man. We do have an answer to the question, What is the destiny of man? Where do we go from here? Our teachings are not our own. We received them from Him who sent us. His holy Word, the Bible, is the source book of our information.

The church ever lives in the afterglow of Easter. Ours is a teaching church. This convention will have to give attention to this program in which all of us are involved, fathers and mothers, schoolteachers and preachers, prep-school faculties and the instructors at our terminal schools, for but one reason, and that is, to share the knowledge of God in Christ Jesus with the world, for the world is God's concern. He wants to win it, but He said that He will do it through us. "And thou shalt teach."

God, make me able, for I am too weak. Amen.

IV

The Omniscient Lord Equips the Church's Messengers

To have walked among you and to have worked with you during these convention days has been a most gracious thing. I shall ever be grateful to the brethren, not only for words of encouragement but also for words of caution. I shall be grateful to the brethren who have pointed out that there is no warrant for being dogmatic when the Word of God has not spoken with finality. I shall ever be grateful to the brethren who have pointed out that strong conclusions become impossible where the premises are weak. This is part of our fellowship. Let us call it *courteous helpfulness*. For that we are grateful. It has added to our convention joys.

"Even so send I you." The afterglow of Easter is still with us, is it not? We beheld the Sender, the Son of God. We heard His mandate, to win a loveless world by His love. We took a close look at the message of love, the Gospel, and the method by which God would bring that message to the world. Today I would invite you to join me in looking at the messengers. We would ask, Who are the sent ones, and how are they equipped?

May I read verses 3 to 6 of that dramatic chapter, Exodus 19: "And Moses went up unto God, and the Lord called unto him out of the mountain, saying: Thus shalt thou say to the house of Jacob and tell the Children of Israel: Ye have seen what I did unto the Egyptians and how I bare you on eagles' wings and brought you unto Myself. Now therefore, if ye will obey My voice indeed and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine; and ye shall be unto Me a kingdom of priests and an holy nation. These are the words which thou shalt speak unto the Children of Israel." On the basis of this text I would say to you:

The Omniscient Lord Equips the Church's Messengers

Israel was free. Four centuries of slavery lay behind her. Before God brings these freed slaves to their homeland, the land of their fathers, He lets them rest at the foot of Mount Sinai. Here they are to receive His revelation, the revelation of His laws and the assurance of His love. They are to hear that God in His grace selected them above all people to perform for Him a holy function.

The Sender Selects His Messengers

"Ye have seen what I did. I brought you unto Myself." It was God alone who did the selecting. It was God alone who brought them freedom. There was no army of Israel to fight for liberty. By the strength of His arm God brought them out of bondage. Not one arm in Israel was raised to defeat the hosts of Egypt. "I, Jehovah, carried you on eagles' wings."

There was a purpose in this selection. "Ye shall be

a peculiar treasure unto Me." But more than that, "Ye shall be unto Me a kingdom of priests and an holy nation." Priests have more than titles, they have functions to perform. Note well, the entire nation is to be composed of naught but priests. The whole nation would share in the functions of a holy priesthood. They would be the carriers of His promises. They would be His spokesmen to the family of nations. They would be His messengers.

They would receive a special message to transmit, the message of the coming of the Anointed of the Lord, the Messiah. 'Tis true, special messengers would be called by God in the course of time to emphasize this message—the prophets. They would receive the first messages from God which were to be recorded for posterity, and He would equip them for their special tasks as His spokesmen and penmen. But the nation itself was chosen by God to be His priests, His communicators, His messengers. That is Israel's glory.

Has He not selected us by His grace in these latter days for a like purpose? He has selected us, His redeemed people, to be His priests, His prophets, His messengers. Peter says it. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood" (1 Peter 2:5). The selection was His alone and not ours. "We love Him because He first loved us," says John. We have but one function, to carry the message of His love by word and deed to the ends of the earth.

The purpose of it all, the purpose of our selection, was that all our brothers and sisters everywhere hear the message of man's origin and man's destiny. Back in eternity God planned man's glorious origin, and in eternity, too, He planned man's glorious destiny. Between the eternity of the past and the eternity of the future lies the universe with its recorded and unrecorded history. But all *history* is only *His story*. In that story I find my own place. Between the uninhabited eternity of yesterday and the inhabited eternity of tomorrow there lies my own little day. Who am I? What am I? God would tell me, "You are My peculiar treasure, you are My priest, you are My messenger, you are My steward."

The Sender Selects the Equipment

A steward I am. Stewards need equipment with which to work. A messenger I am. Messengers need to be equipped for their tasks. Our Lord is omniscient and He knows what equipment we need for our work better than we do. "All the earth is Mine," says the Lord. Out of His limitless resources He will select the equipment necessary for all our work. The equipment He selects is both physical and spiritual.

Physical Equipment

First of all God has equipped me physically. It is God who has given me my life. Every breath I breathe is His gift, a part of the equipment He gave me. Unfortunately I appreciate the breath God gave only when I become asthmatic. God equipped me with eyes and

ears, eyes to see the luster of the King and ears to be attuned to His wave length. He equipped me with eyes to see people. He equipped me with ears to hear the cry of the needy. He equipped me with a mouth so that I may "give an answer to every man that asketh me a reason of the hope that is in me" (1 Peter 3:15). He gave me feet to "bring good tidings of good, that publish salvation" (Isaiah 52:7). Every Christian is a messenger, a steward, who one day must give an account of how he has used God's gifts. Some day we shall have to answer the question, What have I done with my life? Let each delegate answer now, right here in Cobo Hall, What am I doing with my life? Our physical equipment comes from the Sender of messengers. That equipment is functional.

Spiritual Equipment

Secondly, God has equipped me spiritually. He has given me faith and love. My faith is not my own creation. My faith comes from Him who said: "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). The great remodeling job on my heart was God's work through His Holy Spirit. I did nothing. I contributed nothing, I cooperated not one whit. My heart belongs to Him because He overcame my opposition and took complete possession. This faith of ours is the equipment by which we shall "overcome the world." Who selected this equipment? Not I but God.

Love is the result of this faith. That, too, is a part of the equipment. Only God's messengers understand the true nature of love. This love is the acid test of Christianity. Not love for the lovely but love for our enemies, love for the loveless; not love to those who give to us but love to those who take away from us; not love for the deserving but love for the undeserving; not love for the high and mighty but love for the lowly; not love for friend but love for foe. This is the omniscient Lord's selection of equipment for His messengers.

The Stewardship of the Messengers

It is customary among us that, when men are assigned to positions of trust, they report in some form to their superiors. An ambassador will report to the head of his government. A plant superintendent will give an account of his work to the head of the firm. A manager of a fleet of trucks will report to the owner of that fleet. Do you think God expects less of us? We are His messengers, His stewards, and the day when the report is due is fast approaching. We shall have to give an account of our stewardship.

The Stewardship of Equipment

God will want a report on our stewardship of equipment. He will want to know what we did with the tools He placed into our hands. This body does not belong to me. It is His tool. Some day He will want it back with a report attached. "How did you use that body? Just for your own enjoyment, or did you use it for My glory?" God will ask this, and we had better have our report ready.

We shall have to report on the use of God's noblest creation, our soul. Did we nourish it? Did we keep on feeding it with Word and sacrament? Or did we let it starve when God told us to take care of it? This soul is not mine to do with as I please. It is His. I am but a steward of that soul, and I shall have to give an account of whether I guarded it, watched over it, protected it from harm. It is part of the equipment over which I am a caretaker. Do I recognize this?

Furthermore, God says, "I equipped you. I gave you certain weapons. Give an account." Be careful how you handle God's equipment. Good soldiers take care of their weapons. They don't let the gun barrel get muddy, or they are in trouble with their commanding officer. The Bible is our weapon, our equipment. We are soldiers of God. We had better keep our weapons clean. Is this book still the Word of God to you, or does it only contain the Word of God? Is it really God's Word, or is it an imitation, man's imagination of what God's Word ought to be? Look at the Book of Leviticus. There are only 27 chapters. Do you know that 21 of those chapters begin with the words, "And the Lord spake unto Moses, saying"? Now, either He spoke or He didn't. Did He say it, or didn't He? Look at your weapon again. Is it real or isn't it? I pray that once more you are convinced of the word, "Thy Word is truth." I pray that by God's Spirit you may be led once more to the conviction that the Word of God is the final revelation of God to a sinful world, by which He tells us that there is redemption for us only through the crucified Lord. This Bible is our weapon. With it we win the world. Take care how you use it. It is not your property. It belongs to the omniscient Lord. You shall give an account of your stewardship of this equipment.

The Stewardship of Manpower

There is, furthermore, our stewardship of manpower. "A kingdom of priests," God called Israel. Peter underscores this in the New Testament. "You are a chosen generation, a royal priesthood, an holy nation," he says (1 Peter 2:9). Since all God's children are kings and priests before God, be careful how you handle the children of the King. Do we pastors actually handle our congregations as though they are composed of kings and queens? Do you Sunday school teachers and day school teachers think of the children in your classes as princes and princesses? They are royalty! Oh, what a hubbub there would have been in Cobo Hall if we had received the news that Queen Elizabeth intended to visit this convention with her children! How we would have scurried around to treat her little ones as royalty should be treated! You have royalty every time you step into your classroom. Look, what an exalted position you have in the palace of the King! You are the tutors of the King's little ones. Be careful how you handle His children. You shall give an account. You are a steward of the King's manpower.

A brief word to you instructors in our high schools and colleges. Every student is a potential stick of dynamite.

He can explode for good or for ill. "Be careful how you handle My men," God would say to you, "for you shall give an account." We therefore plead with you teachers, when you lead your students into the depths of research work, don't lead them out so far that they cannot find their way back. Bring them back to solid ground, or they will drown in the swamp. Students trust their teachers. They follow them so easily. When the inquiring mind of these youngsters asks you questions, don't give them answers that leave them hanging in midair. A school that is worth its salt does not only teach its students to ask the right questions in the process of education, it also has some positive, definite answers to the problems of man. Give them the solid answers of Christianity, if you know them, even if the world calls you dogmatic or calls you a traditionalist.

At our house we have a tradition of eating three square meals a day. We have a tradition of getting under normal circumstances a normal number of hours of refreshing sleep. What's wrong with that type of traditionalism? There are elements in our Christian religion that remain in a *status quo*. The construction of the road to eternal salvation was a unilateral action, and there's only one road. It's the bloody road of the cross of my Lord. What's wrong with *only one way*? God give you teachers and your students the grace never to lose this one way. Forget not, you are the stewards of God's manpower. We are grateful that this has been your endeavor.

I wish to say just a word about Valparaiso University. I have many graduates of Valpo in my congregation. And I am grateful for all of them. Why? Because they have all been brainwashed — brainwashed with the blood of Christ. Their desire is to serve their Lord. That is all that I ask of an institution which bears the name of my church, that it returns to me my students as graduates who are equipped to take their place in the world of men but who at the same time ask, "How can I use my talents for God?" What more do you want? Valpo is with us a co-steward of the King's manpower. Pray for it! Help it! Support it!

The Stewardship of Talents

I come to the stewardship of talents. Talents include every ability of the child of God to serve his fellowmen. Our church often goes begging for talents because we have forgotten Exodus 19, where the Lord says: "All the earth is Mine." That doesn't mean just sheep and goats, iron and silver. If the whole earth is God's, then, too, every ability, every talent which He placed into man belongs to God. Did God give you musical ability? What return is He getting on His investment? Did God give you teaching ability? What is He getting out of it? Did God give you business acumen? What is He getting back? Did God give you mechanical abilities? How has His kingdom, His church, ever profited by your talent? Did God give you the talent of a friendly and pleasant personality? How has this paid off in the winning of souls for Him? Did God give you the ability to care

for the sick, to comfort the discouraged, to bring joy to those in tears? Are you using these talents for Him, for the Giver of every good gift, for the omniscient Lord who has so marvelously equipped you? We sometimes forget the stewardship of our talents, do we not? Let us pray God that He would open the eyes of the church of today to see that it is the arsenal of God where He has stored the limitless talents of His people, the numberless pieces of equipment by which He intends to carry on His warfare. We are His stewards. He will ask an accounting of the use of all the talents He so freely gave us.

The Stewardship of Treasures

We come to the last element in our stewardship, the stewardship of treasures. What's that? My treasures are all the material things that God has given me. "All the earth is Mine," He said, and what is His He has in love shared with me. "All the earth is Mine!" When I hear those words, it is so easy for me to think of neighbor Bugenhagen's cow and his corn and forget all about my own wallet. You may have your name printed in gold on your wallet. Put a sticker over it with the words, "This is the property of Jesus." Every dime in your purse or pants pocket belongs to Him. He is loaning it to you without interest. All He wants is to see whether you use it as He wants you to use it. Certainly He wants you to use it on yourself. That's why He gave it to you. But that is not the exclusive use. He appeals to you to use it in a manner that will let His kingdom come to men.

If you are truly His priest, as we said you are, then there will be sacrifices. A priest sacrifices or he is no priest. We have a call from God to sacrifice. What we sacrifice, our money, is the result of His goodness and the result of our labors. Money is us! But it can kill us. It can be like a stone tied around our necks. Lord Tennyson used the right words when he wrote, "What is gold but a stone, unless a wise man have it?" We have to pray for wisdom to use our money wisely. If we have that wisdom, we may even pray God for more money. The great Shelley once wrote, "I desire money because I think I know the use of it. It commands labor, it gives leisure; and to give leisure to those who will employ it in the forwarding of truth is the holiest present an individual can make to the whole." We add, to share such truth with the rest of humanity, this is the noblest contribution that money can make to the welfare of mankind.

This wisdom in the right use of treasures for the advancement of the kingdom comes only to those who by God's grace have made their lives Christocentric, centering in Christ, dedicated to Christ. God wants no gifts from those whose lives are anthropocentric, centered in man, considering man as the final aim of the universe, for their lives are dedicated to none but Satan.

"All the earth is Mine!" What does this now mean to me? It means that I have learned that God owns

all the earth. He owns me and all that I have. I am but a steward of His treasures, not of my treasures. How shall I persuade my people, my congregation, my boards, my sheep, to share their treasures with the King?

The Motivation

I cannot use Old Testament methods and try to give them a New Testament flavor and say to my people, "Now either it's the tithe, or else!" That's not only bad theology, that's falsehood. I have to paint them a picture. May I close my sermon with this picture. Unless I see it clearly, I will not have the answers to the problems of stewardship.

There was a garden in which God and man walked together on equal ground, each being perfect in holiness. And then came a small stream, very tiny in its beginning, the stream of sin. As this stream washed away and eroded the ground of the garden in which God and man stood as equals, the chasm became wider and wider. God and man ultimately were completely separated. Why? Because the torrent of sin had washed away all common ground between God and man. "Your iniquities have made a separation between you and your God." (Isaiah 59:2)

Man said to himself, "I want back to God." He started driving into this wide chasm the foundations of his own bridge. He poured into it his gold and his silver, his cattle and the produce of his orchards and vineyards. He poured into that chasm his own living children. He killed them as sacrifices. Why? Because he wanted to build a bridge. The torrent of sin came and wiped out the foundations of man's bridge. Man and God were still separated in spite of all the efforts of man.

Way over on the other side God began to build His bridge. He drove the pilings of His prophecies deep into the sides of the chasm. The bridge began to take shape and form. Millennium after millennium went by until the zero hour of God arrived, and the bridge was to be completed and then dedicated. He had just one center span to put into the bridge. Across that span, as the bridge of prophecy merged into fulfillment, He laid a cross. On that cross He nailed His Son. You can hear the construction crew driving the spikes through His quivering flesh. In His dying gasp He cries out, "It is finished!" What's finished? The bridge! Easter morning the body isn't there. This is Resurrection Day. The Easter dawn rises in all its glory. The bridge is dedicated. Man can again walk back to God across the bridge. God calls out to man: "Come, for all things are now ready. The bridge between sinfulness and sinlessness is done. It has been dedicated in the resurrection of My Son. Come into the paradise prepared for all those that love Me in My Son."

There is no other motivation for stewardship. My prayer at the close of this sermon is that this convention in humility will walk once more to the bridge and behold, "It is finished!" Walk across it to meet God.

You are His ambassador, His messenger, His priest, His representative, His child.

"All the earth is Mine." Please, God, help me to stay Thine forever. Amen.

V

The Loving Lord Provides a Model

"Even so send I you." In the afterglow of Easter, in the eventide of the history of the world, there still remains with us the Lord's mandate, His message, and His method to win the world. For 20 centuries the Lord, our Creator and Redeemer, by the Holy Spirit whom He sends as Teacher and Comforter, has been continuing to equip His messengers, the ambassadors of His worldwide empire. The mustard seed of which He spoke during the days of His humanity has grown into a mighty tree, in the branches of which the birds of many nations have found a home and are building their nests to raise their little ones.

Our question today is: Did the same Lord who gave us mandate, message, and method, and who equips His messengers, also give us a model to follow? If He did, what is that model? Our Lord Jesus left us the model of His own life as a loving example to follow.

The Loving Lord Provides a Model

This is the burden of my message to you today. Basic to this thought are the words of our Lord in John 15:12: "This is My commandment, that ye love one another as I have loved you." One the basis of these words I invite you first to look at the completeness of His love.

The Completeness of Christ's Love

Is there anything this Christ has neglected to do to make His children supremely happy in all eternity? Go back into that eternity when as yet He had not clothed His divine nature in His human garment. What was done in that eternity of the past was the drafting of the blueprints of love. God, in His deep knowledge of all the unborn ages, foresaw what would happen. But in that timeless age it was already true: "God is love."

The Universe Created in Love

When the zero hour of God's plan arrived, there came into existence a universe. This universe came from His hand of love, a world that held everything for man to enjoy, companionship with God, companionship with each other, a perfect body in all its appointments and organisms, a mind that could think God's thoughts after Him. God's work was complete in its inception. "And God saw everything that He had made, and behold, it was very good" (Gen. 1:31). There was no mistake, no error in judgment on the part of God. Everything came forth out of His love.

The Incarnation of Love

And then came the lovelessness of man. Man spoiled it all. Man's destruction of himself, however, did not change God. God still remained the God of love. Now

there goes into execution God's great plan of redemption. When the zero hour on God's clock was striking, the mysterious event of the incarnation took place. "Made of a woman, made under the Law" (Gal. 4:4). Purpose? "To redeem them that were under the Law." The yoke of the Law was pressing hard upon the neck of the human family. It pressed man's face into the dust. There had to come the one perfect man in the history of the world to lift that yoke. Who could it be? It could not have been Adam. He sinned. It could not have been Moses. He sinned. It could not have been David. He sinned. It could not have been His own mother. She, too, had sinned. It could not have been Peter or Paul. They both had sinned. It had to be God's holy, immaculate Son.

The Bible says, and we do not question its truth, that at this moment the angels of heaven desired to look into the deep mystery of the incarnation (1 Peter 1:12). They should like to have fathomed the fathomless depth of God's love and interest in His wayward creation. I ask you, if the angels of heaven could not fathom it, which theologian is ever going to fathom the mysteries of the incarnation? All we can do is stand in astonishment and amazement and say, "Lord, I believe." Here was naught but Love Incarnate.

A Life of Loving Obedience

Look at the acts of love of our Lord. In the days of His flesh He walked the perfect pathway of obedience to God and kept His law. Why did He obey His parents in the temple? Because He loved us. That act became in the mind of God the substitute for my disobedience to my parents. Why did He feed the hungry, comfort the neglected, take part in every act of which His divine person was capable to alleviate suffering? Why did He heal the sick, cheer the broken-hearted, and love the loveless? Every act of his loving obedience took the place of my lovelessness. He became my Substitute, "the Just for the unjust."

Dying in Love

In love Christ went to the cross. In love He suffered the tortures of hell, so that He cried out, *Eli, Eli, lamah sabachthani?* Oh, that heart-rending word *lamah!* Why? Why hast Thou forsaken Me, O Father? This was hell in reality, but it was love in action. And it was an act of love that the Son of God permitted His own creation, the earth, to swallow up His holy body in burial. There lay the price of man's redemption. Love in its completion.

The Validation of His Love

The validation of His love we find on Easter morning at the the empty tomb. Hush money is being spent in Jerusalem because living men could not keep a dead man dead. Because He was the Son of God, He claimed that no man takes His life from Him. "I have power to lay it down, and I have power to take it again" (John 10:18). The resurrection, the miracle of miracles, is the validation of His love for all mankind. If you doubt

that He loves you, go to the empty grave. "He was raised again for our justification" (Rom. 4:25). This is God's mighty Amen to the completeness of the Savior's love. In love He ascended into heaven and assumed once more the reins of government of the whole universe in the interest of His church. He will lead His church to glory. What more could He have done to secure our pardon, to give us hope, to comfort us, to make us supremely happy? His work is complete.

The Demands of Love

What does our text say? "I have loved you. Therefore love one another." His love enkindles our love. His love is the motivation for our love. As His redeemed children we look upon Him not only as our Redeemer but also as our Model. Five elements are included in this model of the Christ.

Love Demands Confidence

First of all He left us the model that as His brethren we should have confidence in one another. He demonstrated this first demand of love in His own life. To whom did He leave the Kingdom and say, "Build it"? To 12 weak men. At the moment when He ascended into heaven, one of the 12 was no longer there. He had turned his back on the kingdom of the Christ. But look at the men that were left. Peter, the impetuous one, the one who could never wait for an answer to his questions. Peter, the shameless one, who cringed at the sound of a girl's voice, "Aha, you're one of His!" Peter, the heel, who perjured himself, "I swear by God I don't know Him!"

Furthermore, two firebrands, James and John, went out to preach in certain areas of Samaria. When men didn't promptly accept their preachment, they came running back to Jesus, "Jesus, make us a commission of two, and we'll go back into those cities, and we'll burn them down with fire from heaven." Firebrands—men who couldn't wait for the Word to soak in. Men who had to drive through with their own thick heads.

And what does our loving Lord do with characters like this? He makes them builders of an empire. "Go ye into all the world." That's what I call confidence! To take men who had denied Him, to take men who had played the heel in the church of God, to take men who showed they did not rationally sit down and evaluate God's plan for saving man—and to these incompetents He gives the reins of His kingdom. This is confidence at its best, confidence engendered by love.

Is He our model? As I write this, I wonder what's the matter with the Missouri Synod that we can't have confidence in one another! What robbed some of us of our confidence in our leaders, in our teachers, in our professors? How come that our congregations often do not have confidence in us pastors, and we pastors in our teachers in day school and Sunday school? Why is it that many segments of the church often do not exhibit confidence in our theological and normal schools? If the Lord Jesus had confidence in the type of men

I have just described to you, and sent them into the world, I think you and I can do no less than accept His model of love. Love demands that we trust one another and not with suspicion take every word that is spoken, every word that is published in print, and make it mean what it does not mean. Suspicion has filled the pages of some of our magazines which pass under the name "Lutheran." Instead of being God's example of love to the world, we have demonstrated to the world what real lovelessness can be.

Please, forgive me, if I use a nontheological example. Many of you were at the baseball game last night between the Tigers and the Angels. Perhaps at one point in the game you noticed how, when a high fly went to one of the outfielders, he wasn't there alone. The first baseman was there. The second baseman was there. The center fielder was there. They suddenly all surrounded him. What for? In case he "flubbed" it. They were right there to pick it up. They were there to help.

As I sat there and watched that game, I thought to myself, "What about tomorrow morning when I have to talk to the delegates again? What an example for the Missouri Synod!" We've got some men, too, that are way out in right field. The trouble with them is, beyond the foul line they've piled up a stack of rocks, and instead of playing the game, they're taking the rocks and throwing them at the left fielder. Some of us, playing center field, are getting hurt.

I'll say something about the left fielders, too. There are some men in our Synod who are way out in left field in their theology, and instead of playing the game, they are building rock gardens beyond the foul line, nurturing their pretty theological plants of speculation. We say to both of them, right fielders and left fielders in our Synod, "Get back on the field! We've got a game to win! We've got to get through with some hits and get this over with because the end of the ninth inning, the day of judgment, will soon be here, and we want to be on God's winning team."

So we say to all of you: "Why can't the Missouri Synod be just like the outfield last night? Instead, we've got right fielders way off, left fielders way off, and center fielders getting hurt in the progress of the game." This may not be theological language, but it's still the truth, it still applies to the present situation in Synod. Let's get back on the playing field and play the game as God wants it played.

Love Demands Loyalty

Second, love demands loyalty, not only to the Scriptures, not only to the Confessions of the Lutheran Church, but to every one of our articles of agreement, to every commitment that we have made over our signature, which, we trust, was given in sincerity. We are a Synod. What's that? Let me use a simple example. Here is one preacher who has a congregation; his name is Jim. Here is another congregation that has a preacher; his name is Joe. Now these two congregations get together and sign some papers. They say to

each other, "We are going to cooperate. We are going to work together. And we are going to put down a few rules for ourselves by which we are going to cooperate." When they have signed the papers, you can call it the Jim-Joe Synod. Why? Because the word "synod" simply means: "one walking the same road with another." And you need only two to make a synod.

At this time we have over 6,000 congregations walking together. They have signed certain papers and have said, "This is the way we intend to cooperate." Now, when there are brethren who say to themselves, "I am ruled only by the Scriptures. My congregation is sovereign. The *Handbook* of the Missouri Synod cannot dictate to me," we say to them in reply, "So you want to write a new rulebook? You want to change the rules of the game? Instead of three strikes you want four strikes? Instead of getting on base with four balls, you want to get there with three? That's not what you signed!" As long as this man's signature is on the paper, he cannot overstep the bounds set by the rulebook and claim ecclesiastical freedom with impunity. He who oversteps those bounds has to say to himself, or we'll say it to him, "You have left our team. You're through!"

Furthermore, there is within the framework of the confessional writings of the church and within the framework of a signed constitution no academic freedom for an individual. Every teacher in Synod has made promises as to what he will teach. By his signature he has said, "This is what I will teach, and nothing else." Certainly he has the freedom, academically, to search out all the mysteries of God in His universe, but he does not have the freedom to teach publicly that which violates the articles of agreement which he himself signed.

And so we say to both sides: "There is within the framework of the church neither ecclesiastical freedom nor academic freedom. Your signatures were secured neither by compulsion nor by coercion, neither by pressure nor by duress. Your signatures to the Constitution of the Missouri Synod were secured by concurrence." Therefore, if the church changes its mode of cooperation or changes its teachings, it shall not be the decision of an individual who claims freedom, but the decision of the whole. Every other pathway violates the integrity of the signatories. This loyalty is one of the demands of love.

Love Demands a Charitable Evaluation

Furthermore, if the Lord is our model of love, there has to be a charitable evaluation of the deeds and writings of our church fathers. This is the third element in the demands of love, to evaluate charitably what our fathers stood for. Yes, they made their mistakes. They, as we, had their limitations. But we will not permit, without rebuttal, our authors, preachers, teachers, professors, and laymen, whoever they may be, to point to our fathers and say of them, "Behold, how naïve they were! They were living in a little capsule. They had no wide *Weltanschauung*. They didn't have

the sense and the spirit of an outreach into the world of man. They were too narrow."

Some authors love to quote the fathers. When we find these quotations, these references, in the books that are being published in our day, we'll take the time to look up those references. And here is what we call dishonest authorship, that only a portion of a quotation from the fathers is used, and the author uses that portion to say, "Look how valiantly this father is contending for the truth! But he doesn't make truth relevant!" The author, however, omits the second part of the quote which shows this father's love for the world, his interest in mankind, his outreach into the lives of men, making relevant the Gospel of Jesus Christ. We say to you, "Let every one of us speak out against such authorship which thus perverts the message of the church of yesterday, the message and the work of the fathers." There has to be a charitable evaluation. What is black is black. But what is white will still be white to us. You authors will not demonstrate to others this charitable evaluation if you give us truncated quotations from the writings of the fathers.

There has been an attempt at debunking the fathers. Is this love for the Kingdom? Is this the love of Christ for His church? Yes, we admit there have been evidences in our time of the emasculating effect of the ministry of those who contended for the truth only for truth's sake. There have been those in high and low positions who never gave to the church the corollary of truth, that when truth is present it will be active in love or it is not truth. Truth is functional, dynamic, effervescent, it bubbles over, it can't help being what it is. Truth blesses. Truth raises man to higher levels of action.

Love Demands an Interest in the Total Man

This leads me to my fourth point. The demands of love are an interest in the total man. Here again our loving Lord left us a model. His religion, Christianity, is a blessing to all of society. It is utterly false to say, "The Gospel but not the social gospel." How should it read? Like this: "The Gospel, the whole Gospel which has social implications." That's what we stand for and nothing else. We will not cut off the Gospel in its effect upon the man in the church. He is to see that when he once has truth he becomes the most concerned man in the world, concerned about the spiritual and physical needs of every other living human being. All the problems of man become, by virtue of the truth he possesses, his own personal problems which he will help solve with help from on high. No man has done his duty when he has shouted into the world, "The Gospel but not the social gospel." He who thus shouts is compelled to give us an evaluation of what the Gospel does to people. If our Gospel has no such implications, it is simply no gospel at all.

The legitimate areas of the church's concern — and these I give to you in no logical order — are first of all the gray-haired fathers and mothers, our senior citizens, in the kingdom of our Lord. Under the cross stood the

mother of Christ. In His dying moment He left us a model, He had a concern for her. He knew that she would be entering the period of her aging decline. He loved her for her own sake. Dare we do less than follow in His steps?

Jesus was concerned about children. In Mark 10 and many other passages we see the interest of Christ in the child. Shall the church do less than to say to the neglected and forsaken children of our time, "We love you for your own sake. We love you simply because you are God's creatures. And we love you totally. We will take care of the needs of your body. If you are retarded, in love we will supply those things which the Lord has not given you, a mind that can think. We will give you our mind and let our mind think for you. You, my little retarded child, will never be able to work, but God gave me two hands, and these hands will work for you and supply those things which you need for your daily existence." Does love not demand that this is what the church should say, corporately and individually?

Jesus was concerned about the sick and those broken in body. In response to His love I will say to the sick, "Come! For you I have a hospital. Let me bring you the healing power of Christian love." And in our ecumenical age I am not afraid to put the name Lutheran on that hospital, because this Lutheran hospital is the outgrowth of my faith. Here the total man is considered. His body and his soul are my concern. His total needs are the objective of the church, not just the body wracked with pain, but the soul which has no peace. I will minister to him in both. My loving Lord is my Model, and He is the Model for the church that calls itself Lutheran.

Jesus was concerned about the poor. In the poverty program of a nation I, as a child of God, will say to myself, "My loving Lord gave me a model to love the poor, to share with them what God gave me." By the power of my faith this concern, this interest in the underprivileged, is funneled into our local and national relief programs, into our program for European Relief, into our program for worldwide relief. Wherever the needs of man come to my ears and eyes, there my hands are activated by a faith that knows that truth always has social implications.

Jesus was concerned about the downtrodden. I will hear of the injustices in our age. I will see and witness the injustices of man to man. My faith will compel me to say, "Where those injustices exist, I have an obligation. God has given me a voice, and I shall speak out against those injustices in human relationships." In some areas the church has been an ostrich. It has stuck its head into the sand and said, "Leave us alone. We have no problem. You are agitators. Just leave us alone!" That is the trouble with the church of our time, in some areas it has lost its voice for decades. It refused to speak out, to call wrong patterns of life and policies of procedure which oppressed people by their rightful name: *sin*. Has the church not only lost its

voice but also its heart of love? Can we, without losing face with God, continue to see men deprived, degraded, despoiled, and not be God's voice of love? This convention will have to answer for one segment of Christianity, whether the loving Lord is still its Model.

Love Demands Sharing

Finally, love demands that we share with one another what God has given to us. Let's say it bluntly. My pocketbook belongs to God simply because my heart belongs to God. Where true love for Christ is found, there the funds will not be lacking to build Christ's kingdom. To whom did the purse in the hand of the widow in the Gospel belong? She gave her all only because her heart belonged to God. This needs emphasis today. God asks for nothing that is not already His. If He has man's heart, He will also have man's hand, a hand that shares. All of us together, as God's redeemed children, share the bounties of God in the boundless opportunities of a sin-stricken and poverty-stricken world. Wherever the Gospel has made its impact there this sharing comes through. May I give you one example?

Almost a year ago it was my great privilege, wholly undeserved, to be the traveling companion of one of our veteran missionaries, Dr. Meinert Grumm of India, on a pastoral visitation to Nigeria, West Africa. On one Sunday morning we were in the Ogoja Province and were invited by Missionary Walter Rasch to accompany him to one of his chapels. We went. We saw. We were conquered. There were about six bamboo poles stuck into the ground. A few more poles formed the roof. On the roof was nothing but elephant grass and palm leaves. We were amazed. This should be the house of God? Upon entering we knew it was. The roof came down very low, and in order to get into the chapel one had to get on his knees to crawl under the thatch roof. I said to my friend Meinie, "Shouldn't we build all churches in America like this, with a door only three feet high, so that people would have to get on their knees when they get in here?" It was humbling.

Then we looked for the pews. There were none. Just big bamboo poles 2½ inches in diameter. Have you ever sat on a bamboo pole for 45 minutes? With its discomfort? No altar, no chair, no nothing—just two men up front, Wallie Rasch, the preacher, and a young 17-year-old lad as interpreter. Only 17 years old, but he spoke seven languages or dialects. As Wallie began to preach, two sentences at a time, this teen-ager gave it back to the natives in their own tongue. The sermon didn't last as long as this one this morning. It was over in a short time.

Then came the offering. The pastor told the interpreter, "Take my hymnbook." He took the little hymnal and went from row to row, down the line of bamboo poles, where some 40 people and Meinie and I were sitting, gathering the coins of the congregation. When he had finished he brought the hymnal with the coins on it and laid the offering at Wallie's feet. Wallie looked down and then said to the boy, "Tell the people

that you are now going to pray that these offerings might be blessed by Jesus."

Now here's the payoff. While he was praying, Meinie and I looked at those coins, for we were sitting on the front bamboo pole. There were two shillings, six threepence, and eight pence. If I'm right, a shilling is about fourteen cents, a threepence about four cents each, plus eight more cents. That made a total offering of about sixty cents from those people. Do you know that that was wealth? Do you see that here was the sharing love of God's people?

I thought of America, this wealthy nation. The people come to church with their little offering envelopes. In their garages many of them have two cars. But that's not enough. They've also got a boat, and they've got a deep freeze, and they've got a dryer, and they've got an electric dishwasher in the kitchen, and you could count 25 more electric appliances in the average suburbia home. And here in Nigeria these people, coming out of their mud huts, bring to us these few pennies with joy in their hearts and say, "Take these. Our Lord left us a model of love."

O you redeemed people, you who are living in the joyful afterglow of Easter, can you go home and take into your heart once more this Christ who loved you, this Christ who left you a model of love, this Christ who gave everything to make you eternally happy? Can you say to Him, "Love Divine, all love excelling, Joy of heaven, to earth come down, fix in us Thy humble dwelling"? Let us follow in His train. Amen.

VI

The Victorious Lord Determines the Church's Destiny

"Even so send I you." For the last time it is my distinct privilege to bring you a message from our loving God in this series of devotional discourses. The words which this convention has chosen for its motto are not the words of a dead king whom we hold in fond remembrance, but the words of the risen and living Lord who rules the universe, who guides the destinies of His church, and who even now is awaiting with us the dawn of eternity.

Our convention motto once more places us into the afterglow of Easter. The risen Lord is the strength of the church. The Word of God is the infallible tool of the church. The world of lost mankind is the field of action of the church. "Faith Forward" is the motto of the church. And victory is the eternal destiny of the church. Victory—that is the burden of my message to you on this day.

The Victorious Lord Determines the Church's Destiny

Basic to the thought which I should like to share with you are the words taken from the Good Shepherd chapter of the New Testament, John 10. We there read in verses 27 and 28: "My sheep hear My voice, and I

know them, and they follow Me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand."

This convention is nearing the end of the road. Within 30 hours many of us will be homeward bound. For many days we have walked together. May the memories that we have of this convention be the memory of David, expressed in Psalm 55:14: "We took sweet counsel together and walked unto the house of God in company." Or as the new translation has it: "Within God's house we walked in fellowship." We counseled, and we still walked together. May the memory of our walking together ever keep alive among us the afterglow of Easter. May the memory of this convention ever remind us that it was the Lord who gave us a mandate, gave us a message, gave us a method, gave us messengers, and gave us a model. Today I should like to add a final page to your book of memories. It was the Lord who also gave us the prediction and promise that someday we shall be with Him in His mansions. Victory shall be ours.

In my first address to you I expressed the fear that there might be the possibility of an alternative, that this convention could become either the victory or the valedictory of the Missouri Synod. I believe that as our convention is drawing to a close we are reassured that our loving Lord still rules His church, that He is not unmindful of the needs of His children, that He is not incapable of working in the hearts of His redeemed people by His Spirit. We are reassured (are we not?) that where the Word of God and the Spirit of God still rule, God's men are still willing in humility to bow beneath that Word, to accept the hand that guides, and to accept the obligations which such guidance imposes. The victorious Lord is with us, and He has promised to stay with us until the dawn of eternity.

The words which I have chosen as my text for today picture to us two elements: victorious living and victorious dying. That is the destiny of the church.

Victorious Living

Our Lord does not only say: "I give unto them eternal life," but He says: "No man shall pluck them out of My hand." These latter words show that a contest is taking place. They are descriptive of a battle. There is warfare. It is with fear and trembling that our salvation shall be worked out. It is no bed of roses on which we walk into a happy eternity. The battle of the life in Christ will be hard and bloody, but it will be a life in the certainty of victory.

If I now attempt to picture to you what this victorious living means to us, I do it only with the prayer that God through His Spirit would touch my lips, so that I may show forth only His praise and not add to the pride of a victory-conscious people, a pride that is also infesting my own heart. I pray that, as we draw near to the close of our convention, we might as humble children of God recognize the truth of God's reminder to us: "What hast thou that thou hast not received from above?"

The benedictions we enjoy in our victorious living are not the result of an aggressive leadership in Synod. Our benedictions are not the result of the depth of the scholarship of our schoolmen. Our benedictions are not the result of the work of a laity with backbone. The benedictions we enjoy in our victorious living have come from above. These benedictions have come to us solely and alone by the grace of God, unmerited by any of us. God alone could thus have blessed us. Let us look at the various elements in our victorious living.

Victory over Unbelief

I would point out first of all that the victorious Lord who determines the destiny of the church has granted us the victory over unbelief. Notice the text and the context. It was a cold day in winter. The Lord Jesus was in Jerusalem. He went to the temple and was walking about the corridors of Solomon's porch. The Jews had been watching Him. As they spy Him in one of the corridors, they rush in on Him and say, "Jesus, give! Why do you make us wait so long for an answer to our question? Are you the Messiah? Tell us plainly. What do you say about yourself?" The Lord answers: "I told you. And you wouldn't believe Me, because you are not My sheep."

Did you hear that? "Not My sheep!" Oh, the tragedy of their unbelief! He loved them, He invited them to come to Him, but they would not. Therefore He tells them that they are not His. There are no two ways into the glorious eternity of heaven, one way for Jew and another way for Gentile. It is obviously not true that the Lord has chosen one pathway for the descendants of Abraham and another pathway for the descendants of the non-Abrahamic tribes of the world. To His own fellow countrymen the Lord would say: "There is only one way for you to reach heaven. I am the Way. I told you that I am the Messiah, and you refused to believe Me. Therefore because of your unbelief you are not My sheep. You shall not share in My victory."

How come that you and I became His sheep? By nature you and I, too, were unbelievers. That victory over unbelief did not come through you or me. My faith in Jesus Christ as the Redeemer is not the result of my research work. It is only the gracious operation of the Holy Spirit upon my dead and foolish and corrupted heart that reshaped it by the Sacrament of Holy Baptism. By Baptism I have "put on Christ," I have become His own. My heart, like a sponge, has absorbed Jesus Christ as my Redeemer. This faith is the victory over unbelief.

How come that you and I after many years since our Baptism are still His sheep? "My sheep hear My voice, and I know them, and they follow Me." It was the voice of Jesus we heard during the many years in which we were being instructed in the Word. This voice alone kept us faithful, for by it God's Spirit continued to strengthen us. If we have been victorious and have been able to sail our ship of faith over the waves of unbelief of our age, it is not because we had strong

arms to hold rubber and oars. Our Savior by His voice in the Word was our Helmsman. He directed our ship. And if we land safely in the haven of eternity in our victory over unbelief, it is not because of us but only because of the grace of God. "Not unto us, but unto Thy name be glory, O Lord!"

Victory over Falsehood and Error

Furthermore, if our victorious living is a reality, then it is a victory over falsehood and error. In verse eight of this chapter the Lord speaks about the thieves and robbers who had entered the corral of the sheep. He calls them "hirelings." They were the false teachers, the false prophets, the errorists of His day. But note what He says in connection with these interlopers. "My sheep did not hear them." His sheep were faithful. They refused to follow others into the fields of falsehood. By the voice of the Good Shepherd the sheep were protected against all the insinuations of the false teachers that only they had the truth. "The voice of the thieves and robbers who violated God's Word has no effect on My sheep," says Jesus. "My sheep did not hear them."

That's victorious living, to live so, with the help of God, that all error and falsehood of our age makes no inroads into our thinking. It is only by His grace that we retain an unchanged and unchanging faith in His redeeming love. The history of the church is replete with the evidences of such victorious living.

The Apostles' Creed

Take for example the Apostles' Creed, found on page 12 in your hymnbook. Isn't it strange that in ancient times there were dozens of versions of that creed? Some people seem to think that this creed came down to us *in toto* from heaven. It didn't. Corinth may have had one version, Ephesus another, Derbe another, Lystra another. But nobody pointed the finger of suspicion at another because he had an altogether different version of the Apostles' Creed. Tertullian, who lived early in the history of the Christian church (died about 240), says that in this creed we have "one, immovable, and irreformable rule of faith." "Rule of faith," he calls it. Tertullian said this in spite of the fact that he knew that there was no common way of saying the Apostles' Creed. "The wording of it was not absolutely identical in all Christian congregations," says the *Triglot*. Each church sought to gain the victory over falsehood by condensing the Gospel into a short form that could easily be remembered by the faithful. The creed united the church under one banner, though the words of the creed were different in different localities.

If we followed suit, Detroit could accept one version of the Apostles' Creed, St. Louis another, Cleveland another, and we would still look at each other and say, "You are my brother in the faith." Let us make sure we understand the history of our creeds. They are the evidences of the battles with and the victory over falsehood.

The Nicene Creed

Again, mark well that the creed known as the Nicene Creed, found on page 22 of your hymnals, is not at all the creed that was accepted in Nicaea in the year 325. In the course of time there were changes and additions brought about by the continuing battle between truth and error. Changes were made in the year 381 at the Council in Constantinople. And then it was left for the Council of Toledo in Spain in the sixth century (589) to give it the form which it has in our day.

Now, beloved, what am I trying to point out? I am trying to point out that the church in every age in a hundred different ways has attempted to gain the victory over falsehood. Every change in the creeds and every additional creed says, "We cling to the truth!" Tertullian points out that the basis for all the varying statements of the church in its creeds are the words of our Lord: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost" (Matt. 28:19). As long as the meaning, the original meaning and implication of those words, remains unchanged, untainted, and unstained, we still have, in Tertullian's words, "the rule of faith."

The Importance of Words

Therefore I say to you, delegates of this convention, as we seek to gain the victory in our battle with falsehood, we ought to be exceedingly careful in the use of words. Words are important because words are still, as I said in a previous discourse, the bridges of thought. All we ask of our scholars in our battle with error is this: Please don't take a word, empty it of its meaning, then fill it with a new content and hand it back to us as though it still meant the same thing. It is wholly possible that people receive entirely new concepts and ideas which are not according to the analogy of faith if words are emptied and then refilled with new meanings. Even now, some words in our English language do not have the same meaning in all parts of the world. Let me illustrate this.

Everyone of us, through the United States government, has been made very conscious of the word "billion." We all know what billions are today. What does the word mean? To us it means, "one thousand million." But I take a jet and fly to London, and I can't use the word in that sense anymore. Why not? Because in England the word means "a million million." In America a billion is a one with *nine* zeros, in England it is a one with *twelve* zeros. Don't you see how one word can change in meaning in the same language from one area of the world to another? Don't tell me that the study of words is not important!

This has to be remembered by the church. All of us want to say, "We cling to the word of truth which is unchanging." Right! But let's first make sure we know what each word means, or we're in trouble.

The Twelfth Century

Let me pursue this subject of the battle between truth and error along another line. For just a fleeting

moment in history the victory over falsehood was gained in the 12th century, when there were great changes made in the church. There lived in the year 1118 a pope by the name of Paschal II. He changed things. How? By a simple, forthright statement which he uttered for the good of the church. In many respects he was a good pope. He said, and I quote, "In receiving the Lord's body and blood, let the Lord's tradition be observed; nor let any departure be made from what Christ, the Master, ordained and did. For we know that the bread was given separately and the wine given separately by the Lord Himself." Then he added, "Which custom we therefore teach and command to be always observed in Holy Church." That meant, "I decree that this shall be done in perpetuity." What did Paschal say? Why, the identical thing that Martin Luther said four centuries later, "Give the people Communion in both kinds." What happened to this decree? The successors of Paschal said that he was wrong, and therefore they removed the cup from the laity. Here we have the church in its battle for truth going down in defeat. Yes, often the church is defeated in its battle for victorious living, in the battle between truth and error.

The Augsburg Confession

In these days we are observing the 435th anniversary of the Augsburg Confession, and we are thinking seriously about the relevancy of this document for our day. What has been said so ably by another I should like to repeat. "The confessional writings of our church have often been used as walls of separation." That is well put. We add: The confessional writings of our church are to us the evidence of victorious living. Look at the Augustana. It has 28 articles. Only the last seven deal with the abuses of the church. The first 21 articles testify to the nature of our faith. They answer the question, What do we Lutherans actually believe? Look at these articles. Here is what we believe about Jesus Christ. Here is what we believe about God. Here is what we believe about the holy sacraments. Here is what we believe about original sin. Here is what we believe about Baptism. Every article demonstrates that we are God's children, that we follow Him, that we are living in the afterglow of Easter, and that with the truth which we confess we want to bless the whole world. Our fathers at Augsburg wanted to prove that they did not start something new, that they were not an abortive group. Their desire was to show all men that they wanted to be what God wanted them to be. "Let the church be the church," said the Augsburg Confession; "let it retain the truth, let it live the truth. Let the church continue in its victorious living. Let it ever gain the victory over falsehood." That is why the Augsburg Confession is still relevant today.

The Augsburg Confession is the Magna Carta of our church. I am fully aware that you historians in my audience will think this a very weak comparison. In this month of June the 750th anniversary of the Magna Carta is being celebrated. On the fields of Runnymede

this great charter was presented to King John of England by the barons. It guaranteed certain civil and political liberties to the people. However, be careful what you say in praise of this document. It did nothing for the peasant except insofar as he was the property of the baron. The barons got what they wanted. But the charter was not yet the opening wedge to the liberties of a free world. Furthermore, be careful how you read Articles X and XI of the Magna Carta. There are some deeply anti-Semitic thoughts in those articles. They were an attempt to stem the tide of certain financial inroads made by the moneylenders of England.

Therefore, although it is a weak comparison to call the Augsburg Confession our Magna Carta, we do say that it was the beginning of great liberties in the church. The church refused to be ruled by a spiritual despot. The church had regained its voice. In its victorious living it secured the victory over falsehood.

Victory over Lethargy

Included in our victorious living is the victory over lethargy, the do-nothing sickness of the church. Have you noticed the three important words, "They follow Me"? That doesn't mean sitting. That takes walking. That means going where the Savior went. That means working with Him. The sheep follow the Shepherd into His activity. The Shepherd came to save the sheep. The saved sheep go out to save the lost sheep. If the church is living victoriously, it looks upon itself as a rescue squad. Day and night it is busy extending its hand of love to the world, pulling doomed men out of the jaws of an eternal death. Without letup it demonstrates its interest in the needs of the total man. It has a sympathetic approach to every problem which humanity faces.

That is what is meant by His words, "They follow Me." If we are living in the afterglow of Easter, let us bestir ourselves, hearing once more the words, "So send I you." As what? As men whose destiny has been determined by the victorious Lord. He will make sure that His church is not harmed. He will make sure that as the dialog between the church and the world continues down through the ages His church will gain the victory. But first the church must gain the victory over itself, over its lethargy. When that is gained, the arms of our Lord will be unfolding, and He will embrace ever greater multitudes of the redeemed, draw them into His invisible kingdom, and share with them the victory of heaven.

To gain the victory over ourselves, over our lethargy, we need the awakening power of the Holy Spirit. Having experienced His power we look forward joyfully to the time of final victory, when we shall hear the voice of the Shepherd once more: "You, my sheep, heard My voice. You followed Me from every clime and coast to the cross. You saw your redemption accomplished. You followed Me into the world as the benefactors of mankind. My business became your business. Well done, good and faithful sheep, enter into the glory of your Lord."

Victory over the World

Victorious living involves a fourth element — a victory over the world that opposes us. Paul saw a three-fold division of that world. Let me put it like this: He saw the world of traditionalism, the world of power, and the world of culture. What did he say of these three worlds? "I can do all things through Christ, which strengtheneth me," he writes to Philippi. When a man says, "I can do all things," he had better verify and vindicate that boast, or he becomes a fool on the pages of history.

What did Paul mean by these words? He meant to say, "There's the world of traditionalism. I can beat you. There's the world of power. I can beat you. There's the world of culture. I can beat you." And he did.

The World of Tradition

The first, the world of tradition, was symbolized by Jerusalem. "We are Abraham's seed," thought the Jew; "therefore anything that comes from Judaism must be good." The worth of anything is determined by its origin. Because it is old, it must have priority. Whatever is backed by tradition must be retained. Paul met that world of tradition with a challenge. "Show me the old, and I will show you the new that supersedes the old, that is better than the old." Whenever he worked in Jewish communities, he tried to convince men that old customs and traditions and ordinances were but shadows of things to come. That which is old is but a promise, the new is the fulfillment; the old is the foundation, the new is the superstructure. Or, comparing it to this convention hall, we would say, Cobo Hall is not only subsurface pillars and subterranean corridors. Cobo Hall is an arena. To Paul the Old Testament was the series of underground pillars, upon which is built the great Cobo Hall of the New Testament with its activities, with its contests, with its outreach into the lives of men, with its interest in the welfare of mankind.

The World of Power

The second, the world of power, was symbolized by Rome. Paul looked at Rome and said, "You can't last. I can beat you." And he did. The Kingdom which Paul represented was in its ascendancy. Decline and fall, though it took several centuries, was already the destiny of the Roman Empire. Rome ruled the world by power. It was the power of the sword. Paul had a greater power. He had the dynamic Word of the living Christ. This Word built a more powerful empire, the church of the Christ who lives in the hearts of men, who activates them, who makes them a blessing to all mankind. The message of the love of God in Christ Jesus turned the world of power upside down. The world of Roman power was defeated, and it vanished; but the kingdom of Him who said, "All power is given unto Me," was victorious, and it remained.

The World of Culture

The third, the world of culture, was symbolized by Athens. Paul looked at Athens and said, "I have a cul-

ture that is greater than yours. I can beat you." And he did. Paul came to Mars' Hill with a wisdom that was deeper than ever the philosophers of Athens had fathomed. Paul had Christ, the highest Wisdom. When the dawn of eternity comes, who will be standing there with the banner of victory? Not Socrates, not Aristotle, but St. Paul, who beat the world of culture at its own game because he had that culture which is invincible, the culture of the Christ.

Our Own World

Let us make sure that we get the implications of all of this for our own lives of victorious living. Let us be very wary about staying in a world of tradition. I said to you the other day, "There are traditional things which we must keep." But now don't say a thing is good because it is old, just as little as I want you to say that a thing is good because it is new. Conversely, we shall not say a thing is bad because it is old, nor shall we say a thing is bad because it is new. Both extremes are to be avoided. Let us not say a thing is good because it is "Missourian." Yes, I will admit, I love many good things that are old and have the name tag "Missourian" attached to them. Certainly! But the fact that it came out of our Synod does not mean that, *per se*, it is to be desired. There have been mistakes in our Synod. Let's admit it. There have been deep aberrations that were "Missourian," which, we are happy to say, have passed from the scene. Let us not keep tradition merely for tradition's sake.

Furthermore, let us not trust in a world of power. Let especially the Americans remember the impotence of power as we get closer and closer to the time when our spacemen will be landing on the moon. The power for victorious living is not gained by the power of man's armaments but through the power in the Word.

We add to this the warning that the church should not look to the world of culture for its victory. Let us remember that the world of culture is largely populated with the enemies of Christ. The salvation of Athens lay not in the wisdom of its wise men but in the wisdom proclaimed by Paul. The world of culture said of Paul, "What will this babbling say?" (Acts 17:18). They will say it of us.

Let us make sure we understand that the overcoming of the world that surrounds us is an important element in our victorious living. Let us say with Paul, "We can do all things through Christ, which strengtheneth us. The victory is ours." If somehow this convention has stabilized us, has drawn together the diametrically opposed segments of our church, then this convention is still a victory for us and not a valedic-

tory. If somehow, by the grace of God through the Word alone, there has been given strength to the wavering, hope to the despairing, certainty to those in doubt, and light to those sitting in the shadows of fear, then the Detroit convention of 1965 is still God's benediction to us.

Victorious Dying

And now I come to the close. "My sheep hear My voice, and I give unto them eternal life." Victorious living ends in victorious dying. "I have a desire," said Paul, "to depart. I'd like to be rid of it all." He doesn't say it in disgust. He doesn't say, "I'm so tired of the mistakes at Corinth. I'm so tired of running up to Galatia and telling those people, those foolish Galatians, to get some sense." He doesn't say that. He knew that every trip on his missionary journeys was necessary. He knew that every word of his epistles to Corinth was mandatory. But what he also knew was that the Lord finally takes the pen from the hand of His spokesman, His author, and lays it down for him. He takes from his heart the beat that beat only for Christ. He takes from the weary traveler's body the life principle of the soul, and the angels carry it to Abraham's bosom.

What happens to that soul? "I have a desire to depart and to be with Christ," says Paul. Now don't muddle my thinking with your speculations. Don't mess me up! What happens to the soul when I die? The finite is incapable of the infinite, and I leave it to my Lord what He does with my soul. All I know is that I can stand right next to St. Paul, take his hand, and say, "Let's go in together. I, too, have a desire to depart and to be with Christ." The moment I die, I'm with Christ. And don't take that away from me, because I still believe, on the basis of Scripture, that victorious living, by the grace of God and the unmerited love of my Redeemer, ends in victorious dying. Death opens the door to the victory parade in heaven, where the victorious King welcomes His victorious army back home.

"Even so send I you." Will you remember these words? Let us, as we go home tomorrow, ever live in the afterglow of Easter. Let the living Lord be our Strength. Let the Word of God be our infallible tool. Let the world of loveless men be our world of action. Let "Faith Forward" be our motto. For the promise of our Savior, victory in heaven, is our eternal destiny. God grant His grace that the Holy Spirit may take the simple words of these devotional essays and bring them to fruition in the lives of those of whom the Good Shepherd said: "My sheep hear My voice." Amen.

And the grace of God abide with you all. Amen.

CONVENTION ROSTER

Prepared by the Synod's Internal Auditor in consultation with the Committee on Registration, Credentials, and Excuses
(It is obvious that the Convention Roster is accurate only to the degree that individual brethren cooperated
with the Internal Auditor and with the Committee on Registration, Credentials, and Excuses)

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District Observer: Mr. Roy C. Krause

Public Relations Representative: Rev. Kenneth Lindsay

MINNESOTA NORTH DISTRICT

President: Rev. Alfred C. Seltz

Pastoral Voting Delegates: Rev. Emanuel G. Blomquist; Rev. Herman J. Grimm; Rev. Stanton R. Hecksel; Rev. Herbert G. Kothe; Rev. Eugene E. Larrabee; Rev. Aden E. Loest; Rev. Elden H. Martens; Rev. Francis A. Maunula; Rev. William F. Moeller; Rev. Julius B. Myhr; Rev. David T. Pankow; Rev. Paul A. Priesz; Rev. Daniel A. Reeb; Rev. Wilfred J. Rittamel; Rev. John D. Rolf; Rev. Gerhard H. Schaefer; Rev. Arnold A. Schulz; Rev. Winfred O. Sprengeler

Lay Voting Delegates: Mr. Carl Borchardt; Mr. Charles Buckholz; Mr. Edwin Carstens; Mr. William Cross; Mr. Alvin Dahl; Mr. Bruce Ellard; Mr. Henry Emch; Mr. Siegfried Hamann; Mr. Carl Hartfield; Mr. Donald House; Mr. Harvey Lange; Mr. Fred Maatz; Mr. Harold Ross; Mr. Emil Stover; Mr. Carl C. Stroming; Mr. Morris Swenson; Mr. Clinton Thun

Teacher Advisory Delegate: Mr. Ralph A. Pingel

Pastoral Advisory Delegate: Rev. Lonnie D. Lassman

District Observers: Rev. Walter H. Bouman; Rev. August T. Mennicke

Public Relations Representative: Rev. Armin Deye

MINNESOTA SOUTH DISTRICT

President: Rev. E. H. Stahlke, D.D.

Pastoral Voting Delegates: Rev. Paul T. Brauer; Rev. Arthur H. Drevlow; Rev. Theodore H. Goehle; Rev. Robert B. Hamp; Rev. Norman W. Heidorn; Rev. Clarence W. Helmich; Rev. Reinhard W. Koepp; Rev. Donald W. Lau; Rev. Martin W. Lieske; Rev. Waldemar C. Lohrke; Rev. Victor H. Marxhausen; Rev. Walter R. Mueller; Rev. Weldon L. Priebe; Rev. Eldor W. Richter; Rev. Erwin A. Ruhlig; Rev. Herbert A. Schiefelbein; Rev. John W. Stehr; Rev. Ahlert J. Strand; Rev. Edgar H. Streufert; Rev. Myron P. Vogt; Rev. Arnold H. Walta; Rev. Emil G. Winckler

Lay Voting Delegates: Mr. LaVerne Austin; Mr. Ernst Boedeker; Mr. Donald Buhr; Mr. Edward J. Butler; Mr. Clinton Dahl; Mr. Earl DeVine; Mr. Herman Fleischer; Mr. Jack Harms; Mr. K. J. Hartig; Mr. Carl Hinrichs; Mr. Herbert Lyon; Mr. Hubert Meichsner; Mr. Rudolph Mueller; Mr. Robert W. Reutiman; Mr. Irwin Ritz; Mr. Fred Schmugge; Mr. Leonard Schubert; Mr. Kenneth Schumann; Mr. John Swanson; Mr. Arnold Veldhuizen; Mr. Ernest Vikla; Mr. Richard Yost

Teacher Advisory Delegates: Mr. Elmer F. Fiebig; Mr. Elmer Fritz; Mr. Henry J. Rediger; Mr. Herman C. Wentzel

Pastoral Advisory Delegate: Rev. Werner R. Saar

District Observers: Rev. Erhard H. Bohrer; Rev. Frederick E. Geske; Mr. Raymond E. Maag; Rev. Arnold F. Meyer; Mr. C. Wright

MONTANA DISTRICT

President: Rev. Paul M. Freiburger

Pastoral Voting Delegates: Rev. Harold Wood; Rev. Virtus Young

Lay Voting Delegates: Mr. Ralph Nile; Mr. Jesse Shelley

District Observer: Rev. August F. Droegemueller

NORTH DAKOTA DISTRICT

President: Rev. John D. Fritz

Pastoral Voting Delegates: Rev. Richard W. Ames; Rev. Ernest H. Buettner; Rev. John W. Chambers; Rev. William H. Deutschhausen; Rev. William E. Friedrich; Rev. Leonard E. Ristow

Lay Voting Delegates: Mr. M. G. Isaacson; Mr. Charles Lambrecht; Mr. Fred Reiner; Mr. Harold Ziemann

Teacher Advisory Delegate: Mr. Harold Bunge

District Observer: Rev. Felix A. Rubbert

Public Relations Representative: Rev. Theodore E. Allwardt, Sr.

NORTH WISCONSIN DISTRICT

President: Rev. Lloyd H. Goetz, D.D.

Pastoral Voting Delegates: Rev. Clarence Baumgartel; Rev. Fred C. Benecke; Rev. Leonard P. Buelow; Rev. Theodore E. Krueger; Rev. R. J. McMiller; Rev. James E. Murray; Rev. Christian B. Oesleby; Rev. Alfred Schroeder; Rev. Aaron Schulz

Lay Voting Delegates: Mr. Herbert Borchardt; Mr. Rudolph Borchardt; Mr. Arnold Buettner; Mr. Carl Gloede; Mr. Charles Gotta; Mr. R. E. Meyer; Mr. William Natzke; Mr. John F. Nauss

Teacher Advisory Delegates: Mr. Theodore A. Abresch; Mr. Florian L. Felts

District Observers: Mr. Donald Rosenberg; Rev. Harold H. Brauer

NORTHERN ILLINOIS DISTRICT

President: Rev. Erwin L. Paul

Pastoral Voting Delegates: Rev. Luther Bekemeier; Rev. Kenneth Benson; Rev. Norman E. Brauer; Rev. Moses Dickinson; Rev. Daniel Fuelling; Rev. William Griffin; Rev. John Karlen; Rev. Martin Lopahs; Rev. John Lutz; Rev. Eldor Mueller; Rev. Eugene Roeder; Rev. Walter Roschke; Rev. Kenneth Rozak; Rev. Gilbert Schaller; Rev. Edwin C. Schwanke; Rev. Paul Sich; Rev. John

Spomer; Rev. John Sternberg; Rev. Robert Wendelin;
Rev. Kenneth Young; Rev. Wilbur Zielke

Lay Voting Delegates: Mr. Leroy Barrett; Mr. H. Brunke;
Mr. William Busch; Mr. Herbert Cluver; Mr. Raymond
Goss; Mr. Walter Guderjan; Mr. Arthur Hahn; Mr. Duane
Heren; Mr. Victor Hillger; Mr. Johnny Joe Hon; Mr. Ar-
thur Hoppenstedt; Mr. Leo Johnson; Mr. Vernon Kampe;
Mr. Marvin Lang, Jr.; Mr. Ralph Niedert; Mr. Robert
Pethes; Mr. Raymond Pritz; Mr. Garry Schal; Mr. Ed-
mund Schmidt; Mr. Lyle Yerges; Mr. John Zderad

Teacher Advisory Delegates: Mr. John Buelow; Mr. Armin
Gutekunst; Mr. Theodore Knauff; Mr. Kermit Lauter-
bach; Mr. Victor Peper; Mr. Albert Peters; Mr. Lester
Rush; Mr. Orval Steinke

Pastoral Advisory Delegates: Rev. Christian Adam; Rev.
Carl Kruse; Rev. Louis Schuth; Rev. Eugene Trieglaff

District Observers: Rev. H. F. Bohlmann; Rev. Theodore
Bornemann; Mr. Edwin K. Eckert; Rev. E. H. Happel;
Rev. M. R. Kluender; Mr. Neal F. Rabe

NORTHERN NEBRASKA DISTRICT

President: Rev. F. A. Niedner

Pastoral Voting Delegates: Rev. Karl J. Durdal; Rev. Fred-
erick A. Graef; Rev. Herman M. Hilpert; Rev. Arlin A.
Holtz; Rev. Albert G. Johnson; Rev. Gustav O. Kebschull;
Rev. Bernhard F. Meschke; Rev. Luther W. Myers; Rev.
Daniel J. Ondov; Rev. Richard A. Riess; Rev. Clarence
A. Stenbeck; Rev. Paul Stengel, Jr.

Lay Voting Delegates: Mr. Ernest Brammer, Mr. Henry Ger-
wick; Mr. Richard McConnell; Mr. Erwin Mohlhoff; Mr.
Raymond Osten; Mr. John Otten; Mr. J. A. Otto; Mr.
Eugene Roberts; Mr. Glenn Vlcek; Mr. A. Q. Wolf;
Mr. Joe Zimmerman

Teacher Advisory Delegates: Mr. Harold G. Bergt; Mr. Her-
bert E. Grabau

Pastoral Advisory Delegate: Rev. Walter L. Barth

District Observer: Rev. William D. Kniffel

NORTHWEST DISTRICT

President: Rev. Carl H. Bensene, D.D.

Pastoral Voting Delegates: Rev. Norbert Dey; Rev. Paul L.
Frank; Rev. Norbert G. Heins; Rev. Harold Iben; Rev.
Mervin A. Kellerman; Rev. Fred R. Riess; Rev. Delbert
C. Schroeder; Rev. Ralph S. Theimer; Rev. Ralph Wegener

Lay Voting Delegates: Mr. Jerry K. Babbitt; Mr. Gerhard
A. Berger; Mr. Jason Douglas Boe; Mr. Theodore Gihring;
Mr. Lester Gilbert; Mr. Arthur Krohn; Mr. Irwin H.
Lenaburg; Mr. Clarence F. Olson; Dr. C. O. Risch; Mr.
William Trappe

Teacher Advisory Delegates: Mr. Raymond H. Knauff; Mr.
Delbert W. Meyer

Pastoral Advisory Delegate: Rev. Herbert C. Streufert

District Observer: Rev. E. W. Hinrichs

Public Relations Representatives: Rev. Carl Ehrfurth; Rev.
Nathan Loesch

OHIO DISTRICT

President: Rev. Ottomar Krueger, D.D.

Pastoral Voting Delegates: Rev. William Breda; Rev. Stew-
art A. Burk; Rev. Wilferd Hansel; Rev. H. W. Harten-
berger; Rev. Emil Heino; Rev. Theodore Hessel; Rev.
Robert Hofener; Rev. Carl Hoffmeyer; Rev. Paul Single;
Rev. Paul Stanko; Rev. Philip Swigart; Rev. Richard
Taron

Lay Voting Delegates: Mr. Angus Arrington; Mr. William C.
Freitag; Mr. Christian Daberkow; Mr. Arnold Gerd; Mr.
Norbert Henke; Mr. David Hurst; Mr. Edmund Janetzke;
Dr. Paul R. Murphy; Mr. Edward Schauer; Mr. G. J.
Schmidt; Mr. Herbert Schmidt; Mr. Lorenz Stockhaus;
Mr. Hermann Wurthmann

Teacher Advisory Delegates: Mr. William Kohlmeier; Mr.
Rudolf Merkle; Mr. John Springer; Mr. Herman Teske;
Mr. Donald Uffelman

Pastoral Advisory Delegate: Rev. Harold C. Besel

District Observers: Rev. Martin Ilse; Rev. Otto W. Toelke

Public Relations Representative: Rev. William Reinhardt

OKLAHOMA DISTRICT

President: Rev. Alfred E. Behrend

Pastoral Voting Delegates: Rev. Harold E. Brockhoff; Rev.
Donald E. Gnewuch; Rev. William K. Hannusch; Rev.
James H. Meichsner; Rev. O. H. Meyer; Rev. Willard
Stark; Rev. Walter J. Wehmeyer; Rev. Norbert R. Wodtke

Lay Voting Delegates: Mr. Dale E. Burand; Mr. Frank N.
Hyde; Mr. Elmer Lee Mandalek; Mr. Harold H. Nehrenz;
Mr. Anton Nelsen; Mr. Glen Niehus; Mr. Henry C. Oppau;
Mr. Hubert Wessler

Teacher Advisory Delegate: Mr. Dale D. Doerr

Public Relations Representative: Mr. Charles Conner

SOUTH DAKOTA DISTRICT

President: Rev. E. O. Luessenhop

Pastoral Voting Delegates: Rev. David T. Ernst; Rev. Victor
F. Gerike; Rev. Lloyd Hackbarth; Rev. Robert G. Hack-
ler; Rev. Harry A. Kriefall; Rev. Alva F. Pingel; Rev.
Ronald Schultz; Rev. William Stache; Rev. Paul G. Wend-
ling; Rev. David N. Ylvisaker

Lay Voting Delegates: Mr. Harold Borchard; Mr. Fred
Brandt; Mr. John Hueners; Mr. Walter Kleinlein; Mr.
Robert Nesson; Mr. Paul Rjisenweber; Mr. Milton
Schnute; Mr. Jacob Spomer; Mr. John Studt; Mr. Charles
Walker

Teacher Advisory Delegate: Mr. Adolph E. Wegehaupt

Pastoral Advisory Delegate: Rev. William W. Weber

District Observer: Rev. Walter A. Huth

Public Relations Representative: Rev. Harlan Harnapp

SOUTH WISCONSIN DISTRICT

President: Rev. Herbert W. Baxmann

Pastoral Voting Delegates: Rev. Ronald Albers; Rev. Her-
bert A. Baker; Rev. Lester L. Bischoff; Rev. Roland G.
Friedrichs; Rev. Raymond L. Harms; Rev. Ervin R.
Lemke; Rev. Valentine Mack; Rev. Helmut H. Schauland;
Rev. Harold A. Schwertfeger; Rev. Waldemar C. Stoehr

Lay Voting Delegates: Dr. C. L. Bergmann; Mr. Edward
Brann; Mr. Donald E. Guth; Mr. August Herman; Mr.
Charles Hintze; Mr. B. J. Mueffemann; Mr. Ralph Schu-
macher; Mr. William Staebler; Mr. Edwin A. Timm; Mr.
Robert C. Wichner

Teacher Advisory Delegates: Mr. Walter F. Dobberfuhr;
Mr. Helmuth W. Kemp; Mr. Edgar A. Koepke; Mr. Ed-
ward F. Kurth; Mr. Wilbert C. Marten; Mr. William R.
Wright

Pastoral Advisory Delegate: Rev. Immanuel T. Droegemueller

District Observers: Rev. Erich F. Brauer; Mr. E. W. Haack

Public Relations Representative: Rev. Erwin Tieman

SOUTHEASTERN DISTRICT

President: Rev. William H. Kohn, D.D.

Pastoral Voting Delegates: Rev. Paul T. Dannenfeldt; Rev.
Theodore Hafner; Rev. Frank G. Koehler; Rev. Robert
F. Mayer; Rev. Edward F. Meyer; Rev. Charles S. Muel-
ler; Rev. George H. Mueller; Rev. Ernest G. Smith;
Rev. George W. C. Wehmeyer

Lay Voting Delegates: Mr. William H. Burk; Mr. Lee W.
Eirich; Mr. Ralph Fisk; Mr. E. P. Knollmann; Mr. Don-
ald H. Meyers; Mr. Glenn Richter; Mr. John C. Shealy;
Mr. Harland D. Simon; Mr. William Stephens

Teacher Advisory Delegates: Mr. Ralph M. Behrens; Mr.
Gilbert W. Pingel

Pastoral Advisory Delegates: Rev. Edward C. Muhly; Rev.
Martin C. Poch, D.D.

District Observer: Rev. R. P. Sieving

Public Relations Representative: Rev. Kenneth Beachboard

SOUTHERN DISTRICT

President: Rev. E. W. Homrighausen, D.D.

Pastoral Voting Delegates: Rev. Victor Hellman; Rev. R. E.
Kuehnert; Rev. L. E. Nelsen, Jr.; Rev. Roy Stoll; Rev.
Timothy P. Strelow; Rev. Brice L. Thompson; Rev. Her-
bert Wehmeier; Rev. Richard Ziehr

Lay Voting Delegates: Mr. Joseph Adams; Mr. Jesse E. DeMouy; Mr. John Hammel; Mr. Robert D. James; SMS Sgt. Paul W. Kipe; Mr. William Miller; Mr. John A. Stewart; Dr. Donald Thrasher; Mr. Rodney Van Loon

Teacher Advisory Delegate: Mr. E. A. Groth, Jr.

Pastoral Advisory Delegate: Rev. John F. Nau

District Observers: Rev. James Bomba; Mr. T. P. Bussman; Rev. Lothar Kleinhans; Rev. James C. Pape; Rev. William Wedig

Public Relations Representative: Rev. Arthur C. Widiger

SOUTHERN CALIFORNIA DISTRICT

President: Rev. Victor L. Behnken

Pastoral Voting Delegates: Rev. Elmer Atrops; Rev. Gordon E. Behnke; Rev. Herbert H. Borchers; Rev. Lawrence Faulstick, Ph.D.; Rev. George T. Fisher; Rev. Paul A. Hilgendorf, Jr.; Rev. Arthur T. J. Irmer; Rev. Martin A. Porath; Rev. Edward H. Schroeder; Rev. Luther E. Schwartzkopf; Rev. Luther P. J. Steiner; Rev. Lothar V. Tornow; Rev. Alvin E. Wagner; Rev. Martin W. Wahl

Lay Voting Delegates: Mr. Vernon Altrick; Mr. John Bretzer; Mr. Allen Dageforde; Mr. Frederic Eisz; Mr. Norman H. Friedrichs; Mr. Shelton Harris; Mr. Philip C. Klein; Mr. E. D. Knutson; Mr. Edward H. Kramer; Mr. Leo Lambert; Mr. Richard Martinez; Mr. Charles Robinson; Mr. Eugene Williams; Mr. Abraham Willis; Mr. Newton W. Zeller

Teacher Advisory Delegates: Mr. Alfred J. Freitag; Mr. Edwin T. Pingel; Mr. John W. Siemers; Mr. Oscar F. Suelter; Mr. Alfred B. Vorderstrasse

Pastoral Advisory Delegates: Rev. Fred T. Eggert; Rev. Immanuel F. Hodde

District Observer: Mr. Herman Meyerhoff

Public Relations Representative: Rev. Charles Manske

SOUTHERN ILLINOIS DISTRICT

President: Rev. Alfred Buls

Pastoral Voting Delegates: Rev. Richard Bolin; Rev. Eric Cash; Rev. Paul C. Dorn; Rev. Henry Kuring; Rev. Willard Mueller; Rev. Henry Peckman

Lay Voting Delegates: Mr. Ivan Bruckert; Mr. Walter Brunworth; Mr. Lester Cramer; Dr. Charles J. Jannings; Mr. Carl Runge; Mr. Sigmond Tietje

Teacher Advisory Delegates: Mr. Aldo Schnack; Mr. William Tetting

District Observers: Rev. Reuben Baerwald; Rev. Edwin Blumenkamp

Public Relations Representative: Rev. Edward Melchior

SOUTHERN NEBRASKA DISTRICT

President: Rev. H. W. Niermann

Pastoral Voting Delegates: Rev. Kenneth W. Ernstmeier; Rev. Philip Fry; Rev. Norman A. Hannemann; Rev. Victor F. Jordening; Rev. Albert L. Kohtz; Rev. Edmund Loessel; Rev. Walter A. Meyer; Rev. Stanley Rosenau; Rev. Paul R. Schmidt; Rev. Norman F. Seebach; Rev. Paul W. Sellman; Rev. Armin H. Wagner

Lay Voting Delegates: Mr. Ralph Baker; Mr. Fred G. Gloystein; Mr. Orvil Heitman; Mr. Stanley Johnson; Mr. Leland C. Jordening; Mr. Arthur Kieborz; Mr. Vernon Krueger; Mr. Norman Miller; Mr. Otto Nicolaus; Mr. Theodore Schmuckle; Mr. Elmer Schroeder; Mr. Norman D. Sims

Teacher Advisory Delegates: Mr. Frederick W. Fischer; Mr. G. W. Gerdes; Mr. Lee Roy Holtzen

Pastoral Advisory Delegate: Rev. Alvin J. Norden

District Observers: Rev. Max E. Heinz; Mr. Paul Steffens; Rev. Waldo J. Werning

Public Relations Representative: Rev. Roland Jank

TEXAS DISTRICT

President: Rev. Carl A. Heckmann

Pastoral Voting Delegates: Rev. John A. Allmann; Rev. Frederick W. Boecher; Rev. Alton C. Donsbach; Rev. Wil-

liam A. Gerdes; Rev. Hugo A. Hannusch; Rev. Oscar H. Horn; Rev. Harold Kaestner; Rev. M. Erich Knippa; Rev. J. Louis Konz; Rev. Erwin A. Metz; Rev. Louis L. Pabor; Rev. William K. Schuster; Rev. Kenneth C. Studtmann; Rev. William H. Wuthrich

Lay Voting Delegates: Mr. Robert L. Boelter; Mr. Godfrey Cadra; Mr. T. L. Eikner; Mr. A. A. Falke; Mr. Albert E. Hildebrandt; Mr. John E. Hoffmeyer; Mr. Oran Knudson; Mr. Eric W. Moerbe; Mr. D. Neumann; Mr. Henry Rathke; Mr. Melvin Winger; Mr. B. T. Winkler; Mr. Rudolph C. Winter

Teacher Advisory Delegates: Mr. Willard E. Doering; Mr. Wilbert E. Krause; Mr. Theodore E. Lange; Mr. Martin B. Mueller; Mr. Herman Schaefer; Mr. John J. Socha; Mr. George Zehnder

Pastoral Advisory Delegate: Rev. A. F. Michalk

District Observers: Mr. Dean Dammann; Rev. Robert W. Helberg; Rev. Glen C. Kollmeyer; Rev. Guido A. Merckens

Public Relations Representative: Rev. George Lange

WESTERN DISTRICT

President: Rev. Kurt W. Biel

Pastoral Voting Delegates: Rev. W. C. Bachert; Rev. Emil Bickel; Rev. C. H. Bopp; Rev. Rudolph Brandt; Rev. Royden Frese; Rev. William F. Friedrichs; Rev. Oscar A. Gerken; Rev. W. J. Gieselman; Rev. Edwin C. Goehner; Rev. Ross Haupt; Rev. Arnold Heimsoth; Rev. Walter J. Hoffmann; Rev. G. Kuechenmeister; Rev. Paul Leischner; Rev. W. C. Lochmann; Rev. Roy G. Moeller; Rev. Edgar J. Mundinger; Rev. Carl Mutschink; Rev. Eugene Pennekamp; Rev. DeWitt Robinson; Rev. Alfred Rodewald; Rev. Samuel J. Roth; Rev. Arthur J. Schauer; Rev. Paul H. Schmidt; Rev. Walther W. Soeldner; Rev. George Sommermeyer; Rev. Walter Warman; Rev. Robert Wilson; Rev. Robert Wyssmann

Lay Voting Delegates: Mr. Roy W. J. Agnew, Jr.; Mr. Harold Bohling; Mr. Carl A. Bundenthal; Mr. Ralph Davis; Prof. Paul Dieckhoff; Mr. Robert J. Ellersieck; Mr. Bruce Eskridge; Mr. James Edwin Gerte; Mr. Victor A. Gierke; Mr. Jim S. Green; Mr. Emil Kisker; Mr. Harold Krause; Mr. P. Kurtz; Mr. Harry T. Laudi; Mr. Walter Lottman; Mr. Roy Luecker; Mr. Elmer Martin Mangelsdorf; Mr. Otto J. Mattil; Mr. Charles R. Mueller; Mr. Earl Oldham; Mr. Herbert F. Raeuper; Mr. Leonard Sohl; Mr. Edwin H. Schelp; Mr. Jacob Schmidt; Mr. John Arthur Schubert; Mr. August C. Schuette; Mr. Wallace W. Schulte; Mr. Erwin Storck; Mr. Henry J. Wehmer

Teacher Advisory Delegates: Mr. Melvin Bernhard; Mr. George H. Beyer; Mr. Frank Colba; Mr. Wilbert Eggers; Mr. Henry Engelhardt; Mr. Harold A. Leimer; Mr. Erwin Lutz; Mr. Adolph Obermann; Mr. Al Streufert; Mr. Edward H. Sudbrock; Mr. Wilbert Wehmüller

Pastoral Advisory Delegates: Rev. Donald Boernke; Rev. John Faschholz; Rev. R. C. Jahn; Rev. Frederic Niedner; Rev. Walter W. Niedner

District Observers: Rev. Oscar A. Bohnert; Rev. Edwin J. Fritze; Rev. Everett G. Grese; Rev. Clemens H. Mehl; Rev. John W. Ott; Rev. Herman Scherer; Rev. Paul Spitz

Public Relations Representative: Rev. Elmer Maschoff

ALBERTA AND BRITISH COLUMBIA DISTRICT

President: Rev. Alfred F. Miller

Pastoral Voting Delegates: Rev. Lester M. Carlson; Rev. Norman Eifert; Rev. Lester H. Gierach; Rev. Eldon Ohlinger; Rev. John Ohlinger

Lay Voting Delegates: Mr. Ervin G. Ulmer; Mr. Gustav Wagner; Mr. Adam Wolf; Mr. Karl R. Zieroth

Teacher Advisory Delegate: None

Pastoral Advisory Delegate: Rev. Herbert Fox

District Observers: Rev. William C. Eifert, S.T.D.; Rev. Wilbur A. Rumsch

Public Relations Representative: Rev. Paul Wildgrube

Guest: Rev. Fred A. Schole

MANITOBA AND SASKATCHEWAN DISTRICT

Vice-President: Rev. Herman Bickel

Pastoral Voting Delegates: Rev. Kurt Bickel; Rev. Roy K. Holm; Rev. Daniel Lentz
Lay Voting Delegates: Mr. Louis Keller; Mr. Waldemar Kerntopf; Mr. James Misfeldt
Teacher Advisory Delegate: None
Pastoral Advisory Delegate: None
District Observer: Mr. Carl E. Wagner
Public Relations Representative: Rev. Walter Holzheimer

Kuhl; Rev. Ray Mantynen; Rev. Milford Murray; Rev. C. H. Neuhaus
Lay Voting Delegates: Dr. K. L. Currie; Mr. John Daniels; Mr. Wolfgang Doerfelt; Mr. John Lang; Mr. John Moore
Teacher Advisory Delegate: None
Pastoral Advisory Delegate: None
District Observer: Rev. H. H. Erdmann
Public Relations Representative: Rev. Kenneth Zorn

ONTARIO DISTRICT

President: Rev. Philip Fiess
Pastoral Voting Delegates: Rev. William Gatz; Rev. Howard

BRASIL DISTRICT

President: Rev. Arnaldo J. Schmidt
Lay Voting Delegate: Mr. Armandio Altmann

Tabular Survey

Synodical District	Delegates Present								Delegates Absent					
	Voting			Advisory					Voting		Advisory			
	Pastors	Laymen	Totals	Pres. or V.-P.	Pastors	Teachers	Observers	Totals	Pastors	Laymen	Pastors	Teachers	Observers	Totals
Atlantic	21	14	36	1	2	3	10	16	—	5	1	—	—	6
California and Nevada	14	13	27	1	3	3	3	10	—	1	—	—	—	1
California, Southern	14	15	29	1	2	5	2	9	1	—	—	3	—	4
Colorado	9	7	16	1	1	2	4	8	—	2	—	—	—	2
Eastern	12	12	24	1	—	1	2	4	—	—	—	1	1	2
English	19	19	38	1	4	2	4	10	—	—	—	—	—	—
Florida-Georgia	7	7	14	1	1	1	5	8	—	—	—	—	—	—
Illinois, Central	12	10	22	1	1	3	3	8	—	2	—	—	—	2
Illinois, Northern	21	21	42	1	4	8	6	19	—	—	—	—	—	—
Illinois, Southern	6	6	12	1	—	2	3	6	1	1	—	—	—	2
Indiana	15	14	29	1	4	10	7	22	—	1	—	—	—	1
Iowa East	9	9	18	1	1	2	2	6	1	1	—	—	—	2
Iowa West	16	15	31	1	1	1	2	5	—	1	—	—	—	1
Kansas	12	13	25	1	1	3	5	10	1	—	1	—	—	2
Michigan	28	28	56	1	4	15	2	22	—	—	—	—	—	—
Minnesota North	18	17	35	1	1	1	3	6	—	1	—	—	—	1
Minnesota South	22	22	44	1	1	4	5	11	—	—	—	—	—	—
Montana	2	2	4	1	—	—	2	3	—	—	—	—	—	—
Nebraska, Northern	12	11	23	1	1	2	1	5	—	1	—	—	—	1
Nebraska, Southern	12	12	24	1	1	3	4	9	—	—	—	—	—	—
North Dakota	6	4	10	1	—	1	1	3	—	2	—	—	—	—
Northwest	9	10	19	1	1	2	3	7	1	—	—	—	—	1
Ohio	12	12	24	1	1	6	3	11	—	—	—	—	—	—
Oklahoma	8	8	16	1	—	1	1	3	—	—	—	—	—	—
South Dakota	10	10	20	1	1	2	1	5	—	—	—	—	—	—
Southeastern	9	9	18	1	2	2	2	7	—	—	—	—	—	—
Southern	8	9	17	1	1	1	6	9	1	—	—	—	—	1
Texas	14	13	27	1	1	7	4	13	—	1	—	—	1	2
Western	29	29	58	1	5	11	7	24	—	—	—	—	—	—
Wisconsin, North	9	8	17	1	—	2	1	5	—	1	—	—	1	2
Wisconsin, South	10	10	20	1	1	6	3	11	1	—	—	—	1	2
Alberta and British Columbia	5	4	9	1	—	1	3	5	—	1	—	—	—	1
Manitoba and Saskatchewan	3	3	6	1	—	—	2	3	1	1	—	—	—	2
Ontario	5	5	10	1	—	—	2	3	—	—	—	—	—	—
Argentina	—	—	—	1	—	—	—	1	—	—	—	—	—	—
Brasil	—	1	1	1	—	—	—	1	—	—	—	—	—	—
Boards and Committees	—	—	—	—	—	—	—	250	—	—	—	—	—	13
General Officials	—	—	—	—	—	—	—	16	—	—	—	—	—	—
Boards of Control	—	—	—	—	—	—	—	21	—	—	—	—	—	2
Faculty Members	—	—	—	—	—	—	—	80	—	—	—	—	—	2
Totals	418	402	821	36	46	113	114	675	8	22	2	4	4	55

Guests and Official Observers 463
 Youth Guests for Youth Day 1,260

MINUTES OF THE CONVENTION

Session 1

June 16, Morning

Opening Devotion

Vice-President Arthur C. Nitz served as liturgist in the opening devotion. Dr. Oliver R. Harms based his presidential address on 2 Peter 3:9, sketching the record of the past triennium and referring to our present responsibilities and opportunities in the light of our Lord's promised return.

Organization

The Registration Committee reported 688 voting members present. A quorum having been established, President O. Harms declared the convention in session. Pastor Herbert Mueller was appointed Assistant Secretary.

Committee 18—Registration, Credentials, Excuses

The convention adopted a resolution of the Credentials Committee (TB, p. 56, 18-01) seating a delegate from the Ohio District in the face of a challenge.

Opening Ceremonies

Rev. Paul Heinecke of the Convention Arrangements Committee made various announcements and also introduced Dr. W. Harry Krieger, President of the Michigan District and Mayor Jerome P. Cavanagh of Detroit, who addressed the convention. The delegates also heard from Dr. John Kovac, President of the Synod of Evangelical Lutheran Churches. The Chairman appointed Otto Sohn and Martin W. Mueller as Official Reporters and the following committee to screen late overtures: Prof. Arthur Wahlers, chairman, and Pastors William H. Wuthrich of Texas and Emil Heino of Ohio. The time for sessions was set as follows: 8:15—12:00 and 1:30—5:00.

Public Relations Resolution

The convention adopted the customary resolution channeling all public announcements and interviews through the Public Relations Department.

Committee 17—Elections

Primary balloting for the office of President was held during this session.

Rev. Walter E. Dorre spoke the closing prayer.

Session 2

June 16, Afternoon

Rev. James W. Mayer conducted the opening devotion.

Greetings

Mrs. George W. Romney, wife of the Governor of Michigan, brought greetings. Dr. O. Harms responded with appropriate words to both Mrs. Romney and Mayor Cavanagh.

President's Report

Dr. Oliver Harms then presented his official presidential report expressing gratitude to many who had assisted him and dwelling especially on questions of doctrinal concern and supervision, attendance at many meetings within the Synod, communication with the members of the Synod, the work of the Commission on Theology and Church Relations, contacts with overseas churches and mission fields, relations with other Lutheran bodies, and contacts with other Christian denominations.

Committee 4—Synodical Administration

The convention created a Fifth Vice-Presidency (TB 56, 4-01), decided to continue to elect the Board of Stewardship, Mission Education, and Promotion (TB 57, 4-02), made necessary provisions for elections and terms of office in view of the introduction of biennial conventions (TB 57, 4-03), and reaffirmed the procedures for electing the President and Vice-Presidents (TB 58, 4-04).

Committee 19—Nominations

The Committee on Convention Nominations presented its amended list of nominees (see TB 59, 60). The following additions were made from the floor: Board for World Missions—Pastors Lorman M. Petersen, Arthur C. Repp, Edward A. Westcott; Church Extension Board—Layman Vernon Pate; Commission on Theology and Church Relations—Pastors Alvin E. Wagner and Wilbert Rosin, Teacher Wilbert H. Rusch. However, since the convention had adopted TB 57, 4-03, the slates for the Board of Support and Pensions and for the Operating Board of KFUEO were not submitted to the assembly. The convention then resolved to close the nominations.

Committee 10—Pension and Welfare Program

Resolutions were adopted amending the regulation restricting earnings of pensioned workers (TB 64, 10-02), permitting discontinuance of contribution payments after the age of 72 (TB 65, 10-03), and eliminating the privilege of additional contributions to the Pension Fund after July 1, 1965 (TB 66, 10-04). Mr. George Matzat of the new Concordia Retirement and Welfare Plans spoke briefly. The convention received the report of the Board of Managers (TB 69, 10-07), urged general participation (TB 69, 10-08 as reworded by the committee), made a necessary Handbook revision (TB 67, 10-05), and adopted resolutions withdrawing Recommendation 5 of the Board's report (TB 67, 10-06) and declaring that no further action was necessary on Overture 10-06 (TB 70, 10-09).

Committee 17—Elections

During the previous presentation the Committee on Elections distributed ballots for President containing the names of Oliver Harms, Oswald Hoffmann, W. Harry Krieger, Theodore Nickel, Roland Wiederaenders. At

the conclusion of the previous presentation and with First Vice-President R. P. Wiederaenders in the chair, the Elections Committee reported the election of Dr. Oliver Harms, who responded with a few words of thanks. After the singing of the common doxology, ballots for nominating the First Vice-President were distributed.

Executive Director's Presentation

Dr. Walter Wolbrecht, Executive Director, gave an illustrated presentation on the growth patterns of the country and of the Synod and called attention to such things as the population explosion, increased disposable income, leisure time, and population movement and concentration.

After announcements Missionary Paul H. Strege gave the closing prayer.

The convention service with Holy Communion was held on the evening of the same day in the convention arena. Trinity Lutheran Church served as host. Dr. George Wittmer was the preacher.

Session 3

June 17, Morning

President Alfred F. Miller of the Alberta and British Columbia District served as liturgist for the opening devotion. Dr. Paul Streufert presented the first part of his devotional essay: "The Risen Lord Gave the Church a Mandate." The minutes of the previous day's sessions were adopted as read.

Committee 17 — Elections

Ballots for First Vice-President were distributed containing the following names: O. Hoffmann, W. H. Krieger, T. Nickel, R. Wiederaenders, G. Wittmer.

Committee 5 — Constitutional Matters

The convention received the following into membership (TB 84, 5-07): Congregations — Bethany, Wellington, Ohio; University, Norman, Okla.; Faith, Olympia, Wash.; Good Shepherd, Lansing, Mich.; St. Matthew, Holt, Mich.; Divine Shepherd, Ann Arbor, Mich.; Ascension, Raytown, Mo.; Cross of Christ, Bloomfield Hills, Mich.; St. Peter, Rockford, Mich.; Messiah, Saginaw, Mich.; Messiah, Grand Rapids, Mich.; Our Redeemer, Lexington, Ky.; St. Philip, Houston, Tex.; Ascension, Burnsville, Minn.; Pastors — Philip Yang, Jack Allen Geistlinger, James A. Pingel, Luther Werth, David Albertin, Nicholas Ittzes, William Boys, Leander Berndt, Robert Sorensen, Donald Waldo, Norman Menke; Teachers — Kurt Gremel, Roy Kitzmann, William Nehls, Kenneth Wollin.

Committee 1 — Missions

The report of the committee was introduced by a film presentation and a prayer by the assembly. The convention adopted a series of resolutions affirming that the church is God's mission (TB 108, 1-01 A), that the church is Christ's mission to the whole world (TB 109,

1-01 B), that the church is Christ's mission to the church (TB 109, 1-01 C, with "clearly" deleted from line 16, p. 110, by amendment; another amendment to strike lines 1 and 2 on p. 110 failed), that the church is Christ's mission to the whole society (TB 110, 1-01 D), that the church is Christ's mission to the whole man (TB 111, 1-01 E), and that the whole church is Christ's mission (TB 112, 1-01 F, with the parenthetical comment on line 27 deleted by the committee). The convention also resolved to effect a single Board for Missions (TB 113, 1-02, with reference to Africa in line 8 withdrawn).

Committee 17 — Elections

Since no majority had been achieved, another ballot was distributed for First Vice-President with the names O. Hoffmann, W. H. Krieger, T. Nickel, R. Wiederaenders.

Committee 3 — Church Relations

The convention adopted a resolution with reference to the Synodical Conference (TB 102, 3-01) after the committee had reworded the last "Resolved" to read: "That in view of the common faith and the harmonious relationship which has existed between the Synod of Evangelical Lutheran Churches and our Synod, we declare our willingness to effect a merger and invite the Synod of Evangelical Lutheran Churches to affiliate with The Lutheran Church — Missouri Synod through some mutually satisfactory merger arrangements at such time as they see fit." It was also decided to commend the India Evangelical Lutheran Church (TB 102, 3-02) and to permit continuing use of certain services of the National Council of Churches (TB 103, 3-03). Time ran out during the discussion of Resolution 3-04 (TB 104, theological principles for mission churches).

Committee 17 — Elections

Rev. Theodore Koch and Prof. Elvin Janetzki of Australia were introduced after another ballot for First Vice-President had been distributed with the following names: W. H. Krieger, T. Nickel, R. Wiederaenders.

Committee 14 — Special Ministries

With Vice-President T. Nickel in the chair the convention adopted several resolutions with reference to the Commission on Fraternal Organizations: to urge all Districts to appoint a committee (TB 71, 14-01), to thank former members of the commission (TB 71, 14-02), to expedite publication of new materials for the commission (TB 72, 14-03), to effect *Handbook* changes (TB 72, 14-04; a motion to recommit proposed *Handbook* paragraph 14.05 failed to carry), and to accept the commission's report (TB 74, 14-05). The time elapsed during the discussion of a proposed resolution on The Lutheran Church — Missouri Synod Foundation (TB 74, 14-06).

The time of the session was extended five minutes by common consent to permit various announcements. President Edgar Kroeger of the Argentine District led the convention in prayer.

Session 4

June 17, Afternoon

President Karl Graesser of the Atlantic District led the opening devotion. The minutes of the morning session were approved as read.

Committee 17 — Elections

The final ballot for First Vice-President, containing the names of T. Nickel and R. Wiederaenders, was distributed, after which Dr. Harms introduced several distinguished visitors.

Committee 11 — Communications and Public Relations

Resolutions were adopted recognizing and intensifying our television ministry (TB 97, 11-02), commending television stations for their cooperation (TB 101, 1-04), encouraging support of The Lutheran Hour (TB 139, 11-05) and of all-Lutheran public-relations workshops (TB 97, 11-01), making *Handbook* provisions for channeling press relations at conventions (TB 141, 11-08), designating the *Lutheran Witness Reporter* as the medium for official reports and announcements (TB 142, 11-09), providing for the observance of the 450th anniversary of the Reformation in 1967 (TB 140, 11-07), and approving representation at the Vatican Council after "the members of" had been substituted for "our separated brethren in" (TB 140, 11-06).

Nominations

Dr. Harms made a statement that as a result of misunderstanding some may have been deprived on the previous day of making nominations, and inquired if any delegate wished to make a nomination at this time. Such a wish was indicated. The convention resolved to reopen the nominations. The following were then added to the list of nominees: Board of Directors — Mr. Leslie Allenstein and Mr. John Mueller; Board for Young People's Work — Pastors Gilbert Oldsen and Michael Stelmachowicz; Board of Stewardship, Mission Education, and Promotion — Mr. G. B. Wiederaenders. The nominations were then declared closed by the President since no additional names were offered.

Committee 17 — Elections

During this time the Committee on Elections reported that R. Wiederaenders had been elected First Vice-President and distributed the nominating ballots for the other four vice-presidential positions. Pastor Theodore Koch of Australia read a message.

Division of Church Literature

With Vice-President A. Nitz presiding the Division of Church Literature presented its illustrated report. After the recess President Harms returned to the chair.

Committee 2 — Doctrinal Matters

The convention adopted the resolution to reaffirm unwavering loyalty to the Scriptures as the inspired and inerrant Word of God (TB 125, 2-01) after the amendment to substitute on line 13 the words "are required" for "have been urged" failed to carry. The

assembly referred the author of Overture 2-06 to the revised statement of the Commission on Theology and Church Relations on revelation, inspiration, and inerrancy (TB 125, 2-02), adopted the commission's statement (Appendix D) on English Bible versions (TB 126, 2-03), declined to remove the word "desertion" from the Sixth Commandment of the synodical catechism (TB 127, 2-04), encouraged wider reporting on conferences between District Presidents and theological faculties (TB 127, 2-05), and concluded that no action was necessary regarding Overture 2-45 Un, 1 (TB 128, 2-06). The resolution (TB 129, 2-07) to authorize the CTCR to produce a comprehensive study of Biblical hermeneutics was given extensive discussion. The committee changed the wording of line 26 to read "the President of the Synod in consultation with the Vice-Presidents." The convention amended the resolution by inserting at the end of line 24 the words "and to make provision for leaves of absence for men appointed to participate in the study." The amendment was made and seconded to strike the words "and use" on line 30. The motion to amend the amendment by substituting for "and use" the suggestion of consideration at a future convention failed. Then the amendment to strike the words "and use" was also lost. It was then moved and seconded to amend the resolution further by inserting between lines 31 and 32 a new "Resolved": "That any such findings shall not be made the basis of teaching in any of our colleges and seminaries until such a time when they shall have been approved by The Lutheran Church — Missouri Synod in regular synodical convention." It was then moved and seconded to recommit the resolution until the delegates could hear the other resolutions that speak to this matter. The chair ruled that the motion to recommit had not carried. The amendment was then put to a voice vote and was lost. However, the ruling of the chair on the voice vote on recommitting was challenged. The voice vote was taken again and once again the chair ruled that the motion had lost. A standing vote was called for. This showed 357 in favor of recommitting, 300 opposed.

Dr. Harms offered a prayer for the residents of the Denver area who are suffering from flash floods and storms. President Arnaldo J. Schmidt of the Brasil District led the closing prayer.

Session 5

June 17, Evening

President August Bernthal of the Florida-Georgia District conducted the opening devotion. The minutes of the afternoon session were approved as read.

Ruling on Nomination

Since the *Handbook* requires that pastors nominated for the Commission on Theology and Church Relations must be parish pastors, the chair ruled that Prof. Wilbert Rosin would be ineligible to serve as a nominee.

Committee 17 — Elections

Ballots for electing the four Vice-Presidents were given to the delegates. Nominated in the write-in ballot

were W. C. Birkner, B. Frey, O. Hoffmann, P. Jacobs, W. Kohn, W. H. Krieger, G. Lobeck, T. Nickel, A. Nitz, E. Stahlke, P. Streufert, G. Wittmer.

Mission Survey

The rest of the evening was devoted to an open hearing on two important matters. Dr. Martin L. Kretzmann spoke on the Mission Survey and answered questions.

LCUSA

Dr. Walter Wolbrecht served in the same capacity for the open hearing on the proposed Lutheran Council in the United States of America. Dr. George Wittmer presided for part of the evening.

Committee 17 — Elections

Since W. H. Krieger and T. Nickel had received majorities in balloting, they were declared elected as Vice-Presidents.

President Alfred Buls of the Southern Illinois District led the delegates in the closing prayer.

Session 6

June 18, Morning

The liturgist for the opening devotion was President Paul Jacobs of the California and Nevada District. Dr. Paul Streufert presented the second part of his devotional essay: "The Living Lord Gave the Church a Message."

Committee 17 — Elections

An additional ballot for two remaining vice-presidential positions was distributed with the following names: O. Hoffmann, G. Lobeck, A. Nitz, E. Stahlke, P. Streufert, G. Wittmer.

The minutes of the previous session were adopted as read.

Committee 6 — Higher Education

The convention decided to adjust terms of office of certain members of boards of control (TB 151, 6-01), to refer Overture 6-29 on student aid to the Council of Presidents (TB 151, 6-02), to adopt the reports of the colloquy committees for pastors (TB 152, 6-03), teachers (TB 152, 6-04), and deaconesses (TB 153, 6-05), to emphasize recruitment (TB 153, 6-06), and to approve in general the basic assumptions (CW 193) developed by the Board for Higher Education (TB 154, 6-07). A resolution was also introduced by the committee to adopt the general planning and operating principles developed by the board, with a revised Proposition Eleven on the high schools (TB 155, 6-08). The question was raised from the floor whether this applied to the Seward high school, which has few pastoral students. The chairman of the floor committee replied that the board recognizes the value of the Seward high school as a laboratory school and that Seward therefore could possibly be considered as an exception to Proposition Eleven or perhaps come under the provision of lines 21-23. It was requested that this statement be made part of the

record. The time had elapsed before action could be taken on the resolution.

Committee 1 — Missions

After Mrs. Gilbert Hankel, president of the Lutheran Women's Missionary League, had briefly addressed the convention, our missionaries in foreign lands were introduced. Resolutions were adopted to recognize 70 years of foreign missionary endeavor (TB 118, 1-09), to provide for graduate work of foreign missionaries (TB 122, 1-14), to continue a survey of mass media in missions (TB 123, 1-16), to strengthen the work in Africa (TB 124, 1-17), to support the Lutheran Free Churches of Europe (TB 119, 1-10), to encourage the work in England (TB 119, 1-11), to expand if possible the work in Northern Brasil (TB 120, 1-13), to encourage creative leadership in the mission to the community (TB 116, 1-06), to emphasize awareness of interdependence of congregations in the mission of the church (TB 117, 1-07), to develop means of strengthening town-and-country congregations (TB 117, 1-08), to study the needs and opportunities of a leisure society (TB 187, 1-23), to make evangelism a major concern (TB 114, 1-03), and to intensify the mission in Latin America (TB 187, 1-24 with the following addition by amendment to the third "Resolved": "and that we encourage the board to implement this resolution in close cooperation with fellow Lutherans in the area.").

Committee 4 — Synodical Administration

After the committee had added a final "Resolved": "That the Board of Directors present their report regarding this matter to the 1967 convention," the convention decided to study the advisability of a Chicago location for synodical headquarters (TB 92, 4-05). Resolution 4-06 (TB 92) was recommitted. After a resolution to change the procedure for electing Circuit Counselors (TB 93, 4-07) had been amended twice, the convention resolved to recommit it. It was decided to increase the membership of the Board of Directors (TB 95, 4-08) and of the Commission on College and University Work (TB 95, 4-09). Original Resolution 4-10 (TB 96) was withdrawn by the committee. *Handbook* revisions for the Board of Appeals were adopted (TB 183, revised 4-10).

After announcements President Lewis C. Niemoeller of the Central Illinois District offered the closing prayer.

Session 7

June 18, Afternoon

President Gustav M. Karkau of the Eastern District conducted the opening devotion. The minutes of the morning session were adopted as read. A report was given on the Denver disaster.

Committee 17 — Elections

The Committee on Elections reported that three candidates had received majorities for the vice-presidential positions. Ballots were therefore distributed with

the names of A. Nitz, P. Streufert, and G. Wittmer to determine the two additional Vice-Presidents.

Committee 2—Doctrinal Matters

In presenting Resolution 2-08 (TB 168) to uphold and to honor the doctrinal content of synodically adopted statements, the committee changed the first part of line 35 to read: "peer groups before presenting them to the church at large and to refrain . . ." An amendment to substitute for the third "Resolved" the last paragraph of Overture 2-37 (CW, pp. 81, 82) failed to carry. A lengthy discussion followed which could not be concluded for lack of time.

Committee 6—Higher Education

The convention took up again and adopted the resolution approving the planning and operating principles developed by the Board for Higher Education with revised Proposition Eleven (TB 155, 6-08). It decided to commend *Lutheran Education* on its centennial (TB 156, 6-09), to express thanks to the Northern Illinois District and to the alumni and student body of River Forest for their thankofferings (TB 156, 6-10), to refer to the Board for Higher Education the request to enlarge the Ann Arbor and St. Paul Boards of Control (TB 157, 6-11), to encourage curriculum development and articulation (TB 158, 6-12), to commend efforts toward accreditation of our schools after inserting recognition for Concordia High School, Oakland, and Springfield (TB 158, 6-13), to designate the Luther Tower at Concordia, St. Louis, as a memorial to the ministry of our church (TB 159, 6-14), to commend contributors toward a chapel at Springfield (TB 161, 6-16) and the women of the Minnesota Districts of the Lutheran Women's Missionary League for their contributions to Concordia, St. Paul (TB 161, 6-17). It was also decided to provide some housing for married students (TB 160, 6-15).

Committee 11—Communications and Public Relations

The convention approved the redraft of *Handbook* Article XII, Communications and Public Relations, Section A, Department of Public Relations (TB 175, 11-03), authorized a review of the Synod's editorial and periodical policies (TB 178, 11-10), encouraged continued improvement in the programs of our periodicals (TB 179, 11-11), referred to the editorial board the extent of publishing such items as installations (TB 179, 11-12), commended KFUD (TB 180, 11-13), recognized the introduction of the *Lutheran Witness Reporter* (TB 180, 11-14), and thanked the mass media (TB 181, 11-15).

Committee 17—Elections

The convention heard that it had elected P. Streufert and G. Wittmer as Vice-Presidents and proceeded to the ranking.

Committee 14—Special Ministries

The convention took up again and adopted the resolution imploring God's blessing on The Lutheran Church

—Missouri Synod Foundation (TB 74, 14-06). After providing for key men (TB 75, 14-07), it accepted the report of the Foundation (TB 76, 14-08). After it had urged erection of facilities for Concordia Historical Institute (TB 76, 14-09) and had encouraged the use of the Institute (TB 77, 14-10), it accepted the Institute's report (TB 77, 14-11). It also accepted the report of the Council of Lutheran Ministries (TB 78, 14-12). After an amendment to delete the last portion of the resolution had been withdrawn with the consent of the convention, a resolution was adopted acknowledging the role of Valparaiso University (TB 78, 14-13).

Committee 19—Nominations

Since the convention had enlarged the Board of Directors, the Committee on Convention Nominations placed in nomination these additional men: laymen Milton Gaebler of St. Louis, Mo., Carl H. Muhlenbruch of Glenview, Ill., Frederick Puella of Queens Village, N. Y., and Teachers Norbert Leeseberg of Staten Island, N. Y., and Walter Steinberg of Chicago, Ill. The nominations were then closed.

After announcements President Gustav M. Karkau of the Eastern District spoke the closing prayer.

Session 8

June 18, Evening

President Bertwin Frey of the English District led the opening devotion. The minutes of the previous session were approved as read.

Committee 17—Elections

The Committee on Elections reported the following results of balloting thus far: President: Oliver Harms; First Vice-President: Roland Wiederaenders; Second Vice-President: Theodore Nickel; Third Vice-President: Paul Streufert; Fourth Vice-President: W. Harry Krieger; Fifth Vice-President: G. Wittmer. Ballots were distributed for Secretary, Treasurer, and Board of Directors.

Committee 19—Nominations

The Committee on Convention Nominations presented the following additional names: Board for College and University Work—Pastors Leslie Frerking and Raymond Buck; laymen Gilbert Kohlenberg and Paul Schleusener (with Wilbert Stoecker added from the floor); Board of Appeals—laymen E. Stanley Enlund and Martin Nehring. The nominations were then closed.

Committee 2—Doctrinal Matters

Resolution 2-08 (TB 168) was again taken up for extended discussion. The assembly finally limited each speaker to three minutes. For part of the debate Dr. A. Nitz occupied the chair. After the discussion had run for some time, Dr. Harms made a statement. The motion to adopt the resolution was then put to a vote and carried.

Committee 17 — Elections

With Dr. T. Nickel chairing the meeting the delegates proceeded to elect many boards and committees. After they were dismissed by the benediction, the Electoral College met to choose members of the various boards of control.

Session 9**June 19, Morning**

The opening devotion was conducted by President Edgar C. Rakow of the Indiana District. The minutes of the previous session were adopted as read.

Committee 15 — Stewardship and Finance

The convention accepted the reports of the Stewardship Board and Staff (TB 144, 15-01 and 15-02), arranged for greater aid to Districts and congregations in developing greater mission consciousness (TB 145, 15-04), declined Overture 15-10 (amortization program, TB 147, 15-08), and Overture 15-17 (loans from Pension Fund, TB 148, 15-09), liberalized amortization policies for the construction of dormitories and other select auxiliary facilities (TB 149, 15-11), thanked the Aid Association for Lutherans for offering to produce a filmstrip for the Synod (TB 148, 15-10), declined Overture 1-18 (District initiative, TB 150, 15-12), accepted the report of the Division of Controllershship (TB 147, 15-07), provided for greater assistance in enlisting lay talents (TB 145, 15-03), thanked the Lutheran Women's Missionary League (TB 146, 15-05), and accepted the Faith Forward report (TB 150, 15-13).

Committee 4 — Administration

Since the matter had been reassigned, the committee withdrew Resolution 4-11 (TB 166). The assembly approved a new election schedule for boards of control (TB 167, 4-12), called upon all officers and boards to give continued study to principles and problems of administration (TB 204, 4-13), changed several *Handbook* sections regarding divisional grouping (TB 204, 4-14; TB 205, 4-15), made divisional chairmen advisory members of divisional agencies (TB 206, 4-16), and approved the division of the Western District into two Districts, Missouri and Mid-South (TB 207, 4-17).

Committee 1 — Missions

The convention resolved to urge congregations to use the programs of evangelism already developed (TB 115, 1-04), to encourage service organizations to continue their emphasis on evangelism (TB 115, 1-05), to authorize the possible establishment of hostel facilities in Europe for Lutheran students (TB 120, 1-12), to give attention to foreign students (TB 122, 1-15), to expand the campus ministry (TB 214, 1-25), to encourage local congregations to serve community college students (TB 214, 1-26), to study the problem of ministering to church-isolated students (TB 215, 1-27), to give consideration to adding additional staff for the Commission on College and University Work (TB 216, 1-28), and to encourage laymen overseas to witness (TB 229, 1-33). The John of Beverley Medal was

presented to Rev. Ernest C. Mappes in recognition of long service to the deaf. It was decided to establish wherever possible training programs for teachers of Sunday school classes of deaf children (TB 184, 1-18), to investigate the establishment of a program to train the deaf for service in the church (TB 184, 1-19), to decline Overture 1-21 M (TB 216, 1-29) and part 3 of Overture 1-17 (TB 185, 1-20), to take no action on part 4 of Overture 1-17 (TB 186, 1-21), to encourage employment of the blind (TB 186, 1-22), and to give emphasis to medical missions (TB 229, 1-32). A proposed resolution regarding the training of linguists (TB 230, 1-34) was discussed. The convention referred to the committee the amendment offered from the floor: "Be it further *Resolved*, That the Board for Missions and the Messengers of Christ work in constant mutual consultation to ascertain both the need for such trained personnel and recruitment and training possibilities to meet such needs." During part of this time Dr. A. Nitz took the chair.

Committee 8 — Young People's Work

President Harms extended a warm welcome to the young people who were in the arena. Dr. Elmer Witt made a statement with reference to the forthcoming Walther League convention and conducted a panel discussion with three young people. Resolution 8-01 (TB 232) on the Walther League convention at Squaw Valley was introduced. When the chair was asked to rule that it does not pass judgment on political affiliations, the chair cautioned delegates to speak with deliberation and declared that it was ready to make a formal statement if necessary. After extended discussion, a motion to recommit was lost (302 ayes, 311 nays). A call for the previous question succeeded by more than the required two-thirds vote (401 ayes, 169 nays). When the resolution was put to vote, division of the question was called for which showed that the resolution had been adopted by a vote of 335 to 291. A delegate inquired whether he might be permitted to introduce a resolution at this point. The convention gave its consent by formal motion. The resolution offered: "Be it *Resolved*, That the previous resolution be not interpreted as the Synod's blanket approval of the whole program being presented by the Walther League at the Squaw Valley convention." After adoption was moved and seconded, it was necessary to break off discussion. President Harms asked the press to take the welfare of the young people and the reputation of the church body into their kind and earnest consideration.

The session closed with a prayer spoken by President Fred Ilten of the Iowa District East.

Session 10**June 21, Morning**

President Gustav W. Lobeck of the Iowa District West conducted the liturgical service, and Dr. Paul Streufert presented the third part of his devotional essay: "The Gracious Lord Gave the Church a Method."

The minutes of the Saturday morning session were approved as read.

Committee 17—Elections

The Committee on Elections reported the results of balloting for all boards and distributed ballots for several run-off elections. The results will be made a part of the permanent record of the convention.

Committee 7—Parish Education and Services

The convention approved a detailed resolution providing for quality education through Lutheran schools (TB 280, 7-01). Time ran out before action could be taken on a resolution to encourage synodical financial support for schools (TB 282, 7-02). Dr. R. Wiederanders assumed the chair.

Committee 5—Constitutional Matters

The convention authorized rewriting of the *Handbook* and the production of a *Manual of Operations* (TB 80, 5-01) and adopted a procedure for studying the question of a new name for the Synod (TB 81, 5-02). A resolution providing for a new procedure for amending the Constitution was finally recommitted (TB 81, 5-03) after the word "within" had been changed by amendment to "exactly." The assembly declined Overture 5-06 regarding solicitation of funds (TB 82, 5-04), adopted new regulations for the election and tenure of District officers and boards (TB 83, 5-05), made new provisions for revising congregational constitutions (TB 84, 5-06), declined to amend Article V, B of the Constitution (TB 86, 5-08), approved the requests of five congregations for a transfer to another District (TB 86, 5-09), and declined a sixth request (TB 87, 5-10). Action on Resolution 5-11, on the method of approving resolutions (TB 88), was postponed until the matter of the Lutheran Council in the United States of America had come before the convention. President Harms again took the chair.

Committee 2—Doctrinal Matters

The Synod restated its respect for the Scriptures (TB 172, 2-14) and declined Memorial 616 from the Cleveland convention (TB 171, 2-12), as well as Overtures 2-32 and 4-55 M on establishing emergency procedures (TB 170, 2-11). A proposed resolution to decline Overtures 2-07 and 2-08 with reference to the study document on revelation, inspiration, and inerrancy (TB 169, 2-09) was introduced. The amendment was offered to change "declined" to "deferred." The amendment appeared to have been adopted, but in view of concerns expressed over the confusion the chair stated its willingness to retrace its steps. After further discussion the previous question was moved, and the motion in favor of deferring failed to carry. After still further discussion the previous question was moved, and the resolution itself was adopted.

Committee 17—Elections

The Committee on Elections reported the results of the run-off ballots.

Orientation Meeting

President Harms stated that an orientation meeting of all boards would be held Sept. 8 in St. Louis.

After announcements President Arlen J. Brunns of the Kansas District led the delegates in the closing prayer.

Session 11

June 21, Afternoon

The chaplain for the opening devotion was First Vice-President Herman Bickel of the Manitoba and Saskatchewan District. The minutes of the morning session were adopted as read.

Committee 1—Missions

The convention received the "Report of Mission Self-Study and Survey" with thanks (TB 321, 1-36), and established a Commission on Mission and Ministry in the Church (TB 321, 1-37), and provided for further study of the theological bases of the mission of the church (TB 323, 1-38). With respect to Church Extension it decided to give priority to the purchase of advance sites (TB 217, 1-30) and to inner-city and campus concerns (TB 217, 1-31), to have Districts submit reports for annual audit (TB 324, 1-39), and to make necessary *Handbook* changes (TB 325, 1-40).

Committee 6—Higher Education

The assembly expressed its agreement with Overture 6-46, which emphasizes parish experience on the part of new staff members (TB 270, 6-18), decided to continue the long-range planning research program underwritten by the Aid Association for Lutherans (TB 270, 6-19), resolved not to extend the 2-year colleges to 4-year institutions at this time (TB 271, 6-20), with the third "Resolved" amended to read: "That colleges institute or pursue further studies in this regard in consultation with the Board for Higher Education"), referred proposed curricular additions to the Board for Higher Education (TB 271, 6-21), and recognized gratefully the program development at Irvine in southern California (TB 272, 6-22). A resolution reiterating the intention to purchase a college site in the Southeast (TB 273, 6-23) was introduced and discussed.

Committee 19—Nominations

The Committee on Convention Nominations called attention to the fact that John Mueller, who was elected to the Board of Directors as a layman, was still officially listed as a teacher and recommended a new election involving all lay candidates previously listed but not elected, the three highest to be placed on a subsequent ballot if no candidate achieved a majority on the first ballot. By formal motion the convention agreed to this procedure and moved forward with election arrangements. During the course of the session it was announced that the following names would appear on the second ballot: Leslie Allenstein, Carl Muhlenbruch, Edwin Schiewe.

Committee 15—Stewardship and Finance

After Dr. J. H. McCombe, Jr., of the American Bible Society and Rev. Valentine Hennig of England had addressed the convention, the delegates declined Overture 15-18 on special projects (TB 304, 15-16), accepted the report of the Board of Trustees (TB 305, 15-17) and of the Treasurer of the Synod (TB 146, 15-06), decided to continue the spiritual thrust of Faith Forward (TB 303, 15-15), and called upon District leaders to inform all congregations about synodical resolutions (TB 303, 15-14).

Committee 2—Doctrinal Matters

The convention established the position of full-time Executive Secretary of the Commission on Theology and Church Relations (TB 173, 2-15), received the document "Theology of Fellowship" for study and guidance and for possible adoption at the next convention (TB 254, 2-18), adopted a resolution on religious unionism (TB 173, 2-16), decided to take no specific action on Overture 2-33 (TB 170, 2-10), reaffirmed a *quia* subscription to the Lutheran Confessions (TB 253, 2-17), declined Overture 2-46 Un (TB 171, 2-13), accepted the commission's report on "What Is a Doctrine?" and authorized continuing study (TB 255, 2-19), reaffirmed Christ as the only way to heaven (TB 256, 2-20), and referred Overture 2-38 to the Board of Directors of Concordia Publishing House for action (TB 258, 2-22). A resolution calling upon all to exercise care and vigilance with respect to doctrinal purity (TB 258, 2-23) was adopted after a new first resolution had been inserted: "That we thank God for the capable theologians of our Synod and encourage such theologians on synodical faculties and elsewhere by the assurance of our prayers and confidence in their continued study and statement of conservative Lutheran theology."

Committee 19—Nominations

During the previous actions the Committee on Convention Nominations presented the names of eight pastors, four teachers, and eight laymen for the newly created Commission on Mission and Ministry in the Church. The nominations were then closed.

The closing prayer was offered by President Victor L. Behnken of the Southern California District.

Session 12**June 21, Evening**

President Alfred Seltz of the Minnesota North District led the opening devotion. The ballots for the Commission on Mission and Ministry in the Church and the run-off ballot for the remaining lay member of the Board of Directors were distributed. The minutes of the afternoon session were approved as read.

Committee 7—Parish Education

The resolution (TB 282, 7-02) to encourage synodical financial support for Lutheran schools was again discussed and then recommitted. The resolution (TB 283,

7-03) to deem federal aid acceptable for children attending nonpublic schools was laid on the table by a standing vote of 411 to 200. Resolutions were adopted urging the establishment of weekday schools (TB 284, 7-04), calling for intensive education on race relations (TB 285, 7-05), and emphasizing education for mission (TB 286, 7-06).

Committee 12—Church Literature and Publications

The convention accepted the report of the Division of Church Literature (TB 290, 12-01), passed a resolution governing the election of directors of Concordia Publishing House (TB 298, 12-16), decided to study the feasibility of a student magazine (TB 291, 12-03), encouraged the distribution of Christian literature in the community (TB 295, 12-10), voted to subsidize the publication of popular-priced paperbacks (TB 301, 12-18), urged the wider use of *Portals of Prayer* (TB 293, 12-07), accepted the report of Concordia Publishing House and commended Dr. O. A. Dorn on his 25th anniversary (TB 301, 12-19), and encouraged greater support of the Concordia Tract Mission (TB 291, 12-04).

Committee 19—Nominations

During this time the convention approved the following lay candidates for the Concordia Publishing House Board of Directors: Raymond Bauer, William Boehlke, Edward Hekman, Otto Wentland, Alfred T. Leimbach.

Committee 16—Sundry Matters

The assembly took note of the 150th anniversary of the American Bible Society (TB 208, 16-01, with amendments making it applicable also to Canada), accepted the report of the Committee on Church Architecture (TB 209, 16-02) and of the Lutheran Laymen's League (TB 209, 16-03), adopted a resolution concerning the bequeathing of human bodies (TB 210, 16-04, with "that we" inserted in line 20), resolved to present a synodical flag to each District (TB 210, 16-05), and decided to meet in New Orleans in 1973 (TB 302, 16-10) after refusing to consider a substitute motion to ballot with several cities listed.

Committee 3—Church Relations

The convention again took up the resolution to approve the theological principles for guidance of mission churches in their fellowship relations (TB 104, 3-04). An amendment to insert on line 29 after "area" the words "outside of the synodical Districts" failed to carry. Once again time ran out before the resolution could be put to a vote.

President Ernst H. Stahlke of the Minnesota South District conducted the closing devotion.

Session 13**June 22, Morning**

Dr. Paul W. Streufert gave the fourth part of his devotional essay, "The Gracious Lord Equips the Church's Messengers." President Paul M. Freiburger

of the Montana District was the chaplain. The minutes of the previous evening were adopted as read.

Committee 17 — Elections

The Committee on Elections reported the results of the balloting for the Commission on Mission and Ministry in the Church and distributed a ballot for two members of the Board of Directors of Concordia Publishing House.

Committee 15 — Stewardship and Finance

The convention referred Overture 15-19 (TB 379, 15-19) to the Board of Directors. A resolution was then presented by the committee for a special offering of \$40,000,000 for capital needs (TB 377, 15-18). An amendment requiring the first 75% of moneys to be allocated for missions until \$20,000,000 has been received failed to carry. Discussion continued.

Committee 6 — Higher Education

The delegates adopted a resolution (TB 273, 6-23) regarding a college in the Southeast after adding a "Resolved": "That we remind the Board for Higher Education that Resolution 1-21 of the Cleveland convention is directly related to this resolution." It adopted a resolution with respect to Lake Chabot (TB 273, 6-24) and thanked the North Wisconsin District of the LWML for its gift to Concordia College, Milwaukee (TB 274, 6-25). The committee next offered a resolution (TB 275, 6-27) declining the request to extend to 4 years the training of male teacher and pastoral students at Concordia College, St. Paul. Division of the question was called for. With Dr. R. Wiederaenders in the chair the convention adopted that part of the resolution which referred to pastoral students. In addressing itself to the teacher-training question the convention refused to adopt an amendment which would change the wording from "declined" to "granted." After a voice vote had been taken and a standing vote had been called for and a motion to recommit had been offered and several points of order had been raised, it was moved and seconded to suspend the rules. After this had been adopted by a clear voice vote, the assembly decided to recommit the question (male-teacher training on junior and senior class levels).

Committee 7 — Parish Education

The assembly resolved "now to consider Resolution 7-03" and thereby took it from the table (TB 283, on federal aid). A lengthy discussion followed.

President John D. Fritz of the North Dakota District offered the closing prayer.

Session 14

June 22, Afternoon

The preacher in the memorial service was Vice-President Theo. F. Nickel, and the liturgist was President H. W. Niemann of the Southern Nebraska District. The minutes of the morning session were adopted as read.

Committee 17 — Elections

The Committee on Elections reported on the final balloting for the Concordia Publishing House Board of Directors.

President's Statement

Dr. Harms read a statement in which he accepted the presidency and declared that he would view himself as an undershepherd of Christ and the chief servant of the Synod. Dr. Wiederaenders, who was in the chair at the time, responded.

Committee 1 — Missions

The convention encouraged special consideration for capital investments in the foreign mission field (TB 348, 1-41), recommended a greater intercultural outreach (TB 381, 1-45), provided for the intensified use of mass-communications media in the Far East (TB 382, 1-46), encouraged the training of linguists (TB 348, recommitted 1-34), referred special suggestions (CW, pp. 123-140) of the mission survey to various groups for careful consideration (TB 349, 1-42), declined Overture 1-11 (TB 231, 1-35), recognized the mission work of church-affiliated groups (TB 380, 1-44), and took steps toward more effective administration of African missions (TB 380, 1-43). This completed the assignment of Committee 1.

Committee 7 — Parish Education

The committee introduced a resolution (TB 306, 7-09) to authorize use of the new Intersynodical Translation of Luther's Small Catechism with footnotes. The discussion could not be completed.

Committee 3 — Church Relations

After recess the assembly adopted the resolution on theological principles for mission sister churches (TB 104, 3-04) and provided for the printing in the convention *Proceedings* of the corrected Article XII of the constitution of the Lutheran Council in the United States of America (TB 247, 3-11). The committee then offered a resolution (TB 248, 3-12) to approve the constitution of the LCUSA and to become a participating body on the basis of the proposed constitution. The amendment was offered and supported to submit this resolution to all congregations for their vote. A call for the previous question failed to carry, and the amendment was still under discussion when the time set aside for this matter had elapsed.

Committee 14 — Special Ministries

The convention recognized the work of the Armed Services Commission (TB 79, 14-14), accepted its report (TB 164, 14-16), heard Chaplain Earl Kettler, and went on record favoring complete freedom of choice in worship at U.S. military academies (TB 163, 14-15, corrected). This completed the work of Committee 14.

President Kurt W. Biel of the Western District led the convention in prayer.

Session 15

June 23, Morning

President Lloyd H. Goetz of the North Wisconsin District served as chaplain in the opening devotion. Dr. Paul Streufert presented the fifth part of his devotional essay: "The Loving Lord Provides a Model." The minutes of the previous afternoon were adopted as read.

Committee 9 — Social Action and Welfare, World Relief

The convention took note of the disaster in the mountain states and Kansas (TB 339, 9-01), commended the Commission on Social Action (TB 340, 9-02), referred the question of an executive secretary to the commission for further study (TB 340, 9-03), commended the Board of Social Welfare (TB 341, 9-04), provided for District directories of health and welfare agencies (TB 423, 9-05, replacing TB 342), called attention to the work of institutional chaplains (TB 342, 9-06), authorized the development of a policy on clinical pastoral education (TB 343, 9-07), commended the Commission on Mental Retardation (TB 344, 9-08) and decided to intensify the work (TB 345, 9-09), and also commended the Lutheran Immigration Service (TB 347, 9-11).

Committee 13 — Worship, Liturgics, and Hymnology

After Dr. Harms had introduced Dr. J. W. Behnken, Dr. E. J. Friedrich, and Dr. Herman Harms, Committee 13 presented a resolution (TB 410, 13-01) to accept the reports of the Commission on Worship, Liturgics, and Hymnology and to work toward a common core of a hymnal with other Lutheran bodies. An amendment to have the commission produce the hymnal on which it has been working failed to carry. The resolution was still being discussed when time ran out.

Committee 3 — Church Relations

The convention again took up the resolution concerning the Lutheran Council in the United States of America (TB 248, 3-12). It voted down the amendment to submit the matter to the congregations for a vote and also imposed a 2-minute rule. After some time the assembly formally closed the debate with the understanding that all who had called for the floor would still be permitted to speak. It declined to refer the resolution to the Committee on Constitutional Matters. At 11:47 the resolution was adopted by an overwhelming voice vote.

Committee 16 — Sundry Matters

With Dr. R. Wiederaenders in the chair several presentations were made to Dr. Harms. The convention gave the Cobo Hall management a rising vote of thanks (TB 447, 16-14).

President Erwin L. Paul of the Northern Illinois District offered the closing prayer.

Session 16

June 23, Afternoon

President Frederick A. Niedner of the Northern Nebraska District led the opening devotion. The minutes

of the morning session were approved as read. A telegram from Brook Hays was read extending the greetings of President Lyndon Johnson. Dr. and Mrs. Walter Lichtsinn were introduced. During the course of the afternoon Dr. Franklin Clark Fry, President of the Lutheran Church in America, and Dr. Frederick Schiotz, President of The American Lutheran Church, addressed the delegates. Col. Harold A. Merklinger, head of the Canadian Armed Services Chaplains, was also introduced.

Committee 15 — Stewardship and Finance

The resolution concerning a \$40-million special offering was again placed before the delegates (TB 377, 15-18). The first "Resolved" was amended to read: "That out of gratitude to God for His manifold blessings, enabled by His Holy Spirit and motivated by the love of Christ, we strive earnestly to bring a special thankoffering to the Lord in the amount of \$40 million." An amendment to drop the fourth "Whereas" was lost. After considerable discussion, the previous question was moved, and thereupon the amended resolution was adopted. This completed the work of Committee 15.

Committee 11 — Communications and Public Relations

The convention decided to decline Overture 11-09 Un (TB 454 a, 11-16). This brought the work of Committee 11 to a close.

Special Prerogative

A resolution offered from the floor was adopted:

WHEREAS, We have been frequently reminded by the chair that time is running short and may require additional sessions beyond Friday, 1:00 p. m.; and

WHEREAS, Time may indeed run out on many delegates, necessitating completion of convention business in their absence; therefore be it

Resolved, That the chairman be authorized and encouraged to extend time allotments and/or sessions beyond their scheduled times whenever he believes it is necessary to keep our convention on schedule.

Committee 2 — Doctrinal Matters

Recommitted Resolution 2-07 (TB 362; former TB 129) was introduced providing for a comprehensive study of Biblical hermeneutics. An amendment to the first "Resolved" to specifically rule out form-critical and neo-orthodox approaches failed to carry. The resolution was then adopted. Next the convention took up a resolution dealing with woman suffrage in the church (TB 365, 2-36). A motion to refer the matter to the two theological faculties failed to carry, as well as a motion to recommit. The convention then amended the second "Resolved" to read: "As stated at St. Paul in 1956 and at San Francisco in 1959, we consider woman suffrage in the church as contrary to Scripture only when it violates the above-mentioned Scriptural principles" (as restated by Committee 2 with the consent of the convention on Wednesday evening). The entire resolution was then adopted as amended.

Committee 12—Church Literature and Publications

With Dr. A. Nitz in the chair for part of this committee's report, the assembly accepted the report of the special committee on publishing Dr. Walther's writings (TB 290, 12-02), approved Phase 2 of the Concordia Publishing House expansion (TB 292, 12-05), commended the music (TB 293, 12-06) and audiovisual aids departments of Concordia Publishing House (TB 294, 12-08), took no action on Overture 12-08 (TB 294, 12-09), encouraged the production of tracts (TB 296, 12-11), provided for a review of the policies and mechanics of censorship (TB 296, 12-12), received the report of the Commission on Church Literature (TB 297, 12-13), encouraged the production of more evangelism materials (TB 297, 12-14), took no action on Overture 12-12 Un (TB 298, 12-15), and revised *Handbook* 11.51 b (TB 300, 12-17). This completed the work of Committee 12.

The closing prayer was offered by President Carl H. Bensene of the Northwest District.

Session 17**June 23, Evening**

President Ottomar Krueger of the Ohio District conducted the opening devotion. After the convention had adopted by common consent the revised wording proposed by Committee 2 for Resolution 2-36 (TB 365, 366: "only when it violates"), the minutes of the previous session were adopted. Concordia Seminary, Saint Louis, through Dr. A. O. Fuerbringer conferred the Christus Vivit award on Mr. Herbert Kuenne.

Committee 13—Worship, Liturgics, and Hymnology

The convention now adopted the resolution calling for joint work with other Lutheran bodies in the production of a Lutheran hymnal (TB 410, 13-01), established an executive position for the Commission on Worship, Liturgics, and Hymnology (TB 411, 13-02), refused to adopt the resolution calling for the preparation of a convention hymnal (TB 411, 13-03), and declined Overture 13-17 Un on pipe organs (TB 412, 13-04). This finished the work of Committee 13. The assembly sang "Happy Birthday" to President Paul Freiburger.

Committee 5—Constitutional Matters

The convention adopted many *Handbook* changes regarding conventions, budgeting procedures, and the Synodical Service Commission (TB 383, 5-25). It also approved *Handbook* changes with reference to appeals after noting that para. 5.01 a now requires two instead of three lawyers (TB 442, 5-28). Resolutions were adopted declining Overture 5-37 Un (TB 88, 5-11), providing for better presentation of convention minutes (TB 89, 5-12), and interpreting Cleveland Resolution 11-23 (TB 89, 5-13). A resolution calling for ordination of teachers (TB 90, 5-14) was referred to the Commission on Theology and Church Relations for report to the next convention.

Committee 4—Synodical Administration

The convention provided a method for eventually determining whether a group shall be elected or appointed (TB 310, 4-11, replacing TB 166), set up a procedure to restudy the size and boundaries of all Districts within the United States (TB 352, 4-18), and refused to have the Synod limit District terms of office (TB 353, 4-06, replacing TB 92). The committee presented a resolution calling for the production of a glossary of uniform nomenclature (TB 353, 4-19). An amendment to include theological terms failed to carry, but amendments were adopted to strike "and without variation" from line 2 and to add a final "Resolved": "That the Board of Directors provide for publication of this glossary." After a motion to table the entire resolution had failed, it was adopted. The convention designated the location of certain headquarters (TB 354, 4-20), provided for sabbatical leaves for staff members (TB 355, 4-21), refined *Handbook* 6.81 (TB 355, 4-22), referred Overture 4-39 on centralized purchasing to the Board of Directors (TB 368, 4-23), decided to have the question of full-time District Presidents studied by a special committee (TB 368, 4-24), provided for the synodical President to be represented at budget-setting meetings of the Districts (TB 369, 4-25), decided to discontinue the use of the terms "Praesidium" and "College of Presidents" (TB 414, 4-26, with "the rank and file of" deleted from line 8), and finally resolved to retain evangelism as a responsibility of the Board for Missions (TB 415, 4-27).

President Alfred E. Behrend of the Oklahoma District led the delegates in a closing prayer.

Session 18**June 24, Morning**

The chaplain for the opening devotion was President Philip Fiess of the Ontario District. Dr. Paul Streufert gave the last part of his devotional essay: "The Victorious Lord Determines the Church's Destiny." The minutes of the previous evening were adopted as read.

Committee 6—Higher Education

The convention authorized a study of professors' salaries (TB 276, 6-28, with the second "Resolved," line 3, amended to read "with all deliberate speed"), received the report of the Commission on Lutheran Lay Education (TB 277, 6-29), referred Overture 6-77 Un to the Board for Higher Education for study (TB 278, 6-30), thanked the Michigan District of the Lutheran Women's Missionary League for its gifts to Concordia College, Ann Arbor (TB 278, 6-31), adopted Overture 6-78 Un involving *Handbook* changes (TB 278, 6-32), established additional chairs and delegated this function hereafter to the Board for Higher Education (TB 279, 6-33, corrected). The committee submitted a new resolution on St. Paul to the effect that the decision on extending male teacher training for 4 years be deferred to the next convention (TB 468, 6-27, replacing TB 275). The resolution was defeated by a vote of 287 to 312. The committee then offered the substitute: "Re-

solved, That the Synod authorize male teacher training at the senior college level at Concordia College, Saint Paul." This resolution was adopted. Next the committee presented a resolution concerning the role of individual schools in the system (TB 274, 6-26, and TB 468, 469), with the committee substituting for Item 12 the original Paragraph 12 in the *Convention Workbook*. The convention amended Item 8 by placing a period after the word "offerings" and deleting the rest of the sentence. A motion requesting the Board for Higher Education to reconsider the high school question in Oakland failed to carry. Time elapsed before the assembly could dispose of the amended resolution.

Committee 4 — Synodical Administration

The convention granted the request of the Canadian Districts to operate as a unit in certain programs (TB 416, 4-28), adopted extensive *Handbook* revisions on various administrative matters after the committee agreed to include the Commission on Mission and Ministry in the Church on p. 427 between lines 3 and 4 and to change "elect" to "appoint" on lines 3 and 7 on p. 431 (TB 425, 4-29), and decided to have the property duties of the Board of Directors studied (TB 435, 4-30).

Committee 10 — Pension and Welfare Program

The assembly raised the minimum pension for retired workers to \$150 per month and for widows to \$90 (TB 219, 10-10, corrected), received the various pension reports (TB 64, 10-01), declined Overture 10-14 Un on the withdrawal of contributions (TB 449, 10-19), and made many *Handbook* changes in the area of Support and Pensions (TB 223, 10-16; TB 220, 10-11; TB 220, 10-12; TB 221, 10-13, with substantial corrections; TB 222, 10-14).

Committee 5 — Constitutional Matters

The convention took steps to amend Articles XII and XIII of the Constitution on suspension and expulsion (TB 457, 5-32). (In the afternoon session each of these two propositions was put to a vote separately and adopted without a dissenting vote.) The committee proposed a resolution regarding supervision of faculties (TB 456, 5-31). The convention declined to consider a substitute motion to refer this matter to the Council of Presidents. The amendment was made and seconded to insert "properly" before "charged" on lines 17 and 31 and to insert before the final word on line 34 the words "if the Board of Control fails to carry out its duty." The time ran out before the vote could be taken on the amendment.

Dr. Paul Empie, Executive Secretary of the National Lutheran Council, addressed the convention. President Elmer O. Luessenhop of the South Dakota District closed the session with prayer.

Session 19

June 24, Afternoon

President Herbert W. Baxmann of the South Wisconsin District conducted the opening devotion.

Committee 9 — Social Action and Welfare

After voting on two proposed constitutional amendments (see minutes of morning session above), the convention commended the Board of World Relief (TB 346, 9-10) and the Districts and congregations for social welfare activity (TB 402, 9-12), decided to observe in 1968 the centennial of professional welfare work in our church (TB 402, 9-13), discouraged the use of the word "Lutheran" by private agencies (TB 403, 9-14), urged consultations with the Synod's Department of Social Welfare (TB 404, 9-15), encouraged Districts to examine their institutional chaplaincy programs (TB 405, 9-16), declined Overture 9-11 on relief funds (TB 406, 9-17), called for a radical commitment toward the poor (TB 406, 9-18, with "existing" inserted on line 30), declined Overture 9-20 on nationalistic teaching (TB 407, 9-19), and urged congregations to study the immigration proposals before Congress (TB 407, 9-20). Mr. Donald Anderson, Executive Secretary of the Lutheran Immigration Service, was introduced. The committee then presented a resolution encouraging an aggressive mission policy and the preparation of a statement on discrimination (TB 419, 9-21). By amendment the words "and assisted by the District officials" was inserted in line 14 (TB 420). An amendment with reference to the Lutheran Human Relations Association was referred to the committee. An amendment to eliminate lines 37 and 38 on page 419 failed to carry. After the previous question had been moved, the resolution was adopted as amended.

Committee 7 — Parish Education

The floor committee presented for the third time the resolution on federal aid for children attending nonpublic schools (TB 283, 7-03). The convention resolved by more than a two-thirds voice vote from this point on to limit all speakers on all issues to one statement not exceeding 2 minutes. After considerable discussion of the resolution the previous question was moved. When the question on the resolution was put to vote, the chair asked for a rising vote which showed that the resolution had been adopted 291 to 252. The committee presented once again the resolution on synodical financial support for Lutheran schools (TB 282, 7-02), with the insertion of the words "be encouraged to" on lines 19, 29, 34. In this form the convention adopted the resolution.

The minutes of the morning session were adopted as read.

Committee 17 — Elections

The convention adopted a resolution designed to improve election methods and procedures (TB 485, 17-01).

Screening Committee

The delegates approved the resolution of the special committee to decline to consider overtures submitted late (TB 162).

Committee 2—Doctrinal Matters

The convention adopted the report on the status of women teachers, with an addition (TB 409, 2-21, originally TB 257), made provisions to study the eligibility of women to serve on synodical committees (TB 259, 2-24), adopted the Commission on Theology and Church Relations statement on the authenticity of New Testament books (TB 356, 2-25), and reaffirmed the belief that the Old Testament prophecies are fulfilled in Jesus Christ (TB 356, 2-26). A resolution was presented by the committee concerning the authorship of the Pentateuch and the Book of Isaiah (TB 364, 2-35). An amendment was offered to refer this question to the Commission on Theology and Church Relations. When the question had been moved both on the referral and on the main motion by the necessary two-thirds vote, the convention decided not to refer and adopted the resolution as presented. A resolution was presented on the historicity of the Jonah account (TB 357, 2-27, corrected). After the question had finally been moved, the resolution was adopted. In the evening session Rev. Bernard Hemmeter asked that the minutes record his objection to the constitutionality of this resolution, as well as the floor committee's declaration that this resolution is not to be regarded as a doctrinal statement.

Committee 8—Young People's Work

President Harms announced that Vice-Presidents W. Harry Krieger and Paul Streufert had accepted, as well as the other Vice-Presidents. The delegates then considered the resolution that had been proposed from the floor concerning the Walther League convention: "Be it Resolved, That the previous resolution be not interpreted as the Synod's blanket approval of the whole program being presented by the Walther League at the Squaw Valley convention" (TB 313, line 25, with reference to TB 232, 8-01). An amendment was offered calling upon the President to attend and to give an evaluation and report to the Synod. When the previous question had been moved, the amendment lost. The assembly then resolved to limit debate to those who had already called for the floor. A substitute motion was offered but withdrawn. When the previous question had been moved, the resolution was adopted.

Again after the previous question had been moved, the convention adopted a resolution on *Arena Magazine* (TB 233, 8-02). It was decided to transfer within the next biennium the ministry among youth to the Board for Young People's Work (TB 234, 8-03).

Just before adjournment a delegate requested a vote by ballot on the resolution concerning federal aid. The chair stated that it would take the request under advisement over the dinner hour. President William H. Kohn of the Southeastern District gave the closing prayer.

Session 20

June 24, Evening

Dr. J. W. Behnken served as preacher in the installation service, Dr. H. A. Harms as liturgist, and Dr.

W. F. Lichtsinn as officiant for the rite of installation. The minutes were approved after a delegate had requested that his exception to TB 357 and the floor committee's explanation be incorporated in the minutes. In reference to the request for a ballot vote on the federal aid resolution, the chairman ruled that the vote had not been challenged at the time, that no irregularity had been noted, that the motion had been carried as asserted. Committees were asked to dispense with the reading of the "Whereases."

Committee 6—Higher Education

The convention took up again the resolution on the role of the individual colleges in the system (TB 468, 6-26, and revised TB 274). A lengthy amendment to point 14 (Selma) failed to carry. The resolution was adopted as amended earlier. New regulations were approved regarding tenure, rank, nomination, election, and promotion of teaching personnel (TB 370, 6-34). The convention adopted resolutions on a proposed Saint Louis seminary extension center in southern California (TB 374, 6-35), on the house of studies proposal (TB 376, 6-37), on the admission of social work students (TB 376, 6-38), and on the classification of capital fund requests (TB 375, 6-36) after an amendment to move the Oakland library from column IV to I lost by a vote of 166 to 361.

Committee 5—Constitutional Matters

With respect to Resolution 5-31 (TB 456), the convention agreed to consider a new wording submitted by the floor committee for part of Section 6.85 as a substitute motion for the amendment that had been under consideration. Amendments changed "District" on line 39 to "synodical" and inserted a reference to 1 Timothy 5:19 after the words "properly charged." Another amendment was made and seconded to insert in the substitute resolution after "faculty" the words "from the ranks of the clergy." Before this could be voted on, the convention declined to refer the whole Section 6.85 to the committee but did resolve to refer the entire resolution to the Board for Higher Education to be considered at its plenary sessions with recommendations to be offered to the next convention. *Handbook* changes regarding overtures to conventions were adopted (TB 474, 5-38).

Committee 9—Social Action and Welfare, World Relief

The delegates approved a resolution on racial tensions (TB 420, 9-22). A resolution on the dilemma presented by conflicting laws (TB 421, 9-23, corrected) was tabled by a vote of 273 to 226. A resolution was introduced on fair housing and employment practices (TB 422, 9-24). Amendments to strike everything after "practices" on line 7, to change "similarly" to "also to" on line 11, to restore line 7 and following, but to change "engaging" to "favoring" and to change "will" on line 8 to "have pledged" all failed to carry. During this time the convention refused to rescind the 2-minute limit. An amendment to change "pledged" on line 6 to "urged" was eventually withdrawn by permission of the as-

sembly. When the question was finally moved, the resolution was adopted. The convention accepted the report of the floor committee that the committee did not feel qualified to present any resolution on the Lutheran Human Relations Association since the committee is limited to the official business before the convention. This finished the work of Committee 9.

The convention resolved to convene at 8:00 a. m. on the following morning. Former Vice-President E. Julius Friedrich gave the closing prayer.

Session 21

June 25, Morning

President Edgar W. Homrighausen of the Southern District conducted the opening devotion. The minutes of the previous evening were approved as read.

Request of Chair

Since time was running out, Dr. Harms suggested that the chairmen of the floor committees recommend that some of their proposed resolutions be referred to the President, who in consultation with the Board of Directors would refer the resolution to the proper board or commission or to the next convention for disposition. The convention approved this procedure but refused to limit all further speakers to one minute.

Committee 3 — Church Relations

The convention adopted a method of choosing representatives to the Lutheran Council in the U. S. A. (TB 250, 3-13, corrected). It also decided to explore future relations with the Lutheran World Federation (TB 250, 3-14, corrected), to contribute financially to interconfessional research projects of the LWF (TB 252, 3-15), to invite the Evangelical Lutheran Synod and the Wisconsin Synod to resume discussions (TB 106, 3-05). After it had adopted a resolution with respect to renewed discussions with The American Lutheran Church (TB 244, 3-06, corrected), the convention resolved that the same resolution should be applied in general also to the Lutheran Church in America. It approved resolutions on regular theological conferences with sister churches (TB 244, 3-07), on Overture 3-29 (TB 245, 3-08), on representation at free conferences (TB 246, 3-09), on relations with other church bodies (TB 246, 3-10), on participation in ministerial associations (TB 413, 3-16). It also approved the proposed constitution of the Lutheran Council in Canada (TB 413, 3-17). This concluded the work of Committee 3.

Committee 4 — Administration

Resolutions 4-31 and 4-32 (TB 436) were referred to the President for disposition. The convention approved Overture 4-53 (TB 437, 4-33), authorized the synodical Controller to prescribe uniform accounting procedures for all Districts and agencies (TB 437, 4-34), referred the method of electing Circuit Counselors to the Council of Presidents (TB 439, 4-07), referred Resolution 4-36 on retirement policies (TB 482) to the Board of Directors for study and action, voted down

a resolution which would set age limits for elected officers of the Synod (TB 483, 4-37), and received the reports of the President, First Vice-President, Board of Directors, and Executive Director (TB 484, 4-38). The convention also refused to adopt a resolution (TB 438, 4-35) which would have reduced the size of the 1967 convention. This completed the work of Committee 4.

Committee 7 — Parish Education

The convention took up again the resolution (TB 306, 7-09) on the Intersynodical Translation of Luther's Small Catechism. The convention resolved to entertain a substitute motion from the floor to undertake a revision of the present intersynodical translation and to continue to use the old translation for the present. The convention then adopted this substitute resolution (see *Proceedings* for full text). Staff needs were covered (TB 350, 7-10). A resolution to create a study commission on parish life and education (TB 288, 7-08, corrected) was referred to the new Commission on Mission and Ministry. A vote of thanks was extended to the National Lutheran Parent-Teacher League (TB 458, 7-13). The following resolutions were referred to the President: TB 287, 7-07 (*Handbook*); TB 351, 7-11 (Shared Time); TB 458, 7-12 (Secondary Schools); TB 459, 7-14 (Community Service); TB 460, 7-15 (Sunday School Curriculum); TB 461, 7-16 (*Handbook*); TB 462, 7-17 (Emphasis); 462, 7-18 (Sex Morality). Committee 7 was then dismissed.

Committee 10 — Pensions

The work of Committee 10 was completed with the adoption of various *Handbook* revisions (TB 222, 10-15; TB 225, 10-17; TB 226, 10-18).

Committee 8 — Young People's Work

The assembly decided to provide all financial support for the Board for Young People's Work (TB 235, 8-04), called upon all Districts to establish separate youth boards (TB 236, 8-05), commended the Prince of Peace Volunteers (TB 237, 8-07), and adopted extensive *Handbook* revisions (TB 240, 8-12). It adopted a motion expressing the favorable reaction of the convention to the activities of young people during the convention, especially on the previous Saturday (Youth Day). It referred to the President the following resolutions: TB 236, 8-06; TB 237, 8-08; TB 238, 8-09; TB 239, 8-10; TB 239, 8-11. This concluded the work of Committee 8.

Ann Arbor

Mr. Franklin Schmidt presented a check to Dr. Harms which constituted the last payment of the Michigan District for the Ann Arbor chapel.

Committee 2 — Doctrinal Matters

The convention decided that issues should be thoroughly discussed on the local level before they are referred to the Commission on Theology and Church Relations (TB 358, 2-28). It next took up a resolution (TB 359, 2-29) approving the response of the CTCR

to Propositions 1 and 2 of Cleveland Memorial 331. An amendment to insert into line 37 a reference to creation within six solar days was rejected. The convention did adopt an amendment reversing the order of the documents in lines 40-42 and then adopted the resolution as amended. It accepted the CTCR report on Cleveland Memorial 338 (TB 360, 2-30), passed a resolution regarding the revised study document of the CTCR on revelation, inspiration, and inerrancy (TB 361, 2-31), referred Overture 2-17 to the Committee for Research (TB 363, 2-32), declined Overture 2-45 (3) and (2) (TB 363, 2-33, and TB 364, 2-34). The committee presented a resolution referring the concerns of Overture 2-47 M to the CTCR and the St. Louis Board of Control (TB 366, 2-37). An amendment to substitute "Council of Presidents" for the Board of Control was finally withdrawn by permission of the convention. A motion to amend the last resolve to read that this method of interpretation not be employed before the CTCR completes its study on hermeneutics failed to carry. The resolution was then adopted. A motion was offered from the floor and passed that Committee 2 be commended for its work and that proper publicity and emphasis be given to it. The committee was then excused.

Committee 5—Constitutional Matters

The following resolutions were referred to the President: TB 475, 5-39; TB 386, 5-26; TB 202, 5-23; TB 485, 5-40; TB 487, 5-42. Two resolutions to amend Article XIV of the Constitution were both carried unanimously (TB 387, 5-03). *Handbook* 16.01 d was clarified (TB 401, 5-27). Upon recommendation of the floor committee the convention declined on constitutional and procedural grounds a series of overtures: 2-42, 2-48 M, b, 5-29, 5-30, 5-31, 5-32, 5-33, 5-34, 5-35, 5-41 (TB 198, 5-15 and 5-16; TB 199, 5-17 and 5-18; TB 200, 5-19 and 5-20; TB 201, 5-21 and 5-22; TB 465, 5-35 and 5-36). In connection with Overture 5-33 (TB 199, 5-17) Dr. A. O. Fuerbringer called attention to the fact that this overture offers no proof or documentation for the charges made and denied the validity of the charges. The convention gave its approval to include this statement in the minutes. The convention decided to take no action on Overture 5-46 M (TB 464, 5-33) and on Overture 5-47 M (TB 464, 5-34), declined Overture X-1 after refusing to table the resolution (TB 444, 5-29), declined Overture X-2 (TB 445, 5-30), received into membership ministerial candidates Richard Boenke, Arthur Schudde, Leonard Harms; Pastor D. P. Glass; Redeemer Congregation, Bramalea, Ont.; Peace Congregation, Flint, Mich. (TB 466, 5-37, corrected), rejected the concept of District certification of delegates (TB 203, 5-24), and thanked the Commission on Constitutional Matters (TB 485, 5-41). Committee 5 was dismissed.

Committee 6—Higher Education

The committee offered a resolution to decline Overture 6-69; however, a substitute motion was adopted to the effect that since the conditions mentioned in the

overture already exist between Concordia Senior College and the two seminaries, no action on Overture 6-69 would be taken (TB 440, 6-39). The convention approved the capital request for Sao Paulo (TB 440, 6-40) as well as the total amounts of projected capital investments in educational plants from 1966 to 1969 (TB 469, 6-41), adopted a resolution on the use and development of the North Riverside property (TB 470, 6-42), and referred Overture 6-62 to the Board for Higher Education (TB 471, 6-43). A resolution (TB 471, 6-44) to adopt Overture 15-16 on financial aid from tax funds was tabled indefinitely by a standing vote of 200 to 188. A motion to reconsider at this time the previous action of the convention on federal aid to elementary schools was ruled out of order since the mover had not been on the prevailing side. The assembly adopted a list of overtures covered by other resolutions (TB 472, 6-45) and expressed appreciation to the Board for Higher Education and the Boards of Control (TB 472, 6-46). This concluded the report of Committee 6.

Committee 16—Sundry Matters

The members of the Arrangements Committee were introduced, "Roumell Food Service" was added to previously adopted Resolution 16-14 (TB 447) by common consent, and a plaque was presented to Officer James Tate. The assembly decided to take no action on Overture 16-11 (TB 302, 16-11, corrected), to observe the 125th anniversary of the Synod in 1972 (TB 213, 16-09), to meet in Toronto in 1975 after refusing to substitute Dallas (TB 446, 16-12), thanked many individuals and groups after giving special mention to the pages, to Dr. W. C. Birkner, to Dr. A. C. Nitz, and to the convention essayist, Dr. Paul W. Streufert; (TB 448, 16-15, corrected), referred to the President the following resolutions: TB 211, 16-06; TB 212, 16-07 and 16-08; TB 446, 16-13. The committee was dismissed.

A formal motion was made at this time to reconsider the resolution on federal aid to elementary schools. The convention refused to reconsider.

Committee 18—Registration

The convention accepted the final report of the Registration Committee (TB 487, 18-02).

Dr. Roland Wiederaenders gave the address in the closing devotion, in which President Carl Heckmann served as liturgist.

President Oliver Harms declared the 46th regular convention adjourned.

HERBERT MUELLER, *Assistant Secretary*

Officers and Boards Elected

Officers

(R — Reelected; N — Newly elected)

President of the Synod: Dr. Oliver R. Harms, St. Louis (R)

First Vice-President: Dr. Roland P. Wiederaenders, Saint Louis (R)

Second Vice-President: Dr. Theodore F. Nickel, Chicago (R)

Third Vice-President: Dr. Paul W. Streufert, Rocky River, Ohio (N)



Prof. Walter A. Vahl, chairman of the Committee on Elections, announces the results of a ballot vote.

Fourth Vice-President: Dr. W. Harry Krieger, Ann Arbor, Mich. (N)

Fifth Vice-President: Dr. George W. Wittmer, St. Louis (N)
Secretary of the Synod: Rev. Herbert A. Mueller, Dundee, Ill. (N)

Treasurer: Milton Carpenter, St. Louis (R)

Boards

(Figures indicate terms of office in years)

Board of Directors: The President, the Secretary, and the Treasurer of the Synod, ex officio; Dr. Edwin T. Bernthal, Detroit (R, 4); Rev. Gerhardt E. Nitz, St. Louis (N, 4); Dr. William A. Buege, Valparaiso, Ind. (R, 2); Teacher Walter Steinberg, Evergreen Park, Ill. (N, 4); Harry G. Barr, Fort Smith, Ark. (N, 4); Walter F. Hinck, Minneapolis (R, 4); Jay Pfothenhauer, San Francisco (R, 4); William F. Fenske, Milwaukee (R, 2); Walter F. Koch, Denver (R, 2); Richard F. Huegli, Detroit (N, 2); Carl V. Muhlenbruch, Chicago (N, 2)

Board for Missions in North and South America: Rev. Norman Brandt, Gary, Ind. (N, 4); Rev. Edward H. Buchheimer, Detroit (R, 4); Dr. C. Thomas Spitz, Jr., St. Louis (R, 4); Rev. Harlan J. Hartner, Mission, Kans. (R, 2); Rev. Guido A. Merckens, San Antonio (N, 2); Henry J. Andreas, Fresno, Calif. (N, 4); Oscar T. Doerr, Omaha (R, 4); Vernon Bryant, Ellinwood, Kans. (N, 2); Galen L. Gockel, Chicago (N, 2)

Board for Missions to the Deaf: Rev. Ernest R. Drews, Saint Paul (R, 4); Rev. Walter D. Uhlig, Seward, Nebr. (N, 4); Rev. Elmer Koberg, Cedar Rapids, Iowa (R, 2); Paul J. Gerdes, Colorado Springs, Colo. (N, 4); Fred Fiechtner, Fargo, N. Dak. (N, 2)

Board for Missions to the Blind: Rev. Edwin F. Heinicke, Manning, Iowa (R, 4); Rev. Harry A. Timm, Peoria, Ill. (R, 4); Rev. Victor M. Selle, Milwaukee (N, 2); Arthur C. Hoppenstedt, Elgin, Ill. (N, 4); Karl Abel, Tulsa, Okla. (N, 2)

Board for European Affairs: Dr. Martin J. Naumann, Springfield, Ill. (R, 4); Rev. Waldo J. Werning, Lincoln, Nebr. (R, 4); Rev. Herman R. Mayer, Garden City, Kans. (N, 2); Dr. Otto A. Dorn, St. Louis (R, 4); John F. Ansett, Hillsdale, Mich. (N, 2)

Board for World Missions: Rev. George Beiderwieden, Decatur, Ill. (N, 4); Rev. Paul R. Martens, Memphis, Tenn. (R, 4); Dr. Lorman Petersen, Springfield, Ill. (R, 4); Rev. Richard F. Jesse, Detroit (N, 2); Rev. Arnold Meyer, Minneapolis (R, 2); Rev. Roy A. Suelflow, Milwaukee (N, 2); Paul F. Bente, Jr., Wilmington, Del. (R, 4); Alfred E. Jordan, Mission, Kans. (R, 4); Robert V. Niedner, Saint Charles, Mo. (N, 4); Marvin F. Borgelt, Minneapolis (R, 2); Wallace J. Bronner, Frankenmuth, Mich. (N, 2)

Board of Stewardship, Mission Education, and Promotion: Rev. Paul A. Koehneke, St. Joseph, Mich. (N, 4); Rev. Richard Raedeke, Hutchinson, Minn. (R, 2); Teacher Bernard Eggers, Topeka, Kans. (R, 4); G. Frederick Schroeder, Redwood City, Calif. (N, 4); G. B. Wiederaenders, San Antonio (R, 2)

Church Extension Board: Rev. Herman F. Zehnder, Bay City, Mich. (R, 4); Teacher Henry C. Rupp, Fort Wayne (R, 4); A. W. Krieger, St. Joseph, Mich. (R, 4); Fred H. Schindel, Boulder, Colo. (R, 4)

Board of Parish Education: Rev. Justus P. Kretzmann, Florissant, Mo. (R, 4); Rev. Arthur H. Ziegler, Cleveland (R, 4); Rev. Albert H. Miller, Vancouver, B. C. (N, 2); Teacher B. H. Arkebauer, Milwaukee (R, 4); Teacher Walter F. Dobberfuhr, Milwaukee (N, 2); Teacher Arthur F. Wittmer, Bogota, N. J. (R, 2); Howard F. Lawonn, Lakewood, Colo. (R, 4); Charles Lawrence, East Lansing, Mich. (N, 4); Milton Marten, Bloomington, Ind. (N, 2)

Board for Young People's Work: Prof. Michael J. Stelmachowicz, Seward, Nebr. (N, 4); Rev. Gilbert Oldsen, Batavia, N. Y. (N, 2); Prof. Warren N. Wilbert, Springfield, Ill. (N, 4); Teacher Eldor G. Kaiser, Wichita, Kans. (N, 4); Teacher Leonard C. Rammings, Fort Wayne (R, 2); Alvin W. Graef, Louisville, Ky. (N, 4); Robert T. Sohn, Memphis, Tenn. (N, 4); Elmer W. Schroeter, Buffalo (N, 2); Norman E. Wright, Amarillo, Tex. (N, 2)

Commission on Theology and Church Relations: Rev. Norbert H. Mueller, Bridgeport, Mich. (N, 4); Rev. Herbert E. Hohenstein, Richmond Heights, Mo. (R, 2); Rev. Alvin E. Wagner, North Hollywood, Calif. (N, 2); Teacher Carl F. Halter, River Forest, Ill. (N, 4); John E. Jass, Peoria, Ill. (N, 4); Richard Korthals, Colorado Springs, Colo. (N, 2)

Commission on Mission and Ministry in the Church: Dr. Arthur C. Nitz, San Francisco (N, 4); Rev. William F. Bruening, Washington, D. C. (N, 4); Rev. Theodore A. Zeile, Flint, Mich. (N, 2); Rev. William S. Graumann, Riverside, Calif. (N, 2); Teacher Walter H. Hartkopf, San Bruno, Calif. (N, 2); Teacher Donald L. Kell, Dundee, Ill. (N, 4); James Bode, East Point, Ga. (N, 4); Walter L. Stocker, Chicago (N, 4); Victor V. Graf, Tulsa, Okla. (N, 2); Kenneth A. Roffman, Ferguson, Mo. (N, 2)

Commission on College and University Work: Dr. Donald L. Deffner, Richmond Heights, Mo. (R, 4); Rev. Paul W. Harms, Fort Wayne (N, 4); Rev. Arnold H. Bertram, Storm Lake, Iowa (N, 2); Walter H. Gross, Chicago Heights, Ill. (R, 4); Charles Wright, Golden Valley, Minn. (N, 2)

Board of Appeals: Rev. Theodore Brackman, Yakima, Wash. (N, 4); Rev. Lorenz Wunderlich, Maplewood, Mo. (R, 4); Rev. Arthur J. Meyer, Albuquerque, N. Mex. (R, 2); Prof. Daniel E. Poellot, River Forest, Ill. (R, 2); Teacher Herbert H. Gross, Rivert Forest, Ill. (R, 4); Julius M. Friedrich, Denver (R, 4); Carl J. Thrun, Detroit (R, 4); Walter A. Christopher, River Forest, Ill. (N, 2); Elmer H. Theiss, Corpus Christi, Tex. (R, 2)

Concordia Publishing House Board of Directors: Carl A. Dauten, Kirkwood, Mo. (N, 4); Edwin J. Koch, Indianapolis (R, 4); Ralph F. Mueller, St. Louis (R, 4); Raymond Bauer, Frankenmuth, Mich. (N, 2); Alfred T. Leimbach, Kirkwood, Mo. (R, 2)

Committee on Convention Nominations (all for 2 years): Rev. Victor Brandt, Palos Park, Ill. (N); Prof. Harry G. Coiner, Maplewood, Mo. (N); Rev. Martin J. Hartenberger, Wichita, Kans. (N); Rev. Carl Hiller, Santa Fe, N. Mex. (R); Rev. Walter M. Schoedel, Fort Wayne (N);

Rev. John P. Uhlig, Redwood City, Calif. (R); Rev. Philip L. Fiess, Oshawa, Ont. (N); Teacher Wilbert E. Krause, Dallas (N); Teacher Paul E. Steffens, Lincoln, Nebr. (R); Teacher Martin H. Wegehaupt, Danville, Ill. (N); Arthur W. Horst, Sioux City, Iowa (N); Elmer Kraemer, Maplewood, Mo. (N); G. F. Kroeger, Omaha (R); John R. Strieter, Rock Island, Ill. (N); Carl F. Wagner, Regina, Sask. (N)

Boards of Control

Ex officio, the President of the respective District

Concordia Teachers College, River Forest, Ill.: Rev. Enno Gahl, Chicago (R, 2); Teacher Emil Ruprecht, Valparaiso, Ind. (R, 2); Adolph H. Rittmueller, Addison, Ill. (R, 2)

Concordia Senior College, Fort Wayne: Rev. Elmer F. Eggold, Hicksville, N. Y. (N, 4); Teacher Paul W. Lange, Valparaiso, Ind. (N, 4); Layman Robert Moellering, Fort Wayne (R, 4)

Lutheran Concordia College of Texas, Austin: Rev. Louis L. Pabor, Houston (N, 4)

St. Paul's College, Concordia, Mo.: Teacher Harold H. Dunklau, Kansas City, Mo. (R, 2); Arthur F. Moeller, Fort Dodge, Iowa (N, 2); P. James Schaefer, Jefferson City, Mo. (R, 2)

California Concordia College, Oakland: Teacher Willis W. Bredehoff, Orange, Calif. (N, 4); Teacher Donald G. Hingst, Oakland, Calif. (N, 2); Howard L. Iversen, San Luis Obispo, Calif. (N, 2); Gerhard Schudel, Oakland, Calif. (R, 2)

Concordia College, Portland, Oreg.: Kenneth M. Lien, Portland (N, 4)

St. John's College, Winfield, Kans.: Teacher Lorenz W. Steyer, Mission, Kans. (R, 2); Herbert W. Meyer, Mission, Kans. (R, 2); Walter H. Wulf, Humboldt, Kans. (R, 2)

Concordia College, Edmonton, Alta., Can.: George Robinson, Edmonton (N, 2); Robert Tegler, Edmonton (R, 2)

Seminario Concordia, Villa Ballester, Argentina: Rev. Fred Elser, Urdinarraín, Entre Rios (R, 4); Jorge H. Hardt, Hurlingham, Buenos Aires (R, 4); Gerardo F. Kroeger, Villa Ballester, Buenos Aires (R, 4); Victor Muller, Buenos Aires (R, 4); Rudolfo Szewe, Hurlingham, Buenos Aires (R, 4)

Instituto Concordia, Sao Paulo, Brasil: Rev. Nilo Strelow, Sao Paulo (N, 4); Prof. Waldemar Fritz, Sao Paulo (R, 4); Conrad Keim, Sao Paulo (N, 4); Walter Czerwinski, Sao Paulo (N, 4); Fausto Magalhaes, Sao Paulo (N, 4)

Seminario Concordia, Theological Department, Porto Alegre, Brasil: Rev. Herbert Hoerlle, Porto Alegre (R, 4); Jose C. Jochims, Porto Alegre (R, 4); Ricardo Scholze, Porto Alegre (R, 4); Gustavo R. Rothhoff, Porto Alegre (R, 4)

Seminario Concordia, Pretheological Department, Porto Alegre, Brasil: Rev. Gustavo Scholze, Porto Alegre (R, 4); Prof. Alberto Mattis, Porto Alegre (N, 4); Adolfo Cassel, Sao Leopoldo (R, 4); Oswaldo Kraemer, Porto Alegre (R, 4); Arnoldo Rost, Novo Hamburgo (R, 4)

Convention Floor Committees

Key to Abbreviations

C — Chairman	L — Laymen
P — Pastors	Pr — Professors
T — Teachers	DP — District Presidents

District affiliation is given in () with abbreviations as in "Report of Committee on Nominations," March 16, 1965, *Lutheran Witness*.

Committee 1 — MISSIONS

C: Pres. E. Rakow (In)

P: G. Beiderwieden, Jr. (CI), K. Bickel (MS), R. Brandt (We), E. Brockopp (Mc), P. Buchheimer (At), W. Clausen (Co), P. Dannenfeldt (SE), H. Fox (AB), E. Heino (Oh), L. Kaufmann (In), J. Konz, Jr. (Tx), E. Kunsch (At), M. Lieske (MnS), V. Mack (SW), F. Maunula (MnN), J. Meichsner (Ok), Eldor Mueller (NI), H. Peckmann (SI), M. Pullmann (Ks), O. Rau (In), E. Rauff (Mc), E. P. Riedel (Nw), W. Rumsch (AB), E. Runge (IE), W. Scheer (IW), E. Schmiesing (Ks), L. Schwartzkopf (SC), P. Single (Oh), E. Streufert (Mns), B. Thompson (So), F. Von Husen (CN), K. Young (NI), V. Young (Mt)

L: M. Andrews (En), C. Bundenthal (We), K. Fujii (CN), Q. Gastreich (FG), K. Hartig (MnS), R. Hough (CN), C. Jorgensen (Co), I. Lenaburg (Nw), R. Nesson (SD), W. Tebussek (CI)

T: L. Doehrmann (In), B. Eggers (Ks), W. Hennig (IE), D. Rosenberg (NW)

Pr: W. Danker, M. Koehneke

DP: F. Ilten (IE)

Committee 2 — DOCTRINAL MATTERS

C: Pres. P. Jacobs (CN)

P: C. Bopp (We), W. Bouman (MnN), H. Brockhoff (Ok), A. Deke (Ks), M. Desens (IW), H. Halter (At), L. Koehler (Mc), R. Koepp (MnS), H. Kramer (FG), D. Lentz (MnS), H. Miller (Ea), Geo. Mueller (SE), E. Nissen (En), C. Oesleby (Nw), W. Roschke (NI), W. Schmelder (In), A. Schmid (Co), R. Taron (Oh), D. Kreitzer (CN)

L: H. Brul (Co), K. Currie (On), T. Gihring (Nw), K. Hamann (At), W. Kemmler (En), W. Lottman (We), O. Nicolaus (SN), H. Schroeder (Mc), V. Walter (IE), L. Yerges (NI), R. Yost (MnS)

T: H. Bunge (ND), W. Dobberfuhl (SW), Wm. Kohlmeier (Oh), H. Schaefer (Tx), A. Vorderstrasse (SC)

Pr: R. Braun, P. Bretscher, H. Coiner, L. Petersen, W. Poehler, P. Zimmerman

DP: H. Bickel (MS), E. Kroeger (Argentine), A. Seltz (MnN)

Committee 3 — CHURCH RELATIONS

C: Pres. E. Paul (NI)

P: J. Baumgaertner (En), L. Buelow (NW), J. Chambers (ND), D. De Block (Ks), P. Fry (SN), R. E. Meier (In), A. Moldenhauer (Ea), A. Oswald (IW), L. Pabor (Tx), W. Rittamel (MnN), E. Schroeder (SC), G. Sommermeyer (We), J. Stehr (MnS)

L: G. Berger (Nw), C. Dahl (MnS), W. Doerfelt (On), M. Peterson (En), D. Heine (Mc), R. Market (CI), D. Partenfelder (Mc), G. J. Schmidt (Oh)

T: D. Doerr (Ok), L. Ramming (In), L. Steyer (Ks)

Pr: A. Erxleben, A. E. Meyer

DP: O. Krueger (Oh), A. J. Schmidt (Braz)

Committee 4 — SYNODICAL ADMINISTRATION

C: Pres. K. Biel (We)

P: V. Dahlke (Ks), E. Gerike (CI), H. Hartenberger (Oh), P. Schuessler (En), L. Schuth (NI), E. Schwanke (NI), H. Schwehn (In)

L: P. Bell (Mc), E. Fuhrmann (In), A. Gerds (Oh), A. Sump (IW), J. Green (We), R. James (So), H. Lyon (MnS), L. Rock (En), A. Wolf (NN)

T: H. Bergt (NN), D. Uffelmann (Oh), L. Buehler (Mc)

Pr: A. Fuerbringer, F. Kramer

DP: H. Baxmann (SW)

Committee 5 — CONSTITUTIONAL MATTERS

C: Pres. F. Niedner (NN)

P: E. Atrops (SC), W. Friedrich (ND), H. Loeber (At), A. Mennicke (MnN), D. Ondov (NN), P. Schedler (CI), R. Wedergren (IW), H. Witzgall (Ks)

L: G. Cadra (Tx), H. Fink, Sr. (At), J. Hammel (So), C. Hintze (SW), C. Kelley (En), J. Zderad (NI)

T: K. Lauterbach (NI)

Pr: G. Einspahr, W. Kruse

DP: G. Karkau (Ea)

Committee 6 — HIGHER EDUCATION

C: Pres. W. Kohn (SE)

P: E. Bickel (Mc), C. Harman (En), S. Roth (We), M. Schemm (Mc), P. Schroeder (In), P. Wendling (SD)

L: L. Bartel (CI), J. Boe (Nw), A. Dageforde (SC), P. Dieckhoff (We), C. Gloede (NW), W. Hinz (Co), C. Jannings (SI), D. Meyers (SE), P. Murphy (Oh), D. Thrasher (So)

T: W. Beckmann (In), A. Freitag (SC), A. Kirchhoff (CI), V. Peper (NI), E. Sagehorn (Oh)

Pr: M. Neeb, W. Stuenkel, E. von Fange

DP: P. Fiess (On)

Committee 7 — PARISH EDUCATION AND SERVICES

C: Pres. E. Stahlke (MnS)

P: E. Bickel (We), M. Dickinson (NI), W. Geihlsler (Co), L. Gierach (AB), E. Koberg (IE), H. Kuhl (On), C. Meyer (At), R. Miller (Mc), L. Myers (NN), E. Ruhlig (MnS), A. Schulz (NW), H. Seyer (CN), J. Sternberg (NI), E. Stuempfig (IE), M. Wahl (SC), E. Winckler (MnS)

L: G. Archibald (SI), G. Bragonier (CN), D. Buhr (MnS), A. Falke (Tx), F. Hyde (Ok), O. Mattil (We), C. Petri (En), R. Porter (IW), D. Sandlin (At), K. Schumann (MnS), J. Stewart (So), A. Wagner (MnN), H. Weiss (ND), R. Werling (Ks)

T: V. Beckler (Mc), R. Behrens (SE), R. Christian (At), F. Colba (We), H. Harms (Co), E. Koepke (SW), W. Krause (Tx), D. Meyer (Nw), A. Peters (NI), L. Rush (NI), O. Schlie (FG), A. Schnack (SI)

Pr: R. Beisel, J. Johnson

DP: K. Graesser (At)

Committee 8 — YOUNG PEOPLE'S WORK

C: Pres. W. H. Krieger (Mc)

P: D. Claasen (CN), C. Coyner (CN), R. Deffner (FG), R. Friedrichs (SW), D. Fuelling (NI), T. Goehle (MnS), R. Griesse (At), R. Hackler (SD), C. Helmich (MnS), A. Irmer (SC), T. Krueger (NW), R. Moeller (We), W. Niermann (IE), W. Pinnt (FG), W. Sprengeler (MnN), F. Stennfeld (CI), T. Voss (Mc)

L: H. Bowling (We), J. Cromeans (In), M. Lang (NI), R. Loffswold (Ks), W. Stephens (SE), W. Trappe (Nw), D. Worpel (Mc)

Pr: E. Klug, W. Rubke

DP: L. Niemoeller (CI)

Committee 9 — SOCIAL ACTION AND WELFARE

C: Pres. E. Luessenhop (SD)

P: C. Adam (NI), J. Fey (En), O. Heinritz (SN), I. Hodde (SC), D. Kasischke (FG), P. Koepchen (At), L. Muhly (Nw), L. Peter (IE), P. Priesz (MnN), W. Saar (MnS), H. Schauland (SW), H. Schlecht (CN), T. Van der Bloemen (Mc), S. Widiger (Ks)

L: C. Bergmann (SW), W. Brockman (En), W. Burk (SE), H. Edwards (NN), A. Hoeffbicker (MS), A. Hoppenstedt (NI), O. Knudson (Tx), C. Lambrecht (ND), A. Rose (In), J. Sherod (En), A. Veldhuizen (MnS), I. Walter (IW),

Pr: W. Janzow, N. Tjernagel

DP: A. Behrend (Ok)

Committee 10 — PENSION AND WELFARE

C: Pres. C. Heckmann (Tx)

P: E. Cash (SI), W. Discher (IW), D. Jung (At), L. Lassman (MnN), E. Loessel (SN), L. Schember (IE), H. Streufert (Nw), H. Wiedenmann (FG)

L: H. Cluver (NI), R. Ellersieck (We), S. Hamann (MnN), N. Henke (Oh), E. Kramer (SC), H. Oppel (Ok), L. Sahl (We), R. Schumacher (SW), M. Schweineke (CI), E. Ulmer (AB), C. Westermann (En)

T: E. Kalthoff (In), R. Ruehs (Tx)

Pr: R. Frantz, W. Juergensen

DP: W. Enge (Co)

Committee 11**COMMUNICATIONS AND PUBLIC RELATIONS**

C: Pres. B. Frey (En)

P: E. Albers (In), L. Bekemeier (NI), H. Borchers (SC), G. Bornemann (En), O. Gerken (We), L. Grother (Mc), H. Held (Ea), R. Hintz (At), K. Hoffmann (En), M. Marty (En)

L: V. Gierke (We), D. Guth (SW), L. Hoehle (En), D. Hurst (Oh), H. Johnson (At), H. H. Meyer (In), J. Moore (On), E. Scott (Co)

DP: H. Niermann (SN)

Committee 12**CHURCH LITERATURE AND PUBLICATIONS**

C: Pres. V. Behnken (SC)

P: M. Brondos (Mc), E. Goehner (We), R. Jahn (We), E. Lichtsinn (IW), R. Mantynen (On), C. S. Mueller (SE), B. Opsahl (At), R. Rehmer (In), F. Riess (Nw), K. Rozak (NI), L. Schwartzkopf (En), N. Seebach (SN), F. Stolp (Ks)

L: H. Flesner (CI), J. Hoffmeyer (Tx)

T: H. Leimer (We), W. Marten (SW), C. Middeldorf, Jr. (Mc)

Pr: J. Preus, W. Rubel

DP: D. Freiburger (Mt)

Committee 13**WORSHIP, LITURGICS, AND HYMNOLOGY**

C: Pres. A. Buls (SI)

P: R. Kuehnert (So), A. Michalk (Tx)

T: J. Buelow (NI), H. Engelhardt (We), J. Roth (NW), J. Schwartz (Mc), G. Westerkamp (CN)

Pr: R. Bergt, J. Stach

DP: A. Miller (AB)

Committee 14 — SPECIAL MINISTRIES

C: Pres. C. Bensene (Nw)

P: D. Boernke (We), P. Dorn (SI), R. Haupt (We), N. Heidorn (MnS), V. Jordening (SN), J. Manz (NI), R. Neger (We), D. Preisinger (Ks), T. Ristine (MS), R. McMiller (NW), A. Wagner (SC), W. Wuthrich (Tx), C. Zehner (En)

L: J. Andreas (CN), W. Christensen (IE), O. Krause (IW), H. Matthews (Mc), G. Niehus (Ok)

T: E. Kurth (SW)

Pr: L. Mehl

DP: E. Homrighausen (So)

Committee 15 — STEWARDSHIP AND FINANCE

C: Pres. L. Goetz (NW)

P: S. Burk (Oh), W. Eifert (AB), R. Eissfeldt (CI), D. Fiehler (At), C. Geist (FG), T. Hoelter (CN), H. Krach (Mc), E. Lemke (SW), D. Schroeder (Nw), A. Steinke (Ea), A. Wagner (SN)

L: R. Armbricht (IE), H. Bretzer (CN), M. Hansen (IW), C. Hartfield (MnN), J. Huntley (FG), W. Kayser (Mc), E. Knollmann (SE), C. Melby (Co), B. Mueffelman (SW), R.



Floor committee on Young People's Work holds an open hearing.

Niedert (NI), R. Paul (In), A. Pinkerton (CI), E. Roberts (NN), J. Schmidt (We), A. Sommer (Ks), L. Stockhaus (Oh), G. Ulrich (SD), H. Wehmer (We)

Pr: R. Dumler, C. S. Meyer, E. Weber

DP: A. Bernthal (FG), G. Lobeck (IW)

Committee 16 — SUNDRY MATTERS

C: Pres. A. Bruns (Ks)

P: W. Bachert (We), F. Boecher (Tx), G. Laurent (SI), E. Pankow (Mc), M. Porath (SC), O. Schlegelmilch (IW), W. Schuldt (Ea), N. Wodtke (Ok), H. Wood (MnN)

L: C. Borchardt (MnN), E. DeVine (MnN), R. Etzler (In), D. Flickinger (IE), F. Gloystein (SN), A. Grandt (CI), A. Krohn (Nw), I. Parker (CN), G. Richter (SE), E. Timm (SW), M. Winger (Tx)

T: H. Wentzel (MnS)

DP: J. Fritz (ND)

Committee 17 — ELECTIONS

C: Prof. W. Vahl

P: L. Faulstick (SC), T. Hessel (Oh), M. Knippa (Tx), E. Mundinger (We), R. Riess (NN), W. Stoehr (SW)

L: H. Borchard (SD), P. Kipe (So), E. Mollhoff (NN), T. Schmeekle (SN), J. Shelley (MnN)

T: G. Gugel (In)

Pr: C. Everts, B. Pfeiffer

Committee 18

REGISTRATION, CREDENTIALS, AND EXCUSES

P: H. Baker (SW), D. Benson (En), M. Dienst (At), D. Herman (At), E. Martens (MnN), J. Spomer (NI), F. Spree (Mc), C. Stenbeck (NN)

L: G. Cosgrove (Mc), D. Fett (IW), C. Gotta (NW), L. Hannewald (Mc), A. Herman, Jr. (SW), E. Kade (Mc), C. Manske (Mc), G. Moslof (Mc), W. Schutte (We)

T: E. Pingel (SC), J. Socha (Tx), W. Tetting (SI), L. Weber (Mc)

Committee 19 — CONVENTION NOMINATIONS

(This committee was elected at the Cleveland convention)

C: Rev. R. Jesse (En)

P: A. Behrend (Ok), E. Brauer (SW), C. Hiller (Co), C. Peters (We), R. Ressmeyer (At), J. Uhlig (CN)

T: W. Hartkopf (CN), P. Steffens (SN), C. Waldschmidt (NI)

L: J. Bode (FG), W. Bronner (Mc), C. Heldt (In), G. Kroeger (NN), C. Woodward (Co)

(A new Committee on Convention Nominations will be elected at this convention.)

New Members

Congregations

Bethany, Wellington, Ohio

University, Norman, Okla.

Faith, Olympia, Wash.

Faith, Lacey, Wash.

Good Shepherd, Lansing, Mich.

St. Matthew, Holt, Mich.

Divine Shepherd, Ann Arbor, Mich.

Ascension, Raytown, Mo.

Cross of Christ, Bloomfield Hills, Mich.

St. Peter, Rockford, Mich.

Messiah, Saginaw, Mich.

Messiah, Grand Rapids, Mich.

Our Redeemer, Lexington, Ky.

St. Philip, Houston, Tex.

Ascension, Burnsville, Minn.

Redeemer, Bramalea, Ont., Canada

Peace, Flint, Mich.

Pastors and Ministerial Candidates

Philip Yang

Jack Allen Geistlinger

James A. Pingel

Luther Werth

David Albertin

Nicholas Ittzes

William Boys

Leonard Berndt

Robert Sorensen

Donald Waldo

Norman Menke

Donald P. Glass

Richard Boenke

Arthur Schudde

Leonard V. Harms

Teachers

Kurt Gremel

Roy Kitmann

William Nehls

Kenneth Wollin

RESOLUTIONS

NOTE: Reports and overtures treated in the resolutions are referred to according to the following code:

CW *Convention Workbook*, mailed to all pastors, teachers, and lay delegates 8 weeks before the convention.

URO *Unpublished Reports and Overtures*, 64-page printed supplement to the *Convention Workbook*, distributed at the convention and reprinted in these PROCEEDINGS, pp. 199—250. But page references are to the original printing.

TB "Today's Business," mimeographed material distributed every day of the convention.

Un "Unpublished," designates reports and overtures in *URO*.

M "Mimeographed," designates mimeographed overtures distributed at the convention as the first 36 pages of "Today's Business," also printed in these PROCEEDINGS, pp. 251—261. But page references are to *TB*.

COMMITTEE 1 — Missions

Prayer Read at the Beginning of the Report of the Floor Committee on Missions

O God the Father, who didst send Thy Son into the world to redeem the world, which Thou didst create for Thy glory;

O God the Son, who hast redeemed the whole world to God by Thy blood, who art Lord over all things and Head of Thy body, the church;

O God the Holy Spirit, who art the Comforter sent by the Father and the Son to lead us into all truth and to send and guide us on Thy saving mission to a lost world;

We beseech Thee, O holy triune God, to pardon us for our sins of disobedience against Thy Law and for our littleness of faith in Thy Gospel. Do not cast us aside because of our unfaithfulness, but for Thy mercy's sake be faithful to Thy promise of full pardon to all who fully confess their sins to Thee.

Lord, we have nothing to bring to Thee but our sins and our emptiness. Forgive us for Jesus' sake, and fill us with Thy grace. We praise Thee and Thee only for the fruits of the Holy Spirit manifest in the life and work of Thy church. We are not worthy of the least of all Thy mercies, but Thou art worthy to receive blessing and glory and wisdom and thanksgiving and honor and might.

Help us to see ourselves as Thy mission to men in their every need, to society in all its tensions, to the church in all its tribulation, and to the whole world in all its futile struggles to find its peace without Thee. Give us, who are Thy sent ones, Thy compassion for Thy lost ones.

Teach us to remember that we are but the dust into which Thy Spirit breathes the breath of life, the earthen vessels Thou hast selected to be the treasures of Thy grace, and ambassadors of Thy kingdom, which Thou alone canst establish in the hearts of men.

Keep us as a Synod from becoming so preoccupied with ourselves that we lose our sense and purpose of being Thy mission. Preserve us from that pride which thanks Thee that we are not as other men are, lest we leave this place proud of our heritage but unmindful of that heritage to which we have been begotten by the resurrection of Jesus Christ from the dead.

Help us to glory in nothing save in the Cross of our Lord Jesus, by whom the world is crucified unto us and we unto the world. Let Thy Word be a lamp unto our

feet and a light unto our path. Preserve us from the paralysis of fear. Grant instead Thy promised gifts of power and love and a sound mind. Cause us all to walk together as saints of God who know they are yet sinners; who deal with one another not as the good or the bad but as the forgiven, who love much because they are forgiven much by Thee.

Hear our prayer for the sake of Him who ever liveth to make intercession for us, Jesus Christ, our Savior and Lord. Amen.

The following six resolutions (1-01 A to 1-01 F) refer to "Report of Mission Self-Study and Survey, I. Theological Basis of the Mission of the Church" (*CW*, pp. 113—123).

The Church Is God's Mission

RESOLUTION 1-01 A

WHEREAS, The Father sent forth His Word to create and preserve the world; and

WHEREAS, Upon man's revolt the Father sent His Son into the world to redeem the world; and

WHEREAS, The Son in obedience to His Father's commission laid aside His glory, became a man to serve men, and died on the cross to reconcile all things unto God; and

WHEREAS, The risen and victorious Lord sent forth His church on His mission when He appeared to His disciples on the day of resurrection, declaring: "Peace be unto you; as My Father hath sent Me, even so send I you"; and

WHEREAS, The Father and the Son together sent the Holy Spirit into the world as the great Missionary until our Lord's return; therefore be it

Resolved, That we affirm in faith, humility, and joy that the mission is the Lord's; He is the great Doer and Sender; and be it further

Resolved, That we affirm that the mission is not an optional activity in the church, but the church is caught up in the manifold and dynamic mission of God; and be it further

Resolved, That we thank the Lord of the church for all the ways in which He has graciously used us and our church body in His mission, blessing us and making us a blessing unto many; and be it further

Resolved, That we repent of our individual and corporate self-centeredness and disobedience, whenever it has caused us to regard our local congregations or our

Synod as ends in themselves and moved us to give self-preservation priority over God's mission; and be it finally

Resolved, That we affirm that the church is God's mission. The church's ministries of worship, service, fellowship, and nurture all have a missionary dimension. We rejoice that for Christ's sake God forgives us our sins of self-centered disobedience, and we place ourselves, our congregations, and our Synod into His loving hand as willing instruments of His great mission to the world.

Action: This resolution was *adopted*.

The Church Is Christ's Mission to the Whole World

RESOLUTION 1-01 B

WHEREAS, God so loved the world that He gave His only-begotten Son that whosoever believes in Him should not perish but have everlasting life; and

WHEREAS, Christ has sent His disciples out into all the world, saying: "Go ye and make disciples of all nations"; therefore be it

Resolved, That we affirm that the church is Christ's mission to the whole world. Christians will approach men of other faiths in humility and love. They joyfully acknowledge that God is active in the lives of all men through His continued creative and providential concern, through the Law written in their hearts, and through God's revelation of Himself in creation and nature. Christians affirm a common humanity with all men. They confess a common sinfulness. They rejoice over a universal redemption won for all in Jesus Christ; and be it further

Resolved, That we reconsecrate ourselves with everything we are and have to the task of witnessing Christ in deed and word to all the world, thankfully making full use also of the communication tools which God is offering to the church through science and technology for this age of the population explosion; and be it further

Resolved, That in the face of the great unfinished task we rejoice over all faithful Christian efforts to witness Christ to all the world; and be it finally

Resolved, That we recognize that our sister mission churches in other lands have been placed by God into other circumstances and are subservient not to us but to the Lord, who makes His church His mission to the whole world.

Action: This resolution was *adopted*.

The Church Is Christ's Mission to the Church

RESOLUTION 1-01 C

WHEREAS, Every Christian by virtue of the saving faith which the Holy Spirit creates in his heart is bound to His Lord and enters into a real and living unity with every other member of Christ's holy body, the church; and

WHEREAS, The same Word of Christ that bids Christians to go and teach all nations also instructs them to teach their fellow Christians all things whatsoever Christ has commanded them; therefore be it

Resolved, That we affirm that the church is Christ's mission to the church. In obedience to the church's Head and in sanctified loyalty to his congregation and his church body, a Christian will be ready with good conscience both to witness and to listen to all Christians. Like the Bereans, the Christian will search the Scriptures to test the truth of what he hears and what he says; and be it further

Resolved, That we affirm as Lutheran Christians that the Evangelical Lutheran Church is chiefly a confessional movement within the total body of Christ rather than a denomination emphasizing institutional barriers of separation. The Lutheran Christian uses the Lutheran Confessions for the primary purpose for which they were framed: to confess Christ and His Gospel boldly and lovingly to all Christians. While the Confessions seek to repel all attacks against the Gospel, they are not intended to be a kind of Berlin wall to stop communication with other Christians; and be it further

Resolved, That we affirm that by virtue of our unity with other Christians in the body of Christ, we should work together when it will edify Christ's body and advance His mission, refusing cooperation, however, on such occasions when it would deny God's Word; and be it finally

Resolved, That we affirm that because the church is Christ's mission to the church, Christians should speak the Word of God to one another as they nurture, edify, and educate one another for Christian faith and life. Therefore as a Synod we value our strong tradition of Christian education and seek to extend it throughout life, for laity and clergy. Far from employing agencies of Christian education primarily in our own institutional self-interest, we will endeavor to make them ever more effective tools in equipping God's people for His mission.

Action: This resolution was *adopted*.

The Church Is Christ's Mission to the Whole Society

RESOLUTION 1-01 D

WHEREAS, Jesus Christ is Lord of all the world and in every area of life; and

WHEREAS, The Christian recognizes no area of life that may be termed "secular" in the sense that it is removed from the lordship of Jesus Christ, though it may not be under the control of the institutional church; and

WHEREAS, The Christian does God's work in the world through various vocations in the home, church, and state as distinguished by Dr. Martin Luther; therefore be it

Resolved, That we affirm that the church is Christ's mission to the whole society; and be it further

Resolved, That we recognize the difficulty of understanding in every instance whether God desires Christians to act corporately or individually or both in His mission to the whole society; they will, however, seek His will through prayer and mutual study; and be it further

Resolved, That Christians be exhorted to serve God in every honest occupation, recognizing that all of life is the arena of a Christian's ministry to God and man; and be it further

Resolved, That Christians be encouraged to seek the peace of the city, as God commands, working together with their fellow citizens of the nation and of the world, whatever their race, class, or belief; and be it finally

Resolved, That Christians be encouraged as they attempt, under the judgment and forgiveness of God, to discover and further His good purposes in every area of life, to extend justice, social acceptance, and a full share in God's bounty to all people who are discriminated against and oppressed by reason of race, class, creed, or other unwarranted distinctions. Christians recognize that all their fellowmen come from the Father's creating hand and that His Son's nail-pierced hands reach out in love to all of them.

Action: This resolution was *adopted*.

The Church Is Christ's Mission to the Whole Man

RESOLUTION 1-01 E

WHEREAS, The Scriptures teach us that God's love reaches out to the whole man, for God the Father lovingly creates and preserves man; the Son redeemed him in body, soul, and mind; the Holy Spirit brings him to faith and moves him to use body, soul, and mind in God's great mission; and

WHEREAS, Our Lord became a man and ministered to the needs of the whole man, forgiving sins, healing the sick, feeding the hungry, and even providing wine for a marriage feast; and

WHEREAS, Our Lord at His return will solemnly report whether or not we fed, clothed, and visited Him in the least of His hungry, naked, and forsaken brethren; therefore be it

Resolved, That we affirm that the church is God's mission to the whole man. Wherever a Christian as God's witness encounters the man to whom God sends him, he meets someone whose body, soul, and mind are related in one totality. Therefore Christians, individually and corporately, prayerfully seek to serve the needs of the total man. Christians bring the Good News of the living Christ to dying men. They bring men instruction in all useful knowledge. They help and befriend their neighbor on our small planet in every bodily need. They help their neighbor to improve and protect his property and business by bringing him economic

help and enabling him to earn his daily bread in dignity and self-respect. Christians minister to the needs of the whole man, not because they have forgotten the witness of the Gospel but because they remember it. They know that the demonstration of their faith in Christ adds power to its proclamation.

Action: This resolution was *adopted*.

The Whole Church Is Christ's Mission

RESOLUTION 1-01 F

WHEREAS, Every Christian is commissioned a missionary through baptism, for through the selfsame water and Word the Holy Spirit makes us both God's children and His witnesses to the world when He says: "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you"; and

WHEREAS, All who are baptized into Christ are baptized into His death and resurrection, into His mission, and into His body; therefore be it

Resolved, That we affirm that the whole church is Christ's mission. Therefore we deplore anything that seeks to divide what God has joined together. We deplore the clericalism that views a congregation primarily as God's instrument to sustain the ordained ministry, thus smothering the diverse gifts of the Holy Spirit to His people. Equally we deplore the laicism that chafes under the shepherding by which a loving God seeks to equip His children for His mission. We deplore the racism which refuses to repent of its sin and denies the unity of all Christians in Christ and His mission. We deplore the desecration of Christianity by the multiplication of sects as though the Gospel were a religion of human design instead of God's outreach after men in the giving of Himself. The divisions in the institutional church are as real as the unity in Christ's body which joins all Christians together. We deplore the wars and political struggles that set Christians and other people in one nation against those in another. We recognize that the Christian lives in the tension between his own imperfect understanding of God's truth and his knowledge that in spite of errors and divisions he is joined together in Christ's body with all who truly believe in its Head. The Christian lives in the tension between Christ's lordship, which is perfect, and his own discipleship, which is not. The Christian rejoices over the existence of every fellow believer in Christ his Savior, because thereby Christ is preached and His mission is implemented, for the whole church is Christ's mission.

Action: This resolution was *adopted*.

To Effect a Single Board for Missions

RESOLUTION 1-02

Report 1-01 (CW, p. 1)

Overture 1-20 Un (URO, p. 3), replacing Overture 4-07 (CW, p. 157)

Resolved, That the Board for Missions in North and South America, the Board for World Missions, the Board for Missions to the Blind, the Board for Missions to the Deaf, the Board for European Affairs, and the Commission on College and University Work be united into a single Board for Missions to which the Medical Mission Council and the Church Extension Board shall be attached in their established service capacities; and be it further

Resolved, That this single board shall normally meet two times a year to formulate and review policy, direct and adopt planning, establish and present budgets, review organizational effectiveness, evaluate the correlation and coordination of the synodical mission endeavor, and do all else necessary to effect an aggressive and united mission effort for the Synod; and be it further

Resolved, That this single board organize itself, elect its own officers, and establish such standing committees and ad hoc commissions as may be required to review and evaluate work more closely and to study policy for possible formulation and proposal to the plenary board; and be it further

Resolved, That the single Board for Missions be instructed to give special attention to the further definition of its objectives, functions, size, and internal organization and, working closely with the office of the Executive Director of the Synod, submit its findings and recommendations to the synodical delegate convention of 1967; and be it further

Resolved, That the single Board for Missions, in consultation with the Executive Director and with the approval of the Board of Directors, be authorized in organizing its work to develop, define, redefine, assign, and reassign the staff responsibilities and personnel required but that established staffing procedures be invoked following the synodical delegate convention in 1967; and be it further

Resolved, That a constituting meeting of the single Board for Missions be convened in January 1966 upon the call of the President of the Synod through the chairman of the Division of Mission and that the single divisional Board for Missions become operative on Feb. 1, 1966; and be it finally

Resolved, That the Board for Missions in North and South America, the Board for World Missions, the Board for Missions to the Blind, the Board for Missions to the Deaf, the Board for European Affairs, and the Commission on College and University Work designate one board member each who, convened by the chairman of the Division of Missions, shall during the latter months of 1965 work with the office of the Executive Director in preparing an agenda and pertinent materials for the constituting meeting of the single divisional board in January 1966. Consultative representation shall be supplied by the executive secretaries of each of the participating boards, the Medical Mission Council, and the Church Extension Board.

Action: This resolution was *adopted*.

To Make Evangelism a Matter of Major Concern

RESOLUTION 1-03

Report 1-02, I, A, 9 (CW, p. 4)

WHEREAS, In recent years there has been a gradual decline in the rate (percentage) of growth of The Lutheran Church — Missouri Synod; and

WHEREAS, A disturbingly large number of congregations have had few or no accessions by confirmation; therefore be it

Resolved, That the Districts of the Synod, in and through their responsible boards or committees, make evangelism a matter of continuing major concern; and be it further

Resolved, That this concern be expressed through regular consideration at all District conventions, pastor and teacher conferences, and any other outlet through which God's people can be confronted with the challenge of the church's mission in its witnessing responsibilities.

Action: This resolution was *adopted*.

To Use Directed Programs of Evangelism

RESOLUTION 1-04

Report 1-02 (CW, pp. 2—4)

WHEREAS, The Department of Evangelism of the Synod has developed effective and successful programs such as the Evangelism Festival, Evangelism Workshops, Lutheran Open House week, Spiritual Life Mission, Families for Christ, and Ambassadors for Christ; therefore be it

Resolved, That we commend the Department of Evangelism for its development of these effective programs; and be it further

Resolved, That congregations be encouraged to observe the Evangelism Festival each year; and be it further

Resolved, That congregations also be encouraged to make a concerted effort in organized educational agencies to equip children for their Christian mission in life; and be it finally

Resolved, That evangelism workshops for pastors, teachers, and laymen be emphasized on all levels.

Action: This resolution was *adopted*.

To Have Organizations and Other Agencies of the Synod Develop Their Witness for Christ Through Study and Service Programs of Evangelism

RESOLUTION 1-05

Report 1-02 (CW, pp. 2—4)

WHEREAS, We gratefully recognize that the Holy Spirit has led the organizations of our Synod, such as the Lutheran Women's Missionary League, the Lutheran Laymen's League, and the Walther League, to introduce

programs and literature which lead Christ's people to witness for Him; therefore be it

Resolved, That all organizations and agencies of our church continue to develop and strengthen their witness to Christ in the world through their study and service programs.

Action: This resolution was *adopted*.

To Emphasize Need of Congregations to Exercise Creative Leadership in Mission

RESOLUTION 1-06

Report 1-02, C, 1 (CW, p. 6)

WHEREAS, In the complexity of an urbanized society, no one common form of church and ministry, no uniform national or District program can be designed to express and fulfill adequately the mission of the church in every community; and

WHEREAS, This indicates the need of creative leadership in each local community in structuring and programming the church in mission; therefore be it

Resolved, That all congregations be bold and creative in their leadership in identifying their particular opportunities for witness and ministry to the community; and be it further

Resolved, That the Synod commend and encourage such creative leadership.

Action: This resolution was *adopted*.

To Understand and Express Interdependence in the Church's Mission

RESOLUTION 1-07

Overture 1-16 (CW, p. 29)

The church in its mission is one. The highly independent and self-centered attitudes and actions of some congregations result in a dichotomy between rural and urban congregations and between inner-city and other urban or suburban congregations, thus hindering the effectiveness of the church's mission; therefore be it

Resolved, That the congregations of the Synod be encouraged to engage in self-study and planning that will bring about a greater understanding of their identification with the mission of the church as it is being carried out by sister congregations in their area; and be it further

Resolved, That congregations give expression to the oneness of the church's mission by various actions of cooperation and partnership with their sister congregations toward the fulfillment of that mission.

Action: This resolution was *adopted*.

Missions in Town and Country

RESOLUTION 1-08

Report 1-02, C, 2 (CW, p. 7)

WHEREAS, Many of our town and country congregations are suffering from loss of membership due to the

decreasing need for farm labor in some areas, and others are experiencing a greater mission potential due to the influx of "nonfarm" families; and

WHEREAS, This change has resulted in many town and country churches finding themselves in situations with which they are unable to cope since this is a new experience for them; and

WHEREAS, This changing situation has affected the youth programs in many of these churches; therefore be it

Resolved, That Districts be encouraged to establish "a service of self-study" with a trained corps of directors to assist town and country congregations in discovery and fulfillment of mission, with special attention to an effective evangelism program; and be it further

Resolved, That Districts explore the "larger parish concept" with "team ministry" with particular concern for the involvement of laymen; and be it finally

Resolved, That the Board for Young People's Work be directed to develop an effective and workable program for the youth in these areas.

Action: This resolution was *adopted*.

To Recognize 70 Years of Foreign Mission Endeavor

RESOLUTION 1-09

Report 1-05 (CW, pp. 13-16)

WHEREAS, In the year of our Lord 1965 we are privileged to mark the 70th anniversary of the landing of our first missionary, the Reverend Theodor Naether, on foreign soil; and

WHEREAS, God the Holy Spirit has worked mightily through our foreign mission endeavor; therefore be it

Resolved, That we express our profound gratitude, adding our voices to the chorus which sings the praise of our gracious God, and plead in humble repentance for His continued guidance and blessing.

Action: This resolution was *adopted*.

To Support Lutheran Free Churches of Europe

RESOLUTION 1-10

Report 1-06 (CW, pp. 16-18)

WHEREAS, The witnessing voice of those churches in Europe in fellowship with The Lutheran Church — Missouri Synod is still needed and can exert a definite leavening Christian influence in this part of the world; and

WHEREAS, The Board for European Affairs of our Synod is determined to strengthen the Lutheran Free Churches of Europe and to inspire them to even greater efforts so that they may the better carry out their God-given responsibilities; therefore be it

Resolved, That the Synod encourage and support in every possible way the continuation of the relationship between all such churches and our Synod; and be it further

Resolved, That the promotion of evangelistic endeavors, such as the use of radio, television, film festivals, and Christian literature, be encouraged, so that the true mission of the church may be carried out in these geographical areas.

Action: This resolution was *adopted*.

To Encourage and Commend the Work in England

RESOLUTION 1-11

Report 1-06 (CW, p. 17)

WHEREAS, Our Synod has been made mindful of the Evangelical Lutheran Church of England's master plan, according to which it hopes to establish a self-supporting church in Great Britain; therefore be it

Resolved, That The Lutheran Church — Missouri Synod encourage the further development of the master plan of the Evangelical Lutheran Church of England; and be it further

Resolved, That The Lutheran Church — Missouri Synod commend Concordia Publishing House Ltd. for its foresight in enlarging its publishing headquarters in London for the further dissemination of Christian literature in Europe.

Action: This resolution was *adopted*.

To Establish Hostel Facilities in Europe

RESOLUTION 1-12

Report 1-06 (CW, p. 18)

WHEREAS, The witness of college and university students is vital in carrying out the evangelistic program of the church in all parts of the world; therefore be it

Resolved, That the Board for European Affairs urge the Board of Directors of the Synod to consider the establishment of hostel facilities in certain areas of Europe so that our Lutheran students in those areas might have headquarters from which to provide a true witness for Christ during their time of study overseas.

Action: This resolution was *adopted*.

To Expand Work in Northern Brasil

RESOLUTION 1-13

Report 1-02, III, B, 2 (CW, p. 9)

WHEREAS, The large area of northern Brasil is relatively untouched by our church's mission; and

WHEREAS, The resources of finances and manpower of the Brasil District are not sufficient to meet the challenge of this mission potential; therefore be it

Resolved, That the Board for Missions and the Brasil

District mutually develop an arrangement whereby the Synod may initiate and effect a program of outreach and ministry in northern Brasil.

Action: This resolution was *adopted*.

Overseas Graduate Work in Theology

RESOLUTION 1-14

Report 1-05 (CW, p. 15)

In response to the directive of the Cleveland convention to give special attention to the possibility of establishing an overseas graduate seminary, a study concerning this matter was conducted by representatives selected by the Board for World Missions together with representatives of the Asian seminaries and the churches to which they are related; therefore be it

Resolved, That our national workers in other nations use acceptable graduate theological facilities available in their area; and be it further

Resolved, That the Board for Missions arrange to bring selected national workers to the U. S. A. so that they may receive special training.

Action: This resolution was *adopted*.

To Plan Ministry to Foreign Students in the U. S. A.

RESOLUTION 1-15

Report 1-05 (CW, p. 13)

WHEREAS, High school, college, and university students, foreign research scholars, observers, and exchange students studying in the U. S. A. total 150,000 and the number is still growing; and

WHEREAS, This strategic group of English-speaking representatives from 141 nations is sometimes referred to as our nearest foreign field; therefore be it

Resolved, That we urge our congregations and agencies to recognize the opportunity for witness to this strategic group; and be it further

Resolved, That we request the Board for Missions to study possible approaches and implement a plan that will result in an effective ministry to this group.

Action: This resolution was *adopted*.

Survey of Mass Media in Missions

RESOLUTION 1-16

Report 4-52 Un (URO, p. 15)

WHEREAS, A survey of mass media in missions has been initiated in April 1965; and

WHEREAS, The use of mass media is important for the fulfillment of the mission of the church; therefore be it

Resolved, That the results and findings of the survey of mass media in missions be referred to the Board for Missions for its study and implementation.

Action: This resolution was *adopted*.



Pastors Kenneth L. Zorn and Walter R. Holzheimer emphasize the vast mission opportunities for Lutheran Church — Canada.

To Strengthen Work in Africa

RESOLUTION 1-17

Report 1-08 (CW, p. 21)

WHEREAS, The Evangelical Lutheran Churches of Nigeria and Ghana have assumed the full responsibilities of self-supporting churches in their operational expenses and an increasing portion of such responsibilities in the cost of training pastors, teachers, and evangelists, and are challenged by new opportunities in unevangelized areas; therefore be it

Resolved, That The Lutheran Church — Missouri Synod strengthen the hands of the Evangelical Lutheran Churches of Nigeria and Ghana by providing assistance in the recruitment of staff specialists in various capacities, as well as financial assistance in capital investments and mass communications.

Action: This resolution was *adopted*.

To Urge Oral Deaf Sunday School Program

RESOLUTION 1-18

Report 1-04 (CW, pp. 10—12)

Overture 1-17, 1 (CW, p. 29)

WHEREAS, The program of educating deaf children in America is becoming more and more diversified into

small public day school classes in over 800 cities, making it impossible for our missionaries to the deaf to reach and teach a large number of primary deaf children; and

WHEREAS, The majority, if not all, of these children are being taught exclusively by the oral (lip reading and speech) method of deaf education, making it possible for many of our Sunday school teachers, after a short period of training, to be able to teach these children in our regular Sunday school classes; therefore be it

Resolved, That the Synod urge District officials and the heads of Christian education wherever possible with our missionaries and the Board for Missions to the Deaf to establish a training program for select or key persons enabling them to promote further Sunday school classes in parishes where deaf children are present; and be it further

Resolved, That the Board for Missions to the Deaf in cooperation with the Board for Parish Education seek to promote and establish training institutes for interested and available Sunday school teachers and produce additional materials for such classes if necessary.

Action: This resolution was *adopted*.

To Urge Lay Institute Training for Deaf

RESOLUTION 1-19

Report 1-04 (CW, pp. 10—12)

Overture 1-17, 2 (CW, p. 29)

WHEREAS, There is a need for trained personnel to work with the deaf in our missions; and

WHEREAS, A number of dedicated deaf adults have requested full-time service in the church; and

WHEREAS, We have in our church an established Lutheran Lay Training Institute in Milwaukee, which stands ready to serve in such a deaf program; therefore be it

Resolved, That the Synod urge the Lutheran Lay Training Institute and the Board for Missions to the Deaf, in consultation with the Board for Higher Education, to consider the establishment of a lay training program for qualified deaf adults.

Action: This resolution was *adopted*.

Director of Deaf Education in Far East

RESOLUTION 1-20

Report 1-04 (CW, pp. 10—12)

Overture 1-17, 3 (CW, p. 29, 30)

WHEREAS, The implementation of this memorial is being processed by the Board for World Missions; therefore be it

Resolved, That Part 3 of Overture 1-17 be declined.

Action: This resolution was *adopted*.

To Provide for High School Deaf Classes

RESOLUTION 1-21

Report 1-04 (CW, pp. 10—12)

Overture 1-17, 4 (CW, p. 30)

WHEREAS, This overture has been withdrawn by the Board for Missions to the Deaf; therefore be it

Resolved, That we take no action on Part 4 of Overture 1-17.

Action: This resolution was *adopted*.

To Utilize Blind Persons in Full-Time Church Employment

RESOLUTION 1-22

Report 1-03 (CW, p. 10)

WHEREAS, God has given varied talents to the blind; and

WHEREAS, These talents are also to be used for the extension of Christ's kingdom; and

WHEREAS, A number of blind persons have expressed a desire for full-time employment in the church; therefore be it

Resolved, That congregations, Districts, and the Synod be alert to possible avenues for utilizing blind persons in full-time church employment.

Action: This resolution was *adopted*.

To Make a Study of the Church in Mission to a Leisure Society

RESOLUTION 1-23

Report 1-02, I, C, 1 (CW, pp. 6, 7)

WHEREAS, The emerging era of shorter work week, earlier retirement, etc., is fast moving our society into an age of leisure which will bring with it the need for greater changes in our church programing; therefore be it

Resolved, That the Board for Missions be directed to make a study of "The Church in Mission to a Leisure Society"; and be it further

Resolved, That the church be encouraged to develop the full potential for Christian faith and life offered by the leisure society.

Action: This resolution was *adopted*.

To Intensify Mission Work in Latin America

RESOLUTION 1-24

Report 1-02, III (CW, pp. 8—10)

WHEREAS, The Board for Missions in North and South America, in cooperation with other Lutheran bodies, has established the Augsburg Lutheran Center of Studies in Mexico and has published the Lutheran Hymnal and Agenda in the Spanish language; therefore be it

Resolved, That we give thanks to Almighty God for His gracious direction and blessing; and be it further

Resolved, That we commend the Board for Missions in North and South America for its foresight in the Latin American field; and be it further

Resolved, That we encourage the board to intensify the mission in this field by acquiring sites, establishing schools, fostering agricultural, social, and medical work, and giving increased attention to the possibility of using the media of mass communication at the local and national level; and be it finally

Resolved, That we encourage the board to implement this resolution in close cooperation with fellow Lutherans in the area.

Action: This resolution was *adopted*.

To Expand Campus Ministry

RESOLUTION 1-25

Report 1-09 (CW, pp. 23, 24)

WHEREAS, Opportunities for the church's ministry at colleges and universities have multiplied by reason of bulging enrollments and the establishment of new schools; and

WHEREAS, Existing campus ministries are no longer able to cope with the expanded service opportunities confronting them, including the many thousands of foreign students in the United States and Canada who could provide an effective Christian witness on return to their homelands; therefore be it

Resolved, That the Synod encourage all Districts to provide for an adequate ministry at existing and new campuses.

Action: This resolution was *adopted*.

To Serve Community College Students

RESOLUTION 1-26

Report 1-09 (CW, pp. 23, 24)

WHEREAS, In the foreseeable future 75 percent of all students entering college will presumably begin their college education in public community or junior colleges; and

WHEREAS, The Synod through its Districts cannot be expected to provide campus ministries for each of these colleges; and

WHEREAS, These students have special needs which should be met by the church; therefore be it

Resolved, That congregations be encouraged to minister to the needs of students in their community; and be it further

Resolved, That congregations be encouraged to avail themselves of guidelines and materials produced by the Commission on College and University Work.

Action: This resolution was *adopted*.

To Serve Church-Isolated Students

RESOLUTION 1-27

Report 1-09 (CW, pp. 23, 24)

WHEREAS, The mounting enrollments have affected the dispersion of many of the Synod's young people to colleges in communities where our church is not represented; and

WHEREAS, The Synod through its Districts is unable to follow its young people to all such colleges with its own ministry; therefore be it

Resolved, That the Synod request the Commission on Theology and Church Relations in consultation with the Commission on College and University Work to study this problem and to provide a policy statement which can guide the Commission on College and University Work toward an acceptable solution for serving students in communities where our church is not represented.

Action: This resolution was *adopted*.

To Consider Additional Staff Needs for University and College Work

RESOLUTION 1-28

Report 1-09 (CW, pp. 23, 24)

WHEREAS, An expanded staff in the office of the Commission on College and University Work is necessary to meet the increased service demands; therefore be it

Resolved, That the Board for Missions give careful consideration to additional staff needs for university and college work.

Action: This resolution was *adopted*.

To Consider Placing a Qualified Deaf Person on the Board for Missions to the Deaf

RESOLUTION 1-29

Overture 1-21 M (TB, pp. 4, 5)

We recognize that God has undoubtedly given various talents to the deaf which are also to be used for the extension of Christ's kingdom.

WHEREAS, The difficulties in communication attending such membership on the board, as presently constituted, outweigh the advantages; therefore be it

Resolved, That Overture 1-21 M be declined at this time.

Action: This resolution was *adopted*.

To Give Priority to Planned Program of Advance Site Acquisitions

RESOLUTION 1-30

Report 1-10 (CW, pp. 24-27)

WHEREAS, Desirable sites for churches and educational facilities in major metropolitan areas are extremely limited and costly; and

WHEREAS, Early acquisition of such strategic sites

can result in substantial savings of capital; therefore be it

Resolved, That the Church Extension Board of the Synod, in its annual budget request, give priority to a planned program of advance site acquisition for future expansion and growth in this country and abroad.

Action: This resolution was *adopted*.

To Give Priority Considerations for Capital Investments Among the Various Levels of Society

RESOLUTION 1-31

Report 1-10 (CW, pp. 24-27)

WHEREAS, Low-interest-rate loans and advance site acquisition are so vital for the present-day mission challenge in the inner-city areas among minority ethnic groups and on swelling college and university campuses; and

WHEREAS, Ministries of concern, service and outreach among the various social and economic levels of society indicate a need for the support of different forms of ministry; therefore be it

Resolved, That the Board for Missions with the services of the Church Extension Board of the Synod give priority to this challenge in planning, programing, and budget inclusion; and be it further

Resolved, That these concerns receive proper and serious consideration in establishing priorities in the total capital-investment program of the Synod.

Action: This resolution was *adopted*.

To Recognize Vital Role of Medical Missions

RESOLUTION 1-32

Report 1-07 (CW, pp. 18-20)

WHEREAS, Our church body is concerned about the full implications of our responsibility as people who have been sent to minister to the whole man; and

WHEREAS, We acknowledge that the ministry of healing in the mission of the church is based on and flows from the Gospel of our Lord Jesus Christ and that medical mission work is an extension of our Lord's ministry of healing; therefore be it

Resolved, That we recognize the vital role of medical missions and that this special ministry be emphasized and expressed as a functional responsibility of the Board for Missions.

Action: This resolution was *adopted*.

To Encourage Laymen Traveling Overseas to Witness, etc.

RESOLUTION 1-33

Report 1-05 (CW, pp. 13-16)

WHEREAS, A Christian is sent in mission whether he is in his own neighborhood or any other community; and

WHEREAS, There are many laymen traveling or living in overseas areas; therefore be it

Resolved, That the Synod encourage laymen traveling or living abroad to recognize the exceptional opportunity which they have for witness; and be it further

Resolved, That any reorganization of the staff within the Board for Missions include full-time staff to plan ways in which laymen overseas can express the mission of the church, to determine the types of training to be given them, and to prepare materials which they can use in carrying out the mission.

Action: This resolution was *adopted*.

To Use the Services of Messengers of Christ, Inc. — Recruitment and Training of Linguists

RESOLUTION 1-34

(After Recommittal; see *TB*, p. 230)

Overtures 1-12, 1-13, 1-14, 1-15 (*CW*, pp. 27—29); 1-19 Un (*URO*, p. 3)

WHEREAS, We are in agreement with the basic objectives of the Messengers of Christ, Inc.; and

WHEREAS, In the interest of proper coordination of the work of recruitment and training of linguists with the overall foreign mission outreach of the Synod, it is essential that this program be administered by the Board for Missions; therefore be it

Resolved, That the Board for Missions give its attention, in accordance with need, to the recruitment and screening of qualified persons for training as linguists to aid in the dissemination of the Gospel through language analysis, literacy work, and Bible translation in areas designated by the board; and be it further

Resolved, That the Board for Missions be urged to use the services of Messengers of Christ, Inc., or any other similar agency, as the need may arise.

Action: This resolution was *adopted*.

To Decline Budget Support of Wycliffe Bible Translators' Institute of Linguistics

RESOLUTION 1-35

Overture 1-11 (*CW*, p. 27)

We acknowledge with gratitude and thanksgiving to God the work of the Wycliffe Bible Translators' Institute of Linguistics as well as that of other similar agencies. However, since the Wycliffe Bible Translators' Institute of Linguistics is not only a training agency in the field of linguistics but functions also in the capacity of a mission society; therefore be it

Resolved, That we decline the request of Overture 1-11 to give financial support to the Wycliffe Bible Translators' Institute of Linguistics from the operating budget of Synod; and be it further

Resolved, that we encourage the Board for Missions

to continue to use the Institute for linguistic training and to pay for services received.

Action: This resolution was *adopted*.

To Thank for "Report of Mission Self-Study and Survey"

RESOLUTION 1-36

Report 4-03, Appendix (CW, pp. 113—140)

WHEREAS, The "Report of Mission Self-Study and Survey," representing much labor, love, faith, and talent, has produced many valuable and stimulating insights and will, under God, bless our church and make it a blessing to others as it gives itself more fully to Christ for His mission; therefore be it

Resolved, That we receive the "Report of Mission Self-Study and Survey" with thanks to Dr. Martin L. Kretzmann, who composed it, to the Board of Directors, under whose auspices it was conducted, to the Board for World Missions and the Division of Missions, which initiated it, and to the host of missionaries and others who contributed to it; and be it further

Resolved, That we express our warm appreciation for their efforts in a rising vote of thanks.

Action: This resolution was *adopted*.

To Establish a Commission on Mission and Ministry in the Church

RESOLUTION 1-37

Overture 6-28 (*CW*, pp. 251—253)

Preamble

The church, which is Christ's mission to the world, is faced with unprecedented challenges and opportunities in such factors as the population explosion, urbanization, the "revolution of rising expectations," automation, the knowledge explosion, the communications revolution, the new dimensions of the space age, thermonuclear warfare, nationalism, racial tensions, the worldwide spread of communism, developing an adequate economic base for the church, and the resurgence of the non-Christian religions, among others.

To supplement the ongoing work of the Director of the Mission Self-Study and Survey there is need to focus the best and most varied contributions of many additional persons as we give continuing study to the relation between God's mission and such factors as those listed in the previous paragraph.

Research must be done. Fresh strategies must be devised. The theological implications must be studied as we apply the "Affirmations on God's Mission" adopted by this convention (Resolutions 1-01 A to 1-01 F).

Administrative mission boards are not designed to make these tasks their primary objective. Such study and devising of strategy could best be undertaken by a special synodical commission. The element of con-

tinuity which an ongoing commission can supply is of the utmost importance.

WHEREAS, The study prepared and presented by Dr. Martin L. Kretzmann has opened up wide areas for further study on the mission and ministry of the church; and

WHEREAS, There is also growing evidence from reports of synodical boards that it will be necessary to establish a commission of the Synod to give continuing study to the mission and ministry of the church; therefore be it

Resolved, That this convention establish a Commission on Mission and Ministry in the Church, in accordance with Overture 6-28 (CW, pp. 251-253). The membership, however, shall be constituted as follows:

a. Ten voting members, to be elected by the synodical convention: four pastors, two teachers, and four laymen who are recognized in their respective fields of endeavor, representing some of the areas concerned with the cultural factors affecting the church, e. g., the social sciences, the natural sciences, art, communication, agriculture, economics, and others;

b. Nine voting members appointed by the President of the Synod in consultation with the Vice-Presidents: four laymen with qualifications similar to those described in the previous paragraph, and one representative from each of the theological seminaries and from the colleges which confer the baccalaureate degree in teacher education;

c. Four advisory members: the President of the Synod or his representative; and three members from among the executive leadership of the Synod, to be appointed by the President of the Synod in consultation with the Vice-Presidents; and be it further

Resolved, That the Committee on Convention Nominations be instructed to provide for the election of four pastors, two teachers, and four laymen at this convention.

Action: This resolution was *adopted*.

To Study the "Report of Mission Self-Study and Survey"

RESOLUTION 1-38

Report 4-03, Appendix (CW, pp. 113-140)

WHEREAS, The "Report of Mission Self-Study and Survey" recommends a general consultation for purposes of study and implementation; and

WHEREAS, The "Report of Mission Self-Study and Survey" raises a number of theological questions which require further study and clarification, e. g., the relation between Christianity and the non-Christian religions (CW, p. 122, col. 1), the relation between Christians and non-Christians in the complex web of daily life (CW, p. 119, col. 1), and whether the fulfillment of our mission is a result of our sanctification or an expression of our justification (CW, p. 122, col. 1); therefore be it

Resolved, That Dr. Martin L. Kretzmann be requested to give further study to such matters as those listed above; and be it further

Resolved, That the recommended proposal for a general consultation on God's mission (CW, p. 123, col. 2) be referred to the Commission on Mission and Ministry in the Church; and be it further

Resolved, That the entire "Report of Mission Self-Study and Survey" be referred to the Commission on Mission and Ministry in the Church; and be it finally

Resolved, That soundly Scriptural and confessional materials be prepared under the auspices of the Commission on Mission and Ministry in the Church for a churchwide study of God's mission to be carried out during at least the next 5 years. This material should be suitable for use in congregations, societies, and church workers' conferences.

Action: This resolution was *adopted*.

To Have All Districts Adopt Standardized Church Extension Report Forms and Submit Annual Audit

RESOLUTION 1-39

Report 1-10 (CW, pp. 24-27)

WHEREAS, Assets of both synodical and District Church Extension Funds now exceed \$150,000,000, resulting in additional management and administrative responsibilities; and

WHEREAS, The involvement of synodical loan funds for District Church Extension use makes control and supervision of such funds necessary; and

WHEREAS, Standardized terminology in reporting, accounting, and auditing makes meaningful studies and analyses possible; and

WHEREAS, Proper management requires the involvement of legal counsel for the safety of all investments; therefore be it

Resolved, That the Church Extension Board, in cooperation with the synodical Controller, introduce standardized accounting procedures for all Church Extension programs; and be it further

Resolved, That all Districts obtain competent legal counsel to advise them with respect to all aspects of their Church Extension operation; and be it finally

Resolved, That all Districts submit annual financial reports and certified audits according to standardized forms to the synodical Controller's office.

Action: This resolution was *adopted*.

To Adopt "Handbook" Changes for Church Extension Board

RESOLUTION 1-40

Report 1-10 (CW, pp. 24-27)

WHEREAS, The Church Extension Board has suggested certain changes in the *Handbook* of The Lu-

theran Church—Missouri Synod to bring its regulations up to date with current policies; and

WHEREAS, The standing Committee on Constitutional Matters of the Synod has reviewed and approved these recommended changes; therefore be it

Resolved, That the following changes be made in the *Handbook*:

- 8.101 "division chairman" replaces "treasurer."
- 8.103 No change—shortened statement.
- 8.105 Old statement lists functions; new statement lists objectives: "Acquisition of sites and erection of facilities to aid expansion," etc.
- 8.107 a Adds the dimension of "congregation" for Department of Investment loan program.
- 8.107 b, c No change—improved statements.
- 8.107 d Adds "advance site" dimension.
- 8.109 a No change.
- 8.109 b Adds concept of "congregation."
- 8.109 c Emphasizes "policy-making" responsibility of the board.
- 8.109 d Statement on "advance site" program.

8.109 e—k No thought change.

8.111 a—e No change.

8.113 Functions listed in this section are obsolete. Omit since "Treasurer" and "Controller" responsibility are listed elsewhere in the *Handbook*.

8.115 a Simplifies statement and incorporates concept of expenditure for advance site acquisition.

8.115 b No change.

8.117 a Adds dimension of loan to "congregation."

8.117 b—f No change—simplifies statements and content.

8.119 No change.

8.121 Not necessary to give names of loan programs, since these change, but merely provide for policy responsibility as listed in 8.109 b, 8.109 c, 8.109 e, 8.117 a, 8.117 b, 8.117 d, 8.117 e. Old Section 8.121 should be omitted.

Action: This resolution was adopted.

(NOTE: For the sake of completeness the entire revised section of the *Handbook* relating to Church Extension is printed below in parallel columns. The adopted sections are in the left-hand column under "New.")

NEW

F. CHURCH EXTENSION

8.101 Personnel and Election of Board

The Church Extension Board shall consist of eight members—two pastors, two teachers, and four laymen—who shall be elected by the Synod. One half of the board membership shall be elected at every convention of the Synod. The division chairman shall be an ex-officio member of the board.

8.103 Vacancies

Vacancies shall be filled by the board, subject to the approval of the President of the Synod.

8.105 Objectives

Acquisition of sites and erection of facilities to aid expansion for effective programs of ministry, witness, outreach, and service.

8.107 Functions

The Church Extension Board shall—

- a. Provide funds to assist the Synod, Districts, and congregations with loans for sites and facilities in the church's program of expansion;
- b. aid in motivating individuals, congregations, organizations, and Districts in acquiring investments for church extension in a systematic manner;
- c. strive to coordinate and obtain uniformity in the church extension programs of the Synod and the Districts;
- d. provide leadership in advance site acquisition for further expansion.

OLD

F. CHURCH EXTENSION

8.101 Personnel and Election of Board

The Church Extension Board shall consist of eight members—two pastors, two teachers, and four laymen—who shall be elected by the Synod. One half of the board membership shall be elected at every convention of the Synod. The treasurer of the Synod shall be an ex-officio member of the Board.

8.103 Vacancies

The board shall be empowered to fill any vacancies which may occur, subject to the approval of the President of the Synod.

8.105 Objectives

The Church Extension Board shall—

- a. assist in making funds available to newly organized congregations to provide adequate facilities for an effective parish program, and to assist wherever possible in the missionary expansion program of the Synod;
- b. assist in acquiring adequate and strategic sites for future expansion and service in areas of opportunity and need.

8.107 Functions

The Church Extension Board shall—

- a. provide sufficient funds to aid and assist District and synodical mission boards with loans for sites and facilities in our mission expansion program;
- b. interest individuals, congregations, organizations, and Districts in soliciting deposits in the Church Extension Fund in an organized and regular manner;
- c. strive for coordination, uniformity, and solidarity of policies and programs of all District and synodical church extension funds.

NEW

8.109 Duties of Board

The Church Extension Board shall —

a. administer the Synod's Church Extension Fund and grant loans in accordance with the Synod's loan regulations (see 8.119);

b. promote and maintain an adequate fund to assist the Synod, synodical boards, Districts, and congregations with loans to provide sites and facilities for expansion;

c. establish policies with respect to the making of loans and the type of security required, taking into consideration the financial status of the organization to which the loan is being made and the circumstances of the loan;

d. expend funds in acquisition of sites for long-range planning and future use;

e. establish policies for loan repayments to maintain the program on a revolving basis;

f. establish policies and programs for maintaining, supervising, and enlarging the Church Extension Fund on a sound financial basis;

g. study and review the monthly financial statement to assure security and safety of the program;

h. periodically review financial statements of all District church extension funds;

i. through its Executive Secretary confer with Districts in cooperatively promoting church extension funds and seeking greater uniformity in the policies and programs of the Synod and the Districts;

j. send a copy of its minutes to the President, the First Vice-President, the appropriate committee of the Board of Directors of the Synod, the Executive Director, the Controller, the Treasurer's office, the chairman of the Division of Missions, and the Board for North American Missions;

k. include a complete financial statement in its report to the Synod, including money borrowed and received, the total amounts of loans outstanding, and the amounts delinquent in each District.

8.111 Executive Secretary

a. The board shall appoint an Executive Secretary, subject to the approval of the President of the Synod. He shall perform such duties as are assigned to him by the board.

b. The board shall be empowered, subject to a resolution of a synodical convention or approval by the Synod's Board of Directors, to make such staff appointments as may be necessary for a proper administration and program. Staff appointments shall also be subject to the approval of the President of the Synod.

c. Salaries of personnel shall be paid from the income of the Church Extension Fund.

8.113 Treasurer of the Synod as Depositary
(Omit)**8.115 The Fund**

a. The Church Extension Fund is a permanent fund from which loans or expenditures can be made to acquire sites and erect facilities.

OLD

8.109 Duties of Board

The Church Extension Board shall —

a. administer the Synod's Church Extension Fund and grant loans in accordance with the Synod's loan regulations (see 8.119);

b. promote and maintain an adequate fund to assist District and synodical mission boards with loans in their mission expansion program beyond their own financial ability;

c. study District loan application requests and allocate necessary funds as loans to make possible the acquisition of sites and/or the construction of facilities for parish building programs;

d. approve repayment schedules to borrowing Districts and boards so as to provide for loan repayments in order that the Church Extension Fund revolves in a lending rather than a spending cycle;

e. establish the necessary policies for maintaining, supervising, and enlarging the Church Extension Fund on a sound financial basis so that financial assistance during our projected mission expansion is possible;

f. study and review the monthly financial statement in order to assure the financial security and safety of the program; also periodically review the financial statements of all District church extension funds;

g. through its Executive Secretary confer, review, and agree with the Treasurer's office on matters pertaining to Church Extension administration;

h. strive for greater uniformity in policy and program of all District church extension boards or committees;

i. assist the Districts in cooperatively promoting the church extension funds;

j. send a copy of its minutes to the President, the First Vice-President, Committee No. 1 of the Board of Directors, the Executive Director, the Controller, the Treasurer's office, the Secretary of Missions, and members of the Board for North American Missions;

k. include a complete financial statement in its report to the Synod, including money borrowed, received, the total amounts of loans outstanding, and the amounts delinquent in each District.

8.111 Executive Secretary

a. The Church Extension Board shall appoint an Executive Secretary, subject to the approval of the President of the Synod. He shall perform such duties as are assigned to him by the board.

b. The board shall be empowered, subject to a resolution of a synodical convention or approval by the Synod's Board of Directors, to make such staff appointments as may be necessary for a proper administration and program. Staff appointments are subject also to the approval of the President of the Synod.

c. Salaries of personnel are to be paid from the income of the Church Extension Fund.

8.113 Treasurer of the Synod as Depositary

a. The Treasurer of the Synod shall be the depositary of the Church Extension Fund and custodian of its assets.

b. The Treasurer's office shall receive the collections, do the essential accounting, and make a monthly report to the board.

c. The Treasurer's office and the Church Extension Board shall discuss and agree on policies and programs of loans, withdrawals, reserves, and investments. Policies shall have the approval of the Board of Directors.

d. The Treasurer of the Synod shall be an ex officio member of the Church Extension Board.

8.115 The Fund

a. The Church Extension Fund is a permanent fund from which loans may be made to erect or purchase churches, schools, parsonages, and teacherages or to acquire

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b. This fund shall be increased —

1. through the synodical budget;
2. by special Synodwide offerings;
3. by gifts, bequests, and devises;
4. by commercial loans arranged by the Board of Directors of the Synod;
5. by borrowing programs among the constituency of the Synod, conducted under the direction of the Church Extension Board of the Synod and authorized by the Board of Directors.

8.117 Loans

a. Loans may be made at the discretion of the board to synodical boards, Districts, and congregations in conformity with the objectives and functions of the Church Extension Department.

b. The amount of the loan shall be determined by the needs of the applicant and the ability to repay. The needs shall be viewed in the light of the most promising and/or strategic mission fields. The Church Extension Board shall work in close cooperation with the Board for North American Missions and seek its evaluation of loan applications.

c. No loan shall be made without mutual agreement on a repayment schedule. In the event of a default on a payment, no further loan shall be made to a defaulting borrower until the default has been removed.

d. Interest shall be charged the borrower at a rate determined by the board.

e. Loans must be made in accordance with policies established by the board, and such policies shall be conformed to by those to whom the loans are made.

f. Districts shall make financial reports available to the board annually or whenever requested by the board. They shall have these accounts audited by the Synod's Auditor or submit an audit acceptable to him.

8.119 The District Church Extension Program

The District church extension boards or committees shall administer the District's church extension program in conformity with policies established by the Synod's Church Extension Board and in accordance with District regulations.

8.121 Division of Expansion and Division of Investment

(Omit)

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property for new preaching places or congregations, and, if approved by the Board of Directors, to assist boards or agencies in other areas of the Synod's work to acquire land or to purchase or erect improvements in conformity with the functions and regulations of the Church Extension Fund and in accord with synodical authorization.

b. This fund shall be increased —

1. through the synodical budget when authorized by the Fiscal Conference;
2. by special Synodwide offerings;
3. by gifts, bequests, and devises;
4. by commercial loans arranged by the Board of Directors of the Synod;
5. by borrowing programs among our constituency conducted under the direction of the Church Extension Board of the Synod, authorized by the Board of Directors and in cooperation with our District church extension committees.

8.117 Loans

a. Loans shall be granted at the discretion of the board to incorporated Districts, whether subsidized or self-supporting, and to synodical boards and agencies for other areas of our church program approved by the Board of Directors, in conformity with the functions and regulations of the Church Extension Fund.

b. The amount of the loan shall be determined by the needs of the applicant and the ability to repay. The needs shall be viewed in the light of the most promising and/or strategic mission fields. The Church Extension Board shall work in close cooperation with the Board for North American Missions and seek its evaluation of loan applications.

c. No loan shall be made without mutual agreement on a repayment schedule. In the event of a default on a payment, no further loan shall be made to a defaulting District until the default has been removed.

d. Interest shall be charged the respective Districts at a rate determined by the Church Extension Board of the Synod.

e. As security for loans, the borrowing District or board shall give its notes signed by its officers.

f. Districts having loans shall make financial reports available to the Church Extension Board of the Synod annually or whenever such reports are requested by this board. They shall have these accounts audited by the Synod's Auditor or submit an audit acceptable to him.

8.119 The District Church Extension Program

The District church extension boards or committees shall administer the District's church extension program in accordance with District regulations and policies and in close cooperation with the Church Extension Board of the Synod and in conformity with the Synod's church extension program.

8.121 Division of Expansion and Division of Investment

The work of the Church Extension Board of the Synod shall be separated into two divisions: Division of Expansion and Division of Investment.

a. The Division of Expansion shall be charged with the responsibility of making loans available for a period of five years to District church extension boards or committees in behalf of new congregations at a low rate of interest and a graduated repayment program for the purpose of acquiring a site and/or constructing facilities.

b. The Division of Investment shall be charged with the responsibility of financing parish building programs after the first five years if other means of financing are not available. Terms and policies for this division shall be separated from policies of the Division of Expansion. This division would provide for longer periods of financing and at higher interest rates than those offered in the Division of Expansion.

To Give Special Consideration to Appropriations for Capital Investments in Foreign Mission Fields

RESOLUTION 1-41

Report 1-05 (CW, pp. 13—16)

WHEREAS, Capital requirements for the construction of worship and educational facilities, missionary accommodations, training centers for professional workers, evangelistic centers, student centers, etc. in our fields in Asia and the South Pacific alone total more than 10.5 million dollars during the next 5 years; and

WHEREAS, These facilities are so very necessary for effective ministry in these areas; therefore be it

Resolved, That the capital requirements in the mission fields in Asia and the South Pacific be given special consideration in our synodical financing and in any special Synodwide efforts during the next biennium.

Action: This resolution was *adopted*.

To Refer Parts of "Mission Self-Study and Survey" to Congregations, etc.

RESOLUTION 1-42

Report 4-03, Appendix (CW, pp. 123—140)

The "Report of Mission Self-Study and Survey" contains many stimulating insights and suggestions in the areas of administration, special ministries, training, stewardship, finance, promotion, and missionary education, as well as projection into the future. The time of this convention does not suffice to evaluate these with the care and deliberation they deserve. The affirmations on God's mission already adopted indicate our directions for the consideration of these matters; therefore be it

Resolved, That the material on pp. 123—140 of the "Report of Mission Self-Study and Survey" be referred to the congregations and members of the Synod, the Board of Directors, the Board for Missions, other boards and agencies, and notably the Commission on Mission and Ministry in the Church for careful evaluation and consideration.

Action: This resolution was *adopted*.

To Authorize More Effective Administration of African Missions

RESOLUTION 1-43

Report 1-08 (CW, pp. 20—23)

WHEREAS, African missions are currently administered jointly by an interim committee of The Lutheran Church—Missouri Synod and the Synod of Evangelical Lutheran Churches; and

WHEREAS, It is imperative that all possible steps be taken to undergird and expand the work of missions in Africa; therefore be it

Resolved, That the President of the Synod, in consultation with the President of the Synod of Evangelical Lutheran Churches, be authorized to take whatever steps are necessary to effect an arrangement whereby the common goal of our African mission endeavor can be most readily achieved.

Action: This resolution was *adopted*.

To Recognize Global Mission Work by Church-affiliated Groups

RESOLUTION 1-44

Report 1-05 (CW, pp. 13—16)

WHEREAS, The congregations and members of the Synod are cognizant of the need for and the valuable assistance rendered by our church-affiliated groups to evangelize the world, especially through the media of mass communications; therefore be it

Resolved, That we acknowledge with thanks and gratitude the work of the international Lutheran Hour sponsored by the Lutheran Laymen's League and other vital programs of global evangelism; and be it further

Resolved, That we commend the Lutheran Women's Missionary League, the Wheat Ridge Foundation, and all similar organizations for their global perspective in mission activity throughout the world.

Action: This resolution was *adopted*.

To Effect a Greater Concern in Intercultural Outreach

RESOLUTION 1-45

Report 1-02, I, C, 3 (CW, p. 7)

We gratefully acknowledge that many congregations and individuals, through the guidance of the Holy Spirit, have been effective in breaking down sinful, racial, economic, and social barriers in their effort to be Christ's mission to the whole society. However, we must also confess that many evidences of "exclusiveness" continue to exist in the practice of individuals and congregations. Such exclusiveness not only hinders our mission outreach in this country, but also undermines the efforts of our missionaries overseas; therefore be it

Resolved, That we urge all individuals and congregations of the Synod, in a spirit of repentance and humble obedience to God's Word, to grow in their understanding of their mission to the whole society and to give expression to this understanding through God-pleasing practices of social acceptance in their ministry to all minority groups within the area of their responsibility; and be it further

Resolved, That the Synod provide assistance and direction for congregations through a theological study on "The Doctrine of Man as It Relates to Social Equality."

Action: This resolution was *adopted*.

To Allocate Funds for TV Mission in Japan and Taiwan

RESOLUTION 1-46

Report 1-05 (CW, pp. 13—16)

In this age of the population explosion God is offering the church mass-communication tools such as TV to disseminate the Gospel also in other lands. In Japan, for example, there are more than 18 million TV receivers, even more than in the United Kingdom, Japan being second only to the U. S. A. in this respect.

Mass-communications media are known to be especially effective in reaching a highly urbanized and unified culture. Therefore it is most important that we fully utilize the mass-communications media through which a whole nation like Japan can be leavened with the Gospel.

Our missionary conferences in Japan and Taiwan and the Board for World Missions have repeatedly requested funds to launch a TV mission outreach in those countries; therefore be it

Resolved, That the Board of Directors, in consultation with the Board for Missions and the Work Program Conference, be requested to give very high priority to allocation of funds for the use of mass-communications media also in foreign lands, with special attention to TV in Japan and Taiwan.

Action: This resolution was *adopted*.

COMMITTEE 2 — Doctrinal Matters

Preamble to Resolutions of Floor Committee 2

Whether our present crisis in doctrinal matters is as great as many of us feel and fear, only the still unknown future will tell. Crisis there is, for the church under the Word of God is always in crisis. And in time of crisis men must give up luxuries.

We cannot now afford the luxury of *haste*; we dare not be panicked into spasmodic action — action that has a maximum of energy and a minimum of direction. Rather we must work in hallowed urgency and holy fear, and give the Holy Spirit time and scope for His mysterious and creative sway.

We cannot now afford the luxury of *suspicion*. We must work in love; love must be vigilant and open-eyed, for love rejoices in the truth. But love is not love if it is not willing to risk betrayal, as God's love in Christ risked betrayal at the hands of men who loved the lie.

We cannot now afford the luxury of *contempt*. We dare not pass over a brother's just concerns with an arrogant intellectualism, for that will cost us more than we can now foresee or ever pay.

It is with this sense of crisis that your committee has done its work, in fear and trembling but also with the high confidence that God, who took us so seriously that He delivered up His beloved Son for us, will not forsake us if we take seriously His Word to us. We present the results of our work to you in the hope

and with the prayer that you will evaluate it and, if need be, amend it in the spirit in which it was produced.

To Reaffirm Unwavering Loyalty to the Scriptures as the Inspired and Inerrant Word of God

RESOLUTION 2-01

Overture 2-09 (CW, p. 52)

WHEREAS, The Synod has affirmed that it "is genuinely concerned about maintaining doctrinal purity and confessional unity" (Resolution 3-17, *Proceedings*, 1962, p. 105); and

WHEREAS, The Synod has reaffirmed its confessional basis as stated in Article II of the Constitution (*ibid.*); and

WHEREAS, All members of the Synod have been urged by the mercies of God to honor and uphold the doctrinal content of synodically adopted statements (*op. cit.*, p. 106); therefore be it

Resolved, That the Synod penitently and fervently pray the Lord of the church to keep us faithful in the truth of His Word, preserve us from all error, and mercifully remove any error whenever it arises among us.

Action: This resolution was *adopted*.

To Request Commission on Theology and Church Relations to Give a More Precise Definition of "Inspiration of the Scriptures"

RESOLUTION 2-02

Overture 2-06 (CW, pp. 49, 50)

WHEREAS, The Commission on Theology and Church Relations has produced a "Revision of the Study Document on Revelation, Inspiration, and Inerrancy," which supersedes its former document ("Study Document on Revelation, Inspiration, and Inerrancy"); and

WHEREAS, This revised document deals with the concerns of the overture; therefore be it

Resolved, That the brother be referred to the "Revision of the Study Document on Revelation, Inspiration, and Inerrancy" for the answer requested in his overture and that he direct any further concerns to the Commission on Theology and Church Relations.

Action: This resolution was *adopted*.

To Adopt the Report of the Committee on English Bible Versions of the Commission on Theology and Church Relations

RESOLUTION 2-03

Report 2-01, Appendix D (CW, pp. 43, 44)

Overture 2-45 Un (4) (URO, pp. 5, 6)

WHEREAS, The Synod has resolved to authorize the Board of Parish Education to use the Revised Standard

in the new catechisms (Resolution 4-27, *Proceedings*, 1962, p. 120); and

WHEREAS, The present Report of the Commission on Theology and Church Relations, in the section dealing with the English Bible versions, does not suggest that the use of the Revised Standard Version of the Bible in the worship of the congregation be mandatory but rather makes recommendations; therefore be it

Resolved, That the Synod adopt Appendix D on English Bible versions as presented by the Commission on Theology and Church Relations.

Action: This resolution was adopted.

To Petition the Synod . . . to Eradicate the Word "Desertion" from Luther's Small Catechism, etc.

RESOLUTION 2-04

Overture 2-36 (CW, p. 81)

Resolved, That, since the synodical catechism (page 70, Question 62: "What does God forbid in the Sixth Commandment? A. God forbids the *breaking of the marriage vow* by unfaithfulness or desertion. He permits the innocent party to procure a divorce when the other party is guilty of fornication") does not use the word "desertion" as an allowance for divorce, we decline the overture; and be it further

Resolved, That the concerns expressed by the signatories regarding desertion as Scriptural grounds for divorce be recognized as a practical matter that may differ in different cases, on which the Synod therefore cannot speak by a blanket resolution.

Action: This resolution was adopted.

To Expand Future Reports on Conferences Between Council of Presidents and Theological Faculties

RESOLUTION 2-05

Report 2-41 (CW, pp. 85, 86)

WHEREAS, The conferences between the Council of Presidents and the theological faculties have led to a better understanding of the problems confronting the church; and

WHEREAS, Reports of these meetings might profitably bring to the attention of the church the results of agreements in matters of concern to the church; therefore be it

Resolved, That the Council of Presidents be asked to expand its future reports where it deems this helpful; and be it further

Resolved, That when substantial agreements have been reached in matters of concern to the church, they be made available to the church.

Action: This resolution was adopted.

To Take No Action on Overture Not Submitted to the 1962 Convention (Concordia Collegiate Institute Bronxville, N. Y.)

RESOLUTION 2-06

Overture 2-45 Un (1) (URO, pp. 4, 5)

WHEREAS, The matter referred to in Overture 2-45 Un (1) could have been cleared up through personal confrontation and has been satisfactorily resolved since the 1962 convention; and

WHEREAS, This memorial was inadvertently published for this convention because the above fact was not known to the President of the Synod; therefore be it

Resolved, That no action is necessary by this convention in regard to this part of Overture 2-45 Un.

Action: This resolution was adopted.

To Propose that the Commission on Theology and Church Relations Plan and Produce a Comprehensive Study of Biblical Hermeneutics

RESOLUTION 2-07

(After Recommittal; see *TB*, p. 129)

Report 2-01, II, B (CW, pp. 35, 36)

WHEREAS, The 1962 convention of The Lutheran Church—Missouri Synod authorized the Commission on Theology and Church Relations to develop a "statement on the doctrine of Scripture," explained in Resolution 3-16, Section A, 1962 *Proceedings*, as including "the establishment of the canon and of the nature of inspiration, inerrancy, proper interpretation, and clarity of Scripture"; and

WHEREAS, The study of the nature and the interpretation of the Scriptures should be oriented to the church's primary task of proclamation and edification; and

WHEREAS, The current doctrinal issues which concern our church should be confronted on the basis of our confessional Scriptural hermeneutic; therefore be it

Resolved, That the Commission on Theology and Church Relations—

a) conduct a comprehensive study of Biblical hermeneutics;

b) be authorized to engage sufficient full-time personnel, whose appointment shall be subject to the prior approval of the President of the Synod in consultation with the Vice-Presidents, and to make provision for leaves of absence for men appointed to participate in the study, in order to expedite this study;

c) include parish pastors in the planning and production of the study; and

d) make the results of this study available to the

church in various forms for the widest possible study; and be it further

Resolved, That the Synod authorize the Board of Directors to supply funds for this project.

Action: This resolution was *adopted*.

To Uphold and Honor the Doctrinal Content of Synodically Adopted Statements

RESOLUTION 2-08

Report 2-01, para. 38 (CW, p. 36)

Overtures 2-14, 2-25, 2-26, 2-27, 2-28 (in part), 2-29, 2-30, 2-31, 2-37 (CW, pp. 60, 73—78, 81, 82); 4-49 Un (URO, p. 14)

Introduction. The Synod at Cleveland besought all its members by the mercies of God to honor and uphold the doctrinal content of synodically adopted statements and asked all those who believe these statements to be faulty in their formulation of doctrine or to have other deficiencies, to present their concerns to the Commission on Theology and Church Relations (*Proceedings*, 1962, Resolution 3-17). All members of our Synod willingly and joyfully place themselves under the Word of God and the Lutheran Confessions. Furthermore, the *Handbook* prescribes the procedure for the admonition and discipline of those who preach and/or teach false doctrine, and Resolution 3-09 of the Cleveland convention exhorted responsible officials to take prompt disciplinary action when warranted. Nevertheless, some overtures have expressed concern over reported violations of the spirit and intent of Resolution 3-17; and misunderstanding and distrust exist among laymen, clergy, and teachers of our church.

WHEREAS, Discord and disunity in the church are valid items of concern to every member of the church; and

WHEREAS, It is only God's Spirit, working through His Word, who creates and preserves true unity in the church; therefore be it

Resolved, 1. That we once again remind ourselves by the mercies of God to uphold and honor the doctrinal content of synodically adopted statements under the norms of Holy Scripture and the Lutheran Confessions;

2. That those who believe these statements to be faulty in their formulation of Scriptural doctrine or to have other deficiencies, be reminded of their obligations to present their concern to the Commission on Theology and Church Relations;

3. That we call upon those who teach publicly in the church (pastors, teachers, and professors) to test their findings and opinions with their peer groups before presenting them to the church at large and to refrain in brotherly love from disseminating doctrinal opinions in such manner and in such situations as will cause confusion and offense in the church;

4. That we, laymen, clergy, and teachers of The Lutheran Church — Missouri Synod, devote ourselves

zealously to the common study of the Word, trusting in God's Spirit to give us added unity, joy, and strength in the performance of our Christian mission;

5. That the Commission on Theology and Church Relations be encouraged to prepare materials and to provide channels for such study;

6. That we assure responsible officials of our prayers and support as they perform their difficult task of dealing with doctrinal aberrations in a firm and evangelical manner; and that we recognize our own responsibility to deal in the same spirit on the local level with problems that arise in our midst.

Action: This resolution was *adopted*.

To Make a Clear Distinction Between Position One and Position Two of "A Study Document on Revelation, Inspiration, Inerrancy" and to Reject the Document

RESOLUTION 2-09

Overtures 2-07, 2-08 (CW, p. 50, 51)

WHEREAS, Overtures 2-07 and 2-08 were drafted and submitted before the Commission on Theology and Church Relations issued its partial revision of "A Study Document on Revelation, Inspiration, and Inerrancy"; and

WHEREAS, The concerns of these overtures are directed to a document that has "now served its purpose and is no longer before the church for action" (*Supplement* to CTCR Report, p. 31); therefore be it

Resolved, That Overtures 2-07 and 2-08 be declined.

Action: This resolution was *adopted*.

To Request the Synod to Declare Itself on Ecumenicity and Church Fellowship

RESOLUTION 2-10

Overture 2-33 (CW, pp. 79, 80)

WHEREAS, The *Theology of Fellowship* is before the Synod at this convention and speaks to the concerns expressed by this overture; therefore be it

Resolved, That no specific action on Overture 2-33 be taken.

Action: This resolution was *adopted*.

To Establish Emergency Procedures for Handling Doctrinal Disputes

RESOLUTION 2-11

Overtures 2-32 (CW, pp. 78, 79); 4-55 M (TB, pp. 12—17)

WHEREAS, The Commission on Theology and Church Relations is now studying the issues to which these overtures address themselves; and

WHEREAS, The procedures requested by these overtures would be a duplication of effort; and

WHEREAS, The suggestions of Overture 4-55 M would be exceedingly difficult to implement; and

WHEREAS, The Synod in convention assembled is considering and will continue to consider doctrinal matters; and

WHEREAS, The Commission on Theology and Church Relations is responsible to the Synod for all of its work and reports; therefore be it

Resolved, That Overtures 2-32 and 4-55 M be declined.

Action: This resolution was *adopted*.

To Decline Memorial 616, Not Submitted to the Cleveland Convention (Status of Synodically Adopted Doctrinal Statements)

RESOLUTION 2-12

Overture 2-45 Un (5) (URO, p. 6)

WHEREAS, The Synod regards all the doctrinal statements which it has adopted as standing under the Holy Scriptures and under the Confessions; and

WHEREAS, The Synod has declared: "The status and use of synodically adopted doctrinal statements calls for further study and clarification" (Resolution 3-17, *Proceedings*, 1962, p. 105); and

WHEREAS, This study has been assigned to the Commission on Theology and Church Relations; and

WHEREAS, The Synod has reaffirmed its confessional basis as stated in Article II of the Constitution (*ibid.*); and

WHEREAS, The Synod has resolved to "beseech all its members by the mercies of God to honor and uphold the doctrinal content of synodically adopted statements"; therefore be it

Resolved, That this part of Overture 2-45 Un be declined since adequate provisions have been made for the concerns expressed in it.

Action: This resolution was *adopted*.

To Decline to Consider Critique of "Missouri in Detail"

RESOLUTION 2-13

Overture 2-46 Un (URO, pp. 6, 7)

WHEREAS, The report "The E. L. C. A. at the Crossroads in 1965—A Report on two pressing problems, compiled especially for laymen and issued by the Parish Education Committee, Queensland District, Evangelical Lutheran Church of Australia" was an unauthorized and unofficial document and was published without the knowledge and consent of the President of the Queensland District; and

WHEREAS, The Evangelical Lutheran Church of Australia, in convention assembled at Toowoomba in 1965, has rejected this report; and

WHEREAS, By this rejection the report has no official standing in the Evangelical Lutheran Church of Australia; and

WHEREAS, The Lutheran Church—Missouri Synod has no responsibility to respond to this report; therefore be it

Resolved, That the Synod respectfully decline Overture 2-46 Un.

Action: This resolution was *adopted*.

To Respect Scripture

RESOLUTION 2-14

Overtures 2-19, 2-24, 2-43 (CW, pp. 66, 67, 72, 73, 87—89)

WHEREAS, The Holy Scriptures have always been and, please God, will continue to be the guiding principle by which the Synod, the convention committees, and the officers of the Synod conduct the business of a synodical convention; therefore be it

Resolved, That we thank the brother for restating the Scriptural principles for this convention; and be it further

Resolved, That we as a Synod continue humbly and penitently to heed Scriptural admonition.

Action: This resolution was *adopted*.

To Establish Position of Full-Time Executive Secretary of the Commission on Theology and Church Relations

RESOLUTION 2-15

Report 2-01, para. 32 (CW, p. 35)

Overture 2-48 M (TB, p. 7)

WHEREAS, The amount of work assigned to the Commission on Theology and Church Relations is overwhelming; and

WHEREAS, The work of the commission is of vital importance to our church; and

WHEREAS, The members of this commission already occupy positions involving full workloads and cannot give sufficient time to expedite the work of the commission; and

WHEREAS, The work of the commission has progressed much more rapidly since the temporary employment of a full-time worker; therefore be it

Resolved, That the Synod establish the position of full-time Executive Secretary for the Commission on Theology and Church Relations to facilitate the work of the commission as outlined in paragraph 32 of the Commission's Report (CW, p. 35).

Action: This resolution was *adopted*.

To Hold No Joint Worship Services Where Pulpit and Altar Fellowship Has Not Been Established, etc.

RESOLUTION, 2-16

Overtures 2-34, 2-39 (CW, pp. 80, 83)

WHEREAS, The Lutheran Church—Missouri Synod has a well-established policy on joint worship services

on the basis of the Holy Scriptures and the Lutheran Confessions (cf. *Proceedings*, 1941, p. 303); therefore be it

Resolved, That no joint worship services be held with those with whom we have not established pulpit and altar fellowship; and be it further

Resolved, That where a problem of casuistry exists in the area of pulpit and altar fellowship, no judgment be voiced against a pastor or congregation without personal, fraternal confrontation and without ascertaining all the facts involved.

Action: This resolution was *adopted*.

To Reaffirm "Quia" Subscription to Lutheran Confessions, etc.

RESOLUTION 2-17

Overtures 2-21, 2-23 (CW, pp. 70—72)

WHEREAS, Overture 2-21 calls for a reaffirmation by the Synod of its requirement of the *quia* ("because" it agrees with Scripture) subscription to the Book of Concord of A. D. 1580 and that this subscription in all cases be "sincerely and earnestly made"; and

WHEREAS, Overture 2-23 requests "that all confessional documents postdating the Book of Concord to which Synod may subscribe be subjected to review in each generation"; and

WHEREAS, The confessional stand of the Synod was reaffirmed at the Cleveland convention (*Proceedings*, 1962, p. 105); and

WHEREAS, The Synod at Cleveland declared: "The status and use of synodically adopted doctrinal statements calls for further study and clarification" (Resolution 3-17, *Proceedings*, 1962, p. 105); therefore be it

Resolved, That this convention again reaffirm the Synod's insistence on a *quia* ("because") subscription to the Confessions of the Lutheran Church; and be it further

Resolved, That all other doctrinal statements receive continued study and be further clarified as the Synod's needs require.

Action: This resolution was *adopted*.

To Receive the Report "Theology of Fellowship" for Study and Guidance, etc.

RESOLUTION 2-18

Report 3-45: Supplement to the Report and Recommendations of the Commission on Theology and Church Relations (separate printing, pp. 3—30; reprinted, pp. 263—306)

WHEREAS, The Commission on Theology and Church Relations has addressed itself diligently to the task assigned to it by the Cleveland convention in the matter of revising and rewriting the document *The Theology of Fellowship* and has now submitted its completed work to this convention under the title *Theology of Fellowship*, to be received for reference and guidance; and

WHEREAS, Part One of the new document (remaining unchanged from the original document *The Theology of Fellowship*, submitted to the Synod in 1960) covers the Biblical basis of fellowship, including the passages in the Old and the New Testaments; and

WHEREAS, Part Two traces historically the meaning and practice of church fellowship in the church of the early centuries, the church of the Reformation, as well as the fathers of The Lutheran Church—Missouri Synod; and

WHEREAS, Part Three addresses itself to the study of the Scripture passages which command separation and seeks to give answers to questions concerning "fellowship, prayer fellowship, and unionism" as well as suggested guidelines for the church in the practice of fellowship today; therefore be it

Resolved, That the document of the Commission on Theology and Church Relations, *Theology of Fellowship*, be received for study and guidance and be commended for that purpose to the constituency of the Synod; and be it further

Resolved, That *Theology of Fellowship* be recommended to the Synod for adoption at the next convention; and be it further

Resolved, That the commission be commended and thanked for its careful and conscientious work.

Action: This resolution was *adopted*.

To Accept the Commission on Theology and Church Relations Report on "What Is a Doctrine?"

RESOLUTION 2-19

Overture 2-01, Appendix B (CW, pp. 40—42)

WHEREAS, The Commission on Theology and Church Relations in its report on "What Is a Doctrine?" responded to a resolution of the Cleveland convention (*Proceedings*, 1962, p. 108); and

WHEREAS, The commission could not give the time and did not have the opportunity prior to issuing its report more than a year ago to attempt a full-scale study and reformulation of a definition of "doctrine"; and

WHEREAS, The study on fellowship, especially in the historical section of *Theology of Fellowship*, has given insights that bear on a definition of doctrine; and

WHEREAS, It may be expected that the ongoing studies on various Biblical topics, as well as the proposed study on Biblical hermeneutics, may well shed further light on the nature of a doctrine as well as the proper manner of formulating doctrine; therefore be it

Resolved, That this convention gratefully approve this report of the Commission on Theology and Church Relations as an adequate response to the memorial originally addressed to the Synod at Cleveland; and be it further

Resolved, That the Commission on Theology and Church Relations be encouraged to continue its study

of the question "What is a doctrine?" and formulate a further definition that takes into account the results of all its Biblical and theological studies, indicating if possible the distinctions between —

a) "the doctrine" and "a doctrine" or "doctrines"; as well as

b) related terms such as "dogma," "article of faith," "teaching," as these terms are used in Scripture as well as the Lutheran Confessions; and be it finally

Resolved, That the Commission on Theology and Church Relations submit the results of this study to the members of the Synod for careful study and to a future convention of the Synod for adoption.

Action: This resolution was *adopted*.

To Confess that Christ Is the Only Way to Heaven

RESOLUTION 2-20

Overture 2-40 (CW, pp. 83—85)

WHEREAS, Article II of the Constitution of The Lutheran Church—Missouri Synod states:

Synod, and every member of Synod, accepts without reservation:

1. The Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm of faith and of practice;

2. All the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God . . .

and

WHEREAS, Both Scripture and the Symbolical Books of the Evangelical Lutheran Church teach that Christ is the only Way to heaven and that all who die without faith in Christ are eternally damned; therefore be it

Resolved, That we consider a revision of Article VIII of the Bylaws of the Synod unnecessary; and be it further

Resolved, That we as a Synod forthrightly and firmly state that we continue to confess —

1. That Scripture teaches that Jesus Christ is THE Savior of the world, John 4:42; 1 Tim. 2:5, 6; and

2. That there is no other way of salvation than through faith in Christ, John 3:36; 8:24; 14:6; Acts 4:12.

Action: This resolution was *adopted*.

To Adopt Report on Status of Certified Women Teachers, with Addition

RESOLUTION 2-21 (Revised)

(After Recommittal; see TB, p. 257)

Report 2-02 (CW, pp. 47, 48)

Resolved, That an addition be made at the end of line 3, page 48, so that the entire sentence will read:

The scope of activity of a certified graduate woman teacher would seem limited only by the abilities which she has and the assignment which the congregation gives her in keeping with Scriptural principles and our synodical stand in relation to the position of woman in the church.

and be it further

Resolved, That the report of the Committee for Research on Church and Ministry, on the status of certified women teachers, with the above addition be adopted; and be it finally

Resolved, That we urge the congregations of the Synod to apply the customary procedures, ethics, and courtesies when calling certified graduate women teachers.

Action: This resolution was *adopted*.

To Refer Use of the Term "Christian" in Concordia Publishing House Publications

RESOLUTION 2-22

Overture 2-38 (CW, pp. 82, 83)

WHEREAS, Concordia Publishing House has a long-standing procedure by which it evaluates criticisms brought to its attention regarding its publications; therefore be it

Resolved, That this matter be referred to the Board of Directors of Concordia Publishing House for action.

Action: This resolution was *adopted*.

To Have the Synod Openly Acknowledge that Antiscriptural Teaching Has Made Inroads Within the Synod

RESOLUTION 2-23

Overture 2-20 (CW, pp. 68—70)

WHEREAS, The church on earth throughout the ages has always had imperfections arising among imperfect men; and

WHEREAS, The Lutheran Church—Missouri Synod penitently acknowledges that it is experiencing its own problems in the area of doctrine and practice; and

WHEREAS, The church must be selective in its use of the results of theological research, to accept what is true and to reject what is false; therefore be it

Resolved, That we thank God for the capable theologians of our Synod and encourage such theologians on synodical faculties and elsewhere by the assurance of our prayers and confidence in their continued study and statement of conservative Lutheran theology; and be it further

Resolved, That we ask all members of the Synod to evaluate current theological literature in the light of the Scriptures and the Lutheran Confessions and in view of synodically adopted doctrinal statements (*Proceedings*, 1962, pp. 105, 106), and to exercise care in presenting the results of theological research; and be it further

Resolved, That we commend the officials of the Synod for the faithful execution of their office in the supervision of doctrine; and be it finally

Resolved, That we urge the members of the Synod to implore the blessings of the Holy Spirit on the officials of the Synod as they continue to exercise forth-

right leadership in the supervision of doctrine within the Synod.

Action: This resolution was *adopted*.

To Study Eligibility of Women on Synodical Committees, etc.

RESOLUTION 2-24

Report 8-01, VI, B (CW, p. 323)

Overture 4-24 (CW, p. 165)

WHEREAS, The Synod has been asked to study the question of the eligibility of women serving on synodical boards, etc.; therefore be it

Resolved,

1. That the President of the Synod within 3 months after the close of the convention appoint a committee to study the eligibility of women serving on the boards, committees, and commissions of the Synod;

2. That this special committee submit its report and recommendations to the next convention of the Synod.

Action: This resolution was *adopted*.

To Adopt the Commission of Theology and Church Relations Report on 1962 Memorial 339 Regarding Authenticity of New Testament Books

RESOLUTION 2-25

Report 2-01, Appendix A, "C. Memorial 339" (CW, p. 40)

WHEREAS, Memorial 339 to the Cleveland convention raises the question regarding the authenticity of New Testament books and their authorship; and

WHEREAS, The Commission on Theology and Church Relations gives its reply to this matter to the Detroit convention; therefore be it

Resolved, That the Synod adopt the report of the Commission on Theology and Church Relations which quotes the Synodical Conference *Statement on Scripture (Reports and Memorials, 1959, p. 485, second full paragraph)*; and be it further

Resolved, That the Commission on Theology and Church Relations be urged to continue its study of this question, as stated in its report: "The commission has requested a committee to explore further the issues to which this memorial calls attention and to present its findings to the commission." (CW, p. 40)

Action: This resolution was *adopted*.

To Reaffirm Our Belief that the Old Testament Prophecies of the Savior Are Fulfilled in Jesus Christ

RESOLUTION 2-26

Overture 2-13 (CW, pp. 57-60)

WHEREAS, The Holy Scriptures declare the salvation of sinners to be absolutely dependent on the grace of God mediated by the eternal Son of the Father; and

WHEREAS, The Scriptures show that God has continuously revealed and offered His grace to sinners for their comfort through faith in the promised Savior; and

WHEREAS, Many revelations of this Messiah and of His salvation are given in the Old Testament, including references to the Seed, the Servant, the Lamb, etc., which become progressively fuller and clearer throughout the Old Testament; and

WHEREAS, The fulfillment of these prophecies of the coming Savior is affirmed by the New Testament Gospel of Christ; therefore be it

Resolved, That we reaffirm our belief that the Old Testament prophecies of the Savior find their fulfillment in Jesus Christ, the Son of God and the Savior of sinners.

Action: This resolution was *adopted*.

To Reaffirm the Historicity of the Jonah Account

RESOLUTION 2-27

Overture 2-12 (CW, pp. 56, 57)

WHEREAS, The Synod in this convention is petitioned to "reaffirm the historicity of the Jonah account"; and

WHEREAS, The answer to this question is significant for the preaching and teaching of the Book of Jonah; therefore be it

Resolved, That the Synod affirm its conviction that the events recorded in the Book of Jonah did occur as shown by —

- a) historical data in the book itself;
- b) our Lord's reference to Jonah and Nineveh in the New Testament (Matt. 12:38-42; Luke 11:29 to 32); and be it further

Resolved, That the Synod urge the reader and interpreter of the Book of Jonah to treat the literary and miraculous details of the book in such manner that the specific prophetic message of Jonah for the church in our time is emphasized.

Action: This resolution was *adopted*.

To Exercise Restraint Before Referring Items to Commission on Theology and Church Relations, etc.

RESOLUTION 2-28

Report 2-01, para. 33 (CW, p. 35)

Overture 2-35 (CW, pp. 80, 81)

WHEREAS, The temptation is strong to refer all of our theological problems to the Commission on Theology and Church Relations for solution; and

WHEREAS, Wrestling with doctrinal matters on the local level is more helpful for the church than the passive acceptance of pronouncements made by another; and

WHEREAS, The commission is already burdened with many questions of unequal significance and is thus delayed in supplying answers to questions of general significance; and

WHEREAS, Such delay increases the dissatisfaction within the Synod; therefore be it

Resolved, That we urge concerned persons and groups to deal thoroughly with doctrinal problems on the local level before referring them to the Commission on Theology and Church Relations; and be it further

Resolved, That laymen be drawn into these discussions; and be it further

Resolved, That we remind ourselves that doctrinal study is neither a mere intellectual exercise nor an end in itself, but that it must serve the total mission of the church; and be it finally

Resolved, That the Commission on Theology and Church Relations evaluate carefully the matters referred to it on the basis of their general or local significance, lest the latter preempt the commission's time to such an extent that it cannot properly address itself to the total mission of the church in the world.

Action: This resolution was *adopted*.

To Concur in Response by Commission on Theology and Church Relations to Propositions 1 and 2 of Memorial 331 Cleveland "Proceedings"

RESOLUTION 2-29

Reports 2-01, Appendix A (CW, p. 39); 3-45: *Supplement . . .* (separate printing, pp. 35-37)

Overtures 2-15, 2-16, 2-17a, 2-18 (CW, pp. 61-66)

WHEREAS, The Cleveland convention assigned Memorial 331 with its 15 propositions for study and report; and

WHEREAS, The Commission on Theology and Church Relations is reporting to this convention the results of its study of Proposition 1 (regarding the six days of the creation) and Proposition 2 (regarding the historicity of Creation and the Fall; see "A Response to Questions Raised by Memorial 331, Propositions 1 and 2," *Supplement to the Report and Recommendations of the Commission on Theology and Church Relations*, pp. 35-37); and

WHEREAS, The commission states that its report "does not offer specific answers to specific questions" and that it "believes that it is not possible to give simple yes or no answers to the questions of Memorial 331 as they are worded" (p. 35); therefore be it

Resolved, That the Synod concur in the recommendation of the Commission on Theology and Church Relations that these and all other questions be studied "in the light of the approach to the Scriptures that is enunciated in the Lutheran Confessions" (ibid.),

namely, that the article of justification by faith is the perspective from which all of Scripture is to be approached (p. 36), and that "the Lutheran emphasis on the necessity of understanding the Scriptures in their grammatical-historical sense is, in the last analysis, part and parcel of the Lutheran Law-Gospel emphasis" (p. 36); and be it further

Resolved, That the Synod herewith instruct the commission to meet the concerns of Propositions 1 and 2 by carrying out its own urgent recommendations of a broadly based and comprehensive study of the Biblical hermeneutical principles involved according to paragraph 7, p. 36, of its supplementary report; and be it further

Resolved, That the Synod sincerely thank its greatly burdened Commission on Theology and Church Relations for the work it has accomplished so far and pray the blessings and guidance of God's Holy Spirit on its future labors; and be it finally

Resolved, That The Lutheran Church—Missouri Synod reaffirms its belief that Adam and Eve were historical persons who fell into sin and were redeemed by our Lord Jesus Christ, and that it abide by its official pronouncement regarding these matters as expressed in the Formula of Concord, Epitome, Art. I; Formula of Concord, Thorough Declaration, Art. I; *Brief Statement*, paragraphs 5, 6, 7.

Action: This resolution was *adopted*.

To Accept the Commission on Theology and Church Relations Report Regarding 1962 Memorial 338 Dealing with Clear Passages in Establishing Doctrine

RESOLUTION 2-30

Report 2-01, Appendix A, "B. Memorial 338" (CW, pp. 39, 40)

WHEREAS, The Cleveland convention referred certain memorials (338, 339, 340, and 331, *Proceedings*, 1962, pp. 104, 105) to the newly established Commission on Theology and Church Relations for study with instructions to report to the next synodical convention; and

WHEREAS, The Commission on Theology and Church Relations responds to Memorial 338 (*Proceedings*, 1962, p. 105) by setting forth "considerations basic in the use of Bible passages in establishing a doctrine," as well as a number of conclusions; and

WHEREAS, The convention, on examination of these considerations and conclusions, finds itself in general agreement with them; and

WHEREAS, The purpose of the study and report of the Commission on Theology and Church Relations is to furnish guidance and instruction to the membership of the Synod in this matter; therefore be it

Resolved, That the Synod accept these basic considerations and conclusions as a brief outline of hermeneutic principle in the use of Scripture in establish-

ing a doctrine. Among these considerations and conclusions are the following key statements:

1. "The Scripture, as the only source and norm of doctrine, is clear; therefore the statement in the memorial [338], 'There must be clear passages if there is doctrine,' is correct."

2. "The expression: 'This is a purely exegetical question,' may be used only when differing interpretations of a passage are possible which are not in conflict with the teaching of other passages of Scripture.

3. "That Synod recognizes that there may be legitimate differences of opinion in purely exegetical matters (cf. Paragraph 48 of *Brief Statement*), but that this liberty does not extend farther and that no interpretation may be held which is contrary to the analogy of faith" (*Proceedings*, 1950, quoted in CTCR Report, CW, p. 40; see also footnote: "... that 'farther' means 'purely exegetical matters, such as grammar, meaning of words, etc.'"); and be it further

Resolved, That the Synod strongly urge the members of the Synod to follow these guidelines in their interpretation and use of Holy Scripture and avoid approaching a passage or text with any assumption or theory which is not found in the text itself or contradicts any clear passage of Scripture or the analogy of faith.

Action: This resolution was *adopted*.

**Recommendation of the Commission on
Theology and Church Relations Regarding
"Revision of the Study Document on
Revelation, Inspiration, and Inerrancy"
and Its Study on Hermeneutics**

RESOLUTION 2-31

Reports 2-01 (CW, pp. 35, 36); 3-45: *Supplement* . . . (separate printing, p. 34)

WHEREAS, The Commission on Theology and Church Relations has completed a "Revision of the Study Document on Revelation, Inspiration, and Inerrancy," dealing with inspiration and inerrancy, "to indicate the limits within which and the lines along which our common study of these issues should move and so give stimulus and direction to a concerted investigation of the problems on the part of all members of our Synod" (original "Study Document," p. 2); and

WHEREAS, The commission has recommended "that a thorough study of 'revelation' be included in the comprehensive hermeneutical study which the commission is recommending to the Synod" (*Supplement*, p. 34); therefore be it

Resolved, That the Synod—

1) commend the Commission on Theology and Church Relations for presenting the "Revision of the Study Document on Revelation, Inspiration, and Inerrancy"; and

2) encourage the synodical constituency—

a) to study and evaluate this statement on inspiration and inerrancy; and

b) to present any reactions and criticisms of this revision to the Commission on Theology and Church Relations; and be it further

Resolved, That the Commission on Theology and Church Relations complete its study of revelation, inspiration, and inerrancy in connection with its comprehensive study on hermeneutics for submission to a later convention of the Synod.

Action: This resolution was *adopted*.

**To Increase Appropriation for Studies
in Regard to Creation**

RESOLUTION 2-32

Overture 2-17 (CW, p. 64)

Resolved, That the concerns expressed in Overture 2-17 be referred to the Committee for Research of the Commission on Church Literature (CW, pp. 364, 365) for study and possible action.

Action: This resolution was *adopted*.

**False Doctrine Must Be Acknowledged
and Retracted**

RESOLUTION 2-33

Overture 2-45 Un (3) (URO, p. 5)

WHEREAS, Dr. Martin Scharlemann has withdrawn the first three documents quoted; and

WHEREAS, The presentation "The Pauline View of Man" was, according to Dr. Scharlemann, delivered from an outline, and we have received no documentation; therefore be it

Resolved, That this part of Overture 2-45 be respectfully declined.

Action: This resolution was *adopted*.

**Re Publication "What Is Troubling
the Lutherans?"**

RESOLUTION 2-34

Overture 2-45 Un (2) (URO, p. 5)

WHEREAS, "What Is Troubling the Lutherans?" is published by the Church League of America and does not represent the Synod; and

WHEREAS, The concerns expressed in this publication could be and to a large extent have been presented in overtures directly addressed to the Synod's convention; therefore be it

Resolved, That we respectfully decline this part of Overture 2-45 Un.

Action: This resolution was *adopted*.

Re Authorship of the Pentateuch and the Book of Isaiah

RESOLUTION 2-35

Overtures 2-10, 2-11, 2-22 (CW, pp. 52-56, 72)

WHEREAS, The Synod has been asked through several overtures to this convention to state its position regarding the authorship of the Pentateuch and the Book of Isaiah; therefore be it

Resolved, That the Synod answer these questions by appealing to what the Scriptures themselves say, as for example: "For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John 5:46, 47; cf. Luke 24:27). "And He stood up to read; and there was given to Him the book of the prophet Isaiah" (Luke 4:16, 17; cf. Matt. 4:14-16; Rom. 10:16-20). Thus the Scriptures ascribe the Pentateuch and the Book of Isaiah to Moses and Isaiah respectively. The Scriptures do not in so many words ascribe the human authorship exclusively to these men, but neither do they in so many words negate these conclusions; and be it further

Resolved, That while we uphold the importance of the human authorship of the Scriptures, even though the human author of each book cannot be ascertained, we recognize that divine authorship is the dominant factor in the origin of the Bible, as the Synod emphasizes in the statement it adopted in 1959 (*Proceedings*, p. 189): "We condemn and reject any and all teachings and statements that would limit the inerrancy and sufficiency of Scripture or that deny the divine authorship of certain portions of Scripture" (*Statement on Scripture*, 1958); and be it finally

Resolved, That in our preaching and teaching we do not bind consciences by saying more than the Scriptures say on these matters, and that, on the other hand, we warn against the use of theories regarding the authorship of Isaiah and the Pentateuch which detract from or nullify the divine authority of these books.

Action: This resolution was *adopted*.

To Adopt Statement on Woman Suffrage in the Church

RESOLUTION 2-36

Overtures 2-03, 2-04, 2-05 (CW, pp. 48, 49); 2-44 Un (URO, p. 4)

WHEREAS, One of God's gifts to His church is the large number of faithful women who perform many and varied services to the congregation in loving obedience to their Lord; and

WHEREAS, In previous conventions the Synod has, after a study in depth by a special committee, repeatedly and at length stated its position on the place of woman in the church according to Scripture (St. Paul *Proceedings*, 1956, pp. 553-571; San Francisco *Proceedings*, 1959, pp. 495, 496); and

WHEREAS, Requests have come for clarification of the Synod's position on this matter; and

WHEREAS, Scripture is the only norm for solving the problems confronting us in our church life; therefore be it

Resolved, That we adopt the following statement for guidance in this matter:

1. On the basis of 1 Cor. 14:34, 35 and 1 Tim. 2:11-15 we hold that God forbids women publicly to preach and teach the Word to men and to hold any office or vote in the church where this involves exercising authority over men with respect to the public administration of the Office of the Keys. We regard this principle as of binding force also today because 1 Tim. 2:11-15 refers to what God established at creation.

2. As stated at the St. Paul convention in 1956 and at the San Francisco convention in 1959, we consider woman suffrage in the church as contrary to Scripture only when it violates the above-mentioned Scriptural principles.

3. In Gal. 3:28 St. Paul speaks of the redeemed children of God and their blessed relationship with Christ and with one another. This blessed relationship through faith does not cancel the order God has established at the time of creation but sanctifies and hallows it.

Action: This resolution was *adopted*.

Re Resolutions by Iowa District West on the Habel Essay

RESOLUTION 2-37

Overture 2-47 M (TB, p. 6)

WHEREAS, Dr. Norman Habel on request originally prepared an essay, "The Form and Meaning of the Fall Narrative," and presented it to a joint conference of the faculties of the Springfield and St. Louis seminaries with the Council of Presidents for the purpose of study and discussion; and

WHEREAS, Dr. Habel on invitation by the Iowa District West presented this same essay at a special conference of the District; and

WHEREAS, The Iowa District West has indicated certain concerns in reaction to this essay; therefore be it

Resolved, That in recognition of the concerns expressed by Iowa District West the Synod advise the District—

1. to present all concerns involving hermeneutical method to the Commission on Theology and Church Relations; and

2. to direct any request pertaining to the classroom teaching of this material to the appropriate Board of Control, as specified in the synodical *Handbook*; and be it further

Resolved, That the Synod advise the Board of Control of Concordia Seminary, St. Louis, Mo., to decide whether the interpretive method employed in this

essay should be used at the seminary before the Commission on Theology and Church Relations has completed its study on hermeneutics.

Action: This resolution was *adopted*.

To Commend Floor Committee 2

RESOLUTION 2-38

Resolved, That we commend Floor Committee 2 for its fine work and that proper publicity and emphasis be given throughout the Synod to all of our doctrinal reaffirmations as adopted by this convention.

COMMITTEE 3 — Church Relations

To Continue the Lutheran Synodical Conference and to Invite SELC to Affiliate with Missouri Synod

RESOLUTION 3-01

Report 2-01, paras. 19, 40 (CW, pp. 33, 36)

Overtures 3-26, 3-27, 3-28 (CW, pp. 104, 105)

WHEREAS, At present the Lutheran Synodical Conference comprises only two synods, the Synod of Evangelical Lutheran Churches (Slovak) and The Lutheran Church — Missouri Synod; and

WHEREAS, Other Lutheran Churches in pulpit and altar fellowship with The Lutheran Church — Missouri Synod have been invited to join the Synodical Conference; and

WHEREAS, Under the present structure of the Synodical Conference these invitations have not been accepted; therefore be it

Resolved, That The Lutheran Church — Missouri Synod invite the Synod of Evangelical Lutheran Churches to discuss with us the advisability of continuing the Lutheran Synodical Conference in its present form and to explore the possibility of forming an organization or association acceptable to those churches in fellowship with us; and be it further

Resolved, That in view of our common faith and the harmonious relationship which has existed between the Synod of Evangelical Lutheran Churches and our Synod, we declare our willingness to effect a merger and invite the Synod of Evangelical Lutheran Churches to affiliate with The Lutheran Church — Missouri Synod through some mutually satisfactory merger arrangements at such time as they see fit.

Action: This resolution was *adopted*.

To Commend and Encourage the India Evangelical Lutheran Church

RESOLUTION 3-02

Overture 3-39 Un (URO, pp. 11, 12)

WHEREAS, The India Evangelical Lutheran Church is in fact not a member of the World Council of Churches; and

WHEREAS, Membership in the Federation of Lutheran Churches involves no unionism but serves as a means for the exchange of experiences and methods of work; and

WHEREAS, Much progress has been shown toward spiritual unity with the Church of South India through intensive and God-pleasing doctrinal discussions during the past decade or more; and

WHEREAS, No union with the Church of South India is contemplated until there is doctrinal unity; therefore be it

Resolved, That we commend our sister church, the India Evangelical Lutheran Church, for outstanding work under great odds and that we encourage her to continue in her devotion to doctrinal purity and service under every circumstance.

Action: This resolution was *adopted*.

To Permit Use of Services of the National Council of Churches

RESOLUTION 3-03

Overture 3-23 (CW, pp. 101, 102)

WHEREAS, Various departments of the Synod have found it advantageous to use certain resources and services of the National Council of Churches; and

WHEREAS, The utilization of such resources does not involve membership in the National Council of Churches nor violate the Scriptural principles of fellowship; therefore be it

Resolved, That the Synod decline Overture 3-23.

Action: This resolution was *adopted*.

NOTE: A similar resolution was adopted at Cleveland in 1962.

To Adopt Recommendation of Commission on Theology and Church Relations Pertaining to Theological Principles Guiding Development of Missions, etc.

RESOLUTION 3-04

Report 2-01, para. 44 (CW, pp. 36, 37)

Resolved, That The Lutheran Church — Missouri Synod adopt the recommendation of the Commission on Theology and Church Relations pertaining to the theological principles to guide the development of missions and the relationship between the Synod and various sister mission churches:

Theological Principles to Guide the Development of Missions and the Relationships Between the Synod and Various Sister Mission Churches

For many years The Lutheran Church — Missouri Synod under God's blessing has worked effectively in the mission fields of the world. It has become increasingly apparent, however, that transplanting certain patterns

and problems of American Lutheran church life to the foreign fields has tended to hamper the free course of the Gospel and the development of church unity among the Christians who have been gathered by the various Lutheran missions.

In this connection the church will do well to take note of the following factors: the renewed emphasis on the Biblical doctrine of the church; the formation of sister and daughter churches; a worldwide sensitivity to national cultures; considerations of good stewardship; and the growing consensus among Lutheran churches in foreign fields. These developments bring to the fore questions relating particularly to pulpit and altar fellowship among the various Lutheran mission churches and to cooperation in the training of pastors and other church workers.

Aware of these developments and in response to the 1962 convention of the Synod (Resolution 3-11) the Commission on Theology and Church Relations, in consultation with the mission boards involved, *recommends* the following theological principles for adoption by the Synod at its 1965 convention:

1. The New Testament constrains all believers to witness to Jesus Christ and to preach the Gospel, Matt. 28:19, 20; Acts 1:8.

2. The New Testament emphasizes the unity and the oneness which all baptized believers possess in Jesus Christ. It also speaks of the Christians' privilege and duty of manifesting this unity to one another and to those who are not yet of the household of faith, 1 Cor. 1:10-13; Eph. 4:1-6; John 17:20-23.

3. In keeping with Scriptural teaching, the Symbolical Books of the Lutheran Church state that it is sufficient for the true unity of the church that there be agreement on the doctrine of the Gospel and that the sacraments be administered as instituted by our Lord, AC VII.

4. The New Testament assumes that the body of believers in a given place has the evangelical freedom which is essential for the church's basic duties of proclaiming the Gospel, of preserving the purity of doctrine, and of manifesting her essential unity, 1 Cor. 1:4-9. Christian congregations in a given area who are united under their common Lord by a common faith and a united confession have the right and duty to determine how they can best fulfill their God-given responsibilities.

5. The example of the apostolic church in the New Testament indicates that the parent church will continue to manifest responsibility and concern for the daughter church as it develops, Acts 8:14; 15:6-32, and that the daughter church will manifest the same attitudes toward the parent church, Acts 15:2; 2 Cor. 8 and 9. In the Synod the daughter churches manifest these attitudes particularly by working in close consultation with the respective mission boards. However, it should be remembered that the New Testament places the ultimate responsibility on the church and the pastor(s) in a given place for preaching the Gospel, maintaining purity of doctrine, and practicing church fellowship, Acts 20:28-31; 2 Tim. 4:1-5; Titus 3:10.

The responsibility of working toward the establishing of pulpit and altar fellowship within the limits of these principles, and of publicly declaring it when the necessary conditions have been fulfilled rests primarily on the churches in a given area. The unity must be established on the basis of Scripture and the Lutheran Confessions.

While such endeavors are being carried on and when by the grace of God they have been consummated, the Synod pledges itself to continued financial support so long as the need exists or until circumstances dictate otherwise.

Cooperative theological training and other related endeavors are to be explored by the mission churches in the interest of united confessional Lutheranism and of good stewardship of manpower and money. Specific plans and arrangements are to be developed in consultation with the respective mission boards.

Action: This resolution was *adopted*.

To Invite the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod to Resume Discussions, etc.

RESOLUTION 3-05

Overture 2-01, para. 41 (CW, p. 36)

WHEREAS, The Lord of the church urges us to "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3); therefore be it

Resolved, That The Lutheran Church — Missouri Synod again extend heartfelt invitations to the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod to resume discussions with us on the basis of Holy Scripture and the Lutheran Confessions and earnestly urge these synods to accept these invitations for the purpose of restoring the bonds of fellowship which once existed; and be it further

Resolved, That the President of the Synod contact the respective synods and make every effort to arrange the resumption of such conversations; and be it further

Resolved, That the President of The Lutheran Church — Missouri Synod in consultation with the Commission on Theology and Church Relations appoint a special committee for carrying on these discussions as soon as this invitation is accepted; and be it further

Resolved, That these discussions be encouraged on the local level as well as on the synodical level; and be it further

Resolved, That we commend and thank President Harms for the efforts he has made to bring about such conversations; and be it finally

Resolved, That we ask our heavenly Father's blessings upon the invitations as well as upon future discussion.

Action: This resolution was *adopted*.

To Continue Discussions with The American Lutheran Church

RESOLUTION 3-06

Report 2-01, paras. 24, 51, 52 (CW, pp. 34, 37)

Overtures 3-25, 3-31, 3-32, (CW, pp. 104, 106)

WHEREAS, Upon the invitation of The Lutheran Church — Missouri Synod, extended to The American Lutheran Church, to engage in theological conversations "for the purpose of seeking a God-pleasing unity and fellowship" (*Proceedings*, 1959, p. 196), meetings were held by representatives of both church bodies in 1964 and in 1965; and

WHEREAS, Additional meetings are contemplated; therefore be it

Resolved, That this convention express its joy over

the meetings which have been held with The American Lutheran Church; and be it further

Resolved, That we beseech our Lord's blessing also upon future meetings to the end that they may be brought to a successful conclusion; and be it finally

Resolved, That the Commission on Theology and Church Relations provide guidelines for discussion among congregations and pastors on the local level and that the synodical District offices be helpful in carrying out this program for the purpose of fostering unity in doctrine and practice.

Action: This resolution was *adopted*.

To Include Discussions with Lutheran Church in America

RESOLUTION 3-06 a

Resolved, That in general the provisions of Resolution 3-06 apply also to the Lutheran Church in America.

Action: This resolution was *adopted*.

To Arrange Regular Theological Conferences with Sister Churches and to Strengthen the Bonds of Fellowship with Sister Churches

RESOLUTION 3-07

Overture 2-01, paras. 42, 43 (CW, p. 36)

Resolved, That the Synod accept the following recommendations of the Commission on Theology and Church Relations:

1. To arrange a regular schedule of theological conferences between representatives of The Lutheran Church — Missouri Synod and sister churches in various parts of the world under the direction of the Commission on Theology and Church Relations and in consultation with the President of the Synod;

2. To endorse plans of the Continuation Committee of the International Lutheran Theological Conference for strengthening the bonds of fellowship with sister churches.

Action: This resolution was *adopted*.

Influence of Lutheranism

RESOLUTION 3-08

Overture 3-29 (CW, p. 105)

WHEREAS, This overture calls into question the influence of Lutheranism over the last 300 years; and

WHEREAS, The emphasis of this convention is on the mission of the church and an ever more intensive application of the Christian witness to every life situation (see Resolutions 1-01 A to 1-01 F); therefore be it

Resolved, That the Synod respectfully decline this overture calling for a special historical study.

Action: This resolution was *adopted*.

Re Representation at Free Conferences

RESOLUTION 3-09

Overtures 3-24 (CW, pp. 102—104); 3-43 M (TB, p. 10)

WHEREAS, In our day many free conferences and church assemblies, arranged by various groups within and outside our Synod, are being held throughout the world; and

WHEREAS, The overtures request the Synod to send observers to a number of these conferences (i. e., the 1965 Free Conference and the Sixth Plenary Congress of the International Council of Christian Churches in Geneva, Switzerland); and

WHEREAS, We recognize the desirability of keeping informed on trends in theology; therefore be it

Resolved, That the sending of observers or official representatives to free conferences and other assemblies, as well as reporting to the church, be left to the discretion of the President of the Synod in consultation with the Commission on Theology and Church Relations.

Action: This resolution was *adopted*.

Re Relations with Other Churches

RESOLUTION 3-10

Report 2-01, paras. 26, 53, 54 (CW, pp. 34, 37, 38)

Overture 3-33 (CW, p. 107)

WHEREAS, The Scripture says: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," 1 Peter 3:15; therefore be it

Resolved, That the Synod continue the policy of engaging in theological discussions with others wherever a proper opportunity presents itself, provided such opportunity involves no denial or compromise of the Word of God or of Lutheran confessional principles; and be it further

Resolved, That the Commission on Theology and Church Relations in conjunction with the President of the Synod be encouraged to engage in such theological discussions enlarging the Synod's witness to the Gospel; and be it finally

Resolved, That the Commission on Theology and Church Relations prepare suggestions and guidelines for the clergy to use for interchurch contacts on the local level.

Action: This resolution was *adopted*.

To Include in the "Proceedings" the Constitution of the Lutheran Council in the United States of America with New Article XII

RESOLUTION 3-11

Report 2-01, Appendix E (CW, pp. 44—47)

Overture 3-44 M (TB, p. 11)

WHEREAS, The constitution of the Lutheran Council in the United States of America as printed in the *Con-*

Convention Workbook (pp. 44-47) does not include a change made by the Inter-Lutheran Consultation; therefore be it

Resolved, That the Synod direct its Secretary to include in the *Proceedings* of this convention the constitution of the Lutheran Council in the United States of America as printed in the *Convention Workbook*, Report 2-01, Appendix E (pp. 44-47) except for Article XII, which is to read:

ARTICLE XII

Financial Matters

Section 1. The regular financial support of the council shall be derived mainly from appropriations made by the participating bodies in proportion to their baptized membership.

Section 2. Special or emergency work shall be financed out of funds available to the council or by such means as the participating bodies may determine in each case.

Section 3. No borrowing in excess of one hundred thousand dollars (\$100,000) shall be undertaken in behalf of the council without approval by the participating bodies.

Action: This resolution was adopted.

Constitution of the Lutheran Council in the United States of America

Preamble

WHEREAS, In their respective constitutions, the participating Lutheran church bodies acknowledge the Holy Scriptures of the Old and New Testaments as the only source and the infallible norm of all church doctrine and practice, and see in the three Ecumenical Creeds and in the Confessions of the Lutheran Church, especially in the Unaltered Augsburg Confession and Luther's Small Catechism, a pure exposition of the Word of God; and

WHEREAS, The participating bodies are of the conviction that they should and can more effectively carry on their work and further a Lutheran witness by cooperating in matters of common interest and responsibility, cooperation in which is not at variance with their doctrine and practice;

Therefore the participating bodies do hereby establish and will maintain a common council to be governed by the following constitution.

ARTICLE I

Name and Incorporation

Section 1. The name of this agency shall be the Lutheran Council in the United States of America, hereinafter referred to as council.

Section 2. This council shall be incorporated.

ARTICLE II

Participating Bodies

Section 1. The participating bodies shall be the Lutheran church bodies in the United States of America which shall have approved the constitution prior to the

establishment of the council or are subsequently admitted to participation in the council as provided in Section 2 of this Article.

Section 2. A Lutheran church body in the United States of America may be admitted to participation in the council by a majority vote of the representatives present and voting at a meeting of the council followed by a two-thirds vote of the delegation of the participating bodies, each delegation casting a single vote approving such admission.

Prior to such action the applicant church body shall certify to the officers of the council its approval of the constitution of the council and its desire and purpose to participate.

Section 3. All the participating bodies shall take part in the Division of Theological Studies. In all other work of the council each participating body may determine whether to participate in a division, department, commission, and office. The representatives of a participating body shall not be entitled in meetings of the council or its Executive Committee to vote on any matter specifically related to a phase of the council's work in which such body is not participating.

Section 4. Participation in the council may be terminated by withdrawal upon action by the church body concerned. Such termination shall become effective three months after written notice thereof. A participating body which withdraws from the council shall be expected to fulfill the obligation which it had assumed for specific projects of the council and its assigned share of the budget's support of the council for the year in which its withdrawal becomes effective.

Section 5. All assets acquired by the council shall belong solely to the council during its continued existence. A participating body, upon its withdrawal, shall have no right or claim to any of the assets of the council.

ARTICLE III

Representation

Section 1. Each participating body shall be entitled to one representative for every two hundred thousand baptized members in the United States of America, or remaining major fraction thereof; provided, however, that each participating body shall be entitled to at least one representative.

Section 2. The basis for calculating representation for each year shall be the baptized membership of each participating body as of January 1 of the preceding year.

Section 3. Each participating body shall certify to the secretary of the council its list of representatives at least thirty (30) days prior to each annual meeting.

Section 4. In case a representative is prevented from attending any meeting of the council, his place at such meeting may be filled by an alternate selected by his participating body.

ARTICLE IV**Purposes and Objectives**

The purposes and objectives of this council are:

- a. To further the witness, the work, and the interests of the participating bodies.
- b. To seek to achieve theological consensus in a systematic and continuing way on the basis of the Scriptures and the witness of the Lutheran Confessions.
- c. To provide an instrumentality through which the participating bodies may work together in fulfilling their responsibility of Christian service where coordination or joint activity is deemed by them to be desirable and feasible.

ARTICLE V**Functions**

The functions of the council shall be:

- a. To provide a forum in which the participating bodies will discuss their mutual concerns and may plan common action;
- b. To establish procedures and provide resources for theological study and discussion;
- c. To promote understanding, amity, and helpful relationships with other Lutheran churches in the United States of America;
- d. To bring to the attention of the participating bodies matters which in its judgment may require utterance or action on their part;
- e. To represent the interests of the council, and the interests of a participating body so requesting, in matters which require common action before
 - 1) the American public
 - 2) the national government and state governments
 - 3) organized bodies and agencies outside the Lutheran Church
- f. To make studies and surveys regarding present or proposed fields of work and to submit recommendations to the participating bodies based thereon;
- g. To perform specific services on behalf of one or more of the participating bodies upon a purchase of service basis;
- h. To establish liaison and cooperate with unofficial or voluntary inter-Lutheran groups at their request subject to action by the council in each instance;
- i. To take necessary steps to meet emergencies requiring common action;
- j. To undertake additional functions and services upon approval by a majority of the participating bodies.

ARTICLE VI**Authority and Powers**

Section 1. The council shall have authority:

- a. To regulate its proceedings and to conduct its activities in accordance with this constitution.
- b. To elect or appoint the necessary officers and

members of its staff, to terminate their service when it deems this advisable, and to fill vacancies.

c. To oversee, review the work of, control, and co-ordinate its divisions, departments, commissions, offices, and committees.

d. To obtain, appropriate, and administer funds for its work and to control its finances and business.

e. To determine the external relations of the council to religious and secular organizations and movements either directly or through one or more of its divisions, such determination to be subject to the unanimous approval of the participating bodies.

f. To purchase, receive by gift, bequest or devise, or otherwise acquire and to hold, manage, sell, convey, or otherwise dispose of, real and personal property.

Section 2. The council shall submit annual reports of its activities to the participating bodies and at the request of one or more of them shall make special reports.

ARTICLE VII**Meetings**

Section 1. There shall be an annual meeting of the council. Other regular meetings may be held as determined by the council.

Section 2. Special meetings may be called by the Executive Committee.

Section 3. A majority of the representatives entitled to be present, representing a majority of the participating bodies, shall constitute a quorum.

Section 4. Each representative shall be notified in writing of each meeting at least fifteen days prior to the date of the meeting.

ARTICLE VIII**Officers**

Section 1. The officers of the council shall include a President, a Vice-President, and a Secretary, elected by ballot at the annual meeting from among the representatives of the participating bodies. The Executive Committee shall select the Treasurer of the council. All officers shall take office at the conclusion of the meeting at which they are elected and shall continue to serve in such capacity until their successors assume office.

Section 2. No officer, except the Treasurer, may serve more than three full one-year terms in succession.

Section 3. The officers of the council shall serve in the same capacities as officers of the Executive Committee.

ARTICLE IX**Committees**

Section 1. The council shall have an Executive Committee, which shall also serve as its Board of Directors, consisting of the President, Vice-President, and Secretary, and seven additional representatives to be elected at the annual meeting. All the participating bodies shall be represented in the membership of the Executive Committee. In the interim between meetings of the

council the Executive Committee shall carry forward the work of the council, arrange for the execution of the orders and resolutions of its meetings, fill vacancies in the staff, and, subject to review by the council, perform such duties as the council may assign. At each regular or special meeting of the council it shall make a report of its actions.

Section 2. A standing committee for each division, department, and commission shall be appointed annually by the Executive Committee upon nominations made by the participating bodies. Each body shall have representation on the committee of each division, department, or commission in which such body is participating. Such representation shall be equitably distributed among the participating bodies in general in proportion to their baptized membership.

Section 3. Other committees may be established as the council may determine.

ARTICLE X

Divisions, Departments, Commissions, Offices

Section 1. The council shall establish divisions, departments, commissions, and offices to carry on its work.

Section 2. A division is a comprehensive administrative unit in which, under the direction of a division committee, means are provided for cooperation within a circumscribed segment of the council's activity. It shall supervise such departments, commissions, and offices as are assigned to its scope of responsibility.

Section 3. A department is an operative unit within a division through which an activity of a special or technical nature is carried on in behalf of the council.

Section 4. A commission is an administrative committee under the general secretariat or within the structure of a division appointed by the council to meet emergency situations.

Section 5. An office is an executive unit charged with a special or technical assignment under the supervision either of a division or of the general secretariat.

ARTICLE XI

Staff

Section 1. The council shall have a General Secretary who shall be elected at an annual meeting for a term of four years, and such other executive personnel as may be required from time to time.

Section 2. The General Secretary shall exercise administrative responsibility over the other members of the staff.

Section 3. No member of the staff may serve as a representative of a participating body, nor shall he be a member of a committee of the council.

ARTICLE XII

Financial Matters

Section 1. The regular financial support of the council shall be derived mainly from appropriations made

by the participating bodies in proportion to their baptized membership.

Section 2. Special or emergency work shall be financed out of funds available to the council or by such means as the participating bodies may determine in each case.

Section 3. No borrowing in excess of one hundred thousand dollars (\$100,000) shall be undertaken in behalf of the council without approval by the participating bodies.

ARTICLE XIII

Bylaws

Bylaws consistent with the constitution may be adopted or amended by a two-thirds vote of the representatives present and voting at a duly called meeting of the council, provided that notice of each proposed amendment shall have been sent to each representative and to the president of each participating body at least thirty days prior to the date of the meeting. A provision of the bylaws may be suspended by a three-fourths vote of the representatives present and voting at any meeting.

ARTICLE XIV

Amendments

Amendments of this constitution may be proposed in writing at any meeting of the council or at any meeting of the Executive Committee. Notice in writing of any amendment thus proposed shall be mailed by the Secretary to all representatives and to the presidents of all participating bodies. Action on such proposed amendment may be taken at any meeting of the council held three months or more after the mailing of such notices. A two-thirds vote of the representatives present and voting at such meeting followed by approval by two thirds of the participating bodies shall be required for the adoption of an amendment.

To Enter Proposed Lutheran Council in the United States of America

RESOLUTION 3-12

Overtures 3-01, 3-02, 3-03, 3-04, 3-05, 3-06, 3-07, 3-08, 3-09, 3-10, 3-11 (CW, pp. 90-94); 3-40 Un (URO, p. 12); 2-49 M, 3-42 M (TB, pp. 8, 9)

Introduction

In keeping with the historic efforts of our Synod to promote theological discussions for the purpose of bringing about a greater unity in doctrine and practice among the Lutherans of America, the 1962 convention of the Synod asked the President, in consultation with the Commission on Theology and Church Relations, to appoint seven representatives of the Synod to meet with a similar number of representatives from other Lutheran church bodies in the United States willing to enter into conversations regarding an inter-Lutheran church agency. (*Proceedings*, 1962, p. 109)

Three meetings were held by the members of our former Doctrinal Unity Committee, the Executive Committee of the National Lutheran Council, and a selected number of theologians from both groups. Six essays were read at these meetings ("Toward Cooperation Among American Lutherans"; "Essays on the Lutheran Confessions Basic to Lutheran Cooperation") which "showed a degree of basic agreement in Lutheran faith and conviction" and also "that we do not have that full agreement in doctrine and practice which we of The Lutheran Church — Missouri Synod consider essential to the establishment of pulpit and altar fellowship." These facts "have dictated the nature and function of the proposed new council. We have decided to recommend to our several church bodies that we join forces to overcome, as the Spirit gives us grace, the existing differences and to cooperate in such activities and in such a way that existing differences are not ignored or glossed over." (Concordia Theological Monthly, April 1964, p. 220)

With this in mind the constitution for the proposed Lutheran Council in the United States of America was drafted. This constitution makes participation in the Division of Theological Studies mandatory, while allowing each participating body to determine its measure of participation in all other work. Thus the life of the proposed council will center in a systematic and continuing doctrinal discussion among all Lutherans participating in the council.

With this proposed Lutheran Council in the United States of America, The Lutheran Church — Missouri Synod faces another decisive step in its efforts to seek a unity among Lutherans that is pleasing to the Lord of the church. The resolution of Committee 3 follows:

WHEREAS, The proposed constitution of the Lutheran Council in the United States of America is in keeping with the confessional commitment of The Lutheran Church — Missouri Synod; and

WHEREAS, The proposed constitution of the Lutheran Council in the United States of America requires that all participating bodies engage in intensive theological discussion; and

WHEREAS, The Lutheran Council in the United States of America will provide greater opportunity for the participating bodies to work cooperatively in areas of Christian service acceptable to them; and

WHEREAS, The church is under divine compulsion to use every resource and agency at her command to perform her mission; therefore be it

Resolved, That The Lutheran Church — Missouri Synod approve the proposed constitution of the Lutheran Council in the United States of America; and be it further

Resolved, That The Lutheran Church — Missouri Synod become a participating body in the Lutheran Council in the United States of America on the basis of the proposed constitution.

Action: This resolution was *adopted*.



Pastor George H. Sommermeyer introduces the resolution to join the Lutheran Council in the United States of America.

Re Representatives of The Lutheran Church — Missouri Synod to the Lutheran Council in the United States of America

RESOLUTION 3-13

WHEREAS, The convention in assembly on June 23, 1965, voted to become a participating body in the Lutheran Council in the United States of America by approving the proposed constitution; therefore be it

Resolved, That the procedure for selecting our voting representatives (1 for every 200,000 baptized members) to the Lutheran Council in the United States of America shall be as follows: The President of the Synod shall nominate representatives of The Lutheran Church — Missouri Synod to the Lutheran Council in the United States of America upon recommendation of the Commission on Theology and Church Relations; and be it further

Resolved, That the President of the Synod shall nominate representatives to the standing committees for each division, department, and commission of the Lutheran Council in the United States of America in which The Lutheran Church — Missouri Synod participates

upon recommendation of the Council of Administrators; and be it finally

Resolved, That the Commission on Constitutional Matters make the necessary *Handbook* revisions.

Action: This resolution was *adopted*.

To Explore Future Relations with the Lutheran World Federation

RESOLUTION 3-14

Report 2-01, paras. 46—49 (CW, p. 37)

Overtures 3-11, 3-12, 3-13, 3-14, 3-15, 3-16, 3-17, 3-18, 3-19, 3-20, 3-21, 3-30 (CW, pp. 94—100, 105); 3-34 Un, 3-35 Un, 3-36 Un, 3-37 Un, 3-38 Un, 3-41 Un (URO, pp. 8—13); 3-42 M (TB, p. 9)

WHEREAS, By invitation of the Lutheran World Federation our Synod sent observers to the 1963 assembly at Helsinki, as it did in 1952 (Hanover) and in 1957 (Minneapolis); and

WHEREAS, Our observers were accorded every courtesy, were given the privilege of attendance at all meetings, and upon invitation participated in the discussions; and

WHEREAS, The Lutheran World Federation in 1963 amended its constitution, especially with regard to the federation's nature, function, and scope; and

WHEREAS, The official reports of our observers at Helsinki indicate a desirability of further exploration of a number of issues, such as:

a. the meaning and force of subscription to the Lutheran Confessions, and the confessional position of some member churches; and

b. the full meaning of the term "federation" in its relation to the work of the church; therefore be it

Resolved, That the Synod commend its President for accepting the invitation to send observers to the Lutheran World Federation assembly; and be it further

Resolved, That the Commission on Theology and Church Relations be requested to make a thorough and critical exploration of future relations with the Lutheran World Federation, this exploration to be made together with the Lutheran World Federation secretariat; and be it further

Resolved, That the entire issue of future relations with the Lutheran World Federation be made the subject of intensive conversation with our sister churches; and be it further

Resolved, That our Commission on Theology and Church Relations keep the Synod informed on all pertinent matters relevant to this issue through reports to the congregations for study and evaluation; and be it finally

Resolved, That a full report and specific recommendations be made to the Synod and, if possible, to the 1967 convention.

Action: This resolution was *adopted*.

To Contribute Financially to Interconfessional Research Projects of the Lutheran World Federation

RESOLUTION 3-15

Overture 2-01, para. 50 (CW, p. 37)

WHEREAS, The Lutheran World Federation in its Helsinki assembly in 1963 established a Commission on Interconfessional Research; and

WHEREAS, The fruits of this commission's research will be of great value to our church as well as to the church in general; therefore be it

Resolved, That our Synod, acknowledging the value of this research, make a financial contribution to the Lutheran World Federation's interconfessional research projects; and be it finally

Resolved, That the amount of this contribution be determined by the Synod's Board of Directors.

Action: This resolution was *adopted*.

To Encourage Participation in Ministerial Associations, etc.

RESOLUTION 3-16

Overture 3-33 (CW, p. 107)

Resolved, That Overture 3-33 be considered covered by Resolution 1-01 C (TB, pp. 109, 110), which has been adopted by this convention.

Action: This resolution was *adopted*.

Re Lutheran Council in Canada

RESOLUTION 3-17

Report 3-45: Supplement . . . (Separate printing, p. 45)

WHEREAS, Our brethren in the Lutheran Church—Canada have sent to the Commission on Theology and Church Relations a proposed constitution of a Lutheran Council in Canada, an organization in Canada closely paralleling in purpose and functions the proposed Lutheran Council in the United States of America; and

WHEREAS, A committee of the Commission on Theology and Church Relations has carefully examined the proposed constitution of the Lutheran Council in Canada and finds that it does not differ essentially from the proposed constitution of the Lutheran Council in the United States of America and is in accord with the pertinent Scriptural and confessional principles; therefore be it

Resolved, That the convention approve the proposed constitution of the Lutheran Council in Canada and inform the President of the Lutheran Church—Canada that, so far as The Lutheran Church—Missouri Synod is concerned, the Lutheran Church—Canada is free to become a participating body in the proposed Lutheran Council in Canada.

Action: This resolution was *adopted*.

COMMITTEE 4 — Synodical Administration

To Increase Number of Vice-Presidents from Four to Five

RESOLUTION 4-01

Overtures 4-06 II, 4-32 (CW, pp. 156, 167)

WHEREAS, The increase in the number of synodical Districts makes representation on the part of the President of the Synod at District conventions and other important meetings ever more difficult; and

WHEREAS, The faculty of Concordia Seminary, Saint Louis, and the Council of Presidents strongly recommend an increase in the number of synodical Vice-Presidents; therefore be it

Resolved,

1. That, beginning with this convention, the Synod elect five Vice-Presidents;

2. That the necessary changes in *Handbook* 2.125 and 2.137 be referred to the Commission on Constitutional Matters.

Action: This resolution was *adopted*.

To Continue Electing Members of Stewardship Board by the Conventions of the Synod

RESOLUTION 4-02

Overture 4-47 (CW, p. 174)

WHEREAS, The Synod at the San Francisco convention made the Stewardship Board elective (*Proceedings*, 1959, p. 254) and the Synod at Cleveland elected the Stewardship Board (*Proceedings*, 1962, p. 67); therefore be it

Resolved, That the Board for Stewardship, Mission Education, and Promotion continue to be elected by the conventions of the Synod.

Action: This resolution was *adopted*.

To Follow Defined Election Procedure at the 1965 Convention

RESOLUTION 4-03

Overture 4-09 (CW, p. 159)

WHEREAS, The Committee on Convention Nominations has prepared plans by which difficulties in election procedure arising from the shift from triennial to biennial conventions may be overcome; and

WHEREAS, The plans appear sound and in harmony with the intentions of the 1962 Cleveland convention; therefore be it

Resolved, That the Elections Committee declare half of the board, commission, or committee members receiving the most votes elected for a 4-year term, the other half for 2 years; and be it also

Resolved, However, that if the Synod at this convention approves the proposal for a single Mission Board,

the terms of members of any board elected at this 1965 convention which will be eliminated in 1967 shall be for 2 years only; and be it finally

Resolved, That the Synod approve the list of boards and committees (CW, p. 159) to be elected in 1965, with the exception of the Board of Support and Pensions and the Board for Radio Station KFUD.

Action: This resolution was *adopted*.

To Decline to Change Procedure for Election of Synodical and District Presidents

RESOLUTION 4-04

Overture 4-28 (CW, p. 166)

WHEREAS, The procedure for electing a President recommended in Overture 4-28 offers no substantial advantages over the method prescribed in *Handbook* 2.123 to 2.133; therefore be it

Resolved, That the procedure for electing the President and Vice-Presidents of the Synod remain as specified in the *Handbook*.

Action: This resolution was *adopted*.

To Consider Location of Synodical Headquarters

RESOLUTION 4-05

Report 8-01 VIII (CW, p. 324)

Overtures 4-42, 4-43 (CW, pp. 172, 173)

WHEREAS, The reasons cited by Overtures 4-42 and 4-43 in favor of relocating the synodical headquarters to a Chicago location appear to have sufficient merit to warrant further study of the proposition; and

WHEREAS, The Synod's long-range planning should include the consideration of adequate facilities for the administration of its work; therefore be it

Resolved, That the resolution proposed in Overture 4-43 be adopted: that the synodical Board of Directors appoint a committee to review the advantages and disadvantages of St. Louis as the location of our Synod's headquarters in comparison with a Chicago location for such headquarters; and be it further

Resolved, That the Board of Directors present its report regarding this matter to the 1967 convention.

Action: This resolution was *adopted*.

To Decline to Limit Terms of Office of District Officers and Boards

RESOLUTION 4-06

(After Recommittal; see TB, pp. 92, 93)

Overture 4-26 (CW, p. 165)

WHEREAS, The Constitution of The Lutheran Church — Missouri Synod, which is also the constitution of the Districts of the Synod, does not limit the terms of office of District officers and boards but specifically says that "each District is at liberty to adopt such bylaws and pass such resolutions as it deems expedient for its con-

ditions, provided that such bylaws and resolutions do not conflict with the Constitution and the Bylaws of Synod"; therefore be it

Resolved, That the request that the Synod limit the terms of office of District officers and boards be declined.

Action: This resolution was *adopted*.

To Study Procedure in Electing Circuit Counselors

RESOLUTION 4-07

(After Recommittal; see *TB*, pp. 93, 94)

Overtures 4-34, 4-35, 4-36, 5-08 (*CW*, pp. 167, 168, 179), 5-36 Un (*URO*, p. 30)

WHEREAS, The Synodical Survey Commission made certain recommendations regarding the election of Circuit Counselors by their respective circuits (Report 6-02, Part II, A, 4:9, *Reports and Memorials*, 1962, p. 234); and

WHEREAS, The matter was referred to the Council of Presidents (Resolution 6-55, *Proceedings*, 1962, p. 137); therefore be it

Resolved, That Overtures 4-34, 4-35, 4-36, and 5-08 be referred to the Council of Presidents to study and to make definite recommendations to the next convention of the Synod.

Action: This resolution was *adopted*.

To Increase Membership of the Board of Directors

RESOLUTION 4-08

Report 4-04, Appendix A (*CW*, p. 145)

WHEREAS, The Synod's Board of Directors has requested that its membership be increased from three

pastors and five laymen to three pastors, seven laymen, and one teacher; therefore be it

Resolved, That the Synod authorize the increase in the membership of its Board of Directors from "three pastors and five laymen" (*Handbook* 2.71) to "three pastors, seven laymen, and one teacher."

Action: This resolution was *adopted*.

To Increase Membership of Board for College and University Work

RESOLUTION 4-09

Report 4-04, Appendix A (*CW*, p. 147)

WHEREAS, The Synod's Board of Directors has requested that the membership of the Board for College and University Work be increased; therefore be it

Resolved, That the Synod authorize an increase in the membership of the Board for College and University Work from two pastors and one layman to three pastors and two laymen.

Action: This resolution was *adopted*.

To Revise "Handbook" Section 5.01

RESOLUTION 4-10

(Revised by Committee; see *TB*, p. 96)

Report 4-04, Appendix D (*CW*, p. 151)

Resolved, That the second sentence of *Handbook* 5.01 a read as follows:

The Board of Appeals of the Synod shall consist of four clergymen, one teacher, and four laymen, two of whom shall be lawyers.

and be it further

Resolved, That this resolution become effective at once.

Action: This resolution was *adopted*.



The Board of Directors, chief administrative group of The Lutheran Church — Missouri Synod. Seated (l. to r.): Treasurer Milton Carpenter, Dr. W. Harry Krieger, Dr. Theodore F. Nickel, Dr. Roland P. Wiederanders, President Oliver R. Harms, Dr. George W. Wittmer, Dr. Paul W. Streufert, Secretary Herbert A. Mueller, Honorary President John

W. Behnken. Standing: Walter F. Hinck, Carl Muhlenbruch, Walter Steinberg, Dr. William A. Buege, Walter K. Koch, William F. Fenske, Harry G. Barr, Rev. Gerhardt E. Nitz, Jay Pfothner, Dr. Edwin T. Bernthal, and Richard F. Huegli.

To Define Principle According to Which a Board, Commission, Council, or Committee Ought to Be Made Elective or Appointive

RESOLUTION 4-11

(Original Resolution 4-11, *TB*, pp. 166, 167, was reasigned)

Overture 4-25 (*CW*, p. 165)

WHEREAS, Overture 4-25 sets forth one important factor which should govern making a synodical board, commission, council, or committee either elective or appointive; and

WHEREAS, There may be other factors affecting the overall principle according to which such decisions should be made; therefore be it

Resolved, That this convention request the Council of Administrators of the Synod to draw up a statement of principle according to which a synodical board, commission, council, or committee should be made either elective or appointive; and be it further

Resolved, That the Council of Administrators, according to said principle, indicate which synodical boards, commissions, councils, or committees should be made elective, which appointive, and which in part elective and in part appointive; and be it finally

Resolved, That the Council of Administrators present its statement of principle, together with its recommendations, to the 1967 convention.

Action: This resolution was *adopted*.

To Approve Election Schedule for Boards of Control

RESOLUTION 4-12

Overture 4-09 (*CW*, pp. 159, 160)

WHEREAS, The change from triennial to biennial conventions of the Synod makes necessary some adjustments in the terms of office of the present members of Boards of Control of the Synod's colleges and seminaries; and

WHEREAS, The Committee on Convention Nominations has drawn up an "Election Schedule for Boards of Control" which embodies the necessary adjustments; therefore be it

Resolved, That the Synod approve the "Election Schedule for Boards of Control."

Action: This resolution was *adopted*.

Re Establishment of a Committee on Synodical Administration

RESOLUTION 4-13

Overtures 4-38, 4-40, 4-41 (*CW*, pp. 168—172)

WHEREAS, The rapid growth of the Synod has brought with it a corresponding increase in the number of synod-

ical boards, commissions, and administrative personnel; and

WHEREAS, A major reorganization in the administration of the Synod has only recently been undertaken; and

WHEREAS, The Synod's Council of Administrators (see *Handbook* 2.175) is studying the principles of administration with a view to their application to the operation of The Lutheran Church — Missouri Synod; and

WHEREAS, The Synod's officers, boards, commissions, and administrators must have time and opportunity to work out the problems of synodical administration; therefore be it

Resolved, That the Synod urge all elected and appointed officers, boards and commissions—

a) to give continued study to principles of sound administration;

b) to strive to put these principles into practice in the interest of responsible representative government, efficient administration, and wise economy; and

c) to seek professional counsel, as the need arises, in solving problems of synodical administration.

Action: This resolution was *adopted*.

To Change "Handbook" 2.173 a and c

RESOLUTION 4-14

Report 4-04 (*CW*, p. 142)

WHEREAS, The principle of divisional grouping requires that some clarification of the line of authority be made; and

WHEREAS, There is a need to implement the application of the principle of divisional grouping; therefore be it

Resolved, That *Handbook* Section 2.173 a and 2.173 c be changed to read as follows:

a. Each synodical division shall have a chairman. The President shall appoint the chairman of the Division of Church Government and the chairman of the Division of Doctrine and Church Relations. The Treasurer of the Synod shall ex officio be the chairman of the Division of Finance. The Controller of the Synod shall ex officio be the chairman of the Division of Controllorship. All other division chairmen shall be appointed by the Board of Directors on the recommendation of the Executive Director and with the concurrence of the President of the Synod.

c. The division chairman shall keep themselves informed on the activities of the agencies in their respective divisions. They shall represent the agencies in their divisions in the integrational plans, budgets, and policies of all divisions in the Council of Administrators, of which the President of the Synod shall be an ex-officio member. (Cf. 2.175)

Action: This resolution was *adopted*.

To Revise "Handbook" 2.171

RESOLUTION 4-15

Report 4-04 (CW, p. 142)

WHEREAS, As a result of the reports of the two Synodical Survey Commissions, and action by the San Francisco and Cleveland conventions the principle of divisional grouping of synodical boards and commissions was established and applied; therefore be it

Resolved, That *Handbook* 2.171 be revised to read as follows:

2.171 Divisional Grouping

a. The principle of divisional grouping of synodical boards and commissions shall be applied. All boards and commissions shall be assigned to a division by the Board of Directors on recommendation of the Council of Administrators.

b. The work of the Synod shall be divided into the following divisions:

1. The Division of Church Government
2. The Division of Doctrine and Church Relations
3. The Division of Staff Services
4. The Division of Finance
5. The Division of Controllorship
6. The Division of Missions
7. The Division of Special Ministries
8. The Division of Higher Education
9. The Division of Communications and Public Relations
10. The Division of Parish Education and Parish Services
11. The Division of Social Action and Welfare
12. The Division of Church Literature

Action: This resolution was *adopted*.

To Make Division Chairmen Advisory Members of Agencies

RESOLUTION 4-16

Report 4-04 (CW, p. 143); see also *Handbook* 2.173

WHEREAS, A consistent application of the divisional principle would provide that the head be either an ex-officio (with a vote) or an advisory (without a vote) member of each agency in his division; therefore be it

Resolved, That the chairman of each division be an advisory member of each agency in his division; and be it further

Resolved, That the Commission on Constitutional Matters be instructed to make the necessary *Handbook* changes to implement this resolution.

Action: This resolution was *adopted*.

To Approve Realignment of the Present Western District

RESOLUTION 4-17

Overture 4-44 (CW, pp. 173, 174)

WHEREAS, The Western District of The Lutheran Church — Missouri Synod in convention assembled has requested this convention to act favorably in its petition to divide into two separate Districts; and

WHEREAS, Weighty factors of numerical and of geographical size speak for division; therefore be it

Resolved, That The Lutheran Church — Missouri Synod divide the Western District into two Districts according to the following plan:

1. That portion of the Western District in the State of Missouri shall form one synodical District to be named the Missouri District of The Lutheran Church — Missouri Synod.

2. That portion of the Western District in the States of Arkansas, Tennessee, and Kentucky shall form one synodical District to be named the Midsouth District of The Lutheran Church — Missouri Synod; and be it further

Resolved, That this resolution be effected after orderly procedures for such division (taking into account organizational, accounting, and legal matters) have been developed by District officials and approved by the Synod's Board of Directors.

Action: This resolution was *adopted*.

To Restudy Size and Boundaries of All Synodical Districts

RESOLUTION 4-18

Report 4-06, I, A and B, 1, 2, 5, 6 (CW, p. 156)

Overtures 4-45 (CW, p. 174), 4-50 Un (URO, p. 14)

WHEREAS, The alignment of synodical Districts is an ongoing concern of The Lutheran Church — Missouri Synod; and

WHEREAS, The Synod's Council of Presidents has recommended certain criteria which should be considered in the realignment of Districts; and

WHEREAS, The Council of Presidents has also made recommendations with respect to realignment of a number of specific Districts; therefore be it

Resolved, That the Board of Directors appoint a committee of sufficient size from the Synod at large which shall —

1) restudy and possibly augment the criteria for the realignment of Districts (CW, p. 156, under I, A);

2) study the size and boundaries of all Districts in the United States in the light of these criteria;

3) request any information deemed pertinent from the officials of Districts which appear to need realignment;

4) report to the Synod at the 1967 convention.

Action: This resolution was *adopted*.

To Draw Up Uniform Nomenclature

RESOLUTION 4-19

Report 4-04, Appendix A (CW, p. 147)

WHEREAS, It is apparent that there is need for a glossary of uniform nomenclature to be published in the *Handbook* and/or the proposed Manual of Synodical

Operations for the use and guidance of persons concerned with synodical affairs; therefore be it

Resolved, That a glossary of uniform nomenclature be drawn up, published, and thereafter used consistently in preparation and publication of all synodical periodicals, documents, publications, directives, pronouncements, correspondence, overtures, memorials, resolutions, and memoranda; and be it further

Resolved, That the Synod's Board of Directors provide for the publication of this glossary.

Action: This resolution was *adopted*.

Re Location of Headquarters of Certain Commissions and Boards

RESOLUTION 4-20

Report 4-04, Appendix A (CW, p. 147)

WHEREAS, In the interest of efficiency and effectiveness of certain specialized synodical boards or commissions, it is advantageous to have the headquarters of such boards or commissions in a particular location; therefore be it

Resolved, That the Armed Forces Commission retain its headquarters in Washington, D. C.; and be it further

Resolved, That the Board for Public Relations retain its headquarters in New York City; and be it further

Resolved, That the Board of World Relief retain its present headquarters in Royal Oak, Mich., for the time being; and be it finally

Resolved, That the Board for College and University Work retain its headquarters in Chicago for the time being.

Action: This resolution was *adopted*.

To Grant Sabbatical Leave to Staff Members

RESOLUTION 4-21

Overture 4-10 (CW, p. 160)

Resolved, That Overture 4-10 as found on page 160 of the *Convention Workbook*, 1965, be adopted.

Action: This resolution was *adopted*.

NOTE: The overture reads as follows:

WHEREAS, The Synod and the work of its colleges and seminaries has derived great benefit through many years because of its sabbatical and study-leave policy (*Handbook*, 6.71); and

WHEREAS, An extension of similar provisions to synodical staff members would bring parallel benefits in many parts of synodical work; therefore be it

Resolved, That the Synod in convention assembled establish a general sabbatical and study-leave policy for synodical staff members; and be it further

Resolved, That the following policy statements be added to the *Handbook* and to the *Manual of Operations*.

a. A synodical board, committee, or commission, with approval of the respective division chairman, may grant any member of the staff who has served the Synod 10 years a sabbatical leave for one-half year with pay or for an entire year with half pay, to pursue advanced studies in his special field of work or in any other acceptable program of experience, experimentation, or research. Budgetary provision shall be arranged in advance, and interim help is to be provided to maintain continuity of the work of the affected synodical agency.

b. A synodical board, committee, or commission with approval of the respective division chairman may grant any member of the staff a leave of absence for a fixed period of time to pursue advanced studies in his special field of work or to render particular service to the Synod or to its agencies. Time so spent on a special leave shall ordinarily not be charged against a subsequent sabbatical leave. Budgetary provisions shall be arranged in advance by the boards and agencies involved.

To Change "Handbook" Section 6.81

RESOLUTION 4-22

Report 4-04 (CW, p. 142)

WHEREAS, There is an apparent conflict between the last sentence of *Handbook* Section 6.81 and the more inclusive and general provision of the new welfare regulations (*Concordia Welfare Plan*, p. 9, Section V, 5, point I); therefore be it

Resolved, That *Handbook* Section 6.81 be changed by deleting the last sentence, which states:

If he is eligible for another call or church position, the Board of Control may continue his salary for a period not to exceed six months, or may render other financial assistance as the necessities of the case may require.

Action: This resolution was *adopted*.

To Consider Establishing Centralized Purchasing Agencies

RESOLUTION 4-23

Overture 4-39 (CW, p. 169)

WHEREAS, Overture 4-39 recommends that the Synod "investigate the establishment of centralized purchasing agencies which would be accessible to all congregations in the Synod"; and

WHEREAS, This matter properly belongs under the jurisdiction of the Synod's Board of Directors; therefore be it

Resolved, That Overture 4-39 be referred to the Synod's Board of Directors with power to act.

Action: This resolution was *adopted*.

To Study the Advisability of Full-Time District Presidencies

RESOLUTION 4-24

Overtures 4-29, 4-30 (CW, p. 166); 4-54 Un (URO, p. 16); see also *Handbook* 3.23 and 3.41

WHEREAS, Some Districts have a full-time President, and others are considering establishing a full-time presidency; and

WHEREAS, Article XII, B, 12 of the Synod's Constitution reads:

The Districts are independent in the administration of affairs which concern their District only, it being understood, however, that such administration shall always serve the interests of Synod.

therefore be it

Resolved, That the President of the Synod appoint a committee, including representation from the Board of Directors and the District Presidents, to prepare a study on the role and function of District Presidents and recommend general guidelines in the matter of establishing full-time District positions; and be it further

Resolved, That this committee report to the Synod at the 1967 convention.

Action: This resolution was *adopted*.

To Enable the President of the Synod to Be Represented at District Work Program Conferences and/or Budget-setting Meetings

RESOLUTION 4-25

Overture 4-11 (CW, p. 160)

WHEREAS, The exercise of good corporate stewardship on the part of the Synod and the exercise of good corporate stewardship on the part of its Districts are intimately related to each other; therefore be it

Resolved, That the Presidents of the Districts officially inform the President of the Synod as to time and place of the District Work Program Conferences and the annual budget-setting meetings, and that the President of the Synod may be officially represented at such conferences and/or meetings.

Action: This resolution was *adopted*.

To Discontinue Use of Terms "Praesidium" "College of Presidents," etc.

RESOLUTION 4-26

Overture 4-31 (CW, p. 167)

WHEREAS, The terms *Praesidium* and "College of Presidents" are not readily understood by the Synod's membership; and

WHEREAS, The purpose of the College of Presidents is to give the President and the Vice-Presidents of the Synod and the District Presidents opportunity to counsel together regarding the work of the Synod (*Handbook* 3.23); therefore be it

Resolved, That the *Handbook* be revised to use "Council of Presidents" instead of "College of Presidents" (2.05, 3.23, 4.09, 6.01, etc.); and be it further

Resolved, That in District and synodical publications designed for mass distribution "the President and the Vice-Presidents" be used instead of *Praesidium*, and

similarly "Council of Presidents" instead of "College of Presidents"; and be it finally

Resolved, That the other proposals of Overture 4-31 regarding composition, supervision, accountability, duties, and authority of the College (Council) of Presidents be declined.

Action: This resolution was *adopted*.

To Establish a Committee of Evangelism Within the Single Board for Missions

RESOLUTION 4-27

Overtures 4-13, 4-14, 4-15, 4-16, 4-17, 4-18, 4-19, 4-20, 4-21, 4-22, 4-23 (CW, pp. 161-165); 4-56 M, 4-57 M (TB, p. 18)

WHEREAS, Growing interest and activity in evangelism on the congregational and District level are generating increasing requests to the Synod for guidance, assistance, and materials pertaining to evangelism; and

WHEREAS, According to present synodical structure it has been one of the functions of the Board for Missions in North and South America "to maintain, administer, and promote a maximum evangelistic outreach to all people of North America" (*Handbook* 8.27 b); and

WHEREAS, This convention has authorized a single Board for Missions (Resolution 1-02) to correlate and coordinate synodical mission endeavor, of which evangelism is a direct and integral part; and

WHEREAS, Evangelism representation within the single Board for Missions could also offer direct counsel and help to other mission agencies of the Synod (for example, European, Deaf, Blind, Campus, World); therefore be it.

Resolved, That this convention authorize the establishment of an Evangelism Committee consisting of three pastors, one teacher, and three laymen; and be it further

Resolved, That this committee be appointed by the President of the Synod in consultation with the executive staff of the Board for Missions in North and South America; and be it further

Resolved, That at least one additional evangelism staff member be provided as soon as possible; and be it further

Resolved, That this committee, together with its staff, be responsible to the Board for Missions in North and South America until Feb. 1, 1966, and function as a Department of Evangelism within the single Board for Missions after Feb. 1, 1966, alongside other projected departments (for example, North American, Latin American, Deaf, Blind, etc.); and be it finally

Resolved, That in accord with the last paragraph of Resolution 1-02 (TB, pp. 113, 114) the Evangelism Committee also designate one of its members to participate in the preparation for the constituting meeting of the single Board for Missions to be held in January 1966, and that consultative representation at this meeting

shall be supplied by the Associate Secretary for Evangelism.

Action: This resolution was *adopted*.

To Grant Request of Report and Memorial from the Three Canadian Districts

RESOLUTION 4-28

Report 4-08 (CW, pp. 157—159)

WHEREAS, The three Canadian Districts of The Lutheran Church — Missouri Synod have been operating as a federation for the past two trienniums under the name Lutheran Church — Canada; and

WHEREAS, The Board of Directors of Lutheran Church — Canada, the Presidents of the three Canadian Districts, and the President and the Vice-Presidents of The Lutheran Church — Missouri Synod have concurred that the charter issued in 1959 by the Parliament of Canada to Lutheran Church — Canada gives this body the right to operate as a unit in areas of activity in which the Canadian Districts are agreed that the work of the Lord can be done better jointly than singly (home missions, including campus ministry, and institutional missions, university and college work, public relations, youth work, relief and immigration, relations to other church bodies, Boy Scouts and Girl Guides, social welfare, Armed Forces Commission); therefore be it

Resolved, That The Lutheran Church — Missouri Synod grant the request of Lutheran Church — Canada and the three Canadian Districts to operate as an "administrative unit in those areas of church work mutually agreed upon by The Lutheran Church — Missouri Synod and Lutheran Church — Canada"; and be it further

Resolved, That the President of Lutheran Church — Canada furnish the President of The Lutheran Church — Missouri Synod annually with a comprehensive report on the present and contemplated work program of Lutheran Church — Canada; and be it further

Resolved, That the Board of Directors of Lutheran Church — Canada and the Presidents (or their representatives) of the three Canadian Districts who are members of The Lutheran Church — Missouri Synod be authorized to prepare such constitutional amendments, bylaws, and regulations as will be required for submission to Lutheran Church — Canada in convention, and approved by the three Canadian Districts who are members of The Lutheran Church — Missouri Synod; and be it finally

Resolved, That this administrative unit shall be put into operation when all necessary legal procedures, accounting procedures, and administrative procedures have been approved by the Commission on Constitutional Matters and by the Board of Directors of The Lutheran Church — Missouri Synod.

Action: This resolution was *adopted*.

To Revise the "Handbook" on Various Administrative Matters, etc.

RESOLUTION 4-29

Report 4-04, Appendix A (CW, pp. 143—147)

Overtures 16-13 (CW, 442), 5-45 M (TB, p. 19)

WHEREAS, The Board of Directors and the Committee [now Commission] on Constitutional Matters have proposed certain revisions and additions to the *Handbook* of The Lutheran Church — Missouri Synod; therefore be it

Resolved, That the following *Handbook* revisions and additions be made with deletion of Sections 2.43 and 2.73:

1.21 Authority of Delegate Convention

The delegate convention of the Synod shall be the Synod's chief legislative assembly. It shall establish policies, programs, and procedures to carry on the Synod's work. Only a delegate convention of the Synod shall authorize affiliation or association of the Synod with other church bodies, synods, or federations and the discontinuance of such affiliation or association.

1.24 Preconvention Briefing Session

The President shall arrange for a meeting on the evening before the opening day of the synodical convention for the instruction and guidance of delegates. In preparation for this meeting a convention manual or a convention guide shall be furnished.

2.03 Elective and Appointive Boards

The boards of the Synod shall be elected or appointed as follows:

- a. By the delegate convention of the Synod:
 - A Board of Directors
 - A Board for Church Extension
 - A Board for College and University Work
 - A Board for Convention Nominations
 - A Board for European Affairs
 - A Board for Missions to the Blind
 - A Board for Missions to the Deaf
 - A Board for North American Missions
 - A Board for Stewardship, Mission Education, and Promotion
 - A Board for World Missions
 - A Board for Young People's Work
 - A Board of Appeals
 - A Board of Control for each educational institution
 - A Board of Directors of Concordia Publishing House
 - A Board of Parish Education
- b. By the Board of Directors:
 - A Board for KFUD
 - A Board for Lutheran TV Productions
 - A Board for Public Relations
 - A Board of Social Welfare
 - A Board of Support and Pensions
 - A Board of Trustees for The Lutheran Church — Missouri Synod Foundation
 - A Board of Trustees for Trust Funds
 - A Board of World Relief
 - A Lay Retirement Board
- c. By the President, subject to the approval of the College of Presidents:
 - A Board for Higher Education
- d. In part by election and in part by appointment as hereinafter provided in these Bylaws:
 - A Board of Governors of Concordia Historical Institute

2.05 Appointive Commissions and Councils

Commissions and councils of the Synod shall be appointed as follows:

- a. By the President after consultation with the Vice-Presidents:

A Commission for Services to the Mentally Retarded
 A Commission on Church Literature
 A Commission on Constitutional Matters
 A Commission on Fraternal Organizations
 A Commission on Social Action
 A Commission on Worship, Liturgics, and Hymnology
 A Synodical Service Commission
 An Armed Forces Commission
 An Editorial Commission for Official Periodicals

- b. By the Board of Directors:

A Commission on Architecture
 A Medical Mission Council
 A Valparaiso Advisory Commission
 An Editorial Commission for *Advance Magazine*

- c. In part by election and in part by appointment as hereinafter provided in these Bylaws:

A Commission on Theology and Church Relations
 A Commission on Mission and Ministry in the Church

2.06 Term of Office

a. The term of office of all elected synodical officers and of the members of all synodical boards and commissions shall be 4 years unless these Bylaws shall hereafter specifically provide otherwise.

b. The election or appointment of the members of all synodical boards and commissions shall be arranged in such manner that approximately half of the number shall be elected or appointed every 2 years unless these Bylaws shall hereafter specifically provide otherwise.

2.07 Successive Terms

a. The offices of the President and of the First Vice-President of the Synod shall be without limitation as to reelection.

b. All other elected synodical officers and members of all synodical boards shall be ineligible for reelection or reappointment to the same board after serving a total of three complete successive terms; and the members of commissions shall be ineligible for reappointment to the same commissions after serving a total of two complete successive terms, provided, however, that such officers, members of boards, or members of commissions may become eligible again for election or appointment to the same office, board, or commission after an interval of 2 or more years.

c. Any officer or member of a board or commission who is ineligible for reelection or reappointment may be elected or appointed to any other position.

d. The limitation on the tenure of any officer or member of a board or commission shall not apply in cases which hereinafter are specifically excepted from such limitation.

2.08 Vacancies

a. Unless otherwise specified in these Bylaws, each synodically elected board shall be empowered to fill any vacancy which may occur in its membership, subject to the approval of the President.

b. Vacancies in any appointed agency of the Synod shall be filled by the appointing authority unless otherwise specified in these Bylaws. The agency may submit suggestions to the appointing authority.

2.11 General Regulations for Boards and Commissions

a. Every board and commission shall organize at the first meeting after its election or appointment and shall conduct its business in accordance with accepted parliamentary rules.

b. The board or commission under which salaried executives serve shall draft the necessary regulations, consistent with the Constitution and the Bylaws, for the performance of its duties. These regulations and any changes therein shall be submitted to the Commission on Constitutional Matters for review to avoid conflict with the Constitution and Bylaws and shall then be filed together with a list of duties with the Personnel Department and in the synodical archives.

c. Staff personnel of boards or commissions may be employed by such boards or commissions with the approval of the Board of Directors.

d. Every board and commission shall submit annually a synodical budget to the Board of Directors of the Synod.

e. Officers or members of synodical boards or commissions shall not enter into gainful business transactions, directly or indirectly, with any board or commission on which they serve.

2.13 Accountability of Officers, Boards, and Commissions

All officers, boards, and commissions shall be accountable to the Synod for all their actions, and any decision of such officers, boards, and commissions may be appealed to the delegate convention of the Synod.

2.27 Powers and Duties of the President

a. The President, in exercising supervision over the doctrine taught in the Synod and over the administration of the officers and employees of the Synod, shall at regular intervals officially visit or cause to be visited all the educational institutions of the Synod, and he shall receive reports from the District Presidents.

b. The President shall carry out his supervisory responsibilities with reference to the operating and service divisions of the Synod through the Executive Director, who in such matters is responsible to the President.

c. The President, since he must frequently be represented at District conventions by the Vice-Presidents, shall meet with the Vice-Presidents for counsel and concerted action concerning matters which must be presented to the various Districts. Under exceptional circumstances the President may appoint someone other than a Vice-President to represent him at District conventions.

d. The President shall provide for periodic consultations on doctrine and practice with the District Presidents, individually or in small groups. The President may provide for similar consultations with other District officers.

e. The President shall make arrangements to acquaint new District Presidents with their duties and responsibilities as synodical officers.

f. The President shall normally consult with the Vice-Presidents whenever important and difficult synodical and intersynodical questions and problems arise.

g. The President, in consultation with the First Vice-President, shall establish the duties and responsibilities of the First Vice-President, who shall be responsible to the President at all times.

h. The President shall have the right to authorize the Vice-Presidents to perform the duties of their office and shall hold them responsible for their performance. Accountability, however, shall always remain with the President.

2.31 President a Full-Time Executive

a. The President shall be a full-time executive. He shall not be in charge of a congregation or hold a chair at any educational institution but may be called as an assistant pastor, provided such services do not interfere with his official duties as President.

b. The President, with the approval of the Board of Directors, shall be empowered to engage sufficient staff to carry out the duties of his office.

c. A President who, before he has reached the official (pension) retirement age, fails to be reelected to this full-time office or elects to resign his position because of infirmity shall receive an annual stipend determined by the Board of Directors of the Synod for such length of time as seems advisable to provide adequately for his sustenance.

2.36 The First Vice-President a Full-Time Executive

a. The First Vice-President shall be a full-time executive. He shall not be in charge of a congregation or hold a chair at any educational institution but may be called as an assistant pastor, provided such services do not interfere with his official duties as First Vice-President.

b. A First Vice-President who, before he has reached the official (pension) retirement age, fails to be reelected to this full-time office or elects to resign his position because

of infirmity shall receive an annual stipend determined by the Board of Directors of the Synod for such length of time as seems advisable to provide adequately for his sustenance.

2.37 Ranking of Vice-Presidents and Assignment of Duties

Four additional Vice-Presidents shall be ranked from two to five and are to be selected in the manner prescribed in these Bylaws; these four Vice-Presidents shall serve the Synod in a part-time capacity. They shall perform such duties as are assigned to them by the delegate convention and/or the President of the Synod.

D. THE SECRETARY OF THE SYNOD

2.39 Duties

a. The Secretary shall perform all customary duties as corporation secretary and as such shall sign all duly authorized documents of the Synod and have custody of the corporate seal.

b. The Secretary shall serve as consultant to the local convention committee.

c. The Secretary shall make available to the local convention committee proper credential forms for each lay delegate.

d. The Secretary shall publish the names of the members of the Board for Convention Nominations in the official synodical periodicals 8 months before each convention of the Synod.

e. The Secretary shall provide the Committee on Elections with copies of a manual of prescribed election procedures.

f. The Secretary shall record the proceedings during the synodical conventions.

g. The Secretary shall announce daily the time and the place of committee meetings at conventions.

h. The Secretary shall officially notify every member of the Synod elected to office of his election.

i. The Secretary shall publish the *Proceedings* of the convention and arrange for distribution to the voting and advisory delegates and to all pastors.

j. The Secretary shall serve as a member of the Board of Directors of the Synod.

k. The Secretary shall serve as a member and secretary of the Commission on Constitutional Matters.

l. The Secretary shall perform such other work as the delegate convention or the President of the Synod may assign to him.

2.41 Vacancy

In the event of the death, resignation, or permanent incapacity of the Secretary of the Synod, the Board of Directors shall appoint a successor for the unexpired term.

2.46 Vacancy

In the event of the death, resignation, or permanent incapacity of the Treasurer of the Synod, the Board of Directors shall appoint a successor for the unexpired term.

F. THE BOARD OF DIRECTORS OF THE SYNOD

2.71 Membership

The Board of Directors shall be constituted as follows: the President, the Secretary, and the Treasurer of the Synod shall be members of the board by virtue of their office. Three pastors, one teacher, and seven laymen shall be elected according to procedures defined in these Bylaws. No more than one of the three pastors may be elected from any one District. No more than one of the seven laymen may be elected from any one District. No person salaried by the Synod or by a District or by a corporation organized by the Synod shall be elected as a member of the board. The Vice-Presidents of the Synod shall be advisory members of the board.

2.75 Officers of the Board

The Board of Directors shall elect its own chairman, vice-chairman, and such other officers of the board as may be necessary.

2.77 Authority

a. The Board of Directors shall have all the powers and duties which have been accorded to it by the laws of the State of Missouri, the Articles of Incorporation of the Synod, the Constitution and Bylaws of the Synod, and the resolutions of the delegate conventions of the Synod. The Board of Directors shall be vested with the general management and supervision of the Synod's business and legal affairs.

b. The Board of Directors shall provide for the coordination of the policies and directives of the Synod authorized by the Constitution, Bylaws, and resolutions, evaluate plans and policies, and communicate to the appropriate boards and commissions suggestions for improvement. The Board of Directors shall discharge duties specifically assigned to it by resolutions of the Synod.

c. The Board of Directors shall have the right to call up for review, criticism, or suggestion any policy of a board or commission of the Synod.

d. The Board of Directors shall be accountable to the delegate convention of the Synod for the discharge of its duties.

2.79 Meetings

The Board of Directors shall meet not fewer than four times a year. A majority of the board members shall constitute a quorum.

2.81 Duties in Planning

a. The Board of Directors shall require the Council of Administrators through the Executive Director to submit long-range and short-range plans of synodical work which shall include the plans of all divisions and departments of the Synod together with their operating and capital budgets.

b. The Board of Directors shall review all submitted plans with regard to scope, function, structure, balance, coordination, and feasibility and shall determine whether they are in harmony with resolutions, policies, and directives of the Synod.

c. The Board of Directors shall receive periodic reports on the progress of divisions, departments, and officers through the Executive Director as well as any special report it may require on the functioning of any division or department.

d. The Board of Directors shall review plans and policies which the boards and commissions of the Synod intend to submit to a delegate convention of the Synod and shall notify the respective boards and commissions whether it approves or disapproves such proposed plans and policies. In the event the Board of Directors and the board or commission of the Synod cannot resolve their differences, the board or commission may nevertheless submit its plan or policy to the delegate convention of the Synod, provided that the Board of Directors shall also be privileged to report to the convention its views with respect to such plan or policy.

2.83 Duties with Respect to Synodical Personnel

a. The Board of Directors shall make the following appointments:

- An Executive Director
- An Assistant Treasurer
- An Auditor
- An Executive Secretary of Missions
- A Controller
- A Research Director
- A Statistician
- A Transportation Secretary
- A Director of Personnel, on recommendation of the Executive Director with the approval of the President of the Synod

b. The Board of Directors, after consultation with the Executive Director of the Synod, and with the respective synodical board or commission, shall establish policies and conditions of employment of all employees of the Synod and its various boards and commissions.

c. The Board of Directors shall establish the remuneration of elected synodical officers and of staff personnel who report directly to it.

2.85 Financial Duties

a. Budget

1. The Board of Directors shall receive, review, and evaluate the budget of the boards and commissions of the Synod.

2. The Board of Directors, on the basis of this review, shall prepare annually a program of current work and capital projects for presentations to the Work Program Conference for its consideration and review. The budget-setting procedure specified elsewhere in these Bylaws shall then be followed.

3. The Board of Directors shall, within a budget period, direct the Council of Administrators, through the Executive Director, to modify previously approved plans where a necessary balancing of income and expenditure requires such budget modification. Such a directive should specify the amount of adjustment, but the manner in which such adjustments will be made shall be determined by the agencies affected.

4. Prior approval of the Board of Directors shall be required for all commitments which exceed a synodical agency's approved budgetary allocation. Interbudgetary transfers of current operating funds from one classification to another within the agency's approved budget shall receive prior approval of the Controller. All funds held or received by a synodical agency shall be accounted for and shall be subject to budgetary control.

b. Capital-Fund Borrowing Authority

1. The Board of Directors shall be empowered to authorize the synodical Treasurer to borrow capital funds after the board has determined the amounts and the conditions under which these capital funds shall be borrowed, for capital-fund outlay, for site acquisition, and for construction projects which are authorized by synodical conventions.

2. The Board of Directors and the responsible officers of the Synod are empowered to do all things necessary to effect such capital-fund borrowings if and when required, including the pledging of real and other property belonging to the Synod in order to secure loans to obtain the necessary funds.

3. The borrowed capital funds shall not be used for any operating expenditures and shall be subject to provision for amortization.

c. Special Offerings

1. The Board of Directors, in the event of need or unusual circumstances, shall make recommendations to the Fiscal Review Commission regarding a special offering for synodical purposes.

2. The Board of Directors alone may authorize the solicitation of funds by any person, board, commission, agency, or corporation in the Synod at large and shall have the authority to regulate the collection of funds from congregations and the Synod at large beyond the confines of any one District in accordance with policies adopted by the delegate convention of the Synod. There shall be no such solicitation of funds by any person, board, commission, agency, or corporation without the approval of the Board of Directors, provided that nothing herein contained shall be construed to interfere with District or local financial undertakings where the collection of funds is confined to the District or a local area.

2.87 Property Duties

a. The Board of Directors shall have charge of all the Synod's real and personal property and shall hold and manage such property in accordance with the instructions of the Synod. Title to all such property shall be taken in the name of the Synod under its corporate title except in cases where the property to be acquired is to be purchased for the use or benefit of a seminary or college which has been separately incorporated under the synodical resolution of 1935 or to which corporation its real estate holdings have been conveyed with the necessary reversionary clause by authorization of the Synod.

b. The Board of Directors shall, in accordance with the regulations of the Synod, authorize the purchase of property.

c. The Board of Directors shall have final responsibility for the construction and location of new buildings and for major remodeling. As a board or through its representative it shall approve all plans for and the location of any buildings erected on properties belonging to or controlled by the Synod. It is directly responsible for all legal aspects of such operations.

d. The Board of Directors, at a time when it believes the best interests of the Synod will be served, shall authorize the initiation of specific projects relating to the establishment of new institutions, the relocation or disposition of old institutions or buildings, the erection of new buildings, extensive remodeling, or the purchase, lease, sale, or exchange of property, except as restricted hereinafter.

e. The Board of Directors shall be authorized and empowered to sell, barter, exchange, or trade any property not adjacent to or a part of any of the Synod's college or seminary properties which the Synod owns and which property in the opinion of the Board of Directors would be of no direct use or benefit to the Synod in the pursuit of its constitutional objectives, at such price or consideration and on such terms and conditions as in the opinion of the Board of Directors would best serve the interests of the Synod. In such cases the Board of Directors shall consult with the synodical agency which has an authorized interest in the property.

f. The Board of Directors may erect or purchase the necessary residences for professors, missionaries, or synodical church workers, on recommendation of the responsible synodical agency, and may borrow the money to pay for them. The interest and principal shall be paid with the moneys which would ordinarily be expended for rentals.

g. The Board of Directors in all cases of maintenance of property which is not under its direct management shall act after consultation with and on recommendation of the responsible synodical agency.

h. The Board of Directors shall require the maintenance of a current inventory of all property of the Synod.

2.89 Coordination and Supervision

a. The Board of Directors shall require the Executive Director to expedite the execution of authorized plans. The Board of Directors, through the Executive Director, shall make sure that no division or department undertakes any activity which is not provided for in synodically adopted policies or budgets.

b. The Board of Directors shall communicate with boards, commissions, and staff executives through the Executive Director.

c. The Board of Directors shall make final determination in the event that conflicts develop in the plans and policies of two or more boards or commissions of the Synod.

d. The Board of Directors shall require monthly and annual financial reports and statements from the Controller and from the Treasurer. It shall arrange for the publication and distribution of financial reports according to synodical regulations.

e. The Board of Directors shall provide for audits to be made of all subsidized Districts, departments, boards, commissions, and activities of the Synod.

f. The Board of Directors shall report annually and as often as it may deem necessary in the official publications of the Synod on the work and on the needs of the Synod.

g. The members of the Board of Directors shall attend each convention of the Synod. The Board shall submit to the delegates a comprehensive report with appropriate recommendations regarding the Synod's work.

2.90 Miscellaneous

a. The Board of Directors shall provide adequate blanket fidelity bonds. The persons to be covered and the amount of the bonds shall be determined by the Board of Directors. The premiums shall be paid by the Synod.

b. The Board of Directors shall be authorized to draw on the treasury of the Synod for its expenses.

c. The Board of Directors shall be authorized to engage legal counsel and other professional or technical personnel for its guidance and for advice to the officers, boards, or commissions.

d. The Board of Directors may appoint committees of the board and define their duties.

3.34 Conflict of Interests

Officers or members of District boards or commissions shall not enter into gainful business transactions, directly or indirectly, with any board or commission on which they serve.

8.131 Personnel and Election of Board

A Board for College and University Work, consisting of three pastors and two laymen, shall be elected by the Synod. and be it further

Resolved, That the Commission on Constitutional Matters make all necessary changes in the *Handbook* to conform to the aforesaid changes; and be it further

Resolved, That the Commission on Constitutional Matters make any corrections in grammar, terminology, or reference, to clarify any of the foregoing changes, provided, however, that this provision shall not be construed to give the Commission on Constitutional Matters any authority whatever to affect the effect of any of the aforesaid changes.

Action: This resolution was *adopted*.

To Study Property Duties of Board of Directors

RESOLUTION 4-30

Report 4-04, Appendix A, "2.87 Property Duties" (CW, p. 146)

WHEREAS, The proposed changes in the *Handbook* pertaining to the property duties of the Board of Directors of the Synod contain substantially the same provisions as presently outlined in the *Handbook*; and

WHEREAS, The provisions in the *Handbook* as well as the proposed changes are inadequate in description, definition, and delineation of the property duties of the Board of Directors; and

WHEREAS, The lack of time here allotted prohibits a detailed study and revision of said provisions; therefore be it

Resolved, That a comprehensive, extensive, and exhaustive study and analysis of the property duties of the Board of Directors of the Synod be made with the assistance and advice of competent legal counsel and other expert and technical consultants, and that a plan for a complete and comprehensive revision be presented to the 1967 convention.

Action: This resolution was *adopted*.

To Publish a Manual for Convention Delegates

RESOLUTION 4-31

WHEREAS, It is the desire of the Synod to reduce the size and length of conventions; and

WHEREAS, It is vital that all delegates, both voting and advisory, be informed and work efficiently; therefore be it

Resolved, That the office of the Executive Director of the Synod produce a popular "Manual for Convention Delegates, Advisors, and Floor Committees" with appropriate diagrams and illustrations; and be it further

Resolved, That the manual include a glossary of uniform nomenclature as provided by Resolution 4-19 of this convention. (See also CW, p. 147, for examples.)

Action: This resolution was *referred* to the Synod's President.

To Make Greater Use of Laity

RESOLUTION 4-32

Report 8-01 VI, A (CW, pp. 322, 323)

WHEREAS, There is urgent need for additional pastors and teachers in pulpit and classroom in The Lutheran Church — Missouri Synod; therefore be it

Resolved, That this convention recommend that, wherever practical, positions in the Synod, District, or congregation be filled with capable lay personnel.

Action: This resolution was *referred* to the Synod's President.

To Approve Overture 4-53 Un (Auxiliary Organizations)

RESOLUTION 4-33

Overture 4-53 Un (URO, pp. 15, 16)

WHEREAS, Overture 4-53 Un sets forth the relation of the auxiliary organizations (Lutheran Laymen's League, Lutheran Women's Missionary League, Walther League) to the Synod; and

WHEREAS, Overture 4-53 Un also spells out the rights and responsibilities of the Synod toward these auxiliary organizations; therefore be it

Resolved, That the Synod approve Overture 4-53 Un; and be it further

Resolved, That the Synod commend this overture to the auxiliary organizations in its midst and to their respective officers and boards.

Action: This resolution was *adopted*.

To Approve Authorization of the Synodical Controller to Prescribe District Accounting and Auditing Procedures

RESOLUTION 4-34

Overture 4-37 (CW, p. 168)

WHEREAS, It is important for the efficient administration of the Synod's finances that the uniform accounting and auditing procedures now in force in all educational institutions and a growing number of other agencies of the Synod be extended to all Districts of the Synod; therefore be it

Resolved, That *Handbook* 2.95 b, 2 be deleted and the following substituted:

2. [The Controller shall] establish and prescribe uniform accounting methods, budgetary classifications, internal controls, and auditing procedures in and for all agencies of the Synod and all its institutions, and in all of the synodical Districts, for all operations including Church Extension and other specific funds, and shall annually receive from all agencies of the Synod and all its institutions, and from all Districts, their ending financial statements, annual audit reports, consolidated balance sheets, and operating statements;

and be it further

Resolved, That the Commission on Constitutional Matters be instructed to make the necessary *Handbook* changes to implement this resolution.

Action: This resolution was *adopted*.

To Reduce the Size of Synodical Conventions and to Provide for Selection of Delegates

RESOLUTION 4-35

Overtures 4-06 III, 4-46, 5-13, 5-16, 5-17, 5-18, 5-26, 5-27 (CW, pp. 156, 157, 174, 181, 182, 184, 185); 5-40 Un (URO, p. 32)

WHEREAS, A reduction in the size of synodical conventions would facilitate management, reduce costs, and ease housing problems; therefore be it

Resolved, That for purposes of selecting delegates to the 1967 synodical convention the following apply:

1. The number of delegates from a District shall equal one lay and one pastoral delegate for each 20 congregations of the District instead of one lay and one pastoral delegate for each electoral circuit of 10 to 15 congregations. Each District shall prescribe its own procedures for selecting its delegates, but they shall not be selected at large.

2. The number of advisory delegates from a District shall equal one advisory pastor delegate for each 30 advisory pastors in the District and one advisory teacher for each 30 called male teachers of elementary and secondary schools in the District.

3. For purposes of this resolution, a major fractional portion of 20 or of 30 remaining after division by 20 or 30, as the case may be, shall be deemed to be a full 20 or 30; and each District shall in any event be entitled to at least one advisory pastor delegate and one advisory teacher delegate; and be it further

Resolved, That except as herein above altered, the *Handbook* provisions for delegates shall remain in force; and be it finally

Resolved, That the matter of the number of delegates, the selection thereof, and whether or not delegates shall be certified by District conventions is hereby referred to a special study committee to be appointed by the President of the Synod. This committee shall submit a definitive report to the next convention of the Synod.

Action: This resolution was *lost*.

To Establish Retirement Policies for Salaried Nonelective Personnel of the Synod

RESOLUTION 4-36

Report 4-12 (CW, p. 160)

WHEREAS, The Council of Administrators has recommended that retirement policies be established for salaried nonelective personnel of the Synod; and

WHEREAS, It is desirable that provision be made for present personnel; therefore be it

Resolved, That the Synod adopt the following retirement policies with respect to salaried nonelective personnel of the Synod:

1. Each such person may retire at age 65, but except as provided below, he shall be retired on the first day of the month following the month in which his 70th birthday occurs.

2. As to such persons presently employed by the Synod the mandatory retirement dates shall be as follows:

a. Jan. 1, 1966, for a man who reaches the age of 75 on or before Dec. 31, 1965;

b. the first day of the month following the month in which his birthday occurs for a man who reaches the age of 75 in 1966;

c. Jan. 1, 1967, for a man who reaches the age of 74 in 1966;

d. the first day of the month following the month in which his birthday occurs, for a man who reaches the age of 74 in 1967;

e. Jan. 1, 1968, for a man who reaches the age of 73 in 1967;

f. the first day of the month following the month in which his birthday occurs, for a man who reaches the age of 73 in 1968;

g. Jan. 1, 1969, for a man who reaches the age of 72 in 1968;

h. the first day of the month following the month in which his birthday occurs, for a man who reaches the age of 72 in 1969;

i. Jan. 1, 1970, for a man who reaches the age of 71 in 1969;

j. the first day of the month following the month in which his birthday occurs, for a man who reaches the age of 71 in 1970;

k. Jan. 1, 1971, for a man who reaches the age of 70 in 1970;

l. in 1971 or in any year thereafter, the first day of the month following the month in which a man reaches the age of 70; and be it further

Resolved, That to the extent, if any, to which the foregoing is inconsistent with the provisions of any pension or retirement plan covering such persons, the provisions of such plan shall control; and be it further

Resolved, That the Commission on Constitutional Matters be authorized and directed to make the necessary *Handbook* changes to implement this resolution; and be it finally

Resolved, That the Districts be urged to pattern their retirement policies after those of the Synod outlined above.

Action: This resolution was *referred* to the Synod's Board of Directors for study and action.

To Fix Age of Eligibility for Election of Officers

RESOLUTION 4-37

Report 4-12 (CW, p. 160)

WHEREAS, The Council of Administrators has recommended that retirement policies be established for elected officers of the Synod (President, Vice-Presidents, Secretary, Treasurer; see *Handbook* 2.01 as amended); and

WHEREAS, It is desirable to defer the effective date of application of said retirement policies to present elected officers; therefore be it

Resolved, That a person shall be ineligible for election as an elected officer of the Synod (President, Vice-President, Secretary, Treasurer) if he has become 68 years old before Jan. 1 of the election year; and be it further

Resolved, That this shall not apply to the present elected officers until the 1971 delegate convention of the Synod.

Action: This resolution was *lost*.

To Receive and Acknowledge with Gratitude the Reports of the President, the First Vice-President, the Board of Directors and the Executive Director

RESOLUTION 4-38

Reports 4-01, 4-02, 4-03, 4-04 (CW, pp. 108—113, 141—143)

WHEREAS, The reports of the President and of the First Vice-President of the Synod express a deep Biblical and pastoral concern; and

WHEREAS, The reports of the Synod's Board of Directors and the Executive Director indicate that this board and the Executive Director have given conscientious attention to all phases of the Synod's work entrusted to them; therefore be it

Resolved, That the Synod gratefully receive and acknowledge the reports of the President, the First Vice-President, the Board of Directors, and the Executive Director; and be it further

Resolved, That the Synod urge all its congregations to include the President of the Synod, together with all his aids and advisers, regularly in their prayers.

Action: This resolution was *adopted*.

COMMITTEE 5 — Constitutional Matters and Membership Applications

To Authorize Limited Revision of "Handbook" and to Authorize Manual of Operations

RESOLUTION 5-01

Report 5-01 I (CW, p. 176)

Overtures 5-28 (CW, p. 185); 5-42 Un (URO, pp. 32, 33)

WHEREAS, The standing Committee (Commission) on Constitutional Matters has called attention to the need for rewriting many paragraphs and sections of the synodical *Handbook* in order to bring about uniform nomenclature and other needed clarifications; and

WHEREAS, The 1962 Cleveland convention had authorized the preparation of a Manual of Operations; therefore be it

Resolved, That the Commission on Constitutional Matters be authorized to rewrite any paragraphs or sections of the *Handbook* in order to bring about uniform nomenclature and other needed clarifications; and be it further

Resolved, That the Council of Administrators be instructed to proceed to the preparation of the Manual of Operations; and be it further

Resolved, That the Council of Administrators be authorized, subject to the approval of the Commission on Constitutional Matters, to cull out such paragraphs and sections of the *Handbook* as deal with purely procedural matters and to incorporate these into the Manual of Operations; and be it finally

Resolved, That the rewritten *Handbook* and the Manual of Operations be submitted to the 1967 convention for approval, after which both the *Handbook* and the Manual of Operations shall be sent to every congregation, pastor, and called teacher.

Action: This resolution was *adopted*.

To Study Change of Name of the Synod

RESOLUTION 5-02

Overtures 5-02, 5-03, 5-04, 5-05 (CW, pp. 177, 178)

WHEREAS, The Synod already in 1962 requested a study of the matter of change of name of the Synod; therefore be it

Resolved, That the President and the Vice-Presidents direct the Board for Public Relations or some other appropriate board, committee, or commission to study the matter of the change of name of the Synod; and be it further

Resolved, That the committee so appointed solicit suggestions as to names from the congregations of and individuals within the Synod; and be it finally

Resolved, That this committee report its findings with specific recommendations to the 1967 convention.

Action: This resolution was *adopted*.

To Amend Article XIV, Paragraph 4 of the Synod's Constitution

RESOLUTION 5-03

(After Recommittal; see *TB*, pp. 81, 82)

Overture 5-09 (*CW*, p. 180)

WHEREAS, The present Article XIV, Paragraph 4, of the Synod's Constitution has the effect of permitting a congregation to cast an affirmative vote by not voting at all; and

WHEREAS, The procedure in ratifying amendments should be such as to challenge all congregations to vote, whether for or against the proposed amendment; therefore be it

Resolved, That Article XIV, Paragraph 4, of the Synod's Constitution be amended to read:

4. Amendments to the Constitution of the Synod shall be submitted directly to each voting congregation of the Synod on an official ballot, and the congregations shall by official action express their affirmative or negative vote and indicate the same to the Secretary of the Synod on this official ballot. The proposed amendment shall become effective at the expiration of 6 months from the date on which the amendment is submitted for vote, provided a two-thirds majority of the votes cast within that period shall have favored the amendment. At the end of the 6-month period the Secretary of the Synod shall announce the outcome of the voting by Districts in the official publications of the Synod.

and be it further

Resolved, That Paragraph 5 of Article XIV be deleted from the Constitution.

Action: This resolution was *adopted* by a unanimous vote, the convention voting separately on the amendment to Article XIV, Paragraph 4, and on the deletion of Paragraph 5 of Article XIV.

To Change "Handbook" Sections 9.71, 9.73 9.75, 2.79

RESOLUTION 5-04

Overture 5-06 (*CW*, pp. 178, 179)

WHEREAS, The proposed changes in the *Handbook* would require approval by the Synod's Board of Directors for all solicitation of funds beyond the confines of the respective congregations; and

WHEREAS, Such a procedure would create difficulties of administration and place an undue work load on the Synod's Board of Directors; therefore be it

Resolved, That Overture 5-06 be declined.

Action: This resolution was *adopted*.

To Revise Section 3.37 of the "Handbook"

RESOLUTION 5-05

Overtures 5-07, 5-10 (*CW*, pp. 179, 180)

WHEREAS, The change in frequency of synodical conventions will necessitate procedural changes governing the election and tenure of District officers; therefore be it

Resolved, That Section 3.37 of the *Handbook* be revised to read as follows:

a. The District President, Vice-Presidents, and Circuit Counselors shall be elected in the year following the regular election of the officers of the Synod.

b. All other officers and boards may be elected in the second District convention following the regular elections of the Synod for the time of service fixed by the Bylaws and Constitution of the Synod.

Action: This resolution was *adopted*.

To Revise Section 1.11 b of the "Handbook"

RESOLUTION 5-06

Overture 5-11 (*CW*, p. 180)

WHEREAS, The existing procedure regarding the acceptance of new or revised constitutions of congregations often results in long periods of waiting before such constitutions are accepted; therefore be it

Resolved, That Section 1.11 b of the *Handbook* be revised to read as follows:

b. A member congregation which translates, revises, or amends its constitution or adopts a new constitution shall submit such translation, revision, amendment, or new constitution to the District President, who shall direct it through existing channels for review. Upon favorable action by the District Board of Directors, the congregation shall be notified that the changes are valid and approved and that the congregation is empowered to function under the new or changed constitution. Such procedures shall be submitted to the next convention of the District for ratification.

Action: This resolution was *adopted*.

To Accept into Membership Certain Congregations, Pastors, and Teachers

RESOLUTION 5-07

WHEREAS, Certain congregations, pastors, and teachers have, in accordance with Article V of the Constitution, applied for membership in the Synod:

Congregations

Bethany, Wellington, Ohio
University, Norman, Okla.
Faith, Olympia, Wash.
Faith, Lacey, Wash.
Good Shepherd, Lansing, Mich.
St. Matthew, Holt, Mich.
Divine Shepherd, Ann Arbor, Mich.
Ascension, Raytown, Mo.
Cross of Christ, Bloomfield Hills, Mich.
St. Peter, Rockford, Mich.
Messiah, Saginaw, Mich.
Messiah, Grand Rapids, Mich.
Our Redeemer, Lexington, Ky.
St. Philip, Houston, Tex.
Ascension, Burnsville, Minn.

Pastors

Philip Yang (Atlantic)
Jack Allen Geistlinger (Ohio)
James A. Pingel (Ohio)

Luther Werth (Ohio)
 David Albertin (Ohio)
 Nicholas Ittzes (Ohio)
 William Boys (Ohio)
 Leander Berndt (Minnesota South)
 Robert Sorensen (Minnesota South)
 Donald Waldo (Minnesota South)
 Norman Menke (Minnesota South)

Teachers

Kurt Gremel (Ohio)
 Roy Kitzmann (Ohio)
 William Nehls (Ohio)
 Kenneth Wollin (Ohio)

therefore be it

Resolved, That these applications for membership be approved (*Handbook* 1.01); and be it further

Resolved, That the signing of the Constitution take place at the conventions of the respective Districts, in accordance with Section 1.03 of the *Handbook*.

Action: This resolution was *adopted*.

NOTE: See Resolution 5-37 for names of others whose applications for membership in the Synod were approved.

To Decline to Amend Article V, B of the Synod's Constitution

RESOLUTION 5-08

Overture 5-15 a (CW, p. 181)

WHEREAS, The concerns of the faculty of Concordia Seminary, St. Louis, which led to the submission of Overture 5-15 are adequately taken care of in Article IX, 3 of the Constitution; therefore be it

Resolved, That Overture 5-15 a be declined.

Action: This resolution was *adopted*.

NOTE: The second part of Overture 5-15 was designated as "5-15 b" and was referred to Committee 11.

To Transfer Certain Congregations from One District to Another

RESOLUTION 5-09

Overtures 5-19, 5-21, 5-22, 5-23 (CW, pp. 182, 183)

WHEREAS, The following five congregations have asked to be transferred from one District to another:

1. Good Shepherd, York, Pa., from the Eastern District to the Southeastern District;
2. St. John, Atwater, Minn., from the Minnesota North District to the Minnesota South District;
3. Trinity, Utica, N. Y., from the Atlantic District to the Eastern District;
4. St. Paul's, Eden Valley, Minn., from the Minnesota South District to the Minnesota North District; and
5. St. John's, Kimball, Minn., from the Minnesota South District to the Minnesota North District; and

WHEREAS, In each instance the proposed transfer has been approved by both Districts or their Presidents; therefore be it

Resolved, That the transfers be approved; and be it further

Resolved, That the effective date of transfer in each case be established by agreement between the congregations and the respective Districts.

Action: This resolution was *adopted*.

To Decline to Transfer St. John's Congregation Gloversville, N. Y., from Atlantic District to Eastern District

RESOLUTION 5-10

Overture 5-20 (CW, pp. 182, 183)

WHEREAS, St. John's Congregation, Gloversville, N. Y., is a much greater distance (80—100 miles) from congregations of the Eastern District than from congregations of the Atlantic District (15—20 miles); and

WHEREAS, Neither of the two Districts, nor the respective District President, has approved the transfer of this congregation to the Eastern District; therefore be it

Resolved, That Overture 5-20 be declined.

Action: This resolution was *adopted*.

To Retain Method of Approving Resolutions

RESOLUTION 5-11

Overture 5-37 Un (URO, pp. 30, 31)

WHEREAS, Article VIII C of the Constitution of the Synod provides:

All matters of doctrine and of conscience shall be decided only by the Word of God. All other matters shall be decided by a majority vote.

therefore be it

Resolved, That Overture 5-37 Un be declined.

Action: This resolution was *adopted*.

To Amend Section 1.33 of the Synod's "Handbook"

RESOLUTION 5-12

Overture 5-38 Un (URO, p. 31)

WHEREAS, Section 1.33 of the *Handbook* requires the reading of brief daily minutes at synodical conventions; and

WHEREAS, This procedure, which also governs District conventions, may well consume much valuable time; therefore be it

Resolved, That Section 1.33 of the *Handbook* be amended to read:

Brief daily minutes shall be presented at synodical conventions.

and be it further

Resolved, That the Council of Administrators be in-

structed to include in the proposed Manual of Operations some acceptable methods of presenting brief daily minutes to synodical conventions.

Action: This resolution was *adopted*.

Interpretation of Cleveland Convention Resolution 11-23

RESOLUTION 5-13

Overture 5-39 Un (URO, pp. 31, 32)

WHEREAS, A problem has arisen regarding the interpretation of Resolution 11-23 of the Cleveland convention of 1962 (*Proceedings*, p. 156), which resolution states in part:

That no member (official or advisory) of any synodical or District board or committee be permitted to enter into any business contract involving the business with which that board or committee is concerned.

therefore be it

Resolved, That Resolution 11-23 of the Cleveland convention be interpreted as having reference to business contracts whereby financial profit accrues to the individual or his firm or organization.

Action: This resolution was *adopted*.

To Ordain Called Male Teachers

RESOLUTION 5-14

Overture 5-24, 5-25 (CW, pp. 183, 184)

WHEREAS, The terms "ordination" and "installation" do not differ essentially; and

WHEREAS, Concerned governmental offices often consider ordination essential in the granting or withholding of certain rights and in determining status in the application of various laws; and

WHEREAS, The ordination of called male teachers would give added recognition to the God-given ministry and office of the teacher; therefore be it

Resolved, That henceforth congregations of the Synod ordain and install called male teachers into the ministry to which the congregation has called them; and be it further

Resolved, That ordination status be granted retroactively to all qualified and officially called and installed male teachers of the Synod; and be it further

Resolved, That a liturgical order for the ordination of a teacher be formulated, containing the specific charge as to the area of service to which the teacher is called, and that this order be sent to every congregation and pastor of the Synod; and be it finally

Resolved, That Sections 4.15, 4.17, 4.19, 4.25, and any other pertinent sections of the *Handbook* be revised to include provision for the ordination of teachers.

Action: This resolution was *referred* to the Commission on Theology and Church Relations for a report to the next convention.

To Decline to Appoint a Fact-finding Committee

RESOLUTION 5-15

Overture 5-41 Un (URO, p. 32)

WHEREAS, The Synod has provided specific procedures for handling all charges dealing with doctrinal matters; and

WHEREAS, These procedures (*Handbook*, Article V) are available to all who believe they have just cause; therefore be it

Resolved, That Overture 5-41 Un be declined.

Action: This resolution was *adopted*.

To Decline to Demand Dr. Martin Marty's Resignation from "Christian Century"

RESOLUTION 5-16

Overture 5-32 Un (URO pp. 23, 24)

WHEREAS, The Synod has provided specific procedures for handling all charges dealing with doctrinal matters; and

WHEREAS, These procedures (*Handbook*, Article V) are available to all who believe they have just cause; therefore be it

Resolved, That Overture 5-32 be declined.

Action: This resolution was *adopted*.

To Decline to Request the President to Seek Removal of Dr. Alfred O. Fuerbringer from Presidency of Concordia Seminary St. Louis

RESOLUTION 5-17

Overture 5-33 Un (URO, pp. 24-26)

WHEREAS, The Synod has provided specific procedures for handling all charges dealing with doctrinal matters; and

WHEREAS, These procedures (*Handbook*, Article V and Section 6.83) are available to all who believe they have just cause; therefore be it

Resolved, That Overture 5-33 Un be declined.

Action: This resolution was *adopted*.

To Decline to Request Withdrawal of Missouri Synod Clergymen from "Dialog"

RESOLUTION 5-18

Overture 5-35 Un (URO, pp. 28-30)

WHEREAS, The Synod has provided specific procedures for handling all charges dealing with doctrinal matters; and

WHEREAS, These procedures (*Handbook*, Article V and Section 6.83) are available to all who believe they have just cause; therefore be it

Resolved, That Overture 5-35 Un be declined.

Action: This resolution was *adopted*.

**To Decline to Request District President
to Deal with Dr. Gilbert Thiele**

RESOLUTION 5-19

Overture 5-30 Un (URO, pp. 19—21)

WHEREAS, The Synod has provided specific procedures for handling all charges dealing with doctrinal matters; and

WHEREAS, These procedures (*Handbook*, Article V and Section 6.83) are available to all who believe they have just cause; therefore be it

Resolved, That Overture 5-30 Un be declined.

Action: This resolution was *adopted*.

**To Decline to Require District President
to Deal with Dr. Robert Scharlemann**

RESOLUTION 5-20

Overture 5-31 Un (URO, pp. 21—23)

WHEREAS, The Synod has provided specific procedures for handling all charges dealing with doctrinal matters; and

WHEREAS, These procedures (*Handbook*, Article V) are available to all who believe they have just cause; therefore be it

Resolved, That Overture 5-31 Un be declined.

Action: This resolution was *adopted*.

**To Decline to Request District President
to Deal with Dr. Carl Krekeler, Dr. William
Bloom, and Dr. O. P. Kretzmann**

RESOLUTION 5-21

Overture 5-34 Un (URO, pp. 26—28)

WHEREAS, The Synod has provided specific procedures for handling all charges dealing with doctrinal matters; and

WHEREAS, These procedures (*Handbook*, Article V) are available to all who believe they have just cause; therefore be it

Resolved, That Overture 5-34 Un be declined.

Action: This resolution was *adopted*.

**To Decline Request Regarding
Dr. Martin Scharlemann**

RESOLUTION 5-22

Overture 5-29 Un (URO, pp. 17—19)

WHEREAS, The Cleveland convention of the Synod has acted on the matter in question and has instructed the Commission on Theology and Church Relations to study the issues involved; and

WHEREAS, This study has not as yet been finalized; and

WHEREAS, The papers referred to have been withdrawn by Dr. Martin Scharlemann; therefore be it

Resolved, That Overture 5-29 Un be declined; and be it further

Resolved, That the Commission on Theology and Church Relations be encouraged to continue to give all possible attention to the issues involved; and be it finally

Resolved, That we remind the signers of Overture 5-29 Un of the provision of Resolution 3-19 of the Cleveland convention that the Synod refrain from attacks on Dr. Martin Scharlemann on the basis of the essays mentioned in Resolution 3-19 of the Cleveland convention and Overture 5-29 Un (URO, p. 17)

Action: This resolution was *adopted*.

**To Refer to "Handbook" Procedure
in Regard to Overture 5-44 Un**

RESOLUTION 5-23

Overture 5-44 Un (URO, pp. 33, 34)

WHEREAS, The "examples of doctrinal offense" cited in paragraphs 1—8 of Overture 5-44 Un are not substantiated; and

WHEREAS, The procedure urged in paragraphs 1—6 (page 34) of Overture 5-44 Un is essentially the procedure contained in the Synod's *Handbook*, Sections 6.83 and 5.23—5.43, with the exception of the time limitation in paragraph 3; therefore be it

Resolved, That we refer the signers of Overture 5-44 Un to the existing procedures in the *Handbook*.

Action: This resolution was *referred* to the Synod's President.

Certification of Delegates to Convention

RESOLUTION 5-24

Overture 5-48 M (TB, p. 23)

WHEREAS, There is nothing in the *Handbook* which gives the District convention the right to declare a delegate certified or noncertified; therefore be it

Resolved, That the convention declare such practice improper and unnecessary; and be it further

Resolved, That the Commission on Constitutional Matters be instructed to clarify Sections 1.53 and 1.57 to that effect in case it is felt that this may be necessary.

Action: This resolution was *adopted*.

**To Change Certain Sections
of the Synodical "Handbook"**

RESOLUTION 5-25

Reports 4-04, Appendices B, C, E, 4-05 (CW, pp. 148 to 150, 153, 154)

Overture 4-27 (CW, pp. 165, 166)

WHEREAS, Experience has shown a need for certain changes in the synodical *Handbook*; therefore be it

Resolved, That the following *Handbook* sections be revised, amended, or deleted as follows:

D. SYNODICAL CONVENTION — ARRANGEMENTS**1.71 Convention Manager**

A synodical convention manager shall plan, make arrangements for, and direct the externals of synodical delegate conventions and other major synodical assemblies and may assist with planning and arranging for District conventions. The convention manager shall be appointed by the President on recommendation of the chairman of the Division of Staff Services and shall be assigned to that division.

1.73 Local Convention Committee

On recommendation of the synodical convention manager the President shall appoint a local convention chairman and a local convention committee according to need.

1.75 Convention Expenses

a. The primary sources of income which are to offset the operating costs of the synodical convention are the District levy, registration fees, exhibit space rentals, and other miscellaneous receipts.

b. The amount of the District levy per communicant member and the registration fees will be based on the convention budget submitted by the convention manager to the Synodical Board of Directors for approval, who shall notify the District Treasurers of the amount of their assessment by September 1 of the year preceding the synodical convention.

c. The District Treasurer shall remit the amount of the District levy to the synodical Controller's office not later than the month of March before the convention.

d. The Controller of the Synod shall prescribe, install, and supervise convention accounting procedures, financial controls, and budgetary classifications for operating income and costs of the synodical convention.

1.77 Traveling and Convention Expenses

a. All traveling and convention expenses of synodical officials, delegates, and representatives shall be paid by the Synod, the Districts, the boards, or the commissions which are represented by the respective delegates or representatives. The expenses of District Presidents shall be paid by the Synod. The Convention Manager shall arrange for lodging and may also provide for joint meals while the convention is in session. Rates for lodging and joint meals shall be established and published.

b. The President of the Synod shall indicate which convention committees must meet before the convention opens and shall notify the Convention Manager, who shall provide preconvention housing and meeting facilities for them. All direct expenses incurred by these preconvention meetings shall be borne by the Synod.

1.27 Convention Committees

The President shall refer all matters which are to be presented to the Synod to convention committees appointed by him from among the accredited delegates and official representatives in order to expedite the transaction of business. The President shall notify such committee members of their appointment and of the time and place of their first meeting no later than 8 weeks before the convention of the Synod. After due consideration of the matters referred to them, these committees shall report their findings and recommendations to the Synod. If the President deems it advisable, he shall be empowered to convene any such committees prior to the opening of the convention. Every member of the Synod shall have the right to object to any appointment made to such committees. There shall be adequate lay representation on all committees.

B. THE SYNODICAL WORK PROGRAM AND THE ANNUAL BUDGET**9.03 Budgeting Procedure**

a. The Council of Administrators shall prepare and submit annually to the Board of Directors a challenging work program for each of the Synod's departments and agencies with accompanying cost estimates.

b. The Board of Directors shall receive for review plans and policies which the boards and commissions of the Synod intend to submit to the synodical convention. Any board or commission shall have the right to take its recommendations directly to the Synod for final decision, even if these recommendations lack the approval of the Board of Directors, provided, however, that the views of the Board of Directors and the reasons for its dissent shall be reported to the convention.

c. At the synodical convention a special floor committee is to receive the assignment to review and to report on the recommended synodical work program as submitted by the Board of Directors to the convention.

d. The biennial delegate conventions of the Synod shall adopt a two-year comprehensive synodical work program.

e. After adoption of the synodical work program by the convention, the Board of Directors shall communicate to all the synodical Districts the synodical work program for each fiscal year in the adopted two-year work program.

f. After the commitments for each year have been received from the congregations and have been transmitted by the District to the synodical Board of Directors, the Board of Directors shall propose a tentative income and expenditures budget for the next fiscal year for the consideration of the Fiscal Review Commission.

C. FISCAL REVIEW COMMISSION**9.11 Membership and Organization**

a. The Fiscal Review Commission shall be composed of the President of each District (or his representative) and one layman not in the employ of the District. The layman and his alternate shall be elected by the District for a term identical with that of the District President. The District may at its expense send additional nonvoting representatives to the Fiscal Review Commission meetings. The President, the Vice-Presidents, and the members of the Board of Directors of the Synod shall be voting members of the commission. The Executive Director, the Controller, and the Stewardship Counselor of the Synod shall be advisory members of the commission.

b. The Fiscal Review Commission shall biennially elect a chairman and a secretary from its midst who shall serve until their successors qualify. The names of the members of the Fiscal Review Commission and their addresses, the list of officers, and a copy of all minutes shall be filed with the Secretary of the Synod.

c. Responsibility for establishing the agenda, determining procedures of the meeting, and carrying out the duties and functions of the commission shall be that of the elected officers of the Fiscal Review Commission.

9.13 Meetings

a. The Fiscal Review Commission shall meet annually.

b. Each District President shall send the names and addresses of the Fiscal Review Commission members from his District to the chairman of the Fiscal Review Commission immediately after their election.

c. The chairman shall convene a meeting of the commission no later than thirty days after the start of the synodical fiscal year.

9.15 Duties and Functions

a. In the light of the synodically approved 2-year work program the Fiscal Review Commission shall review annual synodical income-and-expenditure budgets and examine programs. It shall receive budget proposals from the Board of Directors, review them, and establish the annual budget.

b. After the annual budget has been established by the Fiscal Review Commission, the Board of Directors shall provide for its implementation.

c. The Fiscal Review Commission shall suggest methods for improving the financial situation of the Synod.

9.17 Expenses

The meeting expenses of the Fiscal Review Commission shall be paid by the Synod; expenses of additional nonvoting

representatives from the Districts shall be paid by their respective Districts.

2.103 Synodical Service Commission

a. *Membership.* The Synodical Service Commission shall consist of five persons appointed by the President of the Synod.

b. *Functions.* The Synodical Service Commission shall function in the selection of all executive secretaries of the synodical boards and commissions. Its services may be called on in the selection of District executive secretaries and all appointive staff personnel above clerical rank in the Synod and in the Districts.

c. *Duties.* The duties of the commission shall be:

1. to require of the board or commission which is to be served by a prospective appointee a reasonably detailed statement of the duties and personal requirements of the position which is to be filled;

2. to solicit, from all appropriate sources, suggestions or nominations of persons for the position which is to be filled and to receive nominations from any other sources. In the case of executive secretaries or their equivalent, the list of nominees shall be published in the official periodicals of the Synod at least four weeks prior to the date on which the appointment of the executive secretary is to take place;

3. to gather, analyze, and prepare information on nominees;

4. to certify, after having examined the qualifications of all nominees in the light of the specifications of the position, at least three nominees as candidates to the appointing authority. The appointing authority may then select one of the nominees or call for a new slate of nominees. Each nominee must have the approval of the President of the Synod;

5. to request the Executive Director to provide the Synodical Service Commission with necessary technical assistance primarily through the office of the synodical Director of Personnel.

d. *Designations.* Administrative positions and their corresponding appointing authorities shall be designated as follows:

1. The Executive Director, by the Board of Directors;

2. Executive secretaries and staff members of boards and commissions by the respective board or commission, or by the Board of Directors in cases where there is no board or commission;

3. Other appointive synodical officials and staff personnel by the Board of Directors or, at its discretion, an official, board, or commission designated by it;

4. Divisional chairmen by the Board of Directors on recommendation of the Executive Director, who shall consult with the synodical official, board, or commission concerned.

Furthermore:

WHEREAS, *Handbook* 2.163 is a duplication of the substance of Section 2.103; therefore be it

Resolved, That *Handbook* 2.163 be deleted.

Action: The entire resolution, including revisions, amendments, and deletions, was *adopted*.

To Change "Handbook" Section 2.109

RESOLUTION 5-26

Report 4-04, Appendix F (CW, p. 154)

WHEREAS, The Commission on Architecture has observed the need to broaden its services; therefore be it

Resolved, That the membership of the Commission on Architecture be increased from five to 11 members — of which at least seven shall be architects, at least two clergymen, and at least one teacher — and that the membership be drawn from the various parts of the

United States and Canada to render the most comprehensive service to the synodical membership; and be it further

Resolved, That synodical *Handbook* 2.109 be revised to reflect these changes.

Action: This resolution was *referred* to the Synod's President.

To Clarify "Handbook" Section 16.01 d

RESOLUTION 5-27

WHEREAS, In an effort to clarify the manner in which the Bylaws of the Synod should be adopted, Section 16.01 was amended at the 1962 convention of the Synod as now printed in the 1963 edition of the *Handbook*; and

WHEREAS, Under Section 2.113 b of the *Handbook*, which was also adopted at the 1962 convention of the Synod, all reports, overtures, and resolutions to the Synod which in any manner affect the Constitution or Bylaws shall be submitted to the Commission on Constitutional Matters in order that it may examine their content and language as to their agreement with the Constitution and Bylaws of the Synod; and

WHEREAS, Section 16.01 d conflicts with Section 2.113 b; and

WHEREAS, It has always been the duty of the Commission on Constitutional Matters to review all overtures in the *Convention Workbook* as to their agreement with the Constitution and Bylaws of the Synod; and

WHEREAS, It would add materially to the workload of the convention floor committee on constitutional matters to be required to examine all changes in the *Handbook* recommended by other floor committees; and

WHEREAS, It has not proved feasible for the convention floor committee on constitutional matters to make such determinations as required by Section 16.01 d, because of the general lack of intimate knowledge of its members with the contents and use of the Constitution and *Handbook*; and

WHEREAS, The Commission on Constitutional Matters is always represented at synodical conventions by a majority of its members for the purpose of assisting floor committees as they deal with constitutional matters or *Handbook* changes; therefore be it

Resolved, That Section 16.01 d be amended to read as follows:

d. submitted to the Commission on Constitutional Matters for clearance prior to presentation to the convention.

Action: This resolution was *adopted*.

To Change Certain Sections of the Synodical "Handbook" (Appeals)

RESOLUTION 5-28

Report 4-04, Appendix D (CW, pp. 150—153)

Overtures 4-48, 5-12 (CW, pp. 175, 180); 5-43 Un (URO, p. 33)

WHEREAS, Experience and careful study have shown

a need for certain changes in the synodical *Handbook*; therefore be it

Resolved, That the following *Handbook* sections be revised, amended, or deleted as follows:

V. SUSPENSION, EXPULSION, AND APPEALS

A. THE BOARD OF APPEALS

5.01 Membership

a. A Board of Appeals shall be elected by the Synod and by each District. The Board of Appeals of the Synod shall consist of four clergymen, one teacher, and four laymen, two of whom shall be lawyers. The Board of Appeals of a District shall consist of two clergymen, one teacher, and two laymen, at least one of whom shall be a lawyer.

b. Nominees failing of election shall serve as alternate members of the Boards of Appeals of the Synod and of the Districts, as the case may be, in their respective classifications of clergymen, teachers, or laymen.

c. With the exception of members of the faculties of the educational institutions of the Synod, no individual holding any position in the Synod or in any of its Districts or in any organization owned and controlled by the Synod shall be eligible for membership on a Board of Appeals.

5.03 Term of Office

Members of the Synod's Board of Appeals and of District Boards of Appeals shall be elected for such term and in such manner as is specified in Section 2.07 of the Bylaws but without limitation as to reelection.

[NOTE: This assumes that Section 2.07 will be rewritten to conform with Resolution 6-39, p. 132 of the 1962 *Proceedings*.]

5.05 Disqualification

At any stage of any proceeding before a Board of Appeals, a member of the board may be disqualified from acting in such proceeding if the member has a conflict of interest. Disqualification may be by the voluntary act of the member himself or by the action of the Board of Appeals on its own initiative or upon the complaint of any party to the proceeding. The remaining members of the Board shall decide such proceeding.

5.07 Vacancies

Vacancies on any Board of Appeals shall be filled by alternates (in the respective classifications of clergymen, teachers, or laymen) in the order of the number of votes received by the nominees in the election of such board. If there are no alternates available, such board shall choose any eligible communicant member of a congregation of the Synod (in the respective classification of clergyman, teacher, or layman) to fill the vacancy. Any person filling a vacancy shall complete the unexpired term of the member of the board whose vacancy is being filled. If a vacancy should occur after proceedings in a case have begun, the remaining members of the board shall nevertheless continue the proceedings and render a decision, and the person appointed to fill such vacancy shall not participate in such case.

B. JURISDICTION OF BOARDS

5.21 District Boards of Appeals

a. Each District Board of Appeals shall have original jurisdiction in the following three situations:

1. cases arising within its District under Article XIII of the Constitution;
2. cases in which, by action of its District, a member of the Synod shall have been removed from the position which he holds within the District;
3. cases involving differences between congregations within its District.

b. Each District Board of Appeals shall have appellate jurisdiction in all cases which arise from a decision of a congregation within its District involving excommunication or removal of a member of the Synod from office.

5.23 The Synod's Board of Appeals

a. The Synod's Board of Appeals shall have original jurisdiction in the following five situations:

1. cases in which a member of the Synod shall have been removed from the position he holds in the Synod or in any organization owned and controlled by the Synod;
2. cases involving differences between Districts;
3. cases involving differences between a congregation and a District;
4. cases involving differences between congregations in different Districts.

b. The Synod's Board of Appeals shall have appellate jurisdiction in all cases which arise from the decision of a District Board of Appeals.

C. ADMINISTRATIVE PROCEDURES

5.31 Original Cases in a District

a. If a member of the Synod is accused of an act which could result in expulsion from the Synod under Article XIII of the Constitution and if the member consents to expulsion, the District President shall publish such fact in the official publications of the Synod and shall so report to the next District convention. If the member so accused does not consent to expulsion and the officials of the District who have acted in the matter, including the District President, have exhausted all administrative efforts and are convinced that the member should be expelled from the Synod, the District President, in consultation with the District Vice-Presidents, may suspend the member. The District President shall then submit the case within seven days to the District Board of Appeals for adjudication by filing with the District Board of Appeals in writing the names of the parties involved, the charges against the accused member, all documentary evidence, and a memorandum of the administrative action which has been taken. A copy of the charges and a memorandum of the administrative action which has been taken shall be sent to the parties involved. In any case in which the District President is disqualified or unable to act, the First Vice-President or the next qualified District officer shall be authorized to suspend and to submit the case to the District Board of Appeals as herein provided. The suspension of the member shall remain in effect until a decision is reached by the District Board of Appeals, provided that in the event a further appeal is taken from a decision of the District Board of Appeals to the effect that such member should be expelled from the Synod, the suspension shall remain in effect until a final decision is reached by the Synod's Board of Appeals. During the period of suspension the member shall be relieved of his rights as a member of the Synod and of the duties and responsibilities of his office. If the District officers fail to act, the President of the Synod, by virtue of the power given him in the Constitution (Article XI, B, 1, 2, 3), may on his own initiative institute proceedings, take administrative action, and, if necessary, present charges to the District Board of Appeals.

b. If a member of the Synod is removed from his position in a situation described in Section 5.21 a, 2, he may appeal his case to the District Board of Appeals by filing a written statement of his case with the Board of Appeals and furnishing a copy thereof to the District President.

c. If differences should arise between two or more congregations within the same District and the differences cannot be settled by the Circuit Counselor or by other officers of the District, any such congregation or the District President may submit such differences to the District Board of Appeals by filing a written statement of the nature of the differences with the District Board of Appeals and furnishing copies thereof to the congregations involved and to the District President.

5.33 Appeal Cases in a District

Before a party may appeal a case to a District Board of Appeals pursuant to the provisions of section 5.21 b, he shall first present his case to the Circuit Counselor. If the Circuit Counselor cannot settle the matter, the party shall present his case to the District President. If his efforts should also fail, the case may be submitted to the District Board of Appeals by the party, who shall file a written statement of the

nature of the case with the District Board of Appeals and shall furnish copies thereof to the other party and to the District President.

5.35 Original Cases in the Synod

a. If a member of the Synod is removed from his position in a situation described in section 5.23 a, 1, he may appeal his case to the Synod's Board of Appeals by filing a written statement of his case with the President of the Synod.

b. If differences arise between two Districts and the differences cannot be settled by the respective District Presidents, either District may submit the matter to the President of the Synod, and if he is unable to settle the matter, he shall refer the matter to the Synod's Board of Appeals. If the matter is not settled by the President of the Synod and he fails to refer the matter to the Synod's Board of Appeals, either District may file a written statement of the nature of the differences with the Synod's Board of Appeals and furnish a copy thereof to the other District and to the President of the Synod.

c. If differences arise between a congregation and a District other than the District of which the congregation is a member and such differences cannot be settled by the Presidents of the respective Districts or by the President of the Synod, either the congregation or the District may submit such differences to the Synod's Board of Appeals by filing a written statement of the nature of the case and furnishing copies thereof to the other party and to the President of the Synod.

d. If differences arise between congregations in different Districts and the matter cannot be settled by direct negotiation, either congregation may present the matter to the President of its District, who shall notify the President of the other District. The two Presidents shall attempt to settle the matter, and if their efforts are unsuccessful, they shall refer the case to the President of the Synod. If his efforts are also unsuccessful, the President of the Synod or either congregation may refer the matter to the Synod's Board of Appeals.

5.37 Appeal Cases in the Synod

Any party to a proceeding in a District Board of Appeals who is adversely affected by the decision of the District Board may file an appeal with the Synod's Board of Appeals by submitting a written statement of the reasons for his unwillingness to accept the decision of the District Board of Appeals. A copy of such statement shall be sent to the President of the Synod.

D. PROCEDURES BEFORE BOARDS OF APPEAL

5.41 Rules and Basic Principles

Procedures before a District or the Synod's Board of Appeals, both in original and in appeal cases, shall be governed by rules which shall be prepared and published by the Synod's Board of Appeals. Such rules shall, however, be consistent in all respects with the following basic principles:

a. A Board of Appeals shall be governed in its acts, procedures, and judgments by the Word of God and Christian principles.

b. All hearings before a Board of Appeals shall be private.

c. While any proceeding is pending before a Board of Appeals, no party to such proceeding, or anyone on such party's behalf, shall either directly or indirectly have any form of communication with any member of such Board of Appeals concerning any matter involved in such proceeding. Similarly, there shall be no such communication with any member of the Synod's Board of Appeals while there is pending before a District Board of Appeals any matter which is appealable to the Synod's Board of Appeals.

d. The rules shall permit one or more members of a Board of Appeals to meet with the parties prior to a hearing of the case in order to determine (1) the issue(s) in the case and (2) the facts on which the parties agree.

e. The rules shall permit fewer than all members of a Board, but not fewer than three, to hear a case provided (1) that all parties to the proceeding consent to such type of hearing and (2) that the entire record shall be presented to all members of the board qualified to decide the case and that all such members of the board shall consider the entire

record and participate in the decision. In appeal cases before the Synod's Board of Appeals, there shall be no new hearing, and the Synod's Board of Appeals shall render its decision on the basis of a review of the proceedings before the District Board of Appeals. The Synod's Board of Appeals may, however, in its discretion permit or request the submission of additional evidence when it appears that such evidence may assist the board in reaching a decision.

f. The Board need not be bound by legal rules of evidence in every respect but shall require that evidence be relevant.

g. Any party to any proceeding may select as many as three but not more than three communicant members of congregations of the Synod as adviser(s).

h. Each party to a proceeding shall assume his respective expenses, including the expenses of his adviser(s). The Synod or the District, as the case may be, shall pay the expenses of its Board of Appeals, including the cost of furnishing transcripts of the evidence to the parties to the proceeding.

i. While a case is still undecided or while appeals are contemplated or pending, there shall be no publicity of the case by any party to the proceeding.

j. All files of cases in which a final decision has been rendered by a Board of Appeals of a District or of the Synod shall be preserved in a locked file in the custody of the President of the Synod. Any such closed files shall be opened only with the approval of the Synod's Board of Appeals.

k. The rules shall provide for petitions for review by a Board of Appeals of its decisions.

E. DECISIONS OF THE BOARD

5.51 Majority Vote

A Board of Appeals shall decide each case by the vote of a majority of members qualified to decide the case. In the case of a tie vote the previous decision shall be sustained.

5.53 Quorum

No decision of a Board of Appeals shall be valid or binding unless at least a majority of the members of the board shall have been involved in the decision-making process.

5.55 Time Limit

A District Board of Appeals shall decide within a three-month period any case involving expulsion from membership in the Synod of a member who is under suspension while the appeal is pending.

5.57 Financial Reimbursement

In any cases in which a Board of Appeals, either a District or Synod, shall decide that the suspension of an individual member of the Synod should be set aside, such Board of Appeals shall, as part of its decision, determine the extent to which and the manner in which such individual shall be reimbursed for any loss of income suffered during the period of suspension, and such determination of the Board of Appeals shall be binding on all parties, even though the case may be appealed to the synodical Board of Appeals and even though the decision of the District Board of Appeals may ultimately be reversed by the synodical Board of Appeals.

5.59 Reporting the Decision

The decision of a Board of Appeals shall be reported to the parties and to either the District President or the President of the Synod, as the case may be, and the District President or the President of the Synod, as the case may be, shall take such action as shall be appropriate under the circumstances.

5.61 Decision in Writing

The decision of a Board of Appeals shall be in writing and (a) shall make a finding of facts and (b) shall state the conclusion(s) of the board and its reasons for such conclusion(s).

5.63 Congregation's Right of Self-Government

When an appeal arises from a decision of a congregation pursuant to Section 5.21 b, the congregation's right of self-

government shall be recognized. A Board of Appeals may therefore only review the action of the congregation according to the Word of God and shall either uphold the action of the congregation or advise the congregation to review and revise its action. If the congregation does not revise its action, the other congregations of the Synod shall not be required to respect such action, and the District shall take such action with respect to such congregation as it may deem necessary.

5.65 Decision Final and Binding

In all cases other than those which arise from the decision of a congregation pursuant to Section 5.21 b, the decision of the Board of Appeals of the Synod and of the District (where no further appeal is taken) shall be final and binding upon all concerned.

F. DEFINITIONS

5.71 Terms as Used in This Article

a. "Organization owned and controlled by the Synod" shall be construed to include any board, department, division, committee, or commission of the Synod, Radio Station KFUD, Concordia Historical Institute, The Lutheran Church—Missouri Synod Foundation, Concordia Publishing House, and all educational institutions operated by the Synod, but shall not for the purposes of this Article include the Districts of the Synod.

b. "Member of the Synod" shall include any individual or congregation holding membership in the Synod within the meaning of Article V of the Constitution of the Synod.

c. "Position" shall include (1) membership on a board or commission, (2) status as an officer (including a Circuit Counselor), and (3) any executive or administrative employment, regardless of whether the position was filled by election, appointment, or call.

Action: This resolution was *adopted* after it had been noted that Paragraph 5.01a now requires two instead of three lawyers.

NOTE: This resolution intends (though it does not specifically state so) that all of Chapter V of the Bylaws (including sections 5.81 to 5.185) be replaced by the above.

Ordination of the Reverend Herman Otten and Status of Trinity Lutheran Church New Haven, Mo.

RESOLUTION 5-29

Overture X-1

WHEREAS, Overture X-1 makes two requests:

1. "That the 1965 Detroit Convention of The Lutheran Church—Missouri Synod order Concordia Seminary to recognize Pastor Herman Otten as a properly ordained pastor within The Lutheran Church—Missouri Synod;
2. "That The Lutheran Church—Missouri Synod recognize Trinity Lutheran Church, New Haven, Missouri, as a congregation in good standing within the Missouri Synod"; and

WHEREAS, The synodical *Handbook* mentions as part of the requirements for ordination: "He shall have received endorsement by the proper faculty or the Committee on Colloquies" (4.15 a, 2); and: "The District President shall approve the request for ordination" (4.15 b, 3); and

WHEREAS, Neither of these requirements of the synodical *Handbook* has been met by the Reverend Herman Otten; and

WHEREAS, According to the statement of the Synod's Board of Appeals in the case of Trinity Lutheran Church, New Haven, Mo., the charges filed against this congregation by the Western District on April 26, 1963, are still pending; therefore be it

Resolved, That both requests of Overture X-1 be declined.

Action: This resolution was *adopted*.

The Herman Otten Case

RESOLUTION 5-30

Overture X-2

WHEREAS, Overture X-2 suggests steps for reopening the Herman Otten case; and

WHEREAS, The Cleveland convention accepted the ruling of the President of the Synod that the case of Herman Otten was closed; therefore be it

Resolved, That Overture X-2 be declined.

Action: This resolution was *adopted*.

To Amend "Handbook" Section 6.83 and Add New Section 6.85

RESOLUTION 5-31

Overtures 4-33 (CW, p. 167); 2-47 M (TB, p. 6)

WHEREAS, The President of the Synod has the supervision of the doctrine and the administration of all such as are employed by the Synod (Constitution, Article XI, B. 1. b); and

WHEREAS, The method of carrying out this responsibility with respect to the faculties of the educational institutions of the Synod is not adequately set forth; therefore be it

Resolved, That *Handbook* Section 6.83 be amended to read:

6.83 Negligency, Inefficiency, etc.

The Board of Control, upon report of the president of the institution or upon its own initiative, shall investigate the facts and circumstances when any member of the administrative and teaching staff is properly charged (1 Timothy 5:19) with being dilatory, neglectful, or inefficient in his duties, or with being guilty of contumacious refusal to cooperate with the president of the institution and officers of the Synod to such an extent as will injure or interfere with the purpose and objectives of the institution, or with conduct unbecoming a Christian. It shall then render a decision and determine upon such further action as may be needed.

and be it further

Resolved, That a new Section 6.85 be added:

6.85 Ungodly Life; False Doctrine

The Board of Control, upon report of the president of the institution, or upon request of the President of the Synod submitted through the president of the institution, or upon its own initiative, shall investigate the facts and circumstances when any member of the faculty is properly charged (1 Timothy 5:19) with having given offense by an ungodly life or is charged with promulgation of and persistent adherence to false doctrine. It shall then render a decision and report its findings to the District President and to the Synod President. If in the judgment of the President of the Synod proper action

has not been taken, the President of the Synod by virtue of the duties imposed on him by the Constitution of the Synod may, in the exercise of his discretion, make an investigation, take administrative action, and if he finds it necessary, suspend from the ranks of the clergy the member of the faculty who is properly charged and present the case to the synodical Board of Appeals for adjudication.

Action: After Resolution 5-31 had been amended and a substitute motion covering the second part of Section 6.85 had been offered and accepted, a resolution was adopted "to refer the entire resolution to the Board for Higher Education to be considered at its plenary sessions with recommendations to be offered to the next convention."

To Amend Article XII, Paragraph 8 and Article XIII, Paragraph 2 of the Constitution of the Synod

RESOLUTION 5-32

WHEREAS, The convention has adopted a revision of the entire Bylaws Article V of the *Handbook*; and

WHEREAS, Under the revision as adopted it will no longer be necessary to refer the decisions of the Boards of Appeals to District or synodical conventions; and

WHEREAS, Article XII, paragraph 8, and Article XIII, paragraph 2, of the Constitution of the Synod may nevertheless be interpreted as still requiring presentation to the District convention and the synodical convention; therefore be it

Resolved, That Article XII, paragraph 8, of the Constitution of the Synod be amended to read as follows:

8. District Presidents are empowered to suspend from membership pastors, professors, and teachers for persistently adhering to false doctrine or for having given offense by an ungodly life, in accordance with such procedure as shall be set forth in the Bylaws of the Synod. and be it further

Resolved, That Article XIII, paragraph 2, of the Constitution of the Synod be amended to read as follows:

2. Expulsion shall be executed only after following such procedure as shall be set forth in the Bylaws of the Synod.

Action: This resolution was *adopted*.

NOTE: At a subsequent session each of these amendments was put to a vote separately and unanimously adopted.

To Take No Action on Request to Remove Certain Persons on Floor Committee 2

RESOLUTION 5-33

Overture 5-46 M (TB, p. 20)

WHEREAS, According to *Handbook* 1.27, the President of the Synod has the sole authority in appointing convention floor committees; and

WHEREAS, The President of the Synod has not considered the objections raised in Overture 5-46 M to be valid; therefore be it

Resolved, That no action be taken on Overture 5-46 M.

Action: This resolution was *adopted*.

To Take No Action on the Request to Forbid the Synod's Officers and Members to Go to Civil Court with Fellow Members

RESOLUTION 5-34

Overture 5-47 M (TB, pp. 21, 22)

WHEREAS, Overture 5-47 M deals with the practical application of 1 Corinthians 6; and

WHEREAS, Overture 5-47 M involves questions of casuistry; therefore be it

Resolved, That no action be taken on Overture 5-47 M.

Action: This resolution was *adopted*.

To Decline to Request the President to Consider Evidence Presented in an Appeal Case

RESOLUTION 5-35

Overture 2-42 (CW, pp. 86, 87)

WHEREAS, The Synod has provided specific procedures for handling all charges dealing with doctrinal matters; and

WHEREAS, These procedures (*Handbook*, Article V) are available to all who believe they have just cause; therefore be it

Resolved, That Overture 2-42 be declined.

Action: This resolution was *adopted*.

To Decline to Relieve Dr. Richard Jungkuntz of His Position as Acting Executive Secretary of the Commission on Theology and Church Relations

RESOLUTION 5-36

Overture 2-48 M b (TB, p. 7)

WHEREAS, The Synod has provided specific procedures for handling all charges dealing with doctrinal matters; and

WHEREAS, These procedures (*Handbook*, Article V) are available to all who believe they have just cause; therefore be it

Resolved, That Overture 2-48 M b be declined.

Action: This resolution was *adopted*.

To Accept into Membership Certain Ministerial Candidates and Certain Congregations and a Pastor

RESOLUTION 5-37

(Supplement to Resolution 5-07)

WHEREAS, The following ministerial candidates have applied for membership in the Synod:

Richard Boenke (Montana)

Arthur Schudde (Montana)
Leonard V. Harms (Montana)

and

WHEREAS, Certain congregations and a pastor have in accordance with Article V of the Constitution applied for membership in the Synod:

Congregations

Redeemer, Bramalea, Ont., Canada
Peace, Flint, Mich.

Pastor

Donald P. Glass (Ontario)
therefore be it

Resolved, That these applications for membership be approved; and be it further

Resolved, That the signing of the constitution take place in the conventions of the respective Districts, in accordance with Section 1.03 of the synodical *Handbook*.

Action: This resolution was *adopted*.

To Amend "Handbook" Sections 1.25 and 1.27

RESOLUTION 5-38

Report 4-04 (CW, p. 143)

WHEREAS, The Floor Committee on Constitutional Matters has been made acutely aware of the necessity of establishing a clear policy for guiding the President of the Synod in determining who may submit overtures, which overtures shall be published, and which shall be submitted to the convention of the Synod; therefore be it

Resolved, That *Handbook* 1.25 and 1.27 be amended to read as follows:

1.25 Organization of Convention

The convention shall organize at its first session on the basis of the registration and the report of the Committee on Credentials. The President shall then make his presidential address, submit his official report, and announce the order of business.

1.27 Reports, Overtures, etc.

a. Reports, overtures, proposals, petitions, and other matters intended for presentation to and consideration by a delegate convention of the Synod may be submitted only by a member of the Synod, a board or commission of the Synod or a District, the College of Presidents, a faculty or Board of Control of an educational institution of the Synod, or a convention of a District of the Synod.

b. Such reports, overtures, proposals, petitions, and other matters must be submitted in triplicate to the President of the Synod not later than 14 weeks prior to the opening date of the convention if they are to be published in the *Convention Workbook* as hereinafter set forth. All such matters received thereafter up to within 10 days of a convention may be published in a *Convention Workbook Supplement* if the President shall so direct. All such matters submitted within 10 days prior to the opening date of the convention shall be received only after review and recommendation by a special committee of three delegates appointed by the President and by special resolution of the convention.

c. The President shall decide which of the matters submitted for presentation to and consideration by the con-

vention shall be published in the *Convention Workbook* or *Convention Workbook Supplement* or in any other manner.

d. A copy of the *Convention Workbook* shall be delivered to each pastor, professor, and teacher of the Synod and to each elected lay delegate not later than 8 weeks prior to the opening date of a convention.

e. All reports, overtures, proposals, petitions, and other matters submitted to the President of the Synod in accordance with the foregoing paragraphs shall as a rule be referred by the President of the Synod to an appropriate convention floor committee for consideration and recommendation for action or for such other disposition by the convention as the committee may advise.

f. Overtures or petitions requesting the Synod to take action which is in conflict with the Constitution or Bylaws of the Synod or in matters for which the Constitution or Bylaws have provided specific procedures; or overtures which contain defamatory allegations; or overtures or petitions which may subject the President of the Synod or the Synod to civil actions for libel or oral slander, shall not be published or presented to any floor committee or to the convention; nor shall any overture, proposal, or petition be accepted with reference to any case involving suspension, expulsion, or appeals in which those who have submitted the overture or proposal or petition have not been parties.

Action: This resolution was *adopted*.

To Broaden Scope of Activity of Commission on Fraternal Organizations

RESOLUTION 5-39

Overture 5-14 (CW, p. 181)

WHEREAS, This convention has adopted a revision of *Handbook* 14.01 (Resolution 14-04); and

WHEREAS, Recent developments have created a need for broadening the scope of activity of the Commission on Fraternal Organizations; therefore be it

Resolved, That the following words be added to paragraph 14.03 a: "societies, and lodges of an unchristian or anti-Christian character," so that the entire paragraph 14.03 a reads:

a. The commission shall gather and provide information, advice, and literature concerning fraternal organizations, societies, and lodges of an unchristian or anti-Christian character.

and be it further

Resolved, That the word "such" be inserted before the word "fraternal" in paragraph 14.03 b, so that the entire paragraph 14.03 b reads:

b. The commission shall seek to explain the synodical lodge policy to such fraternal organizations with a view to having these organizations discard objectionable features.

Action: This resolution was *referred* to the Synod's President.

To Take No Action on Request to Make Certain Changes in Bylaws Relating to Board of Appeals

RESOLUTION 5-40

Overture 4-48 (CW, p. 175)

WHEREAS, The new *Handbook* Section 5.41 (CW, p. 152; TB, p. 443) provides that rules to govern pro-

cedures in appeal cases shall be prepared and published by the Synod's Board of Appeals; and

WHEREAS, The concerns expressed in Overture 4-48 may be taken care of in these rules; therefore be it

Resolved, That no action be taken on Overture 4-48, and that the concerns expressed in this overture be presented to the Synod's Board of Appeals.

Action: This resolution was *referred* to the Synod's President.

To Thank the Commission on Constitutional Matters

RESOLUTION 5-41

WHEREAS, The Commission on Constitutional Matters has rendered faithful and valuable service to the Synod during the past triennium; and

WHEREAS, The commission has been most helpful to this delegate convention of the Synod through suggestions, guidance, and clear interpretation of the Synod's Constitution and Bylaws; therefore be it

Resolved, That we extend our sincere thanks to the Commission on Constitutional Matters.

Action: This resolution was *adopted*.



Herbert J. Kuenne, chairman of Commission on Constitutional Matters, receives the Christus Vivit award of Concordia Seminary from Dr. Alfred O. Fuerbringer, seminary president.

To Limit Administrative and Other Duties of the President of the Synod

RESOLUTION 5-42

Overture 4-51 Un (URO, pp. 14, 15)

WHEREAS, The duties of the President of the Synod are clearly specified in the Constitution; therefore be it

Resolved, That we thank the brethren for their concern but that no action be taken on Overture 4-51 Un.

Action: This resolution was *referred* to the President.

COMMITTEE 6 — Higher Education

To Adjust Terms of Office of Certain Members of Boards of Control

RESOLUTION 6-01

Overture 6-42 (CW, pp. 258, 259)

WHEREAS, At the 1962 convention of The Lutheran Church — Missouri Synod it was resolved that, after 1965, conventions of the Synod shall be held biennially rather than triennially; and

WHEREAS, The biennial conventions of the Synod will be held in odd-numbered years, and terms of some members of boards of control presently expire in even-numbered years; and

WHEREAS, It is necessary to make some provision to coordinate terms of office expiring in even-numbered years with the election to be held in odd-numbered years; therefore be it

Resolved, That the term of office of any member of any board of control which, under prior election procedures, would expire in an even-numbered year shall be extended automatically for one year so as to expire in the following year, when the biennial convention of the Synod is held.

Action: This resolution was *adopted*.

Re District Student Aid Commitments

RESOLUTION 6-02

Overture 6-29 (CW, p. 253)

Resolved, That Overture 6-29 be referred to the Council of Presidents for study and appropriate action.

Action: This resolution was *adopted*.

Report of Committee on Colloquies for the Pastoral Ministry with "Handbook" Changes

RESOLUTION 6-03

Report 6-03 (CW, pp. 203, 204)

Resolved, To adopt the *Handbook* changes as listed in the report; and be it further

Resolved, To adopt the report with gratitude to God

for these gifts of additional workers in the church; and be it finally

Resolved, That the Synod encourage other qualified persons to avail themselves of this opportunity to enter the pastoral ministry.

Action: This resolution was adopted.

NOTE: The pertinent *Handbook* sections are reprinted below. Paragraphs retained unchanged are set in italics.

D. ADMISSION TO THE PASTORAL MINISTRY BY COLLOQUY

4.51 Committee on Colloquies

The Committee on Colloquies for the Pastoral Office shall consist of a Vice-President of the Synod, appointed by the President of the Synod, and the presidents of the theological seminaries at St. Louis and Springfield. The Vice-President shall be chairman of the committee.

4.53 Functions

The Committee on Colloquies shall —

- a. *direct the synodical activity in matters of colloquies for the pastoral office according to regulations adopted by the Synod;*
- b. *establish academic and theological standards for admission to the office of the pastoral ministry by colloquy;*
- c. *recommend applicants for acceptance into the pastoral ministry of the Synod to the College of Presidents acting as the Board of Assignments.*

4.55 Applications Directed to District President

a. *Applications of pastors and candidates for the ministry shall be directed to the President of the District where the application originates.*

b. *Only such applicants shall be considered as have received a minimum of two years of theological training in one of the Synod's seminaries or have received full theological training in institutions not affiliated with the Synod. Graduates of the Synod's teachers colleges shall have had five years of teaching experience in addition to at least one year of theological training in residence. That is, ministers of churches not affiliated with The Lutheran Church — Missouri Synod, and graduates of the Synod's teachers colleges who have served five years in the teaching profession, shall be required to spend at least one academic year at one of the Synod's seminaries. All others must spend at least two years in residence.*

4.57 Applications Referred to Committee

a. *The District President, on receipt of an application, shall transmit the application to the chairman of the Committee on Colloquies. The application shall be accompanied by the following documents:*

1. *an autobiographical statement by the applicant, setting forth clearly his background and his reason for wishing to qualify for the pastoral ministry in the Synod;*
2. *official transcripts of the applicant's secondary, collegiate, and seminary training and a full description of noncredit academic work done by the applicant;*
3. *testimonials as to Christian character and life, personality, ability, and previous service from no fewer than three competent references who have known and observed the applicant for at least two recent years.*

b. *The District President shall assure the Committee on Colloquies of his sponsorship of the applicant before the committee can act favorably on the application.*

4.59 Publication of Applicant's Request

After the District President has furnished the Committee on Colloquies with the required documents and the committee has assured itself that the applicant qualifies for the colloquy program, the Committee on Colloquies shall publish the request of the applicant in the official publications of the Synod. If no valid objection is filed within four weeks after

the notice of the application has been published the Committee on Colloquies shall proceed with the colloquy program.

4.61 Requirements for Applicants with Partial Training

a. *Applicants with a minimum of two years of theological training in one of the Synod's seminaries shall be considered eligible by the committee for admission to the program of qualifying for the pastoral ministry by colloquy. Additional training shall be carried out under the guidance of the committee.*

b. (old c). *Readiness for admission to the office of the pastoral ministry shall be demonstrated according to standards established by the Committee on Colloquies by:*

1. *an acceptable level of achievement in the area of general education;*
2. *satisfactory completion of a well-rounded and comprehensive training in all major fields of theology;*
3. *satisfactory completion of a supervised vicarage.*

c. *Before being declared qualified for the pastoral ministry in the Synod, the applicant shall submit satisfactory theological papers and sermons and pass comprehensive written and oral examinations in the major areas of theology.*

4.63 Requirements for Applicants with Full Standard Theological Training

a. *Applicants who have received a full standard theological training in institutions of churches not in fellowship with the Synod shall be considered as having the quantitative measure of education for admission to the program of qualifying for the pastoral ministry by colloquy. They shall, however, give evidence that they fully understand and accept the doctrinal standards of the Synod, are acquainted with its practice, and have the ability and intention to teach, preach, and practice in conformity with these standards.*

b. *Three years of standard theological training or their equivalent and a supervised vicarage shall be considered the quantitative minima for admission to the pastoral ministry by colloquy.*

c. *Before being recommended by the committee for acceptance into the pastoral ministry of the Synod, the applicant shall be held to a minimum of one year of academic work, or its equivalent, in residence at one of the seminaries of the Synod and to a supervised vicarage. He shall submit satisfactory theological papers and sermons and pass comprehensive written and oral examinations in the major areas of theology.*

4.65 Certificate of Eligibility

Applicants who have satisfactorily passed their examination shall be given a certificate of eligibility by the Committee on Colloquies.

4.67 Placement

Every applicant whom the committee declares qualified for the pastoral ministry shall be assigned his first placement by the College of Presidents acting as the Board of Assignments.

4.69 Report to the Convention

The Committee on Colloquies shall render a full report on its activities to each convention of the Synod.

4.71 Applicants from Affiliated Church Bodies

Applications from pastors or candidates of theology who are members of an affiliated church body and who have previously given satisfactory evidence of their qualifications for the pastoral ministry may be received without examination of the applicant.

4.73 South American Committee on Colloquies

a. *The Committee on Colloquies for applicants for the pastoral ministry in the Brazil District shall be the President of the Brazil District and the president of the seminary in Porto Alegre.*

b. *The Committee on Colloquies for applicants for the pastoral ministry in the Argentine District shall be the President of the Argentine District and the president of the seminary at Buenos Aires.*



Delegates consult the pages of *Today's Business* for the floor committee's mimeographed recommendation on higher education.

To Adopt Report of Committee on Colloquies for the Teaching Ministry

RESOLUTION 6-04

Report 6-04 (CW, pp. 204, 205)

Resolved, To adopt the report with gratitude to God for these gifts of additional workers in the church; and be it further

Resolved, That the Synod encourage other qualified persons to avail themselves of this opportunity to enter the teaching ministry.

Action: This resolution was *adopted*.

To Adopt Report of Interim Deaconess Colloquy Committee, with "Handbook" Additions

RESOLUTION 6-05

Report 6-05 (CW, pp. 205, 206)

Resolved, That the report be received with thanks; and be it further

Resolved, That the proposed additions to the *Handbook* be adopted as stated.

Action: This resolution was *adopted*.

NOTE: The pertinent *Handbook* additions are printed below.

F. ADMISSION TO THE DEACONESS MINISTRY BY COLLOQUY

0.00 Committee on Colloquies for the Deaconess Ministry

The Committee on Colloquies for the Deaconess Ministry shall consist of a Vice-President of the Synod appointed by the President of the Synod, the Director of Training, and the Executive Director of the Deaconess Association. The Vice-President of the Synod shall be chairman of the committee.

0.00 Functions

The Committee on Colloquies for the Deaconess Ministry shall —

- a. direct the synodical activity in matters of colloquies for the deaconess ministry in keeping with standards set by the Lutheran Deaconess Association according to regulations adopted by the Synod;
- b. establish the standards for admission to the deaconess ministry of the Synod by colloquy;
- c. recommend applicants for acceptance into the Deaconess Ministry of the Synod to the College of Presidents acting as the Board of Assignments.

0.00 Applications Directed to Executive Director of the Association

a. Applications of candidates for the deaconess ministry shall be directed to the Executive Director of the Association.

b. Only such applicants shall be considered as meet the entrance requirements of the colloquy program of the Lutheran Deaconess Association.

0.00 Applications Referred to Committee on Colloquies

a. The Executive Director of the Lutheran Deaconess Association, on receipt of an application, shall transmit the application to the Committee on Colloquies for the Deaconess Ministry. The application shall be accompanied by the following documents:

1. an autobiographical statement by the applicant, setting forth clearly her background and her reason for wishing to qualify for the deaconess ministry in the Synod;
2. official transcripts of the applicant's secondary, collegiate, and professional training and a full description of noncredit academic work done by the applicant;
3. testimonials as to Christian character and life, personality, ability, and previous service from no fewer than three competent references who have known and observed the applicant for at least two recent years;
4. reports of health examinations required by the Lutheran Deaconess Association.

b. The District President shall assure the Committee on Colloquies of his endorsement of the applicant.

c. The Lutheran Deaconess Association shall approve the applicant before the Committee on Colloquies can act favorably on the application.

0.00 Publication of Applicant's Request

After the Executive Director of the Lutheran Deaconess Association has furnished the Committee on Colloquies for the Deaconess Ministry with the required documents and the committee has assured itself that the applicant qualifies for the colloquy program, the Committee on Colloquies shall publish the request of the applicant in the official publications of the Synod. If no valid objection is filed within four weeks after the notice of the application has been published, the Committee on Colloquies shall proceed with the colloquy program.

0.00 Requirements for Certification of Eligibility

a. Four years of college training leading to a bachelor of arts degree with a major in theology, or approved equivalent, and a year of supervised internship shall be considered the quantitative minima for admission to the deaconess ministry by colloquy.

b. Readiness for admission to the deaconess ministry shall be demonstrated according to standards established

by the Lutheran Deaconess Association and approved by the Committee on Colloquies for the Deaconess Ministry by:

1. an acceptable level of achievement in the area of general education;
2. satisfactory completion of a well-rounded and comprehensive training in theology;
3. fulfillment of a minimum of one year's residence at the deaconess terminal program at Valparaiso University;
4. satisfactory completion of a supervised internship year.
 - c. Before being declared qualified for the deaconess ministry in the Synod, applicants shall submit to, and satisfactorily pass, a written and oral examination in the areas of deaconess service.
 - d. Applicants who have satisfactorily passed their examination shall be given a certificate of eligibility by the Committee on Colloquies.

0.00 Placement

Every applicant whom the committee declares qualified for the deaconess ministry shall be assigned her first placement by the College of Presidents acting as the Board of Assignments.

0.00 Report to the Convention

The Committee on Colloquies for the Deaconess Ministry shall render a full report on its activities to each convention of the Synod.

To Intensify Recruitment Program

RESOLUTION 6-06

Overtures 6-27 (CW, p. 251); 6-79 Un (URO, p. 37)

WHEREAS, The church's manpower shortage, which is adequately documented by the report of the Board for Higher Education to this convention (cf. *Convention Workbook*, pp. 187—190) and by the recent reports on the calling and assignment of this year's candidates, is a major factor hindering the church from making the most of the opportunities that are set before her; and

WHEREAS, There is increasingly urgent need for individuals and groups to apply themselves to the task of recruitment since a professional ministry is fundamental to every aspect of the church's work; therefore be it

Resolved, That the Synod urge every pastor, teacher, and other church worker to recognize the importance of his influence in recruitment and to assume actively his role as an expositor of the Christian doctrine of vocation and a counselor to individual young people within his care; and be it further

Resolved, That the Synod urge each congregation to foster recruitment —

1) by assigning to a committee the concern for recruitment at the congregational level, which committee will make adequate use of the recruitment helps available to each congregation: (a) the organized recruitment program of each synodical school, (b) the District program of recruitment, and (c) the various recruitment aids available from the synodical schools, the Board for Higher Education, and other agencies; and

2) by assisting interested and qualified students who are in need of financial help; and be it further

Resolved, That the Synod urge each District recruitment committee —

1) to provide maximum guidance and coordination by urging and helping congregations to apply themselves to the recruitment task and to sponsor intercongregational recruitment activities; and

2) to supply and disseminate recruitment materials and helps; and be it finally

Resolved, That the Synod authorize the Board for Higher Education to augment its professional staff so as to provide additional guidance, encouragement, and coordination to all existing efforts throughout the Synod and to initiate and supervise the production of adequate and effective recruitment materials.

Action: This resolution was *adopted*.

To Concur in Basic Assumptions of Higher Education

RESOLUTION 6-07

Report 6-01 II, A (CW, pp. 193, 194)

WHEREAS, The Board for Higher Education has submitted 27 basic assumptions which are fundamental to its projections, plans, and proposals for the orderly development of competent and adequate ministries for the Synod; therefore be it

Resolved, That the Synod concur in these assumptions without indicating that each assumption is binding in every detail.

Action: This resolution was *adopted*.

To Adopt General Planning and Operating Principles

RESOLUTION 6-08

Report 6-01 II, B (CW, pp. 194, 195)

Resolved, That the Synod adopt the following propositions as general planning and operating principles for the Board for Higher Education:

(All propositions as printed in *Convention Workbook* except *Proposition Eleven*)

Proposition One. An intensified and continuing selective enlistment program is a prerequisite for the steady growth in number of pastors, teachers, deaconesses, and parish workers which will be needed to provide the necessary leadership for the members of the Synod. No fruitful effort can be spared in impressing on pastors, teachers, and congregations not merely the problem of the acute present shortage but also the continuing and possibly intensifying shortage which a growing Synod faces.

Proposition Two. Our pastors, teachers, and lay leaders should encourage prospective and enlisted students to use every available opportunity for spiritual, intellectual, and social maturation and to persist in full stewardship of talents rather than to seek the easiest possible route of entrance into the church's ministries.

Proposition Three. Priority in enrollment is to be given to the most-promising and best-qualified students who apply for entrance at any level of church work training which the Synod is able to provide. This implies that pastors, teachers, and laymen will foster the recruitment of interested and qualified students without inhibiting the stirrings of God the Holy Spirit or postponing commitment to the ministry and its demands, and that each synodical institution will view itself as an information and recruiting center for the entire system of synodical schools. When prospective students declare themselves ready and are found ready to begin their formal training, the synodical schools will admit qualified young and more mature men from the age of junior confirmation up to an age which will allow for a reasonable service expectancy in the church.

Proposition Four. The orderly development of an individual institution and the necessary changes and adjustments in the entire system of schools may from time to time make it imperative for an individual institution, at the direction of the Board for Higher Education, to apply temporary priorities, quotas, or limitations on certain types and at certain levels of enrollment. In general the enlistment program for pretheological students must receive highest priority.

Proposition Five. The junior college level is expected to be the level of maximum enrollment. It is the level at which the deliberate commingling of pastors and teachers in training is best fostered. For enlistment purposes it is desirable to have a broad geographical distribution of junior colleges.

Proposition Six. The Synod should create and maintain the number of junior colleges, 4-year colleges, senior colleges, seminaries, and graduate schools required for essential professional service to the church. The establishment of new colleges and seminaries and the upward extension of existing junior colleges is to be left to the decision of a synodical convention on recommendation of the Board for Higher Education.

Proposition Seven. Graduates of both seminaries should be recognized and received as precious gifts of God to the church. For those who resolve in early youth to prepare for the pastoral ministry, the closely articulated high school—junior college—senior college— theological seminary route continues to be the preferred program of distinctive theological education of The Lutheran Church—Missouri Synod. Those who make this occupational decision later in life should seek competent counsel in the choice of the educational program best suited to their situation.

Proposition Eight. The colloquy programs should continue as workable alternative ways of entering the professional ministries of the church. However, they should be carefully structured programs of study and experience.

Proposition Nine. The Synod is to continue to train all men teachers needed and as many women teachers as it can for the Christian day schools of the congregations.

Proposition Ten. The Synod is obligated to prepare men and women for competent parish service and should also give increasing attention to the exceptional or advanced training necessary for other ministries demanded by the church in a changing world.

Proposition Eleven. The synodical high school and the community Lutheran high school are desirable agencies by which a significant core of able and dedicated young men can begin preparation for the pastoral ministry. The Synod should continue to utilize those synodical high schools that are enrolling justifiable numbers of pastoral training students and encourage these to provide adequate facilities and staff for an excellent education for those who attend. However, when a constituency does not make reasonable use of a synodical high school for the training of pastoral students, or when the Board for Higher Education regards the cost in money, staff, or space as unjustifiable in the light of the total needs of the church, that high school should be subject to programed elimination by the Synod on recommendation of the Board for Higher Education.

Proposition Twelve. No synodical school operating at any level is to exceed the maximum student enrollment defensible for it as determined by the Board for Higher Education.

Proposition Thirteen. The plans and problems associated with the development of an indigenous Canadian ministry require that the future of Edmonton be considered apart from the long-range plans for the synodical schools in the United States.

Proposition Fourteen. A program of preventive maintenance to sustain existing physical plants at a high level of use and efficiency represents good stewardship and a wise use of synodical funds.

Proposition Fifteen. The Board for Higher Education will continue to recommend to the synodical Board of Directors the purchase of property for additional campuses and for the suitable expansion of existing campuses.

Proposition Sixteen. Existing physical plants are to be expanded where a realistic appraisal of available land indicates such a plan to be economically feasible and where further growth is educationally sound. This expansion is to be carried out, however, so that a proper balance of all the facilities is achieved and maintained.

Proposition Seventeen. Since synodical colleges and seminaries are engaged in preparing pastors and teachers for the mission of the church, they have a valid claim on the church's budget and capital dollar.

Proposition Eighteen. The colleges and seminaries should be concerned with the securing of funds on a noncompetitive basis from sources other than the Synod's current treasury. All fund-raising plans, campaigns, and projects shall have prior approval of the Board for Higher Education with periodic reporting required.

Proposition Nineteen. Congregations and their or-

ganizations are urged to provide various forms of financial assistance to church work students who need it.

Proposition Twenty. As the number of students in the system grows, increasing attention needs to be given to early identification and training of additional instructional staff members.

Proposition Twenty-one. In order to insure system-wide planning and coordination, the development and implementation of educational programs and curricular modifications shall be undertaken by the synodical faculties with the approval and coordination of the Board for Higher Education.

Proposition Twenty-two. The Board for Higher Education is to continue to study the necessary development of the Synod's system of professional education in the light of the growth of the Synod and the opportunities confronting it and report its findings to the Synod.

Action: This resolution was *adopted*.

To Express Commendation on the Centennial of the Journal "Lutheran Education"

RESOLUTION 6-09

Report 6-09 (CW, pp. 215—219)

WHEREAS, The professional journal *Lutheran Education* has completed its centennial volume and is the oldest educational journal in continuous publication in America; therefore be it

Resolved, That we highly commend all those connected with its publication with the prayer that *Lutheran Education* may continue to serve the cause of Christian education; and be it further

Resolved, That the Synod encourage all its members to support the goals of the Lutheran Education Association.

Action: This resolution was *adopted*.

To Express Commendation to Congregations of the Northern Illinois District, Alumni and Student Body of Concordia Teachers College, River Forest, Ill., for Thankofferings

RESOLUTION 6-10

Report 6-09 (CW, pp. 215—219)

WHEREAS, The Northern Illinois District of The Lutheran Church—Missouri Synod has given \$550,000.00 for a chapel-auditorium to be constructed on the River Forest campus and to be known as The Memorial Chapel of Our Lord; and

WHEREAS, The alumni of Concordia Teachers College, River Forest, have taken vigorous action in gathering nearly \$75,000.00 as a gift to the Synod, to be administered by the Board of Directors to encourage experimentation in missions through education, particularly in foreign fields; and

WHEREAS, The student body of Concordia Teachers

College, River Forest, has presented a Centennial Thankoffering to the Synod for the construction of centennial chapels in New Guinea and Africa; therefore be it

Resolved, That the Synod commend the congregations of the Northern Illinois District and the alumni and the student body of Concordia Teachers College, River Forest, for these expressions of gratitude and support.

Action: This resolution was *adopted*.

To Enlarge Boards of Control of Concordia Ann Arbor, Mich., and St. Paul, Minn.

RESOLUTION 6-11

Overtures 6-54, 6-64 (CW, pp. 263, 268)

Resolved, That Overtures 6-54 and 6-64 be referred to the Board for Higher Education for appropriate action according to present *Handbook* provisions.

Action: This resolution was *adopted*.

To Develop Companion Volume as Curriculum Item for the Training of Teachers

RESOLUTION 6-12

Report 6-01 E (CW, p. 190)

Overture 6-35 (CW, p. 256)

Resolved, That the Synod commend the Board for Higher Education and the faculties of the individual colleges and seminaries for seeking to develop a system-wide unity of purpose and close coordination in the development of a well-integrated curriculum; and be it further

Resolved, That the Board for Higher Education develop a companion volume to *Able Ministers of the New Testament* as a curriculum item for the training of teachers in our synodical system.

Action: This resolution was *adopted*.

To Commend for Progress in Accreditation

RESOLUTION 6-13

Report 6-01 (CW, p. 192)

WHEREAS, During this triennium Concordia College, Portland, Oreg., was accredited by the Northwest Association for Secondary and Higher Schools; the high school at California Concordia College, Oakland, Calif., by the Accrediting Commission for Secondary Schools of the Western Association of Schools and Colleges; Concordia College, Milwaukee, Wis., by the North Central Association of Colleges and Secondary Schools; Concordia Seminary, St. Louis, Mo., by the American Association of Theological Schools; Concordia Seminary, Springfield, Ill., associate membership in the American Association of Theological Schools; and Concordia Teachers College, River Forest, Ill., received accredita-

tion of its elementary, secondary, and graduate programs by the National Council for the Accreditation of Teacher Education (NCATE); and

WHEREAS, The Board for Higher Education reports commendable progress toward accreditation throughout the Synod's system of high schools, colleges, and seminaries; therefore be it

Resolved, That we commend the Board for Higher Education, the schools which were accredited during this triennium, and their respective boards of control and faculties for achieving such recognition; and be it further

Resolved, That each board of control be encouraged to continue to strive for full accreditation of the school while adhering to the institution's philosophy of Lutheran education and safeguarding the primary purpose and function of each institution.

Action: This resolution was *adopted*.

To Designate Luther Tower as an Official Memorial of the Synod

RESOLUTION 6-14

Report 6-07 (CW, p. 210)

WHEREAS, The Luther Tower at Concordia Seminary, St. Louis, was constructed as a memorial to the ministry of our church; and

WHEREAS, The funds for the Luther Tower were given by alumni and other individuals for this purpose; therefore be it

Resolved, That the Synod designate the Luther Tower at Concordia Seminary, St. Louis, as an official memorial to the ministry of our church.

Action: This resolution was *adopted*.

To Make Provision for Some Housing for Married Students

RESOLUTION 6-15

Report 6-07 (CW, p. 210)

WHEREAS, Student marriages nationally as well as at our terminal schools are on the increase; and

WHEREAS, The ministerial curriculum requires 4 years after graduation from 4 years of college and therefore results in a higher average age at both seminaries than formerly; and

WHEREAS, The provision of some housing for married students either on or immediately adjacent to the campus will assist in making available leadership of returning seniors and their general wholesome influence over the younger students; therefore be it

Resolved, That the Synod authorize the use of some of the present synodically owned apartments at Saint Louis by married students where these are available over and above the priority given to faculty and returning missionaries; and be it further

Resolved, That the Synod, as a matter of policy and on the basis of specific requests, make grants also for construction of housing for married students, with the provision that synodical grants for such projects be made in amounts which do not exceed the grants which would be required to house the same number of unmarried students; and be it finally

Resolved, That grants authorized under this policy are to be made only upon approval of specific requests made in accordance with procedure currently prescribed for grants to educational institutions.

Action: This resolution was *adopted*.

To Express Commendation for Offerings for Chapel at Concordia Seminary Springfield, Ill.

RESOLUTION 6-16

Report 6-08 (CW, pp. 211—215)

WHEREAS, The congregations of the Central Illinois District and the Iowa District West have pledged themselves to substantial sums as a thankoffering for a chapel at Concordia Seminary, Springfield, Ill.; and

WHEREAS, The alumni of Concordia Seminary, Springfield, have raised a large sum for the chapel; therefore be it

Resolved, That the Synod commend the congregations of the Central Illinois District, the Iowa District West, and the alumni of Concordia Seminary, Springfield, Ill., for these expressions of gratitude and support.

Action: This resolution was *adopted*.

To Express Commendation for Gifts to Concordia College, St. Paul, Minn.

RESOLUTION 6-17

Report 6-20 (CW, pp. 243—245)

WHEREAS, The Minnesota North and Minnesota South Districts of the Lutheran Women's Missionary League have given substantial gifts to Concordia College, Saint Paul, Minn., toward the construction of Wollaeger Hall; therefore be it

Resolved, That the Synod commend the Minnesota North and the Minnesota South Districts of the Lutheran Women's Missionary League for their gifts on behalf of Concordia College, St. Paul, Minn.

Action: This resolution was *adopted*.

Re Calling New Staff Members with Parish Experience

RESOLUTION 6-18

Overture 6-46 (CW, p. 260)

Resolved, That the Synod hereby express its basic agreement with Overture 6-46.

Action: This resolution was *adopted*.

Re Long-Range Planning Research

RESOLUTION 6-19

Report 6-01 I, H (CW, p. 192)

WHEREAS, The Board for Higher Education has initiated a long-range planning study under the direction of Dr. Thomas H. Langevin; and

WHEREAS, The Aid Association for Lutherans has underwritten the initial costs of such a study; therefore be it

Resolved, That the Synod express its appreciation to the Aid Association for Lutherans; and be it further

Resolved, That the Synod direct the continuation of systemwide, long-range planning in higher education and authorize the Board of Directors to make such funds available as are required to carry out the research projects called forth by the preliminary long-range planning study and deemed necessary by the Board for Higher Education; and be it further

Resolved, That a progress report of the results of such studies be given to the 1967 synodical convention together with the recommendations of the Board for Higher Education.

Action: This resolution was *adopted*.

To Decline at This Time to Expand Junior Colleges to 4-Year Colleges

RESOLUTION 6-20

Overtures 6-53, 6-55, 6-56, 6-57, 6-58, 6-59, 6-60, 6-61, 6-70, 6-71, 6-72 (CW, pp. 263-266, 269, 270)

WHEREAS, A number of overtures supported by various studies, including those authorized by the 1962 convention for the junior colleges at Bronxville and Winfield, have been presented for the upward extension of existing junior colleges; and

WHEREAS, After thorough review of these studies the Board for Higher Education does not recommend such extension at this time, especially also because a major long-range planning project in reference to the Synod's entire system of higher education is underway; and

WHEREAS, The floor committee concurred in the judgment of the Board for Higher Education after having heard presentations by representatives of the Districts and of the institutions presenting the overtures; therefore be it

Resolved, That the Synod respectfully decline the overtures at this time; and be it further

Resolved, That the Synod encourage the Board for Higher Education to continue its studies in reference to the upward extension of junior colleges and give particular attention to this matter in its long-range planning project; and be it finally

Resolved, That colleges institute or pursue further studies in this regard in consultation with the Board for Higher Education.

Action: This resolution was *adopted*.

Re Certain Additions to the Curriculum

RESOLUTION 6-21

Overtures 6-41, 6-48, 6-49 (CW, pp. 258, 261)

WHEREAS, All aspects of the curriculum and the cocurricular activities are now specifically a part of the ongoing responsibility and regular review procedure of the Board for Higher Education; therefore be it

Resolved, That Overtures 6-41, 6-48, and 6-49 be referred to the Board for Higher Education for evaluation and appropriate action.

Action: This resolution was *adopted*.

To Encourage Development of Program for New Junior College at Irvine, Calif.

RESOLUTION 6-22

Report 6-01 I, F (CW, p. 191)

WHEREAS, The Board for Higher Education under the authority granted by the forty-fifth regular convention of the Synod initiated the development of the junior college in southern California by the purchase of approximately 120 acres of land in Irvine in Orange County, Calif., and has engaged John Carl Warnecke and Associates of San Francisco as architects for the school; therefore be it

Resolved, That the Synod gratefully acknowledge the action of the Board for Higher Education, and that the board be encouraged to proceed in the development of the new junior college in accord with Resolution 1-22 of the Cleveland convention.

Action: This resolution was *adopted*.

To Authorize Purchase of Property for College in Southeast

RESOLUTION 6-23

Report 6-01 I, F (CW, p. 191)

Resolved, That the Board for Higher Education continue its search for property for a campus in the southeastern area of the United States; and be it further

Resolved, That the Board of Directors be authorized to purchase such property upon recommendation of the Board for Higher Education in accordance with the authority granted by Resolution 1-24 of the Cleveland convention; and be it finally

Resolved, That we remind the Board for Higher Education that Resolution 1-21 of the Cleveland convention is directly related to this resolution.

Action: This resolution was *adopted*.

Re Future Use of Lake Chabot Property (California)

RESOLUTION 6-24

Report 6-01 I, F (CW, p. 191)

Resolved, That the Lake Chabot property purchased by the Board of Directors under resolution of the San

Francisco convention (21-1) in 1959 be available to the Synod for such educational uses as future developments in the Synod's higher-education needs may indicate.

Action: This resolution was *adopted*.

To Thank LWML for Funds for Learning Laboratory at Milwaukee

RESOLUTION 6-25

Report 6-17 (CW, pp. 237—239)

Resolved, That the Synod thank the North Wisconsin District of the Lutheran Women's Missionary League for providing funds for the learning laboratory in the new classroom building at Concordia College, Milwaukee.

Action: This resolution was *adopted*.

To Adopt Statements on Roles of Individual Schools in System of Ministerial Education

RESOLUTION 6-26

(After Recommittal; see *TB*, pp. 274, 275, 469)

Report 6-01 III, C (CW, p. 197)

Resolved, That the Synod adopt the statements concerning the roles of the individual schools in the system of ministerial education, with revisions and amendments of items 8, 10, 13, and 14 included:

1. Concordia, Ann Arbor, Mich., in substantially its present pattern of organization and offerings with appropriate increase in capacity.

2. Concordia, Austin, Tex., in substantially its present pattern of organization and offerings with appropriate increase in capacity.

3. Concordia, Bronxville, N. Y., in substantially its present pattern and offerings with appropriate increase in capacity but with less of the enrollment consisting of non-church work students.

4. St. Paul, Concordia, Mo., in substantially its present pattern of organization and offerings with appropriate increase in capacity.

5. Concordia, Edmonton, Alta., in substantially its present pattern of organization and offerings with appropriate increase in capacity.

6. Concordia, Fort Wayne, Ind., in its present program but with increased capacity.

7. Concordia, Milwaukee, Wis., in substantially its present pattern of organization and offerings with appropriate increase in capacity and with the introduction of teacher education on the junior college level and the possible transfer of the Lutheran Lay Training Institute to another site.

8. California Concordia College, Oakland, Calif., as a junior college in its present pattern of organization and offerings.

9. Concordia, Portland, Oreg., in substantially its present pattern of organization and offerings with appropriate increase in capacity.

10. Concordia Teachers College, River Forest, Ill., as a 5-year teacher education college with a graduate program. If studies of the Board for Higher Education make the operation of the graduate program justifiable during the regular school year, implementation may be made. Beginning with the 1966—67 school year the freshman and sophomore class enrollments are to be restricted in order to accommodate anticipated increases in the number of transfer students at the junior class level. The maximum combined total in the freshman and sophomore classes should approximate 450 students, with the ultimate maximum to be fixed by the Board for Higher Education in consultation with the board of control. Particular attention should be given to recruitment of students from the college's immediate geographic area.

11. Concordia, St. Louis, Mo., in substantially its present program.

12. Concordia, St. Paul, Minn., in substantially its present pattern of organization and offerings with appropriate increase in capacity and permitting enrollment of male teacher education students at the senior college level.

13. Concordia Teachers College, Seward, Nebr., as a 5-year teacher education college offering graduate education in summer sessions only. Beginning with the 1966—67 school year, the freshman and sophomore college enrollments are to be restricted in order to accommodate anticipated increases in the number of transfer students at the junior class level. The maximum combined total in the freshman and sophomore classes should approximate 450 students, with the ultimate maximum to be fixed by the Board for Higher Education in consultation with the board of control. Particular attention should be given to recruitment of students from the college's immediate geographic area.

14. Alabama Lutheran, Selma, Ala., in substantially its present program of 4 years of high school and 2 years of junior college, with the understanding that the ultimate educational structure of the Synod's program at Selma will be developed in accordance with the existing resolution of the Synod (Cleveland convention, Resolution 1-21).

15. Concordia, Springfield, Ill., in substantially its present pattern of organization and offerings.

16. St. John, Winfield, Kans., in substantially its present pattern of organization and offerings with appropriate increase in capacity but with less of the enrollment consisting of non-church work students.

17. Southern California. The establishment of a junior college at Irvine, Calif., in the pattern of the Ann Arbor junior college, with opening date set for 1967.

Action: This resolution was *adopted*.

To Authorize Male Teacher Training at Concordia College, St. Paul, Minn. on the Senior College Level

RESOLUTION 6-27

(After Recommittal and Substitution; see *TB*, pp. 275, 276, 468, 488)

Overtures 6-65, 6-66 (*CW*, p. 268)

Resolved, That the Synod authorize male teacher training at the senior college level at Concordia College, St. Paul, Minn.

Action: This resolution was *adopted*.

To Improve Salaries for Teachers and Professors at Our Synodical Schools

RESOLUTION 6-28

Overture 6-47 (*CW*, pp. 260, 261)

WHEREAS, Current salaries offered teaching personnel at our synodical schools have not kept pace with the increased cost of living; and

WHEREAS, Staffing at our synodical schools in future years is a continuing problem with anticipated growth in numbers and establishment of new schools; and

WHEREAS, The current salary scale for professors and teachers may often result in less-competent and/or less-experienced personnel being called; and

WHEREAS, The upgrading of the salaries of our teachers and professors is dependent on the support of the Synod by its constituent congregations; therefore be it

Resolved, That the Synod instruct the Board for Higher Education to continue its study of the matter of salaries and fringe benefits currently being offered our professors and teachers; and be it further

Resolved, That the Synod instruct the Board for Higher Education to prepare and recommend, with all deliberate speed, a schedule of salaries and fringe benefits which will be commensurate with the dignity and responsibility of the office, will more adequately meet the needs of the increased cost of living of our instructors and professors at our synodical schools, and more nearly approaches the remuneration of teachers and professors of other church-related schools of higher education; and be it finally

Resolved, That the Synod motivate the congregations and school associations to respond to their Christian stewardship privileges and responsibilities in regard to the support of their servants in the church.

Action: This resolution was *adopted*.

To Receive Report of Commission on Lutheran Lay Higher Education

RESOLUTION 6-29

Report 6-02 (*CW*, p. 203)

Resolved, That this report be received, and that the

commission be encouraged to proceed with its study of Lutheran lay higher education.

Action: This resolution was *adopted*.

To Make Certain Changes in the Synodical "Handbook" Relating to Retirement of Presidents of Educational Institutions Because of Age

RESOLUTION 6-30

Overture 6-77 Un (*URO*, pp. 36, 37)

Resolved, That Overture 6-77 Un be referred to the Board for Higher Education for study and report to the 1967 convention.

Action: This resolution was *adopted*.

NOTE: The pertinent *Handbook* sections will now read in part, with changes indicated in italics:

6.05 Functions of Board

The Board for Higher Education shall strive to maintain the educational institutions of the Synod at a high level of efficiency and *through their respective boards of control and faculties* generally promote, improve, supervise, and direct . . .

6.09 Duties of Advisory Council

The Advisory Council shall meet at the call of the Board for Higher Education. It shall study such . . .

6.113 Faculty Committee in Election of President

A faculty committee, *elected by the faculty*, shall perform such analytical functions and make the recommendations in the event that a president is to be called for an institution.

To Express Thanks to the Michigan District of the Lutheran Women's Missionary League for Providing Funds for Ann Arbor

RESOLUTION 6-31

Report 6-12 (*CW*, pp. 225-228)

Resolved, That the Synod thank the Michigan District of the Lutheran Women's Missionary League for providing funds for the library and the chapel organ at Concordia College, Ann Arbor, Mich.

Action: This resolution was *adopted*.

To Make Certain Changes in "Handbook" 6.05, 6.09, and 6.113 (Functions of Board for Higher Education; Advisory Council; Role of Faculty Committee in Election of President)

RESOLUTION 6-32

Overture 6-78 Un (*URO*, p. 37)

Resolved, That Overture 6-78 Un be adopted, and that the changes suggested be added to the *Handbook* (6.05, 6.09, 6.113).

Action: This resolution was *adopted*.

To Establish Additional Professorships

RESOLUTION 6-33

Reports 6-01, 6-25 (CW, pp. 186, 250); 6-73 Un (URO, p. 35)

WHEREAS, The synodical institutions in the United States and our institution in Brasil are in need of new professorial chairs to provide for institutional growth and faculty stability; therefore be it

Resolved, That the Synod establish the following number of additional chairs at the indicated schools:

Concordia, Springfield	4
Concordia, River Forest	8
Concordia, Seward	6
Concordia, Ann Arbor	5
St. Paul's, Concordia	2
Concordia, Milwaukee	1
Concordia, Portland	3
Concordia, St. Paul	5
Concordia, Sao Paulo	1
Proseminary, Porto Alegre	1

and be it further

Resolved, That upon request of the respective board of control the Board for Higher Education, within the budgetary limitations established, authorize the filling of the granted chairs; and be it finally

Resolved, That the Synod by provision of *Handbook* 6.125 delegate the power of establishing the number of teaching positions at each school to the Board for Higher Education in future years.

Action: This resolution was adopted.

To Adopt "Handbook" Revisions Regarding Teaching Personnel at Synodical Institutions

RESOLUTION 6-34

Overtures 6-43, 6-44, 6-45, 6-46 (CW, pp. 259, 260); 6-80 Un (URO, p. 37)

Resolved, That the following *Handbook* revisions be adopted in reference to questions of tenure, rank, nomination, election, and promotion of teaching personnel at our synodical high schools, colleges, and seminaries:

PRESENT WORDING

6.53 Members of Teaching Staff

c. *Assistant Professors*: The Board of Control, on recommendation of the president of the institution, shall appoint an approved number of assistant professors. The period of appointment shall be four years. If there is no intent to renew the appointment, the Board of Control shall convey notice in writing, to the person involved, through the president, at least six months prior to the date of expiration of the current appointment.

d. *Associate Professors*: Associate professors shall be chosen in accordance with the synodical regulations. They shall have permanent tenure.

e. *Professors*: Associate professors may be advanced to the rank of professor by the Board of Control on the recommendation of the president of the institution and with the consent of the Board for Higher Education. Qualified persons not on the teaching staff of a given school may be called as professor according to synodical regulations. Professors shall have permanent tenure.

f. *Substitute Teachers*: . . .

g. *Visiting Professors*: . . .

PROPOSED WORDING

6.53 Members of Teaching Staff

c. *Assistant Professors*: The Board of Control, on recommendation of the president of the institution, shall appoint assistant professors. The period of appointment shall be four years. If there is no intent to renew the appointment, the Board of Control shall convey notice in writing, to the person involved, through the president, at least six months prior to the date of expiration of the current appointment. The Board of Control, on recommendation of the president, shall grant tenure to an assistant professor within eight years of the initial appointment to a synodical institution or convey notice in writing that tenure will not be granted.

d. *Associate Professors and Professors*: Assistant professors with tenure and associate professors may be advanced in rank by the Board of Control on recommendation of the president of the institution and with the prior consent of the Board for Higher Education. Associate professors and professors shall have tenure.

e. *Call with Tenure*: Qualified persons not on the teaching staff of a given school may be called with tenure according to synodical regulations (6.73, 6.101—6.129).

f. *Eligibility for Tenure*: Ordinarily candidates for teaching positions with tenure on the Synod's instructional staffs shall be graduates of a theological seminary or teachers college affiliated with the Synod or have achieved the status of Lutheran pastor or teacher by colloquy or have acquired similar status in a church body in fellowship with the Synod.

g. *Substitute Teachers*: . . .

h. *Visiting Professors*: . . .

i. *Lay Members on Teaching Staff*: In the case of lay members of congregations affiliated with the Synod who have served on the faculty of one or more synodical schools for at least eight years, the Board of Control may make occasional exceptions to the policy stated above on recommendation of the president of the institution, with the prior consent of the Board for Higher Education and with the concurrence of the President of the Synod and the president of the synodical District in which the school is located. The procedure outlined in 6.54 d shall be followed.

PRESENT WORDING

h. *Criteria for Appointment: . . .*

6.54 Approval of Staff Appointments

c. Initial appointments of instructors or assistant professors at the theological seminaries are subject to the prior consent of their electoral boards.

a. Full-time appointments to the teaching or administrative staff of a synodical institution are subject to the prior consent of the Board for Higher Education.

b. Appointments of part-time or of substitute teachers extending beyond one school year are subject to the prior consent of the Board for Higher Education.

d. The Board of Control of each institution, with the approval of the Board for Higher Education, shall appoint the necessary administrative officials or employees whose election or appointment is not provided for otherwise and shall fix the conditions of their synodical service.

6.101 Call for Nominations

The Board of Control of each institution shall issue, in the official publications of the Synod, a call for the nomination of candidates whenever a professorship or associate professorship is to be filled. The call for nominations shall describe the office and the qualifications desired to fill it. Approval for filling vacancies must first be obtained from the Board for Higher Education.

6.105 Status and Parish Experience of Candidates

a. Candidates for teaching and administrative positions as associate professors on the Synod's instructional staffs shall be graduates of a synodical theological seminary or teachers college or have achieved the status of Lutheran pastor or teacher by colloquy or have acquired similar status in a church body in fellowship with the Synod.

PROPOSED WORDING

j. *Criteria for Appointment: . . .*

6.54 Approval of Staff Appointments

a. Initial appointments, without tenure, to the theological seminaries are subject to the prior consent of their electoral boards.

b. All other initial appointments, without tenure, to the teaching staff of a synodical institution for full-time service are subject to the prior approval of the Board for Higher Education and the District President of the candidate.

c. Appointments of part-time or of substitute teachers extending beyond one school year are subject to the prior consent of the Board for Higher Education.

d. The Board of Control, on recommendation of the president of the institution and the approval of the Board for Higher Education, may nominate an eligible assistant professor for tenure. By a procedure satisfactory to the electors they may grant tenure to the candidate four weeks after his name has been published in the official publication of the Synod.

e. The Board of Control of each institution, with the approval of the Board for Higher Education, shall appoint the necessary administrative officials or employees whose election or appointment is not provided for otherwise and shall fix the conditions of their synodical service.

6.101 Call for Nominations

The Board of Control of each institution may issue, in the official publications of the Synod, a call for the nomination of candidates for assistant professorships with tenure, associate professorships, and professorships. The call for nominations shall describe the office and the qualifications desired to fill it. Approval for filling vacancies must first be obtained from the Board for Higher Education.

6.105 Status and Parish Experience of Candidates

a. Candidates for teaching and administrative positions as associate professors and professors on the Synod's instructional staffs shall have the same qualifications as described for the status of personnel with tenure (6.53 f).

6.129 Names of Possible Candidates

Members of the Synod are encouraged to submit to the Board for Higher Education the names of possible candidates for teaching positions in synodical schools.

Action: This resolution was *adopted*.

Re Concordia Seminary Extension Center at University of Southern California

RESOLUTION 6-35**Overture 6-39 (CW, p. 257)**

WHEREAS, Representatives of the Southern California District and Concordia Seminary, St. Louis, have been in consultation on the possibility of establishing a seminary graduate center at the University of Southern California; and

WHEREAS, Many technical educational matters, such as the retention of accreditation and the granting of degrees, are involved in the establishment of a graduate center so far from the sponsoring institution; therefore be it

Resolved, That Overture 6-39 be referred to the Board for Higher Education and the Board of Control of Concordia Seminary, St. Louis, for complete study and evaluation of the many factors involved; and be it further

Resolved, That upon favorable evaluation by the above-mentioned boards, the Board for Higher Education be encouraged to authorize the administration of Concordia Seminary, St. Louis, according to *Handbook* 6.161, to initiate the establishment of a graduate center of Concordia Seminary, St. Louis, at the University of Southern California.

Action: This resolution was *adopted*.

Re Classification by Urgency and Source of Funds for Capital Investments at Synodical Schools

RESOLUTION 6-36

Report 6-01 IV, A, B (CW, pp. 197—201)

Overture 6-74 Un (URO, p. 35)

WHEREAS, Good stewardship of synodical funds demands continuous wise planning and cooperative consultation in reference to capital investments at our colleges and seminaries; and

WHEREAS, Approval of requests for capital investments is at times considered a mandate to the Board for Higher Education and the Board of Directors to authorize the respective investment according to the schedule approved at the convention even though synodical funds and programing may not warrant the same at the time; therefore be it

Resolved, That the Synod approve the requests for

capital investments as presented to this convention by the Board for Higher Education and reviewed and revised by Committee 6; and be it further

Resolved, That the Board for Higher Education, after appropriate study and restudy of scope and cost, be authorized to recommend adjustments in the approved capital investments in the event such become necessary due to changed circumstances or unexpected developments; and be it finally

Resolved, That the Synod refer the priority listing of capital investments to the Board of Directors for final action on recommendation of the Board for Higher Education.

CODE

- E — Educational
- A — Auxiliary
- I — To preserve, protect, modernize, or improve existing facilities
- II — To reach a balanced campus development level
- III — To increase plant capacity for essential functions
- IV — To provide for other functions
- V — To replace obsolete and outworn buildings and facilities

Institutional Requests for Capital Funds — 1965

Projects	Class	Purpose	PRIORITY							
			1	2	3	4	5	6	7	8
			For Provision 1966—67	For Provision 1968—69	For Provision 1966—69 After Reworking	To Be Recon- sidered	To Be Deferred	Synodical Building and Loan Funds	Plant Funds from Regular Budget	Local Funds
Ann Arbor										
Residence Hall for 224 Students	A	III	1,213,800							
Residence Hall for 160 Students	A	III		867,000						
Counselor and Mechanical Units	A	III	109,200	109,200						
Addition to Existing Classroom Bldg.	E	III	166,100	506,000						
Auditorium	E	IV				780,000				
Additional Steam Boiler	A	III	30,000							
Utility Lines	A	III	45,000	45,000						
Walks, Streets, Parking	A	III	17,000	18,000						
Austin										
Classroom and Science Building	E	III	300,000							
Phys.-Ed. Building Remodeling	E	I	80,000							
Service Building	A	II	60,000							
Landscaping	A	I	10,000		31,000		25,000			
Library Building Alterations	E	II, III	30,000							
Kitchen Addition	A	I, III		30,000						
Kilian Dormitory Lounge	A	V							7,000	
Bronxville										
Convert Gym to Chapel-Auditorium	E	II, III			390,000					
Men's Residence Hall	A	III		550,000						
Renovation of Feth Hall	E	I, III		110,000						
Organ for Chapel-Auditorium	E	I			50,000					
Classroom and Office Building	E	III				525,000				
Music Building Addition	E	III	190,000							
Women's Residence Hall	A	III				560,000				
Food Serv. Facil. Addition	A	I, III	245,000							
Concordia										
Men's Residence Hall	A	III	210,000							
Women's Residence Hall	A	III		250,000						
Library	E	III			325,000					
Clinic-Health Service	A	II, V		95,000						
Edmonton										
Men's Dormitory Remodeling	A	I, V	150,000					50,000		
Faculty Housing	A	III								
Fort Wayne										
Expansion and Modification of Dining Facility, Bakery, and Kitchen	A	III	88,000							
Student Center Facilities	A	III			294,000					
Conversion of Duplicating Facilities to Faculty Offices	E	III							5,500	
Equip Classroom Facilities	E	III	90,000							
Residence Halls	A	III	385,000							
All-Weather Track	E	I			23,500					
Faculty Housing	A	III						215,000		

Projects	Class	Purpose	PRIORITY						8
			1	2	3	4	5	6	
			For Provision 1966-67	For Provision 1968-69	For Provision 1966-69 After Reworking	To Be Reconsidered	To Be Deferred	Synodical Building and Loan Funds	Plant Funds from Regular Budget
									Local Funds
Milwaukee									
Auditorium	E	I, III				200,000			
Athletic Field	E	III			30,000				
Phys.-Ed. Facilities	E	III				650,000			
Site Acquisition	A	II	270,000			270,000			
Dining Hall Ventilation	A	I	20,000						
Thirty-First St. Mall and Plaza	E	II			25,000				
State St. Site Development	A	III	20,000						
President's Home	A	III						40,000	
Chapel	E	II				450,000			
Residence Hall	A	III			775,000				
Classroom Building	E	III			435,000				
Parking Area	A	IV							10,000
Oakland									
Library Addition	E	III				110,000			
Classroom Addition	E	III				75,000			
Residence Hall for Women	A	III				150,000			
Portland									
Classroom Building	E	III		449,500					
Dining Hall	A	III	343,000						
Conversion of Present Dining Hall to Library	E	IV			105,000				
Conversion of Present Phys.-Ed. Facility to Heating Plant	A	IV			327,000				
Residence Hall	A	III	335,000						
Clinic	A	III	50,000						
Residence Hall	A	III				335,000			
Administration Building	A	III			550,000	450,000			
Site Acquisition	E	II	200,000		550,000				
River Forest									
Eifrig Hall Addition	E	III	399,000						
Klinck Library Addition, Phase I	E	III			450,000				
Residence Hall	A	III			460,000				460,000
Tunnel Construction	E, A	I	75,000						
Chapel Auditorium	E	II, III				625,000			755,000
Infirmery and Food Service Addition	A	III			225,290				
College Union	A	III	350,000						350,000
Air Conditioning, Phase II	E	IV			150,000				
Athletic Field	E	I				100,000			
New Housing Acquisition	A	III						180,000	
Central Stores	A	III				50,000			
New Apartment	A	III						150,000	
Food Serv. Bldg. Remodeling	A	III	250,000						
Addition to Kretzmann Hall	E	III					475,000		
Addition to Klinck Hall Library, Phase II	E	III					285,000		
Classroom Remodeling	E	I	175,000						
Storage Building	A	IV				30,000			
Garage	A	IV					25,000		
North Riverside									
Residence Hall	A	III				920,000			
Food Service and Commons, Phase I	E	III				330,000			330,000
Classroom Building	E	III				3,800,000			
Outdoor Field Development	E	I					100,000		
Residence Hall	A	III				920,000			920,000
Food Service and Commons, Phase II	A	III				330,000			330,000
St. Louis									
Chapel	E	II, III	950,000						362,500
Roadways, Street Lighting, Parking	E	I	132,500	132,500					
Site Acquisition on Campus Perimeter	A	II	150,000	150,000					
Maintenance Building Addition	A	III				75,000			
Business Office Addition	E	III					60,000		
Faculty Housing Improvement	A	I						130,000	
Residence for Married Students	A	I			225,000	300,000			
Renovation of Educational Buildings									
Pritzlaff Hall Renovating	E	I, III, IV	100,000						
Loeber Hall Enlargement	A	III		325,000					
Completion of Luther Tower	E	IV							50,000
Classroom Building and Missionary Training Laboratory	E	III				750,000			
Residence for Single Students	A	III		275,000					
Athletic Fields and Utility Building	E	III	50,000		100,000				
Stoeckhardt Hall Renovating	E	III	66,000						
Kitchen and Dining Hall Renovating	A	I			300,000				
Auditorium Remodel. and Renovation	E	I	125,000						
President's Residence	A	III						52,500	
Swimming Pool	E	IV							200,000
Dormitory Improvements	A	I, II		250,000					
Church Music and Art Center	E	III							400,000
St. Paul									
Science Classroom Building Addition	E	III				450,000			
Library Addition	E	III			450,000				
Chapel Organ	E	I		50,000					
Athletic Field Development	E	I, III	50,000						
Administration Building	E	III	425,000						
Central Heating Plant	E	I		450,000					

Projects	Class	Purpose	PRIORITY							
			1	2	3	4	5	6	7	8
			For Provision 1966-67	For Provision 1966-69	For Provision 1966-69 After Reworking	To Be Reconsidered	To Be Deferred	Synodical Building and Loan Funds	Plant Funds from Regular Budget	Local Funds
Classroom Renovation	E	III	160,000							
Residence Halls	A	III			550,000					
Residence Halls	A	III				1,550,000				
President's Residence	A	III						55,000		
Classroom Building	E	III					600,000			
Maintenance Building	E	III		125,000						
Music Building	E	III				876,150				
Landscaping	E	I		50,000	50,000		100,000			
Site Acquisition	E	III	100,000		100,000		1,800,000			
Selma										
Men's Residence Hall	A	III			200,000					
Phys.-Ed. Facilities	E	III	75,000							
Seward										
Campus Center	A	III, V	350,000							
Men's Residence Hall	A	III	400,000							
Women's Residence Hall	A	III			760,000					
Library Addition	E	III		650,000						
Classroom Building	E	III			650,000					
Fine Arts Building	E	III					815,000			
Music Building Equipment	E	III	75,000				325,000			
Phys.-Ed. Building Addition	E	III								
Vehicular Storage	E	III			30,000					
Land Acquisition	E	III	20,000		40,000	96,000				
Messler Hall Razing	A	V							13,000	
Parking Areas	A	II							5,000	
Tennis Courts	E	IV	20,000							
Faculty Housing	A	III					100,000	180,000		
Men's Residence Hall	A	III			240,000					
Addition to Laboratory School	E	III	20,000							
Women's Residence Hall	A	III	240,000							
Married Student Housing	A	III					250,000			
Dining Hall Addition	A	III				300,000				
Springfield										
Chapel	E	III	400,000							320,000
Administration Building	E	III			308,500					
Parking Area	A	II		15,000						
Site Acquisition	E	II	100,000	135,000						
Van Horn Hall Remodeling	E	IV	37,500							
1431 Concordia Ct. Remodeling	A	IV						7,500		
Furniture and Equip. Instructional	E	III	107,500							
Furniture and Equipment, Library	E	III			40,000					
Dining Hall Renovation	A	III	35,000							
Winfield										
Residence Hall for Women	A	III			275,000	275,000				
Power Plant and Storage Addition	E	III		30,000						
Site Acquisition	E	II	20,000	30,000		50,000				
Landscaping and Outdoor Lighting	E	I							6,000	
Meyer Hall Renovating and Airconditioning	E	III, IV, V	65,000							
Residence Hall for Men	A	III			275,000	275,000				
Expansion Phys.-Ed. Facility	E	III			64,000	45,000				
Mundinger Hall Repairs	A	I	25,000							
Phys.-Ed. Building Airconditioning	E	IV					30,000			
Fine Arts Building and Auditorium	E	III				655,000				
Academy Hall Renovation	E	I		26,000						
Irvine										
San Leandro-Chabot	E, A	II	6,850,000							
Site Acquisition	E, A	II		4,842,000						
Southwest										
Site Acquisition	E, A	II	600,000							
Site Acquisition	E, A	II	2,000,000							
			19,654,600	11,190,200	9,853,290	16,732,150	4,990,000	1,060,000	46,500	4,477,500

Action: This resolution was adopted.

To Encourage Careful Consideration of House of Studies

RESOLUTION 6-37

Overtures 6-36, 6-37, 6-38, 6-40 (CW, pp. 256-258)

WHEREAS, The "House of Studies" concept in education for professional church workers may provide a broader recruitment from college youth, an effective training instrument in areas where our church's membership is small; therefore be it

Resolved, That the Synod encourage the Board for Higher Education to give careful consideration to such matters as location, possible administration, supervision, curriculum, control, staff, and cost of a "House of Studies" in an effort to determine its potential value to the ministerial program of our church; and be it further

Resolved, That the results of such a study and accompanying recommendations be reported to the 1967 convention.

Action: This resolution was adopted.

To Admit Qualified Social Work Students on Junior College Level in Synodical Institutions

RESOLUTION 6-38

Overture 6-30 (CW, p. 253)

Resolved, That the Synod permit the synodical institutions to admit qualified social work students to the junior college level of training in accord with campus space limitations and to make whatever adjustment may be necessary in the synodical curricular, instructional, and placement policies for these students as may be appropriate.

Action: This resolution was *adopted*.

To Remove Present Restrictions of Enrollment Policy at Concordia Theological Seminary Springfield, Ill.

RESOLUTION 6-39

Overture 6-69 (CW, p. 269)

WHEREAS, The conditions mentioned in the Whereases of Overture 6-69 already exist between Concordia Senior College and the two seminaries; therefore be it

Resolved, That the Synod decline to take action on Overture 6-69.

Action: This resolution was *adopted*.

To Approve Request for Capital Expenditures at Sao Paulo, Brasil

RESOLUTION 6-40

Report 6-73 Un (URO, p. 35)

Resolved, That the requests for capital expenditures at Instituto Concórdia, Sao Paulo, Brasil, in the amount of \$45,000.00 be recommended to the Synod for approval.

Action: This resolution was *adopted*.

To Authorize Capital-Fund Inclusions for the Next 4 Years

RESOLUTION 6-41

Report 6-01 C (CW, p. 201)

Resolved, That the Synod authorize for recommendation for the next four fiscal periods the following appropriations for capital investment in educational plants:

For fiscal year 1966: \$4,160,000

For fiscal year 1967: \$4,555,000

For fiscal year 1968: \$4,985,000

For fiscal year 1969: \$5,480,000

Action: This resolution was *adopted*.

To Provide Authority for Planning the Development of the North Riverside Property

RESOLUTION 6-42

Reports 4-03 IV, 4-04, 6-01 I, F, 6-09 (CW, pp. 113, 143, 191, 216)

WHEREAS, The Synod has been presented with an opportunity for greater service to the church through the efforts of the Board of Control of Concordia Teachers College, River Forest, the Board for Higher Education, and the Board of Directors by the acquisition of and the preliminary planning studies for the Chicago property referred to as the North Riverside property; and

WHEREAS, It is wise to derive the greatest benefit from the said property by planning its development without undue delay; and

WHEREAS, The potential uses range beyond the responsibility of any single operating board, suggesting the use of the consultative advisory services of the Council of Administrators; and

WHEREAS, This strategically located site lends itself admirably for educational, research, and administrative functions serving the unique immediate and long-range needs of the Synod; therefore be it

Resolved, That we commend the Board of Control of Concordia Teachers College, River Forest, the Board for Higher Education, and the Board of Directors for acquiring the North Riverside property and for their preliminary planning and first steps in its development; and be it further

Resolved, That operating responsibility for the existing facilities be assigned by the Board of Directors to the Board of Control of Concordia Teachers College, River Forest, until the 1967 delegate convention; and be it further

Resolved, That the long-range planning for the development of the property continue according to proper administrative procedures; and be it further

Resolved, That the continuing study of the possible uses of this property be carried out by the Board of Directors in consultation with the responsible division heads; and be it finally

Resolved, That on recommendation of responsible boards and commissions after consultation with the Council of Administrators, the Board of Directors report to the 1967 delegate convention the status of the use and development of this property and the plans for its use and development in the next biennium.

Action: This resolution was *adopted*.

Re Higher Education in the West

RESOLUTION 6-43

Overture 6-62 (CW, pp. 266, 267)

Resolved, That Overture 6-62 be referred to the Board for Higher Education for consideration in the

light of the long-range study now in progress of the synodical educational system.

Action: This resolution was *adopted*.

To Consider Each Proposal of Financial Aid for Our Educational Institutions from Tax Funds on Its Own Merits

RESOLUTION 6-44

Overture 15-16 (CW, p. 435)

Resolved, That the Synod adopt Overture 15-16.

Action: This resolution was *tabled indefinitely*.

Re Other Overtures Covered by Previous Resolutions

RESOLUTION 6-45

Resolved, That the following overtures are covered by the following resolutions:

Overture	Page	Resolution	TB Page
6-06	CW, 206	6-34	370
6-26	CW, 250	6-19	270
6-31	CW, 253	6-08	155
6-32	CW, 254	6-08	155
6-33	CW, 255	6-08	155
6-34	CW, 255	6-20	271
6-50	CW, 261	6-19	270
6-51	CW, 262	6-19	270
6-52	CW, 263	6-23	273
6-63	CW, 267	6-19	270
6-67	CW, 268	6-26	274
6-68	CW, 269	6-08	155
6-75 Un	URO, 36	6-19	270
6-76 Un	URO, 36	6-26	274

Action: This resolution was *adopted*.

Resolution of Appreciation

RESOLUTION 6-46

Reports 4-03, 6-01, 6-07 to 6-25 (CW, pp. 108—113, 186 to 203, 206—250)

Resolved,

1. That the Synod hereby expresses its appreciation to the boards of control of its educational institutions, their teaching and service staffs, to the Board of Directors of the Synod, and to the Board for Higher Education and its staff for faithful services;

2. That the Synod receive their reports with thanks.

Action: This resolution was *adopted*.

COMMITTEE 7 — Parish Education and Services

Quality Education Through Lutheran Schools

RESOLUTION 7-01

Report 7-01, Recommendation 1 (CW, pp. 288—290)

WHEREAS, The Lutheran Church — Missouri Synod urges congregations to establish and maintain Lutheran

elementary and secondary schools wherever possible; and

WHEREAS, The very idea of "school" implies quality; and

WHEREAS, The concept of quality in Lutheran schools assumes schools that are distinctively Christian and Lutheran in instruction and training and maintain high academic standards in all instruction; and

WHEREAS, Quality schools should be the concern of everyone in the Synod; and

WHEREAS, The insistence on quality schools implies clearly understood standards, careful District supervision, well-trained teachers, and adequate financial support; and

WHEREAS, Congregations look for guidance in providing quality schools; therefore: *As synodical policy be it*

Resolved, That this convention remind all congregations that God expects them to provide the most intensive Christian education of which they are capable; and be it further

Resolved, That we reaffirm and support the Synod's position regarding schools, both elementary and secondary, as the most effective agencies for providing a quality Christian education for children and youth; and be it further

Resolved, That in keeping with modern trends we encourage the establishment of community Lutheran junior colleges where this is possible; and be it finally

Resolved, That we emphasize the need for a variety of agencies to provide the utmost in Christian education for people of varied circumstances, backgrounds, and views.

For congregations without schools be it

Resolved, That a congregation or a group of congregations considering the possibility of establishing a school draw on available synodical and District counseling resources to help determine the potential for a school and sound procedures in establishing it; and be it further

Resolved, That District Boards of Education consult with congregations which in their opinion could and should establish parish or interparish schools, and offer their services to these congregations in surveying the possibilities; and be it finally

Resolved, That where financial support is necessary to establish schools, the District Boards of Education, Missions, and Church Extension consult with one another on procedures and possible financial support.

In the matter of standards be it

Resolved, That this convention urge the development of uniformly high standards for all schools; and be it further

Resolved, That the standards for the elementary school be stated in a printed document which emphasizes the development of children who are well

grounded in Scripture, witnessing Christians, good stewards of time, talents, and treasures, and constructive influences in the community; and be it further

Resolved, That this document set standards for instruction, teacher education, and physical facilities that meet the requirements of church and state; and be it finally

Resolved, That the Synod's Board of Parish Education and District boards consult in the preparation of this document and promote its effective use by the schools for continued improvement in instruction and training.

In the matter of in-service teacher education be it

Resolved, That so far as possible, congregations call synodically trained teachers for their schools; and be it further

Resolved, That each congregation be encouraged to provide funds for in-service education of all its teachers; and be it finally

Resolved, That congregations encourage their non-synodically trained teachers with degrees to enter the teacher colloquy program; and any undergraduate teachers to complete their education at one of the Synod's teachers colleges; and under the guidance of District education officials, help all teachers to work toward meeting current synodical and state requirements for certification.

Action: This resolution was *adopted*.

To Encourage Synodical Financial Support for Lutheran Schools

RESOLUTION 7-02

Report 7-01, Recommendation 2 (CW, pp. 290, 291)

WHEREAS, The Synod urges that schools be stressed "in the mission program of the church" and advises "Districts to advance the cause of the parochial schools by granting subsidies to schools where such action is necessary" (*Handbook 7.05 a and b*); and

WHEREAS, A good beginning has been made by 23 of the 34 Districts that in 1964 subsidized their schools to a reported total of somewhat over \$200,000, or about 2 percent of the total amount budgeted in these Districts; and

WHEREAS, Inadequate subsidies are in part the reason for a decreasing percentage of congregations with schools; and

WHEREAS, Higher subsidies and proper planning of first building units would enable more congregations to open schools; therefore be it

Resolved, That all Districts be encouraged to earmark for school subsidy at least 3 percent of their total 1966 District budget, and that they increase this amount to at least 4 percent in 1967 and to at least 5 percent in 1968; and be it further

Resolved, That when Districts grant a loan for a first building unit, the congregation be urged to develop

building plans which will serve not only the congregation's worship needs but also permit easy conversion to eventual parochial school use; and be it further

Resolved, That District Boards of Education and District Mission Boards be encouraged to consult with each other on school subsidy and Church Extension loans, and with the Committee on Church Architecture on multipurpose plants which can later be converted to school use and can be expanded according to need; and be it finally

Resolved, That congregations which receive subsidies for the operation of their schools be encouraged to engage in a systematic and ongoing effort to win both unchurched children and their parents for Christ.

Action: This resolution was *adopted*.

To Deem Federal Aid Acceptable for Children Attending Nonpublic Schools

RESOLUTION 7-03

Report 7-01, Recommendation 3 (CW, pp. 291—293)

WHEREAS, The Lutheran Church — Missouri Synod is grateful to God and the nation for the precious privilege of religious liberty (see First Amendment, Constitution of the United States: "Congress shall make no law respecting an establishment of religion, or *prohibiting the free exercise thereof*"), which guarantees the legal right of private and parochial schools to exist; and

WHEREAS, Under this liberty parents have the right to educate their children in the school of their choice; and

WHEREAS, The nation has always considered private and parochial schools as part of her educational resources; and

WHEREAS, The basic aim of the federal government is to equalize educational opportunities and assure every child the opportunity to develop to the extent of his inherent capacity; and

WHEREAS, Should federal aid which the government offers be declined, the children attending private and parochial schools would be deprived of educational opportunities which the nation has offered to all citizens; and

WHEREAS, Federal aid offered to all children attending public, private, and parochial schools would undergird for parents the "free exercise of religion" and make possible parental choice in the education of their children; and

WHEREAS, In keeping with its Scriptural convictions and legal rights The Lutheran Church — Missouri Synod maintains schools for the purpose of training Christian citizens; and

WHEREAS Children attending nonpublic schools have in the past received benefits from the federal government through the local parish school with increased advantage to the child; therefore be it

Resolved, That federal aid for children attending

nonpublic schools, as authorized by the Congress and defined by the courts, be deemed acceptable so long as it does not interfere with the distinctive purposes for which such schools are maintained; and be it further

Resolved, That synodical and District officials be requested to explore with appropriate government officials the availability, utilization, and administration of federal funds on an equitable basis for children attending nonpublic schools; and be it finally

Resolved, That congregations faced with a decision regarding federal aid for children attending Lutheran schools be urged to consult with appropriate District officials.

Action: This resolution was *adopted* by a standing vote of 291 to 252.

To Urge Establishment of Weekday Schools

RESOLUTION 7-04

Report 7-01 V and Recommendation 4 (CW, pp. 280, 293)

WHEREAS, The various kinds of the Weekday school (Saturday school, midweek school, release-time school) provide additional opportunities for more Christian instruction for more children — also in those congregations which have a Lutheran elementary school; and

WHEREAS, For those congregations which do not as yet have or are unable to have a Lutheran elementary school, the Concordia Weekday Series provides much-needed material for a program of Christian education which, when combined with other part-time agencies, more closely approximates the ideal; and

WHEREAS, The Concordia Weekday Series of materials includes not only carefully prepared, quality educational materials for pupils and teachers from grades 1 to 8 but also auxiliary aids to help in initiating and promoting such schools (for example: free BPE bulletins No. 135, "The Weekday School," and No. 136, "Considering the Weekday School for Our Congregation"; two filmstrips available free from District and synodical Boards of Education); therefore be it

Resolved, That pastors, teachers, directors of Christian education, and boards of Christian education be urged to consider the establishment of a Weekday school, making use of the available materials and helps provided by the Board of Parish Education.

Action: This resolution was *adopted*.

To Provide Intensive Education on Race Relations

RESOLUTION 7-05

Report 7-01, Recommendation 5 (CW, p. 293)

WHEREAS, The church as the redeemed children of God is in a unique position to make a positive contribution toward the elimination of racial discrimination; and

WHEREAS, This contribution must be made by indi-

vidual members of the body of Christ in their particular spheres of influence; and

WHEREAS, Intensive education in race relations is sorely needed in order that members of the church can make such a worthwhile, positive contribution; therefore be it

Resolved, That the Synod urge the program committees of all pastoral conferences and teachers conferences to provide intensive education in the area of race relations to equip pastors and teachers for enlightened leadership in this area of concern; and be it further

Resolved, That the Synod urge that sessions at the circuit and at the congregational level be provided for educating congregational officers, Sunday school teachers, and adult leaders to aid them in carrying out their role as responsible representatives of Christ; and be it finally

Resolved, That the Commission on Social Action, in cooperation with the Board of Parish Education, be requested to provide study materials for this purpose.

Action: This resolution was *adopted*.

Education for Mission

RESOLUTION 7-06

Report 7-01, Recommendation 6 (CW, p. 293)

WHEREAS, There is hearty agreement among us that the church is the people of God, young and old, and that the whole church is Christ's mission to itself and to the world; and

WHEREAS, This mission is more fully achieved when adults and youth are nurtured and equipped through the Word of God for the battle against unbelief; and

WHEREAS, The parish education program of many congregations is still almost exclusively oriented toward children; and

WHEREAS, Equipping our adults and youth for their ministry in the home, the church, the community, and the world demands their participation in effective programs of Christian education; and

WHEREAS, The average church member is not sufficiently aware of his mission — where he lives, works, and plays; therefore be it

Resolved, That all of the parishes of our Synod be urged to reexamine their objectives and performances as related to equipping adults and youth for their Christian mission in life; and be it further

Resolved, That the Synod's Board of Parish Education be directed to intensify its efforts to train teachers and leaders for a greatly expanded basic program of adult and youth parish education; and be it further

Resolved, That the Synod's Board of Parish Education continue its efforts at unifying and coordinating the Synod's educational programs for adults and youth and be encouraged to collaborate with other boards and agencies serving adults and youth; and be it further

Resolved, That the Synod as a whole reaffirm its

faith in the Word of God as the source through which its members individually and collectively are equipped and empowered for their mission; and be it finally

Resolved, That this convention urgently call all adults and youth of our church to participate in Bible study and work groups so that through ongoing spiritual growth they may be better equipped for their Christian calling.

Action: This resolution was *adopted*.

"Handbook" Changes in Art. VII of Bylaws "Parish Education"

RESOLUTION 7-07

Report 7-01, Recommendation 7 (CW, pp. 293-298)

WHEREAS, The expanding activities of the Board of Parish Education make the present paragraphs in the *Handbook* of the Synod dealing with the activities of said board inadequate; therefore be it

Resolved, That the proposed wording of Art. VII of the Bylaws, "Parish Education," be accepted with the following changes:

7.03 Instruction for Confirmation

In harmony with the best traditions of the Lutheran church, every pastor of the Synod shall regard the careful and conscientious instruction of catechumens preparatory for confirmation as one of the primary duties of his ministry. This duty must be regarded as particularly urgent when the catechumen has had no religious training or Christian background.

7.45 Educational Director, change to Director of Education

7.53 Encouragement to Form

Congregations in the same area should be encouraged to form associations to establish and maintain secondary schools and to seek the advice of Boards of Parish Education of the Synod and the Districts and of the Board for Higher Education for professional guidance in setting up the programs. The general supervision of this program, however, shall be provided by the District Board of Parish Education.

Action: This resolution was *referred* to the Synod's President.

NOTE: Following is the proposed wording of the pertinent sections of Art. VII of the Bylaws, including the changes added in the above resolution, as well as the sections and paragraphs retained unchanged from the 1963 edition of the *Handbook*.

VII. PARISH EDUCATION

A. CHRISTIAN EDUCATION AS A FUNCTION OF THE CHURCH

7.01 Christian Education in the Program of the Church

One of the basic tasks of the church is to edify the body of Christ. This work of Christian education is a ministry of Christ's members to Christ's members in Christ's name. Only through the use of God's Word can the growth processes described in Ephesians 4:12,13 be achieved, namely, the equipping of the saints, the "building up of the body of Christ," growth in the "unity of the faith," growth in "knowledge of the Son of God," growth toward "mature manhood," and growth "to the measure of the stature of the fullness of

Christ." The Spirit of God works through the Word of God to nurture Christian growth in faith, in knowledge, in attitude, in conduct, and in the skills of discipleship.

The Synod urges that every congregation recognize that the process of making disciples for Christ is a lifelong process:

- a. It begins in the concern of the church for the newly baptized infant.
- b. It continues through childhood, youth, and adulthood.
- c. It depends on the role of the Christian home as a Christian school for its members.
- d. It involves all informal as well as formal educational programs of the church for all age levels particularly in the local parish.

7.02 Christian Education a Shared Responsibility

Christian education is a responsibility of both the home and the church. To parents the words of Ephesians 6:4 and Deuteronomy 6:6,7 point up the necessity of bringing up the children in the discipline and instruction of the Lord and of teaching God's Word diligently.

To the church the words of Matthew 28:19,20; 2 Peter 3:18; Ephesians 4:16; and 2 Timothy 3:17 become the directive to make disciples for Christ, help the individual grow unto the stature of Christ, and to help equip the individual for every good work.

Since both home and church must do their full duty, each in its own sphere and both in cooperation with each other, the Synod urges—

- a. that every congregation in the Synod provide a program of Christian family life education.
- b. that every congregation in the Synod be mindful of its great responsibility to provide an effective program of Christian education for all age levels. God has clearly set forth His will regarding Christian education, but He has not identified the specific agencies we are to use. Full-time Christian schools are the ideal at all grade levels, for they aim at developing a Christian world view and provide for the continuous nurture of Christian faith and life. Where full-time schools are not possible, the congregation must bend every effort to achieve the maximum development of the part-time agencies.

7.03 Instruction for Confirmation

In harmony with the best traditions of the Lutheran Church, every pastor of the Synod shall regard the careful and conscientious instruction of catechumens preparatory for confirmation as one of the primary duties of his ministry. This duty must be regarded as particularly urgent when the catechumen has had no religious training or Christian background.

7.05 Lutheran Elementary and Secondary Schools

The most effective educational agencies available to the church for equipping God's people for ministry are the full-time Lutheran elementary and secondary schools. The Synod therefore urges—

- a. that congregations of the Synod establish elementary and secondary schools wherever possible, either singly or in conjunction with other congregations;
- b. that elementary and secondary schools be stressed in the mission of the church, both in self-sustaining and in subsidized congregations; and that the Synod through the Districts advance the cause of the elementary and secondary schools by granting subsidies to schools where such action is necessary;
- c. that congregations seek to engage as teachers in their schools such men and women as have been trained in the Synod's teachers colleges or have the equivalent qualifications as to both character and professional training;
- d. that congregations extend permanent calls to teachers eligible for calls, that they pay equitable salaries to their teachers and give them any financial aid needed to make further study and professional growth possible;
- e. that congregations provide the physical plant and equipment needed for a modern and efficient instructional program: well-planned buildings, adequate grounds, suitable equipment, and effective materials of instruction; that they

use such instructional materials as will achieve the objective as stated in Section 7.01, using, as far as possible, textbooks published by the Synod.

7.07 Sunday Schools

The Sunday school is an important teaching department and a valuable mission agency of the church. The Synod therefore urges —

a. that congregations and preaching stations in the Synod put forth earnest efforts to conduct Sunday schools which provide Christian instruction at all age levels;

b. that all Sunday schools use the Synod's Sunday school literature;

c. that all pastors and congregations provide for careful and efficient supervision of their Sunday schools and adequate Sunday school teacher training for all their teachers and to that end establish regular weekly Sunday school teacher meetings and Sunday school institutes and use every other means at their disposal to improve the teaching ability of the men and women appointed to give instruction in the sacred doctrines of the Christian religion;

d. that District Boards of Education and officers foster and direct Sunday school leadership training programs in their respective Districts.

7.08 Weekday School

There are several kinds of weekday schools: Saturday school, with religious instruction in the morning or afternoon; the midweek school, with religious instruction after school hours; and released-time, with religious instruction during the time children are released by the public school to the local church. Each of these types of the weekday school provides significant opportunities for Christian education. The Synod therefore urges —

a. that every congregation evaluate periodically the opportunities it provides for all its children for more intensive and extensive nurture in the Christian faith and life;

b. that for children not attending a Lutheran elementary or secondary school a weekday school be provided;

c. that all weekday schools use the Synod's Weekday curriculum materials.

7.09 Vacation Bible School

The vacation Bible school provides an excellent opportunity to augment and supplement the Christian education provided by other agencies and to serve as an aid to mission outreach. The Synod therefore urges —

a. that congregations organize vacation Bible schools from the nursery level through the eighth grade or above for all of its children and for its mission outreach;

b. that congregations develop worthwhile vacation Bible schools by giving their workers adequate training, by providing effective leadership, and by publicizing their school in the community and in the congregation;

c. that all congregations use the Synod's vacation Bible school materials.

7.10 Youth and Adult Education

Christian education cannot cease at the childhood level, because youth and adult require continued support for their growing life experiences and because the task of educating the children demands adult leadership which is growing in Christian knowledge. The Synod therefore urges —

a. that every congregation provide a comprehensive program of Christian education for youth, young adults, and all adults through study programs in all societies and through classes for each level, utilizing also class opportunities apart from the Sunday morning Bible class;

b. that the congregations use the materials and services made available by the Board of Parish Education, the Board for Young People's Work, and the Walther League, the Lutheran Women's Missionary League, and the Lutheran Laymen's League;

c. that the total postconfirmation education of the congregation be correlated by careful planning, clearly expressing the objective of a whole life in Jesus Christ, our Lord.

B. BOARD OF PARISH EDUCATION

7.23 Membership

The Board of Parish Education shall consist of three parish pastors, three teachers, and three laymen elected by the Synod, plus a representative from each of the seminaries and each of the teachers colleges appointed by the President of the Synod on recommendation of the Board of Parish Education.

7.25 Functions

The Board of Parish Education, in cooperation with the District Boards of Parish Education, shall in every possible manner assist the congregations of the Synod in arranging and carrying out a comprehensive and effective program of Christian education, so that the Gospel of Jesus Christ may become ever more effective in the life of the individual Christian and of the congregation.

The Board of Parish Education shall therefore —

a. assist in planning an effective program of parish education and especially seek to improve and extend the system of elementary and secondary schools in all congregations;

b. watch for all movements and tendencies which might endanger the program of parish education and marshal all available resources to counteract such tendencies and movements;

c. plan and direct the production of textbooks and other printed materials necessary to carry out an effective program of parish education;

d. assist in co-ordinating and integrating the various educational agencies and activities intended to promote parish education;

e. assist the District Boards of Parish Education in supervising and directing all formal educational activities of the congregations of the Synod, such as the Lutheran elementary and secondary schools, the Sunday school, summer school, vacation Bible school, and the part-time weekday religious school;

f. initiate and direct research activities necessary to promote and improve parish education;

g. advise the Synod, its Districts, and congregations concerning problems, needs, and possibilities in the field of parish education;

h. arrange an educational conference of representatives of the Boards of Parish Education of the Synod and the Districts which, as a rule, shall meet every year;

i. provide a comprehensive program of leadership training materials to train church school teachers and church officers and to integrate the program with other leadership training in Bible institutes and camps;

j. conduct invitational meetings as needed with members of the departments of education of our colleges and seminaries to deal with basic problems of Christian education;

k. assist our families in the development of Christian family life on all age levels.

l. provide periodical literature such as story papers and devotional literature for children and periodicals for youth and adults.

7.27 Annual Budget

The board shall annually submit a budget to the Board of Directors of the Synod for recommendation and for referral to the Work Program Conference.

7.29 Executive Secretary and Staff

The Board of Parish Education shall appoint an Executive Secretary and such additional staff members as are needed and authorized.

C. DISTRICT BOARD OF PARISH EDUCATION

7.41 Membership

Each synodical District shall elect or in some other way create a committee or board of parish education.

7.43 Functions

The District board shall co-operate with the Synod's Board of Parish Education and shall assist and advise the

local congregation with regard to the whole range of Christian education on all age levels, helping the local congregation achieve the objectives and scope of Christian education as outlined in Section 7.01.

7.45 Director of Education

The Districts of the Synod are advised to provide for the systematic supervision and professional guidance and promotion of Christian education and to that end, wherever possible, establish and maintain the office of a full-time superintendent, director, or secretary of education, who shall be responsible to the District Board of Parish Education in the performance of his duties.

D. CONGREGATIONAL BOARDS OF EDUCATION

7.51 Functions

Every congregation should be encouraged to elect or in some other way create a board or committee of Christian education. This board as the agent of the congregation is to deal with the educational needs of the congregation. It concerns itself with education for all age levels and suggests policies for all the educational agencies.

E. HIGH SCHOOL ASSOCIATIONS

7.53 Encouragement to Form

Congregations in the same area should be encouraged to form associations to establish and maintain secondary schools and to seek the advice of Boards of Parish Education of the Synod and the Districts and of the Board for Higher Education for professional guidance in setting up the programs. The general supervision of this program, however, shall be provided by the District Board of Parish Education.

To Establish a Study Commission on Parish Life and Parish Education

RESOLUTION 7-08

Report 7-01, Recommendation 8 (CW, pp. 298, 299)

WHEREAS, The primary unit of the Synod is the local congregation, and the basic strength of the organized church is in the life of the local parish; and

WHEREAS, The changes resulting from a secularistic society call for a critical examination of existing parish programs, experimentation with new forms or structures, and the establishment of a variety of professional ministries for the effective carrying out of the mission of the church in the local parish; and

WHEREAS, A comprehensive and thorough survey and analysis of our present parish programs, their practical operations, and particularly their spiritual fruits would provide valuable data and insights that would direct action toward the strengthening of our parish programs on both the synodical and the local levels; therefore be it

Resolved, That the Synod authorize an inquiry into the present nature and quality of the parish life of our churches with special attention to parish education, its structures, programs, and procedures; and be it further

Resolved, That a Study Commission on Parish Life and Parish Education, consisting of not more than 12 people, be established by the Board of Parish Education; and be it further

Resolved, That this study commission be authorized to engage and guide the work of a research director, engaged for a period of not more than 4 years, who would

make field studies of representative parishes, carry out surveys, call in consultants and representatives of all synodical departments with parish programs, and conduct conferences on all of our parish education agencies, programs, materials, their use and efforts, as well as on such specific aspects of parish life as are dependent on a parish education program; and be it further

Resolved, That this research director be instructed to prepare and submit to the commission, and through the Board of Parish Education to the whole church, the findings and implications of his studies; and that the research director be asked to prepare a study guide for bringing his report and recommendations to the parishes for their discussion toward parish renewal and development; and be it finally

Resolved, That the Board of Parish Education be directed to place this project into its budget, the estimated cost for 4 years being \$80,000.

Action: This resolution was *referred* to the Commission on Mission and Ministry in the Church.

To Request Revision of Intersynodical Translation of Luther's Small Catechism

RESOLUTION 7-09

(Substitute Resolution; see *TB*, p. 306, and Minutes, Session 21)

Report 7-01, Recommendation 9 (CW, pp. 299, 300)
Overtures 7-05, 7-06, 7-07, 7-08, 7-09, 7-10, 7-11, 7-12, 7-13 (CW, pp. 303—307)

WHEREAS, In accordance with the resolution of the Cleveland convention, the Board of Parish Education made available for review by our pastors and teachers the Intersynodical Translation of Luther's Small Catechism; and

WHEREAS, This Intersynodical Translation of Luther's Small Catechism has been experimentally used and field tested by pastors and teachers with generally favorable reaction as a teaching tool; and

WHEREAS, It would be highly desirable to have a common translation of the catechism as a book of instruction for all Lutheran bodies; and

WHEREAS, This convention of the Synod does not feel that the confessional integrity of the Small Catechism, as represented by the text of 1531, is adequately preserved in some points; therefore be it

Resolved, That the Synod instruct the Board of Parish Education to request the appropriate agencies of The American Lutheran Church and the Lutheran Church in America, upon permission of the copyright holders, to undertake at the earliest possible date together with The Lutheran Church—Missouri Synod the preparation of a revision of the present Intersynodical Translation of Luther's Small Catechism; and be it further

Resolved, That in the event of a favorable response to the above request, the President of the Synod be authorized, in consultation with the Board of Parish

Education, to appoint a suitable number of men to represent The Lutheran Church — Missouri Synod in the joint work on such a revision; and be it further

Resolved, That the Board of Parish Education continue for the time being to use the present synodical translation of the Small Catechism; and be it finally

Resolved, That the Board of Parish Education report to the next convention of the Synod on the progress, if any, of this undertaking.

Action: This resolution was *adopted*.

To Empower the Board of Parish Education to Meet Staff Needs

RESOLUTION 7-10

Report 7-01, Recommendation 10 (CW, p. 300)

WHEREAS, There is an urgency to meet a wide variety of God-given opportunities in the field of parish education; and

WHEREAS, The Board of Parish Education recognizes areas of work which cannot be adequately met by the present staff; and

WHEREAS, These needs were already identified in Cleveland in 1962 and were referred to this convention; and

WHEREAS, The church's challenges in these areas will best be met by the appointment of —

- 1) an editor of Leadership Programs and Materials, and
- 2) an associate Secretary of Adult Education; therefore be it

Resolved, That the Synod empower the Board of Parish Education to appoint —

- 1) an editor of Leadership Programs and Materials who is to produce and encourage intensive use of lay leadership educational materials for the ministry of the Word in the local parish, such as courses for Sunday school teacher training, Bible institutes, camping conferences, and retreats;

- 2) an associate Secretary of Adult Education, who shall help extend the gains in the entire field of Bible study, Bible institutes, Bible teaching missions, and adult education seminars; and be it further

Resolved, That the Synod encourage the Board of Directors and the Budget Committee to allow the appropriations needed to make this increased leadership possible.

Action: This resolution was *adopted*.

To Study Shared-Time Program, etc.

RESOLUTION 7-11

Report 7-01 (CW, p. 286)

Overtures 7-03 (CW, pp. 302, 303); 7-17 Un (URO, p. 38)

WHEREAS, The church must ever be ready to seek and take advantage of promising new opportunities in Christian education; and

WHEREAS, Shared-time education (also called dual enrollment) offers possibilities for providing Christian education in places and to children and youth where full-time Christian education is not always feasible; and

WHEREAS, The opportunities presented in shared time to extend the learning experience of children and youth already in a full-time program of Christian education need to be more fully explored; and

WHEREAS, Proper evaluation of new methods and practices must be weighed as to their consequences to the student and to the entire program of Christian education; and

WHEREAS, The Board of Parish Education has kept itself informed on the developments in shared-time education; therefore be it

Resolved, That the Board of Parish Education continue its study of shared-time education and make its findings available to District Boards of Education and the Synod generally; and be it further

Resolved, That local experiments be encouraged wherever possible in consultation with District Boards of Education; and be it finally

Resolved, That the Board of Parish Education develop guidelines for appraisal and direction in establishing and maintaining a shared-time program to the best advantage of our children and youth in either part or full-time programs of Christian education.

Action: This resolution was *referred* to the Synod's President.

To Make Survey Before Establishing a Lutheran Secondary School

RESOLUTION 7-12

Report 7-01 VI (CW, p. 281)

WHEREAS, The Synod's *Handbook* recommends that congregations cooperatively establish Lutheran high schools wherever possible; and

WHEREAS, A number of communities are continuing their exploration of the possibility of a Lutheran secondary school; and

WHEREAS, The Board of Parish Education has available guidelines for the establishment of Lutheran secondary schools; therefore be it

Resolved, That the Board of Parish Education encourage larger Lutheran communities which do not have a Lutheran secondary school to study the feasibility of establishing such a school; and be it further

Resolved, That before a Lutheran secondary school is established, a comprehensive survey be made in cooperation with the synodical and/or District Board of Parish Education.

Action: This resolution was *referred* to the Synod's President.

To Commend the National Lutheran Parent-Teacher League

RESOLUTION 7-13

Report 7-02 (CW, pp. 301, 302)

WHEREAS, The purposes of the National Lutheran Parent-Teacher League are:

- 1) to assist congregations in helping all parents achieve greater competence in Christian child training;
- 2) to assist congregations in developing a home-church-school partnership in Christian education for all parents and children;
- 3) to work with the Family Life Committee of the Board of Parish Education of The Lutheran Church—Missouri Synod in program development, the production of materials, and the extension of parent guidance in local congregations; and

WHEREAS, The National Lutheran Parent-Teacher League fulfills these purposes by providing materials designed to develop a sound program of Christian guidance for all parents; therefore be it

Resolved, That this 46th convention of The Lutheran Church—Missouri Synod commend the National Lutheran Parent-Teacher League and assure it of our continued prayers and support.

Action: This resolution was *adopted*.

To Have Every School-supporting Congregation Make Its Educational Program Increasingly Available to the Local Community, etc.

RESOLUTION 7-14

Overture 7-04 (CW, p. 303)

WHEREAS, An essential purpose of the Christian school is to add a dimension in depth to the witness of the individual Christian in the world; and

WHEREAS, A genuine awareness of its call as a community of forgiven sinners to speak and live the Gospel among its own in its surrounding neighborhood should lead the Christian school to foster a program of public service truly evangelical in nature; and

WHEREAS, Such witness on the part of the Christian school is warranted in all communities, be they inner city, changing neighborhoods, suburbs, or rural areas; and

WHEREAS, The Gospel witness of the Christian school is increasingly necessary and urgent as our society grows daily in secularism and materialism; and

WHEREAS, The Christian school at times has been isolated from its particular community so that its message and services have been fostered almost exclusively for the sake of its own membership in the parish, and as a result the Christian school frequently is little known and often misunderstood by the community as to its proper role and potential services; therefore be it

Resolved, That wherever feasible school-supporting congregations aggressively and increasingly make the educational program, the physical facilities, and the teaching ministry of the school available to the growing needs of the local community and toward that end consider these and other possibilities as appropriate courses of action:

1. Broaden the base of enrollment policy so that a substantial percentage of nonmember children in the community can attend the Christian school;
2. Actively seek out enrollment prospects from the non-Lutheran community;
3. Make it possible for virtually any child who desires to attend to do so regardless of ability to pay; and to that end welcome voluntary community support in the form of sponsorships, grants, etc.;
4. Conduct building programs which allow educational space for substantial numbers of non-Lutheran enrollments;
5. Enable Christian school facilities to be used for specialized part-time educational efforts during non-school hours, for example: weekday classes, tutorial programs, "lighted schoolhouse" activities, etc., to serve the community youth better;
6. Place Christian school facilities at the service of worthy community activities;
7. Participate openly and constructively in worthy community affairs.

Action: This resolution was *referred* to the Synod's President.

Sunday School Curriculum

RESOLUTION 7-15

Overtures 7-14 (CW, p. 307); 7-18 Un (URO, p. 38)

WHEREAS, There are many considerations that must enter into the planning of a basic Sunday school curriculum (for example: grading, comprehensiveness, and balance, as well as chronology, uniformity, and the church year); and

WHEREAS, The liturgical propers do not appear to be an adequate organizing principle for the Christian instruction of our children, because the purpose of our Sunday school program embraces much more than preparation for public worship; and

WHEREAS, Adequate Sunday school teacher training calls for much more than "covering" a uniform text for all age levels; and

WHEREAS, Both Biblical chronology and the church year are taken into consideration in the present curriculum on the preprimary and elementary grade levels; therefore be it

Resolved, That we decline Overtures 7-14 and 7-18 Un; and be it further

Resolved, That in order to have quality Sunday schools, our pastors, local boards of education, and Sunday school superintendents be asked to give particular

thought to the planning of regular worthwhile meetings for their entire Sunday school staff, in line with such suggestions as are found in the "Leaders Leader" of the magazine *Interaction* and in a new series of seven guides for church school workers available now for use in training programs.

Action: This resolution was referred to the Synod's President.

To Revise Paragraph 8.115 a of Synodical "Handbook" to Include Elementary Schools and Secondary Schools

RESOLUTION 7-16

Overture 7-15 (CW, pp. 307, 308)

WHEREAS, In adopting Resolution 7-01 the Synod has affirmed its concern for the establishment of Lutheran secondary schools; therefore be it

Resolved, That the words "elementary and secondary" be inserted before the word "schools" in line 3 of *Handbook* paragraph 8.115 a.

Action: This resolution was referred to the Synod's President.

To Encourage Concentration on Chief Parts of Christian Doctrine

RESOLUTION 7-17

Overture 7-16 (CW, p. 308)

WHEREAS, The concern of Overture 7-16 deals with questions of methodology; therefore be it

Resolved, That we recommend that Overture 7-16 be referred to the Board of Parish Education for further study.

Action: This resolution was referred to the Synod's President.

To Adopt Statement on Sex Morality and the Christian

RESOLUTION 7-18

Report 7-19 M (TB, pp. 307—309)

WHEREAS, Churchmen, educators, social scientists, and statesmen are rightfully alarmed over the widespread decline in sexual morality in our times and are looking to the church for direction and guidance; and

WHEREAS, The church, the chief teacher of morals and the guide for the spiritual nurture of its people, is called by God to speak relevantly to the special needs of our times; and

WHEREAS, The statement prepared at the direction of the Board of Parish Education and its Family Life Committee reflects the teaching of the Holy Scriptures over against the so-called "new morality" and approaches the problem from the viewpoint of the Gospel to heal and to renew; therefore be it

Resolved, That the Synod adopt the following revised statement on sex morality and the Christian:

Sex Morality and the Christian

(A statement prepared for submission to the Synod at the direction of the Board of Parish Education and its Family Life Committee)

The New Morality

Christian people are concerned over the breakdown of standards of sexual morality in our country. Such things as the widespread experimentation with sex by adolescents outside of marriage and the increasing amount of pornographic literature are cause for alarm. The American people have increasingly been exposed to and confused by what has been called "the new morality." Young people and adults are being told that the moral principles of the past are outdated and that modern man must evolve moral codes more suited to an "enlightened" age.

Because "new morality" makes personal self-satisfaction the criterion for acceptable human behavior and teaches: "What is moral is what you feel good after, and what is immoral is what you feel bad after," it maintains that "being in love" justifies premarital or extramarital sex relations and that "nothing is really wrong so long as nobody gets hurt." It argues that modern technology has removed the old fears of infection and conception—despite the alarming increase in venereal disease and the number of children born out of wedlock. Maintaining that morals are man-made and therefore a relative matter, the new morality says modern man is free to act as he chooses without the restraint of a divinely given moral ethic. Applied to sex, it says that persons, married or unmarried, can live happily in an amoral paradise if they will only shed their puritanical inhibitions.

Serious and consistent deviation from the divinely given moral law (even when the moral law is not consciously known) carries with it harmful psychological and spiritual consequences—the scars of guilt, the exploitation of other persons, and the plight of unwanted children.

Immoral sexual attitudes are not peculiar to our times. St. Paul made frequent references to sexual immorality 1,900 years ago. And centuries before that, the Old Testament writers recorded the sensual sins of their day.

Christians see in this modern movement of sexual permissiveness the abandonment of religious morals for personal morals, disregard for Biblical theology, and an individualism which lacks social concern for others and personal respect for oneself.

Man in his pride has always misused God's gifts to gratify his own desires. This is man's sin—that he uses the gifts of the Creator without the praise and service of God, and as a result man is alienated from God and from his fellowman. Every breach of morality—pride, greed, prejudice, lust—comes because man chooses to do his own will instead of the will of God.

The Christian View of Life and Sex

God created man in His own image and gave him a dignity and place accorded no other creature. God created man male and female; hence our human body,

including its sexuality, is part of God's design. The New Testament does not teach that our body is evil. God purposed that man and woman should be united in a continuing one-flesh relationship, be responsible for the procreation of the race, and together nurture their children. In fulfillment of this purpose sex is a gift of God to be used responsibly. Sex is God's idea, not man's.

Marriage and marital fidelity are part of God's order of creation, are found in some form in almost all societies, and are considered necessary to direct the human sex drive to constructive purposes within the framework of the family. The Scriptures exalt the marital relationship. "Let marriage be held in honor," says the apostle, "and let the marriage bed be undefiled." Marriage is even used in Scripture as a symbol of the union of Christ and His church.

The restriction of sex relations to marriage is necessary both psychologically and socially — psychologically because any other use breaks down the intimate union of personalities of which sexual relations are an expression; socially because the relationships of sex are inevitably and irretrievably social with undeniable meaning and effect on the family, on children, and on the whole community and the country. This is to say that the boundaries set by God in His commandment forbidding adultery are for the social well-being and inner happiness of man.

Restoration Through the Gospel

For the Christian, God is at the center of life. His life of faith includes the reality of sex and the reality of his own sinful inclinations. He looks upon his body as the temple of the Holy Spirit and a means of serving God. Every aspect of his life as a Christian, including his sexual expression, will be determined by the relationship between himself and his God, who in His love reaches into man's alienation to reconcile man by the life and death of Jesus Christ.

The Christian use of sex is part of the believer's grateful response to God, who made sexuality a part of creation, redeemed man also from the misuse of sexuality, and sanctified the use of sexuality.

When the penitent sinner turns to the Christ of the Gospel, he is assured of forgiveness and is restored to a new life. The Gospel calls him to a mission in life other than self-gratification and enables him to enjoy all things, including sex, within the plan and purposes of God.

The Gospel also gives man compassion toward those who have erred. Having been forgiven, the Christian forgives, accepts, and helps to restore others with the healing and new wholeness to be found only in Christ and His love.

What people need is not more codes of law but a new spirit. This spirit comes to man through the Gospel, God's means for restoring man to wholeness.

The Challenge to Moral Leadership

As God's instrument of healing to men, the church affirms that the redemption and restoration of man

includes his sexuality and all relationships between male and female.

The church's position in this generation must not be one of continuing the silence and hypocrisy of the past, nor of condoning the promiscuity, licentiousness, and pornography of the present. It must explicitly teach the sinfulness of human nature, the Christian view of sex, and submission to God's guidance in the Scriptures.

The church, entrusted with the Gospel, needs to face with realism the current sex revolution and give effective guidance with materials and methods which the church offers for teaching children, youth, and adults.

Viewing himself as a member of Christ's body, the church, the Christian accepts his mission in and to the world. He is to be a bright and shining light to his generation, a leaven in society, the salt of the earth in his community. By silence and indifference Christians also can become part of the problem of immorality instead of supplying the answer.

By their example in the home, by their sense of Christian values, and by positive teaching, parents hold the key to improvement. The school and the church can supplement but not replace parents in this teaching role.

The church looks to Christian pastors, teachers, youth leaders, and parents to give children and youth a Christian view of sex and to teach its constructive use in life as an expression of their commitment to Christ.

We herewith call on Christians in every community across the nation to accept moral leadership as part of their mission in life.

(Scripture References: Gen. 2:18; Ex. 20:3, 14; Matt. 19:3-9; John 4:1-30; Rom. 1 and 2; 1 Cor. 5 to 7, esp. 6:12 to 20; 7:2-5; 2 Cor. 5:17; Gal. 2:20; 5:1-26; Eph. 2:10; 5:21-33; Phil. 1:14; 4:8; 1 Thess. 4:3-8; Heb. 13:4)

Action: This resolution was referred to the Synod's President.

COMMITTEE 8 — Young People's Work

Re International Walthers League Convention at Squaw Valley

RESOLUTION 8-01

Overtures 8-13 Un, 8-14 Un, 8-15 Un, 8-17 Un, 8-18 Un, 8-19 Un (URO, pp. 41-43)

In reviewing the real concerns and the questions raised by the programing of the Squaw Valley Walthers League convention, we are troubled by instances of poor judgment and of faulty and inadequate communication, by the taking of offense by some and the giving of offense by others. Followers of Jesus Christ in such a situation react in a spirit of humility and understanding, of love and forgiveness, and with the call to confess one's faults to one another and to extend forgiveness to one another.

In such a spirit we present the following resolution:

WHEREAS, The purpose of the program of the Walther League convention at Squaw Valley, California, is stated thus:

1. to lead the youth to repentance and forgiveness and new life in Jesus Christ, their Savior, 2. to foster among youth an awareness of God at work in His world through Jesus Christ, and 3. to equip youth as servants of God in His mission to the world in which they live. (See Pre-Convention Newsletter No. 5, dated May 1965, pp. 5, 6, mailed to all pastors and teachers).

and

WHEREAS, The three persons on the program billed as "Voices in the Wilderness" (see Walther League Pre-Convention Program, as outlined in Pre-Convention Newsletter No. 5, dated May 1965, p. 4) will present their impressions of the world as they see it; and

WHEREAS, Such presentations will offer a specific picture of the world, a picture to which the leaguers will be led to react in a "controlled Christian setting" and to understand better the challenge of bringing the love of Christ to all men and thus to be better prepared for a Christian day-by-day encounter with the world; therefore be it

Resolved, That we express our confidence in the youth leaders in what they seek to achieve in the "controlled and structured setting" of the Squaw Valley convention (see Pre-Convention Newsletter No. 5, dated May 1965, p. 4); and be it further

Resolved, That we ask that in the future the Walther League Executive Board and the Board for Young People's Work share their planning more closely with the President and the Vice-Presidents of the Synod; and be it finally

Resolved, That we respectfully decline Overtures 8-14 Un, 8-15 Un, 8-19 Un, and the eight communications and/or overtures handed to the floor committee but not printed, published, or mimeographed.

Action: This resolution was *adopted* by a standing vote of 335 to 291.

SPECIAL RESOLUTION

Resolved, That the previous resolution be not interpreted as the Synod's blanket approval of the whole program being presented by the Walther League in the Squaw Valley convention.

Action: After adoption had been moved and seconded on June 19, it was necessary to break off the discussion; the resolution was reintroduced on June 24 and was *adopted*.

Re "Arena" Magazine

RESOLUTION 8-02

Report 8-01 (CW, pp. 311, 321)

Overtures 8-03, 8-04, 8-05 (CW, pp. 324, 325); 8-06 Un, 8-07 Un, 8-08 Un, 8-10 Un, 8-11 Un, 8-16 Un, 8-17 Un, 8-18 Un (URO, pp. 39-43); 8-20 M (TB, p. 24)

WHEREAS, The Walther League has produced *Arena* magazine since September 1963 especially for "concerned young adults," as an avenue through which our

Lutheran faith might confront the contemporary world and its problems; and

WHEREAS, In general, this magazine has commendably fulfilled its purpose to be thought-provoking and informative in keeping with its stated policy:

We want to speak to the human predicament in which modern man finds himself. We shall point out from time to time that there are no easy answers for the Christian—for the college student who must suddenly think through what the meaning of Christian faith is—for the perceptive young adult who must be a Christian witness in an indifferent or hostile environment.

and

WHEREAS, Objections have been voiced against a few statements and articles printed in the magazine, and the Walther League staff has appreciated the helpful and critical comments of readers and has recognized the validity of some objections; therefore be it

Resolved, That we encourage the continuation of the publication of *Arena* magazine and request the editorial staff of the magazine to establish a procedure of editing which will insure that future publication is consistent with the Scriptures and the Lutheran Confessions; and be it further

Resolved, That we request the editor and editorial staff to review the scope of this magazine for the purpose of serving the needs of a larger audience of college-age youth in the church; and be it finally

Resolved, That we respectfully decline Overtures 8-03, 8-04, 8-06 Un, 8-07 Un, 8-16 Un, and the two communications and/or overtures handed to the floor committee but not printed, published, or mimeographed.

Action: This resolution was *adopted*.

To Transfer the Ministry Among Youth to the Board for Young People's Work

RESOLUTION 8-03

Report 8-01 V (CW, pp. 319-322)

Overtures 8-09 Un, 8-12 Un, 8-13 Un (URO, pp. 40, 41); 8-21 M (TB, p. 25)

WHEREAS, The Walther League Executive Board has expressed its desire to be freed from major responsibility for the ministry among the youth; and

WHEREAS, The ministry among the youth belongs to the entire church; and

WHEREAS, It is desirable for the church to carry out her ministry to the youth through the Board for Young People's Work; therefore be it

Resolved, That we authorize the Board for Young People's Work to continue the present joint executive arrangement with the Walther League Executive Board for the next biennium; and be it further

Resolved, That we direct the board, in consultation with the Walther League Executive Board, in the coming biennium to assume and expand the ministry among the youth now carried on by the Walther League Executive Board.

Action: This resolution was *adopted*.

To Provide All Financial Support for the Board for Young People's Work

RESOLUTION 8-04

Report 8-01 V (CW, pp. 319—322)

Overture 8-09 Un (URO, p. 40)

WHEREAS, The financial responsibility for our ministry among youth rests with the whole church; and

WHEREAS, It is advisable to free youth and present staffs from organizational mechanics as much as possible; therefore be it

Resolved, That all funds for synodical Board for Young People's Work services be provided through the synodical budget, parallel to the board's assumption of total responsibility for our synodical ministry among the youth; and be it further

Resolved, That the board encourage youth-led movements within the church to gather funds for special projects (for example: Wheat Ridge Foundation, birthday offerings).

Action: This resolution was *adopted*.

To Establish Separate District Youth Boards

RESOLUTION 8-05

Report 8-01 V (CW, pp. 319—322)

WHEREAS, Our church can assist the congregations in their ministry among youth better through District than through synodical offices; therefore be it

Resolved, That we direct synodical Districts to establish separate youth boards or committees on an administrative level with other District boards or committees; and be it further

Resolved, That we direct the Board for Young People's Work to supply both District and parish with resource materials and training.

Action: This resolution was *adopted*.

To Encourage Other Youth-led Groups in Addition to the Walther League

RESOLUTION 8-06

Report 8-01 (CW, p. 321)

WHEREAS, Young people are part of Christ's mission in the world; and

WHEREAS, Young people need freedom to develop responsibility within the community of believers; therefore be it

Resolved, That the Board for Young People's Work expand the involvement of youth in the life of the church and world through youth-led movements continuing the spirit and mission of the Walther League (such as groups concerned with family life, community, and social issues).

Action: This resolution was *referred* to the Synod's President.

To Support the Prince of Peace Volunteers

RESOLUTION 8-07

Report 8-01 (CW, p. 321)

WHEREAS, God's people, with their eyes open to the mercies of God, desire to express their faith in love; therefore be it

Resolved, That the Synod and adults of the church support the opportunity for voluntary Christian work offered through the Prince of Peace Volunteers of the Lutheran Church; and be it further

Resolved, That the Synod encourage the youth of the church to volunteer one to three years of their lives in these ministries, demonstrating their servanthood in Jesus Christ.

Action: This resolution was *adopted*.

To Insure High Standards in the Selection of Prince of Peace Volunteers

RESOLUTION 8-08

Overture 8-22 M (TB, pp. 26, 27)

WHEREAS, The ministry of the Prince of Peace Volunteers requires that the worker be properly trained and also experience a sense of wholeness in his own person in order to be an effective channel for the Holy Spirit in sharing God's love in Christ with others; therefore be it

Resolved, That we request the Board for Young People's Work to maintain a high standard in the selection of all Prince of Peace Volunteers; and be it further

Resolved, That the Board for Young People's Work be requested to *structure* adequately the ministry of the volunteers in the arena of service to the church and the community; and be it finally

Resolved, That we request the Board to clarify with the local supervisor the responsibilities of supervision.

Action: This resolution was *referred* to the Synod's President.

To Encourage Dialogs

RESOLUTION 8-09

Report 8-01 (CW, p. 321)

WHEREAS, We desire to equip our youth for their encounter with other Christians and with people of non-Christian philosophies; therefore be it

Resolved, That where and when local situations provide opportunity and dictate advisability, congregations arrange for dialogs with groups in the community and provide confessional and Scriptural guidance; and be it further

Resolved, That we instruct the Board for Young People's Work to provide adequate materials for such confrontations.

Action: This resolution was *referred* to the Synod's President.

To Survey Our Publications for the Youth

RESOLUTION 8-10

Report 8-01 (CW, p. 321)

WHEREAS, In the large quantity of literature produced by our church there is both overlapping and omission of service (for example, the gap between *Spirit* and *Arena*); therefore be it

Resolved, That we ask the Commission on Church Literature to survey the publications program for youth and, if advisable, employ the services of professional reviewers.

Action: This resolution was referred to the Synod's President.

To Receive the Report of the Board for Young People's Work

RESOLUTION 8-11

Report 8-01 (CW, pp. 309—322)

Your floor committee has reviewed the report of the Board for Young People's Work. Although we found some theological expressions imprecise and ambiguous and brought this concern to the attention of the board and the Walther League staff, we heartily commend their program and their continuing efforts to state a theological basis for Christian youth work. We encourage them in their work and recommend that the convention receive their report.

Action: This resolution was referred to the Synod's President.

To Revise "Handbook" Sections 7.61, 7.65, 7.71 a, 7.73, 7.83, 7.95 (Young People's Work)

RESOLUTION 8-12

Report 8-01 V (CW, pp. 321, 322)

Overture 8-02 (CW, p. 324)

A. WHEREAS, Our ministry among youth seeks to increase the involvement of our young people in the mission of the church in the world; therefore be it

Resolved, That *Handbook* Section 7.61 be revised to read:

F. YOUNG PEOPLE'S WORK

7.61 Purpose

The purpose of young people's work is —

a. to proclaim among youth the presence, love, and power of God through faith in our Lord Jesus Christ, whose life, death, and resurrection has redeemed all people;

b. to equip youth for faithful service to God and His world by a ministry of the Holy Spirit through Word and sacraments;

c. to assist and train adults in building helpful Christian relationships with youth in contemporary culture;

d. to enable youth and adults to share their unique gifts in ministry to one another within the Christian community and in ministry to the world as the witnessing people of God;

e. to provide settings for Christian youth to demonstrate the mission of the church in word and life and for unclaimed youth to be exposed to the call of God in the Gospel.

B. WHEREAS, The Board for Young People's Work has been encouraged to stimulate additional youth movements in our church; therefore be it

Resolved, That *Handbook* Section 7.65 be revised to read:

7.65 Administrative Organizations

In support of the congregations of the Synod in the ministry among youth the following serve as administrative organizations:

- a. the youth committee of the congregation;
- b. the District Board (or Committee) for Young People's Work;
- c. the synodical Board for Young People's Work;
- d. youth-led movements or associations, such as the Walther League.

C. WHEREAS, There is an apparent need for closer dialog between the synodical teachers colleges granting a bachelor's degree in teacher education and the youth leaders of our church; and

WHEREAS, At least 40 percent of all graduates receiving assignments are requested to do youth work; therefore be it

Resolved, That *Handbook* paragraph 7.71 a be revised to read (7.71 b remaining as is):

G. SYNODICAL BOARD FOR YOUNG PEOPLE'S WORK

7.71 Membership

a. The Board for Young People's Work, consisting of two pastors, two teachers, four laymen, one seminary professor, and one professor from a synodical teachers college granting a bachelor's degree in teacher education, shall be elected by the Synod.

b. The president of the Walther League or his designated representative shall be a voting member of the Synod's Board for Young People's Work.

D. WHEREAS, The Board for Young People's Work has been directed to assume an expanded role in the ministry among youth in our church; therefore be it

Resolved, That *Handbook* Section 7.73 be revised to read:

7.73 Functions

The Board for Young People's Work shall —

a. act on behalf of the Synod to encourage and support a ministry among youth in all congregations and Districts;

b. provide the Synod with a sound theological statement to serve as a means toward unity and coordination in the youth ministry;

c. provide materials and training for youth and adults on parish and District levels for a variety of avenues in ministering to youth inside and outside the church;

d. be responsible for the coordination of synodical efforts in the youth ministry and shall work cooperatively with other synodical boards and agencies in their concern for young people's work, including evangelism, stewardship, social welfare, Bible study, family life, professional church service, Christian literature, and the like;

e. be responsible for all forms of interparish ministry among youth developed within the Synod, such as the Walther League, young-adult groups, and other youth-led movements or associations;

f. make suggestions to the Synod's Board for Higher Education and other boards, committees, and agencies in the Synod responsible for the training of professional workers with youth;

g. provide members of the Synod with information about

the Christian youth ministry through all of the Synod's informational media;

h. arrange training conferences for representatives of the Boards for Young People's Work of the Synod and Districts, which as a rule shall meet every year and shall conduct such invitational meetings as needed with leaders and workers with youth in the congregations, the Districts, and the Synod;

i. initiate and direct research activities necessary to develop, improve, and promote the youth ministry;

j. provide leadership to and training for District Boards (or Committees) for Young People's Work and assist them in developing forms of ministry for youth and youth leaders suitable to emerging needs and opportunities;

k. provide guidance to the members of the Synod sponsoring junior organizations, including Boy Scouts, Girl Scouts, 4-H Clubs, Camp Fire Girls, and similar groups, and shall represent the Synod in maintaining relationships with the national leadership of such organizations and related national agencies;

l. be authorized to secure the services of a Director of Youth Ministries and of such other assistants as are needed and approved by the synodical Board of Directors;

m. annually submit a budget to the Board of Directors of the Synod for recommendation and for referral to the Work Program Conference.

E. WHEREAS, The agencies and activities (7.63) are embodied in Sections 7.61 and 7.73; therefore be it

Resolved, That Handbook Section 7.63 be deleted.

F. WHEREAS, The convention has directed the synodical Districts to establish District Youth Boards; therefore be it

Resolved, That Handbook Sections 7.81 and 7.83 be revised to read:

H. DISTRICT BOARD (OR COMMITTEE) FOR YOUNG PEOPLE'S WORK

7.81 Election or Appointment

Each Synodical District shall elect or in some other way establish a Board (or Committee) for Young People's Work on an administrative level with other District boards (or committees) and in harmony with synodical administrative structure.

7.83 Functions

The District board (or committee) shall cooperate with the synodical board in the encouragement and support of a comprehensive ministry among youth in all congregations of the Synod and in administering interparish activities of the youth ministry within the District.

G. WHEREAS, The Board for Young People's Work has been encouraged to stimulate additional youth movements in our church; therefore be it

Resolved, That Handbook Section 7.95 be revised to read:

7.95 Affiliation Advised

The Synod recognizes the Walther League as a young people's organization within the Synod and advises youth groups within the Synod to affiliate with the Walther League.

Action: This resolution was adopted.

Recognition of Youth Day Activities

RESOLUTION 8-13

WHEREAS, The Youth Day activities added significantly to the joy and blessings of our 46th regular convention; therefore be it



Some of the 1,260 Detroit area young people who registered for the convention session on Youth Day, Saturday, June 19.

Resolved, That we commend the youth who attended and those who planned the activities; and be it further

Resolved, That we encourage such a Youth Day at future conventions of the Synod.

Action: This resolution was adopted.

COMMITTEE 9 — Social Action and Welfare, World Relief

To Express Concern for Mountain States Disaster Sufferers

RESOLUTION 9-01

Report 9-04 (CW, pp. 334—337)

WHEREAS, The city of Denver, Colo., recently experienced what has been described as "the worst natural disaster in Denver history"; and

WHEREAS, Other areas throughout the Mountain States and Kansas have similarly felt the ravages of wind and flood, with property damage running into uncounted millions of dollars; and

WHEREAS, Latest unofficial reports reveal that, while many of our members have suffered loss of home or property damage, none of our congregational properties has been severely affected; and

WHEREAS, The American Red Cross has moved into the afflicted areas and has called on the churches to offer a helping hand; therefore be it

Resolved, That The Lutheran Church — Missouri Synod, in convention assembled, thank God for having spared its congregational properties in the affected areas; and be it further

Resolved, That we publicly express our heartfelt sympathy and deep concern for all those who are in suffering and want as a result of the damaging floods; and be it further

Resolved, That we urge our member congregations

in the affected areas to recognize in this disaster a real opportunity to "do good unto all men, especially unto them who are of the household of faith"; and be it finally

Resolved, That we commend the Synod's Board of World Relief for its immediate response to the needs of those who because of this disaster are suffering hardship.

Action: This resolution was *adopted*.

To Commend and Encourage the Commission on Social Action

RESOLUTION 9-02

Report 9-01 (CW, pp. 326—329)

WHEREAS, The Commission on Social Action, established by resolution of the 1962 Cleveland convention, has expended much time and effort in studying the social issues of our day and in securing "position papers" on subjects of critical concern in these complex areas; therefore be it

Resolved, That we accept the report of the Commission on Social Action and commend the members of the commission for their diligence and faithfulness in addressing themselves to the vital concerns which have come to their attention, particularly in their formulations of a Christian, Biblical, and Lutheran ideology and pattern of action on questions of current social concern; and be it further

Resolved, That the commission continue its work as established by the Cleveland convention resolution of 1962; and be it further

Resolved, That the commission be authorized to initiate and conclude studies by faculties, organizations, and proven Christian scholars in fields currently presenting pressing problems to individuals and the church; and be it finally

Resolved, That the findings and recommendations of the commission be forwarded to the President of the Synod, at whose direction they would be referred back to the Commission on Social Action, to the Department of Public Relations, or to other agencies for dissemination.

Action: This resolution was *adopted*.

To Refer Question of Full-Time Executive Secretary

RESOLUTION 9-03

Report 9-01 (CW, p. 328)

WHEREAS, The recent emergence of a number of District Social Action Committees has raised questions concerning the possibility of a full-time Executive Secretary for the synodical Commission on Social Action; but

WHEREAS, Much of the work that would be assigned to such an Executive Secretary is already being carried on in a seemingly adequate manner by existing boards

and agencies (for example: the Lutheran Human Relations Association of America, the Board for Public Relations, and the Board of Parish Education); and

WHEREAS, Many questions yet remain concerning the practicability of establishing such a full-time executive position; therefore be it

Resolved, That the question of a full-time Executive Secretary for the synodical Commission on Social Action be referred to the Commission for further study; and be it further

Resolved, That the commission report its findings to the 1967 convention with definite recommendations regarding the advisability of establishing the office of full-time Executive Secretary.

Action: This resolution was *adopted*.

To Commend the Board of Social Welfare, etc.

RESOLUTION 9-04

Report 9-02 (CW, pp. 329—332)

WHEREAS, The Board of Social Welfare has continued to serve faithfully as a general advisory and correlating agency for the social welfare interests within the Synod; therefore be it

Resolved, That with due praise to God we accept the report of the Board of Social Welfare and commend the members of this board and its staff for their many helpful services rendered to the Synod, its Districts, and congregations; and be it further

Resolved, That we implore the God of love to abide with the board and its staff and to crown their future activities and services with His blessing.

Action: This resolution was *adopted*.

To Provide Directories of Health and Welfare Services

RESOLUTION 9-05

(Replacing Resolution 9-05, TB, p. 342)

Report 9-02 (CW, p. 330)

WHEREAS, Several District Welfare Committees have published directories of public, voluntary-community, and Lutheran welfare services; and

WHEREAS, Such directories are of considerable help to congregations when referring people to needed professional service resources; therefore be it

Resolved, That all District Welfare Committees be encouraged to publish such health and welfare directories for the use of our congregations; and be it further

Resolved, That we encourage District Welfare Committees to invite key personnel in public, voluntary-community, and Lutheran health and welfare agencies to attend District and circuit workshops and to make their resources and services known to our congregations.

Action: This resolution was *adopted*.

To Utilize Services of Institutional Chaplains, etc.

RESOLUTION 9-06

Report 9-02 (CW, pp. 329, 330)

WHEREAS, Our institutional chaplains can provide insights and share techniques to help parish pastors in their ministry to distressed and disturbed people; and

WHEREAS, There are constant demands on our parish pastors to counsel with an ever increasing number of such people; and

WHEREAS, The number of institutions in the areas served by congregations continues to grow; therefore be it

Resolved, That the Districts of the Synod be encouraged to utilize the knowledge and resources of our institutional chaplains in their conference programs; and be it further

Resolved, That the Districts be encouraged to invite clinically trained and experienced institutional chaplains to conduct periodic workshops for pastors and lay workers; and be it finally

Resolved, That congregations be encouraged to expand their ministry to institutions in their area.

Action: This resolution was *adopted*.

To Develop a Policy of Clinical Pastoral Education

RESOLUTION 9-07

Report 9-02 (CW, pp. 329, 330)

WHEREAS, Greater emphasis is being placed on the need for clinically educated institutional chaplains; and

WHEREAS, State and local institutions are to an increasing degree requiring a year's clinical pastoral education for their chaplains; and

WHEREAS, Many parish pastors are also serving institutions on a part-time basis; and

WHEREAS, The insights gained through clinical pastoral education are becoming necessary for the parish pastor as he communicates the Gospel to the total needs of the people in the community; therefore be it

Resolved, That the Synod encourage its Districts to develop a policy for the clinical pastoral education of its institutional chaplains; and be it further

Resolved, That the synodical Districts, in cooperation with the Synod's Board of Social Welfare, be encouraged to provide funds for accredited clinical pastoral education for their pastors who are serving as part-time chaplains, as well as for other interested pastors; and be it finally

Resolved, That the Synod commend its seminaries for having included in their curricula an accredited program of clinical pastoral education.

Action: This resolution was *adopted*.

To Commend the Commission on Mental Retardation

RESOLUTION 9-08

Report 9-03 (CW, pp. 332—334)

WHEREAS, The 1962 Cleveland convention created the Commission on Mental Retardation to provide services to the mentally retarded; and

WHEREAS, This commission has faithfully assumed leadership for the Synod in promoting and coordinating various efforts in the field of mental retardation as it relates particularly to the members, pastors, and teachers of the Synod; and

WHEREAS, During the past triennium this commission has already accomplished much in carrying out its stated objectives; therefore be it

Resolved, That we accept the report of the Commission on Mental Retardation and thank our heavenly Father for granting us such consecrated servants as members of this commission; and be it further

Resolved, That we express our appreciation to the members of the commission for their dedicated labors, as well as to all others who have in any way assisted the commission; and be it finally

Resolved, That we implore the Lord of the church to grant His continuing benediction on the work of this commission and to provide in the near future a qualified individual to serve as its full-time Executive Director.

Action: This resolution was *adopted*.

To Intensify Work Among the Mentally Retarded

RESOLUTION 9-09

Report 9-03 (CW, pp. 332—334)

WHEREAS, The Commission on Mental Retardation was established to provide services to the constituency of the Synod in the area of mental retardation; therefore be it

Resolved, That the Districts of the Synod cooperate with the Commission on Mental Retardation in conducting statistical surveys within their congregations to determine the scope of the church's responsibility in their respective areas; and be it further

Resolved, That the Districts and congregations, their pastors, teachers, and members be encouraged to avail themselves of the many existing services and resources of the commission that the church may effectively meet its responsibilities in this area; and be it further

Resolved, That congregations, either individually or in cooperation with sister congregations, be encouraged to establish special classes for the Christian education of the mentally retarded; and be it further

Resolved, That Districts provide special training for those who are willing to teach classes for the mentally

retarded, either through circuit Bible institutes or special workshops; and be it further

Resolved, That District recruitment efforts be expanded to encourage Christian young people to consider seriously choosing professional work among the mentally retarded as their vocation in life; and be it finally

Resolved, That the terminal schools of the Synod, in conjunction with the curriculum commission of the Board for Higher Education, be encouraged to develop a sequence of courses for students who desire to prepare for specialized service to the mentally retarded.

Action: This resolution was *adopted*.

To Commend the Board of World Relief

RESOLUTION 9-10

Report 9-04 (CW, pp. 334—337)

WHEREAS, Modern means of communication and transportation have brought the needs of people, formerly remote from us, to our attention and within the reach of our concern; and

WHEREAS, It is the express will of our Lord that our love be as all-embracing as His and that in love we do good to all men; and

WHEREAS, The Board of World Relief is the Synod's arm of love, reaching out to give assistance as it can to the suffering and needy of the world; therefore be it

Resolved, That we accept the report of the Board of World Relief and thank God for this worldwide opportunity to demonstrate our love; and be it further

Resolved, That we encourage the board to continue its work boldly in the name of Christ and in the name of the Synod; and be it finally

Resolved, That we pray God by the power of His Spirit to stir up in the hearts of our people not only an awareness of our worldwide responsibility of love but also a willingness to share with all people the abundance of material blessings He has bestowed on us.

Action: This resolution was *adopted*.

To Commend Lutheran Immigration Service

RESOLUTION 9-11

Report 9-05 (CW, pp. 337—339)

WHEREAS, During the last 3-year period Lutheran Immigration Service assisted 17,361 individual refugees and immigrants; therefore be it

Resolved, That we accept the report of the Lutheran Immigration Service Committee and commend the committee and its staff for their faithful services in such areas as referral, social service, legal assistance, and resettlement; and be it further

Resolved, That we urge all our congregations to cooperate with Lutheran Immigration Service by welcoming immigrants into their fellowship and by assisting them in continuing integration into community life.

Action: This resolution was *adopted*.

To Commend Districts and Congregations for Their Social Welfare Activity

RESOLUTION 9-12

Overture 9-06 (CW, p. 339)

WHEREAS, All the Districts have established Welfare Committees to express the concern of the church for those in need; and

WHEREAS, Congregations of the Synod are actively engaged in the ministry of compassion with or without benefit of a regularly established congregational welfare committee; therefore be it

Resolved, That we commend all Districts and congregations that by deeds of mercy are revealing the love of God in Christ Jesus, and encourage them to continue to grow in this God-pleasing service; and be it further

Resolved, That congregations that have not yet established welfare committees be encouraged to develop their concern by establishing such a committee; and be it finally

Resolved, That all congregations be encouraged to study the booklet *Faith That Works by Love* as a guide in their welfare activities.

Action: This resolution was *adopted*.

To Observe the Centennial of Professional Welfare Services in Our Church

RESOLUTION 9-13

Overture 9-07 (CW, p. 339)

WHEREAS, The first child-care agency related to our Synod was established by member congregations in 1868; and

WHEREAS, The history of welfare services during the past century, as yet unwritten, would reveal that our congregations and individuals, in obedience to Christ's command and in response to the needs of people, have regarded social services and welfare as a highly personal Christian concern as well as a congregational responsibility and, in the exercise of this responsibility, have established and maintained numerous agencies and institutions which are ministering to the needs of people; therefore be it

Resolved, That the second Sunday in Advent in 1968 be observed as Synodical Centennial Welfare Sunday; and be it further

Resolved, That the Board of Social Welfare be instructed to prepare suitable materials relating to this anniversary for the use of congregations, pastoral conferences, and District conventions; and be it finally

Resolved, That a centennial history of this work be prepared under the auspices of Concordia Historical Institute.

Action: This resolution was *adopted*.

To Discourage Use of Term "Lutheran" in Regard to Private Welfare Ventures

RESOLUTION 9-14

Overture 9-08 (CW, p. 340)

WHEREAS, An increasing number of new health and welfare agencies identify themselves as "Lutheran"; and

WHEREAS, A significant number of these agencies do not have a responsible relationship to our church body; therefore be it

Resolved, That the Synod discourage the use of the designation "Lutheran" by present or projected agencies which do not maintain a proper relationship to our church or, in the case of inter-Lutheran welfare endeavors, to the concerned Lutheran church bodies in America.

Action: This resolution was *adopted*.

To Encourage the Use of Consultative Services of the Synod's Board of Social Welfare

RESOLUTION 9-15

Overture 9-09 (CW, p. 340)

WHEREAS, A major responsibility of the Board of Social Welfare is the conducting of surveys and studies with the threefold objective of uncovering existing needs, evaluating the adequacy of existing service resources, and developing suitable recommendations whereby Christian individuals, congregations, agencies, and Districts may address themselves meaningfully to the needs of the neighbor out of love for Christ; and

WHEREAS, Many welfare-minded groups lack the necessary resources to assess properly the needs with which they are concerned and to determine the appropriate response to these needs; therefore be it

Resolved, That we urge our Districts and congregations to make use of the consultative services of the synodical Board of Social Welfare, through their District welfare committees, well in advance of structuring any proposed welfare service; and be it further

Resolved, That the Board of Social Welfare, in providing such counsel, continue to respect the autonomy of the congregations and of the Lutheran welfare agencies.

Action: This resolution was *adopted*.

To Encourage Districts to Examine Their Programs of Institutional Chaplaincy Services

RESOLUTION 9-16

Overture 9-10 (CW, p. 340)

WHEREAS, Programs of institutional chaplaincy services have been carried on in the Districts of the Synod with blessed results; and

WHEREAS, Such institutional chaplaincy services are being offered according to a variety of patterns, some supported by groups of congregations formed into an association, some by a District board, some by welfare agencies, and some by independently operated state agencies; and

WHEREAS, It appears that greater coordination and unification of such programs would increase their effectiveness; and

WHEREAS, It is important that the ecclesiastical status of institutional chaplains be safeguarded; therefore be it

Resolved, That the Districts be encouraged to charge certain boards or committees with the responsibility of developing, coordinating, and supervising institutional chaplaincy programs; and be it further

Resolved, That the Districts, through their designated boards or committees, establish the practice of calling and installing all institutional chaplains, including those already serving without such a call, to preserve their ecclesiastical status.

Action: This resolution was *adopted*.

To Decline Overture Regarding Designation of Relief Funds

RESOLUTION 9-17

Overture 9-11 (CW, pp. 340, 341)

WHEREAS, The stated policy of the Synod (*Handbook* 13.15 f), as well as that of the Texas District, takes into account the needs of people in disaster situations; and

WHEREAS, The Board of World Relief is not a depository of surplus relief funds for individual Districts but a distribution agency for the entire Synod; therefore be it

Resolved, That Overture 9-11 be respectfully declined.

Action: This resolution was *adopted*.

To Call Upon Fellow Lutherans to Sense a Radical Commitment Toward the Poor

RESOLUTION 9-18

Overture 9-17 (CW, p. 343)

WHEREAS, The world and society we live in are so complex that personal charity by itself is unable to cope with the massive problem of poverty; and

WHEREAS, Government action can serve as a God-pleasing and effective means of alleviating poverty, even though it can neither substitute for nor legislate Christian love; therefore be it

Resolved, That we encourage our fellow Christians as citizens to support existing governmental and community programs to improve effectively the earthly lot of the poor and needy; and be it further

Resolved, That we call upon our fellow Lutherans to sense a personal commitment toward the poor and in

the name of Christ employ every God-pleasing method of helping them.

Action: This resolution was *adopted*.

To Decline Overture Regarding Nationalistic Teaching, etc.

RESOLUTION 9-19

Overture 9-20 (CW, pp. 345, 346)

WHEREAS, Overture 9-20 appears to be unclear in its assumptions and implications; therefore be it

Resolved, That Overture 9-20 be declined.

Action: This resolution was *adopted*.

To Urge Our People to Study Immigration Proposals Before Congress

RESOLUTION 9-20

Overture 9-21 Un (URO, p. 44)

WHEREAS, Existing legislation governing the entry of immigrants into our country has severe shortcomings, as a result of which neither Christian humanitarianism nor our own national self-interest is adequately served; and

WHEREAS, The following five objectives can provide a basis for a law that will be equitable to all and will most truly serve the public welfare:

1. To supply our permanent population with a steady proportion of newcomers who have chosen the United States as their new homeland and can impart to their American neighbors an understanding of the cultures, attitudes, and interests of other races and peoples of the world;
2. To assure our nation's proper share of international responsibility for the resettlement of refugees and other persons urgently in need of the compassionate haven of a new homeland;
3. To protect the integrity of the basic family unit and facilitate the reuniting of families;
4. To facilitate the entry of persons possessing special skills or other capacities needed by the American economy and culture;
5. To admit annually a reasonable number of the persons described above on an objective basis of selection which, while discriminating, will not be discriminatory with respect to race, national origin, color, or religion, testifying thereby to our nation's recognition of the interlocking and mutual interests of all nations with regard to the migration of people, the interaction of culture, and the respect for universal human rights; and

WHEREAS, Congress is now considering legislation which represents substantial progress toward fulfilling the hope of establishing equitable immigration laws that are fair and just to all and will serve the public welfare; therefore be it

Resolved, That The Lutheran Church — Missouri Synod, in convention assembled, urge the members of its congregations to study the proposals now before Congress in relation to the above five objectives and to give their support as their conscience dictates in the interest of enacting immigration legislation which will be equitable, fair, and just to all and will most truly redound to the public welfare.

Action: This resolution was *adopted*.

Four Resolutions on Racial Questions, etc.

Preface to Resolutions 9-21, 9-22, 9-23, and 9-24

In addressing itself to the issues which resulted in the following resolutions, the floor committee on Social Action and Welfare approached its task in the context of "Effective Christian Social Action," a comprehensive introductory statement drawn up and approved by the Commission on Social Action. This statement is quoted extensively in Report 9-01 of the commission (CW, pp. 327, 328), and we feel that several paragraphs are worth repeating here.

The Primacy of the Gospel in the Church

Synod itself and the local congregations must ever be concerned, primarily, with the Gospel of salvation and the Word of God's truth (Romans 1:16, 17; Luke 12:13, 14). The Word of God's love in Christ must always be the first and only source of the church's faith and work. . . . There are indications today that weakness in carrying out primary functions . . . have resulted in some of the troubles which now plague church and nation. A true revival of the use of the Word of God's love in Christ Jesus is the best hope for social action and influence in today's world.

The Social Implications of the Gospel

The church does have a clear responsibility . . . to be a leaven. Christians must ever seek to strengthen and preserve social and civic well-being (cf. Jeremiah 29:7, 1 Timothy 2:1-8). Moses and the Old Testament prophets, especially Isaiah, Jeremiah, Micah, and Amos, spoke out fearlessly against civic and social evil as part of their preaching of the Law. God's prophets have always been fearless in speaking up for righteousness, even when they had to stand alone. Christ Himself said: "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's" (Matthew 22:21). Christians must ever remember that they are called by God into a relationship with their fellowmen in which they show love and concern for all, display God as the source of their life, and ultimately speak the Word that reconciles man to God. (1 Peter 2:12-17)

The commission's report states the essential doctrinal and ideological problem thus:

The Heart of the Matter

The church must ever lift a prophetic voice if it is to be faithful to God and relevant to the personal and social life of man. . . . The church alone can preach both Law and Gospel for the purpose of building God's eternal kingdom. . . .

Any churchly commitment to a special or specific solution to a temporal problem is always highly tentative and dangerous. Any ecclesiastical affiliation with a political party, group, or movement will be precarious and may be clearly wrong. How can a "Thus saith the Lord" be pronounced over any law which attempts to establish a specific minimum wage or to settle some

controversial labor dispute? How do we know whether a particular "freedom ride" or civil rights demonstration will be pleasing to the Lord and helpful to mankind? How can we commit ourselves to full participation in plans and actions with groups involving people of all shades of belief and unbelief? It is in problems and matters of this type, involving questions where Christian judgment and opinion may differ, that our commission endeavors to be of service.

The floor committee on Social Action and Welfare attempted to perform the tasks assigned to it in the light of the foregoing considerations.

To Enjoin Aggressive Mission Policy and to Prepare Policy Statement on Racial and Cultural Discrimination

RESOLUTION 9-21

Overtures 9-12, 9-13 (CW, pp. 341, 342)

WHEREAS, The Lutheran Church — Missouri Synod, standing firmly on Scripture and being fully cognizant of the message and mission of the church, has in its last three conventions lifted a prophetic voice regarding racial issues; and

WHEREAS, During the last decade many of our congregations, in obedience to the Lord of the church and by His grace, have taken remedial action toward the elimination of racial discrimination; and

WHEREAS, Dramatic developments during the past triennium have created a new imperative for accelerated action toward the resolution of racial problems within the church; and

WHEREAS, No congregation is autonomous to decide whom it will serve; and

WHEREAS, The Constitution of The Lutheran Church — Missouri Synod (Art. VI, 5) states:

5. A congregation shall be received into membership only after Synod has convinced itself that the constitution of the congregation, which must be submitted for examination, contains nothing contrary to the Scriptures or the Confessions.

therefore be it

Resolved, That the Synod give thanks to God for the substantial progress we have made toward the solution of racial tensions in our church; and be it further

Resolved, That all our congregations be enjoined not only to adopt an open-door policy but also to initiate an aggressive program of mission outreach to all people of all races and cultures; and be it further

Resolved, That all our congregations be strongly urged and assisted by the District officials to address themselves aggressively toward the elimination of all restrictive clauses in their constitutions and all other official or unofficial statements, as well as all written or implied policies, agreements, and understandings which are intended to discriminate against any racial or ethnic group; and be it finally

Resolved, That the Synod's Commission on Social Action be instructed to prepare an appropriate statement on synodical policy which will decline applications for membership in The Lutheran Church — Missouri

Synod by congregations which practice a selectivity based on racial or ethnic origin, and that this statement be submitted to the 1967 synodical convention for incorporation in the synodical *Handbook*.

Action: This resolution was *adopted*.

To Acknowledge Differing Responses to the Racial Situation and to Warn Against Judging One Another

RESOLUTION 9-22

Overture 9-14 (CW, p. 342)

WHEREAS, The struggle for racial equality and justice is a proper and necessary concern of the church; and

WHEREAS, The Synod has been blessed with synodical officials, pastors, and lay people who have asserted creative Christian leadership in this struggle; and

WHEREAS, There is a variety of ways in which Christians respond to the promptings of the Holy Spirit in their efforts to promote racial justice in the existential situation; therefore be it

Resolved, That The Lutheran Church — Missouri Synod, in convention assembled, commend and encourage those of its members who, as concerned Christians and citizens, have engaged in lawful and peaceful demonstrations for the furtherance of racial justice; and be it further

Resolved, That the Synod also commend and encourage those who use other than direct-action methods for furthering social justice; and be it finally

Resolved, That the Synod encourage its members to exercise the greatest care in judging one another in their individual and different responses to complex social problems as each endeavors to apply the divine principle of Christian love to the specific human situation.

Action: This resolution was *adopted*.

To Point Out Dilemma That Confronts Christians When There Are Conflicting Laws

RESOLUTION 9-23

Overtures 9-15, 9-16 (CW, pp. 342, 343); 9-22 M (TB, p. 28)

WHEREAS, God has ordained human government to serve the human good and calls upon His people to be lawfully obedient to such authority; but

WHEREAS, A real conflict arises when federal, state, or local statutes, or the administration of those statutes, contradict the highest law of the land, the federal Constitution; and

WHEREAS, The Christian's highest commitment is to the law of Christian love; therefore be it

Resolved, That the Synod acknowledge that the motivation of genuine Christian love does on occasion lead some Christians to challenge and even violate federal, state, or local laws which are unconstitutional; and be it further

Resolved, That the Synod, in this age of increasing lawlessness, encourage its people to support and obey established government and law and to avoid actions which ultimately contribute to a spirit of disrespect for the legal structures of the land.

Action: This resolution was *tabled* by a standing vote of 273 to 226.

To Adopt Proposals on Fair Housing and Employment Practices

RESOLUTION 9-24

Overtures 9-13, 9-18, 9-19 (CW, pp. 341, 342, 344, 345)

WHEREAS, The church, as the body of Christ in the world, though primarily concerned with the proclamation of the Gospel, is to be concerned with the totality of man's need (Matthew 25:34-46); and

WHEREAS, The new life that is received from the Spirit expresses itself not only in word but also in action (Galatians 5:22-25); and

WHEREAS, The Synod has been asked to declare itself regarding fair housing and employment practices; therefore be it

Resolved, That with reference to fair housing, the Synod encourage the members of its congregations—

1) to assist in every legitimate way to make it possible for people to obtain a place of residence without restrictions because of race or national origin;

2) to be willing to sell their own homes without discriminatory restrictions; and

3) to welcome members of a minority group who move into the neighborhood; thus following the apostolic directive: "Welcome one another, therefore, as Christ has welcomed you, for the glory of God" (Romans 15:7 RSV); and be it further

Resolved, That with reference to fair employment practices—

1) the Synod, its agencies, and all its Districts be pledged to support fair employment practices by engaging such business firms as will not discriminate against employees, applicants for employment, or trainees because of race, or national origin; and

2) all congregations of the Synod be urged to similarly support fair employment practices, thus following the apostolic directive: "Let each of you look not to his own interests but also to the interests of others." (Philippians 2:4 RSV)

Action: This resolution was *adopted*.

SPECIAL REPORT OF COMMITTEE 9

WHEREAS, The assembly instructed Floor Committee 9 to take under advisement the following resolution offered from the floor:

WHEREAS, The Lutheran Human Relations Association of America has been of great assistance to our church, its congregations, and members; therefore be it

Resolved, That we commend the Lutheran Human Relations Association of America for its progressive

leadership and its resourceful assistance to the church and strongly urge our Districts, congregations, and individual members to support this association with their prayers and generous gifts and to utilize its services and resources as we expand our program of sharing the love of Christ with all men in every situation.

but

WHEREAS, The Lutheran Human Relations Association of America is not an agency of the Synod, nor is its program under the supervision of the Synod; and

WHEREAS, The *Convention Workbook* contains no report on the purpose and work of the Lutheran Human Relations Association of America; therefore

Floor Committee 9 does not feel qualified to make a recommendation in this matter.

COMMITTEE 10 — Pension and Welfare Program

To Receive Reports on Support, Pensions Retirement

RESOLUTION 10-01

Reports 10-01, 10-03, 10-04 (CW, pp. 347—351); 10-12 Un (URO, p. 45)

Resolved, To receive the following reports:

Report of Board of Support and Pensions, 10-01

Report of Pension Fund Accounting Department, 10-03

Report on Synod's Retirement Plan for Lay Employees, 10-04

Report on Lay Retirement Fund, 10-12 Un

Action: This resolution was *adopted*.

To Amend "Handbook" Regulation Restricting Earnings of Pensioned Workers

RESOLUTION 10-02

Report 10-02, Recommendation 1 (CW, p. 350)

WHEREAS, There appears to be a tendency in retirement programming today to remove restrictions on the outside income of the retired worker at a certain age; and

WHEREAS, There is a tendency in retirement programming today to discontinue payments to a retirement program on the part of an active worker at a certain age; and

WHEREAS, This philosophy has been embodied in the Concordia Retirement Plan; and

WHEREAS, These principles can very well be applied to the distinct advantage of our workers without increasing the need for additional synodical subsidy; therefore be it

Resolved, That the *Handbook* 10.47 b, 3 be amended by adding the following sentence to the first paragraph: "This restriction on earnings shall not apply to the retired worker beginning with the month after he has attained the age of 72." *Handbook* 10.47 b, 3 will now read:

3. A worker retiring at the age of 65 or over shall be entitled to receive his old-age benefit in full if his annual earnings from church work and/or secular work do not exceed an average of \$150 a month. If he receives average earnings in excess of \$150 a month from church and/or secular work, a corresponding reduction shall be made in his old-age benefit. This restriction on earnings shall not apply to the retired worker beginning with the month after he has attained the age of 72.

This resolution is to become effective immediately upon adoption.

Action: This resolution was adopted.

To Permit Discontinuance of Pension Contributions After Age 72

RESOLUTION 10-03

Report 10-02, Recommendation 2 (CW, p. 350)

Resolved, That Handbook 10.41 g and h:

g. "Members' Contributions": The basic payments of members shall be fixed at the rate of 4 percent of the workers' salary basis as herein defined.

h. "Employers' Contributions": The basic payments of the congregations and other salary-paying organizations shall be fixed at the rate of 8 percent of the respective workers' salary basis as herein defined.

be amended by adding the following sentence:

Contributions from member and/or employer may at the option of the worker be discontinued for an active worker at attainment of age 72 without any reduction in his benefits under Section 10.47 by reason of such discontinuance of contributions.

This resolution is to become effective immediately upon adoption.

Action: This resolution was adopted.

To Eliminate Privilege of Additional Contributions to Pension Fund

RESOLUTION 10-04

Reports 10-02, Recommendation 3 (CW, p. 350); 10-15 Un, Recommendation 3 (URO, p. 46)

WHEREAS, Handbook 10.43 b permits the making of additional deposits to provide additional annuity at the worker's retirement; and

WHEREAS, This privilege has been exercised in very few cases; and

WHEREAS, The great majority of current additional deposit accounts are so small as to make the eventual added annuity payments insignificant; and

WHEREAS, The administrative difficulties encountered far outweigh the benefits to be attained; therefore be it

Resolved, That Handbook 10.43 b be changed to read:

b. Prior to July 1, 1965, any worker or beneficiary may at any time make contributions additional to his required contributions. Such contributions are to be credited to his individual account in full in the same manner as the regular members' contributions. On thirty days' notice from a worker the board may refund to him a part or all of the amount contributed by him over and above his regular required contributions and not yet applied to provide an annuity for him, provided, however, his required contributions are made in full and

to date, it being understood that the board shall have the right to apply any such additional accumulation to pay the arrears of the member's contributions.

and that Handbook 10.43 i be changed to read:

i. Prior to July 1, 1965, any congregation or board may at any time make payments in addition to the required contributions, which additional payments are to be credited in full to the respective individual accounts, provided all required contributions have been made in full to the account of such workers.

This resolution is to become effective immediately upon adoption.

Action: This resolution was adopted.

To Exempt Retirement Plan Participants from Pension Plan

RESOLUTION 10-05

Report 10-02, Recommendation 4 (CW, p. 350)

WHEREAS, With the adoption of the Concordia Retirement Plan, Handbook 10.42 no longer applies to those workers who have become participants in the new program; therefore be it

Resolved, That Handbook 10.42 be amended by the addition of the following statement: "This section shall not apply to a worker who has become a participant in the Concordia Retirement Plan." The section will then read:

Participation in the Synod's Pension Fund shall be required of every pastor, professor, missionary, teacher, deaconess, or other full-time church worker who accepts a position in, and receives his salary from, The Lutheran Church—Missouri Synod or a District in the Synod. This section shall not apply to a worker who has become a participant in the Concordia Retirement Plan.

This resolution is to become effective immediately upon adoption.

Action: This resolution was adopted.

To Withdraw Original Recommendation 5 of the Board of Support and Pensions

RESOLUTION 10-06

Report 10-02, Recommendation 5 (CW, p. 350)

WHEREAS, Recommendation 5 (CW, p. 350) is embodied in Recommendation 8 of Report 10-15 Un (URO, p. 47); therefore be it

Resolved, That Recommendation 5 (CW, p. 350) be withdrawn.

Action: This resolution was adopted.

To Receive Report of Board of Managers for Concordia Retirement Plan and Concordia Welfare Plan

RESOLUTION 10-07

Report 10-05 (CW, pp. 351, 352)

Resolved, To receive the report of the Board of Managers for the Concordia Retirement Plan and the

Concordia Welfare Plan, supplemented by an oral report presented by Mr. George Matzat, administrator of the Concordia Plan.

Action: This resolution was *adopted*.

To Urge and Encourage Participation in Concordia Retirement Plan and Concordia Welfare Plan

RESOLUTION 10-08

Report 10-05 (CW, pp. 351, 352)

WHEREAS, The Lutheran Church — Missouri Synod, in accordance with Resolution 10-02 of the Cleveland Convention (1962), has adopted a revised Retirement Plan and a new Welfare Plan, the combination of which provides comprehensive protection for the workers of the church and their dependents against the principal financial hazards of life during active service, during a period of disability, after retirement, and for survivors after death; and

WHEREAS, Sound financial planning and risk underwriting require the establishment of time limitations on open and unrestricted enrollment for the protection of all participants; and

WHEREAS, Full participation on the part of all congregations will eventually benefit the congregations and their workers; therefore be it

Resolved, That The Lutheran Church — Missouri Synod in convention assembled urge that all eligible congregations and affiliated agencies adopt both the Concordia Retirement Plan and the Concordia Welfare Plan and that all eligible workers be encouraged to participate to the fullest extent.

Action: This resolution was *adopted*.

To Implement the New Synodical Pension Program

RESOLUTION 10-09

Overture 10-06 (CW, p. 352)

WHEREAS, The recommendation of Overture 10-06 has been acted upon and the new synodical pension program has been inaugurated; therefore be it

Resolved, That no further action need be taken.

Action: This resolution was *adopted*.

To Raise the Minimum Pension

RESOLUTION 10-10

Overtures 10-07, 10-08, 10-09, 10-10, 10-11 (CW, pp. 352 to 354); 10-13 Un (URO, p. 45)

There are a number of overtures concerning raising the minimum pension benefits of retired workers, widows, and dependents. Since several of these indicate a possible misunderstanding, your floor committee feels it necessary to offer a word of clarification.

At the 1962 convention of the Synod there were adopted the Concordia plans in the benefits of which all active workers in the Synod may share, either in the Concordia Retirement Plan or the Concordia Welfare Plan, or both (see 10-08).

The \$65 million assets of the Pension Fund are restricted funds, \$55 million of which is the amount in the accounts of the active workers, \$8 million of which is the amount in the accounts of the retired workers, and \$2 million of which is in the funds partially restricted as to use (see 10-07, 10-11).

WHEREAS, The minimum subsidized pension was established by the Synod in 1953 at \$100 per month for retired workers, and \$60 per month for widows; and

WHEREAS, The prior pension plan benefits for professional workers adopted by the Synod in 1937 was adequate in its day but is inadequate now because of the rising cost of living, thus creating a hardship for retired pastors, teachers, widows, and dependents; and

WHEREAS, The Synod must continue to be concerned with the welfare of those retired servants of the Lord, widows, and dependents, and Christian love compels us to help alleviate the present economic need of those retired pensioners; therefore be it

Resolved, That the minimum subsidized pension previously established by convention for retired workers past and future be raised to \$150 per month, and \$90 per month for widows; and be it further

Resolved, That the Budget Review Committee, together with the Board of Directors, be authorized and instructed to make the necessary appropriations for the increased pension benefits beginning with the new fiscal year, February 1, 1966.

Action: This resolution was *adopted*.

To Amend "Handbook" 10.15 c (Support and Pensions)

RESOLUTION 10-11

Report 10-15 Un, Recommendation 1 (URO, pp. 45, 46)

WHEREAS, The Concordia Retirement Plan is now in operation, and *Handbook* 10.15 c is in need of revision; therefore be it

Resolved, That *Handbook* 10.15 c, which reads as follows:

c. The workers in the Synod who are not participating members in Synod's Pension Plan forfeit all claims to support benefits.

be amended to read as follows:

c. Workers in the Synod who are not participating in the Synod's Pension Plan for Pastors and Teachers forfeit all claims to the benefits provided under Section 10.47 except as otherwise provided in Section 10.47 e.

This resolution is to become effective immediately upon adoption.

Action: This resolution was *adopted*.

To Amend "Handbook" 10.15 d (Support and Pensions)

RESOLUTION 10-12

Report 10-15 Un, Recommendation 2 (URO, p. 46)

Resolved, That *Handbook* 10.15 d, which reads as follows:

d. All borderline cases shall be determined by the Board of Support and Pensions, basing its decision on the principles of right, tempered with Christian love and charity.

be amended to read as follows:

d. All cases of doubt shall be decided by the Board of Support and Pensions, judging each case on its merits and in Christian love.

This resolution is to become effective immediately upon adoption.

Action: This resolution was *adopted*.

To Amend "Handbook" 10.47 b (Support and Pensions)

RESOLUTION 10-13

Report 10-15 Un, Recommendation 4 (URO, p. 46)

Resolved, That paragraph of *Handbook* 10.47 b, 3, which reads as follows:

In all borderline cases the Board of Support and Pensions shall be the judge, basing its verdict on the principles of right, tempered with Christian love and charity.

be deleted, and paragraph 10.47 b, 4 be added to read as follows:

4. All cases of doubt shall be decided by the Board of Support and Pensions, judging each case on its merits and in Christian love.

This resolution is to become effective immediately upon adoption.

Action: This resolution was *adopted*.

To Amend "Handbook" 10.47 c (Support and Pensions)

RESOLUTION 10-14

Report 10-15 Un, Recommendation 5 (URO, p. 46)

WHEREAS, *Handbook* 10.47 b, 2 calls for a reduction of the worker's and widow's subsidized retirement benefit where a worker did not fully participate while he was active; and

WHEREAS, *Handbook* 10.47 c provides for the same reduction in case of the subsidized disability benefit but lacks clarity; therefore be it

Resolved, That the title to *Handbook* 10.47 c be changed from "Free Subsidy" to "Disability Income Subsidy"; and be it further

Resolved, That a new subparagraph 3 be added to *Handbook* 10.47 c as follows:

3. A corresponding reduction of the worker's and widow's disability income subsidy shall be made if the worker failed to join within three months after he became eligible for membership or if the member or his

employer failed during the period of his membership to contribute the full amount of the contributions required under the provisions of the plan. All cases of doubt shall be decided by the Board of Support and Pensions, judging each case on its merits and in Christian love.

This resolution is to become effective immediately upon adoption.

Action: This resolution was *adopted*.

To Amend "Handbook" 10.43 a (Support and Pensions)

RESOLUTION 10-15

Report 10-15 Un, Recommendation 6 (URO, p. 46)

WHEREAS, Pursuant to prior recommendations adopted by the Synod in convention, many congregations and other employing organizations have been paying to the Pension Plan the employer's share of 8% and also the 4% required member's share; and

WHEREAS, This 4% so paid and recorded in accord with the present Pension Plan regulations represents taxable income to the worker; and

WHEREAS, A change in the wording of the regulations is necessary in order to conform with the tax laws so that the worker involved receives tax deferral on the 4% so paid for him; therefore be it

Resolved, That *Handbook* 10.43 a be amended by adding the following paragraph:

A worker's employer may, if it so desires, pay to the Pension Fund all or any part of the contribution which such worker would otherwise be required to pay personally. Any employer paying all or any portion of the member's contribution for any of its workers shall so notify the board, and the amounts so paid by the employer shall satisfy, to the extent thereof, the requirements of this and any other section or provision concerning contributions required of a worker. For all other purposes of the plan, however, all amounts so contributed by the employer shall be treated as employer contributions and shall not become a part of such member's personal accumulation.

This resolution is to become effective as of October 1, 1965.

Action: This resolution was *adopted*.

To Delete "Handbook" 10.47 d and Add New 10.47 d, e, and f (Support and Pensions)

RESOLUTION 10-16

Report 10-15 Un, Recommendation 7 (URO, pp. 46, 47)

WHEREAS, *Handbook* 10.47 provides for certain benefits from the Synod's treasury to participants in the Pension Plan; and

WHEREAS, These benefits are characterized as subsidized benefits because they are not provided from the contributions of the worker or his employer; and

WHEREAS, Now that the Concordia Retirement Plan and the Concordia Welfare Plan are in operation, it should be made clear that the participants in the Concordia Retirement Plan who transferred from the Pen-

sion Plan are entitled to receive the minimum benefits provided by *Handbook* 10.47 if the benefits for a worker under such plan do not at least equal such minimum benefits; and

WHEREAS, The subsidized minimum benefits of *Handbook* 10.47 are to be provided only to the extent that such minimum benefits are not available to a worker through participation in all synodically sponsored benefit plans for which he is eligible, whether the Pension Plan, the Concordia Retirement Plan, or the Concordia Welfare Plan; therefore be it

Resolved, That *Handbook* 10.47 d, which reads as follows:

d. Exceptional Payments

Workers who are not participating members of the Synod's Pension Plan are not entitled to any of the special benefits set forth above. However, the Board for Support and Pensions may make such exceptions as may be justified on principles of right or in the exercise of Christian love and charity.

The Budget Review Committee, together with the Board of Directors, is authorized and instructed to make the necessary appropriations for such special benefits.

be deleted in its entirety; and be it further

Resolved, To insert three subparagraphs as follows:

d. Reductions

The amount from time to time determined by the Board of Support and Pensions to be payable under the provisions of a, b, or c above shall be reduced in accordance with the following provisions: The "death benefit" under a shall be reduced by the amount of the lump-sum death benefit payable under the Concordia Welfare Plan, or if the worker was not participating in said plan but was eligible to participate in said plan, by the lump-sum death benefit which would have been payable under said plan had the worker been participating therein; and if the member was retired at the time of his death and was a participant in the Concordia Retirement Plan, the death benefit shall be reduced by the amount of the lump-sum death benefit payable under said plan. The free subsidy under b and c shall be reduced by the amount of the monthly benefit, if any, payable under the provisions of the Concordia Retirement Plan and/or the Concordia Welfare Plan; and if the worker was eligible to participate in the Concordia Welfare Plan but was not participating therein, such free subsidy shall be reduced by the amount which would have been payable had such worker in fact been participating in the Concordia Welfare Plan.

e. Disqualification

A worker not participating in the Pension Plan shall not be entitled to any of the special benefits provided by synodical subsidy under a, b, or c above; provided, however, a worker who formerly participated in the Pension Plan and terminated his participation upon becoming a member of the Concordia Retirement Plan shall continue to be eligible for such special benefits. For the purpose of determining, in the case of a member of the Pension Plan who has transferred to the Concordia Retirement Plan, whether the worker or his widow shall receive the full or a reduced special benefit, the period of his creditable service under the Concordia Retirement Plan shall be treated as years of participation under the Pension Plan.

f. Appropriations

The Budget Review Committee, together with the Board of Directors, is authorized and instructed to make the necessary appropriations for such special benefits.

This resolution is to become effective immediately upon adoption.

Action: This resolution was *adopted*.

To Add New "Handbook" 10.58 (Support and Pensions)

RESOLUTION 10-17

Report 10-15 Un, Recommendation 9 (URO, p. 47)

WHEREAS, The Board of Managers of the Concordia Benefit Plans has as one of its items for early consideration the coordination or integration of the Pension Plan with the Concordia Retirement Plan; and

WHEREAS, It is hoped that it will be found desirable and advantageous for the workers who have transferred their membership from the Pension Plan to the Concordia Retirement Plan to request transfer of funds from their accumulation under the Pension Plan to the Concordia Retirement Plan; and

WHEREAS, A new *Handbook* section is necessary to make possible such a transfer of funds if permissible; therefore be it

Resolved, That a new Section 10.58 be added to the *Handbook*, providing as follows:

10.58 Transfers to Concordia Retirement Plan

If the Concordia Retirement Plan shall at any time permit the transfer to it from the Pension Fund of all or any part of a worker's individual account in exchange for creditable service or other benefits under said Concordia Retirement Plan, then in such event, and at the written request of the worker, there shall be transferred, paid over, and delivered to the Board of Managers of the Concordia Retirement Plan from the Pension Fund, assets in an amount equal to all, or any part, of the amount credited to such worker's account plus an amount equal to the board's (Support and Pension) estimate of the interest attributable to such portion of the worker's individual account so transferred which has accumulated since the last crediting of interest. After such transfer shall have been accomplished, the worker shall have no further rights or claims of any kind whatsoever against the board (Support and Pension) or the Pension Fund with respect to the amount so transferred, and such worker shall thereafter look solely to the Concordia Retirement Plan for his retirement, pension, or other benefits attributable to the assets so transferred.

Action: This resolution was *adopted*.

To Add "Handbook" Section to Make Pension Plan Applicable to Canadian Workers

RESOLUTION 10-18

Report 10-15 Un, Recommendation 10 (URO, pp. 47, 48)

WHEREAS, Certain provisions of the Income Tax Act of the Dominion of Canada apply to the Pension Plan; and

WHEREAS, Certain of the provinces of Canada have adopted or are in the process of adopting legislation affecting the provisions and operations of private pension plans operating in Canada; and

WHEREAS, The Pension Plan is and will be subject to the laws of all the provinces in which the Synod has, or from time to time may have, workers participating in the Pension Plan; and

WHEREAS, The Pension Plan does not meet the legal requirements of the provinces of Canada; and

WHEREAS, The ultimate impact and effect of new

legislation in the provinces of Canada may make it necessary to amend the Pension Plan to comply with such new laws without being able to wait for consideration by the Synod in convention; therefore be it

Resolved, That a new Section 10.59 be added to the *Handbook*, providing as follows:

10.59 Adoption of Special Rules or New Plan Applicable to Workers in Canada

a. The Board of Directors of the Synod shall have the power and authority from time to time to adopt special rules, having the effect of amendments to the Pension Plan, applicable to workers in the Dominion of Canada or any province thereof and to the employers of such workers, as may be necessary or appropriate to the end that the Pension Plan may from time to time comply with applicable laws. By way of illustration only and not in limitation of the matters with which the Board of Directors may deal, such special rules may make provisions with respect to eligibility for participation in the Pension Plan, vesting of pension rights, "portability," contribution rates, limitations on withdrawals of contributions, the segregation from the Pension Fund of the assets from time to time held to fund the benefits of workers in Canada into a separate fund or trust, appointment of a trustee or trustees (individual or corporate) other than the Board of Trustees for Trust Funds to hold, manage, and invest the assets held to fund the benefits of workers in Canada, the transferring of the functions of the Treasurer of the Synod with respect to the funds held for workers in Canada to the trustee or trustees in Canada or otherwise, and the transferring of the administration of the Pension Plan, insofar as affecting workers in Canada, from the Board for Support and Pensions to another board or agency whose membership shall be subject to appointment and removal by the Board of Directors. The Board of Directors may make any such special rules retroactive if and to the extent required to comply with applicable laws.

b. If the Board of Directors of the Synod shall at any time be of the opinion that it is impracticable by reason of the complexities of applicable laws, or otherwise, to operate the Pension Plan for workers in Canada by means of special rules as authorized by *a* above, the Board of Directors shall have authority to adopt an entirely separate pension plan for workers in Canada, containing such provisions as the Board of Directors in its discretion shall deem appropriate or desirable in the light of applicable laws and in the best interests of workers in Canada.

c. If the Board of Directors shall adopt a new plan pursuant to the foregoing authority, it may direct the Treasurer of the Synod (or the trustee or trustees then holding the assets funding the benefits of Canadian workers) to cause to be paid over and transferred to the new plan assets from the Pension Fund in an amount equal to the aggregate value of the individual accounts of all or such part of such Canadian workers as will thereafter participate in said new plan, together with an equitable share of the Contingent Fund and accumulated but uncredited interest, for further administration under the provisions of the new plan. Any worker whose individual account shall be transferred from the Pension Plan to any such new plan shall, after such transfer, look solely to the fund held under such new plan for the satisfaction of his pension benefits and shall have no claim thereafter to the Pension Fund under the Pension Plan; provided, however, that the Board of Directors shall not direct the transfer of assets from the Pension Plan to any such new plan unless a competent actuary shall certify to the Board of Directors that after such transfer the benefits of any worker whose account shall be transferred shall be not less than the actuarial equivalent of the accrued benefit of the worker under the Pension Plan at the time of the transfer and unless the worker's personal accumulation in the Pension Plan, as of the time of transfer, shall be subject to terms no less favorable to the worker than the provisions of the Pension Plan pertaining to his personal accumulation;

provided, however, that if the worker shall consent in writing to the transfer of his account, the Board of Directors may order the aforesaid transfer of assets to the new plan without regard to the foregoing restrictions.

d. The special rules adopted from time to time by the Board of Directors, or a new plan adopted by the Board of Directors, pursuant to the authority of this section, shall be incorporated into the *Handbook* as a part of these bylaws in such a manner as may be determined by the Commission on Constitutional Matters at the time of each revised publication of the *Handbook*.

This resolution is to become effective immediately upon adoption.

Action: This resolution was *adopted*.

Re Withdrawal of Pension Contributions

RESOLUTION 10-19

Overture 10-14 Un (URO, p. 45)

WHEREAS, The basic objective of the Synod in establishing the Pension Plan for Pastors and Teachers was to provide a regular pension for its workers after retirement, which plan is still in effect; and

WHEREAS, The contributions made to the Pension Plan are funds held in trust for retirement purposes only; and

WHEREAS, Such right of withdrawal of funds from the Pension Fund by active workers could subject the plan to laws governing financial institutions; and

WHEREAS, Such right of withdrawal will give rise to a number of significant tax problems; therefore be it

Resolved, That Overture 10-14 Un be declined.

Action: This resolution was *adopted*.

COMMITTEE 11 — Communications and Public Relations

To Encourage All-Lutheran Public Relations Workshops

RESOLUTION 11-01

Report 11-01, "Parish Level" (CW, pp. 355, 356)

WHEREAS, The Department of Public Relations has recently participated in all-Lutheran workshops as an experiment sponsored by Lutheran congregations of a metropolitan area; and

WHEREAS, These meetings featured participation from outstanding professionals in mass media and from staff members of national departments of public relations of the several Lutheran church bodies and gave special attention to areas of public relations where it was both practical and feasible for all Lutheran congregations to work together; therefore be it

Resolved, That this convention encourage the Department of Public Relations to continue planning and participating in all-Lutheran public relations workshops in as many metropolitan areas as feasible.

Action: This resolution was *adopted*.

To Remember Our Church's Television Ministry in Our Prayers, etc.

RESOLUTION 11-02

Report 11-03 (CW, pp. 359—361)

Overture 11-07 (CW, p. 363)

WHEREAS, Our church's television program "This Is the Life" is currently in its 13th broadcasting season; and

WHEREAS, The rich blessing of the Lord of the church has once again rested in overflowing measure on our church's television ministry, employing its broadcast testimony to proclaim the Gospel of our Lord Jesus Christ to the salvation of precious souls; therefore be it

Resolved, That this convention join in praising our triune God for the rich benedictions He has showered on our church's television program "This Is the Life"; and be it further

Resolved, That the convention encourage the Lutheran Television Productions Board, in cooperation and coordination with our church's respective mission boards, to explore and exploit fully all possible television opportunities at home and abroad, including the possibility of utilizing foreign-language (for example, Spanish) broadcasts in areas of our country where a sizable segment of the population regularly employs that language; and be it further

Resolved, That the convention encourage the Lutheran Television Productions Board to explore the production of television spot announcements to be used in publicizing local Lutheran churches, area or synodical activities, and Lutheran teachings; and be it finally

Resolved, That the convention encourage our pastors and congregations wherever possible to make "This Is the Life" an integral part of their local programs of evangelism by a consistent program of prepublicity and conscientious follow-through; and to remember our church's television ministry before the Throne of Grace, to the end that the Lord of the church will use it as a mighty instrument in the building of His kingdom.

Action: This resolution was *adopted*.

To Rename the Title of Article XII and to Redraft Section A, Article XII of the Synodical "Handbook"

RESOLUTION 11-03

Overtures 5-15 b, 11-05 (CW, pp. 181, 362, 363)

(Corrected; see TB, pp. 98—100)

WHEREAS, The title of Article XII and Section A of Article XII of the *Handbook* of the Synod no longer reflect adequately and accurately the stated purpose, objectives, and functions of the Department of Public Relations; therefore be it

Resolved, That the following copy be substituted:

XII. COMMUNICATIONS AND PUBLIC RELATIONS

A. DEPARTMENT OF PUBLIC RELATIONS

12.01 Statement of Purpose

The purpose of the Department of Public Relations shall be to identify The Lutheran Church—Missouri Synod in the minds of all its publics with the Gospel of Jesus Christ; to create an image of The Lutheran Church—Missouri Synod which will engender confidence in and respect for the church body and acceptance of its message; to create a mental climate in which the church can achieve its essential mission to a maximum degree; and to interpret the church to the world and the world to the church in such a manner as to facilitate the accomplishment of the church's essential mission.

12.03 Objectives

Objectives of the department shall be:

- a. an increasing understanding, on the part of the general public, of the mission of the church and its essential message;
- b. a knowledge and understanding, on the part of those outside the church, of the position of the church on matters of current public interest;
- c. a sympathetic understanding of and respect for the position of the church on the part of groups influential in forming public opinion;
- d. a clear and faithful witness to the Christian ethic in the marketplace of business, finance, and labor, as well as in the halls of government;
- e. a strong and clear insistence, in all suitable public forums, on the basic principle of separation of church and state;
- f. a knowledge, on the part of those inside the church, of the position which the church has taken on various public issues.

12.05 Functions

The department shall —

- a. organize the public relations activities of the church at synodical, District, and local levels into a well-integrated and smoothly functioning unit;
- b. train personnel in the philosophy and methodology of the public relations program of the church;
- c. produce and release materials such as news stories, feature articles, and radio and television scripts;
- d. develop stories for national papers, magazines, television, and radio, and gain entree to these media for other departments of the church;
- e. open new avenues of contact between the church and the public in order to insure a two-directional flow of information keeping the public abreast of thinking within the church and the church abreast of thinking outside its own communion;
- f. research such data and materials as will help in enlarging the scope and increasing the effectiveness of the department;
- g. advise appropriate officials and boards of the church regarding possible internal and external public relations implications of specific attitudes within the church and of actions by the respective boards, either contemplated or already taken;
- h. report to officials and boards of the church with regard to significant developments outside the church which might affect their work;
- i. evaluate continually the progress made by the department in achieving its stated objectives and discharging its various functions.

12.07 Organization

The Department shall —

- a. implement its program at the national and international levels through its executive staff;
- b. direct and guide the activities of District departments

and circuit and area representatives so that the organizational machinery of the department is welded into a smoothly and well-integrated unit;

c. encourage local congregations to establish public relations committees and offer them resource materials to build effective public relations programs for the communities in which they serve;

d. provide consultative service for councils of Lutheran agencies, auxiliary organizations, and federations in the interest of helping these groups organize for action.

12.09 Personnel and Appointment

The Department of Public Relations shall be administered by a board of seven members, at least three of whom shall be pastors and three shall be laymen. This board shall be appointed by the Board of Directors, in consultation with the President together with the Vice-Presidents.

12.10 Executive Secretary

An Executive Secretary shall be appointed by the Board for Public Relations, subject to the approval of the President and the Board of Directors of the Synod. He shall be the Synod's Director of Public Relations. He may be released from office by the Board for Public Relations, with the consent of the Board of Directors. The Executive Secretary shall have the responsibility and authority to carry out the objectives and related programs of the board. He shall administer all staffs and offices under the board's control.

Action: This resolution was *adopted*.

To Commend Television Stations

RESOLUTION 11-04

Overture 11-06 (CW, p. 363)

WHEREAS, 370 stations throughout the United States, Canada, and other areas of the world have extended outstanding cooperation in granting public-service time for the transmission of our church's television programs "This Is the Life" and "The Fisher Family"; and

WHEREAS, The Lutheran Church—Missouri Synod recognizes this splendid cooperation as constituting a significant contribution to the moral and spiritual up-building of our nation and world; therefore be it

Resolved, That The Lutheran Church—Missouri Synod, assembled in its 46th regular convention at Detroit, Mich., express its heartfelt thanks to the television stations for their outstanding cooperation in carrying the programs "This Is the Life" and "The Fisher Family" on a public-service basis; and be it further

Resolved, That The Lutheran Church—Missouri Synod commend these stations for their outstanding spirit of public service, operating in the public interest, convenience, and necessity.

Action: This resolution was *adopted*.

To Encourage Support of The Lutheran Hour with Prayers and with Gifts

RESOLUTION 11-05

Report 11-04 (CW, pp. 361, 362)

WHEREAS, The mass media continue to offer many opportunities for the proclamation of the Gospel and con-

front the church with increasing challenge in many areas of the world; and

WHEREAS, The Lutheran Hour ministry has for more than 30 years demonstrated our church's interest and ability in the use of the mass media for the Christian witness; and

WHEREAS, The Lutheran Hour is an integral part of the total mission of the members of The Lutheran Church—Missouri Synod and their brethren throughout the world; therefore be it

Resolved, That The Lutheran Church—Missouri Synod, in acknowledgment of the blessings of God upon the ministry of The Lutheran Hour, encourage all of its congregations to support this radio ministry with their prayers at their church services and meetings and through the generous gifts of their members.

Action: This resolution was *adopted*.

To Approve Representation at Vatican Council II

RESOLUTION 11-06

Report 11-01, "Rome and the Reformation" (CW, p. 356)

WHEREAS, Several members of The Lutheran Church—Missouri Synod were invited guests at a portion of the third session of Vatican Council II; and

WHEREAS, The presence of these members, under the guidance and approval of Pres. Oliver R. Harms, provided the salutary effect of eyewitness interpretation for our people and promoted God-pleasing dialog with the members of the Church of Rome; therefore be it

Resolved, That we commend our President for his direction in sending representatives to the third session of Vatican Council II and urge a continued and favorable response to any potential representation at the fourth session of Vatican Council II in the fall of 1965.

Action: This resolution was *adopted*.

To Encourage Observance of 450th Anniversary of Reformation, etc.

RESOLUTION 11-07

Report 11-01, "Rome and the Reformation" (CW, p. 356)

WHEREAS, The observance of the 450th anniversary of the Reformation will be in 1967; and

WHEREAS, It is the purpose of The Lutheran Church—Missouri Synod to bring to public attention the contemporary validity of the Scriptural truths which Luther proclaimed, therefore be it

Resolved, That the President of The Lutheran Church—Missouri Synod be empowered and encouraged to implement the observance of the 450th anniversary of the Reformation with fitting celebration, including any observances planned in cooperation with the Inter-Lutheran Consultation Committee.

Action: This resolution was *adopted*.

To Add New Section 1.34 to "Handbook"

RESOLUTION 11-08

Overtures 11-11, 11-12 M (TB, pp. 29, 30)

WHEREAS, It is desired to shorten the business at synodical conventions by not requiring a resolution at each convention clarifying the proper channels of public news dissemination; therefore be it

Resolved, That a new Section 1.34 be added to the *Handbook* as follows:

1.34 Publicity

The Synod's Department of Public Relations shall be the channel for telling the story of the synodical convention to the public.

Action: This resolution was adopted.

To Designate "Lutheran Witness Reporter" for Official Reports and Notices

RESOLUTION 11-09

Report 12-04 (CW, pp. 383, 384)

WHEREAS, Both *The Lutheran Witness* and *Der Lutheraner* are "official publications of the Synod," according to the *Handbook* (11.81), and as such both are the instruments for publishing official reports and announcements of the Synod; and

WHEREAS, Both of these periodicals are now published on a monthly basis, thus lengthening the time gap between the issuance of official reports and notices and their appearance in print (calls for nominations, lists of candidates nominated, special announcements with a 30- or 60-day deadline); therefore be it

Resolved, That the official reports and notices be channeled through *The Lutheran Witness Reporter*.

Action: This resolution was adopted.

To Authorize a Committee to Review the Synod's Editorial and Periodical Policies

RESOLUTION 11-10

Overture 11-10 Un (URO, pp. 49, 50)

WHEREAS, An occasional review of the Synod's editorial and periodical policies is advisable; and

WHEREAS, The Board of Directors of the Synod has indicated interest in such a review; therefore be it

Resolved, That the President of the Synod be authorized to appoint a special committee to undertake a comprehensive review of the Synod's editorial and periodical policies; and be it further

Resolved, That this committee include the President or one of the Vice-Presidents, representatives of the Board of Directors, Concordia Publishing House, the *Lutheran Witness-Lutheraner* Editorial Board, and those responsible for other synodically related periodicals—excluding the devotional and the curricular—

and also ministers and laymen, particularly those with experience in publishing and editing; and be it further

Resolved, That this committee —

a) clarify the definition of an "official" synodical publication;

b) study the advisability of establishing a general board for editorial and periodical policies;

c) propose what form the relationship should take between editorial staffs and those responsible for doctrinal supervision in the Synod;

d) appraise the administrative policies of Concordia Publishing House as they relate to the *Lutheran Witness-Lutheraner* Editorial Board and those responsible for other periodicals; and be it finally

Resolved, That this committee bring its report and recommendations to the 1967 convention for action.

Action: This resolution was adopted.

To Encourage Continued Improvements in the Program of the "Lutheran Witness" "Der Lutheraner," and the "Lutheran Witness Reporter"

RESOLUTION 11-11

Report 12-04 (CW, pp. 383, 384)

WHEREAS, The Synod at its Cleveland convention encouraged and enabled the *Lutheran Witness* and *Der Lutheraner* Editorial Board to study and effect certain improvements in the publications program for which the board is responsible; and

WHEREAS, While some steps in this direction have been taken, most notably with the inauguration of the semimonthly newspaper, the *Lutheran Witness Reporter*, it is anticipated that continued improvements along this line may be both desirable and feasible in the near future; therefore be it

Resolved, That the Editorial Board, in consultation with Concordia Publishing House, be encouraged to propose continued improvements in the program of the *Lutheran Witness*, *Der Lutheraner*, and the *Lutheran Witness Reporter* to the Council of Presidents or a committee thereof for its approval.

Action: This resolution was adopted.

Publication of Official Records

RESOLUTION 11-12

Overture 11-08 Un (URO, p. 49)

WHEREAS, The growth of the Synod has made it no longer feasible to publish voluminous official materials concerning installations, etc.; therefore be it

Resolved, That the extent of such publication be left to the discretion of the *Lutheran Witness-Lutheraner* Editorial Board.

Action: This resolution was adopted.



Executive Director Walter F. Wolbrecht, Faith Forward staff member Rev. Arnold A. Wessler, *Lutheran Witness Reporter* Editor Elmer Kraemer, and *Lutheran Witness* Editor Dr. Martin W. Mueller meet after the last session to record for Radio Station KFUD a commentary on highlights of the convention.

To Commend the Staff of KFUD and Urge that Its Efforts Be Continued and Extended

RESOLUTION 11-13

Report 11-02 (CW, pp. 357—359)

WHEREAS, It is evident that Radio Station KFUD has served our church as a good steward not only in local broadcasting operations but also in programs provided for use throughout the Synod; therefore be it

Resolved, That this convention commend the staff of Radio Station KFUD for its performance and urge that these fine efforts be continued and extended, especially by giving further consideration to the production of spot announcements which could be aired in behalf of local congregations, areawide church activities, or general synodical purposes.

Action: This resolution was adopted.

To Recognize the "Lutheran Witness" Editorial Board, Concordia Publishing House and Lay Journalists for Successful "Lutheran Witness Reporter"

RESOLUTION 11-14

Report 12-04 (CW, pp. 383, 384)

WHEREAS, The *Lutheran Witness* Editorial Board has launched the *Lutheran Witness Reporter* in cooperation with Concordia Publishing House; and

WHEREAS, Three lay journalists, Elmer Kraemer, Ros Jensen, and Russell Ainsworth, have accepted appointments to serve in this special ministry of the church; and

WHEREAS, The first three issues have indicated how the semimonthly newspaper can serve the church by factual reporting of church news on an international, national, and regional level, as well as by carrying "Daily Bible Readings," "What's Coming Up on Sunday?" "Family Clinic," "Great Moments in Lutheran History," and other columns; therefore be it

Resolved, That we recognize with gratitude to God the efforts of the *Lutheran Witness* Editorial Board and Concordia Publishing House in providing the *Lutheran Witness Reporter* as an additional medium of communication for the Synod; and be it further

Resolved, That we gratefully acknowledge the willingness of the *Reporter's* lay journalists to leave their positions to enter this service of the church; and be it further

Resolved, That we encourage the *Reporter* staff to report responsibly on current developments affecting the church, presenting the issues, and to continue carrying special features for the edification of the church; and be it finally

Resolved, That we commend the *Lutheran Witness* and *Lutheran Witness Reporter* "package" to the congregations of the Synod.

Action: This resolution was adopted.

To Thank the Mass Media

RESOLUTION 11-15

Report 11-01, "Our Debt to the Mass Media" (CW, p. 357)

WHEREAS, During the past 3 years the CBS and NBC radio and television networks have so graciously cooperated with our Department of Public Relations in producing 16 programs and have aired them as public-service features; and

WHEREAS, These networks allotted more than a half-million dollars' worth of free time and paid the major production costs for these programs; and

WHEREAS, The ABC and CBC radio and television networks also have extended splendid cooperation in the transmission of our religious programs; therefore be it

Resolved, That this convention express its sincere appreciation, individually, to the religious affairs departments of the CBS, NBC, ABC, and CBC radio and television networks for the marvelous opportunities they have provided to proclaim Christ to many millions.

Action: This resolution was adopted.

Re Mailing Subscriptions to Hawaii and Alaska

RESOLUTION 11-16

(Substitute; see TB, p. 379)

Overture 11-09 Un (URO, p. 49)

WHEREAS, Contemplated changes of frequency of publication of the *Lutheran Witness Reporter*, encouraged by this convention, would tend to alleviate the problem of tardy delivery to destinations in the States of Alaska and Hawaii and in foreign countries by qualifying the *Lutheran Witness Reporter* for a type of handling comparable to first-class mail at second-class rates; and

WHEREAS, The United States postal service is considering revisions in procedures which may also improve this situation; and

WHEREAS, In all areas outside the contiguous 48 States the changeover from second- to first-class mailing would increase postage costs by approximately 500 percent annually (over \$50,000 based on 1965 circulation figures, which, God willing, will increase in the years ahead) and from second-class to airmail by approximately 1,000 percent (over \$100,000); and

WHEREAS, Concordia Publishing House has developed a procedure whereby individual subscriptions can be sent regularly by first-class or airmail at the option and expense of the subscriber; therefore be it

Resolved, That we decline Overture 11-09 Un.

Action: This resolution was *adopted*.

COMMITTEE 12 — Church Literature and Publications

To Accept Report of Division of Church Literature

RESOLUTION 12-01

Report 12-01 (CW, p. 364)

Resolved, That we accept the report of the Division of Church Literature and commend those who have labored so faithfully in the implementation of its program: Concordia Publishing House, the Commission on Church Literature, the Committee for Research, and Concordia Tract Mission.

Action: This resolution was *adopted*.

To Accept Report of Committee on Publishing Walther's Writings

RESOLUTION 12-02

Report 12-06 (CW, pp. 385, 386)

Resolved, That we accept with thanks the report of the Committee on Publishing Walther's Writings and encourage it to continue its faithful fulfillment of the request made by the 1962 convention that selected writings of Dr. Walther be published in English.

Action: This resolution was *adopted*.

To Authorize Publication of Student Magazine

RESOLUTION 12-03

Overture 12-07 (CW, p. 386)

WHEREAS, The college student of The Lutheran Church — Missouri Synod often faces challenging and complex problems; and

WHEREAS, There is an expressed need for a publication geared to the student; therefore be it

Resolved, That the Commission on College and University Work consult with the Commission on Church Literature to study the feasibility of publishing a student magazine; and be it further

Resolved, That congregations be encouraged, to initiate and maintain subscriptions to devotional materials, periodicals, and books for member students.

Action: This resolution was *adopted*.

To Increase Support of Concordia Tract Mission

RESOLUTION 12-04

Report 12-03 (CW, pp. 369, 370, 375, 376)

WHEREAS, The Lord of the church continues to provide ever-increasing opportunities for distribution of Christian tracts, and pleas for more tracts continue to come from many parts of the world; and

WHEREAS, The Concordia Tract Mission depends almost entirely on voluntary contributions and on subsidy from Concordia Publishing House because the Synod currently allocates no funds for this work; therefore be it

Resolved, That we commend the Concordia Tract Mission and its director for its valuable contribution to the missionary outreach of the church; and be it further

Resolved, That we encourage congregations, organizations, and individuals to support the Concordia Tract Mission and to make diligent and prayerful use of its materials; and be it finally

Resolved, That we request the Synod's Board of Directors to restore an appropriation for the Concordia Tract Mission in the Synod's budget.

Action: This resolution was *adopted*.

To Approve Phase 2 of Expansion and Modernization of Concordia Publishing House Facilities

RESOLUTION 12-05

Report 12-03 (CW, pp. 367—369)

WHEREAS, Phase 1 of the Concordia Publishing House expansion program has been authorized and completed during the past triennium; and

WHEREAS, Continued expansion and modernization is deemed necessary and desirable; therefore be it

Resolved, That we commend Concordia Publishing House for the wise and judicious use of funds in the completion of Phase 1 of its expansion program; and be it further

Resolved, That this convention authorize Concordia Publishing House to expend approximately \$250,000 from its operating income to complete Phase 2 of its expansion and modernization program.

Action: This resolution was *adopted*.

To Commend and Encourage Music Department of Concordia Publishing House

RESOLUTION 12-06

Report 12-03 (CW, p. 370)

WHEREAS, The Music Department of Concordia Publishing House has established itself as one of the major publishers of superior church music in the country; and

WHEREAS, Leading musicians in our own church and other denominations continue to praise the high quality and purpose of the publications; therefore be it

Resolved, That we commend the Music Department of Concordia Publishing House for its service to our churches, both large and small; and be it further

Resolved, That we encourage the Music Department of Concordia Publishing House to intensify its efforts in preparing materials for use in inner-city and culturally variant parishes.

Action: This resolution was *adopted*.

To Encourage Distribution of "Portals of Prayer"

RESOLUTION 12-07

Report 12-03 (CW, p. 371)

WHEREAS, *Portals of Prayer* has long been an excellent devotional booklet for encouraging the life in Christ; and

WHEREAS, Many instances can be cited to show that *Portals of Prayer* has been an excellent evangelism tool; therefore be it

Resolved, That we encourage our congregations as an "Even So Send I You" project to place *Portals of Prayer* in hospitals, public places, recreational areas, etc.

Action: This resolution was *adopted*.

To Commend and Encourage the Audiovisual Aids Department of Concordia Publishing House

RESOLUTION 12-08

Report 12-03 (CW, p. 372)

WHEREAS, The Audiovisual Aids Department of Concordia Publishing House has in the past triennium done outstanding work in providing highly professional film and filmstrip materials; therefore be it

Resolved, That we commend the Audiovisual Aids Department of Concordia Publishing House for its past efforts and encourage it to continue in its service of spreading the Gospel and edifying the church.

Action: This resolution was *adopted*.

To Decline to Take Action on Old Testament Translation by Dr. Wm. Beck

RESOLUTION 12-09

Overture 12-08 (CW, pp. 386, 387)

Resolved, That this convention take no action on Overture 12-08, both because this convention has al-

ready acted on the first "Resolve" in adopting the report of the Committee on English Bible Versions (Resolution 2-03, TB, p. 126) and because the second "Resolve" is premature since the manuscript is at present in the normal process of study and evaluation prior to publication.

Action: This resolution was *adopted*.

To Provide Christian Literature to Citizens of the Community, etc.

RESOLUTION 12-10

Overture 12-11 (CW, pp. 387, 388)

WHEREAS, Many books published by Concordia Publishing House provide a rich source of information and inspiration and would be a means of mission outreach; therefore be it

Resolved, That the members of The Lutheran Church — Missouri Synod recognize the wonderful opportunity to provide Christian literature to the citizens of the community through donations of books to public libraries; and be it further

Resolved, That congregations and their organizations undertake the project of giving Christian books, including children's books, published by Concordia Publishing House to their community public libraries; and be it finally

Resolved, That the District Superintendents and the District Boards of Parish Education provide leadership in promoting this project.

Action: This resolution was *adopted*.

To Prepare and Distribute Timely Tracts

RESOLUTION 12-11

Overture 12-10 (CW, p. 387)

WHEREAS, Members of the Synod need positively written evangelical tracts to distribute to members of various religious groups who persistently approach them; therefore be it

Resolved, That the Commission on Church Literature be directed to prepare positively written evangelical tracts and that members of the Synod be encouraged to distribute them to members of various religious groups who persistently approach them.

Action: This resolution was *adopted*.

To Review and Study the Present Censorship Policies of the Synod

RESOLUTION 12-12

Overtures 12-14 M, 12-15 M (TB, pp. 32, 33)

WHEREAS, Consultation with the parties concerned reveals that the *Handbook* does not adequately define censorship; and

WHEREAS, The current policies of censorship in the Synod need to be updated to include other areas, for example, audiovisual materials; therefore be it

Resolved, That the President of the Synod, in consultation with the Council of Presidents, appoint a committee to review and study the policies and mechanics of censorship as outlined in the *Handbook* and practiced in our church; and be it further

Resolved, That this committee report its findings to the 1967 convention of the Synod.

Action: This resolution was *adopted*.

To Receive Report of Commission on Church Literature, etc.

RESOLUTION 12-13

Report 12-02 (CW, pp. 364—367)

WHEREAS, The Commission on Church Literature during the past triennium has developed significant publications in answer to the specific needs of The Lutheran Church—Missouri Synod and the needs of the Christian church generally; and

WHEREAS, The members of the commission have given unselfishly of themselves and their God-given abilities to further the church's ministry of the printed word; therefore be it

Resolved, That we thank God for His blessings on the publication aspect of the church's ministry; and be it further

Resolved, That we receive the report of the Commission on Church Literature with thanks and commend the commission for its faithful work; and be it finally

Resolved, That we encourage the Commission on Church Literature to continue its efforts to solicit manuscripts and prepare publications showing the relevance of the Word of God to the problems of our day without denying or distorting Christian truth as set forth in Holy Scripture and the Lutheran Confessions.

Action: This resolution was *adopted*.

To Produce a Greater Variety of Evangelism Promotional Materials Gratis

RESOLUTION 12-14

Overture 12-09 (CW, p. 387)

Resolved, That Concordia Publishing House and the Synod's Evangelism Department give attention to the proposal of Overture 12-09.

Action: This resolution was *adopted*.

To Decline to Take Action on Theological Publications Not Easily Accessible or Out of Print

RESOLUTION 12-15

Overture 12-12 Un (URO, p. 51)

WHEREAS, The 1962 convention of The Lutheran Church—Missouri Synod requested the Commission on Church Literature to consider publishing and reprinting various specified books; and

WHEREAS, The commission studied the matter, and your floor committee determined that one book was in stock, another will be republished in part, other important books and essays were under consideration for publication by the Committee for Research and by the Committee on Publishing Walther's Writings, and that for other books there was insufficient demand; therefore be it

Resolved, That the convention take no action on Overture 12-12 Un; and be it further

Resolved, That interested parties correspond with the Commission on Church Literature so that it can gauge the intensity of the demand for these publications.

Action: This resolution was *adopted*.

To Revise "Handbook" 11.03 a, b, and d and 11.23 b

RESOLUTION 12-16

Report 12-03 (CW, pp. 374, 375)

Resolved, That *Handbook* 11.03 a, b, and d and 11.23 be revised to read:

11.03 The Board of Directors

a. *Personnel*. The Board of Directors of Concordia Publishing House shall be composed of nine members: one pastor, one parish school teacher, and seven laymen. No person who has any business connections with Concordia Publishing House shall be a member of the board.

The Board of Directors of the Synod shall at least biennially appoint a representative who shall attend the meetings of the Board of Directors of Concordia Publishing House and serve as a liaison between the two boards.

b. *Election and Term*. The members of the board shall be elected at the biennial convention of the Synod for 6-year terms. The terms of office shall be staggered so that the terms of three directors shall begin at one convention, the terms of another three directors shall begin at the following convention, and the terms of the remaining three directors shall begin at the next following convention.

d. Meetings of Directors (third paragraph)

The annual meeting of the Board of Directors, for the election of officers and the transaction of such other business as may come before the meeting, shall be held on the third Thursday in July at the office of the corporation.

11.23 Miscellaneous

b. The Board of Directors shall be represented at the biennial convention of the Synod by three (3) of its members. A written report of the financial condition and operation of the business of the corporation for the previous 2-year period shall be submitted to the convention.

To accomplish the changes in election procedure necessitated by the above revisions, the following resolution is also presented:

WHEREAS, Conventions of The Lutheran Church—Missouri Synod will henceforth be held biennially rather than triennially; and

WHEREAS, The Lutheran Church—Missouri Synod has amended its Bylaws to provide that there shall be nine rather than seven elected members on the Board of Directors of Concordia Publishing House; and

WHEREAS, It is necessary to establish special transition election procedures in order to place the election of directors on an orderly rotation basis; and

WHEREAS, The Lutheran Church — Missouri Synod has amended its Bylaws to limit the term of office of members of synodical boards to 4 years; and

WHEREAS, It is expedient to have members of the Board of Directors of Concordia Publishing House serve for longer periods of time because of the nature of their responsibilities; therefore be it

Resolved, That the following procedures shall govern the election of members to the Board of Directors of Concordia Publishing House:

1. At the 1965 convention of the Synod, three incumbent lay directorships shall be filled for terms of 6 years, and two new lay directors are to be elected for an interim term of 2 years. At the 1967 convention of the Synod the terms of these two new lay directors are to be filled for full terms of 6 years.

2. The terms of office of the two lay directors, the pastoral director, and the teacher director, which would otherwise expire in 1968, shall be and hereby are extended one year to the 1969 convention, at which time a teacher director shall be elected for an interim term of 4 years and two lay directors and one pastoral director are to be elected for terms of 6 years.

3. As the terms of incumbent directors terminate beginning with the 1971 convention, directors shall be elected for full terms of 6 years so that three shall be elected in 1971, three in 1973, three in 1975, and so on.

Action: This resolution was *adopted*.

To Revise "Handbook" 11.51 b

RESOLUTION 12-17

Overture 12-13 M (TB, p. 31)

WHEREAS, Concordia Publishing House employs full-time book editors "who serve both CPH and the Commission on Church Literature"; and

WHEREAS, "The commission has no budget nor need for such editors in view of the above"; therefore be it

Resolved, That the words "or full-time book editors" be eliminated from *Handbook* 11.51 b.

Action: This resolution was *adopted*.

To Increase the Ministry of the Printed Word

RESOLUTION 12-18

Report 12-03 (CW, pp. 369, 370)

WHEREAS, By God's grace the Synod has received worldwide recognition in radio and television; and

WHEREAS, The Synod also has an obligation to increase its ministry of the printed word; therefore be it

Resolved, That the Division on Church Literature subsidize the publication of popular-priced (35¢ to 50¢) paperbacks, etc., that set forth the message of sin and salvation.

Action: This resolution was *adopted*.

To Accept Report of Concordia Publishing House

RESOLUTION 12-19

Report 12-03 (CW, pp. 367—383)

WHEREAS, The affairs of Concordia Publishing House have been conducted conscientiously, efficiently, and effectively; therefore be it

Resolved, That we accept the report of Concordia Publishing House; and be it further

Resolved, That we commend the Board of Directors of Concordia Publishing House and the staff of more than 700 employees for their faithful service; and be it finally

Resolved, That we commend the general manager, Dr. O. A. Dorn, for his able and dedicated leadership and give thanks to Almighty God that for 25 years He has permitted Dr. Dorn to serve us in that capacity with such distinct blessing.

Action: This resolution was *adopted*.

COMMITTEE 13 — Worship, Liturgics, and Hymnology

To Accept Reports of Commission on Worship, Liturgics, and Hymnology and to Set Guidelines for Production of a Hymnal

RESOLUTION 13-01

Reports 8-01 VII, C, 13-01, 13-02, 13-03, 13-04 (CW, pp. 323, 389—391)

Overtures 13-06, 13-07, 13-08, 13-09, 13-10, 13-11, 13-12, 13-13, 13-14, 13-15, 13-16 (CW, pp. 392—394); 13-18 Un, 13-19 Un, 13-20 Un, 13-21 Un, 13-22 Un (URO, pp. 54, 55)

WHEREAS, There is a desire in various Lutheran bodies in America to express the faith which they hold in common through more uniform texts and musical settings in both liturgy and hymnody; and

WHEREAS, The Commission on Worship, Liturgics, and Hymnology indicates that it is desirable to cooperate with other groups in developing hymnological and liturgical materials; and

WHEREAS, The commission chairmen of other Lutheran bodies express willingness to cooperate with The Lutheran Church — Missouri Synod in the publication of liturgical materials and hymns; and

WHEREAS, The needs for liturgy and hymns in common with other Lutheran bodies have been demonstrated; and

WHEREAS, The entire work of the commission can be offered for consideration in a joint venture; therefore be it

Resolved, That we accept the reports of the Commission on Worship, Liturgics, and Hymnology and



Beginning of the convention service on June 16, with some of the 16 altars at which Holy Communion was distributed.

express our gratitude for its excellent work and our confidence that such excellence will continue; and be it further

Resolved, That we authorize the President in conjunction with the Vice-Presidents to appoint representatives to pursue a cooperative venture with other Lutheran bodies as soon as possible in working toward, under single cover:

- a) a common liturgical section in rite, rubric, and music;
- b) a common core of hymn texts and musical settings; and
- c) a variant selection of hymns if necessary; and be it further

Resolved, That we request that the work of the commission toward organ, keyboard, and choir editions of the hymnal be placed under the administrative direction of Concordia Publishing House; and be it further

Resolved, That we pledge our joy, willingness, and confidence to the other Lutheran bodies as work in this cooperative project begins; and be it finally

Resolved, That a progress report on these cooperative efforts be made to the next regularly scheduled convention.

Action: This resolution was *adopted*.

To Establish Executive Position for Commission on Worship, Liturgics and Hymnology

RESOLUTION 13-02

Report 13-01 (CW, pp. 389, 390)

WHEREAS, The Commission on Worship, Liturgics, and Hymnology has requested that a full-time worker be provided to finish the hymnal project; and

WHEREAS, The ongoing work of the commission re-

quires more attention than part-time volunteer workers can be expected to devote to it; therefore be it

Resolved, That the Board of Directors of the Synod be authorized to establish an executive position for the Commission on Worship, Liturgics, and Hymnology.

Action: This resolution was *adopted*.

To Prepare a Convention Hymnal

RESOLUTION 13-03

Overture 13-05 (CW, pp. 391, 392)

WHEREAS, The conventions of the Synod, its Districts, and their affiliated organizations always recognize divine worship as a vital part of their program and accordingly must provide the materials to be used for such worship; and

WHEREAS, The Synod has given the Commission on Worship, Liturgics, and Hymnology the responsibility for guidance in worship matters (*Handbook* 11.113); therefore be it

Resolved, That the Commission on Worship, Liturgics, and Hymnology be, and it hereby is, instructed to prepare a convention hymnal which shall include a variety of worship services and an adequate number of hymns on Holy Communion, missions, education, stewardship, social concern, praise, and prayer.

Action: This resolution was *lost*.

To Decline to Declare the Pipe Organ Official

RESOLUTION 13-04

Overture 13-17 Un (URO, pp. 52, 53)

WHEREAS, The intent of the overture is a laudable one; and

WHEREAS, On the other hand, the choice of musical instruments in worship is a matter of Christian liberty; therefore be it

Resolved, That we decline Overture 13-17 Un.

Action: This resolution was *adopted*.

COMMITTEE 14 — Special Ministries

To Encourage Districts to Appoint Committees on Fraternal Organizations

RESOLUTION 14-01

Report 14-01 (CW, pp. 395, 396)

WHEREAS, The Commission on Fraternal Organizations finds its purposes more easily achieved through the Districts that have their own Committee on Fraternal Organizations; therefore be it

Resolved, That the Synod encourage all synodical Districts to appoint a Committee on Fraternal Organizations.

Action: This resolution was *adopted*.

To Thank Former Members of Commission on Fraternal Organizations

RESOLUTION 14-02

Report 14-01 (CW, pp. 395, 396)

WHEREAS, Dr. Paul Bretscher, Dr. Leonard Dierker, and Mr. Raymond Rempert, after many years of devoted and time-consuming service on the Commission on Fraternal Organizations, have resigned; therefore be it

Resolved, That the Synod gratefully acknowledge the dedicated labors and most helpful counsel of these former members of the Commission on Fraternal Organizations.

Action: This resolution was *adopted*.

To Expedite Publication of New Materials by Commission on Fraternal Organizations

RESOLUTION 14-03

Report 14-01 (CW, pp. 395, 396)

WHEREAS, Clear, up-to-date, and perceptive information concerning the Synod's lodge policy becomes increasingly necessary; therefore be it

Resolved, That the Synod encourage the Commission on Fraternal Organizations to expedite its publication of a new handbook on organizations and its proposed production of audiovisual materials in the form of filmstrip and tape presentations on the Biblical principles governing our position toward Christless fraternal organizations.

Action: This resolution was *adopted*.

To Revise "Handbook" 14.01 (Commission on Fraternal Organizations)

RESOLUTION 14-04

Report 14-01 (CW, pp. 395, 396)

WHEREAS, The expanding activities of the Commission on Fraternal Organizations and its full-time Director of Activities necessitate certain changes in the synodical *Handbook*; therefore be it

Resolved, That the Synod adopt the following revision of Section 14.01 of the present synodical *Handbook*:

14.01 Personnel and Appointment

A Commission on Fraternal Organizations consisting of five members — one pastor, one teacher, two laymen, and one seminary professor — shall be appointed by the President of the Synod in conjunction with the Vice-Presidents.

14.03 Functions and Duties

a. The commission shall gather and provide information, advice, and literature concerning fraternal organizations.

b. The commission shall seek to explain the synodical lodge policy to fraternal organizations with a view to having these organizations discard objectionable features.

c. The commission shall prepare and disseminate periodic reports, listing the names of such fraternal organiza-

tions as have changed their official declarations and practices, as well as descriptions of such changes.

d. The commission shall assist the District commissions on fraternal organizations in their activities.

e. The commission shall annually submit a budget to the Board of Directors of the Synod for recommendation and referral to the Work Program Conference.

14.05 Director of Activities

A Director of Activities may be appointed by the Commission on Fraternal Organizations, subject to the approval of the President of the Synod. He shall be responsible to the commission and shall perform such duties as are assigned to him by the commission.

Section 14.03 of the *Handbook* will then become 14.07.

Action: This resolution was *adopted*.

To Accept Report of Commission on Fraternal Organizations with Encouragement to Follow Directives

RESOLUTION 14-05

Report 14-01 (CW, pp. 395, 396)

WHEREAS, Faithfulness to our Savior and His truth makes our continued witness against Christless religious fraternal organizations necessary; therefore be it

Resolved, That the Synod accept the report of the Commission on Fraternal Organizations with gratitude and with the persistent prayer and earnest encouragement that all member congregations follow its directives as outlined in the synodical *Handbook* and as they have pledged to do when they signed the Constitution of the Synod.

Action: This resolution was *adopted*.

To Implore the Blessing of God upon the Work of The Lutheran Church — Missouri Synod Foundation

RESOLUTION 14-06

Report 14-03 (CW, pp. 398, 399)

Overture 14-07 (CW, p. 407)

WHEREAS, The Lutheran Church — Missouri Synod Foundation is proving to be of ever-increasing benefit to our Synod; and

WHEREAS, The Foundation earnestly endeavors to serve our church and its entire membership by channeling additional support to the missionary, educational, and other activities of our beloved Synod; therefore be it

Resolved, That The Lutheran — Missouri Synod, in convention assembled, implore the overflowing blessing of the Lord of the church on the continued activities of The Lutheran Church — Missouri Synod Foundation, so that under divine benediction it may prove to be a powerful help in the expansion of our church's work; and be it further

Resolved, That the synodical convention express

deep appreciation to the generous donors who have elected to utilize the channel of the Foundation in the exercise of their Christian stewardship; and be it finally

Resolved, That the synodical convention commend The Lutheran Church — Missouri Synod Foundation to our congregations and their membership, urging them to utilize the Foundation's services in making special gifts for our work at home and abroad.

Action: This resolution was *adopted*.

To Encourage Appointment of District Committees and Congregational Key Men for The Lutheran Church — Missouri Synod Foundation

RESOLUTION 14-07

Report 14-03 (CW, pp. 398, 399)

WHEREAS, There is always a need for promotion and follow-through on the congregational level on behalf of The Lutheran Church — Missouri Synod Foundation; therefore be it

Resolved, That the Synod encourage all Districts to appoint a Foundation Committee and all congregations to appoint a contact or key person for the dissemination of information on the program of The Lutheran Church — Missouri Synod Foundation.

Action: This resolution was *adopted*.

To Accept Report of The Lutheran Church — Missouri Synod Foundation

RESOLUTION 14-08

Report 14-03 (CW, pp. 398, 399)

Resolved, That the Synod accept the report of the Board of Trustees of The Lutheran Church — Missouri Synod Foundation.

Action: This resolution was *adopted*.

To Proceed with Expansion of Facilities for Concordia Historical Institute

RESOLUTION 14-09

Report 14-04 (CW, pp. 401—405)

WHEREAS, The present facilities of Concordia Historical Institute are taxed far beyond the point of efficiency; and

WHEREAS, The Work Program Conference has approved funds to proceed with construction for expansion of Concordia Historical Institute; therefore be it

Resolved, That this synodical convention urge the Synod's Board of Directors to provide the necessary funds as soon as possible for the expansion of the facilities of Concordia Historical Institute.

Action: This resolution was *adopted*.

To Encourage Use of Concordia Historical Institute as Repository

RESOLUTION 14-10

Report 14-04 (CW, pp. 401—405)

WHEREAS, It is desirable to understand thoroughly our Lutheran heritage and to plan meaningfully for the future; therefore be it

Resolved, That the Synod encourage retired clergymen and their survivors to use the Concordia Historical Institute as a repository of unwanted volumes, materials, and historical items.

Action: This resolution was *adopted*.

To Accept Report of Concordia Historical Institute, Department of Archives and History

RESOLUTION 14-11

Report 14-04 (CW, pp. 401—405)

Resolved, That the Synod adopt the report of the Concordia Historical Institute, Department of Archives and History.

Action: This resolution was *adopted*.

To Accept Report of Council of Lutheran Ministries and to Commend These Ministries to Districts, Circuits, Congregations and Individual Members, etc.

RESOLUTION 14-12

Report 14-05 (CW, p. 405)

WHEREAS, The Council of Lutheran Ministries comprises charitable and educational groups carrying on the role of the ministering arm of the body of Christ; therefore be it

Resolved, That the Synod commend these ministries to its Districts, circuits, congregations, and individual members and urge them to give liberal and continued financial support and also to petition the Lord of the church in their prayers that these ministries may continue to serve our Lord and Master Jesus Christ to their fullest potential; and be it further

Resolved, That the report of the Council of Lutheran Ministries be accepted with thanks.

Action: This resolution was *adopted*.

To Acknowledge the Contribution of Valparaiso University to the Church and to Encourage the Church to Support Valparaiso University

RESOLUTION 14-13

Report 14-06 (CW, pp. 405—407)

Overture 14-08 M (TB, pp. 34, 35)

WHEREAS, This year marks the 40th year of synodical association with Valparaiso University; therefore be it

Resolved, That The Lutheran Church — Missouri Synod gratefully acknowledge the contributions this Lutheran university has made to the life and service of the church in the training of so many of its young people; and be it further

Resolved, That the Synod in gratitude pray for our Lord's continued blessing upon Valparaiso University; and be it finally

Resolved, That the Synod assure Valparaiso University of its continuing interest, concern, and financial support, recommending it as a place of Christian higher education for its young people as long as the university and the administration pledge loyalty to the Holy Scriptures and the Lutheran Confessions.

Action: This resolution was *adopted*.



Dr. Lambert F. Brose (r.), Director of Publications for the Armed Services Commission, in deep discussion with Jim Laver.

To Expedite the Work and Effectiveness of the Armed Services Commission

RESOLUTION 14-14

Report 14-02 (CW, pp. 396—398)

WHEREAS, The ministry of the Armed Services Commission grows with our nation's increasing conflicts on many fronts; therefore be it

Resolved, That the Synod endorse the plea of the Armed Services Commission to all congregations to keep its central office informed as to the latest addresses of their servicemen; and be it further

Resolved, That the Synod underscore the commission's plea to young pastors under age 33 to seek appointments as chaplains in the armed services and national guard units; and be it finally

Resolved, That the Synod encourage both congregations and families to impress upon their young people entering military service to make faithful use of the services provided by the chaplains, service centers, and Armed Services Commission materials and to use their term of military service for a courageous witness of their faith with a consistent Christian life.

Action: This resolution was *adopted*.

To Grant Complete Freedom of Choice in Matters of Religious Worship at U. S. Service Academies

RESOLUTION 14-15

Report 14-02 (CW, pp. 396—398)

WHEREAS, It has been brought to our attention that cadets at the United States Military Academy, West Point, N. Y., and the United States Air Force Academy, Colorado Springs, Colo., midshipmen at the United States Naval Academy, Annapolis, Md., and cadets at the United States Coast Guard Academy, New London, Conn., are required to attend religious services; and

WHEREAS, Some cadets and midshipmen have declared that mandatory chapel attendance is an infringement on their constitutional rights, and that it has produced resentment toward religion; and

WHEREAS, We believe that the integrity of religion is vitiated by external compulsion and that enforced attendance at religious and quasi-religious services is a disservice to religion and contrary to public interest; therefore be it

Resolved, That The Lutheran Church — Missouri Synod, through its Armed Services Commission, make overtures to the Departments of the Army, Navy, Air Force, and Treasury to grant complete freedom of choice in matters of religious worship to cadets and midshipmen at their respective academies.

Action: This resolution was *adopted*.

To Accept Report of Armed Services Commission

RESOLUTION 14-16

Report 14-02 (CW, pp. 396—398)

Resolved, That the Synod accept the report of the Armed Services Commission with thanks.

Action: This resolution was *adopted*.

COMMITTEE 15 — Stewardship and Finance

To Accept Stewardship Board Report

RESOLUTION 15-01

Report 15-01 (CW, pp. 408, 409)

Resolved, That the Synod accept the report of the Stewardship Board.

Action: This resolution was *adopted*.

To Accept Joint Report of Stewardship Board and Staff

RESOLUTION 15-02

Report 15-02 (CW, pp. 409—412)

Resolved, That the Synod accept the joint report of the Stewardship Board and Staff.

Action: This resolution was *adopted*.

To Have Stewardship Board Provide More Help and Materials to Aid in Enlistment, etc.

RESOLUTION 15-03

Report 15-02, Recommendation II (CW, pp. 412, 413)

Resolved, That Recommendation II of the Stewardship Board and Staff be adopted.

Action: This resolution was *adopted*.

NOTE: The adopted recommendation reads as follows:

WHEREAS, There is an increasingly felt and expressed need for cultivating the stewardship of time and talents of our members for Kingdom work in congregational tasks as well as in every phase of family, community, and vocational life; and

WHEREAS, The Synod has given to the Stewardship Department the assignment "to provide counsel and materials for our congregations as they endeavor to enlist the talents of our members for Kingdom service in and through the congregations" (*Handbook*, 2.187 a, 1); therefore be it

Resolved, That the Stewardship Board provide more help and materials to aid in the enlistment, identification, and involvement of the talents of the laity for Kingdom work; and be it further

Resolved, That such counsel and materials continue to be based on sound Scriptural teachings (Rom. 12; 1 Cor. 12; Eph. 4; 1 Peter 2; etc.) and be tested and refined for use throughout the Synod.

To Have Stewardship Department Aid Districts and Congregations in Developing Greater Mission Consciousness

RESOLUTION 15-04

Report 15-02, Recommendations III and V (CW, p. 413)

WHEREAS, Previous conventions of the Synod have consistently emphasized missions, and this convention of the Synod is giving special emphasis to missions in the total program of our church for the years ahead; and

WHEREAS, This emphasis should stimulate a growing missionary consciousness and concern among those attending this convention and our membership in general; therefore be it

Resolved, That all congregations of the Synod give serious consideration to the development of a greater mission consciousness and concern through mission education; and be it further

Resolved, That the necessary help in the field be given by the Stewardship Department of the Synod to aid our District and congregational stewardship leaders to introduce and implement mission education into the ongoing programs of their respective Districts and congregations.

Action: This resolution was *adopted*.



Mrs. Gilbert O. Hankel, president of the Lutheran Women's Missionary League, addressed the convention.

To Thank and Encourage Lutheran Women's Missionary League

RESOLUTION 15-05

Report 15-02, Recommendation IV (CW, p. 413)

Resolved, That Recommendation IV of the Stewardship Board and staff be adopted.

Action: This resolution was *adopted*.

NOTE: The adopted recommendation reads as follows:

WHEREAS, The Lutheran Women's Missionary League has been most helpful in developing a better missionary climate throughout the Synod and in coordinating its mission program with the mission education program of the Synod; and

WHEREAS, The Lutheran Women's Missionary League is willing and able to further enhance the cause of mission education through all of its local groups; and

WHEREAS, Other departments and agencies within the Synod have demonstrated their willingness and desire to help in the furthering of mission education; therefore be it

Resolved, That this convention of the Synod express its sincere appreciation to the Lutheran Women's Missionary League as well as to the departments and agencies of the Synod for their efforts in behalf of mission education; and be it further

Resolved, That this convention encourage the Lutheran Women's Missionary League and the departments and agencies of the Synod to continue their interest and assistance in furthering mission education whenever and wherever possible.

To Accept Report of the Synod's Treasurer

RESOLUTION 15-06

Report 15-04 (CW, pp. 415—419)

Resolved, That the report of the Synod's Treasurer be accepted.

Action: This resolution was *adopted*.

To Accept Report of Division of Controllershship

RESOLUTION 15-07

Report 15-05 (CW, pp. 419—429)

Resolved, That the report of the Division of Controllershship be accepted.

Action: This resolution was *adopted*.

To Decline to Liberalize Synodical Amortization Program

RESOLUTION 15-08

Overture 15-10 (CW, p. 433)

WHEREAS, Funds borrowed for non-self-amortizing capital expenditures must be amortized with future synodical budget funds, thus reducing the amount available for operations; and

WHEREAS, Interest on long-term loans will materially increase the actual cost of the facilities; therefore be it

Resolved, That Overture 15-10 of the Oklahoma District Board of Directors be declined.

Action: This resolution was *adopted*.

To Decline to Make Pension Funds Available for Church Extension Purposes

RESOLUTION 15-09

Overture 15-17 (CW, p. 435)

WHEREAS, Over the years and most recently at the San Francisco convention the Synod has been advised by legal counsel that the law prohibits making loans from the Pension Fund for Church Extension purposes; therefore be it

Resolved, That Overture 15-17 be declined.

Action: This resolution was *adopted*.

To Express Appreciation to Aid Association for Lutherans

RESOLUTION 15-10

Report 15-01 (CW, pp. 408, 409)

WHEREAS, The Aid Association for Lutherans has agreed to make a grant of up to \$60,000 to produce a filmstrip that will reflect a wholesome image of the Synod to its congregations; therefore be it

Resolved, That this convention express its appreciation to the Aid Association for Lutherans for this generous gift.

Action: This resolution was *adopted*.

To Liberalize Amortization Policies for Construction of Dormitories and Other Select Auxiliary Facilities

RESOLUTION 15-11

Overtures 15-11, 15-12, 15-13, 15-14, 15-15 (CW, pp. 433—435); 15-22 Un (URO, p. 56)

WHEREAS, The Great Commission of our Lord, "Go therefore and make disciples of all nations," makes it imperative that the number of church workers be increased substantially; and

WHEREAS, Greatly increased enrollments at our institutions are joyfully anticipated; and

WHEREAS, Present facilities are insufficient to provide for a significant increase in enrollment; and

WHEREAS, Student housing is income-producing property, making self-amortization possible; and

WHEREAS, Public and private colleges have demonstrated the feasibility of financing the construction or acquisition of student housing by means of long-term loans which are repaid from the income produced by the facility; and

WHEREAS, The capital expenditures necessary to support the growing requirements for higher-education facilities need to develop at a faster rate than the budget position of the Synod will permit; therefore be it

Resolved, That the Board of Directors of the Synod be authorized to borrow funds on a long-term basis to finance the construction or acquisition of facilities on condition that these facilities can be amortized from the income derived therefrom; and be it further

Resolved, That Resolution 11-28 of the Cleveland convention, which restricts amortization to seven budget periods, be waived in financing self-amortizing facilities.

Action: This resolution was *adopted*.

To Encourage Districts to Take Initiative to Carry Out Approved Resolutions in Synodical Mission Endeavors

RESOLUTION 15-12

Overture 1-18 (CW, p. 30)

WHEREAS, The District is the extension of the Synod for the communication and implementation of synodical resolutions; and

WHEREAS, The Synod develops plans and materials to carry out fund-gathering endeavors; and

WHEREAS, Uniformity in such Synodwide programs is desirable; therefore be it

Resolved, That Overture 1-18 be declined.

Action: This resolution was *adopted*.

To Accept Faith Forward Report

RESOLUTION 15-13

Report 15-03 (CW, pp. 413—415)

Resolved, That the Faith Forward report be accepted.

Action: This resolution was *adopted*.

To Have District Leaders Inform All Congregations About Synodical Resolutions Adopted at Convention

RESOLUTION 15-14

Overture 15-20 (CW, pp. 436, 437)

WHEREAS, The Venture of Faith and the Faith Forward efforts did increase synodical income but did not produce all the funds necessary for its worldwide mission program because —

1) many of our congregations and individual Christians were inadequately informed about the significance of synodical resolutions adopted in convention and

2) many of our congregations did not enthusiastically accept these resolutions; therefore be it

Resolved, That District leaders carry out their responsibility to insure that all congregations are informed about resolutions pertaining to the gathering of funds; and be it further

Resolved, That such responsibility also be carried out concerning all other vital matters and resolutions that were adopted by the synodical convention as prescribed in the Synod's Constitution, Article XII, 9 a, and in sections 1.55 and 3.95 of the Bylaws; and be it finally

Resolved, That all congregations heartily support all resolutions of the Synod's conventions.

Action: This resolution was *adopted*.

Faith Forward Report

RESOLUTION 15-15

Overtures 15-07, 15-08, 15-09 (CW, pp. 432, 433); 15-21 Un (URO, p. 56)

WHEREAS, The aims and goals of Faith Forward are a necessary call to renewal of God's people as constituted in The Lutheran Church—Missouri Synod; and

WHEREAS, Faith Forward in its spiritual thrust has greatly stimulated and strengthened the faith and life of the members of the Synod; and

WHEREAS, The experience of Faith Forward has indicated the urgent need for the deepening of the spiritual life of the members of the Synod; therefore be it

Resolved, That this convention commend the Faith Forward endeavor of the past 3 years, especially the tireless devotion of its executive committee and its director, Dr. Roland Wiederaenders, for its intensification of the Christian life; and be it further

Resolved, That for continued emphasis of such spiritual goals responsibility be placed with the President

of the Synod, who may structure the endeavor in whatever manner he deems advisable.

Action: This resolution was *adopted*.

To Gain Synodical, Respectively District Approval for Certain Special Projects, etc.

RESOLUTION 15-16

Overture 15-18 (CW, pp. 435, 436)

WHEREAS, Sufficient safeguards are provided in *Handbook* 2.79 b and 9.71; and

WHEREAS, The procedures proposed would entail prohibitive research and auditing staff; therefore be it

Resolved, That Overture 15-18 be declined.

Action: This resolution was *adopted*.

To Accept Report of Board of Trustees of Synod's Trust Funds

RESOLUTION 15-17

Report 15-06 (CW, pp. 429—431)

Resolved, That the report of the Board of Trustees of Synod's Trust Funds be accepted.

Action: This resolution was *adopted*.

To Raise a Special Thankoffering for Capital Needs of the Church

RESOLUTION 15-18

Report 4-03 II (CW, pp. 111, 112)

WHEREAS, The same Lord Jesus who said: "As My Father hath sent Me, even so send I you," also said: "Surely I come quickly"; and

WHEREAS, We who confess, "I believe that Jesus Christ . . . has redeemed me, a lost and condemned creature," also confess "That I may be His own . . . and serve Him in everlasting righteousness"; and

WHEREAS, The opportunities for service to Him throughout the world are unlimited; and

WHEREAS, The work of spiritual upbuilding among the members of the Synod will be magnified by the rapidly expanding population; and

WHEREAS, Greatly increased facilities are needed in the immediate future if the church is to continue to carry out its great commission; and

WHEREAS, A significant number of preprofessional and professional church workers and dedicated lay leaders are being educated by Valparaiso University and the Lutheran Deaconess Association; therefore be it

Resolved, That out of gratitude to God for His manifold blessings, and enabled by His Holy Spirit and motivated by the love of Christ, we strive earnestly to bring a special thankoffering to the Lord in the amount of \$40 million; and be it further

Resolved, That the amount received be distributed as follows (see Exhibit A):

a. 50% (\$20,000,000) for capital needs of missions and church extension;

b. 46½% (\$18,600,000) for capital needs in higher education;

c. 2½% (\$1,000,000) for capital needs of Valparaiso University; and

d. 1% (\$400,000) for capital needs of the Lutheran Deaconess Association; and be it further

Resolved, That all funds received in excess of \$40,000,000 be designated by the Board of Directors for the capital needs of the Synod; and be it further

Resolved, That a committee appointed by the President and the Board of Directors and responsible to them direct this special gathering of funds; and be it further

Resolved, That the Board of Directors review all projects and allocate the respective grants in keeping with synodical needs and sound stewardship practice; and be it finally

Resolved, That we recommend that the gathering of offerings culminate by Easter 1967.

Action: This resolution was *adopted*.

EXHIBIT A

Division of Missions

African Missions	\$ 418,000
World Missions	6,126,000
Latin American Missions	1,324,000
Deaf Missions	800,000

\$ 8,668,000

Division of Finance

Church Extension	11,332,000

Inner City

Minority Ethnic Groups

Student Centers

Advance Site Acquisition
in Metropolitan Areas

\$20,000,000

Division of Higher Education

Board for Higher Education	18,600,000

TOTAL SYNODICAL PROJECTS \$38,600,000

Valparaiso University 1,000,000

Lutheran Deaconess Association 400,000

TOTAL ALL PROJECTS \$40,000,000

To Refer Overture Re Utilizing Foundation by Routing Bequests Through the Foundation

RESOLUTION 15-19

Overture 15-19 (CW, p. 436)

WHEREAS, Conditions presently prevailing do not make definitive action by this convention desirable; therefore be it

Resolved, That Overture 15-19 be referred to the Board of Directors for study and appropriate action.

Action: This resolution was *adopted*.

COMMITTEE 16 — Sundry Matters

To Note 150th Anniversary of American Bible Society

RESOLUTION 16-01

Overture 16-01 (CW, p. 438)

WHEREAS, The American Bible Society, which marks its 150th anniversary in 1966, is requesting that the churches of the United States designate 1966 as the "Year of the Bible" to emphasize its work of distributing the Bible to all nations and people; and

WHEREAS, The American Bible Society and its affiliated organizations in the United Bible Societies, e.g., the Canadian Bible Society and the British and Foreign Bible Society, are the major source of the Holy Scriptures in the native tongues of the people among whom The Lutheran Church — Missouri Synod is endeavoring to carry out the Christian world mission; therefore be it

Resolved, That The Lutheran Church — Missouri Synod in this convention recognize and endorse the American Bible Society as a helping agency for the worldwide translation, publication, and distribution of the Bible; and be it further

Resolved, That in the United States The Lutheran Church — Missouri Synod observe the 150th-anniversary advance of the American Bible Society in 1966 on Bible Sunday, December 11, with special services emphasizing the need for wider reading and sharing of the Holy Scriptures; and be it further

Resolved, That this delegate convention encourage all congregations in the United States affiliated with The Lutheran Church — Missouri Synod to give every member an opportunity to contribute a special offering in special envelopes marked "Offering for the 150th Anniversary of the American Bible Society," such offering to be used for the printing and distribution of Bibles in foreign languages; and be it further

Resolved, That we ask every Bible class and study group of The Lutheran Church — Missouri Synod in the United States to observe the 150th anniversary of the American Bible Society with a special forward thrust in enlisting new Bible students; and be it further

Resolved, That all within The Lutheran Church — Missouri Synod be encouraged to give wholehearted support either to the American Bible Society or to one of its affiliates; and be it finally

Resolved, That this synodical delegate convention request and direct its synodical and District divisions, departments, and agencies to use the anniversary year of the American Bible Society to foster the extensive

and intensive use of the Holy Bible in the homes, schools, and churches of the Synod.

Action: This resolution was *adopted*.

NOTE: In connection with the presentation of Resolution 16-01, the following "Comments" were made available to the delegates:

The special committee appointed to represent The Lutheran Church—Missouri Synod in the 150th anniversary of the American Bible Society was interested and concerned when the attached figures were made available to them from the resources of the American Bible Society.

We assume that the rank and file of our church's membership would be concerned to find that in 1963 only 659, and in 1964 only 809 churches from a total of 5,810 sent in contributions.

1. While figures are not always accurate and undoubtedly some congregations may not have been recorded, it would seem that a rough average would show only 1 out of 9 congregations sent in contributions.

2. It should be noted that in certain Districts, i. e., the Central District (now the Indiana and Ohio Districts), this average is much higher, while certain other Districts show not a single contribution.

3. Please note the addenda, which gives sums of money sent in from Districts but does not list the number of churches rendering contributions.

4. Please note in the addenda that the highest sum recorded as having been received from one church was \$229.87 (probably a special offering).

5. Among the congregations listed, many individual congregations sent in several contributions throughout the year, but we have no record of single or total amounts contributed.

6. Working only from the facts given, the committee notes that out of a total of 5,810 churches in 1963, only 659 congregations sent in a gift to the American Bible Society. In 1964 we have the recorded total of 809 congregations contributing to the American Bible Society. According to the records available, this leaves us with the startling conclusion that more than 5,000 churches of The Lutheran Church—Missouri Synod failed to send in any contribution to the American Bible Society.

If The Lutheran Church—Missouri Synod offers special envelopes to all congregations for the 150th anniversary of the American Bible Society and if *all* congregations make a gift, The Lutheran Church—Missouri Synod would take a big step forward in meeting the proposed goal of the American Bible Society for 1966.

If this goal is to be achieved, all denominations represented on the Advisory Council of the American Bible Society should average a triple increase in their total church contributions as of those given in 1963.

Your committee is confident that if this convention acts favorably on Overture 16-01 and this resolution is properly implemented, The Lutheran Church—Missouri Synod will more than exceed this goal.

STATISTICS furnished by the American Bible Society regarding the number of contributing churches in The Lutheran Church—Missouri Synod:

Districts	No. of Churches (from Statistical Yearbook)	No. of Churches Contributing in 1963	No. of Churches Contributing in 1964
Alberta and British Columbia	118	—	—
Atlantic	228	60	62
California and Nevada	188	17	35
Central	345	117	98
Central Illinois	137	56	54
Colorado	127	—	—
Eastern	165	9	2
English	204	33	* 49
Florida-Georgia	96	4	4
Iowa East	109	43	35
Iowa West	166	—	—
Kansas	164	1	* 3
Manitoba and Saskatchewan	109	—	—
Michigan	290	75	47
Minnesota	453	—	* 43+
Montana	59	14	11
North Dakota	123	—	* —
North Wisconsin	225	—	40
Northern Illinois	235	30	* 44
Northern Nebraska	143	—	—
Northwest	213	36	46
Oklahoma	73	* 16	20
Ontario	96	—	—
South Dakota	123	—	* —
South Wisconsin	184	44	48
Southeastern	141	8	—
Southern	94	—	—
Southern California	170	* 19	13
Southern Illinois	104	29	30
Southern Nebraska	154	—	* —
Texas	257	—	* 42
Western	334	48	83
Latin America	183	—	—
TOTALS	5,810	659	809

* See addenda below.

Addenda

English District—49 churches contributed \$1,487.22 in 1964:

- a) 1 church contributed \$200
- b) 3 churches contributed \$100
- c) 26 churches contributed between \$10 and \$20
- d) 18 churches contributed between \$1 and \$10
- e) 1 church contributed 25 cents

Kansas District—total of \$7.00 for 1964 (no churches listed)

Minnesota North District—total of \$167.63 for 1964 (no churches listed)

Minnesota South District—43 churches contributed \$824.64 in 1964:

- a) 1 church contributed \$229.87
- b) 1 church contributed \$100
- c) 14 churches contributed between \$10 and \$20
- d) 25 churches contributed between \$1 and \$10
- e) 2 churches contributed less than \$1

North Dakota District—total of \$279.07 for 1964 (no churches listed)

Northern Illinois District—total of \$25.00 for 1964 (no churches listed)

North Wisconsin District—total of \$185.30 for 1964 (no churches listed)

Oklahoma District—no contributions for 1964 but total of \$26.10 in 1963 (no churches listed)

South Dakota District—total of \$2.50 for 1964 (no churches listed)

Southern California District—no contributions for 1964 but total of \$83.25 in 1963 (no churches listed)

Southern Nebraska District—total of \$1,340.62 for 1964 (no churches listed)

Texas District—42 churches contributed \$838.27 in 1964:

- a) 1 church contributed \$134.26
- b) 1 church contributed \$112.26

- c) 14 churches contributed between \$10 and \$20
- d) 21 churches contributed between \$1 and \$10
- e) 5 churches contributed less than \$1

To Receive Report of Committee on Church Architecture

RESOLUTION 16-02

Report 16-02 (CW, p. 438)

Resolved, That we receive with thanks the report of the Committee on Church Architecture.

Action: This resolution was *adopted*.

To Receive Report of Lutheran Laymen's League

RESOLUTION 16-03

Report 16-03 (CW, pp. 439, 440)

Resolved, That we receive the report of The Lutheran Laymen's League and that we commend it for its efforts and successes in guiding its members toward —

- a close fellowship in Jesus Christ;
- a dedicated life of Spirit-filled action;
- involvement in worldwide Christian service.

Action: This resolution was *adopted*.

Re Bequeathing of Human Bodies

RESOLUTION 16-04

Overture 16-12 (CW, p. 442)

WHEREAS, Christian people believe in the resurrection of the body and eternal life won by the life, death, and resurrection of Jesus Christ; and

WHEREAS, Christian people already are aware of the benefit of research on the human body after death; and

WHEREAS, Christian people who desire information and counsel regarding the legal bequeathing of human bodies for medical research may obtain such information and counsel from medical and spiritual counselors; and

WHEREAS, The legal bequeathing of human bodies is a matter of the individual conscience; therefore be it

Resolved, That we do not consider it necessary at this time to authorize the Medical Mission Council to conduct a special study regarding the legal bequeathing of human bodies for research and that we decline Overture 16-12.

Action: This resolution was *adopted*.

To Present the Districts with a Synodical Flag

RESOLUTION 16-05

Overture 16-14 (CW, p. 442)

WHEREAS, Our Synod has developed an official flag which incorporates both the great seal of The Lutheran Church — Missouri Synod and Luther's coat of arms; and

WHEREAS, The respective Districts of the Synod are creatures of the Synod and at the same time the Synod itself in their geographical areas; and

WHEREAS, It must ever be the common aim to re-inforce the sense of unity among all Districts and the parent body; therefore be it

Resolved, That the honorable 46th convention direct the presentation of a synodical flag to each of the Districts of the Synod by the President of the Synod or his representative at the time of the next convention of each District; and be it further

Resolved, That this flag be displayed at official District conventions; and be it finally

Resolved, That the headquarters of each District be designated as the repository for this flag.

Action: This resolution was *adopted*.

To Request that Roster of Contact and Standby Pastors in Veterans Administration Hospitals Be Published in "Lutheran Annual"

RESOLUTION 16-06

Report 16-15 Un (URO, p. 57)

WHEREAS, It is of value to members of our church and especially to pastors to know the names of contact pastors of all Lutheran synods at Veterans Administration hospitals; and

WHEREAS, It is more efficient and economical to publish this roster in the *Lutheran Annual* than to make separate mailings of it to pastors; therefore be it

Resolved, That the Synod request that a roster of all Lutheran contact pastors for Veterans Administration hospitals be published in the *Lutheran Annual* of The Lutheran Church — Missouri Synod.

Action: This resolution was *referred* to the Synod's President.

Re Printing Roster of Full-Time Lay Workers in "Lutheran Annual"

RESOLUTION 16-07

Overture 16-18 Un (URO, p. 57)

Resolved, That the convention decline Overture 16-18 Un in order that the printing of the names of full-time lay workers in the *Lutheran Annual* may be left to the discretion of the editor of the *Lutheran Annual*.

Action: This resolution was *referred* to the Synod's President.

Re Site of 1971 Convention

RESOLUTION 16-08

Overture 16-22 M (TB, p. 36)

Resolved, That Overture 16-22 M be declined, and that if an emergency should arise the decision be left to the Synod's Board of Directors.

Action: This resolution was *referred* to the Synod's President.

To Observe 125th Anniversary of the Synod

RESOLUTION 16-09

Overture 16-19 Un (URO, p. 58)

WHEREAS, In the year of our Lord 1972 by God's grace and mercy alone The Lutheran Church — Missouri Synod may be granted the divine privilege of celebrating the 125th year since its founding in Chicago in April 1847; and

WHEREAS, With each succeeding quarter century the synodical membership has made special provision for a fitting observance of the anniversary of the founding of the Synod on the part of all the congregations of the Synod; therefore be it

Resolved, That this delegate convention express itself in favor of a fitting observance of the 125th anniversary throughout the Synod and its Districts, in its institutions and agencies during the calendar year 1972; and be it further

Resolved, That the President of the Synod be hereby authorized to appoint a representative anniversary committee of synodical leaders, pastors, teachers, and lay persons, both men and women; and be it finally

Resolved, That the synodical Board of Directors be authorized to make a special anniversary-project appropriation to cover the necessary expenses of the anniversary committee and of the anniversary celebration itself which are not otherwise provided for.

Action: This resolution was *adopted*.

1973 Synodical Convention in New Orleans

RESOLUTION 16-10

Overtures 16-04, 16-05, 16-06, 16-07 (CW, pp. 440, 441); 16-16 Un, 16-20 Un (URO, pp. 57, 58)

WHEREAS, The Southern District has never hosted a synodical convention; and

WHEREAS, This District offers a fertile mission field for The Lutheran Church — Missouri Synod; therefore be it



Southern District President Edgar W. Homrighousen and President Harms look ahead to the 1973 New Orleans convention.

Resolved, That we accept the invitation of the Southern District to host the 50th regular convention of The Lutheran Church — Missouri Synod in 1973 in New Orleans.

Action: This resolution was *adopted*.

Re Dissemination of "Lutheran News"

RESOLUTION 16-11

Overture 16-11 (CW, pp. 441, 442)

WHEREAS, Overture 16-11 does not call for specific synodical action; and

WHEREAS, No synodical action can be taken since the *Lutheran News* is not an official publication of Synod — nor its editor an ordained clergyman of The Lutheran Church — Missouri Synod; therefore be it

Resolved, That we acknowledge Overture 16-11 but take no official action.

Action: This resolution was *adopted*.

To Hold 51st Convention in Toronto in 1975

RESOLUTION 16-12

Overtures 16-04, 16-06, 16-07, 16-08, 16-09, 16-10 (CW, pp. 440, 441); 16-16 Un, 16-17 Un, 16-20 Un (URO, pp. 57 and 58)

WHEREAS, By the grace of God and the power of the Holy Spirit our Lutheran Church — Missouri Synod is an international church body, suggesting convention sites of The Lutheran Church — Missouri Synod beyond the boundaries of the United States; and

WHEREAS, The Lutheran Church — Missouri Synod is represented in Canada by three Districts, in addition to the congregations belonging to the English District; and

WHEREAS, We have the assurance that a convention could be held and adequately hosted in the City of Toronto, Ontario; therefore be it

Resolved, That we accept the invitation of Lutheran Church — Canada to host the 51st convention of The Lutheran Church — Missouri Synod in Toronto in 1975.

Action: This resolution was *adopted*.

To Acknowledge Greetings from Evangelical Lutheran Church of England

RESOLUTION 16-13

Overture 16-21 Un (URO, p. 58)

WHEREAS, The Lutheran Church — Missouri Synod has supported the work of preaching the Gospel in England; and

WHEREAS, The Evangelical Lutheran Church of England is now entering the second decade of its "Master Plan Expansion Programme"; therefore be it

Resolved, That we gratefully acknowledge the greetings of fellowship and gratitude extended by the Evan-

gelical Lutheran Church of England to The Lutheran Church — Missouri Synod; and be it further

Resolved, That we assure our partners in the Gospel in the Evangelical Lutheran Church of England of our continued support.

Action: This resolution was *referred* to the Synod's President.

Vote of Thanks for Cobo Hall Accommodations

RESOLUTION 16-14

WHEREAS, The management and staff of Cobo Hall have shown exceptional consideration and hospitality in providing facilities for the efficient conduct of this convention; therefore be it

Resolved, That we thank Mr. Thomas J. De Corte, Public Relations Consultant and Promotion Director of Cobo Hall, Mr. Ward Edwards, Miss Mona Burrows, Roumell Food Service, and Miss Noreen Barry and their staffs by a rising vote.

Action: This resolution was *adopted*.

Vote of Thanks

RESOLUTION 16-15

Resolved, That we express our sincere gratitude to:

1. God for the gifted leadership of our honorable President, Dr. Oliver R. Harms, as was evident in his keynote address and throughout the entire convention; also to Dr. Walter C. Birkner, the retiring Secretary, for his many splendid services, to the Fourth Vice-President of the Synod, Dr. A. C. Nitz, to Dr. Paul W. Streufert, Convention Essayist, and all others who have served the Synod faithfully in an official capacity during the past triennium;

2. Trinity Lutheran Congregation, Detroit, Mich., the Reverend Dr. Gilbert T. Otte, pastor, for serving as host congregation to the convention;

3. The Michigan and English Districts, especially the congregations of these Districts in the Detroit area, and the Convention Committee for their untiring zeal and labors in making this a successful and outstanding convention;

4. All officers and boards of the Synod, all committees and departments, and all others who worked so diligently and faithfully before and during the convention;

5. The radio and television stations, the reporters, and the newspapers for their coverage of our convention;

6. Mayor Jerome P. Cavanagh and other officials of the City of Detroit, and Governor George W. Romney of the State of Michigan, for their well-wishes and kind hospitality;

7. All organizations, groups and individuals, specifically those young men and women who served as our pages, and all who in any way contributed to the success of this convention.

Action: This resolution was *adopted*.

COMMITTEE 17 — Elections

To Study Election Methods and Techniques, etc.

RESOLUTION 17-01

WHEREAS, The church of Jesus Christ is instructed to do its work "decently and in order"; and

WHEREAS, The best election procedures should be used in choosing elective officers and boards; and

WHEREAS, Current election procedures need revision in the interest of efficiency, simplicity, and accuracy; therefore be it

Resolved, That the President appoint a committee of five to study improvements in the election methods and techniques, that any proposed changes upon approval of the Board of Directors become effective at the 1967 convention of the Synod, and that any necessary changes be incorporated in the revision of the *Handbook*; and be it further

Resolved, That particular attention be given to the manner of choosing the Second, Third, Fourth and Fifth Vice-Presidents, with the same committee's recommendations in this area to be acted upon at the next convention of the Synod.

Action: This resolution was *adopted*.

COMMITTEE 18 — Registration, Credentials, Excuses

To Recognize Pastoral Delegate and Alternate of Northwest Circuit 2, Ohio District, as Being Properly Elected

RESOLUTION 18-01

Overture 18-01 Un (URO, p. 59)

WHEREAS, The eligibility of the pastoral delegate and alternate of the Northwest Circuit 2 of the Ohio District has been challenged in Overture 18-01 Un; and

WHEREAS, The matter of eligibility referred to in Overture 18-01 Un has been considered by the Committee on Constitutional Matters, which has ruled that these men were properly elected according to *Handbook* Bylaws 1.53; and

WHEREAS, The Committee on Constitutional Matters has ruled that the action of the Ohio District was invalid; therefore be it

Resolved, That the convention recognize these men

as delegate and alternate respectively and that Overture 18-01 Un be rejected.

Action: This resolution was *adopted*.

Summarized Report of Committee on Registrations, Credentials, and Excuses

RESOLUTION 18-02

	Number Registered	Total Registered	Number Absent	Total Absent	Grand Total
Voting Delegates					
Laymen	410		31		
Pastors	417	827	7	38	865
Accredited Delegates					
Advisors	163		11		
Observers	112	275	4	15	290
Synodical Boards, Comm., etc.		367		20	387
Guests		460			460
TOTAL		1,929		73	2,002

Youth Day — 1,265

Resolved, To accept the registration report of the local registration committee.

Action: This resolution was *adopted*.

NOTE: For complete report on registration see pp. 52 to 59.

SPECIAL COMMITTEE — Late Overtures

To Decline to Consider Late Overtures

WHEREAS, The concerns of the overtures brought to the attention of this committee are already being considered by this convention; and

WHEREAS, All of these overtures were received after the final deadline date of June 6, 1965, established by the synodical *Handbook* and published by the President of the Synod; therefore be it

Resolved, That the convention decline to consider the overtures received after June 6, 1965.

Action: This resolution was *adopted*.

UNPUBLISHED REPORTS AND OVERTURES

(Supplement to "Convention Workbook")

Unpublished Reports and Overtures was printed as a 64-page supplement to the *Convention Workbook* and was distributed to the delegates when they registered. Included were reports, overtures, and delegate information sent in before June 1. The material is herewith reprinted for the benefit of those who were not delegates at the convention and therefore did not obtain a copy of *Unpublished Reports and Overtures*.

It is understood that overtures appearing in the *Convention Workbook* and in the supplementary UNPUBLISHED REPORTS AND OVERTURES do not necessarily reflect the opinion of the President of the Synod.

Key to the Numbers in Brackets

The reports and overtures in this supplement are divided into the same groups as in the *Convention Workbook*, so that the bracketed numbers are simply a continuation of the corresponding floor committee numbers there, but with the addition of *Un* to indicate that they are to be found in UNPUBLISHED REPORTS AND OVERTURES.

ACCREDITED DELEGATES

Representatives of Administrative Divisions

(See *Convention Workbook*, pp. iv—vi)

Board for Public Relations

Rev. Norman Temme, New York, N. Y.
Rev. Arthur L. Hillmann, Seattle, Wash.

VOTING PASTORS, VOTING LAYMEN, ADVISORY DELEGATES (TEACHERS AND OTHERS), DISTRICT OBSERVERS

(See *Convention Workbook*, pp. vi—xii)

Manitoba and Saskatchewan District

A. Voting Pastors

1. Rev. Ronald R. Raedeke, Regina, Sask.
2. Rev. Daniel Lentz, Wilkie, Sask.
3. Rev. Kurt Bickel, Yorkton, Sask.
4. Rev. Roy K. Holm, Estevan, Sask.

B. Voting Delegates

1. Mr. Donald Heeg, Estuary, Sask.
2. Mr. Arthur Hoefflicher, Middle Lake, Sask.

3. Mr. Louis Keller, Melville, Sask.

4. Mr. Waldemar Kerntopf, Rosser, Man.

C-1. Advisory Members (Teachers)

None

C-2. Advisory Members (Others)

None

D. District Observers

1. Mr. Carl E. Wagner, Regina, Sask.

1. Missions

[1-19 Un]

To Give Recognition to "Messengers of Christ," etc.

WHEREAS, A great need for increased literacy and Bible translation work exists, and the Lord Jesus has caused this need to be laid heavily upon the heart of our brother, the Rev. Morris Watkins, and through him upon thousands of the faithful Lutherans throughout the Synod; therefore be it

Resolved, That we respectfully ask the Missouri Synod to give recognition to the work known as "Messengers of Christ," especially in the light of Rev. 5:9: "And they sung a new song, saying: Thou art worthy to take the book and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation."

Our prayers will be following "Messengers of Christ," asking for God's blessings and the Synod's full approval of this at the forthcoming convention in Detroit.

OFFICERS AND VOTERS OF
SAVIOR DIVINE LUTHERAN CONGREGATION
Oak Lawn, Ill.
REV. LINN HAITZ, *Pastor*

[1-20 Un]

To Effect a Single Divisional Board for Missions

Amended Overture 4-07, *Convention Workbook*, p. 157
(NOTE: Changes in the original wording or additions are printed in capitals.)

Resolved, That the Board for Missions in North and South America, the Board for World Missions, the Board for Missions to the Blind, the Board for Missions to the Deaf, the interim Board for Missions in Africa, the Board for European Affairs, and the Commission on College and University Work be UNITED into a single divisional Board for Missions to which the Medical MISSION Council SHALL be attached in ITS established service CAPACITY; and be it further

Resolved, That this single divisional board shall normally meet two times a year to formulate and review policy, DIRECT AND ADOPT PLANNING, ESTABLISH AND PRESENT BUDGETS, review organizational effectiveness, evaluate the correlation and coordination of the synodical mission endeavor, AND DO ALL ELSE NECESSARY TO ENABLE AN AGGRESSIVE AND UNITED MISSION EFFORT FOR THE SYNOD; and be it further

Resolved, That this single divisional board organize itself, elect its own officers, and establish such standing committees and ad hoc commissions as may be required to review and evaluate work more closely and to study policy for possible formulation and proposal to the plenary board; and be it further

Resolved, That the single divisional Board for Missions be instructed to give special attention to the further definition of its objectives, functions, size, and internal organization and, working closely with the office of the Executive Director of the Synod, submit its findings and recommendations to the synodical delegate convention of 1967; and be it further

Resolved, That the single divisional Board for Missions, in consultation with the Executive Director and with the approval of the Board of Directors, be authorized in organizing its work to develop, define, redefine, assign, AND REASSIGN the staff RESPONSIBILITIES and personnel required, but that established staffing procedures be invoked following the synodical delegate convention of 1967; and be it further

Resolved, That a CONSTITUTING meeting of the single divisional Board for Missions be convened in January 1966 upon call of the President of the Synod through the chairman of the Division of Missions and that the single divisional Board for Missions become operative on Feb. 1, 1966 (note the inversion of sequence in this resolution); and be it finally

Resolved, That the Board for Missions in North and South America, the Board for World Missions, the Board for Missions to the Blind, the Board for Missions to the Deaf, the Board for European Affairs, and the COMMISSION ON COLLEGE AND UNIVERSITY WORK designate *one board member* each who, convened by the chairman of the Division of Missions, shall during the latter months of 1965 work with the office of the Executive Director in preparing an agenda and pertinent materials for the constituting meeting of the single divisional board in January 1966. CONSULTATIVE REPRESENTATION SHALL BE SUPPLIED BY THE EXECUTIVE SECRETARIES OF EACH OF THE PARTICIPATING BOARDS AND THE MEDICAL MISSION COUNCIL.

NOTE: The Board for Missions in Africa is to be invited to become a member of the Division of Missions.

The above amended overture was endorsed on April 20, 1965, by the representatives of the following mission boards:

Board for Missions in North and South America	C. Thomas Spitz William H. Hillmer
Board for World Missions	Paul R. Martens H. H. Koppelman
Board for Missions to the Blind	Harry A. Timm Walter Storm
Board for Missions to the Deaf	Elmer Koberg H. W. Rohe
Commission on College and University Work	Donald L. Deffner R. W. Hahn
Medical Mission Council	Justus P. Kretzmann W. F. Bulle
Mission Survey	M. L. Kretzmann
Board for European Affairs and Board for Missions in Africa	O. A. Dorn H. A. Mayer H. A. MAYER, <i>Secretary</i>

[2-44 Un] 2. Doctrinal Matters

To Request the Synod to Reconsider Her Position on Woman Suffrage

WHEREAS, Woman suffrage is not specifically treated in Scripture, and the Synod has not said that the Bible definitely forbids woman suffrage in the church, according to the 1956 and 1959 synodical committee reports; and

WHEREAS, "The precise method of administration of the congregational affairs in the early church is not ascertainable" (*Reports and Memorials*, 1956, p. 559); and

WHEREAS, Much controversy exists on 1 Corinthians 14:34 as to whether St. Paul was speaking only to the Corinthian congregation at that time or if this admonition was intended for the church throughout the ages; and

WHEREAS, God Himself permitted women to speak, preach, and prophesy and imbued certain women with the gift of prophecy: Miriam, Deborah, Huldah, and Anna; and

WHEREAS, Romans 16:1 tells us that St. Paul gave his approval to Phoebe, who according to Kretzmann's commentary held the office of deaconess in the congregation at Cenchrea; and

WHEREAS, Galatians 3:26-29 tells us: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus"; and

WHEREAS, The Synod's policy is not in accordance with St. Paul's admonition that women should not teach, as the women of our congregations are encouraged and urged to teach in our Sunday schools, Bible classes, vacation Bible schools, and as professional Christian day school teachers, youth workers, and deaconesses, and instead this word "teach" is construed to mean cannot "vote"; and

WHEREAS, The Synod's policy through the years has deprived the church of much needed womanpower through the attitude toward the women of the church, and we as a congregation feel that greater good can be accomplished in furthering the Kingdom of God by permitting the women of the Synod to vote in their congregations; therefore be it

Resolved, That we add our voice to others requesting the Synod to reconsider its stand on woman suffrage and trust that it will see fit to grant this privilege to the faithful women of our congregation.

THE VOTERS' ASSEMBLY
ST. MATTHEW'S EV. LUTHERAN CHURCH
Bergenfield, N. J.

ROBERT C. BAUER, *Secretary*
CARLTON A. ADLER, *Pastor*

[2-45 Un]

To Request that Five Overtures Not Submitted to the 1962 Convention Be Submitted to the 1965 Convention of The Lutheran Church — Missouri Synod

WHEREAS, 1.25c of the *Handbook* of The Lutheran Church — Missouri Synod declares: "All memorials or overtures sent to the President shall be submitted to the Synod through one of its convention committees"; and

WHEREAS, A number of memorials sent to the President to be presented to the 1962 convention of The Lutheran Church — Missouri Synod were not submitted to the convention; and

WHEREAS, These memorials were sent in the proper constitutional manner to the President of the Missouri Synod; and

WHEREAS, These unsubmitted memorials include the following:

(1) Concordia College, Bronxville, N. Y.

WHEREAS, The following statements appear in mimeographed notes written and distributed by a religion instructor at Concordia Collegiate Institute in Bronxville, N. Y., for Religion 112 and 113A:

1. "When the great story [Old Testament history] was committed to writing is not certain. At first the history was transmitted orally as was everything else considered worth remembering. The writing of a nation's story was practiced in ancient times only in moments of crisis when oral tradition was endangered, when a break in a nation's history occurred and its memories were in danger of being obliterated. For this reason modern scholars say the OT history books are both preexilic and post-exilic: the stories are ancient, but the final written form of the narratives are often post-exilic."
2. "The Priestly History (Gen, Ex, Lev, Numb). During the exile a circle of priests added materials rescued from the Temple, especially rules and regulations concerning worship and priesthood. They stress the idea of God's tabernacling among His people."
3. "The Deuteronomistic History of Israel in the Promised Land, Deut, Josh, Judg, 1-2 Sam, 1-2 Kings. The core of Deuteronomy was discovered in Josiah's reign 622 BC."
4. "There is no prophecy in Israel before the 11. c. B. C."
5. "Second Isaiah, the unknown prophet of Isaiah's school who is responsible for chapters 40-66, lived in Babylon."
6. "When we speak of three 'persons' we do not mean three separate personalities. We must speak of the 'three' because there is an irreducible threeness about the revelation of God to men."
7. "What is death? It is the absolute end of earthly existence from which no man and no part of man is exempt. The Greeks thought that death struck the body while the soul went undisturbed on its way. But the Bible knows that sin begins in a man's heart or soul, and death strikes the whole man."

therefore be it

Resolved, That the Synod declare at its 1962 Cleveland convention (1) whether the above views will be tolerated in the Synod and (2) whether it will be per-

missible for a pastor or professor in The Lutheran Church—Missouri Synod to deny the Mosaic authorship of the Pentateuch, the unity of Isaiah, that there are three self-subsisting persons in the Holy Trinity, and that man has an immortal soul.

also:

(2) What Is Troubling the Lutherans?

WHEREAS, The Church League of America has published four parts of a series entitled "What Is Troubling the Lutherans?"; and

WHEREAS, This series has caused considerable disturbance in Lutheran circles throughout the world and particularly among Missouri Synod Lutherans; and

WHEREAS, A number of Missouri Synod Lutherans have withheld funds from the Synod because of information contained in this series; and

WHEREAS, President John W. Behnken has written: "Another thing that disturbs me greatly is the 'News and Views' copy sent out recently. If this issue of 'News and Views' were factual, our Synod would be in a very sad plight. We are making a special study of this issue, and I shall report the results to you. Meanwhile I plead for wholehearted support of our church's program. . . .

"I do not favor sidestepping issues, but I am sure that you realize that it will take time to review this issue of 'News and Views' properly. It was written very shrewdly. Some of the charges have long been given proper attention; others are now receiving attention. Some matters are taken out of their context. In some areas 'News and Views' is completely wrong. You will receive more information."

WHEREAS, The only further information we are aware of concerning "News and Views" was a few brief paragraphs included in Dr. L. B. Meyer's evaluation of the State of the Church conference; and

WHEREAS, Part IV includes almost twice as much material as Part III and will undoubtedly create even more confusion in our Synod unless some official reply is published to this series on the Lutherans; therefore be it

Resolved, That the Synod elect a competent pastor, a teacher, and a layman to prepare an official evaluation of this series.

also:

(3) False Doctrine Must Be Acknowledged and Retracted

WHEREAS, The following statements from the essays of a professor at Concordia Seminary, St. Louis, indicate that these writings contain false doctrine:

THE PROFESSOR

1. "In this paper I propose to defend the paradox that the Book of God's truth contains errors." ("The Inerrancy of Scripture," p. 1)

GOD'S WORD

"The Scripture cannot be broken." (John 10:35)

2. "H. H. Rowley, therefore, may be quite right in saying, 'Moses was less than a monotheist, but he was more than a henotheist.'" ("God Is One," *The Lutheran Quarterly*, August 1960, pp. 230 to 36)

3. "He wrote it [Genesis 1—3] as a tale, as a poetic piece, to set forth the truth of that which he believed to have happened, using materials available to him from the story tellers or written documents. This is to say, these accounts propose to speak of real events describing man's creation and fall as well as the making of his world, but in language that is largely symbolical, or mythical, and is to be so understood." ("The Inerrancy of Scripture")

4. "The Scriptures are not a revelation, but a medium of revelation, whereby we today are brought into contact with God's redeeming acts in their claim on us." ("The Bible as Record, Medium and Witness," p. 21)

5. "We need to keep in mind that it is a modern heresy to identify truth with fact." ("The Inerrancy of Scripture")

6. "Where there is no body, there is no soul, for soul is not life in the abstract, but the vital force of the body of flesh." ("The Pauline View of Man," presented at Valparaiso University on July 27, 1961, at the Lutheran Social Work Institute)

and

WHEREAS, In spite of the fact that it has been reported that this professor has made some retractions, he has written to me under date of Dec. 22, 1961, that none of his essays ever contained false doctrine and that he has retracted nothing; therefore be it

Resolved, That the 1962 Cleveland convention of The Lutheran Church—Missouri Synod request this professor to acknowledge and retract the false doctrine contained in his essays.

also:

(4) To Refuse to Authorize Publication of Religious Books Using Revised Standard Version Translations, etc.

WHEREAS, The 1959 San Francisco convention refused to authorize the publishing of a Catechism which would use the text of the Revised Standard Version; and

WHEREAS, The Nov. 1, 1961, *Lutheran Layman* reported: "Concordia Publishing House has issued a new, 56-page booklet listing the 703 Bible passages found in *A Short Explanation of Dr. Martin Luther's Small Catechism* in the language of the Revised Standard Version"; and

"Hear, O Israel: The Lord our God is one Lord." (Deuteronomy 6:3)

"And He [Christ] answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female" (Matthew 19:4). Christ accepted the literal-historical view of Genesis.

"But God hath revealed them unto us by His Spirit. . . . Which things also we speak, not in the words which man's wisdom teacheth but which the Holy Ghost teacheth." (1 Cor. 2:10, 13)

"But the woman, fearing and trembling . . . told Him all the truth." (Mark 5:33; cf. John 4:18)

"Verily I say unto thee, Today shalt thou be with Me in paradise." (Luke 23:43; cf. Phil. 1:23)

WHEREAS, The December 1960 *Lutheran Education* reported that the text of a new Sunday school memory course will be in the text of the Revised Standard Version; and

WHEREAS, The Revised Standard Version of the Bible is the "official Bible" of the National Council of Churches; and

WHEREAS, Such fundamental doctrines of Christianity as the virgin birth of Christ, His physical resurrection, and His deity are rejected by many of the translators of the Revised Standard Version; and

WHEREAS, It is a thoroughly documented fact that many of the translators of the Revised Standard Version have been affiliated with Communist-front organizations and have refused to admit that they erred in joining such organizations; and

WHEREAS, The modernistic views of these translators are frequently reflected in the text of the Revised Standard Version (Isaiah 7:14; Philippians 2:6; Romans 9:5); therefore be it

Resolved, That the Synod refuse to authorize the publication of the above mentioned Catechism, Bible history text book, and a new Sunday school memory course which would use the text of the Revised Standard Version; and be it further

Resolved, That the Synod direct the Board of Parish Education and the Advisory Committee on English Bible Versions to refrain from distributing pro-RSV propaganda material published by the Division of Christian Education of the National Council of Churches. also:

(5) Memorial 616, pp. 276 and 277 of the Book of *Reports and Memorials*, 45th Regular Convention of The Lutheran Church — Missouri Synod. Three of the Whereases of this memorial state:

WHEREAS, *All Scripture truth is binding*. The distinction of the true and the binding is a piece of modern church politics not of Lutheran theology. To say that something is Scripturally correct is to say that it is binding. Therefore it is not true, as widely reported in the press, that the San Francisco convention in 1959 adopted a "stricter" stand on the "Brief Statement." This document became binding in the Synod not in 1959 but as soon as the Synod adopted it as Scripturally correct; and

WHEREAS, To tolerate, in a Synod, public rejection of its public doctrine is of the essence of unionism. Only a unionistic body can have an official "doctrinal position" to which not all public teachers are bound and to which therefore none are bound. Hence the real issue at San Francisco was not the merit of particular documents but the simple question of honesty, namely whether the Synod's confession of definite public doctrine was sincere and is to be sincere in the future; and

WHEREAS, It is dogmatically false to assert that only the Symbolical Books of 1580 can be binding, due to the ordination vow. The Lutheran Church — Missouri Synod has always maintained that "all doctrines revealed in Holy Scriptures are to be accepted and believed, for the very reason that they are propounded in Holy Scripture, no matter whether 'decided' in the Symbolical Books and agreed upon by the theologians or not. To declare doctrines revealed in the Bible to be 'open' or 'free' for the reason that they are not yet 'symbolically fixed' in the Confessions of the orthodox Church . . . would, in fact, be the same as to put the Church, her Confessions and

theologians in the place of Holy Scripture, and to ascribe to the Church and her theologians the authority of establishing articles of faith." (Francis Pieper, *The Distinctive Doctrines and Usages of the General Bodies of the Evangelical Lutheran Church in the United States*, 1902, pp. 139, 140)

and

WHEREAS, The issues contained in these memorials are still relevant; therefore be it

Resolved, That we request that the above five (5) memorials be submitted to the 1965 Detroit convention of The Lutheran Church — Missouri Synod.

REV. WALTER OTTEN
REV. CARL HOFFMEYER
REV. PAUL LEHENBAUER
REV. ROY FAULSTICK
MR. FRED BENDEWALD
DR. WARREN HAMULA
DR. ROBERT TAYLOR

[2-46 Un]

To Consider Critique Titled "Missouri in Detail"

The undersigned herewith respectfully petitions the Synod to take note of "The E. L. C. A. at the Crossroads in 1965 — A Report on two pressing problems, compiled especially for laymen and issued by The Parish Education Committee, Queensland District, Evangelical Lutheran Church of Australia," two copies of which accompany this petition.

In order that the portion of this report bearing directly on the Synod may be thoroughly considered, the undersigned further respectfully petitions the Synod:

I. To make available to all convention delegates the second chapter of the aforementioned report, the title of the chapter being "Missouri in Detail";

II. To approach this report in a spirit of Christ-honoring humility, with an open-minded attitude of readiness to check this report according to the norm of Scripture, and with willingness to bring "into captivity every thought to the obedience of Christ" (2 Cor. 10:5);

III. Humbly, penitently, and conscientiously to make a Scripture-based evaluation of the conclusions of the Parish Education Committee of the Queensland District of the Evangelical Lutheran Church of Australia, as found on page 44 of the aforementioned report, and reading as follows:

Leaving the larger judgments to history the evidence herein presented yields at least the following conclusions:

- (1) There is Liberalism and "Ecumenical" unionism — and hence false doctrine — in the Missouri Synod.
- (2) The Liberal element is on the increase.
- (3) The problem exists primarily not among the "grass roots," but among the theological leaders and persons of influence, with access to the printed page.
- (4) Despite some admirable attempts and intentions, the Synodical administration has so far not been able to arrest, much less to quell, the Liberal rebellion, nor even to wrest the initiative from it, but has continued to lose ground. (The San Francisco Con-

vention appears to have been the noble and notable exception, but its gains seem to have been wiped out at Cleveland.)

- (5) If Missouri has not already passed the point of no return and become a unionistic debating society, without doctrinal unity and without serious, effective doctrinal controls, the Synod's present direction is unmistakably driving it toward that point at an alarming speed.

It should be clearly understood that these conclusions are purely objective, in the sense that they are logically related not to anyone's personal sincerity, motives, or intentions, but only to the documented facts. Etc., etc.

IV. To thank the Parish Education Committee of the Queensland District of the Evangelical Lutheran Church of Australia for the aforementioned report.

ARNOLD H. GEBHARDT
Hooper, Nebr.

[3-34 Un] 3. Church Relations

To Urge the Synod to Apply for Membership in Lutheran World Federation

WHEREAS, The purpose of the Lutheran World Federation is to include all Lutheran bodies in its membership; and

WHEREAS, Membership of The Lutheran Church — Missouri Synod in the Lutheran World Federation would materially strengthen the cause of conservative Lutheranism in the world; and

WHEREAS, The 1963 Helsinki Assembly of the Lutheran World Federation adopted significant changes in the wording of the Lutheran World Federation constitution; and

WHEREAS, The changes that were made in the Lutheran World Federation constitution were suggested by the official observers of The Lutheran Church — Missouri Synod present at the Assembly; and

WHEREAS, There are now no constitutional barriers to participation in the Lutheran World Federation on the part of The Lutheran Church — Missouri Synod; and

WHEREAS, The Lutheran Church — Missouri Synod is already deeply involved in various phases of the program of the Lutheran World Federation; and

WHEREAS, The work of conserving people for the church on the Canadian scene, especially among Lutheran Christians of foreign extraction (particularly European), has been greatly hindered by lack of membership in the Lutheran World Federation; therefore be it

Resolved, That the Toronto Synodical Pastoral Conference urge The Lutheran Church — Missouri Synod to apply for full membership in the Lutheran World Federation.

TORONTO SYNODICAL PASTORAL CONFERENCE
THE LUTHERAN CHURCH — MISSOURI SYNOD
JOHN LEMKUL, *Chairman*
DONALD P. GLASS, *Secretary*

[3-35 Un]

Communication from the Ev. Lutheran Free Church of Germany

The undersigned Evangelical Lutheran Free Church, in her responsibility for the entire Lutheran Church and in sincere love toward the churches in fellowship with her, feels constrained in conscience to submit to you the cordial and urgent request to avoid any resolutions importing an affiliation with the Lutheran World Federation.

The duty of determining the relation of our church to the LWF and of defining a possible cooperation with it was an issue already at the first international pastoral conference of our churches, assembled at Uelzen in August 1952, soon after the second plenary session of the LWF.

On the basis of an exhaustive discussion, during which representatives of all our churches stressed, even though they regretted, the impossibility of an affiliation of our churches with the LWF, the conference adopted the following resolution:

Having thoroughly evaluated the situation, we submit the following proposals to our churches:

a) that they do not join the LWF as long as its executive and its member churches will not factually accept the Lutheran Confessions as *norma normata*;

b) that we appoint a committee to investigate the advisability and possibilities to enter into a relation (e.g., cooperation) with the LWF without abandoning our Lutheran principles.

These proposals have been adopted by all sister churches and brought to the knowledge of the LWF executive. The position of the conference has found an especially clear expression in the study document *Report on Lutheran World Federation*, January 1956, issued by the official committee of the Missouri Synod (Prof. Martin H. Franzmann, Prof. Martin J. Naumann, Dr. Lawrence B. Meyer). This document led to the resolution of the St. Paul, Minn., convention (1956) of The Lutheran Church — Missouri Synod not to join the LWF.

Representatives of our churches have been invited to the subsequent plenary sessions of the LWF and have had ample opportunity to bear witness to the pure doctrine of the Word of God and to proper Lutheran practice. It appeared that on these grounds the question of our relation to the LWF could find a clear and satisfactory solution also for the future.

Since the plenary session of the LWF in 1963 resolved to modify the constitution and this modification has taken effect in August 1964, membership of our churches has again become a prominent issue. Some hold that The Lutheran Church — Missouri Synod for confessional reasons should not deviate from the position taken hitherto. Others consider full membership as a God-given opportunity for intensified witness and justify their recommendation of such membership by pointing to the modifications of the LWF constitution.

Our Free Lutheran Churches in Germany have therefore assigned their commissions on theology to

evaluate these constitutional modifications on the practice of the LWF. On account of our position toward the German territorial churches that are members of the LWF, we are committed to special caution and conscientiousness. Affiliation with the LWF dare not effect church fellowship with such churches from which we had to separate for the reason of tolerated heresy. The LWF includes not only Lutheran churches undermined by modern existentialist theology, but, e.g., also the United (*uniert*) Church of Pomerania. As the tendency of the LWF, hitherto outspoken and retained also after the constitutional modification, goes toward generally establishing pulpit and altar fellowship, joining the LWF would practically be tantamount to the end of our Lutheran Free Churches in Germany.

We are grateful for the second point in *Report on Lutheran World Federation*, the study document of your church. There you point out, as it has been done time and again before, "that everything that shall be done in this respect may be undertaken in close contact and cooperation with the sister churches of the Missouri Synod." This encourages us, reverend fathers and brethren in Christ, to submit our request to you to avoid any resolutions from your convention importing an affiliation of your church with the Lutheran World Federation.

THE EVANGELICAL LUTHERAN FREE
CHURCH OF GERMANY
HEINRICH WILLKOMM, *President*

[3-36 Un]

Communication from the Ev. Lutheran Church—Synod of France and Belgium

Our dear sister Synod in Germany, the Evangelical Lutheran Free Church, through its President, Pastor H. Willkomm, has graciously communicated to us a copy of its memorial addressed to your convention on February 27 and thus given us this opportunity to join her in her effort toward safeguarding unity of action within our worldwide family of *confessional* Lutheran Churches with regard to relationship to the Lutheran World Federation.

We welcome this opportunity. Also our Evangelical Lutheran Church—Synod of France and Belgium, through its Executive Council, herewith respectfully submits to your venerable convention the following:

1. We do wholeheartedly approve and endorse the urgent plea of our German sister church: "to avoid any resolutions importing an affiliation with the Lutheran World Federation."

2. We recall in this respect the well-documented *Memorandum* approved, and the *Resolution* voted by our own delegate synod assembled in Mulhouse (France), already on Nov. 1, 1963, wherein our church urged all our sister churches, especially of the Synodical Conference, to reaffirm the resolution which they adopted in common in Uelzen in 1952, to decline full membership in the LWF "as long as the LWF in its executive organization and/or in its member-churches

does not make of the Lutheran Confessions also *de facto* the *norma normata* of all doctrine and church-practice."

3. For we believe that the still ongoing study referred to in the memorial of our German brethren, "in view of evaluating the constitutional modification on the practice of the Lutheran World Federation," will only show that these changes of its constitution voted by the LWF in Helsinki have changed neither the structure nor the essence nor least of all the policy of the Federation. Recent experience of action taken by the LWF, even after said modifications have become effective, have only strengthened us in this conviction.

(Thus, in September, 1964, despite previous official investigation and warning, the LWF has granted recognition to the so-called "Protestant-Lutheran Church" of Brussels, which had separated from our church and from the Missouri Synod to join the liberal Protestant Union Church of Belgium.)

4. There is in these constitutional changes a very evident *self-contradiction*:

a. On one hand, part of these "changes" tend toward accentuating the alleged character of the LWF as a mere "free conference" or "agency" or "platform for doctrinal discussion."

(N.B.: It is to be noted, however, that, no matter whether it acts on its own or only on borrowed authority, the LWF admittedly accepts the responsibility to exercise real spiritual and ecclesiastical functions and therefore *does act as a church*; just as any synod is rightly regarded as a church even though it acts only on behalf of its member congregations!)

b. On the other hand, certain changes voted in Helsinki tend to strengthen the "church character" of the Federation (e.g., stronger doctrinal basis; expulsion of member churches made possible) — although, as shown under paragraph 3, the LWF has despite these changes manifested in reality its continued readiness to accept union churches, hence to conduct itself as a liberal church union!

c. With all these self-contradictions, must we not draw the conclusion: Let the LWF choose, which of the two courses it wants to take — and then go all the way in the one chosen direction:

Either let it act as a mere agency for cooperation *in externals only* and for providing a platform for *free* theological discussion.

Or else let it decide to act (as it does in reality) as a real *church* organization but then in a fully responsible manner: by accepting or excluding member churches according to correct Scriptural principles of church fellowship!

The LWF cannot logically pretend to go in two opposite directions at the same time.

5. It is a fallacy to maintain that a church can accept and hold full membership in the LWF without also sharing full responsibility for all that the LWF does or fails to do, whether this be done "on its own authority" or "merely as an agent of one or several member churches."

Whenever the LWF, for instance, supports a mission or a minority church, it becomes evidently co-responsible for the public teaching or practice going on in this particular field, and this its responsibility then is automatically shared by the entire Federation in all its member churches.

The constitutional "changes" have not modified this aspect of the problem, just as little as the problem was solved by the fact that (so far!) membership in the LWF did not mean compulsory or automatical pulpit and altar fellowship with the other member churches. The constant pressure exerted on member churches, to extend such fellowship despite the lack of real unity, should, we believe, be in itself reason enough to consider with greatest caution the matter of eventual membership in this Federation, and for that matter, in any similar ecumenical organization.

6. Once again, we affirm that our plea, addressed to all our dear sister churches in the world, to decline membership in the Lutheran World Federation, is in no wise prompted by a loveless attitude over against the Federation and its member churches but springs solely from the solid conviction that our confessional Lutheran Churches would by participation in the LWF be irresistibly drawn into antiscritptural unionism, and that our witness, far from gaining weight, would only be weakened, and our status as churches bound to the Confessions lose its trustworthiness.

May our Lord Jesus Christ grant His most abundant blessings on the deliberations of your synodical convention.

THE EVANGELICAL LUTHERAN CHURCH —
SYNOD OF FRANCE AND BELGIUM
THE EXECUTIVE COUNCIL
REV. FRED C. KREISS, *President*
REV. BERNARD GALICHER, *Vice-President*
REV. GUILLAUME WOLFF, *Chairman*
Committee on Theology
REV. JEAN BRICKA, *Secretary*
MR. FREDERIC BACHERT, *Treasurer*
MR. PHILIPPE SCHWEICKART
MR. EMILE KREISS
MR. GEOFFROY LUDWIG
MR. ALBERT BOCH

[3-37 Un]

Communication from the Free Ev. Lutheran Church of Finland

We would like to voice our deep concern about a matter of great importance. The matter that is causing us concern has to do with the Lutheran World Federation and the proposed Lutheran Council in the United States of America.

Recently the official periodical of the state church of Finland published a news item received from the United States which states as an established fact that The Lutheran Church — Missouri Synod will join the proposed Lutheran Council in the United States of America. Only the exact date of joining could not be

stated with certainty. The news item has been the cause of a great deal of concern not only within our own church but also within more serious-minded state church circles. Such a joining, if it actually takes place, is considered to mean a decisive change in the policy of The Lutheran Church — Missouri Synod in its relations with church bodies with whom it is not in doctrinal agreement.

The other two church bodies that would belong to the proposed Council are both members of the Lutheran World Federation and are in church fellowship *de facto* with each other. Both church associations, the Lutheran World Federation and the Lutheran Council in the United States of America, are federations of a churchly nature. This fact is unmistakably attested to by the names, the confessional basis, and the activity of these associations. The Lutheran World Federation has some very specific confessional clauses in its constitution, which were expanded with the assistance of The Lutheran Church — Missouri Synod during the Helsinki Assembly. These confessional clauses do not, however, actually have to do with doctrine but only provide for a free confessional basis. As to the Lutheran Council in the United States of America, it clearly spells out the basis and the form of its joint churchly activity in the fourth and fifth articles of its proposed constitution and in the eighth article of its bylaws. This is clearly cooperation in churchly matters (*cooperatio in ecclesiasticis rebus sacris*).

In judging church associations two factors must be taken into consideration: (1) what the member churches are in essence and (2) what their relation to the larger church associations (LWF, WCC) is. Member churches of this type are not true visible churches (*verae ecclesiae*). For this reason The Lutheran Church — Missouri Synod has not up to now been able to take part with them in joint activity of a churchly nature. These member churches have not changed, nor have they sought to establish fellowship with The Lutheran Church — Missouri Synod, for example through the Synodical Conference. On the contrary, theological liberalism has been given full reign in these member churches at least so far as Europe is concerned. For this reason our free Lutheran churches have been born. On the basis of God's Word they have separated from the state churches. For these same Scriptural reasons we are still functioning as separate church bodies today.

That which the fathers of The Lutheran Church — Missouri Synod have taught according to God's Word concerning church matters still applies to conditions today. Franz Pieper states: "A congregation or church body which, in spite of the divine order, tolerates false doctrine in its midst is properly called a heterodox church. . . . Impure and heterodox churches are . . . also the church bodies which, though bearing the Lutheran name, do not profess and actually teach the doctrine of the Church of the Reformation" (*Christian Dogmatics*, III, 422). C. F. W. Walther states that if a church body which has departed from the pure doctrine in practice still has the true "official" doctrine in

its constitution (*doctrina publica*), there is all the more reason to reject such a church (*Lehre und Wehre*, 1879, p. 5). The Finnish State Church is one of the member churches of the Lutheran World Federation. However, in renewing its church law in 1870, it altered its confessional article in such a way that adherence to the doctrine of the Lutheran Confessions is no longer obligatory. In addition to this, the Finnish State Church has officially entered into pulpit and altar fellowship with the Anglican Church of England and the Calvinistic Church of Scotland. It also belongs to the World Council of Churches. After the Lutheran World Federation Assembly at Helsinki a state church professor wrote as follows: "The confessional Lutheran unity of doctrine being centered around the doctrine of justification and depending on it has in reality disappeared. No common doctrine of the church unites the churches belonging to the Lutheran World Federation." (Prof. Haikola, *Teol. Aik.*, No. 1, 1964, p. 12)

WHEREAS, the Lutheran World Federation and the proposed Lutheran Council in the U. S. A. are not orthodox church associations, we sincerely urge you to refrain from making any decisions that would result in The Lutheran Church — Missouri Synod joining these church associations. We should also like to call your attention to the fact that even in adiaphora the Lutheran Confessions, referring to 2 Cor. 6:14, warn against acting in a manner that would give the impression that we are in agreement with churches that tolerate false doctrine and that such churches would "become one body" (*in unum corpus coaluissent*). (Formula of Concord, Art. X)

Our sincere hope is that during these trying times every effort would be made to strengthen the unity of the faithful Lutherans and to avoid everything that would jeopardize such unity.

The Lutheran Free Church of Finland on the basis of God's Word wishes to continue to travel the road of true Lutheranism, which it has traveled together with The Lutheran Church — Missouri Synod. On this road we have been greatly helped and encouraged by The Lutheran Church — Missouri Synod not only in the area of doctrine but also in the area of practical church work. For all this we are sincerely grateful. As you continue to promote and to defend our common cause, we wish to say to you: "Brethren, be strong in the Lord."

FREE EV. LUTHERAN CHURCH OF FINLAND
R. L. EFRAIMSON, *President*
M. SARELA, *Secretary*

[3-38 Un]

To Refuse to Seek Membership in the Lutheran World Federation

WHEREAS, The Lutheran World Federation has accepted into its membership a number of church groups which admit members of the anti-Christian Masonic lodge into their fellowship; and

WHEREAS, Some who belong to the Lutheran World

Federation are known to be sympathetic to the efforts of the atheistic communism; and

WHEREAS, Some of the churches holding membership in the Lutheran World Federation hold membership in the unionistic and dangerous World Council of Churches; and

WHEREAS, Dr. J. A. O. Preus, president of Concordia Theological Seminary, Springfield, Ill., and official Missouri Synod observer at the Helsinki meeting of the Lutheran World Federation, has expressed himself as being opposed to the idea of the Synod's joining the Lutheran World Federation; and

WHEREAS, A great amount of diversity of doctrine and practice exists among members of the Lutheran World Federation; therefore be it

Resolved, That The Lutheran Church — Missouri Synod at its June 1965 convention refuse to seek membership in the Lutheran World Federation.

MEMBERS OF THE VOTERS' ASSEMBLY
ST. MATTHEW'S LUTHERAN CHURCH
Hudson, N. Y.

ALFRED WAGNER
STANLEY MCINTOSH
HENRY KOESTER
ARTHUR A. FRANK
WM. RHINEHART
MARTIN R. HENNIG
GEORGE LEISU
LOUIS MUELLER
GEORGE WOLKLAGE
MERLIN W. HOFSTETTER
HERBERT P. MONTHIU
HERMAN R. FINK, JR.

[3-39 Un]

To Request India Evangelical Lutheran Church to Withdraw from Membership in the Federation of Evangelical Lutheran Churches, etc.

WHEREAS, Ecumenical Press Service (Dec. 24, 1964) reported:

Affiliation with the Federation of Evangelical Lutheran Churches in India has been given final approval by the India Evangelical Lutheran Church, a "sister synod" of The Lutheran Church — Missouri Synod (USA). The decision means that the 35,000 member church will form part of an organization which is a member of the World Council of Churches. Until now the IELC has had only an observer relationship with the Federation, which is the common agency of eight other Indian Lutheran churches having a combined membership of 718,000.

and

WHEREAS, A portion of the funds contributed by Missouri Synod Lutherans for missions has already gone to the World Council of Churches through the India Evangelical Lutheran Church (Executive Council Minutes of the India Evangelical Lutheran Church, 1961, section 61.191); and

WHEREAS, The India Evangelical Lutheran Church

is seriously considering becoming a member of the United Church of South India and in complete fellowship with churches that tolerate denials of the fundamental doctrines of historic Christianity (*Lutheran World*, Oct. 1962, p. 389); and

WHEREAS, The leaders of the Church of South India, a merger of bodies of Anglican, Methodist, Presbyterian, Reformed, and Congregational traditions, support theologians and pastors who do not believe that Christ is the only Way to heaven; and

WHEREAS, Article VI of the constitution of The Lutheran Church — Missouri Synod lists as one of the Scriptural conditions of membership in the Missouri Synod the "renunciation of unionism and syncretism of every description, such as: . . . Participating in heterodox tract and missionary activities"; therefore be it

Resolved, That we memorialize the 1965 Detroit convention of The Lutheran Church — Missouri Synod to request the India Evangelical Lutheran Church to withdraw from membership in the Federation of Evangelical Lutheran Churches; and be it further

Resolved, That The Lutheran Church — Missouri Synod inform the India Evangelical Lutheran Church that the Missouri Synod cannot remain in fellowship with any church body which joins the new proposed United Church of India or with any church body which is affiliated with or supports the World Council of Churches; and be it finally

Resolved, That the Missouri Synod inform the India Evangelical Lutheran Church that The Lutheran Church — Missouri Synod can no longer support the India Evangelical Lutheran Church if it joins the new United Church of India as long as this United Church of India tolerates modernism and includes heterodox confessions in its official statement of faith.

REV. WALTER OTTEN
REV. CARL HOFFMEYER
REV. PAUL LEHENBAUER
REV. ROY FAULSTICK
MR. FRED BENDEWALD
DR. WARREN HAMULA
DR. ROBERT TAYLOR

[3-40 Un]

To Defer Action on Joining Lutheran Council in the United States of America

WHEREAS, The preamble on Scriptures in the constitution of the Lutheran Council in the United States of America is not sufficiently specific in view of the liberal position of many regarding the Scriptures, e. g., the rationalistic approach to many historical parts of the Old Testament as symbolic and allegoric, especially the first 11 chapters of Genesis; and also the liberal practice of many; and

WHEREAS, Article IV states that the purposes and objectives of this Council are: "to further the witness, the work, and the interests of the participating bodies" (there can be no "joint witness" where there is no mu-

tual acceptance of the principles of interpretation of Scripture that affect its basic meaning; furthermore, there can be no joint work on the college and university campus, among the Armed Service personnel, or in the counseling area of welfare work with the ALC and LCA when there is such a distinct cleavage in the treatment of God's Word); and

WHEREAS, The proposed Lutheran Council would in many ways cause us to lose our independence of action, our efficiency, and even our identity in a certain sense; and

WHEREAS, The added expenditure of financing a staff that duplicates much of our already existing work cannot be justified; and

WHEREAS, We can effectively carry on on a consultative basis in the next 2 years while further study is given to the matter of "cooperation" in areas where cooperation is hardly possible unless we compromise our position; therefore be it

Resolved, That we defer action on entering the Lutheran Council in the United States of America at least until the next convention, so that congregations may give more study to this matter.

REV. W. H. WERNING
Youngstown, Ohio

[3-41 Un]

To Consider Church Fellowship and What L. W. F. Membership Really Means

The undersigned herewith respectfully petitions the Synod to weigh carefully — on the basis of Scripture — how doctrine and practice would be adversely affected by the Synod's joining the Lutheran World Federation; and that in consideration of this issue also the findings of the Parish Education Committee of the Queensland District of the Evangelical Lutheran Church of Australia, as found in "The E. L. C. A. at the Crossroads in 1965 — A Report of two pressing problems, compiled especially for laymen and issued by the Parish Education Committee, Queensland District, Evangelical Lutheran Church of Australia," be reviewed and evaluated. Two copies of the aforesaid report are enclosed herewith.

In order that the portion of this report bearing directly on the issues of church fellowship and the Lutheran World Federation may be thoroughly considered, the undersigned further respectfully petitions the Synod to take the following steps.

I. Make available to all convention delegates chapter 3 of the aforesaid report, this chapter being titled "Australian Lutheran Union." It covers pages 47 to 55 of the aforesaid report.

II. Approach the findings of the aforesaid report with Christ-honoring humility, in a spirit of readiness to check these findings against Scripture, willing to bring "into captivity every thought to the obedience of Christ." (2 Cor. 10:5)

III. Humbly, penitently, and conscientiously make

a Scripture-based evaluation of the findings of the aforesaid report in regard to the Scriptural principles of church fellowship as these apply to the issue of the Synod's joining the Lutheran World Federation, and also of the findings of the aforesaid report in regard to the Lutheran World Federation itself, noting especially the items listed hereinunder.

A. Church Fellowship —

The devil knows very well that by robbing the Church of the true doctrine of Fellowship, he is removing not merely one doctrine, but every doctrine! It is clear then that this issue, far from being "secondary" or "peripheral," actually goes to the very heart of Christianity, since it is an index of how seriously we take not this or that aspect of our religion, but the whole thing. ("The E. L. C. A. at the Crossroads in 1965," p. 52)

B. Lutheran World Federation —

In the first place, the L. W. F. acts as, and therefore is, a church. (Ib., p. 53)

The second vital fact to be kept in mind when evaluating the L. W. F. is that it represents an unbelievable doctrinal chaos and corruption. Though its constitution pays lip-service to the Lutheran Confessions, the L. W. F. has received into membership churches like the Pomeranian, which is officially part of a union church in which the Lutheran and Reformed, or Calvinistic, Confessions have equal standing and force; the Church of Wuerttemberg, which is officially in altar fellowship with Reformed and "united" churches; the Churches of Sweden and Finland, which are officially in full altar and pulpit fellowship with the Reformed, Anglican Church of England, and the Presbyterian Church of Scotland; and so on. (Ib., p. 54)

The third fact to be noted is that according to its constitution (III,2,d) one of its functions is to "foster Lutheran interest in, concern for, and participation in ecumenical movements." In practice this, of course, means the World Council of Churches, which, despite its enlarged doctrinal basis, continues to permit member churches, like the Remonstrant Brotherhood of the Netherlands, to reject the doctrine of the Trinity, and to interpret the doctrinal basis accordingly (*The New Delhi Report of the W. C. C.'s 1961 Assembly*, pp. 153, 157, 159). (Ib., p. 55)

It is clear, then, that to say yes to the L. W. F. is to say yes to Unionism, Liberalism, World Council of Churches' ecumenism, in short, to apostasy. (Ib., p. 55)

IV. Thank the Parish Education Committee of the Queensland District of the Evangelical Lutheran Church of Australia for its evaluation of Church Fellowship and the Lutheran World Federation.

ARNOLD H. GEBHARDT
Hooper, Nebraska

4. Synodical Administration

[4-49 Un]

To Commend the President and Vice-Presidents of the Northwest District, etc.

WHEREAS, The President and Vice-Presidents of the Northwest District, taking note of certain doctrinal conditions and matters in the Synod, have memorialized the Synod concerning these matters (cf. Overture 2-25, *Convention Workbook*, p. 73); and

WHEREAS, This overture speaks toward doctrinal matters which have been and continue to be the urgent concern of the Synod; and

WHEREAS, The President and Vice-Presidents of the District acted within their proper responsibility as overseers of doctrine and practice within the Synod and the Northwest District thereof; and

WHEREAS, We recognize our responsibility to (1) uphold and support our officials in the District and the Synod in the proper function of their offices and (2) support by prayer and action the goal of a proper doctrinal unity of the Synod under the Gospel of Christ; therefore be it

Resolved, That we commend the President and Vice-Presidents of the Northwest District for fulfilling the responsibilities of their offices through the above-mentioned memorial; and be it further

Resolved, That we express our encouragement to and confidence in our synodical officials for the proper handling of the concerns of the above-mentioned overture; and be it finally

Resolved, That we earnestly encourage all the members of our conference to express their individual concerns and thoughts to the Synod on the matters contained in and referred to by the above-mentioned overture.

INLAND EMPIRE PASTORAL CONFERENCE
BERNHARD KUBE, *Secretary*

[4-50 Un]

To Approve Unification of State of Wyoming Within Boundaries of One District

WHEREAS, District realignments are approved only by the Synod; and

WHEREAS, The Northern Nebraska District and the Southern Nebraska District are subject to the synodical realignment committee's recommendation at the 1965 synodical convention and its action; and

WHEREAS, This synodical committee may determine that the Northern Nebraska District and the Southern Nebraska District union may not be feasible at this time; and

WHEREAS, Congregations of Wyoming have petitioned the Synod to unify Wyoming within the boundaries of a single District (whether the District be the Northern Nebraska District, the Southern Nebraska District, the pending Nebraska District, the Colorado District, or the Wyoming District) and this remains a matter of synodical decision; therefore be it

Resolved, That the Northern Nebraska District convention approve such action, that is, the unification of Wyoming within the boundaries of a single District; and be it further

Resolved, That the Northern Nebraska District encourage the Synod to carry out such action as expressed by the petition of the Wyoming congregations at the 1965 synodical convention.

NORTHERN NEBRASKA DISTRICT
B. MESCHKE, *Secretary*

[4-51 Un]

To Limit Administrative and Other Duties of the President of the Synod

WHEREAS, Any pastor, faithful to the duties of his office, realizes to his chagrin that in the milieu of the ministry as constituted in our day there is precious little time available for reaching always greater, desirable, and necessary maturity in the always more developing complexities of the theological spectrum now even placed before the eyes of the laity to its confusion in such an attractive and popular manner as done in *Life* magazine (Dec. 1964); and

WHEREAS, To a much larger degree it must be evident even to anyone not closely associated with the Presidency of the Synod but receiving his impressions alone through reading of the President's activities (his necessary travels, the interminable prescribed meetings, the voluminous correspondence, the desirable acceptance of invitations to Synod-related and other functions, assemblies, etc., where his presence is almost mandatory, the intersynodical confrontations, etc., etc. — all these and many more and for which, in most cases mentioned, a responsibility so great rests upon him for both his every word and action as to require a special measure of the Spirit's unction) that, even with the eminent qualifications he brings to this high office and when these are expended to the utmost, there is not the time he himself must crave for uninterrupted study and prayer to evaluate properly his attitudes, positions, and decisions on issues daily confronting him and on which the weal or woe of the Synod may very well depend; and

WHEREAS, The exercising of "supervision over the doctrine taught in the Synod" is the first-mentioned among the President's duties and hence may be presumed in the eyes of the Synod to be the foremost of his responsibilities; and inasmuch as that duty, if he is to wisely and conscientiously fulfill it (as we firmly believe he does), demands more now than ever in the so complex theological situation existing among theologians of repute and disrepute in America and abroad a penetrating, Spirit-endowed acumen enabling a precise sifting of the true from the false in the supreme interest of our Synod's continuing orthodoxy, and hence requiring so thorough a grasp of modern foci of theology as only intensive and constant study under much prayer could achieve and for which many more hours of concentrated application to the task would be needed than the President can make available to himself, especially with a decision-shy Commission on Theology and Church Relations offering little help; and

WHEREAS, It might be objected that, in the above regard, one man carries a similar burden of duties in a numerically even larger Lutheran body, it should be remembered that the organizational setup differs fundamentally — the parent body in this instance being composed of synods whose respective presidents have the direct oversight and hence the responsibility in their

respective areas which we impose on our lone synodical President — the very comparison serving to make even more impressive the utter impossibility of one human being doing full justice to the tasks we so blithely assign him; therefore be it

Resolved, That as large a part of the President's administrative and other duties (and/or elements devolving therefrom) as is consonant with the holding of that office be *definitely* committed to the office of the First Vice-President under an arrangement similar to that in force at the present in the case of the President whereby the former may also delegate some of these duties to the Second, Third or Fourth Vice-President; and be it further

Resolved, That, on the order of a bishop in his diocese, the District Presidents be made to assume full responsibility for doctrine in their areas, distinct from any responsibility on the part of Synod's President (except as [while deleting Art. XI, B, c] subdivision d would apply) — the latter's responsibility otherwise, so far as supervision of doctrine is concerned, to extend *only* to our colleges and seminaries (where ordinarily the stamp for the whole church is set); which restriction of responsibility would lend emphasis to the present phrasing in the Bylaws: "supervision over the doctrine taught in the Synod"; and be it finally

Resolved, That the Committee on Constitutional Matters frame the necessary changes in the *Handbook* to implement this proposal and bring such changes before this convention for ratification.

CIRCUIT TWENTY

SOUTHERN CALIFORNIA DISTRICT

JOHN C. JACOBSEN, *Counselor*ROGER B. SCHALM, *Secretary*

[4-52 Un]

Appendix G to Report of Board of Directors

Mass Media in Mission Survey

This survey was initiated so recently that it is possible now to provide only a very preliminary report. Survey work was actually undertaken on April 1, 1965.

In establishing the scope of the study we have defined the mass media to include: television; radio; the print media — newspapers, books, magazines; audiovisual — sound films, filmstrips, billboards, and so on. The study will concentrate on the use of these media for outreach purposes and will initially emphasize work in overseas areas.

It has been possible to make limited progress in three facets of the total study, the first of which has been the definition of a preliminary research design for the survey. In this connection it has been determined that any analysis of the total synodical effort must include detailed reference to the related activities of synodical auxiliaries, local groups, and individuals. The auxiliary agencies and all others so far contacted in the study

have been most cooperative and unanimously express the hope of sharing in the benefits of the project.

In an effort to produce a preliminary compilation of recent and existing synodical efforts in the use of the mass media, including use in pilot projects, a questionnaire has been circulated among mass-media functionaries in mission fields and sister churches, to the auxiliary agencies and involved private enterprise, and to the mission boards. Early returns already reveal a quantitative breadth of interest and activity never before reported to the church. There appears to be an unplanned investment of effort and personnel which far exceeds otherwise available records and reports. Early projections of further opportunities are also quite staggering.

Third, we have begun the compilation of research persons and materials having a bearing on the analysis of the use of mass media in the Christian mission.

While the early stages of the surveys will focus on synodical efforts in the mass-media ministry, it will ultimately be desirable to have for reference a record of other Lutheran and other Christian activity in the field. A coordinated effort within synodical relationships will be even more meaningful if it can be plotted with the total Christian effort in mind.

An effort will also be made to establish evaluative criteria, including theological, by which the effectiveness of our use of the mass media may be assessed. And this survey is benefitting immeasurably from its association with the mission self-study and survey directed by Dr. Martin L. Kretzmann.

MASS MEDIA IN MISSION SURVEY
C. THOMAS SPITZ, JR.

[4-53 Un]

Auxiliary Organizations

Re Unfinished Item of Survey Commission Assigned by the 1962 Convention to the President and Vice-Presidents for the 1965 Convention

WHEREAS, Membership in the auxiliary organizations of The Lutheran Church — Missouri Synod is made up of persons who are members of the Synod and its congregations and thus committed to the objectives of the Synod; and

WHEREAS, The Preamble to the Synod's constitution states that one of the reasons for the formation of the Synod is the "Lord's will that the diversities of gifts should be for the common profit," and the Synod seeks to utilize these human gifts of God for effective Kingdom service; and

WHEREAS, By their stated goals the auxiliary organizations of the Synod are committed to assisting the Synod through their auxiliary roles and supportive service; therefore be it

Resolved, That The Lutheran Church — Missouri Synod recognize with deep gratitude the services of the

auxiliaries and their readiness to aid in carrying out the mission God has assigned to the church; and be it further

Resolved, That the Synod urge the auxiliary organizations to continue to operate as free-standing institutions, self-determining in their internal affairs; and be it finally

Resolved, That the Synod discharge its primary responsibility by establishing the necessary relationships with auxiliary organizations to insure that the nature and scope of activities undertaken by them be in harmony with and subordinate to the work undertaken by the Synod. These responsibilities are to be delineated in the Synod's *Handbook* and discharged as follows:

1. Representatives of the Synod, named by the office of the President of Synod and responsible to him, shall serve as counselors to the governing bodies of the auxiliary organizations.

2. The Council of Administrators shall name division leaders who shall be responsible for convening planning and coordinating meetings in specific areas of service designed to involve appropriate auxiliary organizations or their parts.

3. The Council of Administrators shall assign to specific boards, committees, or commissions the responsibility of continuing consultations with appropriate persons from auxiliary organizations to assure that specific kinds of service are conducted with the highest degree of coordination and effectiveness possible.

FOR THE PRESIDENT AND VICE-PRESIDENTS
OLIVER R. HARMS, *President*

[4-54 Un]

To Declare Moratorium on Establishment of Full-Time District Presidents, etc.

WHEREAS, A number of the Districts of the Synod have established the office of District President as a full-time office; and

WHEREAS, Additional Districts have considered or are considering this major administrative change; and

WHEREAS, It is possible that more desirable and effective solutions to synodical District administrative problems may be available; therefore be it

Resolved, That this delegate convention declare a moratorium on the establishment of full-time District presidencies; and be it further

Resolved, That the President of the Synod appoint a committee including representation from the synodical Board of Directors and the District Presidents to bring appropriate recommendations on synodical District organization and administration.

BOARD OF DIRECTORS
THE LUTHERAN CHURCH — MISSOURI SYNOD
W. C. BIRKNER, *Secretary*

5. Constitutional Matters and Membership Applications

[5-29 Un]

To Request the Detroit Convention to Ask the President of the District in Which Dr. Martin Scharlemann Now Holds Membership to Deal with Him According to the Synodical "Handbook," etc.

WHEREAS, Dr. Martin Scharlemann has written:

1. "...the Scriptures themselves are not a revelation, but a medium of revelation, whereby we today are brought into contact with God's redeeming acts in their claim on us" ("The Bible as Record, Medium, and Witness");

2. Quoting Kittel's *Woerterbuch*, Dr. Scharlemann agrees that "Revelation is not the communication of supernatural knowledge and not the stimulation of numinous feelings" ("Revelation and Inspiration");

3. "In this paper I propose to defend the paradox that the Book of God's truth contains errors" ("The Inerrancy of Scripture");

4. "Most certainly David believed that other gods ruled outside the confines of Israel." "H. H. Rowley, therefore, may be quite right in saying, 'Moses was less than a monotheist, but he was more than a henotheist!'" ("God Is One," *Lutheran Quarterly*, Aug. 1959); and

WHEREAS, The above statements are contrary to the Word of God and therefore false doctrine; and

WHEREAS, Dr. Martin Scharlemann has written after the 1962 Cleveland convention of The Lutheran Church — Missouri Synod that his essays do not contain false doctrine and that his "apology" was not a retraction of any false doctrine; and

WHEREAS, Some members of the Commission on Theology and Church Relations insist that the "Scharlemann Case" has not been settled and that Dr. Scharlemann's essays contain false doctrine, while other members of the same commission contend that the "Scharlemann Case" is settled and that Dr. Scharlemann's essays do not contain false doctrine; therefore be it

Resolved, That the 1965 Detroit convention of The Lutheran Church — Missouri Synod request the President of the District of which Dr. Scharlemann is presently a member to deal with him according to the synodical *Handbook* as one who is guilty of false doctrine.

Mr. & Mrs. Kenneth Marting
Chicago, Ill.
Mr. & Mrs. Anselm A. Anderson
St. Paul, Minn.
Rev. Vernon H. Harley
Corpus Christi, Tex.
Rev. R. H. Goetjen
North Hollywood, Calif.
S. J. Frazen
Baton Rouge, La.
Joseph C. Elias
Elkhart, Ind.

Herman Dittmar
Petoskey, Mich.
Gerhard L. Freundt
Elmwood Park, Ill.
August H. Koelling
Chicago Heights, Ill.
Rev. Robert W. Hill
Paris, Tex.
Harold A. Meyer
Malinta, Ohio
Anita Meyer
Malinta, Ohio

Dave McGuire
Anaheim, Calif.
Arno A. Lehenbauer
St. Louis, Mo.
Joann E. Williams
San Rafael, Calif.
William J. Buescher
Steeleville, Ill.
R. W. Siegert
New Kensington, Pa.
William C. Clark
Indianapolis, Ind.
Evelyn M. Biermann
Burley, Idaho
Edward Kerbs
Burley, Idaho
Mrs. Glenn A. Koch
Burley, Idaho
Donald E. Rehwalt
Burley, Idaho
Eigil Hansen
Burley, Idaho
Emma Wolters
Burley, Idaho
Allan W. Ashton
Burley, Idaho
Paul Werner
Burley, Idaho
Elizabeth Werner
Burley, Idaho
Mr. & Mrs. W. R. Tallefson
Burley, Idaho
Robert F. Schneider
North Hollywood, Calif.
Fred W. Jacobs
Scioto Mills, Ill.
E. F. Siegert
New Kensington, Pa.
Ida E. Siegert
New Kensington, Pa.
Mary S. Kempff
Mt. Clemens, Mich.
Theodore G. Kempff
Mt. Clemens, Mich.
Clifford Armgard
Westmont, Ill.
Andrea M. Hills
Van Nuys, Calif.
Cora Hills
Van Nuys, Calif.
W. E. Spitzer
San Jose, Calif.
David Dautenhahn
Rolla, Mo.
Esther Buescher
Steeleville, Ill.
Elsie J. Schroeder
Detroit, Mich.
Arthur O. Schroeder
Detroit, Mich.
Arthur E. Schroeder
Detroit, Mich.
Mrs. Charles Staffeldt
Downers Grove, Ill.
Charles F. Staffeldt
Downers Grove, Ill.
Alvin T. Perlich
Downers Grove, Ill.
Clyde R. Sheperd
Weston, Ohio
Magdeline Carter
Lemont, Ill.
Edmund C. Henrichs
Atkins, Iowa
Bessie M. Genuit
Wauseon, Ohio
Edw. H. Genuit
Wauseon, Ohio
Mr. & Mrs. E. Maier
Hazelton, Idaho

Mr. & Mrs. Arnold Stratmann
Hampton, Iowa
Paul W. Neipp
Springfield, Ill.
Cleste R. Lewis
Fresno, Calif.
Laurence A. Lewis
Fresno, Calif.
Katherine E. Herfurth
Richmond, Va.
Charles A. Lorenz
Loveland, Tex.
Garry Schol
Morrison, Ill.
Donald Martens
Buhl, Idaho
Herman J. Wolff
Kingston, N. Y.
Alfred L. Vonderscheer
Redding, Calif.
Rev. Ernest Schutt (em.)
St. Louis, Mo.
John K. Schmidt
Baton Rouge, La.
Korine Reas
Pontiac, Mich.
A. F. Paasch
Clinton, Iowa
Byrd Paasch
Clinton, Iowa
Rev. Arnold H. Gebhardt
Hooper, Nebr.
Louis J. Meyer
Springfield, Ill.
Rev. John J. A. McRee
Catawba, N. C.
Rev. F. A. Lindenmyr
Grant, Nebr.
Margaret Kreckenber
Lincoln, Nebr.
Stanley P. Koelling
Glendale, N. Y.
Vincent J. Hohmann
North Tonawanda, N. Y.
Mr. & Mrs. E. C. Hill
Littlefield, Tex.
Walter Harmening
South Branch, Minn.
Mrs. Harmon L. Brown
Midland, Mich.
Mr. Russel Barnes
Delhi, Ontario, Can.
Dr. & Mrs. Jack W. Andrews
Costa Mesa, Calif.
Mr. & Mrs. Arthur Abel
Royal, Iowa
Dora Krodel
Hinsdale, Ill.
Mrs. Stewart Hall
Bremen, Ind.
Mr. Larry D. Vinton
Midland, Mich.
Edna Buescher
Steeleville, Ill.
Kathryn E. Bliss
Midland, Mich.
Mr. & Mrs. Louise B. Hall
Manhattan Beach, Calif.
Mr. & Mrs. Robert Bernard
Manhattan Beach, Calif.
Evelyn L. Lund
Manhattan Beach, Calif.
Mr. & Mrs. Robert E. Delbose
Manhattan Beach, Calif.
Charles Lund
Manhattan Beach, Calif.
Mrs. Wm. D. Farnsworth
Glendora, Calif.
Mr. & Mrs. Ewald Matzat
North Judson, Ind.

- Mrs. A. L. Tietje
 Malinta, Ohio
 Audrey L. Overholt
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Manhattan Beach, Calif.

[5-30 Un]

To Petition that the Detroit Convention Request the President of the District in Which Dr. Gilbert Thiele Now Holds Membership to Deal with Him According to the Synodical "Handbook," etc.

WHEREAS, Dr. Gilbert Thiele has written:

When we so speak, You have an immortal soul which Christ died to save; and when you die your soul(s) goes to God and to heaven. Is that not comforting, — when we so speak, we are essentially speaking the language of Plato, of Lessing, of the English and Continental Enlightenment thinkers, of Freemasonry, of the worst of all early-Church opposition, Gnosticism, and of Docetism.

We think it is consequently fair to say, to put it very bluntly, that when a man dies he is dead. The Bible when examined in its length and breadth knows of no disembodied condition in which man lives temporarily, and certainly not permanently; it knows of neither a temporary nor permanent human immortality as such. (*The Seminarian*, March 1958, pp. 16, 17)

and

WHEREAS, Dr. Thiele has refused to acknowledge and retract the false doctrine contained in the above statements; and

WHEREAS, Committee No. 3 of the 1962 Cleveland convention of The Lutheran Church — Missouri Synod overlooked the SOC memorial requesting the retraction of the false doctrine in Dr. Gilbert Thiele's essay; and

WHEREAS, Dr. Gilbert Thiele has also denied the resurrection of the flesh:

The phrase "resurrectio carnis" or "anastasis sarkos" (resurrection of the flesh) is not New Testament. (*The Resurrection of the Body and the Immortality of the Soul*, an essay delivered to the *Praesidium* of the Missouri Synod and faculty of Concordia Seminary on May 1, 1958, p. 26)

The over-all New Testament word for that which dies and is dead is *sarx* (flesh) . . . the *sarx* is never to be resurrected, rather to be put off permanently. (*Ibid.*, p. 12)

It is clear that this [Christ's resurrection] was not the resurrection of "the flesh" but of the body. (*Ibid.*, p. 18)

Will there be some sort of mass peregrination to the throne of God, out of the depths of the sea, out of the innumerable graves, catacombs, crypts, urns, and other places of disposal, is this not too fanciful to bother us, really? (*Ibid.*, p. 28)

therefore be it

Resolved, That the 1965 Detroit convention of The Lutheran Church — Missouri Synod request the President of the District of which Dr. Thiele is presently a member to deal with him according to the synodical *Handbook* as one who is guilty of false doctrine.

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South Branch, Minn.
Mrs. Harmon L. Brown
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Mrs. Stewart Hall
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Manhattan Beach, Calif.
Mr. & Mrs. Robert Bernard
Manhattan Beach, Calif.
Evelyn L. Lund
Manhattan Beach, Calif.
Mr. & Mrs. Robert E. Delbose
Manhattan Beach, Calif.
Charles Lund
Manhattan Beach, Calif.

[5-31 Un]

To Ask that the Detroit Convention Require the President of the District in Which Dr. Robert Scharlemann Now Holds Membership to Deal with Him According to the Synodical "Handbook," etc.

WHEREAS, Dr. Robert Scharlemann has levied attacks against the Scriptural teaching of the resurrection of Christ and against the inerrancy of Holy Scripture, having written:

Bultmann regards the accounts of the empty tomb as legendary additions to the Gospels, intended to serve as mythological proof for the resurrection. What evidence is there to support that conclusion? First of all the texts are suspect because of their many discrepancies, not all of which concern minor details. Here are a few. In Matthew the women come to see the tomb; in Mark and Luke to anoint the body. In John it is still dark when they come; in Mark it is after sun has risen. Matthew names the visitors as Mary Magdalene and the other Mary; Mark names them as Mary Magdalene, Mary the mother of James and Salome; Luke names them as Mary Magdalene, Mary the mother of James, Joanna and the other woman; in John, Mary Magdalene comes alone. In Matthew the angel is outside the tomb, sitting on the stone he had rolled away; in Mark he (a young man in a white robe) is inside the tomb; in Luke two angels suddenly appear to the women after they have first looked around in the tomb.

The philosophical-theological question is whether there is any intrinsic connection between the empty grave and the resurrection of Christ. On this point the theologians are agreed. There is no necessary connection. That is to say, it is possible to conceive that the corpse of Jesus decayed in the grave and that the bones are still there, but that Jesus Christ is at the same time truly resurrected. (*Dialog*, Spring 1962)

Unless one so defines "error" that it does not really mean an error in the normal sense; or unless one holds to the word "inerrancy" with a sort of blind dogmatism, the assertion that the Bible is inerrant, "that is, contains no error," simply cannot be supported by the Biblical evidence itself.

In fact, however, the reasons why theologians and many Christian scholars do not accept the literalistic, or Fundamentalistic, interpretation of Genesis I is that the Biblical evidence against it is overwhelming. It is not a question of accepting or not accepting Genesis I; it is a question of accepting an inadequate interpretation or a more adequate one. (*The Lutheran Scholar*, April 1963, Letters to the Editor)

therefore be it

Resolved, That we ask the 1965 Detroit convention of The Lutheran Church—Missouri Synod to require the President of the District of which Dr. Robert Scharlemann is presently a member to deal with him according to the synodical *Handbook* as one who is guilty of false doctrine.

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St. Paul, Minn.

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North Hollywood, Calif.

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 Anna May Ott
 Riverside, Ill.
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 Warrensburg, Mo.
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 Hamler, Ohio
 Albert Honemann
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 Ralph Heizler
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 Lowell A. Paulsen, Secretary;
 Kenneth R. Koether, President
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 N. Judson, Ind.

Messiah Luth. Cong.
N. Hollywood, Calif.
R. H. Goetjen, Pastor
Mr. M. J. Quitmeyer
Lexington, Nebr.
E. Thomas
N. Hollywood, Calif.

Freda Hershon
Southern Calif. Dist.
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Rev. Paul Lehenbauer
Rev. Carl Hoffmeyer
Dr. Warren Hamula
Rev. Roy B. Faulstick
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Anita Meyer
Malinta, Ohio
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Eigil Hansen
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Burley, Idaho
Robert F. Schneider
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Ida E. Siegert
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Mary S. Kempff
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Theodore G. Kempff
Mt. Clemens, Mich.
Clifford Armgard
Westmont, Ill.
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Cora Hills
Van Nuys, Calif.
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San Jose, Calif.
David Dautenhahn
Rolla, Mo.
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Wauseon, Ohio
Edw. H. Genuit
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Richmond, Va.
Charles A. Lorenz
Loveland, Tex.
Garry Schol
Morrison, Ill.
Donald Martens
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Herman J. Wolff
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Alfred L. Vonderscheer
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Rev. Ernest Schutt (em.)
St. Louis, Mo.
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Korine Reas
Pontiac, Mich.
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Clinton, Iowa
Byrd Paasch
Clinton, Iowa
Rev. A. F. Lindenmyr
Grant, Nebr.
Louis J. Meyer
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South Branch, Minn.
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Midland, Mich.
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Delhi, Ontario, Can.
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Mr. & Mrs. Arthur Abel
Royal, Iowa
Dora Krodel
Hinsdale, Ill.
Mrs. Stewart Hall
Bremen, Ind.
Mr. Larry D. Vinton
Midland, Mich.
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Mr. & Mrs. Louis B. Hall
Manhattan Beach, Calif.
Mr. & Mrs. Robert Bernard
Manhattan Beach, Calif.
Evelyn L. Lund
Manhattan Beach, Calif.
Mr. & Mrs. Robert E. Delbose
Manhattan Beach, Calif.
Charles Lund
Manhattan Beach, Calif.

[5-32 Un]

To Request that the Detroit Convention Demand Dr. Martin Marty's Resignation from His Position as Associate Editor of the "Christian Century," etc.

WHEREAS, *The Christian Century* is generally recognized as the voice of liberal Protestantism; and

WHEREAS, *The Christian Century* consistently defends such Christ-denying modernists as Nels Ferre and Harry Emerson Fosdick; and

WHEREAS, Dr. Martin Marty, listed among the clergy of The Lutheran Church — Missouri Synod, is an associate editor of *The Christian Century*; and

WHEREAS, One of the conditions for membership in The Lutheran Church — Missouri Synod is the "renunciation of unionism and syncretism of every description such as . . . participating in heterodox tract and missionary activities" (Art. VI, § 2.c, Missouri Synod Constitution); therefore be it

Resolved, That we request that the 1965 convention of The Lutheran Church — Missouri Synod demand Dr. Martin Marty to resign from his position as associate editor of *The Christian Century* or withdraw from The Lutheran Church — Missouri Synod.

Martin Baden
Napoleon, Ohio
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Berwyn, Ill.
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Otto G. Gerger
Milwaukee, Wis.
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Midland, Mich.
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C. M. Zorn, Jr.
Cleveland Heights, Ohio
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Riverside, Ill.
Anna May Ott
Riverside, Ill.
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Albert Honemann
Hamler, Ohio
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Fred Honemann
Hamler, Ohio
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Birch River, Man., Can.
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Chicago, Ill.
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Petoskey, Mich.
Leo Golke
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Boyne City, Mich.
Donald Dunkel
Boyne City, Mich.
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- Ralph Heizler
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Emma Matzat
North Judson, Ind.
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Oscar Koester
Red Bud, Ill.
Rev. Walter Otten
Rev. Paul Lehenbauer
Rev. Carl Hoffmeyer
Dr. Warren Hamula
Rev. Roy B. Faulstick
Fred Bendewald

[5-33 Un]

**To Petition the Detroit Convention
to Request the Praesidium to Seek,
According to Proper Procedure, the Removal
of Dr. Alfred Fuerbringer from Presidency
of Concordia Seminary, St. Louis**

WHEREAS, Holy Scriptures teach that Moses wrote the first five books of the Bible, that the known eighth-century prophet Isaiah wrote the entire Book of Isaiah, and that the Books of Genesis and Jonah are completely historical; and

WHEREAS, Professors and pastors who permit denials of the Mosaic authorship of the Pentateuch, the unity of Isaiah, and the historicity of Genesis are guilty of false doctrine; and

WHEREAS, President Alfred Fuerbringer, Concordia Seminary, St. Louis, maintains that professors who deny the Mosaic authorship of the Pentateuch, the unity of Isaiah, and the historicity of Genesis and of Jonah may not be guilty of false doctrine; and

WHEREAS, Professors at Concordia Seminary deny the Mosaic authorship of the Pentateuch, the unity of Isaiah, and the historicity of Genesis and of Jonah; and

WHEREAS, President Alfred Fuerbringer refuses to admit his error in participating in a service with Christ-denying modernists (at Eden Theological Seminary, Oct. 11, 1962); and

WHEREAS, President Alfred Fuerbringer has been named chairman of a "continuation committee" of 13

conservative Lutheran bodies in 9 countries; therefore be it

Resolved, That we respectfully petition the 1965 Detroit convention of The Lutheran Church — Missouri Synod to request the *Praesidium* to seek, according to the proper procedure, the removal of Dr. Alfred Fuerbringer from the presidency of Concordia Seminary, St. Louis.

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[5-34 Un]

To Have the Detroit Convention Request the Presidents of the Districts in Which Dr. Carl Krekeler, Dr. William Bloom, and Pres. O. P. Kretzmann Are Now Members to Deal with Them According to the Synodical "Handbook," etc.

WHEREAS, Dr. Carl Krekeler and Dr. William Bloom have written:

There can be no denying the fact that there is evidence to support the hypothesis that man has evolved physically from prehuman ancestors. (P. 457, *General Biology*, see *Lutheran News*, Aug. 26, 1963)

These patterns of grading mental capacities based on previously existing mental abilities tend to support the hypothesis that man has evolved mentally also from prehuman ancestors. (Ibid.)

... it is clear that there need be no essential conflict between "continuous creation" and theistic evolution. Rather these two views may complement one another, continuous creation pointing out the ultimate dependence on a divine Creator and theistic evolution attempting to discover and describe the immediate processes through which the Creator may operate. It is the authors' conviction that such a resolution of what has been called a conflict of religion and science, or creation versus evolution, is not only quite possible, but also highly desirable as rationally, scientifically, and theologically sound. (Ibid., p. 438)

The fact remains, however, that there is no other theory which provides proximate explanations which are as broadly usable and widely accepted as the theory of evolution. (Ibid., p. 444)

and

WHEREAS, President O. P. Kretzmann of Valparaiso University defends these professors and contends that Lutheran professors should be permitted to maintain that the theory of evolution is correct. ("What Is Troubling the Lutherans," Part III, pp. 28, 29, 53); therefore be it

Resolved, That the 1965 Detroit convention of The Lutheran Church—Missouri Synod request the Presidents of the Districts of which Dr. Carl Krekeler, Dr. William Bloom, and President O. P. Kretzmann are presently members to deal with them according to the synodical *Handbook*, as with those guilty of false doctrine.

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 Freda Hershon
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 Rev. Roy B. Faulstick
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[5-35 Un]

To Petition the Detroit Convention to Request All Missouri Synod Clergymen to Withdraw from the Editorial Staff of "Dialog," etc.

WHEREAS, *Dialog* (Autumn 1963) said in "The Case of the Honest Bishop," an editorial on the Bishop of Woolwich, John A. T. Robinson, and his book *Honest to God*, which thoroughly repudiates the entire Christian faith:

We can only welcome a theological debate of the scope and intensity that the Bishop of Woolwich's book has opened up, and we surely endorse his aim of finding new means of interpreting and communication of the faith to the secularized man of today. The only question is whether he was wise in exchanging the campus for the cathedral as his platform for pursuing that aim — whether the office of bishop really is compatible with the calling of what Karl Barth calls a "free theologian."

and

WHEREAS, *Dialog* in another editorial has not affirmed the doctrine of the virgin birth of Christ. "Ex Virgine or Ex-Virgin," an editorial in the Spring 1963 *Dialog*, left the doctrine of the virgin birth an open question. It said:

These days you can almost tell the degree of a man's theological understanding by the way he reacts to the question of whether Jesus was born of a virgin. Some people hold adamantly that a denial of the doctrine of the virgin birth is tantamount to a denial of the very foundation of the Christian Church. The similarity between the motives in this view and those in the dogma of Mary's bodily assumption is often not perceived by non-Roman proponents . . .

The routine answers, which always begin, ('But the bible says . . .') only illuminate the vast gap between the work of the professional biblical scholars and the work of the normal Bible classes in congregations.

and

WHEREAS, *Dialog* has editorially repudiated the doctrine of the inspiration and inerrancy of the Holy Scriptures (Autumn 1963, pp. 272, 273, "Controversy on Inspiration"); and

WHEREAS, The following Lutheran Church — Missouri Synod clergymen have been listed among the editorial personnel of *Dialog*: R. Scharlemann, M. Marty, J. Pelikan, A. Piepkorn, M. Scharlemann, R. Baepler, R. Luecke, and D. Lueking; and

WHEREAS, One of the conditions for membership in The Lutheran Church — Missouri Synod is the renunciation of unionism and syncretism of every description such as "participation in heterodox tract and missionary activities." (Article VI, § 2-c, Missouri Synod Constitution); therefore be it

Resolved, That we petition the 1965 Detroit convention of The Lutheran Church — Missouri Synod to request that all Missouri Synod clergymen withdraw from the editorial staff of *Dialog* or withdraw from The Lutheran Church — Missouri Synod.

- Mr. & Mrs. Kenneth Marting
Chicago, Ill.
- Mr. & Mrs. Anselm A. Anderson
St. Paul, Minn.
- Rev. Vernon H. Harley
Corpus Christi, Tex.
- Rev. R. H. Goetjen
North Hollywood, Calif.
- S. J. Frazen
Baton Rouge, La.
- Joseph C. Elias
Elkhart, Ind.
- Herman Dittmar
Petoskey, Mich.
- Gerhard L. Freundt
Elmwood Park, Ill.
- August H. Koelling
Chicago Heights, Ill.
- Rev. Robert W. Hill
Paris, Tex.
- Harold A. Meyer
Malinta, Ohio
- Dave McGuire
Anaheim, Calif.
- Arno Lehenbauer
St. Louis, Mo.
- Joann E. Williams
San Rafael, Calif.
- William J. Buescher
Steeleville, Ill.
- R. W. Siegert
New Kensington, Pa.
- William C. Clark
Indianapolis, Ind.
- Evelyn M. Biermann
Burley, Idaho
- Edward Kerbs
Burley, Idaho
- Edmund C. Henrichs
Atkins, Iowa
- Mrs. Glenn A. Koch
Burley, Idaho
- Donald E. Rehwalt
Burley, Idaho
- Eigil Hansen
Burley, Idaho
- Emma Wolters
Burley, Idaho
- Allan W. Ashton
Burley, Idaho
- Paul Werner
Burley, Idaho
- Elizabeth Werner
Burley, Idaho
- Mr. & Mrs. W. R. Tallefson
Burley, Idaho
- Robert F. Schneider
North Hollywood, Calif.
- Fred W. Jacobs
Scioto Mills, Ill.
- E. F. Siegert
New Kensington, Pa.
- Ida E. Siegert
New Kensington, Pa.
- Mary S. Kempff
Mt. Clemens, Mich.
- Theodore G. Kempff
Mt. Clemens, Mich.
- Clifford Armgard
Westmont, Ill.
- Andrea M. Hills
Van Nuys, Calif.
- Cora Hills
Van Nuys, Calif.
- W. E. Spitzer
San Jose, Calif.
- David Dautenhahn
Rolla, Mo.
- Esther Buescher
Steeleville, Ill.
- Elsie J. Schroeder
Detroit, Mich.
- Arthur O. Schroeder
Detroit, Mich.
- Mrs. Charles Staffeldt
Downers Grove, Ill.
- Alvin T. Perlich
Downers Grove, Ill.
- Clyde R. Sheperd
Weston, Ohio
- Magdelaine Carter
Lemont, Ill.
- Bessie M. Genuit
Wauseon, Ohio
- Edw. H. Genuit
Wauseon, Ohio
- Mr. & Mrs. E. Maier
Hazelton, Idaho
- Mr. & Mrs. Arnold Stratmann
Hampton, Iowa
- Paul W. Neipp
Springfield, Ill.
- Cleste R. Lewis
Fresno, Calif.
- Laurence A. Lewis
Fresno, Calif.
- Katherine E. Herfurth
Richmond, Va.
- Charles A. Lorenz
Loveland, Tex.
- Garry Schol
Morrison, Ill.
- Donald Martens
Buhl, Idaho
- Herman J. Wolff
Kingston, New York
- Alfred L. Vonderscheer
Redding, Calif.
- Rev. Ernest Schutt (em.)
St. Louis, Mo.
- John K. Schmidt
Baton Rouge, La.
- Korine Reas
Pontiac, Mich.
- A. F. Paasch
Clinton, Iowa
- Rev. Arnold H. Gebhardt
Hooper, Nebraska
- Louis J. Meyer
Springfield, Ill.
- Rev. John J. A. McRee
Catawba, N. C.
- Rev. F. A. Lindenmyr
Grant, Nebraska
- Stanley P. Koelling
Glendale, New York
- Vincent J. Hohmann
North Tonawanda, N. Y.
- Mr. & Mrs. E. C. Hill
Littlefield, Tex.
- Walter Harmening
South Branch, Minn.
- Mrs. Harmon L. Brown
Midland, Mich.
- Mr. Russel Barnes
Delhi, Ontario, Canada
- Dr. & Mrs. Jack W. Andrews
Costa Mesa, Calif.
- Mr. & Mrs. Arthur Abel
Royal, Iowa
- Dora Krodel
Hinsdale, Ill.
- Mrs. Stewart Hall
Bremen, Ind.
- Mr. Larry D. Vinton
Midland, Mich.
- Edna Buescher
Steeleville, Ill.
- Kathryn E. Bliss
Midland, Mich.
- Mr. & Mrs. Louis B. Hall
Manhattan Beach, Calif.
- Mr. & Mrs. Robert Bernard
Manhattan Beach, Calif.
- Evelyn L. Lund
Manhattan Beach, Calif.
- Mr. & Mrs. Robert E. Delbose
Manhattan Beach, Calif.
- Charles Lund
Manhattan Beach, Calif.
- Mrs. Wm. D. Farnsworth
Glendora, Calif.
- Mr. & Mrs. Ewald Matzat
North Judson, Ind.
- Mrs. A. L. Tietje
Malinta, Ohio
- Audrey L. Overholt
Brookfield, Ill.
- John Carter
Lemont, Ill.
- Rev. Glenn A. Koch
Burley, Idaho
- Elna Hansen
Burley, Idaho
- Edwin C. Mueller
Lakewood, Ohio
- Walter Brown
Bronx, New York
- Wanda Burr
Oxford, Mich.
- Arthur M. Johnske
Brookfield, Ill.
- Valerie Osceslowski
Chula Vista, Calif.
- Oscar Herfurth
Richmond, Va.
- H. C. Voegel
Scottville, Mich.
- Mr. & Mrs. Ernest Thaete
Paul, Idaho
- Mr. & Mrs. G. Goodwin
Grosse Pointe, Mich.
- Emil Spitzer
San Jose, Calif.
- Fred Goetjen
Carstairs, Canada
- Mr. & Mrs. E. Wessel, Jr.
Truman, Minn.
- Rev. Oscar A. Rockhoff (em.)
Two Rivers, Wis.
- Mrs. Jean Simpson
Glendora, Calif.
- James R. Hills
Van Nuys, Calif.
- Oscar Helm
Columbus, Ohio
- John M. Haffner
Berwyn, Ill.
- David W. Haffner
Berwyn, Ill.
- Alice M. Perlick
Downers Grove, Ill.
- Oscar W. Stensland
Burbank, Calif.
- M. C. Junge
Denver, Colo.
- Dorothy Hilljer
Chicago, Ill.
- Mrs. John Kreutzkamp
Detroit, Mich.
- Lorenz Haberkamp
Westmont, Ill.
- Clayton J. Kennett
Brookfield, Ill.
- Christie Haberkamp
Westmont, Ill.
- Rev. E. F. Kavasch
Westmont, Ill.
- William H. Mey
Clarendon Hills, Ill.
- Beatrice MacDougall
Westmont, Ill.
- Mrs. Alma Knapp
Melrose Park, Ill.
- Doris A. Knapp
Melrose Park, Ill.
- Carl Roemer
Chicago, Ill.
- Minnie Sears
Downers Grove, Ill.
- H. A. Paradis
Downers Grove, Ill.
- Mr. & Mrs. Fred O. Tjaden
Burley, Idaho
- D. L. Schoenbeck
Clarendon Hills, Ill.
- Mrs. E. W. Platzer
Baytown, Tex.
- Melvin Mueller
Chester, Ill.
- Patricia C. Gilkey
Westmont, Ill.
- Ruth Buehring
Salina, Kansas
- Emma C. Smith
Chester, Va.
- Elinor M. Zorn
Cleveland Heights, Ohio
- C. M. Zorn, Jr.
Cleveland Heights, Ohio
- Rev. Otto O. Zeeb
Dover, New Jersey
- Julian E. Williams
Tulsa, Okla.
- Lina E. Welsch
Pt. Hope, Mich.
- Rev. A. C. Waechter (em.)
Waconia, Minn.
- Georgine J. Voelzke
Swanton, Ohio
- Marvin Toepper
Brookfield, Ill.
- Robert G. Taylor
Brookfield, Ill.
- Walter H. Steinke
Manhattan Beach, Calif.
- Mrs. Dolores Staats
Ormsby, Minn.
- S. G. Skaaland
Sandstone, Minn.
- Mrs. Elmer Schmeling
Fort Wayne, Ind.
- Rev. L. J. Rausch
Napoleon, Ohio
- Walter F. Perkola
Anaheim, Calif.
- William B. Ott
Riverside, Ill.
- Anna May Ott
Riverside, Ill.
- Herbert Monthie
Hudson, N. Y.
- Chester G. Nelson
Chicago Heights, Ill.
- F. R. Neergaard
Knoxville, Tenn.
- Rev. G. H. Naumann
Manhattan Beach, Calif.
- Mr. & Mrs. Raymond Meier
Lincoln, Kans.
- Elmer J. Lembecke
Berwyn, Ill.
- Harry J. Lange
Warrensburg, Mo.
- Rev. Peter C. Krey (em.)
Norfolk, Nebr.
- George Honemann
Hamler, Ohio
- W. F. Kaiser
Indianapolis, Ind.
- Albert Honemann
Hamler, Ohio
- Mr. & Mrs. James R. Hills
North Hollywood, Calif.
- Mr. & Mrs. Eugene C. Hill
Paul, Idaho
- Mr. & Mrs. John Haffner
Berwyn, Ill.

Carl Excheder
Weston, Ohio
Mr. & Mrs. R. G. McNamara
Fort Wayne, Ind.
Mrs. R. Miller
Birch River, Man., Can.
Geo. F. Lussky, Ph. D.
Fayetteville, Ark.
Mrs. Alice Stahl
Chicago, Ill.
Rev. Albert C. Rolf
Chula Vista, Calif.
Ernst Manthei
Petoskey, Mich.
Leo Golke
Mt. Clemens, Mich.
Mrs. D. Dunkel
Boyne City, Mich.
Louis R. Kabelman
Petoskey, Mich.
Donald Dunkel
Boyne City, Mich.
Mr. & Mrs. Arthur Hagen
Bremen, Ind.
Louis Heizler
Westmont, Ill.
Mr. & Mrs. John C. Kastner
North Judson, Ind.
Mr. & Mrs. Paul Seegers
Bremen, Ind.
Bertha Wernsing
Los Angeles, Calif.
Mr. & Mrs. Harold Matzat
North Judson, Ind.
John W. Huseman
Clarinda, Iowa
Warren E. Johnson
San Gabriel, Calif.
Emily Hahndorf
Downers Grove, Ill.
Leander J. Krodel
Downers Grove, Ill.
Dorothy Plack
Los Angeles, Calif.
Herbert L. Schulz
Houston, Tex.
Mr. & Mrs. Armin G. Bolts
Ava, Mo.
Reinhold A. Gohn
Mayville, Wis.
Oscar Koester
Red Bud, Ill.
Carl Benz
Akron, Ohio
Martin Baden
Napoleon, Ohio
Leonard C. Helmold
Berwyn, Ill.
Otto G. Berger
Milwaukee, Wis.
Rev. L. A. Burgdorf
Grandview, Mo.
T. S. Skaaland
Perham, Minn.
Rev. A. B. Wagner
Kerrville, Tex.
Herman Otten
Bronx, N. Y.
Rev. Oswald Skov
San Fernando, Calif.
Rev. R. H. Brauer
Aberdeen, S. Dak.
Mr. & Mrs. Marcus R. Braun
Learwood, Kans.
Rev. Walter A. Sylwester
Everett, Wash.
Rev. Eric E. Wagner
San Antonio, Tex.
Mrs. Elsie Thompson
Clinton, Iowa
J. Charles Seelye
Colorado Springs, Colo.
Rudolph and Agatha Potratz
Westgate, Iowa

Rev. K. A. Martin
Fairmont, Minn.
Harry J. Lange
Westwood, N. J.
Rev. E. F. Hempel (em.)
Hampton, Iowa
Rev. Frederick F. Breuer
Terryville, Conn.
Richard F. Detjen
Rolla, Mo.
Rev. Theo. A. Letzring
Yorktown, Iowa
Rev. Marvin L. Martin
Midland, Mich.
Irene Martin
Midland, Mich.
A. T. Bliss
Midland, Mich.
K. L. Koerber
Manhattan Beach, Calif.
Mrs. Ralph Heizler
Westmont, Ill.
Sylvia M. Baldwin
Fayetteville, N. C.
Donald Simpson
Glendora, Calif.
Milton Scherf
Hamlet, Ind.
Betty Vinton
Midland, Mich.
Mr. & Mrs. Robert Dufel
Manhattan Beach, Calif.
Melvin Tietje
Malinta, Ohio
Rev. Eugene Paulus
Boron, Calif.
Ernest Lorenz
Anton, Tex.
Edwin W. Schumacher
Bellwood, Ill.
Alma Schumacher
Bellwood, Ill.
Rev. W. V. McCullough
Port Orchard, Washington
Carol Schwieger
Westmont, Ill.
Mrs. Carl Schwieger
Westmont, Ill.
E. A. Wolters
Twin Falls, Idaho
Howard Troy
Caledonia, Mich.
Frank J. Knudsen
Wayland, Mich.
Eugene E. Ecker
Wayland, Mich.
Joyce Arlt
North Judson, Indiana
R. G. Rettig
McClure, Ohio
Leo Sonnenberg
Malinta, Ohio
Oval C. Smith
Weston, Ohio
Rev. L. W. Faulstick, Ph. D.
Los Angeles, Calif.
Rev. Walter Otten
Rev. Paul Lehenbauer
Rev. Carl Hoffmeyer
Dr. Warren Hamula
Rev. Roy B. Faulstick
Fred Bendewald
Mrs. Raymond Kletz
N. Judson, Ind.
Messiah Luth. Cong.
N. Hollywood, Calif.
Rev. R. H. Goetjen, Pastor
Mr. M. J. Quitmeyer
Lexington, Nebr.
E. Thomas
N. Hollywood, Calif.
Freda Hershon
Southern Calif. Dist.

[5-36 Un]

To Make the Office of Counselor Nominative

WHEREAS, The Igreja Evangelica Luterana do Brasil is a small church, but its administration requires a goodly number of persons; and

WHEREAS, No one may occupy two elective functions in the church; and

WHEREAS, Because of the above restriction it is often difficult to find qualified candidates for the office of Counselor; and

WHEREAS, The Counselor is the President's helper; therefore be it

Resolved, That the Igreja Evangelica Luterana do Brasil in its convention in January 1965 express the wish to transform the office of Counselor from an elective to a nominative office; and be it further

Resolved, That the President of the church, together with its Executive Board, shall nominate the Counselor from the list of candidates presented by the circuit of visitation; and be it finally

Resolved, That the church request the convention in Detroit to approve this resolution.

Igreja Evangelica Luterana do Brasil
ARNALDO J. SCHMIDT, *President*
PAULO GUETHS, *Secretary*

[5-37 Un]

To Assure Congregations that No Binding Commitment . . . Involving the Synod . . . in Any Church Federation . . . Be Made Until Two Thirds of Congregations Have Approved

WHEREAS, The Lutheran Church — Missouri Synod in relation to its members is an advisory body (Constitution, Article VII); and

WHEREAS, The local congregation has the right to judge the expediency of any given resolution of the Synod as it applies to the local condition (Bylaws 1.09 b); and

WHEREAS, The proposal to change the name of the Synod from The Evangelical Lutheran Church of Missouri, Ohio, and Other States to The Lutheran Church — Missouri Synod in 1947 was voted on by every constituent congregation; and

WHEREAS, The decision to hold delegate conventions biennially instead of triennially was also made with each congregation having a direct voice in the question; and

WHEREAS, All the congregations of a given circuit have the same delegates representing them at the general convention, and consequently the representation cannot always be accurate for each congregation; and

WHEREAS, An issue that involves conscience is of

far greater moment than the changing of a name or the frequency of convening; therefore be it

Resolved, That The Lutheran Church—Missouri Synod, assembled in convention at Detroit in 1965, assure her constituent congregations that no binding commitment or alliance of any nature involving the Synod's participation in any church federation or church council or body of national, international, or interdenominational character be made until a two-thirds majority of the constituent congregations have voiced their affirmative vote; and be it further

Resolved, That a negative vote on a proposal of involvement or alliance must be filed by the congregation in writing with the Secretary of the Synod no later than 3 months after the issue has come before the general convention.

ST. PAUL'S LUTHERAN CHURCH
Fairmont, Minn.

OTTO F. KRAUSE, *Pastor*
EARL L. NOLTE, *Chairman*
J. A. FURTNEY, *Secretary*

Identical resolutions sent in by—

Trinity Lutheran Congregation, Waterville, Minn.,
Melvin Jepsen, Secretary;

Lutheran Church of the Good Shepherd, Mankato,
Minn.;

Our Savior's Lutheran Congregation, Mankato,
Minn., Paul V. Meyer, Secretary;

Immanuel Lutheran Congregation, Courtland Twp.,
Minn., Lorenz Bode, Chairman; Fred Stolt, Jr., Secretary.

[5-38 Un]

To Amend Section 1.33 of the "Handbook"

WHEREAS, Some Districts of the Synod are accustomed to having detailed minutes taken by their secretaries during conventions; and

WHEREAS, Oral reading of such minutes consumes time which might well be devoted to other considerations; and

WHEREAS, Duplication of the minutes and distribution of the same to the delegates would provide each one with the opportunity to note any necessary changes that should be made; therefore be it

Resolved, That the California and Nevada District of The Lutheran Church—Missouri Synod in convention assembled at Oakland, June 16—19, 1963, respectfully memorialize the Synod at its 1965 convention to amend the Synod's *Handbook* by the addition of the following to Section 1.33 (which presently reads: "Brief daily minutes shall be read at synodical conventions."):

In such cases where oral presentation may consume too much time, the following procedure shall obtain:

- Minutes shall be duplicated and distributed to all delegates at the beginning of the session following.
- Delegates shall be permitted to read over these minutes during the first part of the session.

c. After recess, the chair shall ask if there are any additions or corrections to be made in the minutes.

d. The minutes shall then be officially adopted.

CALIFORNIA AND NEVADA DISTRICT

E. THEO. DELANEY, *Assistant Secretary*

[5-39 Un]

To Reconsider Section 6.25 f of the "Handbook"

WHEREAS, The Synod in 1962 adopted the following resolution (11-23):

WHEREAS, The growing complexity of the business operations of the church make it mandatory that they be conducted according to the best business practice; and

WHEREAS, Synodical and District board and committee members should not be open to criticism which may be harmful to their best interests and those of the church; and

WHEREAS, The Synod has already found it desirable to forbid members of a Board of Control from entering into gainful business contracts or relationships with the institution (*Handbook*, 6.25 f); and

WHEREAS, The church in its business dealings should set an example for others; therefore be it

Resolved, That no member (official or advisory) or any synodical or District board or committee be permitted to enter into any business contract involving the business with which that board or committee is concerned; and be it also

Resolved, That the Synod, its Districts, and its boards and committees be committed to the principle of competitive bids to written specifications; and be it finally

Resolved, That this resolution be made a part of the bylaws of the constitutions of the Synod and its respective Districts.

and

WHEREAS, This resolution has been interpreted to mean that no personnel from subsidized congregations can serve as members of the District's Board of Directors; and

WHEREAS, Such interpretation seems to relegate some congregations to second-class membership in the Synod; and

WHEREAS, Such interpretation, if followed through to its logical conclusions, would also preclude certain personnel from candidacy for the offices of President, Vice-President, Secretary, etc., and also cause such officers to remember this possibility when considering a call from a subsidized congregation—a factor which has no actual bearing on the merits of the call itself; and

WHEREAS, Such interpretation seems to have ruled out Christian integrity as a factor in actions and decisions of such officials—when even the courts of the land recognize the integrity of judges to abstain from certain matters because of their former connections with some aspect of the particular cases; and

WHEREAS, The apparent intent of the Synod in adopting the 1962 Resolution 11-23 has reference to contractual relations wherein personal profit is realized by the party involved in the conflict-of-interest situation rather than to such matters as are referred to above; therefore be it

Resolved, That the California and Nevada District

of The Lutheran Church — Missouri Synod in convention assembled at Oakland, June 16—19, 1963, respectfully memorialize the Synod to reconsider said section of its bylaws with a view to clarifying its intent. Meanwhile the District (on the basis of the Commission on Constitutional Matters and Church Government's interpretation) understands Resolution 11-23 to have reference to business contracts whereby financial profit accrues to the individual or his firm or organization.

CALIFORNIA AND NEVADA DISTRICT

E. THEO. DELANEY, *Assistant Secretary*

[5-40 Un]

To Establish New Method for Selecting Delegates from Electoral Circuits

WHEREAS, The conventions of the Synod will now be held biennially, and the economic expenditures for such conventions will doubtless continue to increase; and

WHEREAS, The Synod, through its College of Presidents, currently is studying the entire matter of representation at the conventions of the Synod with a view to reducing the size of these conventions; and

WHEREAS, A uniform system of representation at the conventions of the Synod would seem advisable; therefore be it

Resolved, That the California and Nevada District of The Lutheran Church — Missouri Synod in convention assembled at West Sacramento, March 30—April 2, 1964, respectfully memorialize the 1965 convention of the Synod to establish the following method for selecting delegates from electoral circuits:

1. Each electoral circuit's delegation shall consist of the pastoral delegate from one Counselor's circuit and the lay delegate from the other Counselor's circuit, and each electoral circuit shall alternate this representation system for subsequent conventions of the Synod.

2. The advisory electoral circuits shall be formed as follows:

- a. Advisory pastors shall be entitled to one delegate for every 25 on the official roster of the District.
- b. Called male teachers shall be entitled to one delegate for every 25 on the official roster of the District.

CALIFORNIA AND NEVADA DISTRICT

E. THEO. DELANEY, *Assistant Secretary*

[5-41 Un]

To Appoint a Fact-finding Committee to Investigate Truthfulness of Charges that False Doctrine Is Tolerated in the Synod, etc.

WHEREAS, Many pastors, teachers, and laymen of our Synod are receiving *Lutheran News*; and

WHEREAS, *Lutheran News* contains numerous reports of the toleration of false doctrine in the Missouri Synod and reports of the persecution of those who earnestly contend for the faith in our Synod; and

WHEREAS, The Synod's Constitution declares that attacks on our church shall be answered (12.03 d); therefore be it

Resolved, That this convention appoint a fact-finding committee of five members; two pastors, one teacher, and two laymen, to investigate the truthfulness of these reports found in *Lutheran News*; and be it further

Resolved, That the committee make such a report in the Synod's official periodical; and be it further

Resolved, That if the reports prove to be true, the President of the Synod and the Presidents of our respective Districts be instructed to take immediate action according to Titus 3:10, 11 against the false teachers in our midst who have been exposed through *Lutheran News*; and be it finally

Resolved, That if the reports prove to be false, our Public Relations Department be reminded of its duty to answer unjust attacks on our church body (12.03 c).

MESSIAH LUTHERAN CHURCH
North Hollywood, Calif.

MARVIN RAUL, *President*
VERNON H. HIER, *Secretary*

[5-42 Un]

To Determine that No Change in the Synodical "Handbook" Shall Be Valid . . . Unless . . . Made in Accord with Procedures Spelled Out in Section 16.01 of the "Handbook"

Our synodical fathers wisely saw that continued confidence in the Synod required that member congregations be informed and involved in decisions affecting the general welfare. Provisions for such information and involvement are included in the Synod's Constitution and Bylaws (*Handbook*). Confusion has resulted, however, from Resolution 6-02 (p. 123, *Proceedings*) of the convention of 1962. It has been suggested that this resolution may change the procedure by which the *Handbook* may be amended, taking the power of amendment in certain cases from the convention and giving it to the synodical Council of Administrators. It has been further suggested that Resolution 6-02 may throw into question the availability of the complete *Handbook* to all congregations of the Synod (see "Developing Polity at the Cleveland Convention," *American Lutheran*, June 1963).

We therefore memorialize The Lutheran Church — Missouri Synod in convention in 1965 to take the following actions:

1. To make clear that any previous action of the convention notwithstanding, no change in the *Handbook* shall be considered valid or binding unless the change is made in accord with procedures for amendment spelled out in Section 16.01 of the *Handbook*;

2. To provide that every congregation, pastor, and called teacher be sent a copy of the *Handbook* and

that, if it is deemed advisable to publish an abbreviated *Handbook*, said congregations, pastors, and called teachers be given a choice of receiving the abbreviated or complete editions of the *Handbook*.

ST. MARK LUTH. CONG.
Brooklyn, N. Y.

ERWIN E. PRANGE, *Pastor*
FRED N. SOLLOG, *President*

Identical overture sent in by Trinity Lutheran Congregation, New York, N. Y., Felix Drevon, Secretary.

[5-43 Un]

To Clarify Alleged Confusion in Sections 5.25 and 5.87 of Synodical "Handbook," etc.

Because of human frailty there arise from time to time distressing instances in which pastors and teachers are charged with action subject to discipline by the Synod or District. Christian love demands that an evangelical and fair procedure be observed in such cases which excludes, insofar as it is humanly possible, arbitrary actions which may be injurious to the individual's reputation or ministry.

Amendments made in 1962 to the *Handbook*, especially in Sections 5.25 and 5.87, have occasioned considerable confusion regarding the exercise of suspension by synodical and/or District Presidents. This amended procedure appears to conflict with the procedure spelled out in Sections 5.53, 5.81, and 5.93 on the question of whether suspension is to precede or follow a hearing by the Board of Appeals. There appears also to be confusion within the *Handbook* about the terms "suspend," "expel," and "depose." In addition, there appears to be considerable ambiguity regarding the offenses for which a pastor or teacher is subject to discipline (see "Study of Developing Polity at the Cleveland Convention," by Richard J. Neuhaus, *American Lutheran*, June 1963). Lacking clear guidelines on these several questions, the situation has been further confused by a variety of procedures now followed by District and synodical officials.

We therefore memorialize The Lutheran Church—Missouri Synod in convention in 1965 to take the following actions:

1. To make clear that any suspension by the District President or other authorized official before a case has been heard by the Board of Appeals does not affect the livelihood of or exercise of duties by the pastor or teacher charged. Such livelihood and exercise of duties is terminated only when said pastor or teacher is deposed, in accord with Article XIII of the Constitution, by action of the congregation by which he is called. The congregation can and must depose said pastor or teacher only when the decision of the Board of Appeals has been upheld by the District convention (*Handbook* 5.41);

2. To make clear the reasons for which proceedings may be initiated against a pastor or teacher. The

reasons given in Articles II and VI of the Constitution are clear. Article XIII, however, includes the ambiguous reason: "... or persist in an offensive conduct." Other sections of the Constitution and Bylaws refer in passing to reasons for discipline (for instance, Article XII, Paragraph 8, says that pastors, professors, and teachers are subject to discipline for "persistently adhering to false doctrine or for having given public offense by an ungodly life"). The term "offensive conduct" should be clarified in the Bylaws as including only (a) persistently adhering to false doctrine; (b) giving public offense by an ungodly life.

ST. MARK LUTH. CONG.
Brooklyn, N. Y.

ERWIN E. PRANGE, *Pastor*
FRED N. SOLLOG, *President*

Identical overture sent in by Trinity Lutheran Congregation, New York, N. Y., Felix Drevon, Secretary.

[5-44 Un]

To Take More Effective Steps to Bring About a Satisfying and God-pleasing Solution of the Present Offensive Situation in the Synod with Respect to Doctrine

We, the undersigned, members of the clergy of The Lutheran Church—Missouri Synod, respectfully submit this overture to the 1965 Detroit convention of The Lutheran Church—Missouri Synod for the purpose of making the earnest plea that the Synod take more effective steps, and this without any further delay, to bring about a satisfying and God-pleasing solution of the present offensive situation in the Synod with respect to doctrine.

We cite following items as examples of the doctrinal offense being given today in our church:

1. A large number of Scriptural doctrines are being attacked by pastors, professors, and members of our Synod, and no effective countermeasures are being taken either to refute and reject the error in clear and concise language or to discipline the errorist.

2. In the name of "scholarship and exploratory essays" practically any doctrinal aberration can be presented, and none dare call it heresy.

3. A great many of our Scriptural doctrines which are clearly taught in Scripture are now being attacked, and when this takes place, a clear, Scriptural doctrine suddenly becomes a "doctrinal problem."

4. Many of the clergy members of our Synod are affiliated with religious organizations of a heterodox nature and other members of our Synod are affiliated with publications of the same bent and therefore violate our Constitution, Article VI. Furthermore, these persons are not being disciplined for their unionistic and syncretistic practices.

5. Secretism is being carried on within our Synod as evidenced by the "closed meetings" conducted with

the Presbyterians, Jews, and Lay Institute held at Concordia Seminary, St. Louis, this year.

6. It is commonplace today in our church to speak of pastors and synodical officials as being either part of the conservative element or part of the liberal element, which in turn indicates that our Synod, because of its toleration of false doctrine and false teachers, is not striving to keep "the unity of the Spirit" nor yet speaking "the same thing, that there be no division."

7. Many of our brethren in the ministry and in sister congregations have felt conscience-bound to withdraw from the Synod because of the errorists and lack of effective discipline and have been merely written off as radicals.

8. Many of those who are earnestly "contending for the faith once committed to the saints" are being faulted, denounced, and persecuted while those with liberal and progressive doctrinal views are being praised, held before public view, and given positions of leadership and influence.

Because these matters of doctrinal offense are present with us today and are increasing, it is our contention that steps that have been taken in the past to correct the situation have been entirely inadequate. We therefore urge the Synod to adopt and use the following procedure:

1. That we fear not man but God and, according to Holy Scripture, call all teaching contrary to the norm and rule of faith what it is: false doctrine, and the persistent promulgators of the same: false prophets and heretics.

2. That the Synod declare its determination faithfully to obey the Lord's instruction given in Titus 3:10: "A man that is a heretic, after the first and second admonition, reject."

3. That the Synod instruct the Boards of Control of all our institutions of higher learning to carry out the above instruction with respect to all synodical instructors who have departed from the truth of the Holy Scriptures and/or are calling into question some of our doctrines; also that this matter be considered the business of first importance, taking precedence over all other items, so that there be no needless delay, but that, wherever necessary, definite and resolute action be taken before the beginning of another school year.

4. That all Boards of Control be instructed faithfully to continue this practice in the future, unto the restoration and preservation of the purity of doctrine in our midst.

5. That the President of the Synod, through the District Presidents, instruct all Circuit Counselors to carry out the above-mentioned procedure in respect to all pastors, teachers, and professors and all others in their respective circuits who are members of the Synod and occupy positions of leadership, and who have departed from the truth of Holy Scripture and/or are calling into question some of our doctrine.

6. Should some of the Circuit Counselors fail to carry out their duties in this regard, the President of the Synod shall instruct the respective District Presidents to ask for the resignation of such Circuit Counselors and appoint other persons in their place who will discharge their duties with faithfulness.

EUGENE A. OESCH
W. W. STRATMAN
JOHN P. SCHULZ
W. A. GERDES
CARL E. KASPER
ERWIN H. SANDERS
EDWARD R. RATHGEBER
G. W. OBENHAUS
JAMES F. HENNIG
GEORGE W. FICKENSCHER
GEORGE H. LANGE
WALTER C. HARTING
W. BIELEFELDT
LOUIS L. PABOR
JOHN W. JACKSON
RONALD DAMERROW

6. Higher Education

[6-73-Un]

Report of Instituto Concórdia de Sao Paulo, Sao Paulo, Brazil

With the assistance of our God and merciful Lord we succeeded in the initial stage of the existence of the Instituto Concórdia of São Paulo, Brazil. The first 3 years were the organizational period.

The Instituto was transferred from Rio de Janeiro to São Paulo in March 1962. Its construction had not been finished, but its purpose has remained unchanged to prepare workers for church service.

At present the first stage of the building program has been concluded, but some finishing work is still being done (wall around the campus, athletic field, stairs, gardening, the fourth residence, etc.).

Three professors were elected according to the regulations of the church: Director Martin Walter Flor and Professors Osvaldo Schueler and Paulo Frederico Flor. From the very beginning Teachers Ivone Schuler and Wanda Flor have given valuable help.

In 1963 we had to engage a vicar, and in 1964 Teacher Guilherme Strelow was called as an assistant professor. He was appointed for 4 years.

The number of students in these 3 years is shown in the following chart:

	Boarders				Day Pupils				Totals
	Ministe- rial		Nonministe- rial		Ministe- rial		Nonministe- rial		
	Men	Women	Men	Women	Men	Women	Men	Women	
1962	19	—	2	—	1	—	—	1	23
1963	25	—	12	—	2	—	1	1	41
1964	38	—	20	—	2	—	6	9	75

During the present school year, which began Feb. 28, 91 students are enrolled.

In December 1964 the Lord of life and death called to her eternal rest the wife of the director, Mrs. Hedi Flor. In February 1965 a son of Teacher Guilherme Strelow was killed in a car accident.

In 1962 and in 1964 75 percent of the graduates registered at the Seminario Concordia of Porto Alegre. In 1963 the percentage was 100.

We acknowledge with thankful hearts the great and valuable help of the mother church, which provided all the resources for the construction of our preseminar and also recently supplied the budget for the fourth residence; we are grateful also for the support given, not only through the regular budget but also through special offerings from congregations, ladies' aid societies, and Sunday schools in the U. S. A., which were sent to us through Rev. Walter Dorre, Resident Field Counselor of the mother church. These offerings were used for the library, the laboratory, equipment, teaching materials, scholarships, etc.

We must also emphasize the growing support we are receiving from the Brazilian District in gifts and excellent recruits for the ministry. We also want to mention the encouragement we received from the Brazilian District, as well as the dedication and effective guidance of the Board of Control.

Necessities

Although we have already received so many blessings from the brethren and sisters of the mother church, yet trusting in the Christian love of our mother church, we venture to enumerate a few necessities that our Instituto has now and will have in the near future.

1. We ask permission to create a fourth professorship of the Instituto in the subject of science.

2. We ask for U. S. \$25,000 (45.000.000 cruzeiros) for the construction of another building, for music and chorus rooms, eight cubicles for music training, space for artwork, a classroom for science with storage space, a living and recreation room, for a total of 450 square meters.

3. We ask for U. S. \$10,000 (18.000.000 cruzeiros) for the construction of a fifth residence.

4. We ask for U. S. \$10,000 (18.000.000 cruzeiros) for the acquisition of some lots adjoining the campus that are available *now* but will not be for sale in the near future.

These requests have been studied and approved by the local Board of Control and the Board for Higher Education of the Brazilian District.

May our merciful God and Lord fulfill in our Instituto and in our congregations, as well as in the whole church, His promise given by the prophet: "I have received orders to give blessings; He has blessed, I can not revoke it."

BOARD OF CONTROL

MARTIN WALTER FLOR, *Director*

ERNESTO AUGUSTO HEINE, *Chairman*

[6-74 Un]

To Include Appropriations . . . of Not More than \$20,000 . . . to Expand the Elementary School of St. John's Lutheran Congregation, Seward, Nebr.

WHEREAS, St. John's Lutheran School, Seward, Nebr., has been used since 1906 as a "practice school" for the training of synodical teachers; and

WHEREAS, Additional expansion of this "practice school" has again become necessary to serve the teacher education program at Concordia Teachers College, Seward, Nebr.; therefore be it

Resolved, That the Fiscal Conference be instructed to include in the appropriations during the coming biennium not more than \$20,000 of the cost of expanding the elementary school of St. John's Lutheran Congregation, Seward, Nebr., to meet the present needs.

BOARD OF CONTROL

CONCORDIA TEACHERS COLLEGE
Seward, Nebr.

W. THEO. JANZOW, *Exec. Officer*

ST. JOHN'S CONGREGATION
Seward, Nebr.

CHARLES KRUTZ, *Secretary*

[6-75 Un]

To Instruct Board for Higher Education to Include West Coast Facilities in Its Planning

WHEREAS, The Lutheran Church — Missouri Synod in convention assembled, and its Board for Higher Education, both have already established a need for the expansion of facilities for training pastors and teachers on the West Coast, as seen in the projected building of a junior college in Southern California, the purchasing of the Lake Chabot property in the San Francisco Bay area, and the projected plans for a seminary on the West Coast; and

WHEREAS, Junior colleges close to centers of recruitment — such as the San Francisco Bay area — are vital for increasing enrollment in the Synod's educational system; and

WHEREAS, The establishment of a seminary on the West Coast prior to the existence of a senior college facility seems illogical since this would mean that junior college graduates would have to go to the Central States to attend the senior college and then return to the West Coast for seminary training — illogical also since the Fort Wayne Senior College is already burdened with too large an enrollment; and

WHEREAS, The Synod will have to look to the West Coast for a larger number of its students for pastors and teachers because of its enormous growth in population; therefore be it

Resolved, That the California and Nevada District

of The Lutheran Church — Missouri Synod in convention assembled at West Sacramento, March 30—April 2, 1964, respectfully memorialize the 1965 convention of the Synod to instruct its Board for Higher Education to include in its planning:

- a. that a junior college for the training of pastors and teachers be kept, or reestablished, in the San Francisco Bay area even after the Southern California junior college is opened;
- b. that senior college facilities be built on the West Coast prior to the establishing of a seminary;
- c. that the Lake Chabot property be used for a senior college in conjunction with a junior college and/or the seminary.

CALIFORNIA AND NEVADA DISTRICT

E. THEO. DeLANEY, *Assistant Secretary*

[6-76 Un]

To Transfer Alabama Lutheran Academy and College of Selma, Ala., to Another Location, etc.

WHEREAS, The academic level of the Alabama Lutheran Academy and College at Selma, Ala., appears to be far below that of other Lutheran institutions; and

WHEREAS, The above institution remains an all-Negro school, even though the Lutheran constituency of the area is both white and Negro; and

WHEREAS, Racial prejudice and bigotry in the general community have tended to perpetuate the above unfavorable conditions; and

WHEREAS, Recent events (during the month of March) have demonstrated that such community bigotry is violent and dangerous to the health and safety of our student body and faculty in that institution; and

WHEREAS, Such violence and bigotry make it physically dangerous to carry out the resolutions of the Synod in conformity with the will of Christ and His church, namely, to work for "the elimination of discrimination, wherever it may exist in community, city, state, nation, and world" (see 1956 *Proceedings*); and

WHEREAS, A threat was made upon the student body to do it harm unless certain Lutheran pastors discontinued their activity on behalf of moral and civil righteousness; and

WHEREAS, It appears to be highly probable that such threats will be made in the future in order to "blackmail" the pastors of the church into silence (or at least into disassociation from the church); and

WHEREAS, Other areas of the Southern community afford opportunity to Lutheran high school and college students to study and live in comparative safety; therefore be it

Resolved, That the Synod close the academy and college at Selma, Ala., immediately; and be it further

Resolved, That a Lutheran academy and college be

opened as soon as possible in the Southern or Southeastern District with —

- a) the academic standards comparable with other synodical schools;
- b) an integrated student body and faculty; and
- c) in an area where the safety of students and faculty would not be used to blackmail Lutheran leaders into silence; and be it finally

Resolved, That the Synod give academic and financial assistance to present students at the above institution who would have to transfer temporarily to other synodical institutions, as such aid is needed.

LUTHERAN CHURCH OF OUR SAVIOR
Inkster, Mich.

CARL L. BORNEMANN, *Pastor*

WARDELL LATT, *Secretary, Voters Assembly*

Almost identical resolution sent in by All Saints Lutheran Congregation, Livonia, Mich., Edward Bode, Secretary.

[6-77 Un]

To Change Section 6.79 a of the Synodical "Handbook," "Modified Service and Retirement"

The faculty of Concordia Seminary, St. Louis, recommends that Paragraph 6.79 of the *Handbook*, "Modified Service and Retirement," be altered to read:

- a. The president of a synodical institution may be honorably retired from his presidential responsibilities at the end of the school year in which he attains the age of 60, or after 15 years of service as president at the same school. He shall be relieved of his presidential responsibilities at the end of the school year in which he reaches age of 70.

FACULTY OF CONCORDIA SEMINARY
St. Louis, Mo.

RICHARD R. CAEMMERER, *Secretary*

[6-78 Un]

To Make Certain Changes in the Synod's Constitution and Bylaws

The faculty of Concordia Seminary, St. Louis, Mo., recommends the following alterations or changes (indicated in italics) in the Bylaws to the constitution, in Art. VI, "Higher Education":

6.05 Functions of Board

The Board for Higher Education shall strive to maintain the educational institutions of the Synod at a high level of efficiency and *through their respective boards of control and faculties* generally promote, improve, supervise, and direct

In Section 6:09, "Duties of Advisory Committee," in the interest of uniformity (cf. 6.03, "Advisory Council") the term *Advisory Committee* — twice used — should be changed to *Advisory Council*.

6.113 Faculty Committee in Election of President

A faculty committee, *elected by the faculty*, shall perform such analytical functions and make the recommendations in the event that a president is to be called for an institution.

FACULTY OF CONCORDIA SEMINARY
St. Louis, Mo.

RICHARD R. CAEMMERER, *Secretary*

[6-79 Un]

**To Make Greater Use of the Intercampus
Church Vocations Association**

WHEREAS, Students in the colleges and seminaries of The Lutheran Church — Missouri Synod have organized themselves into campus groups and an intercampus Church Vocations Association so that they can more effectively promote full-time church vocations among their fellow young Lutherans; and

WHEREAS, Organized recruitment work done by students presently preparing for church vocations can be a valuable supplement to the present recruitment efforts of the church; and

WHEREAS, The student campus organizations and the intercampus Church Vocations Association are properly supervised by recruitment officials of the colleges and of the Board for Higher Education; therefore be it

Resolved, That The Lutheran Church — Missouri Synod make greater use of this service of its students and that it offer as much encouragement and support as possible.

CHURCH VOCATIONS ASSOCIATION
DAVID LUECKE, *President*
GARY BENEDIX, *Secretary*

[6-80 Un]

**To Change "Handbook" Regulation
Concerning the Appointment of Lay
Members of Faculties to Rank
of Associate Professor or Professor**

WHEREAS, Such positions offer ideal opportunities for laymen to carry out their ministry in the church; and

WHEREAS, Such positions can now be filled by laymen at the level of instructors and assistant professors; and

WHEREAS, It may be desirable to give such laymen tenure and salary commensurate with their experience and ability, the following addition to the *Handbook*, 6.105 a is offered for adoption:

In the case of lay members of congregations affiliated with the Synod, and who have served on the faculty of one or more synodical schools for a period of approximately eight years, the board of control may make exceptions to the policy stated above upon the recommendation of the president of the institution, with the prior consent of the Board for Higher Education and with the concurrence of the President of the Synod and the President of the synodical District in which the school is located.

BOARD OF CONTROL
Concordia Seminary, St. Louis, Mo.
ALFRED O. FUERBRINGER, *President*

7. Parish Education and Services

[7-17 Un]

**To Appoint a Subcommittee on Dual
Enrollment, etc.**

WHEREAS, The Lord of the church has commanded the church to teach and to "feed My lambs," in obedience to which The Lutheran Church — Missouri Synod has throughout its history encouraged the use of many different agencies, including the home, Sunday school, Christian day school, weekday school, and Saturday school; and

WHEREAS, From one fourth to one third of the children of the Synod are enrolled in Christian day schools, and the likelihood of enrolling a majority of the church's children in such schools is very remote; and

WHEREAS, Shared time, or, as the proposal is now called, dual enrollment, which calls for cooperative arrangements between church schools and the public schools, is a creative device for the provision of Christian education to be encouraged especially in those areas where full-time Christian day schools are not feasible; and

WHEREAS, Federal, state, and local governments are now busy considering a variety of legislative and administrative plans which reexamine the relation of public and church-related education on the elementary and secondary level, and it is of great importance that we should participate in such planning from the very outset; therefore be it

Resolved, That the Synod authorize and instruct the Board of Parish Education —

- 1) to appoint a subcommittee on dual enrollment, whose duties shall be —
 - a) to remain in constant touch with government and educational boards and officers and to participate in discussions and hearings through which the whole program of dual enrollment finally reaches the practicable level;
 - b) to set up policies and guidelines for local congregations or groups of congregations who desire to inaugurate dual enrollment;
- 2) to call a staff person to work with District Boards for Parish Education and with local congregations or groups of congregations in inaugurating dual enrollment programs.

PROF. KARL W. KELLER
PROF. ROBERT K. MENZEL
Concordia College
Portland, Oreg.

[7-18 Un]

**To Follow Bible Sequence . . . in Observing
Church Year when Selecting Sunday School
Lesson Texts, etc.**

WHEREAS, It has become evident that the present alignment of Sunday school lesson texts is working

a hardship especially on pastors of congregations not having access to the aid of deaconesses and Christian day school teachers, since it demands several extra teachers' meetings a month to cover the selected texts; and

WHEREAS, The present practice of not following a sequence of texts according to the alignment in the Bible deprives children of the advantage of being strengthened in the knowledge of the Bible sequence of events; and

WHEREAS, The Nursery lessons according to the present practice of repeating a lesson every two weeks encourage Nursery teachers to absent themselves from teachers' meetings and tend to promote drabness and drag in presenting repeated lessons; therefore be it

Resolved, That the synodical convention urge the committee selecting the Sunday school lesson texts —

1) to follow the Bible sequence as much as practical in observing the church year when selecting Sunday school lesson texts;

2) To follow the same sequence for the Nursery lessons as for the Kindergarten through the Junior High lessons;

3) To use unified texts from Nursery through Junior High lessons; and be it further

Resolved, That the synodical convention compliment the committee —

1) on the fine style of presentation of the lessons, aside from the above-mentioned criticisms;

2) on the fine Intermediate High course.

EAST ST. PAUL CIRCUIT

MINNESOTA SOUTH DISTRICT

DONOVAN A. BAKALYAR, *Counselor*

8. Young People's Work

[8-06 Un]

To Replace Editor of "Arena"

WHEREAS, *Arena*, formerly the *Walther League Messenger*, is the official organ of the Walther League and should have as its purpose the development of Christian manhood and womanhood; and

WHEREAS, The youth of our church today will be the leaders of our church tomorrow; and

WHEREAS, *Arena*, under its present editorship, has radically departed from the high principles and lofty goals established by the founders of the *Walther League Messenger* and carried out so successfully by the sainted Dr. Walter A. Maier, editor of the *Walther League Messenger*, 1920—44; and

WHEREAS, *Arena* has in some of its articles become a propaganda medium for liberalism, both in the political and theological arenas — even teaching outright false doctrine (cf. Jan.-Feb. 1965 issue, article "A Lutheran Looks at the Jews"); and

WHEREAS, Subscriptions to *Arena* have fallen from

70,000 subscribers under Dr. Maier to less than 6,000 under the present editorial policy, indicating the dissatisfaction of our clergy, youth counselors, and our young people with this periodical; and

WHEREAS, All letters of protest by concerned parents seem to be ignored; therefore be it

Resolved, That the Detroit convention of The Lutheran Church — Missouri Synod replace the Rev. Alfred P. Klausler as editor of *Arena* with someone who will return to and continue with the high standards and policies of the late Dr. Walter A. Maier.

OUR SAVIOR'S LUTHERAN CONGREGATION
Ridgecrest, Calif.

KENNETH R. KOETHER, *Chairman*

LOWELL A. PAULSEN, *Secretary*

REV. PAUL C. NEIPP, *Pastor*

[8-07 Un]

To Cease Publication of Magazine "Arena"

WHEREAS, Our church publications for our youth should strengthen the faith of our young people and encourage them to rely with full confidence on the Holy Scriptures; and

WHEREAS, The official Walther League publication *Arena* has been publishing articles which tear down rather than build up the faith of our young people and deny plain Scriptural truths (e. g., "A Lutheran Looks at the Jews," by Wayne Saffen, and "Interracial Marriage," by Paul G. Hansen); therefore be it

Resolved, That the Walther League be requested to cease publication of the magazine *Arena* or to replace the present editorial staff with responsible and conscientious Christian leaders who are faithful to the Word of God and loyal to our Lutheran heritage.

ST. JOHN LUTHERAN CHURCH
New Haven, Mich.

WILLIAM SCHILLING, *Pastor*

FRED C. KRAUSE, *Youth Counselor*

DOUGLAS RENWICK, *Chairman*

ARTHUR TESCHLER, *Secretary*

ADELBERT HUMMEL, *Elder*

ERWIN SEIFFERLEIN, *Elder*

[8-08 Un]

Statement and Suggestions re "Arena"

As shepherds of the entire flock and those interested in the study materials of all of our members, we would like to make some suggestions concerning the Walther League magazine *Arena*.

In studying several back issues, we noticed with concern that the *Arena* "Commentary & Report" was dedicated almost entirely to news splashes on the World Council of Churches, the National Council of Churches, United Brethren bishops, Roman Catholic nuns recommending books, Pope Paul VI, the Episcopal Church, the international convention of Christian Churches, the

Jewish Theological Seminary of America, pop gospel, "the boggy" of interracial marriage, etc. There was one mention of Lutheran activity, and that was the little item on Valpo students gathering books for the Miles College library in Birmingham. It is mentioned that Miles is a church-related college, but the denomination is not given. The title of "Commentary & Report" would seem misleading for this section of your paper as there is no commentary. All of these excerpts from the news are simply inserted here with no commentary. Naturally most of them are complimentary to the groups involved because most of them are written by members of those groups. The logical conclusion for the young readers, since these items appear in their publication with no adverse comment, is that the organizations mentioned are accepted by our church in the terms expressed in the article. We would urge that comments be added or that this report section be confined to the work of our own Synod.

Another item of some concern is the series of articles in which a Methodist, a Presbyterian, or someone of another faith is allowed to criticize our church and its policies with no rebuttal or conclusion by the writers for the Lutheran side of the issue. To provoke questions and to offer no answers can be a dangerous thing. The rest of the world is always heaping on the questions; our duty must be at least to offer the answers.

We object also to the insinuation that any Christian young man or woman who is enlightened and strengthened by the Holy Ghost should be willing to take the lead in interracial marriage, and to the fact that such marriage is advocated on the basis of Gal. 3:28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

While we gladly admit that this passage strikes against social and racial favoritism in the Christian churches and that it states most clearly that such differences of station do not exist before God, we maintain that to give this passage a sexual twist, to use it to deny the reality of race, is only a step from allowing someone to use this same passage to advocate one world government or to justify homosexual behavior.

We are not against equality for the races; we are not opposed to our church facing its social obligations; but we do ask that we all remember that our first obligation is to our Lord and Savior and that He should be first in all of our work and speech, including our publications. We ask that the material produced by our church be "good and edifying" to the highest possible degree. We suggest that a series of historical articles on the heroes of faith—especially those within our own Synod—would be well in place. We would like to see any future articles on Lutherans by outsiders (if we must have them) run in parallel with expressions by a good staunch Lutheran on the same points. We would even suggest that these might well be replaced with articles by our men on: "Why Not the National

Council of Churches?" or "Why Lutheran Instead of Presbyterian?"

We pray that you will help us out here in the field, for the battle is great and the time is short.

NORTHWEST DISTRICT PASTORAL CONFERENCE
CIRCUIT 10

REV. JOHN FRESE
REV. HENRY FRY
REV. MAYNARD HILGENDORF
REV. GLENN KOCH
REV. CARL LOSSER
REV. LEONARD MIETZNER
REV. CARL RATHJEN
REV. RICHARD TSCHIRLEY

[8-09 Un]

To Place Walther League Under Complete Control of the Synod's Board for Young People's Work

WHEREAS, The Walther League is memorializing the Synod at its meeting in Detroit, requesting full financial support; therefore be it

Resolved, That the Walther League be placed under the complete control of the Synod's Board for Young People's Work.

BOARD OF DIRECTORS
THE SOUTHERN NEBRASKA DISTRICT
THE LUTHERAN CHURCH—MISSOURI SYNOD
ROBERT J. LEEGE, *Secretary*

[8-10 Un]

To Urge the Synod to Take Corrective Action Regarding Magazine "Arena"

WHEREAS, The present editorial policies of the publication *Arena* have been reviewed by the Youth Board and the Board of Elders at the direction of St. Matthew's Lutheran Congregation, Houston, Tex., and have been found to be lacking in fundamental Christian principles as generally accepted and subscribed to by our church; and

WHEREAS, We object to articles of low morals, ecumenism, and other subject matter which is in conflict with sound Lutheran theology and which can only result in and breed doubt and loss of faith in the youth of our Synod; therefore be it

Resolved, That we strongly urge the Synod to take corrective action regarding this magazine and its editorial staff.

ST. MATTHEW'S LUTH. CONG.
Houston, Tex.

J. R. TACQUARD, *Chairman of Youth Board*
M. H. KIESCHNICK, *Chairman of Board of Elders*
M. A. LEHMANN, *President of Congregation*
B. HOHMAN, *Secretary of Congregation*
W. W. STRATMAN, *Pastor*

[8-11 Un]

To Strengthen Editorial Supervision of the Walther League Publication "Arena"

The undersigned congregation and the pastor, in meeting assembled March 8, 1965, unanimously request that the Synod, together with the Board for Young People's Work of The Lutheran Church — Missouri Synod, devise a better way than heretofore for reviewing and editing judgments, opinions, and pronouncements appearing in the youth magazine of the Walther League, *Arena*, before this publication reaches the youth of the church. We believe some broader review of the copy would help. Perhaps a copy editor in St. Louis before the material reaches the final printing stage would avoid the offensive material that has appeared in this successor to the defunct *Walther League Messenger*. Since the paper depends upon financial aid from the youth organizations of the church and is not self-supporting, it should have greater representation to evaluate what is planned for its columns.

ST. JOHN THE DIVINE EV. LUTH. CONGREGATION
Chicago, Ill.

FREDERICK W. SNIDER, JR., *Secretary*
ROGER L. SOMMER, *Pastor*

[8-12 Un]

To Place the Synod, Through its Praesidium, in Direct Control of International Walther League

WHEREAS, There has been a great deal of disturbance, misunderstanding, and unrest with regard to the international Walther League and its activities and its publication; and

WHEREAS, The voters assembly of Immanuel Lutheran Congregation, Twin Falls, Idaho, meeting on April 11, 1965, felt that some of these disagreeable issues might be avoided or prevented; therefore be it

Resolved, That The Lutheran Church — Missouri Synod declare that for the sake of unity in the church and for a more uniform ministry to the youth of our church, the Missouri Synod, through its *Praesidium*, shall be in direct control of the international Walther League in the future. May this be done through the most proper boards or commissions.

IMMANUEL LUTHERAN CONGREGATION
Twin Falls, Idaho

REV. C. A. RATHJEN, *Pastor*
MR. GLENN THAETE, *Secretary*

[8-13 Un]

To Place Walther League Under Jurisdiction of the Synod's Board for Young People's Work

WHEREAS, In our opinion certain modernistic and liberalistic tendencies seem to be influencing the Walther League and its publications; and

WHEREAS, The implementation of one of the points in the Walther League program, namely, "Exposure," seems to mean forced exposure to that which is evil; and

WHEREAS, The directors of the Walther League seem unable to comprehend what damage they are inflicting upon our church in the eyes of the world and what disturbance they are causing among our people by insisting that a controversial figure should appear at its convention, and they ignore the appeals of concerned individuals; and

WHEREAS, Most people assume that the policies and philosophies of the Walther League are those of The Lutheran Church — Missouri Synod, since the Walther League is the youth organization of this body; and

WHEREAS, If such tendencies and policies continue, we are of the opinion many congregations may withdraw their young people from affiliation with the Walther League; therefore be it

Resolved, That we petition the 46th delegate convention of The Lutheran Church — Missouri Synod to place the Walther League under the jurisdiction of the Board for Young People's Work of The Lutheran Church — Missouri Synod.

TRINITY LUTHERAN CHURCH
Santa Ana, Calif.

DAN PINNIX, *Chairman*
GARALD ORMAN, *Secretary*
WILLIAM L. DUERR, *Pastor*
WILBUR NEBEN, *Youth Director*

[8-14 Un]

To Protest Against the Appearance of Pete Seeger at the International Walther League Convention

WHEREAS, The Walther League has chosen to use Mr. Pete Seeger at its international convention in Squaw Valley, Calif., July 5—9, 1965; and

WHEREAS, It is obvious that by his participation in the program this man will seek to influence the thinking of the young people at the Walther League convention; and

WHEREAS, Others with a clear message from the Holy Word of God should be before our youth instead of controversial persons who might endanger their faith; therefore be it

Resolved, That the Lutheran Church of the Good Shepherd lodge a strong protest with Dr. Oliver R. Harms, President of the Missouri Synod, with Rev. Elmer Witt, Executive Director of the Walther League, and with the Detroit convention against the appearance of Pete Seeger at the international Walther League convention in Squaw Valley; and be it further

Resolved, That we assure these men of our prayers that God will guide them in this matter as well as in

all others as they carry on the important offices imposed upon them.

LUTHERAN CHURCH OF THE GOOD SHEPHERD
Tulsa, Okla.

HENRY DAUBERT, *President*

[8-15 Un]

To Have Pete Seeger Removed from the 1965 Convention Program of the International Walther League

WHEREAS, The appearance of Mr. Pete Seeger on the international Walther League convention program has caused considerable anxiety and unrest within the church; and

WHEREAS, We are not the authorized powers to determine the guilt or innocence of the man in question; and

WHEREAS, The fact that Mr. Seeger is a controversial figure will reflect unfavorably upon the image of the church; and

WHEREAS, Dr. Oliver Harms advised the Synod's Board for Young People's Work against Mr. Seeger's appearing on the program; and

WHEREAS, In spite of Dr. Harms' advice, the Synod's Board for Young People's Work has resolved to support the Walther League in scheduling Mr. Seeger on the program; and

WHEREAS, The Synod's *Handbook* (Section 7.73 b) makes the Board for Young People's Work the responsible department in the supervision of such matters; therefore be it

Resolved, That The Lutheran Church — Missouri Synod, in convention assembled at Detroit, Mich., June 16 to 26, 1965, instruct the Board for Young People's Work to take immediate action to have Mr. Seeger removed from the international Walther League convention program.

THE BOARD OF DIRECTORS
Iowa District West
D. E. WEISS, *Secretary*

[8-16 Un]

To Dismiss Rev. Alfred P. Klausler from Duties as Editor of "Arena" Magazine and Associate Director of the Walther League

WHEREAS, A Christian magazine should be unbiased in politics, Rev. Klausler has repeatedly used *Arena* to foist his personal political beliefs upon the youth of our Synod (*Arena*, Nov. 1963, p. 13; Aug. 1964, p. 3; and other articles); and

WHEREAS, Most of the quotes in the magazine favor the entrance of our Synod in the ecumenical movement (*Arena*, May 1964, pp. 20, 21; June 1964, p. 3); and

WHEREAS, Rev. Klausler has allowed false doctrine to enter *Arena* (Jan.—Feb. 1965, article "A Lutheran Looks at the Jews," quote: "There is an unbiblical pre-

sumption in believing that Jews are 'lost' because they are not Christian"); therefore be it

Resolved, That Rev. Alfred P. Klausler be removed from his position as editor of *Arena* magazine and as associate director of the Walther League and that he be admonished, in accordance with synodical rules, for permitting these articles to be published and for failing to perform his duties properly.

FIRST LUTHERAN CHURCH
San Fernando, Calif.

RALPH L. DICK, *President*

GLENN M. ROSKE, *Sr. Elder*

MAURICE G. FARAGHER, *Secretary*

[8-17 Un]

To Instruct Board for Young People's Work to Exercise Closer Supervision of Programs . . . Conventions, etc.

Dear Brethren:

WHEREAS, The only hope for the world today and in the future, as it has been in the past, lies in a changeless Christ for a changing world; and

WHEREAS, It is especially important in these troublous times that *all programs prepared for the youth of our church* be Bible-based and Christ-centered; and

WHEREAS, The international Walther League has permitted an article to be published in its youth magazine, *Arena*, that espouses doctrine contrary to the clear teachings of Scripture — see January–February issue of *Arena* in the article "A Lutheran Looks at the Jews"; and

WHEREAS, The Walther League has permitted articles to be printed in *Arena* that use vulgar and offensive language, not becoming a child of God; and

WHEREAS, The international Walther League permitted to be published in the October 1964 issue of the *Workers Quarterly* a parody on the Lord's Prayer that is cheap and vulgar, thus desecrating the prayer our Savior taught us; and

WHEREAS, The international Walther League in 1965 convention to be held at Squaw Valley, Calif., has involved the youth of our church — a majority of whom are still minors — in a basic civil rights theme instead of a basic Christ-centered theme; and

WHEREAS, In its international convention to be held as Squaw Valley, Calif., the international Walther League has employed for its program someone whose character and integrity have been under question, e. g., Pete Seeger as the "Prodger and Musical Commentator" of the convention; therefore be it

Resolved, That we request the Synod to instruct the board for its youth work in the Synod to exercise closer supervision of programs, publications, emphasis, conventions, etc., to the end that the Cross of Christ be always held up to our youth as the only hope for salvation, and that all programs, publications, emphases and

conventions adhere strictly to the doctrines of Scripture and to the doctrinal stand of our Lutheran Church — Missouri Synod and witness clearly to the same.

CONCORDIA CIRCUIT PASTORAL CONFERENCE
WESTERN DISTRICT

E. L. WITTENBURG, *Secretary*

[8-18 Un]

To Instruct the Synod's President to Take Appropriate Action in Correcting Practices Allegedly Prevailing in Area of Young People's Work

WHEREAS, The editorial policy of a synodically endorsed paper, e. g., *Arena*, should clearly present the doctrines of the Bible as set forth in the confessional writings of the Synod and should just as clearly point out the dangers involved in heterodox teachings and practices; and

WHEREAS, Conventions, workshops, LSV schools, and similar meetings are also to help our youth grow in faith and in the knowledge of our Lord Jesus Christ and not cause doubts and misgivings in regard to doctrine; and

WHEREAS, Recent articles in *Arena* contain false doctrine, e. g., "A Lutheran Looks at the Jews" (cf. Jan.-Feb. 1965 issue, p. 15, col. 3, par. 4); and

WHEREAS, The profanity in the article by Malcolm Boyd (pp. 29—37, Jan.-Feb. 1965 issue) certainly does not edify our young people; and

WHEREAS, The engaging for entertainment at the Walther League convention of controversial people can hardly contribute to the unifying and strengthening of our youth work; therefore be it

Resolved, That the Detroit convention instruct the President of the Synod to take appropriate action to correct such practices; and be it further

Resolved, That those responsible for such practices be removed from their offices if they refuse to abide by such correction.

ZION LUTHERAN CHURCH
Hinsdale, Ill.

ERNEST C. RASS *Secretary*
VERNON W. GATZ, *President*
P. H. SCHEER, *Pastor*

[8-19 Un]

To Request the Walther League . . . to Remove Mr. Pete Seeger from the Squaw Valley Convention Program

WHEREAS, In the May 1965 preconvention newsletter, on page 3, it was stated: "The Walther League Executive Board has reviewed questions and objections raised regarding the appearance of the American Folk Singer Mr. Pete Seeger on the convention program. The decision reached by the Board through deliberate and

prayerful study is to keep Mr. Seeger on the program in harmony with the convention program philosophy"; and

WHEREAS, This action, because the matter of Pete Seeger has become of such a controversial nature, would seem still to foster deep disharmony among the people of our beloved Synod; and

WHEREAS, Other less-controversial means might serve as well in meeting the program philosophy of the Walther League convention, and yet cause peace of mind and heart to many who have been offended by the board's action (by not removing this matter which has been an offense, whether rightly or wrongly); therefore be it

Resolved, That The Lutheran Church — Missouri Synod, meeting in convention at Detroit, Mich., in June 1965, request the Walther League Executive Board to remove Mr. Pete Seeger from the Squaw Valley convention program; and be it further

Resolved, That it be publicly declared that this was done because of the disharmony such an appearance was causing among the members of our Synod.

CONCORDIA LUTHERAN CHURCH
Chula Vista, Calif.

DOUGLAS R. TROXEL, *Secretary*
THOMAS E. HENDRY, *Chairman*

9. Social Action and Welfare, World Relief

[9-21 Un]

To Urge Members of the Synod to Support Proposed Immigration Legislation

WHEREAS, It is believed that the existing immigration legislation has severe shortcomings, as the result of which neither traditional Christian humanitarianism nor enlightened self-interest are adequately exhibited; and

WHEREAS, Proposed legislation submitted to Congress by President Johnson on Jan. 13, 1965, seems to represent substantial progress toward the fulfillment of the hope that Congress will establish immigration laws which are just to all and which minister most truly to the public welfare; therefore be it

Resolved, That The Lutheran Church — Missouri Synod, assembled in convention in Detroit, Mich., urge its members to support the legislation now before Congress, since it seems to fulfill five objectives of a fair and equitable immigration law, to wit:

1. To supply our permanent population with a steady proportion of newcomers who have chosen the United States as their new homeland and who can impart to their American neighbors and understanding of the cultures, attitudes, and interests of other races and peoples of the world.

2. To assume the United States' proper share of international responsibility for the resettlement of refu-

gees and other persons urgently in need of the compassionate haven of a new homeland.

3. To facilitate the reuniting of families.

4. To facilitate the entry of persons possessing special skills or other capacities needed by the American economy and culture.

5. To admit annually a reasonable number of the persons described above on an objective basis of selection which, while discriminating, will not be discriminatory with respect to race, national origin, color, or religion, testifying thereby to the United States' recognition of the interlocking and mutual interests of all nations with regard to the migration of people, the interaction of cultures, and respect of universal human rights.

and be it further

Resolved, That the congregations of The Lutheran Church—Missouri Synod be strongly encouraged to welcome immigrants into their fellowship and to assist them in continuing integration into community life.

BOARD OF SOCIAL WELFARE

H. F. WIND, *Executive Secretary*

10. Pension and Welfare Program

[10-12 Un]

Lay Retirement Fund

Schedule of Receipts and Disbursements

(Final Audited Figures)

(Cf. p. 351, *Convention Workbook*)

Receipts			
Initial contributions	\$	150,000	
Contrib. Jan. 1, 1948, to			
Jan. 31, 1965		1,720,255	
Earnings from investments		539,993	
			\$2,410,248
Income Distributed			
Pensions paid to Retired Workers	\$325,972		
Income allocated for investment			
depreciation & contingencies	62,500		
Operating expenses, including			
actuary fees, auditing, etc.	19,909	408,381	
Fund balance, Jan. 31, 1965			\$2,001,867
Assets as of January 31, 1965			
Cash	\$	5,277	
Investments			
Government bonds	\$446,135		
Government agency bonds	105,105		
Utility bonds	471,990		
Railroad bonds	9,944		
Industrial bonds	143,841		
Stocks	869,268		
Total investments		2,046,283	
Accounts receivable	\$	5,398	
Accounts payable	(2,581)		
Accrued interest receivable	10,758	13,575	
			\$2,065,135
Less investment and interest			
reserve		63,268	
Fund balance and undistributed			
income			\$2,001,867

[10-13 Un]

To Increase Lifetime Pension for Certain Members of Original Pension Plan Over and Above Their Earned Pension, etc.

WHEREAS, The original Pension Plan was designed for an economy which was assumed to remain stable, which assumption obviously did not materialize; and

WHEREAS, At this time most of the members cannot even claim \$100 monthly as an earned pension; and

WHEREAS, In 1962 the Synod resolved to adjust the aforementioned situation by realigning the Pension Plan in keeping with the purchasing power of the dollar at the time of retirement; and

WHEREAS, In 1962 the Synod also resolved that all members of the old plan who were 50 years old or older would be eligible to receive the benefits of the new plan; therefore be it

Resolved, That members of the old, or original, Pension Plan who are not included in the Concordia Retirement Plan because they are 60 years old as of Jan. 1, 1965, and who retire at age 65 (or thereafter up to 5 additional years) and who have served during all eligible years since the plan was established, be granted a lifetime pension of \$100 per month over and above their earned pension; that those who have served during two thirds of the eligible years be granted a lifetime pension of \$75 per month over and above their earned pension; that those who have served during one third of the eligible years be granted a lifetime pension of \$50 per month over and above their earned pension; and that, as of Jan. 1, 1965, their widows are eligible to receive 60% of the respective combined pension.

WILFRED F. KRUSE CARL H. SCAER
ALBERT V. MAURER MARTIN C. PIEPER

[10-14 Un]

To Amend a Section of the Pension Plan

WHEREAS, The New Concordia Retirement Program is highly recommended; and

WHEREAS, The old Pension Program will be gradually faded out; and

WHEREAS, It ought to be the prerogative of the worker to decide whether his personal contributions to the old Pension Plan be left in escrow or not; and

WHEREAS, It might well appear to be unethical for the Synod to retain such moneys when requests come for the release of those personal contributions; therefore be it

Resolved, That the Pension Plan be amended to provide the worker the right to withdraw his personal contributions to the Pension Plan if he desires to, whether he enters the Concordia Retirement Plan or not.

ALL SAINTS LUTHERAN CONGREGATION
Livonia, Mich.
DALE B. KRUEGER, *Pastor*

[10-15 Un]

Supplementary Report Number Two — Board of Support and Pensions

In the original report of the Board of Support and Pensions as well as in "Supplementary Report Number One" (10-02) it was stated that some of the necessary or advisable amendments to the Pension Plan for Pastors and Teachers which were to be recommended by the Board of Directors in conjunction with the Board of Support and Pensions could not be finalized until after the May meeting of the Board of Directors. At the writing of this report this meeting has now been held, and the intended final group of overtures from the Board of Support and Pensions has been formulated and is presented herewith.

1. Since the Concordia Retirement Plan is now in operation, it is appropriate to amend Section 10.15 c of the *Handbook* as follows:

Resolved, That Section 10.15 c be amended so that as amended it shall read as follows:

c. Workers in the Synod who are not participating in the Synod's Pension Plan for Pastors and Teachers forfeit all claim to the benefits provided under Section 10.47 except as otherwise provided in Section 10.47 e.

This resolution is to become effective immediately upon adoption.

2. It is recommended that Section 10.15 d be re-phrased as set forth in the following resolution:

Resolved, That Section 10.15 d be amended so that as amended it shall read as follows:

d. All cases of doubt shall be decided by the Board for Support and Pensions, judging each case on its merits and in Christian love.

This resolution is to become effective immediately upon adoption.

3. Recommendation 3 of "Supplementary Report Number One" (p. 350) recommends an amendment to Section 10.43 b to provide for a discontinuation of additional voluntary deposits by a worker to his pension account. So that Section 10.43 i be consistent with such recommendation for the wording of Section 10.43 b, the following recommendation is being made:

Resolved, That at the beginning of Section 10.43 i there be inserted these words: "Prior to July 1, 1965," so that this section will now read: "Prior to July 1, 1965, any congregation or board . . ."

This resolution is to become effective immediately upon adoption.

4. It is recommended that the unnumbered paragraph following subparagraph 3 of Section 10.47 b 3 be deleted and a new subparagraph 4 be added, providing as follows:

4. All cases of doubt shall be decided by the Board for Support and Pensions, judging each case on its merits and in Christian love.

This resolution is to be effective immediately upon adoption.

5. Section 10.47 b 2 calls for a reduction of the work-

er's and widow's subsidized retirement benefit under conditions of lack of full participation while the worker was active.

This same reduction has in practice been applied also in case of the subsidized disability benefit provided for in Section 10.47 c. However, this is not clearly stated in the section referred to. For the sake of clarification and completeness, the following resolution is in order:

Resolved, That Section 10.47 c, "Free Subsidy," be amended by changing the title to "Disability Income Subsidy" and by adding a new subparagraph 3 thereto, providing as follows:

3. A corresponding reduction of the worker's and widow's disability income subsidy shall be made if the worker failed to join within three months after he became eligible for membership or if the member or his employer failed during the period of his membership to contribute the full amount of the contributions required under the provisions of the plan. All cases of doubt shall be decided by the Board for Support and Pensions, judging each case on its merits and in Christian love.

This resolution is to become effective immediately upon adoption.

6. Pursuant to prior recommendations of the Synod in convention, many employers have been paying the contributions required of the members — that is, have been paying the employer's 8% contribution and the member's 4% contribution. In such circumstances the amount which the employer has contributed in lieu of the worker's contribution has been credited on the books of the Pension Plan as though the worker himself had made the contribution. Counsel for the Synod has advised that the worker thereby becomes immediately taxable on the amount so credited to the worker's account.

Because of the many requests urging that something be done, if possible, so that the worker will not be currently taxed where his employer contributes for him the contribution required of a member by the regulations of the Pension Plan, it is recommended that Section 10.43 a be changed so that all contributions of an employer shall be credited as an employer's contribution. Therefore the following amendment to Section 10.43 a is recommended:

Resolved, That Section 10.43 a be amended by adding thereto the following:

A worker's employer may, if it so desires, pay to the Pension Fund all or any part of the contribution which such worker would otherwise be required to pay personally. Any employer paying all or any portion of the member's contribution for any of its workers shall so notify the board, and the amounts so paid by the employer shall satisfy, to the extent thereof, the requirements of this and any other section or provision concerning contributions required of a worker. For all other purposes of the plan, however, all amounts so contributed by the employer shall be treated as employer contributions and shall not become a part of such member's personal accumulation.

This resolution is to become effective as of Oct. 1, 1965.

7. Section 10.47 of the *Handbook* provides for certain benefits from the Synod's treasury to participants

in the Pension Plan. These benefits are characterized as "free subsidy," or subsidized benefits, because they are not provided from the contributions of the worker or his employer. Now that the Concordia Retirement Plan and the Concordia Welfare Plan are in operation, it is appropriate that it be made clear that the participants in the Concordia Retirement Plan who transferred from the Pension Plan are entitled to receive the minimum benefits provided by Section 10.47 if the benefits for a worker under such plan do not at least equal such minimum benefits. It is appropriate that it also be made clear that the subsidized minimum benefits of Section 10.47 are to be provided only to the extent that such minimum benefits are not available to a worker through participation in all synodically sponsored benefit plans for which he is eligible, whether the Pension Plan, the Concordia Retirement Plan, or the Concordia Welfare Plan. Therefore the following recommendation for an amendment to Section 10.47 is made:

Resolved, That Section 10.47 be amended by striking subparagraph d and the balance of the provisions of said section and by inserting instead thereof three subparagraphs as follows:

d. Reductions

The amount from time to time determined by the Board for Support and Pensions to be payable under the provisions of a, b, or c above shall be reduced in accordance with the following provisions: The "death benefit" under a shall be reduced by the amount of the lump-sum death benefit payable under the Concordia Welfare Plan, or if the worker was not participating in said plan but was eligible to participate in said plan, by the lump-sum death benefit which would have been payable under said plan had the worker been participating therein; and if the member was retired at the time of his death and was a participant in the Concordia Retirement Plan, the death benefit shall be reduced by the amount of the lump-sum death benefit payable under said plan. The free subsidy under b and c shall be reduced by the amount of the monthly benefit, if any, payable under the provisions of the Concordia Retirement Plan and/or the Concordia Welfare Plan; and if the worker was eligible to participate in the Concordia Welfare Plan but was not participating therein, such free subsidy shall be reduced by the amount which would have been payable had such worker in fact been participating in the Concordia Welfare Plan.

e. Disqualification

A worker not participating in the Pension Plan shall not be entitled to any of the special benefits provided by synodical subsidy under a, b, or c above; provided, however, a worker who formerly participated in the Pension Plan and terminated his participation upon becoming a member of the Concordia Retirement Plan shall continue to be eligible for such special benefits. For the purpose of determining, in the case of a member of the Pension Plan who has transferred to the Concordia Retirement Plan, whether the worker or his widow shall receive the full or a reduced special benefit, the period of his creditable service under the Concordia Retirement Plan shall be treated as years of participation under the Pension Plan.

f. Appropriations

The Budget Review Committee, together with the Board of Directors, is authorized and instructed to make the necessary appropriations for such special benefits.

8. Resolution 5 of "Supplementary Report Number One" (p. 350) is herewith being withdrawn because the payment of a lump-sum death benefit is embodied

in the preceding resolution in a more equitable and concise manner. Cancellation of that resolution is therefore in order (see *Convention Workbook*, p. 350).

9. The Board of Managers of the Concordia Benefit Plans has as one of its items for early consideration the coordination or integration of the Pension Plan with the Concordia Retirement Plan. In studying this matter, it is hoped that it will be found desirable and advantageous for the workers who have transferred their membership from the Pension Plan to the Concordia Retirement Plan to request transfer of funds from their accumulation under the Pension Plan to the Concordia Retirement Plan. To make possible such a transfer of funds if it becomes permissible, the following recommendation is in order:

Resolved, That a new Section 10.58 be added to the *Handbook*, providing as follows:

10.58 Transfers to Concordia Retirement Plan

If the Concordia Retirement Plan shall at any time permit the transfer to it from the Pension Fund of all or any part of a worker's individual account in exchange for creditable service or other benefits under said Concordia Retirement Plan, then in such event, and at the written request of the worker, there shall be transferred, paid over, and delivered to the Board of Managers of the Concordia Retirement Plan from the Pension Fund, assets in an amount equal to all, or any part, of the amount credited to such worker's account plus an amount equal to the board's estimate of the interest attributable to such portion of the worker's individual account so transferred which has accumulated since the last crediting of interest. After such transfer shall have been accomplished, the worker shall have no further rights or claims of any kind whatsoever against the board or the Pension Fund with respect to the amount so transferred, and such worker shall thereafter look solely to the Concordia Retirement Plan for his retirement, pension, or other benefits attributable to the assets so transferred.

10. Certain provisions of the Income Tax Act of the Dominion of Canada apply to the Pension Plan. In addition, certain of the provinces of Canada have adopted, are in the process of adopting, or have under consideration the adoption of legislation affecting the provisions and operations of private pension plans operating in Canada. Under the governmental scheme in Canada, each province has the power to pass its own laws governing private pension plans operating within the province, and such laws do not need to be uniform among the various provinces. The Pension Plan is and will be subject to the laws of all of the provinces in which the Synod has, or from time to time may have, workers participating in the Pension Plan. The Province of Ontario at one time had under consideration excluding church-operated plans from the class of privately operated plans subject to the Ontario Pensions Benefit Act of 1962-1963, as amended. However, this approach was not ultimately taken, and the Pension Commission of Ontario has specifically notified the Board for Support and Pensions of the applicability of the Ontario Act to the Pension Plan. The Synod's legal counsel has advised that the Pension Plan does not meet the requirements of Ontario law. An extension until August 1, 1965, was obtained from the Pension Commission of

Ontario within which to amend the Pension Plan to bring its provisions and operations into compliance, with the stipulation that the applicable amendments be made effective retroactively to Dec. 31, 1964. In view of the complexities of complying with known requirements of Ontario, and in view of the present state of flux and uncertainty with respect to the ultimate impact and effect of legislation in the other provinces which makes likely the need to amend the Pension Plan from time to time without being able to wait for consideration by the Synod in convention, it is recommended that provisions be added to the Pension Plan to confer upon the Board of Directors of the Synod full power to amend the Pension Plan, by means of special rules applicable to workers in Canada, from time to time in any and all respects as may be necessary to comply with applicable laws in Canada and, if deemed necessary, to adopt an entirely separate plan applicable to workers in Canada. To implement this recommendation, the following resolution is recommended:

Resolved, That a new Section 10.59 be added to the *Handbook*, providing as follows:

10.59 Adoption of Special Rules or New Plan Applicable to Workers in Canada

a. The Board of Directors of the Synod shall have the power and authority from time to time to adopt special rules, having the effect of amendments to the Pension Plan, applicable to workers in the Dominion of Canada or any province thereof and to the employers of such workers, as may be necessary or appropriate to the end that the Pension Plan may from time to time comply with applicable laws. By way of illustration only and not in limitation of the matters with which the Board of Directors may deal, such special rules may make provisions with respect to eligibility for participation in the Pension Plan, vesting of pension rights, "portability," contribution rates, limitations on withdrawals of contributions, the segregation from the Pension Fund of the assets from time to time held to fund the benefits of workers in Canada into a separate fund or trust, appointment of a trustee or trustees (individual or corporate) other than the Board of Trustees of the Synod's Trust Funds to hold, manage, and invest the assets held to fund the benefits of workers in Canada, the transferring of the functions of the Treasurer of the Synod with respect to the funds held for workers in Canada to the trustee or trustees in Canada or otherwise, and the transferring of the administration of the Pension Plan, insofar as affecting workers in Canada, from the Board for Support and Pensions to another board or agency whose membership shall be subject to appointment and removal by the Board of Directors. The Board of Directors may make any such special rules retroactive if and to the extent required to comply with applicable laws.

b. If the Board of Directors of the Synod shall at any time be of the opinion that it is impracticable by reason of the complexities of applicable laws, or otherwise, to operate the Pension Plan for workers in Canada by means of special rules as authorized by a above, the Board of Directors shall have authority to adopt an entirely separate pension plan for workers in Canada, containing such provisions as the Board of Directors in its discretion shall deem appropriate or desirable in the light of applicable laws and in the best interests of workers in Canada.

c. If the Board of Directors shall adopt a new plan pursuant to the foregoing authority, it may direct the Treasurer of the Synod (or the trustee or trustees then holding the assets funding the benefits of Canadian workers) to cause to be paid over and transferred to the new plan assets from the Pension Fund in an amount

equal to the aggregate value of the individual accounts of all or such part of such Canadian workers as will thereafter participate in said new plan, together with an equitable share of the Contingent Fund and accumulated but uncredited interest, for further administration under the provisions of the new plan. Any worker whose individual account shall be transferred from the Pension Plan to any such new plan shall, after such transfer, look solely to the fund held under such new plan for the satisfaction of his pension benefits and shall have no claim thereafter to the Pension Fund under the Pension Plan; provided, however, that the Board of Directors shall not direct the transfer of assets from the Pension Plan to any such new plan unless a competent actuary shall certify to the Board of Directors that after such transfer the benefits of any worker whose account shall be transferred shall be not less than the actuarial equivalent of the accrued benefit of the worker under the Pension Plan at the time of the transfer and unless the worker's personal accumulation in the Pension Plan as of the time of transfer shall be subject to terms no less favorable to the worker than the provisions of the Pension Plan pertaining to his personal accumulation; provided, however, that if the worker shall consent in writing to the transfer of his account, the Board of Directors may order the aforesaid transfer of assets to the new plan without regard to the foregoing restrictions.

d. The special rules adopted from time to time by the Board of Directors, or a new plan adopted by the Board of Directors, pursuant to the authority of this section, shall be incorporated into the *Handbook* as a part of these bylaws in such a manner as may be determined by the Committee on Constitutional Matters at the time of each revised publication of the *Handbook*.

This resolution is to become effective immediately upon adoption.

BOARD OF SUPPORT AND PENSIONS

WALTER E. LICHTSINN, *Chairman*

LORENZ F. WAHLERS,

Acting Executive Secretary

11. Communications and Public Relations

[11-08 Un]

To Order Resumption of Publication of Official Records in Official Periodicals of the Synod

WHEREAS, The ordination, installation, commissioning, and induction of pastors, teachers, professors, and other official workers in the Kingdom are a matter of concern to the entire Synod and not just of interest to the local constituency—a fact underscored by the requirement that notice be given officially to the synodical headquarters when such official acts are authorized and completed; and

WHEREAS, In these days when District Presidents are being asked to furnish call lists with increasing frequency, a report of such official acts in the official periodicals of the Synod is helpful in considering an individual for such a call list; and

WHEREAS, The official periodicals of the Synod have ceased to publish such reports on a continuing basis (*The Lutheran Witness* having already done so and *Der Lutheraner* soon to follow suit), making the report in the *Statistical Yearbook* the only public record of such official acts; and

WHEREAS, Not every member of the Synod has ready access to a copy of the *Statistical Yearbook*, but most members of the Synod have possible direct access to the official periodicals of the Synod; and

WHEREAS, Publication of such official acts in the current issues of the official periodicals of the Synod makes possible a running overview of what takes place, affording the possibility of correction and emendation while data is still recent, rather than deferring such editorial activity until the year's close; therefore be it

Resolved, That the California and Nevada District in convention assembled at Oakland, June 16—19, 1963, memorialize the 1965 convention of The Lutheran Church—Missouri Synod to order the resumption of publication of such official records in the official periodicals of the Synod.

CALIFORNIA AND NEVADA DISTRICT

E. THEO. DELANEY, *Assistant Secretary*

[11-09 Un]

To Mail Copies of the Synod's Official Periodical via First-Class Mail to Subscribers in Hawaii and Alaska

WHEREAS, The States of Hawaii and Alaska are integral parts of Districts of the Synod which in turn are part of the 48 contiguous states; and

WHEREAS, Members of the Synod in these two states are expected to participate in the programs of the Synod and in their respective District programs and activities; and

WHEREAS, Information vital to such activities and programs is frequently published only in the Synod's official periodical, *The Lutheran Witness*, or the Districts' supplements thereof; and

WHEREAS, Some of these programs and activities have an early termination date, e.g., nominations for professorships, applications to the Board for Assignment of Calls, etc.; and

WHEREAS, The regular method of shipping copies of the Synod's official periodical to subscribers in these two states regularly results in delivery some 4—5 weeks after date of publication; and

WHEREAS, This matter has been repeatedly discussed with the Synod's publisher but to no avail; therefore be it

Resolved, That the Board of Directors of the California and Nevada District of The Lutheran Church—Missouri Synod respectfully memorialize the 1965 convention of the Synod to instruct its publisher to ship copies of the Synod's official periodical via first class mail to subscribers in the States of Hawaii and Alaska or at least to the clergy subscribers so that they may alert other members of the Synod to current or planned activities and programs of the Synod and of their respective Districts.

BOARD OF DIRECTORS

CALIFORNIA AND NEVADA DISTRICT

E. THEO. DELANEY, *Assistant Secretary*

[11-10 Un]

To Alter and Add to "Handbook" Regulations Regarding Publications of The Lutheran Church—Missouri Synod

In the *Handbook*, Art. XI, "Publications," the following alterations and additions are suggested:

C. THE LUTHERAN WITNESS, DER LUTHERANER,
THE LUTHERAN WITNESS REPORTER,
AND AUTTAJA

11.81 Official Publications

The official publication of the Synod shall be *The Lutheran Witness*.

11.82 "The Lutheran Witness Reporter," "Der Lutheraner," and "Auttaja"

These publications, which are owned and operated by the Synod, though not designated as "official," shall serve the Synod as media for additional news and information about matters of interest and concern to the church and its members.

11.83 The Publication and Editorial Board

A Publication and Editorial Board of nine members shall be appointed by the President of the Synod. They shall serve for terms of 4 years in such manner that the terms of four members shall alternate with the terms of the other five members.

11.85 Editors and Other Staff Personnel

a. The members of the editorial staff of the Publication and Editorial Board shall be appointed by this board from a list approved by the Synodical Service Commission.

b. Other staff personnel may be appointed by the Publication and Editorial Board after consultation with the President of the Synod.

c. The editors and other personnel shall be responsible to the Publication and Editorial Board.

d. Members of the Publication and Editorial Board shall be ineligible to serve as editors.

e. All members of the editorial staff and other personnel of the Publication and Editorial Board shall be employees of the Synod.

11.87 Editorial Policies

The Publication and Editorial Board shall be responsible to the President of the Synod for the editorial policies and content of the *Lutheran Witness* and the other publications entrusted to it. (Cf. 11.82)

11.88 Publishing Responsibility and Authority

Within the framework of established synodical policies the Publication and Editorial Board shall have full responsibility and authority on behalf of the Synod for all matters relating to both internal and external aspects of publishing the *Lutheran Witness* and the other publications listed in 11.82. It shall also determine the terms and conditions of employment and the duties of the staff members. It shall make regular reports to the President of the Synod regarding its activities and operations.

11.91 Production, Salary, Expenses, and Financial Accounting

Concordia Publishing House shall reimburse the synodical Treasurer for the salaries and budgeted expenses of all personnel employed by the Publication and Editorial Board and also the budgeted expenses of the board. Concordia Publishing House shall also provide the Publication and Editorial Board with complete financial reports of its services on behalf of the board regularly or as requested. Copies of such reports shall be made available for the synodical reference file and to the Controller of Synod.

BOARD OF DIRECTORS

THE LUTHERAN CHURCH—MISSOURI SYNOD

W. C. BIRKNER, *Secretary*

12. Church Literature and Publications

[12-12 Un]

To Make Available Theological Publications Not Easily Accessible or Out of Print

WHEREAS, The 1962 convention of The Lutheran Church — Missouri Synod resolved:

That this convention of the Synod request the Commission on Church Literature to consider the publishing and reprinting of theological books and essays not now easily accessible, such as A. L. Graebner's *Outlines of Doctrinal Theology*, Theodore Engelder's *Scripture Cannot Be Broken* and *Reason and Revelation*, the *Concordia Triglotta* with its historical introduction, and any other books or essays which the commission feels would be pertinent to present-day needs. (Resolution 8-02, *Proceedings* 1962, p. 140)

and

WHEREAS, *Communism and Socialism*, by C. F. W. Walther, and *For Better, Not for Worse*, by Dr. Walter A. Maier, are no longer easily accessible to most of the members of our Synod; therefore be it

Resolved, That we memorialize the Synod to request Concordia Publishing House and the Commission on Church Literature to reprint A. L. Graebner's *Outlines of Doctrinal Theology*, *Scripture Cannot Be Broken*, by Theodore Engelder, *Reason and Revelation*, by Theodore Engelder, the *Concordia Triglotta* with its historical introduction, *Communism and Socialism*, by C. F. W. Walther, and *For Better, Not for Worse*, by Walter A. Maier.

REV. WALTER OTTEN
REV. CARL HOFFMEYER
REV. PAUL LEHENBAUER
REV. ROY FAULSTICK
MR. FRED BENDEWALD
DR. WARREN HAMULA
DR. ROBERT TAYLOR

13. Worship, Liturgics, and Hymnology

[13-17 Un]

To Declare the Pipe Organ the Official Organ of Our Church

WHEREAS, The Lutheran Church — Missouri Synod, at her 45th regular convention in Cleveland, Ohio, deemed instrumental music so important as to amend the second "Whereas" of Memorial 711, p. 308 of *Reports and Memorials* of that convention as Resolution 9-01, p. 144, of *Proceedings* to include "instrumental music," as follows:

WHEREAS, The constant relevancy of the Christian faith to life in all its aspects should be reflected in our worship and singing and instrumental music.

and

WHEREAS, The pipe organ is a majestic instrument called the king of instruments, the instrument that psychologically moves our emotions most effectively to a mood of worship; and

WHEREAS, The choice of an organ made through the advice and supervision of experts and talented musicians in our church results in instruments truly worthy of serving our Lord and Savior, such as the pipe organs at the Valparaiso University Chapel, the Fort Wayne Senior College, and the comparatively smaller but noble "Gloria Dei" organ of the Lutheran Laymen's League building, described by Carl Schalk, director of music of The Lutheran Hour, in its dedication brochure as "proclaiming the Gospel faithfully within the limitations of its art, reflecting the Christian faith in the simplicity, honesty, and integrity of its construction"; and

WHEREAS, No other instrument or instruments have been found or invented to duplicate faithfully the musical sounds of a pipe organ, other than a full symphony orchestra; and

WHEREAS, The Lutheran Church — Missouri Synod, a leader of churches, consistent in proclaiming the purest of doctrine, should have organs consistent in like qualities and should set an example for other churches; and

WHEREAS, The present general market, a market of exploitation, is deluged with various brands of imitation organs, many claimed by their innumerable, aggressive salesmen to have features perfected through modern science, surpassing the pipe organ; and

WHEREAS, Church magazines, for example, *Your Church* and *Church Buildings*, have advertisements that promote imitation organs, boasting figures in the thousands of those now installed in churches, some costing as much as \$65,000 and others displacing fine old pipe organs merely in need of repair after many decades of use; and

WHEREAS, A survey of Lutheran churches in the small area surrounding Joliet, Ill., 40 miles southwest of Chicago, indicates a predominance of imitation organs as follows:

Among churches of the Missouri Synod there are 2 pipe organs and 6 imitation organs; among Lutheran churches of other synods there are 2 pipe organs and 7 imitation organs. Two of the largest Lutheran churches of these other synods were talked into replacing their pipe organs with imitations; as a result one of the churches is forced to triple expense because, led by a number of annoyed musicians of the congregation, it is replacing with another pipe organ the imitation organ that replaced its first pipe organ. Two other churches are merging under the new name "The Lutheran Church in America"; it is not yet decided which organ will be retained, the imitation organ in the church that will serve both congregations or the pipe organ in the church that will be dismantled. A newly built church of the Missouri Synod a few miles farther from Joliet, costing \$255,000, has a \$10,000 imitation organ; and

WHEREAS, It is prayerfully hoped that the above local survey does not give a true picture of the state of organ music in our church throughout the nation;

it is, however, found through spot checking that there are valid grounds for genuine alarm; and

WHEREAS, The often stated arguments, herein listed, that cause many to conclude falsely that imitation organs are desirable in preference to pipe organs, can easily be refuted as follows:

1. Many more ranks or stops can be had for less money in an imitation organ than in a pipe organ. E. Power Biggs, a renowned organist, in his tape recording of 125 examples of European organs, "The Organ" (Columbia DL-5288), says concerning this allegation: "This is a modern organ in Holland with just 6 stops. Surely this is vastly preferable to an electronic imitation, which lacking pipes lacks the first essential of an organ."

2. More room is required for a pipe organ than for an imitation organ. In reality the reverse is true if the imitation organ honestly provides enough individual speakers to approach the sounds of each individual pipe of a pipe organ.

3. An old 10—50-rank pipe organ can be replaced with an imitation organ for less than the cost of repairs to the pipe organ. This may well be true. But this implies that it costs more to maintain a pipe organ than an imitation organ, which is certainly not true. The only part of a pipe organ that ordinarily needs attention is the maintenance of working parts, often referred to as electronic, and tuning of the pipes. The pipes stand for centuries. An imitation organ can be compared with \$4,000 to \$65,000 worth of radio and television sets with their endless maintenance problems and depreciation by obsolescence, calling for some type of trade-in agreement.

4. Pipe organs get out of tune, and their tuning can be only as good as the skill of the tuner. This is true but not undesirable, and many pipe organs go for years without complete tuning, giving great satisfaction. In fact, in the pipe organ it is this individuality of each pipe that gives the same unsurpassed effect created in great choirs and in symphony orchestras, particularly by the dozens of string instruments and slide trombones, where intonation in all cases is dependent entirely on the fallible ears and skill of each musician.

5. A more accomplished organist is required to play a pipe organ than to play an imitation organ. Actually not only is this false, but the direct opposite is true. To have an imitation organ attempt to stir the emotions, not only is an accomplished organist required, but only certain well-suited selections can be used under only most favorable conditions and with clever use of tremolo and swell. Tremolo, swell, sustained sounds, and impressive consoles are the only features imitation organs have in common with a pipe organ.

6. It is necessary to pay an exorbitant price for a good pipe organ. This is most certainly not true. The first unit of a fine, new pipe organ can be installed for \$3,700 to \$4,200, consisting of diapason, flute, and string voices. The reed and more bass can be added when they

can be afforded or desired to make a complete set of the 4 voices totaling 340 pipes at a total cost of \$5,500 to \$7,500 installed and in a space just 5'8" by 10'10" distributed as desired. The 2-manual console may have manuals added if desired as the number of pipes is increased from time to time through the organ fund. These small units can provide enough pure pipe organ music for the largest church if some distortion inevitable in amplifiers and speakers can be tolerated; and

WHEREAS, The best of materials is utilized wherever possible in our buildings, except in the installation of an organ, when as Dr. Reed indicated "well-meant economy" often becomes "false economy." "Apparent economy is an added inducement for selection of these substitute instruments. The economy is only apparent. Electronic instruments, however cheap to begin with, wear out rapidly, needing constant repair and frequent replacement. A good pipe organ on the other hand may last for centuries." (Luther D. Reed, *Worship* [Muhlenberg Press], pp. 279, 280); and

WHEREAS, The Roman Catholic Church found it necessary to issue a decree several years ago as an attempt to retard degeneracy of her organ music, the following being an excerpt from said decree:

The simulated organ, commonly called "electronic" may be tolerated temporarily for liturgical services if means for procuring a pipe organ, even a small one, are not available. In each individual case, however, the explicit permission of the local Ordinary is required. (Excerpts pp. 21, 22 from September 1958, "Degree on Participation in the Mass" [Liturgical Press, Collegeville, Minn.]

and

WHEREAS, Some of our pastors, parishioners, and even members of organ purchasing committees have been led to state sincerely that they don't hear a difference between pipe organs and imitation organs and also state that they believe few people in a congregation will recognize an appreciable difference and refer to inconclusive demonstrations by promoters of imitation organs, allegedly proving that even some pipe organ experts cannot hear a difference. Another quotation from Reed's *Worship* applies to the above statements: "Untrained ears, accustomed to similar commonplace qualities in radio reproduction, are often unable to recognize these deficiencies. But anyone who has come to know and love true pipe-organ music will be immediately repelled"; and

WHEREAS, It is highly desirable that pipe organs be used everywhere possible in our Synod, in churches, schools, universities, seminaries, and where instruction is given in organ playing, not only to avoid offending the musical ear of many of our people but to offer an incentive to develop a greater number of competent organists in our Synod and to encourage organ building, an art that could be lost; therefore be it

Resolved, By this 46th regular convention of The Lutheran Church — Missouri Synod that the pipe organ be declared the official organ of our church and that any organ other than a pipe organ is a substitute; and be it further

Resolved, That whenever mission or church extension fund moneys are used by a congregation to build a church of permanent nature, none of these moneys of the Synod be released unless ample space for a real pipe organ is provided in the proposed building; and be it further

Resolved, That this convention instruct the proper officials of the Synod to establish a qualified committee capable of developing an effective program (a) to instruct our congregations in the proper purchase of an organ, particularly those congregations anticipating a building program; (b) to constructively help congregations, who have already purchased imitation organs, in various ways to trade their imitation organs for real pipe organs; (c) to urge all of our congregations who do not have pipe organs to strive for pipe organs along with other God-pleasing means of enriching our worship, through encouraging outright gifts of pipe organs and establishing funds and drives; and be it further

Resolved, That said committee be instructed to arrange a means of fairly comparing imitation organs with pipe organs in such a manner that all may honestly assess their comparative merits; and be it further

Resolved, That said committee be specifically instructed to make use of our official synodical publication, *The Lutheran Witness*, to inform our congregations of pitfalls encountered in organ purchasing and of the desirability, grandeur, and immortality of the pipe organ; and be it finally

Resolved, That we follow the above resolutions only as directed by love for our fellow Christians and our Lord and Savior Jesus Christ, who gave His all for us.

REDEEMER LUTHERAN CONGREGATION
Joliet, Ill.

WALLACE F. MISTEREK, *Pastor*

DONALD L. POWERS, *President*

ROBERT L. DICKSON, *Secretary*

FRANCIS S. MEYER, *Chairman*

Committee for Better Music

RACHEL L. SCHALLER, *Organist*

CHERYL L. SPICE, *Organist*

[13-18 Un]

**To Instruct Commission on Worship,
Liturgics, and Hymnology to Suspend
Planning . . . on a New . . . Hymnal
for The Lutheran Church —
Missouri Synod, etc.**

Resolved, That The Lutheran Church — Missouri Synod instruct its commission dealing with liturgics and hymnology to suspend planning and working on a new, separate hymnal for The Lutheran Church — Missouri Synod and to approach the other Lutheran bodies in America with the prospect of producing a joint hymnal for all Lutherans in America.

ST. MATTHEW'S LUTHERAN CONGREGATION
Brooklyn, N. Y.

LEO STAHL, *Secretary*

[13-19 Un]

**To Join with the Major Lutheran Bodies . . .
in the Development and Publication
of a Joint Hymnal and Liturgy**

WHEREAS, Nothing but good can come from the publication of one Lutheran hymnal and service book for all Lutherans, Immanuel Evangelical Lutheran Congregation of Bristol, Conn., respectfully requests the Synod not to publish its own books but rather do all in her power to join with the major Lutheran bodies of America and Canada in the development and publication of a joint hymnal and liturgy.

IMMANUEL LUTHERAN CONGREGATION
Bristol, Conn.

ROBERT J. RIEDEL, *Pastor*

EDWARD SELNAU, *Secretary*

[13-20 Un]

**To Produce Modified Revision
of Present Lutheran Hymnal, etc.**

WHEREAS, The Commission on Worship, Liturgics, and Hymnology makes it clear in its "Progress Report" to the *Lutheran Witness* that it assumes it has synodical mandate to (a) produce a hymnal with major revisions that will in fact be a new hymnal and (b) publish this new hymnal before 1970; and

WHEREAS, The publication of a hymnal at this juncture will only serve to retard the development of a hymnal acceptable to all American Lutherans; and

WHEREAS, Lutherans holding membership in the National Lutheran Council published a hymnal in 1958 that may be expected to be ready for revision by about 1980; and

WHEREAS, The publication of an all-Lutheran hymnal is highly desirable and should be made an early objective of all American Lutherans; therefore be it

Resolved, That the Commission on Worship, Liturgics, and Hymnology be urged and commissioned to produce only such revision as is compatible with the *Lutheran Hymnal* now in use and that this revision be published so that it could either be incorporated in new editions of the present hymnal or as a supplementary volume to the present hymnal or both.

TOLEDO CONCORDIA PASTORAL CONFERENCE
JAMES D. FACKLER, *Secretary*

[13-21 Un]

**To Authorize . . . Cooperation
with Other Lutheran Synods to Produce
a Liturgy and Hymnal for All Lutherans
in America**

WHEREAS, There is a growing desire for cooperation between the various synods of the Lutheran church in our country; and

WHEREAS, The three major Lutheran synods did in

1963 establish a liaison for liturgical and musical revision; and

WHEREAS, The Lutheran Church — Missouri Synod has planned to publish a new Liturgy and Hymnal; therefore be it

Resolved, That we memorialize The Lutheran Church — Missouri Synod in convention, 1965, to authorize the Commission on Worship, Liturgics, and Hymnology to work in cooperation with the Lutheran Church in America, The American Lutheran Church, and other Lutheran bodies who so desire, to the end result of producing a common Liturgy and Hymnal for all Lutherans in America.

TRINITY EV. LUTH. CONG.
Hicksville, N. Y.

EDWARD H. STAMMEL, *Pastor*

[13-22 Un]

To Endeavor to Reach Agreement with Other Lutheran Synods in Preparing an All-Lutheran Hymnal

WHEREAS, An all-Lutheran hymnal would be desirable for many reasons, such as eliminating confusion, removing an unnecessary "difference" between our Synod and other Lutheran bodies, and sharing the great store of experience and knowledge available for the preparation of such a hymnal; and

WHEREAS, The Synod's Commission on Worship, Liturgics, and Hymnology is proceeding with preparations for the publication of a "new" hymnal and other service books within the next 5 years; and

WHEREAS, The early publication of a "Missouri" hymnal would prevent for many, many years any cooperatively produced hymnal; therefore be it

Resolved, That the Synod through its Commission on Worship, Liturgics, and Hymnology endeavor to reach an agreement with other Lutheran commissions and their parent bodies to cooperate in preparing and publishing an all-Lutheran hymnal; and be it further

Resolved, That the Synod postpone publication of a new hymnal unless it becomes apparent that it is completely inadvisable or utterly impossible to produce an all-Lutheran hymnal.

BETHEL LUTHERAN CHURCH
Middleburg Heights, Ohio
JOHN THOMAS, *President*
E. E. REIK, *Secretary*

15. Stewardship and Finance

[15-21 Un]

To Continue Faith Forward Program, etc.

WHEREAS, The continuing efforts of the Synod in the field of Christian stewardship demonstrate that the basic principles underlying the Faith Forward program bear fruit; and

WHEREAS, Emergency collections offer no permanent solution for the growing needs of the church; therefore be it

Resolved, That the New England Pastoral Conference of the Atlantic District, in session in New Britain, Conn., May 2—4, encourage the appropriate floor committee of the synodical convention to be assembled in Detroit to recommend continuation of the Faith Forward program and to discourage promotion of an emergency collection.

NEW ENGLAND PASTORAL CONFERENCE
ATLANTIC DISTRICT
DONALD F. JUNG, *Secretary*

[15-22 Un]

To Liberalize Present Borrowing Policies, etc.

WHEREAS, Christ in the Great Commission said: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28:19, 20); and

WHEREAS, The Lutheran Church — Missouri Synod, through its Board for Higher Education, has established institutions of higher learning to provide professionally trained full-time workers in His kingdom; and

WHEREAS, The supply of pastors and teachers has in recent years been well below the demand for workers in already existing fields of work, to say nothing of the potential areas of Kingdom work; and

WHEREAS, Projections of growth of population and need for Kingdom workers indicate continued increases, so also student enrollment at our colleges will and must continue to increase; and

WHEREAS, Lack of housing facilities on our college campuses has in some cases discouraged present and prospective students from full-time Kingdom work and has directly limited present college enrollment; and

WHEREAS, The present policy of the Synod precludes colleges from building dormitories on a basis of long-range financing (Construction can proceed only when the entire sum necessary for such building has been paid into the treasury of the Synod, except when waived by convention authorization — *Handbook of Synod*, paragraph 2.79 i. *Synodical Proceedings*, June 1962, Resolution 11-28, page 157, authorizes major capital-fund borrowing but requires repayment within 7 years); and

WHEREAS, A college dormitory should be a revenue-producing auxiliary enterprise of a college, which if properly administered would make possible a self-amortization of the long-term indebtedness; therefore be it

Resolved, That The Lutheran Church — Missouri Synod authorize the Board of Directors to liberalize present borrowing policies so as to make it possible to provide capital funds for construction of college dormitories through long-term commercial loans which could be amortized from future dormitory room revenue.

PRINCIPALS' CONFERENCE KANSAS DISTRICT
RALPH L. GEISLER, *Chairman*

16. Sundry Matters

[16-15 Un]

To Permit Roster of Contact and Standby Pastors for Veterans Administration Hospital . . . to Be Published in "Lutheran Annual"

WHEREAS, The National Lutheran Council and The Lutheran Church — Missouri Synod have an agreement for a contact pastor and a standby in each Veterans Administration hospital and in state institutions (a Missouri Synod pastor and a National Lutheran Council pastor); and

WHEREAS, It is of value to members of our church and especially to pastors to know the names and to be able to get in touch with such contact or standby pastors; and

WHEREAS, It is more efficient and cheaper to publish this roster in *The Lutheran Annual* than to make separate mailings of it to pastors; and

WHEREAS, The Lutheran Church in America and The American Lutheran Church have agreed to publish such rosters in their respective annuals; therefore be it

Resolved, That the Synod grant permission for such a roster to be published in *The Lutheran Annual* of The Lutheran Church — Missouri Synod.

ARMED SERVICES COMMISSION
JOHN W. BOEHNE, JR., *Chairman*
GERALD E. KUHN, *Secretary*

[16-16 Un]

To Invite The Lutheran Church — Missouri Synod to Meet in Kansas City, Mo., in 1973

WHEREAS, Until now Lutheran congregations and members of the Greater Kansas City area have not been privileged to serve as hosts to a synodical convention; and

WHEREAS, Greater Kansas City is capable of sponsoring a synodical convention in its midst; and

WHEREAS, There are ample facilities available for sessions and for housing synodical delegates and visitors; and

WHEREAS, This city is centrally located in the United States with excellent transportation; therefore be it

Resolved, That we warmly and respectfully invite The Lutheran Church — Missouri Synod to hold its 50th convention of 1973 in the city of Kansas City, Mo.; and be it further

Resolved, That we respectfully petition the delegates to the convention of The Lutheran Church — Missouri Synod, being held in Detroit, Mich., to select the city of Kansas City, Mo., as the site for the 1973 convention.

LUTHERAN CHURCHES OF GREATER KANSAS CITY
JOINT EXECUTIVE COMMITTEES OF LUTHERAN LAYMEN
BANE TATMAN, MILTON WEGNER, *President*

JOINT PUBLIC RELATIONS COMMITTEES
REV. ALVIN E. FERBER, REV. MARTIN NEES

MISSOURI LLL and KANSAS LLL

KANSAS CITY SOUTH LWML ZONE

MRS. P. WALKENHORST, *President*

CHAMBER OF COMMERCE CONVENTION BUREAU
LEW PAVEL, *Manager*

[16-17 Un]

To Invite the Synod to Meet in Wichita, Kans., in 1975

WHEREAS, Our church body has been active in carrying out the Lord's work in Kansas for more than a century without having the privilege of entertaining a synodical convention; and

WHEREAS, Excellent convention facilities will be available in a few years, with the completion of a \$15,000,000 civic center in downtown Wichita, adjacent to large, new, air-conditioned hotels and motels; and

WHEREAS, A convention in mid-America, with fine transportation routes, will tend to prove more economical and equalize delegates' expenses; and

WHEREAS, A convention of our church in this part of the country will be an important aid in witnessing for Christ; therefore be it

Resolved, That we cordially invite our Synod to hold its 51st convention in Wichita, Kans., in 1975.

BOARD OF DIRECTORS
KANSAS DISTRICT

PAUL VON DIELINGEN, *Secretary*

[16-18 Un]

To Have "Lutheran Annual" Include Roster of Full-Time Lay Workers

WHEREAS, By its creation of the Lutheran Lay Training Institute the Synod has recognized the theological possibility of a full-time ministry on the part of the laity; and

WHEREAS, Even prior to the establishment of the Lutheran Lay Training Institute consecrated men and women of the laity had been serving the Lord and His church as parish assistants and in other full-time church work; and

WHEREAS, These dedicated members of the laity are engaged in a ministry no less vital to the well-being of the Kingdom than that represented by their counterparts who serve in foreign mission fields; and

WHEREAS, Lay workers are listed on foreign mission field rosters which appear in *The Lutheran Annual*; * therefore be it

Resolved, That the California and Nevada District of The Lutheran Church — Missouri Synod in convention assembled at West Sacramento, March 30—April 2, 1964, respectfully memorialize the Synod to include each year in *The Lutheran Annual* the roster of full-time lay

workers (parish assistants, parish workers, youth workers, ministers of music — if full-time employees — also executives and their full-time lay assistants, but not persons hired specifically as office secretaries and helpers).

CALIFORNIA AND NEVADA DISTRICT

E. THEO. DELANEY, *Assistant Secretary*

* NOTE: Although, subsequent to the adoption of the above overture, the 1965 edition of *The Lutheran Annual* has published a roster of directors of Christian education, a roster of LLTI graduates, and a roster of Winfield graduate parish workers, it is the consensus of the District that this has not obviated the need for the above request.

[16-19 Un]

To Observe 125th Anniversary of the Synod

WHEREAS, In the year of our Lord 1972 by God's grace and mercy alone The Lutheran Church — Missouri Synod may be granted the divine privilege of celebrating the 125th year since its founding in Chicago in April 1847; and

WHEREAS, With each succeeding quarter century the synodical membership has made special provision for a fitting observance of the anniversary of the founding of the Synod in the length and breadth of the congregations of the Synod; therefore be it

Resolved, That this delegate convention express itself in favor of a fitting observance of the 125th anniversary throughout the Synod and its Districts, in its institutions and agencies, during the calendar year 1972; and be it further

Resolved, That the President of the Synod be hereby authorized to appoint a representative anniversary committee of synodical leaders, pastors, teachers, and lay persons, both men and women; and be it finally

Resolved, That the synodical Board of Directors be authorized to make a special anniversary project appropriation to cover the necessary expenses of the anniversary committee and of the anniversary celebration which are not otherwise absorbed or defrayed.

BOARD OF DIRECTORS

THE LUTHERAN CHURCH — MISSOURI SYNOD

W. C. BIRKNER, *Secretary*

[16-20 Un]

To Invite the Synod to Meet in Des Moines, Iowa, in 1973 or After

The Iowa District West, in convention assembled in August 1964, adopted the following resolution:

"Resolved that the Iowa District West petition the general Synod to meet in convention at Des Moines, Iowa, in 1973 or at the first open date thereafter; and

"Be it further resolved that the Praesidium carry this invitation to the meeting of the general Synod in Detroit next year; and

"Be it further resolved that the Iowa District East

be invited to co-sponsor this endeavor through the joint Public Relations departments of the two Districts."

IOWA DISTRICT WEST

D. E. WEISS, *Secretary*

The above memorial also has been adopted on behalf of the Iowa District East by its Board of Directors.

BOARD OF DIRECTORS

IOWA DISTRICT EAST

E. L. STUEMPFIG, *Secretary*

[16-21 Un]

Gratitude to Lutheran Church — Missouri Synod

WHEREAS, Our church at this eleventh annual synod stands at the threshold of the second decade of its "Master Plan Expansion Programme"; and

WHEREAS, On looking back over the past 10 years we can thank the Lord of the church that our partners in the Gospel, The Lutheran Church — Missouri Synod, have supported our expansion with every spiritual and material assistance; and

WHEREAS, We can enter the second decade with confidence in the Lord and with the assurance of The Lutheran Church — Missouri Synod that she will continue to help and encourage us; therefore be it

Resolved, That the Synod here assembled convey greetings of fellowship and gratitude to the convention of The Lutheran Church — Missouri Synod meeting in Detroit in June 1965.

EVANGELICAL LUTHERAN CHURCH OF ENGLAND

E. F. R. SMITH, *Secretary*

of *Executive Council*

18. Registration, Credentials, Excuses

[18-01 Un]

To Honor the Decision of Ohio District Convention Not to Certify Pastor Carl Hoffmeyer as Delegate to Detroit Convention

Resolved, That we, the members of the Pastoral Conference of Northeast Circuit 4 of the Ohio District of the Missouri Synod, respectfully petition the Missouri Synod in convention assembled at Detroit, Mich., June 16—26, 1965, to honor the decision of the Ohio District convention of 1964 not to certify the pastoral delegate and the pastoral alternate to the Detroit convention selected by the Northwest Circuit 2, namely, the Rev. Carl Hoffmeyer of Immanuel Church, Hamler, Ohio, and the Rev. Paul Lehenbauer of Peace Church, Deshler, Ohio, for the following reasons:

1. The Ohio District by an overwhelming majority adopted a resolution at its convention in 1964 not to certify the selection of said delegate and alternate to the Detroit convention on the grounds that they are incapable of carrying out the provisions of Article 1.55 of the Bylaws of the Synod.

2. The said delegate has advocated in Unprinted Memorial 13 of the Ohio District convention that the Ohio District "discontinue sending in its share of the Synodical budget," thus withholding financial support from the Missouri Synod, and the said alternate served as treasurer of a dissident group of congregations who forwarded such funds as were withheld from the Synod to said alternate to be distributed to the mission fields of their choice.

3. The said delegate, without authorization by any synodical official, did ordain and install with impunity a nonmember of the Synod to the holy ministry at New Haven, Mo., within the area of the Western District, contrary to Article 4.17 of the Bylaws of the Synod; and the said alternate did participate in this unauthorized ordination and installation; and both, said delegate and alternate, did by such ordination and installation place themselves outside the fellowship of the Missouri Synod.

4. The said delegate was a cosigner of Memorial 12 at the Ohio District convention in 1964, recommending "to the congregations of its District that subscriptions for 'Lutheran Witness' be in the future discontinued and 'The Lutheran News' be substituted as the organ of The Lutheran Church — Missouri Synod in its place."

THE PASTORAL CONFERENCE OF
NORTHEAST CIRCUIT 4 OHIO DISTRICT
THE LUTHERAN CHURCH — MISSOURI SYNOD
WERNER H. JURGENS, *Counselor*
H. H. QUITMEYER
GEO. M. POHL
RUPERT F. UFFELMAN
PAUL M. KAVASCH
PAUL W. STREUFERT
PAUL E. WOIDKE
WILLIAM C. BRED
ARTHUR ZIEGLER

IDENTICAL OR ALMOST IDENTICAL OVERTURES HAVE BEEN RECEIVED AS FOLLOWS:

(Page references are to *Convention Workbook*)

Overture 2-10, Page 52

Our Savior Luth. Cong., Ridgecrest, Calif.; P. C. Neipp,
Pastor; L. A. Paulsen, Secretary; K. R. Koether, President
Mrs. Raymond Kletz, N. Judson, Ind.
Messiah Luth. Cong., N. Hollywood, Calif.; R. H. Goetjen,
Pastor
Mr. M. J. Quitmeyer, Lexington, Nebr.
E. Thomas, N. Hollywood, Calif.
Freda Hershon, Southern California District

Overture 2-11, Page 54

Our Savior Luth. Cong., Ridgecrest, Calif.; P. C. Neipp,
Pastor; L. A. Paulsen, Secretary; K. R. Koether, President
Mrs. Raymond Kletz, N. Judson, Ind.
Messiah Luth. Cong., N. Hollywood, Calif.; R. H. Goetjen,
Pastor
Mr. M. J. Quitmeyer, Lexington, Nebr.
E. Thomas, N. Hollywood, Calif.
Freda Hershon, Southern California District

Overture 2-12, Page 56

Our Savior Luth. Cong., Ridgecrest, Calif.; P. C. Neipp,
Pastor; L. A. Paulsen, Secretary; K. R. Koether, President
Mrs. Raymond Kletz, N. Judson, Ind.
Messiah Luth. Cong., N. Hollywood, Calif.; R. H. Goetjen,
Pastor
Mr. M. J. Quitmeyer, Lexington, Nebr.
E. Thomas, N. Hollywood, Calif.
Freda Hershon, Southern California District

Overture 2-13, Page 57

Mrs. Raymond Kletz, N. Judson, Ind.
Messiah Luth. Cong., N. Hollywood, Calif.; R. H. Goetjen,
Pastor
Mr. M. J. Quitmeyer, Lexington, Nebr.
E. Thomas, N. Hollywood, Calif.
Freda Hershon, Southern California District

Overture 2-14, Page 60

Our Savior Luth. Cong., Ridgecrest, Calif.; P. C. Neipp,
Pastor; L. A. Paulsen, Secretary; K. R. Koether, President

Overture 2-15, Page 60

Our Savior Luth. Cong., Ridgecrest, Calif.; P. C. Neipp,
Pastor; L. A. Paulsen, Secretary; K. R. Koether, President
Mrs. Raymond Kletz, N. Judson, Ind.
Messiah Luth. Cong., N. Hollywood, Calif.; R. H. Goetjen,
Pastor
Mr. M. J. Quitmeyer, Lexington, Nebr.
E. Thomas, N. Hollywood, Calif.
Freda Hershon, Southern California District

Overture 2-16, Page 62

St. John's Ev. Luth. Cong., Clinton, Iowa; John M. Rhame,
Chairman
Mrs. Raymond Kletz, N. Judson, Ind.
Messiah Luth. Cong., N. Hollywood, Calif.; R. H. Goetjen,
Pastor
Mr. M. J. Quitmeyer, Lexington, Nebr.
E. Thomas, N. Hollywood, Calif.
Freda Hershon, Southern California District

Overture 2-17a, Page 64

Mrs. Raymond Kletz, N. Judson, Ind.
Messiah Luth. Cong., N. Hollywood, Calif.; R. H. Goetjen,
Pastor
Mr. M. J. Quitmeyer, Lexington, Nebr.
E. Thomas, N. Hollywood, Calif.
Freda Hershon, Southern California District

Overture 2-21, Page 70

St. John's Ev. Luth. Cong., Clinton, Iowa; John M. Rhame,
Chairman
Mrs. Raymond Kletz, N. Judson, Ind.
Messiah Luth. Cong., N. Hollywood, Calif.; R. H. Goetjen,
Pastor
Mr. M. J. Quitmeyer, Lexington, Nebr.
E. Thomas, N. Hollywood, Calif.
Freda Hershon, Southern California District

Overture 2-22, Page 72

Voters' Assembly, Trinity Lutheran Cong., Pueblo, Colo.;
Harold Hiller, Pastor; Albert A. Wolf, Chairman; Thomas
S. Murgatryd, Chairman of Bd. of Elders; J. W. Sands,
Secretary

Overture 2-25, Page 73

Rev. Donald Studt, Pastor; St. Timothy Luth. Cong., Ed-
monds, Wash.
Trinity Luth. Cong., Seattle, Wash.; E. F. Schwidder, Pastor;
E. Ott, Secretary
Memorial Luth. Cong., Bremerton, Wash.; H. Craft, Presi-
dent; T. E. Peterson, Secretary; H. A. Rast, Pastor
Trinity Luth. Cong., Buhl, Idaho; Ivan Schroeder, Secretary
Trinity Luth. Cong., Eden, Idaho; Larry Schwarz, Secretary
Immanuel Luth. Cong., Twin Falls, Idaho; Glenn Thaete,
Secretary

Rev. Walter Lang, Caldwell, Idaho
 Mount Baker Circuit, Northwest District; R. H. Weiland,
 Counselor
 Zion Luth. Cong., Seattle, Wash.; R. E. Cain, Secretary
 Pastors of Circuit 4, Northwest Dist.; Lloyd D. Powers,
 Secretary
 St. John's Luth. Cong., Benton City, Wash.; Charles Murphy;
 Rev. M. W. Lankow
 Pastors of Puget Sound Pastoral Conference, Northwest Dis-
 trict: J. H. Werth, E. F. Schwidder, R. B. Allen, D. O.
 Studt, O. H. Markgraf, A. L. Hillmann, H. Hein, W. F.
 Potthoff, E. A. Gerken, C. O. Fischer, L. W. Kellerman,
 W. G. Houser, W. V. McCullough, W. A. Sylwester, H. F.
 Warneck, H. D. Steinke, R. F. Wagner, C. R. Symmank,
 W. T. Dierks, R. C. Tollefson, H. C. Streufert, R. A. Wege-
 ner, G. W. Gottberg, J. F. Merz, R. H. Weiland, C. Pera,
 G. F. Borges, E. G. Jaech, E. H. Imme, R. H. Eckhoff, D. C.
 Schroeder, H. J. Malkow, F. A. Schweim
 Magic Valley Circuit, Northwest District; Rev. Glenn A.
 Koch, Secretary
 Tyrus H. Miles, Pastor; Zion Luth. Cong., Seattle, Wash.
 Voters' Assembly, St. Luke's Luth. Cong., Federal Way,
 Wash.; L. Biermann, Chairman; H. Christianson, Secre-
 tary; H. J. Malkow, Pastor

Overture 2-31, Page 77

Rev. R. T. Noffze, Boyne City, Mich.

Overture 2-38, Page 82

Mrs. Raymond Kletz, N. Judson, Ind.
 Messiah Luth. Cong., N. Hollywood, Calif.; R. H. Goetjen,
 Pastor
 Mr. M. J. Quitmeyer, Lexington, Nebr.
 E. Thomas, N. Hollywood, Calif.
 Freda Hershon, Southern California District

Overture 2-42, Page 86

Mrs. Raymond Kletz, N. Judson, Ind.
 Messiah Luth. Cong., N. Hollywood, Calif.; R. H. Goetjen,
 Pastor
 Mr. M. J. Quitmeyer, Lexington, Nebr.
 E. Thomas, N. Hollywood, Calif.
 Freda Hershon, Southern California District

Overture 3-07, Page 91

Our Savior Luth. Cong., Ridgecrest, Calif.; P. C. Neipp,
 Pastor; L. A. Paulsen, Secretary; K. R. Koether, President
 Mrs. Raymond Kletz, N. Judson, Ind.
 Messiah Luth. Cong., N. Hollywood, Calif.; R. H. Goetjen,
 Pastor
 Mr. M. J. Quitmeyer, Lexington, Nebr.

E. Thomas, N. Hollywood, Calif.
 Freda Hershon, Southern California District

Overture 3-08, Page 93

Colorado District, New Mexico Pastoral Conference; D. P.
 Bergmann, Secretary

Overture 3-19, Page 97

Our Savior Luth. Cong., Ridgecrest, Calif.; P. C. Neipp,
 Pastor; L. A. Paulsen, Secretary; K. R. Koether, President
 Mrs. Raymond Kletz, N. Judson, Ind.
 Messiah Luth. Cong., N. Hollywood, Calif.; R. H. Goetjen,
 Pastor
 Mr. M. J. Quitmeyer, Lexington, Nebr.
 E. Thomas, N. Hollywood, Calif.
 Freda Hershon, Southern California District

Overture 3-23, Page 101

Our Savior Luth. Cong., Ridgecrest, Calif.; P. C. Neipp,
 Pastor; L. A. Paulsen, Secretary; K. R. Koether, President
 Mrs. Raymond Kletz, N. Judson, Ind.
 Messiah Luth. Cong., N. Hollywood, Calif.; R. H. Goetjen,
 Pastor
 Mr. M. J. Quitmeyer, Lexington, Nebr.
 E. Thomas, N. Hollywood, Calif.
 Freda Hershon, Southern California District

Overture 3-24, Page 102

Our Savior Luth. Cong., Ridgecrest, Calif.; P. C. Neipp,
 Pastor; L. A. Paulsen, Secretary; K. R. Koether, President
 Mrs. Raymond Kletz, N. Judson, Ind.
 Messiah Luth. Cong., N. Hollywood, Calif.; R. H. Goetjen,
 Pastor
 Mr. M. J. Quitmeyer, Lexington, Nebr.
 E. Thomas, N. Hollywood, Calif.

Overture 6-37, Page 256

Trinity Ev. Luth. Cong., Toronto, Ont.; A. F. Pollex, Pastor;
 Sig Schmidt, Secretary

Overture 6-69, Page 269

Identical resolution, with similar preambles, has been re-
 ceived from St. Matthew's Lutheran Cong., Houston, Tex.;
 W. W. Stratman, Pastor.

Overture 12-08, Page 386

Mrs. Raymond Kletz, N. Judson, Ind.
 Messiah Luth. Cong., N. Hollywood, Calif.; R. H. Goetjen,
 Pastor
 Mr. M. J. Quitmeyer, Lexington, Nebr.
 E. Thomas, N. Hollywood, Calif.
 Freda Hershon, Southern California District

"MIMEOGRAPHED" REPORTS AND OVERTURES

These reports and overtures, received between June 1 and June 6, 1965, were presented to the convention in mimeographed form as the first 36 pages of *Today's Business*. They are numbered in sequence after the reports and overtures in the *Convention Workbook* and the *Unpublished Reports and Overtures* and are identified with the code letter *M* added to the number. Page references in these PROCEEDINGS are to *Today's Business* (TB).

1. Missions

[1-21 M]

To Have Well-Qualified Deaf Man Elected to Serve on Board for Missions to the Deaf

WHEREAS, The Synod has always elected hearing men as its Board for Missions to the Deaf ever since its official inception in 1896; and

WHEREAS, Dr. Harry Best, one of the foremost living authorities on the psychology, specialized needs, and problems of the profoundly deaf people, calls them "the most misunderstood among the sons of men"; and

WHEREAS, Even otherwise very capable hearing pastors and laymen will have great difficulty in properly understanding the deaf and their particular needs; and

WHEREAS, It would seem appropriate, beneficial, and helpful to our board to have in its councils a well-educated, mature, properly qualified, and dedicated Christian layman who is himself one of "the most misunderstood among the sons of men"; and

WHEREAS, God has endowed some deaf men with sufficient talents to serve as members of our board, and we have such men in the membership of our deaf mission who could serve effectually as "the voice of the deaf"; and

WHEREAS, All gifts of God are bestowed upon men for the common good of all; and

WHEREAS, Two pastors who have served as missionaries to the deaf have been nominated as candidates for board membership; and

WHEREAS, Such a pastor, if elected, could well serve as interpreter in board meetings and thus adequately and successfully meet the communication problem; and

WHEREAS, The effectiveness of our board would be notably enhanced by a member who could and would serve as a spokesman for the deaf, because of his solid understanding of the deaf world and the deaf mind; and

WHEREAS, The Department of Health, Education and Welfare of the American federal government has recognized the employment of a deaf man in the highest echelon to be in its own enlightened self-interest; and

WHEREAS, The children of light might in this instance advance the banners of the King of kings by adapting this plan for its deaf missions, and have the viewpoint of the deaf represented by one of their own deaf people; and

WHEREAS, The membership of a deaf man on the Synod's official board would automatically accord the deaf a measure of recognition and status; and

WHEREAS, Such recognition would bring with it additional acceptance of responsibility on the part of the deaf; and

WHEREAS, This has been a desirable attitude long largely lacking in a sizable segment of our deaf church membership; therefore be it

Resolved, That the Synod weigh carefully the advantages to our Savior's kingdom of having a well-qualified and suitable deaf man elected to serve as a fully accredited member of its Board for Missions to the Deaf.

JOHN A. BEYER

2. Doctrinal Matters

[2-47 M]

Resolutions Passed by the Special Conference Called in Iowa District West to Hear Dr. Habel's Essay "The Form and Meaning of the Fall Narrative" and Held at Holiday Inn, Fort Dodge, Iowa, May 25, 1965

WHEREAS, Scripture is its own interpreter, understood also by the simple; and

WHEREAS, The Gospel of Jesus Christ is foolishness to some and a stumbling block to others who believe not; and

WHEREAS, There can be no compromise between Biblical faith and human reason in the interpretation of God's Word; and

WHEREAS, Compromises have been attempted in times past to harmonize Scripture with human reason by resorting to the allegorical method of interpretation, such as Philo, Origen, the Scholastics; and

WHEREAS, The author's essay gives evidence of such a trend to resort to the symbolical or allegorical interpretation which in the past has led to dire results; therefore be it

Resolved, That we urge the essayist, Dr. Norman Habel, to give prayerful thought to the revision of his thinking in his essay "The Form and Meaning of the Fall Narrative" on this mode of interpretation, which is unacceptable to us on a Scriptural and confessional basis and should not be taught henceforth, and consider where this thinking could lead in the training of future preachers of the Gospel; and be it further

Resolved, That we urge that the joint conferences by the faculties of St. Louis and Springfield and the College of Presidents be continued.

The following resolution was also adopted:

Resolved, That these resolutions be sent to Dr. Oliver Harms and the convention in Detroit, to be submitted to its doctrinal floor committee, with the suggestion that action be initiated to amend the *Handbook* of the Synod, making the President of the Synod directly responsible for the close supervision and discipline of doctrine among our pastors and the teachers at our colleges and seminaries.

IOWA DISTRICT WEST

D. E. WEISS, *Secretary*

[2-48 M]

Not to Establish Office of Executive Secretary for Commission on Theology and Church Relations, etc.

WHEREAS, Dr. R. P. Jungkuntz, Acting Executive Secretary of the Commission on Theology and Church Relations, by his article in the *Concordia Theological Monthly* of October 1964 indicates in his treatment of John 10:35 that he is unwilling to assert the inerrancy of Scripture "also in those parts which treat of historical, geographical, and other secular matters" (cf. *Brief Statement*, paragraph 1); therefore be it

Resolved, [a] That the Synod not establish the office of Executive Secretary for the Commission on Theology and Church Relations and [b] that Dr. Jungkuntz be relieved of his position as Acting Executive Secretary of the Commission on Theology and Church Relations.

REV. GEORGE A. KRENGEL
Atlantic, Iowa

[2-49 M]

To Prevent Unity with Congregations Who Do Not Follow Our Doctrinal Beliefs

WHEREAS, A great deal of pressure is being brought to bear on the Synod to join with certain or all aspects of a "one world church"; and

WHEREAS, The movement afoot to unite Lutherans as one church body has brought much unrest to congregations; and

WHEREAS, Impure doctrine is being taught in many of the congregations which are members of the National Council of Churches, the World Council of Churches, the United Lutheran Church in America, the American Lutheran Church, and the Lutheran World Federation; and

WHEREAS, There can be no compromise with the teachings of our Lord and Savior Jesus Christ; and

WHEREAS, "Modernist" theological interpretations move toward disbelief in the Virgin Birth, the Holy Trinity, the miracles, and many of the confessional doctrines of the Missouri Synod; and

WHEREAS, Dr. C. F. W. Walther stated in 1879: "So if it [Missouri Synod] no longer preaches the pure Word of God, then it is deserving of nothing but that one forsakes it"; therefore be it

Resolved, That the Missouri Synod, in order to re-

main faithful in its adherence to Holy Scripture, refrain from compromising its position for the sake of unity, and stand firm in opposing membership in the above-mentioned organizations and the proposed Lutheran Council in the United States of America.

SHERMAN OAKS LUTHERAN CONGREGATION
Sherman Oaks, Calif.

WILLIAM T. WITTRICK, *Pastor*
HOMER C. HATHAWAY, *President*

3. Church Relations

[3-42 M]

To Decline Memorials Urging Membership in the Lutheran World Federation and Proposed Lutheran Council in the United States of America

WHEREAS, There are doctrinal differences among the various Lutheran bodies in America and the world; and

WHEREAS, The inerrancy, authority, and inspiration of the Scriptures are denied in words and actions by various Lutheran church bodies; and

WHEREAS, Jesus admonished His disciples to witness to the truth and still urges us to do the same; and

WHEREAS, There is confusion concerning the body of Christ, especially because, as some contend in word and action, this is mainly a visible body; and

WHEREAS, The member churches of the Lutheran World Federation and those churches proposing the Lutheran Council in the United States of America are connected with many other world church organizations; and

WHEREAS, There are some who join in celebrating the Sacrament of the Altar in the Lutheran World Federation without agreement in teaching regarding this sacrament; and

WHEREAS, The Lutheran World Federation is organized as a superchurch; and

WHEREAS, Jesus commands us to be faithful (in our work, belief, and trust for and in Him); and

WHEREAS, In the inspired Scriptures we are urged to remain apart from false teachings; and

WHEREAS, God has not promised that there is real strength in numbers, but rather the opposite is true: that God can better use a few to accomplish His purposes; and

WHEREAS, Our people have not had an opportunity to study the implications of being a member of the Lutheran World Federation nor the proposed Lutheran Council in the United States of America; therefore be it

Resolved, That The Lutheran Church — Missouri Synod decline the memorials urging membership in the Lutheran World Federation and the proposed Lutheran Council in the United States of America.

PASTORS OF CIRCUIT 20
NORTHERN ILLINOIS DISTRICT
WILFRED L. ZIEKERT, *Secretary*

[3-43 M]

To Send Observers to Sixth Plenary Congress of International Council of Christian Churches

WHEREAS, The Lutheran Church — Missouri Synod has in the recent past sent observers to the World Council of Churches, the Lutheran World Federation, and the Roman Catholic Ecumenical Council; and

WHEREAS, If The Lutheran Church — Missouri Synod feels that it needs to engage in such practices in order to keep its membership fully informed with respect to all major events within Christendom, it should do this without discrimination; and

WHEREAS, "An anticipated 1,500 representatives of more than 100 Bible-believing denominations from at least seventy nations will give living testimony to Christian cooperation based on the Bible" at the sixth plenary congress of the International Council of Christian Churches in Geneva, Switzerland, Aug. 5—11, 1965; therefore be it

Resolved, That The Lutheran Church — Missouri Synod send two (2) observers to the sixth plenary congress of the International Council of Christian Churches. and be it further

Resolved, That the Detroit convention elect these observers; and be it finally

Resolved, That the *Lutheran Witness* publish the reports of these two observers to the sixth plenary congress of the International Council of Christian Churches.

JOHN M. RHAME

CHRISTIAN JACOBSEN

MARVIN TOLSON

ARNOLD F. PAASCH

LEROY CLAUSEN

(Members of St. John's
Ev. Lutheran Church
of Clinton, Iowa)

[3-44 M]

To Amend Article XII of Constitution of Lutheran Council in the U. S. A.

Resolved, That the title to Article XII of the constitution of the Lutheran Council in the United States of America be changed to read: "Financial Matters," and that a section be added as follows: "Section 3. No borrowing in excess of one hundred thousand dollars (\$100,000) shall be undertaken in behalf of the council without approval by the participating bodies."

OLIVER R. HARMS

President of the Synod

[3-45]

Supplement to the Report and Recommendations of the Commission on Theology and Church Relations

This supplementary report, originally made available to convention delegates as a separate printing, is designed

with a number in the regular sequence of reports and overtures but for reasons of page makeup is reprinted immediately after this section, pages 263—306.

4. Synodical Administration

[4-55 M]

To Authorize a Program of Emergency Action . . . to Restore Purity of Scriptural Doctrine Within the Synod, etc.

The undersigned herewith petitions the Synod, in convention assembled at Detroit, June 16—26, 1965, to authorize a program of emergency action designed, by the grace of God, to halt the trend within the Synod toward deterioration of doctrine and practice and to restore purity of Scriptural doctrine within the Synod, this program of emergency action to include the phases outlined hereinunder.

I. The Synod, in convention assembled at Detroit, June 16—26, 1965, shall authorize the setting up of an intensive, ongoing program for the purpose of appealing to "the mercies of God" (Rom. 12:1) to beseech all members of the Synod, especially the pastors, professors, teachers, and others holding office in the Synod, its Districts, its institutions, its agencies, and its congregations, when speaking or writing about the written words of Scripture, to bring such speaking and writing into conformity with the teachings and the examples of the Lord Jesus Christ and His apostles and evangelists, as well as the prophets of the Old Testament, also one and all to become willing to learn from the Lutheran Confessions and from the writings of Dr. Martin Luther to treat the written words of Scripture as the very words of God Himself (2 Tim. 3:16, 17; 2 Peter 1:21; John 17:8, 20; 10:35; 5:39, 46, 47; Luke 11:28; 16:29; 24:25, 44, 45; Mark 7:10, 13; Matt. 22:31; etc.).

A. The planning of this program shall be the responsibility of the emergency council proposed in this petition under Section V.

B. In close consultation with the emergency council proposed under Section V of this petition the President of the Synod shall assign the various parts of this program for execution.

II. The Synod, in convention assembled at Detroit, June 16—26, 1965, shall authorize the setting up of a program of proper depth, extensiveness, and continuity to bring about, with the help of God, a Scriptural response to the Scripture teachings that, whenever a question of Scripture teaching is at issue, every believer ought to give expression to the teaching of Scripture as it applies to the case at issue, without any refusal to answer the question, without any compromising of the teaching of Scripture, without double talk, without evasion, without camouflaging, without any equivocation whatsoever; for the Holy Spirit in the written words of Scripture, which are the very words of God Himself, teaches:

1. Believers ought to be "ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter 3:15), which forbids all unwillingness to say how you stand regarding a religious teaching.

2. Believers ought to be ready to give an answer "with meekness and fear, having a good conscience" (1 Peter 3:15, 16), which forbids all degrees of dishonesty in your answer to the one asking you about a spiritual matter, all misrepresentation, all camouflaging, all confusing of the issue, all double talk, all composing of evasive statements, all drafting of compromising doctrinal statements, all deception in spoken or written words about a religious matter, any and all evasiveness, any and all equivocation, any and all duplicity.

3. Believers ought never, under any circumstances whatsoever, to be afraid or ashamed to stand up for a fellow believer who got into trouble by faithfully confessing the Christian faith, as we see from the words of Paul the prisoner to Timothy: "Be not thou therefore ashamed of the testimony of our Lord nor of me, His prisoner; but be thou partaker of the afflictions of the Gospel" (2 Tim. 1:8), which passage shows that God is displeased with any and every aspersion cast upon anybody for having openly taken a stand against unscriptural doctrine and unscriptural practice within the Synod, or against some person or persons within Synod guilty of unscriptural doctrine or practice.

4. The believer is to be perfectly straightforward whenever he is in a position where he is under obligation to confess Christ; for Jesus says: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." (Matt. 10:32)

5. The believer is not permitted to be less than straightforward when he is in a position where he is under obligation to confess Christ; for Jesus says: "But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." (Matt. 10:33)

A. The planning of this program shall be the responsibility of the emergency council proposed in this petition under Section V.

B. In close consultation with the emergency council proposed under Section V of this petition the President of the Synod shall assign the various parts of this program for execution.

III. The Synod, in convention assembled in Detroit, June 16—26, 1965, shall authorize a 3- or 4-day emergency convocation of congregation representatives to focus the attention of the Synod's membership on this program of emergency action and to further the cause of this program of emergency action by means of addresses, essays, discussions, and reports.

A. Purpose

1. To alert all congregations of the Synod to the grave danger of losing the Word of God through attacks within our own midst against the Scriptures.

2. To emphasize this program of emergency action.

3. To help to give the members of the Synod a deep and lasting awareness of the shocking deterioration of doctrine and practice within the Synod and of the need for urgent and effective emergency measures to correct this condition.

B. Nature of the Emergency Convocation

1. In accordance with 2 Tim. 3:16, 17, and Rom. 15:4, this emergency convocation shall be a meeting in which the order of business is:

Scriptural indoctrination

Scriptural reproof

Scriptural correction

Scriptural instruction in righteousness

Scriptural comfort

all, however, as they apply to Scriptural illumination of conditions within the Synod concerning the Scriptural doctrine about Scripture; from failure to uphold this Scripture doctrine with proper firmness down to open and covert attacks upon this doctrine of Scripture.

2. This emergency convocation is not "a legal convention" of the Synod in the sense of Article VIII of the Synod's Constitution. Likewise, the Bylaws of the Constitution, as they pertain to synodical conventions, do not apply to this emergency convocation.

C. Representation

Every member congregation of the Synod shall be entitled to be represented at this emergency convocation by its pastor and by a male lay delegate.

D. Presiding Officer

The President of the Synod shall preside at the meetings of the emergency convocation.

E. Arrangements

All arrangements for the emergency convocation shall be made by the President of the Synod, through synodical channels, in close consultation with the emergency council proposed in Section V of this petition. The Synod shall, however, instruct the President of the Synod:

1. If a meeting hall and hotel accommodations are available within the continental United States, to convene the emergency convocation as one large assembly; otherwise to convene it on a regional basis, the regional assemblies, however, not to be more than eight in number.

2. To set a date as soon as practicable after September 15, 1965, but not later than early summer of 1966.

3. To schedule as speakers and essayists for the emergency convocation only such men as will be recommended for this purpose by the emergency council proposed in this petition (see Section V), namely, men who are well known for their faithfulness to Scripture in opposition to all attempts of man to discard the teaching that the written words of Scripture are the very words of God Himself.

IV. The Synod, in convention assembled in Detroit, June 16—26, 1965, shall authorize a special convention of the Synod, this to be scheduled after the dates for the emergency convocation mentioned above, under Section III, but not later than 60 days before the opening date of the regular convention which has already been scheduled for 1967; the sessions to be limited to 3 or 4 days; the agenda to be planned for the special consideration of ways and means to halt the trend within the Synod toward deterioration of doctrine and practice, and for the special consideration of ways and means to restore purity of Scriptural doctrine within the Synod, provided, however, that nothing herein stipulated shall interfere with placing on the agenda such matters of "urgent necessity" as are referred to in Article VIII, B, of the Synod's Constitution.

A. The President of the Synod shall make all arrangements for this special convention, through synodical channels but in close consultation with the emergency council proposed in Section V of this petition, this to include suggestions to the Districts of the Synod in regard to steps to be taken to elect delegates to this special convention.

B. The Synod shall instruct its President to select as preachers, essayists, and committee members only such men as are well known for their faithfulness to Scripture in opposition to all attempts of man to discard the teaching that the *written words* of Scripture are *the very words of God Himself*.

V. The Synod, in convention assembled at Detroit, June 16—26, 1965, shall elect an emergency council to serve till Dec. 31, 1967. This emergency council shall be instructed to work with determination and dispatch to bring about, with the help of God, a halting of the trend within the Synod toward deterioration of doctrine and practice and toward restoring purity of Scriptural doctrine within the Synod, this to be done, however, without infringing upon the offices of synodical or District officials.

A. Duties of the Emergency Council

1. Advisory

a. The emergency council shall inform itself on the conditions of doctrine and practice —

aa) within the Synod, in general;

bb) within the Synod's organizational divisions: Division of Doctrine and Church Relations, Division of Church Government, Division of Missions, Division of Special Ministries, Division of Higher Education, Division of Parish Education and Services, Division of Communications and Public Relations, Division of Social Action and Welfare, Division of Church Literature, Division of Finance, and all other divisions in existence at the time.

b. The emergency council shall keep the President of the Synod informed regarding its findings in this area.

2. In addition to serving in an advisory capacity,

the emergency council shall carry out such tasks as are assigned to it by the Synod, among these being the tasks assigned to it in connection with the program proposed under Sections I, II, III (Emergency Convocation), IV (Special Convention), and VI (Commission on Theology and Church Relations).

B. The emergency council shall consist of at least 40 men, all of whom are well known for their faithfulness to Scripture in opposition to all attempts of man to discard the teaching that the *written words* of Scripture are *the very words of God Himself*.

C. Election

1. The Synod, in convention assembled at Detroit, June 16—26, 1965, shall instruct its Committee on Nominations to propose a slate of candidates to serve as a committee of nominations for election of the emergency council, nine men to constitute this special committee on nominations.

a. The slate of candidates shall be thoroughly screened by the Committee on Nominations, so that the slate will contain only names of men well known for their faithfulness to Scripture in opposition to all attempts of man to discard the teaching that the *written words* of Scripture are *the very words of God Himself*.

b. The slate shall be submitted to the convention in ample time and in mimeographed form. In case objections are raised against a man on the slate and the objection is not satisfactorily disposed of on the convention floor, the report shall be referred back to the Committee on Nominations for consideration of the objection.

c. When the report of the Committee on Nominations is submitted in final form, it shall not be subject to further change.

2. The special committee on nominations for the emergency council shall propose a slate of candidates consisting of men who are well known for their faithfulness to Scripture in opposition to all attempts of man to discard the teaching that the *written words* of Scripture are *the very words of God Himself*.

a. The slate of candidates drawn up by this committee shall be submitted in accordance with the procedure outlined under 1, b, under this Section C.

b. When the report of this special committee on nominations for the emergency council is submitted in final form, it shall no longer be subject to change.

D. All members of the Synod are respectfully requested by the Synod to cooperate with the emergency council; and all members of the Synod who are in the employ of the Synod are instructed by the Synod to give the emergency council their fullest cooperation.

VI. The Synod shall reorganize the Commission on Theology and Church Relations and shall elect as members of this commission only such men as are well known for their faithfulness to Scripture in opposition to all attempts of man to discard the teaching that the *written words* of Scripture are *the very words of God Himself*.

A. The election of the reorganized Commission on Theology and Church Relations shall be carried out under the procedure outlined above under V, C.

B. The Commission on Theology and Church Relations shall submit each of its reports on doctrine and practice to the emergency council for clearance before submitting it to the President of the Synod for publication.

C. The Bylaws pertaining to the Commission on Theology and Church Relations shall be changed to bring them in line with this reorganization proposal.

VII. Finances for the Program of Emergency Action

A. The Synod shall authorize setting up an emergency fund to finance this program of emergency action.

B. The Synod shall instruct the President of the Synod to inform the congregations of the Synod regarding this emergency fund and respectfully ask them to pray to Christ, the Head of the church, to supply all the money needed for this program.

ARNOLD H. GEBHARDT
Hooper, Nebr.

[4-56 M]

To Establish a Separate Department of Evangelism

WHEREAS, God's Word delineates personal evangelism as a matter of primary concern for the individual Christian as well as for the Christian church; and

WHEREAS, The Lord has richly blessed the efforts of our Evangelism Department and has increased an awareness of our evangelism privileges and opportunities on the part of our people; and

WHEREAS, It appears as though our synodical Evangelism Department is woefully understaffed; therefore be it

Resolved, That immediate steps be taken to secure enough assistance in the Evangelism Department to carry on this vital work in as effective and efficient manner as possible; and be it further

Resolved, That a separate Division of Evangelism be established (in place of the present Department of Evangelism, which is under the control of the Board for Missions in North and South America) and that this division be permitted to function in the same way as the other operating divisions of the Synod (viz., the Division of Missions, the Division of Special Ministries, the Division of Higher Education, and the Division of Communications and Public Relations).

ARLIN A. MAAS, *Secretary*
BOARD OF DIRECTORS
ATLANTIC DISTRICT

[4-57 M]

To Revise the Synod's "Handbook" in Area of Evangelism

WHEREAS, In the *Handbook* of the Synod no reference is made to a Board or Department of Evangelism on the synodical or District level; therefore be it

Resolved, That the Synod's *Handbook* be revised to include the purpose and function of the Department of Evangelism on both the synodical and the District levels.

ARLIN A. MAAS, *Secretary*
BOARD OF DIRECTORS
ATLANTIC DISTRICT

5. Constitutional Matters and Membership Applications

[5-45 M]

To Amend "Handbook" 9.65 b

We ask that *Handbook* 9.65 b be amended to read as follows:

b. *Terms*. Members of the Board of Trustees shall serve for terms of three (3) years in such manner that one third of the members shall be elected annually, without limitation as to reelection.

There are other overtures being presented to the Detroit convention dealing with proposed amendments of Resolution 6-39, passed by the Cleveland convention (*Proceedings*, 1962, p. 132), but out of an abundance of caution we also ask that paragraphs 1, 2, and 4 of said Resolution be amended to read as follows:

1. The term of office for officers, boards, and commissions shall be four years unless these Bylaws specifically provide otherwise.

2. The elected officers, with the exception of the President and the First Vice-President, may serve a total of three successive terms; the members of boards may serve a total of three successive terms; and the members of commissions may serve a total of two successive terms unless, with respect to any board or commission, these Bylaws specifically provide otherwise.

4. The election (or appointment) of members of boards and commissions shall, unless these Bylaws specifically provide otherwise, be so arranged that their terms overlap, approximately half to be elected or appointed every two years.

THE LUTHERAN CHURCH —
MISSOURI SYNOD FOUNDATION
By EUGENE R. BERTERMANN

[5-46 M]

To Replace Certain Persons on Floor Committee 2

WHEREAS, Rev. Alfred C. Seltz, President of the Minnesota North District, and Rev. Walter Bouman, First Vice-President of the Minnesota North District of The Lutheran Church — Missouri Synod, are members of the all-important doctrinal committee of the Detroit convention; and

WHEREAS, It is necessary that the doctrinal, theological, and moral integrity of the members of said committee be beyond doubt or question; and

WHEREAS, The above-cited officers of the Minnesota North District have been instrumental in removing three pastors from some of their congregations in their multiple parishes in a mode contrary to the teachings of Holy Scripture and the constitutions of the respective congregations; and

WHEREAS, The above-cited officers were also instrumental and largely responsible for the splitting of three parishes within the Minnesota North District, to wit: McGrath-Giese; Hill City-Remer; and Hinckley-Sandstone; and

WHEREAS, The above-cited President of the Minnesota North District appeared in civil court against one of the pastors and the Missouri Synod members siding with him, before and without making use of the proper channels provided for such cases by the Synod in its *Handbook*, namely, the various boards of appeals; and

WHEREAS, Action is pending before the Minnesota North District Board of Appeals against these officers, and preparations are being made to appeal at least one other case before the synodical Board of Appeals; therefore be it

Resolved, That said members of the doctrinal committee be removed from the committee in order to avoid offenses and further schisms and divisions within our Synod; and be it further

Resolved, That these men be replaced by persons whose doctrinal, theological, and moral integrity is beyond shadow of doubt or question and against whom no action is presently pending before any District or synodical Board of appeals.

GORDON GRUETT
LAWRENCE GUSTAFSON
ARTHUR PEARSON
WILLIAM E. BARNICK
S. G. SKAALAND
K. T. BIEBL
S. JAMKR
RALPH BOYER, *Pastor*
TRINITY LUTHERAN CONGREGATION
Sandstone, Minn.

[5-47 M]

To Forbid the Synod's Officers and Members to Go to Civil Court with Fellow Members, etc.

WHEREAS, Members of various Missouri Synod congregations have gone in civil courts against their Missouri Synod pastors and fellow members; and

WHEREAS, Circuit Counselors and District officials involved had recommended such an action and publicly stated that they were and are in agreement with such an action; and

WHEREAS, District and synodical officials of various degrees, from Circuit Counselor to District President, have appeared in civil courts to testify in behalf of some and against other members of The Lutheran Church—Missouri Synod, before and without going through the appropriate channels provided by the Synod in its *Handbook*, to wit: the various boards of appeals; and

WHEREAS, Going to civil courts in such cases is ruled out by God's Word in 1 Cor. 6 and therefore sinful; and

WHEREAS, Such action has resulted in the ousting of two pastors from the parsonages to which they are entitled by virtue of their pastorate; and

WHEREAS, Such action has also resulted in the split of three parishes, all within the Minnesota North District, and all within a 15-month period; and

WHEREAS, The pastors involved were strong protectors of false teachings within the Synod; and

WHEREAS, Such legal action seems to be a move to purge the faithful, upright, God-fearing pastors from the ranks of the Missouri Synod, while false teachers are given free reign, thus giving support to the unanimous decision of the Texas District Board of Appeals in the *Praesidium* of the Texas District vs. Rev. Francis Machina case, to wit: "We believe there is a situation in the Synod similar to that which prevailed to and even during the Reformation period, when the Roman Catholic Church excommunicated men such as Luther for being too catholic (Christian), while it retained in its fellowship the skeptics and scoffers, since they did not attack nor defy authority"; and

WHEREAS, Certain of these officials have repeatedly met with a number of dissatisfied members of each congregation involved, secretly and behind the back of their God-given pastors, thus breaking into the office of bishop of the respective pastors; and

WHEREAS, Certain of these officials have gone so far as to call meetings of various congregations without the knowledge or approval of the respective pastors, church councils, or voters assemblies, thus clearly usurping powers which do not belong to them and establishing a hierarchy within the District and the Synod; therefore be it

Resolved, That the honorable Lutheran Church—Missouri Synod, assembled for its 46th regular convention at Detroit, Mich., expressly forbid—since God's Word does so—its officers and members to go to civil court with fellow members; and be it further.

Resolved, That the Synod petition the offending officers and members to repent of their grievous sins and make amends, that they be dismissed from their respective offices by the appropriate proceedings, and that the congregations to which these members and/or officers belong be petitioned to deal with them in accordance with God's Word.

GORDON GRUETT
LAWRENCE GUSTAFSON
ARTHUR PEARSON
WILLIAM E. BARNICK
S. G. SKAALAND
K. T. BIEBL
S. JAMKR
RALPH BOYER, *Pastor*
TRINITY LUTHERAN CONGREGATION
Sandstone, Minn.

[5-48 M]

To Request a Ruling on Certification of Delegates to Convention, etc.

It has been customary in some synodical Districts to rule on the certification of its delegates to the Synod. The *Handbook* is silent on such procedure on the part of a District. We ask:

Is such practice or procedure unconstitutional?

Is the action of a District superior to that of a circuit when it declares a delegate noncertified where the obvious conduct of a delegate may warrant some decision?

In some questionable cases, the District Secretary or President (*Handbook* 1.53 and 1.57) may desire higher authority to certify a delegate who has been noncooperative to support the Synod's cause by his previous actions.

The Board of Directors of the Ohio District of The Lutheran Church—Missouri Synod requests a ruling on the District's authority when confronted with these problems.

OHIO DISTRICT BOARD OF DIRECTORS
THE LUTHERAN CHURCH—MISSOURI SYNOD
WALTER O. PASCHE, *Secretary*

8. Young People's Work

[8-20 M]

To Consult with Editor of "Arena," etc.

WHEREAS, *Arena*, official publication of the Walther League, has strayed far from the confessional doctrine of the Synod; and

WHEREAS, In support of the above statement we particularly refer to the January-February 1965 issue; and

WHEREAS, The Walther League receives financial support from the treasury of the Synod, and the Board for Young People's Work is elected by and is accountable to our Synod and uses the name of the beloved sainted Dr. C. F. W. Walther; therefore be it

Resolved, That the officers of the Synod immediately consult with the editor of *Arena* in Christian love, to the end that this publication reflect the doctrines of the church as evidenced by the only recognized authority, the inspired Word of God, and, if this cannot be accomplished, that official recognition by the Synod be withdrawn.

SHERMAN OAKS LUTHERAN CONGREGATION
Sherman Oaks, Calif.

WILLIAM T. WITTROCK, *Pastor*
HOMER C. HATHAWAY, *President*

[8-21 M]

To Bring Our Young People's Societies Under Direct Control of Synodical Board for Young People's Work

WHEREAS, Our youth constitute a large proportion of our Synod and are to be its future leaders; and

WHEREAS, Our youth are subjected to countless ungodly and anti-Christian influences from the outside world; and

WHEREAS, These influences are constantly seeking to infiltrate all youth organizations in order to control, undermine, and/or destroy them; and

WHEREAS, Article II, c of our Synod's Articles of Incorporation states that one of the objects of our Synod is "to assist and advise congregations, pastors, and teachers affiliated with The Lutheran Church—Missouri Synod and to exercise supervision over such pastors and teachers as to doctrine, practice, and performance of their official duties"; and

WHEREAS, The Walther League is an auxiliary organization subject to no direct control by synodical boards or officers; therefore be it

Resolved, That the Synod withdraw its recognition of the Walther League as its young people's organization within the Synod until it comes under the direct control of the synodical Board for Young People's Work. If this cannot be accomplished by the next Synod, then a new young people's society shall be established under the synodical Board for Young People's Work.

GRACE LUTHERAN CHURCH
Tacoma, Wash.
R. C. TOLLEFSON, *Pastor*

[8-22 M]

To Request the Board for Young People's Work to Maintain a High Standard in the Selection of All Prince of Peace Volunteers, etc.

WHEREAS, The Detroit Lutheran Urban Study Committee of the Michigan District and the English District has had 2 years of experience in evaluating the ministry of the Lutheran Inner-City Peace Corps workers; and

WHEREAS, It is our conviction that this should be a ministry to the whole person — body, mind, and spirit; and

WHEREAS, Such a vital ministry requires that the Peace Corps worker be properly trained and also experience such a sense of wholeness in his own person in order to be an effective channel for the Holy Spirit in sharing God's love in Christ with others; and

WHEREAS, The Synod's Board for Young People's Work is now assuming supervision of the Prince of Peace Volunteers; therefore be it

Resolved, That we request the Board for Young People's Work to maintain a high standard in the selection of all Prince of Peace Volunteers:

- a) in the area of motivation, ability, and attitudes;
- b) in case of committed Christians who are not of the Lutheran faith, that sufficient instruction be given in the Lutheran doctrines and practices; and be it further

Resolved, That the Board for Young People's Work be requested to *structure* adequately the ministry of the volunteers in the arena of service to the church and the community by:

a) establishing a pretraining period, for at least one month, for all volunteers prior to their assignment in at least three different geographical locations; this training is to include basic urban orientation, procedures, and methods to be followed in each particular ministry; and

b) making both the volunteer and his local supervisor fully aware of the areas of responsibility, goals, limitations, and tenure of service for which the worker is engaged; and be it finally

Resolved, That we request the board to clarify with the local supervisor the responsibilities of *supervision*, including:

a) who is directly responsible, and to what extent, for the particular day-to-day supervision of each of the volunteers; and

b) written reports to be given by supervisors and volunteers each fall and spring on forms provided by POPV (patterned after the type of reports required by the seminaries for their vicars)

DETROIT LUTHERAN URBAN STUDY
COMMITTEE

MRS. JEANNE ARNETT

MR. ALBERT BEIER

REV. EUGENE BEYER

REV. DAVID EBERHARD

MISS HELMA FUHRMAN

REV. HAROLD HECHT

REV. PAUL HEINECKE

REV. GEORGE KURZ

MR. DONALD LAWRENCE

REV. KENNETH LINDSAY

REV. RICHARD STUCKMEYER

REV. EDWARD WESTCOTT, JR.

9. Social Action and Welfare, World Relief

[9-22 M]

To Set an Example Whereby Civil Disobedience May Be Discouraged, etc.

Our Lord Jesus Christ, our Savior and King, respected and duly obeyed constituted governmental authority. Even though Caesar was a tyrannical, cruel slave owner, Jesus did not organize an emotion-wrought mob to lie in the streets, blocking traffic and breaking the imperial law of the land, but He told His followers: "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's" (Luke 20:25). Also in Romans 13:1, 2: "Let every soul be subject unto the higher powers. For there is no power but of God. . . . Whosoever therefore resisteth the power resisteth the ordinance of God;

and they that resist shall receive to themselves damnation."

WHEREAS, It is a known fact that sinister forces are creating instances of civil disobedience throughout the world. It is also a known fact that these forces usually exploit any form of civil disobedience begun by them in order to encourage a spirit of lawlessness. It is also a known fact that many naïve do-gooders have allowed themselves to be duped. A Christian should not do evil that good may come of it. In the Augsburg Confession, Article XVI, we read: "Therefore Christians are necessarily bound to obey their own magistrates and laws, save only when commanded to sin; for then they ought to obey God rather than men" (Acts 5:29); therefore be it

Resolved, That our officials, pastors, teachers, and laymen be encouraged to set an example for the rest of Christendom, by word and deed, so that civil disobedience may be discouraged and condemned and that worthy goals be diligently sought by using worthy Christian methods.

MEMBERS OF ST. JOHN'S
EV. LUTHERAN CHURCH
Clinton, Iowa
JOHN M. RHAME
CHRISTIAN JACOBSEN
MARVIN TOLSON
ARNOLD F. PAASCH
LEROY CLAUSEN

11. Communications and Public Relations

[11-11 M]

To Recognize Department of Public Relations as Official Channel, etc.

WHEREAS, The Synod's Department of Public Relations has established a Press Room to prepare and disseminate the news of this convention; and

WHEREAS, Its staff has been augmented by all District directors of public relations or their duly authorized representatives, trained and skilled in the techniques and procedures of factual reporting; and

WHEREAS, The proper interpretation of the news and the expediting of the same through all media of communication is to the advantage of all concerned; therefore be it

Resolved, That this convention recognize the Department of Public Relations as its channel for telling the convention story to the general public; and be it further

Resolved, That no delegate or member of this body make statements to the press, seek interviews with reporters, or issue news releases unless such statements, interviews, or releases have been cleared through the Press Room.

REV. NORMAN TEMME
Director of Public Relations

[11-12 M]

To Add New Section 1.34 to Synodical "Handbook"

1.34 Publicity

The Synod's Department of Public Relations shall be responsible for reporting the convention news. All statements to the press, interviews with reporters, and news releases are to be cleared through the Press Room.

REV. NORMAN TEMME
Director of Public Relations

12. Church Literature and Publications

[12-13 M]

To Change "Handbook" Regulations Governing the Commission on Church Literature

Inasmuch as full-time book editors are employed by Concordia Publishing House who serve both CPH and the Commission on Church Literature, and inasmuch as the commission has no budget nor need for such editors in view of the above, the commission recommends the elimination of the words "or full-time book editors" from paragraph 11.51 b of the *Handbook*.

COMMISSION ON CHURCH LITERATURE
O. A. DORN, *Advisory*

[12-14 M]

Overture Regarding Publications and Concordia Publishing House

WHEREAS, There is a constant need in our church to evaluate the policies of publications in regard to the public doctrine and practice of our Synod; and

WHEREAS, Some apparent problems have arisen with the recent publication of some books and periodicals from Concordia Publishing House; therefore be it

Resolved, That the convention floor committee on church literature interview the Manager, the House Editor, and the Book Editor of Concordia Publishing House in order that we, the church, may know what are the current policies of censorship in relation to the St. Louis seminary faculty members; and be it further

Resolved, That the floor committee make an evaluation or appoint a special committee to evaluate two manuscripts recently passed by the Synod's Literature Commission, namely, a book on Old Testament hermeneutics by Professor Norman Habel and a book on Lutheran union by Dr. John Tietjen.

REV. NORMAN C. SINCEBAUGH
Hannover, N. Dak.

[12-15 M]

To Review Present Policies . . . of Concordia Publishing House, etc.

WHEREAS, Our policies for publishing materials should have constant and careful evaluation; therefore be it

Resolved, That the convention floor committee on church literature and publications review our present policies and interview the Manager, House Editor, and Book Editor of Concordia Publishing House in order to ascertain what changes in policy might be made and direct the publishing of materials that meet the Synod's doctrinal and spiritual needs and standards.

A. FREUND, *Pastor*
Zion Lutheran Congregation
Akron, Ohio

[14-08 M] 14. Special Ministries

Supplementary Report and Resolution Submitted by Valparaiso University

For 40 years Valparaiso University has been intimately identified with The Lutheran Church — Missouri Synod. This relationship has been mutually fruitful both for the university and for the church. The church has entrusted the university with thousands of young Lutherans and with hundreds of thousands of dollars and has by countless prayers sustained and furthered the university in its work. The university, on its part, has poured into the life of the church thousands of well-educated young men and women who have put their hearts and minds and energies into the service of the church on every level and in every aspect of its work.

So close, indeed, has been the relationship between the university and the church that each has shared the joys and sorrows, the accomplishments and failures, the satisfactions and the tensions of the other. As in any intimate relationship, the university and the church have rejoiced together and wept together, have encouraged each other and have quarreled with each other. Indeed, from the university's point of view, its relationship to the church has been that of a dutiful daughter, mistress in her own house, but lovingly respectful of her mother.

As the university completes its 40th year under Lutheran administration, it thanks God for the care, the concern, and the support which it has received from The Lutheran Church — Missouri Synod, and it desires nothing so much as that this happy filial relationship which it has enjoyed with the church may be maintained and strengthened.

On its part the university renews its determination to do all within its power to maintain this close attachment to the church. It respectfully asks the church to continue to treat the university with that love and confidence which a mother ought to display toward an adult, dutiful, and loving daughter.

The Board of Directors of the Lutheran University Association therefore respectfully requests the 46th regular convention of The Lutheran Church — Missouri Synod to adopt the following resolution:

Resolved:

1. That The Lutheran Church — Missouri Synod acknowledge the blessings which God has added to the

church through the thought and work of Valparaiso University;

2. That the Synod accept the university's assurances of its respect and loyalty and of its desire to maintain and strengthen the happy relationship which has existed between the university and the church through the past 40 years;

3. That the Synod encourage the university to contribute, as it has in the past, to the life and thought and work of the church;

4. That the Synod further encourage the university to strive for even fuller expressions of that freedom which it has, under the Gospel, to "test all things and hold fast that which is good"; and

5. That the Synod assure the university of its continuing interest, concern, and support, expressed by —

a) its continuing to recommend the university as a place of higher education for the young people of the church;

b) its continuing to urge its members to support the university liberally with funds necessary for its work; and

c) its continuing to urge members of the Synod to remember the work of the university in their prayers.

BOARD OF DIRECTORS

VALPARAISO UNIVERSITY

O. P. KRETZMANN, *President*

16. Sundry Matters

[16-22 M]

To Substitute Chicago for Milwaukee, if Necessary, as Convention Site in 1971

WHEREAS, It has been brought to our attention that our sister city of Milwaukee, which had invited the Synod for its 1971 convention, may not be able to serve as host in view of a critical hotel room shortage in Milwaukee which apparently will not be solved by 1971; therefore be it

Resolved, That the Board of Directors of the Northern Illinois District offer Chicago as the site of the 1971 convention in the event that Milwaukee finds it difficult to implement its invitation at this early date.

The delegates will recall that Chicago, which mothered the Missouri Synod in 1847, last hosted the convention in 1947, the Synod's centennial year. Chicago will be delighted to welcome her daughter home again in 1971 as she prepares to celebrate her 125th birthday in 1972.

BOARD OF DIRECTORS

NORTHERN ILLINOIS DISTRICT

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and Recommendations of the
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THEOLOGY OF FELLOWSHIP

Preamble

The document *Theology of Fellowship* grew out of studies initiated by a resolution of The Lutheran Church—Missouri Synod at the St. Paul convention in 1956. The resolution requested a restudy of the question of “fellowship, prayer fellowship, and unionism.” (See *Proceedings of the Forty-Third Regular Convention*, St. Paul, 1956, p. 550.) The presidents of the two seminaries appointed a committee of two members from each theological faculty to make the study. This committee searched the Scripture, particularly the New Testament, with great care to glean from it all passages which have a bearing on fellowship. The findings of this committee are embodied in *Theology of Fellowship*, Part I.

Another committee then prepared a Part II, which was to speak to the practical problems in the area of fellowship, and to study in particular the passages which have been traditionally quoted in our circles against unionism and against prayer fellowship with men who are considered to be in error in matters of doctrine.

The work of this committee was revised and adopted at a meeting of the joint faculties in October 1960 and then disseminated to the church.

Suggestions and criticisms from the field, also from sister synods overseas, suggested that the doctrine of the church and its marks (Apology VII) had not been sufficiently taken into consideration in the above-mentioned Part II.

The Forty-Fifth Convention of The Lutheran Church—Missouri Synod, assembled at Cleveland in 1962, assigned the *Theology of Fellowship* to the newly created Commission on Theology and Church Relations for revision or replacement by a new document (see *Proceedings*, pp. 110 f.).

The commission instructed certain of its members, aided by theologians outside the commission, to prepare a historical study, which was to show how the concept of church fellowship developed in church history and what the Lutheran Confessions have to say on the question. The results of this study are embodied in the present Part II of *Theology of Fellowship*. The original Part II should therefore not be used as having any standing in The Lutheran Church—Missouri Synod.

The exegetical and practical questions originally treated in the now superseded Part II were restudied, and the results are embodied in *Theology of Fellowship*, Part III.

The whole document is herewith submitted to the Synod by the Commission on Theology and Church Relations for reference and for guidance.

PART ONE

I. God Created the Fellowship

A. GOD CREATED MAN FOR FELLOWSHIP

1. With God

God created man for fellowship with Himself (Gen. 1:26 a).¹ He made man in His own image (Gen. 1:27),²

and Himself breathed the breath of life into his nostrils (Gen. 2:7).³ He blessed man with the power of procreation (Gen. 1:28 a)⁴ and entrusted to him a share in the government of the creature world (Gen. 1:28 b).⁵ Thus He made man, as it were, a partaker both in creation and government, yet under God and responsible to Him (Gen. 2:16-17).⁶ This was a personal fellowship and involved communication with the Creator (Gen. 1:29, 31).⁷

¹ Gen. 1:26 a. “And God said, Let Us make man in Our image, after Our likeness.”

² Gen. 1:27. “So God created man in His own image, in the image of God created He him; male and female created He them.”

³ Gen. 2:7. “And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.”

⁴ Gen. 1:28 a. “And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth.”

⁵ Gen. 1:28 b. “Replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

⁶ Gen. 2:16-17. “And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat. But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.”

⁷ Gen. 1:29. “And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth. . . . 31. And God saw everything that He had made, and, behold, it was very good.”

2. With Man

God, who created man for fellowship with Himself, also created man for fellowship with his fellowman (Gen. 2:18, 20 b).¹ When God created Eve, Adam at once recognized her as a creature designed for fellowship with himself (Gen. 2:23).² By this creative act God not only ordained the fellowship of husband and wife (Gen. 2:24)³ but also laid the basis for the larger fellowship of the whole human family (Mal. 2:10 a; Acts 17:26 a).⁴

¹ Gen. 2:18, 20 b. “And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. 20 b. But for Adam there was not found an help meet for him.”

² Gen. 2:23. “And Adam said, This is now bone of my bones, and flesh of my flesh. She shall be called woman because she was taken out of man.”

³ Gen. 2:24. “Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh.”

⁴ Mal. 2:10 a. “Have we not all one Father? Hath not one God created us?” Acts 17:26 a. “And hath made of one blood all nations of men for to dwell on all the face of the earth.”

B. MAN DESTROYS THE FELLOWSHIP

1. The Fall into Sin

a. With God

The fellowship for which God had created our first parents, and into which He had placed them, and in which He sought to preserve them by hedging them round about with a commandment (Gen. 2:16-17),¹ Adam and Eve themselves broke when they yielded to the temptation of Satan and transgressed God's command (Gen. 3:1,6).² That man had destroyed his fellowship with God through sin became evident from the fact that he fled from God and attempted to hide from Him (Gen. 3:8)³ and that God drove him from the garden (Gen. 3:22-24).⁴

¹ Gen. 2:16-17. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die."

² Gen. 3:1,6. "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" 6. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof and did eat and gave also unto her husband with her, and he did eat."

³ Gen. 3:8. "And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."

⁴ Gen. 3:22-24. "And the Lord God said, Behold, the man is become as one of Us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever, therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken. So He drove out the man, and He placed at the east of the Garden of Eden cherubims and a flaming sword which turned every way to keep the way of the tree of life."

b. With Man

The fall into sin also destroyed the fellowship of man with his fellowman (Gen. 3:12; 4:5,8,9)¹

¹ Gen. 3:12. "And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." Gen. 4:5. "But unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell." Gen. 4:8-9. "And Cain talked with Abel, his brother; and it came to pass, when they were in the field, that Cain rose up against Abel, his brother, and slew him. And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not. Am I my brother's keeper?"

2. Fallen Man Continually Negates the Fellowship

Man has continued to negate this fellowship with God and man for which he was created (Gal. 5:19-21).¹ God continues to reveal Himself to fallen man through

His works, but man's response to this revelation is a continually renewed revolt and a continual breaking of the divinely willed fellowship between God and man (Rom. 1:18-32).²

¹ Gal. 5:19-21. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

² Rom. 1:18-32 (passim). "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. . . . When they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. . . . Who changed the truth of God into a lie and worshiped and served the creature more than the Creator, who is blessed forever. Amen."

Similarly, God's revealed Law, which clearly demonstrates God's will that man should live in communion with Him and with his fellowmen (Matt. 22:37-40)¹ provokes enmity and rebellion (Rom. 8:7),² which in turn leads to separation instead of fellowship (Is. 59:2; 64:6-7).³

¹ Matt. 22:37-40. "Jesus said unto him, Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the prophets."

² Rom. 8:7. "Because the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be."

³ Isaiah 59:2. "Your iniquities have separated between you and your God, and your sins have hid His face from you, and He will not hear." Isaiah 64:6-7. "We are all as an unclean thing, and all our righteousnesses are as filthy rags. And we all do fade as a leaf, and our iniquities, like the wind, have taken us away. 7. And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee, for Thou hast consumed us because of our iniquities."

C. GOD HAS RESTORED THE FELLOWSHIP IN CHRIST

1. As Promised Under the Old Covenant

As God established fellowship in the beginning, so He also took the initiative in restoring it after the Fall. When man hid himself from the presence of God, it was the Lord God Himself who sought man (Gen. 3:8,9)¹ and called man to account (Gen. 3:16-19)² and gave man the first promise of redemption (Gen. 3:15).³

The Old Testament is the record of the continuing fellowship-initiative of God. God, in choosing Abraham and the nation descended from him for a life in covenant relation with Himself, wrote large in history His will to have communion with men (Gen. 12:2-3; 17:7).⁴

This covenant is the order established by God in which man is privileged to live under the promise of God and is at the same time called upon to live under His Law. The Law calls man to that communion which God willed as the normal structure of creation and judges him for his failure to live in that structure according to the divine will. The promise points man beyond divine judgment to the redemptive act of God which is to restore Israel and all men to the unbroken communion with God and with one another according to His gracious will (Jer. 31:31-34; Ezek. 34:22-25; 34:30 to 31; 37:26; 2 Sam. 7:12-17; Is. 9:2; 11:1, 4, 6, 12; 54:10. Cp. Is., chapters 42 and 49).⁵

¹ Gen. 3:8, 9. "And they heard the voice of the Lord God walking in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam and said unto him, Where art thou?"

² Gen. 3:16-19. "Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children. . . . And unto Adam He said . . . cursed is the ground for thy sake. . . . In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken. For dust thou art, and unto dust shalt thou return."

³ Gen. 3:15. "And I will put enmity between thee and the woman, and between thy seed and her Seed. It shall bruise thy head, and thou shalt bruise His heel."

⁴ Gen. 12:2, 3. "And I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee and curse him that curseth thee, and in thee shall all families of the earth be blessed." Gen. 17:7. "And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee."

⁵ Jer. 31:31-34. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which My covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put My Law in their inward parts and write it in their hearts, and will be their God, and they shall be My people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for

I will forgive their iniquity, and I will remember their sin no more" (the new covenant). Ezek. 34:22-25. "Therefore will I save My flock, and they shall no more be a prey, and I will judge between cattle and cattle. And I will set up one shepherd over them, and He shall feed them, even My servant David. He shall feed them, and He shall be their Shepherd. And I, the Lord, will be their God, and My Servant David a prince among them. I, the Lord, have spoken it. And I will make with them a *covenant of peace* and will cause the evil beast to cease out of the land, and they shall dwell safely in the wilderness and sleep in the woods." Ezek. 34:30-31. "Thus shall they know that I, the Lord, their God, am with them and that they, even the house of Israel, are My people, saith the Lord God. And ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God." Ezek. 37:26. "Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them. And I will place them and multiply them and will set my sanctuary in the midst of them forevermore" (the covenant of peace). 2 Sam. 7:12-17. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy Seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom. He shall build a house for My name, and I will stablish the throne of His kingdom forever. I will be His Father, and He shall be My Son. If He commit iniquity, I will chasten Him with the rod of men and with the stripes of the children of men. But My mercy shall not depart away from Him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee. Thy throne shall be established forever. According to all these words, and according to all this vision, so did Nathan speak unto David." Is. 9:2. "The people that walked in darkness have seen a great Light; they that dwell in the land of the shadow of death, upon them hath the Light shined" (see entire chapter). Is. 11:1, 4, 6, 12. "And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots. . . . But with righteousness shall He judge the poor and reprove with equity for the meek of the earth. And He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. . . . The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . And He shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth." Is. 54:10. "For the mountains shall depart, and the hills be removed. But My kindness shall not depart from thee, neither shall the *covenant of My peace* be removed, saith the Lord that hath mercy on thee" (the covenant of peace). See also Is., chapters 42 and 49.

2. As Fulfilled in the New Covenant

THE NEW COVENANT of fellowship between God and man which God promised in the Old Testament (Jer.

31:31),¹ He established in the sending of His Son Jesus Christ into the world. The purpose of God in the Incarnation was not only to redeem man but also to bring man into fellowship with Himself (Gal. 4:4, 5; 1 Cor. 1:9).² The Word, the Eternal Son of God, was made flesh, and thus God Himself tented among us (John 1:14).³

In the words of institution of the Lord's Supper, Christ interprets His whole mission as the establishment of the promised covenant (Matt. 26:28; 1 Cor. 11:25).⁴ By His sacrificial atoning death and victorious resurrection Christ consummated and fulfilled the old covenant, making good that which the perpetual failure of man had destroyed (Jer. 31:32).⁵ Our Lord has thus designated His life, death, and resurrection as that great reconciling act of God which Paul describes in his Epistle to the Corinthians (2 Cor. 5:19).⁶

¹ Jer. 31:31. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah."

² Gal. 4:4, 5. "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons." 1 Cor. 1:9. "God is faithful, by whom ye were called unto to the fellowship of His Son Jesus Christ, our Lord."

³ John 1:14. "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the Only-Begotten of the Father), full of grace and truth."

⁴ Matt. 26:28. "For this is My blood of the new testament, which is shed for many for the remission of sins." 1 Cor. 11:25. "This cup is the new testament in My blood. This do ye, as oft as ye drink it, in remembrance of Me."

⁵ Jer. 31:32. "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord."

⁶ 2 Cor. 5:19. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the Word of reconciliation."

II. God in Creating Faith Bestows the Blessing of Fellowship

A. FELLOWSHIP WITH GOD IN CHRIST

When Christ had completed His work upon the cross and had reconciled all mankind to God, He committed to His church the Word of reconciliation (2 Cor. 5:19),¹ with the command that they should preach it to all the world (Acts 1:8; Luke 24:46-48; cp. Acts 2:4-12).² Through this Word men are summoned to faith, and faith is created in them (1 Peter 1:23-25; Rom. 10:17; Rom. 1:16, 17; James 1:18).³

The call to faith is simultaneously the call into fellowship (1 Cor. 1:9).⁴ In the Gospel God effectively calls man into fellowship; in Baptism God initiates man into fellowship (Gal. 3:26-29)⁵; in the Lord's Supper God strengthens and confirms man in the fellowship into which He Himself has called and placed him (1 Cor. 10:16, 17).⁶ This fellowship, created and sustained by the Holy Spirit, makes the Christian a partaker in Christ, a child of God, and therefore also an heir of God in time and in eternity (Rom. 8:16, 17; Gal. 3:26-29; Rom. 10:9-13).⁷

¹ 2 Cor. 5:19. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the Word of reconciliation."

² Acts 1:8. "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Luke 24:46-48. "And said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Cp. Acts 2:4-12.

³ 1 Peter 1:23-25. "Being born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you." Rom. 10:17. "So then faith cometh by hearing, and hearing by the Word of God." Rom. 1:16, 17. "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith." James 1:18. "Of His own will begat He us with the Word of truth that we should be a kind of first fruits of His creatures."

⁴ 1 Cor. 1:9. "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ, our Lord."

⁵ Gal. 3:26-29. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

⁶ 1 Cor. 10:16, 17. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread."

⁷ Rom. 8:16, 17. "The Spirit itself beareth witness

with our spirit that we are the children of God. And if children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with Him that we may be also glorified together." *Gal. 3:26-29*. (See no. 5 above.) *Rom. 10:9-13*. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved."

B. FELLOWSHIP WITH ALL BELIEVERS IN CHRIST

Those who have fellowship with God through faith in Christ are also in fellowship with one another (1 John 1:3).¹ As faith makes all men children of God, so it also makes them all brethren in Christ (*Gal. 3:26* and *27*).² This fellowship transcends every barrier created by God or set up by man and brings about the highest unity possible among men, the unity in Christ Jesus (*Gal. 3:28*).³ This transcending of all barriers is beautifully described in *Eph. 2:11-22*.⁴

¹ 1 John 1:3. "That which we have seen and heard declare we unto you that ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ."

² ³ *Gal. 3:26-28*. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ."

⁴ *Eph. 2:11-22*. "Wherefore remember that ye, being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands, that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus ye, who sometimes were far off, are made nigh by the blood of Christ. For He is our Peace, who hath made both one and hath broken down the middle wall of partition between us, having abolished in His flesh the enmity, even the Law of commandments, contained in ordinances, for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off and to them that were nigh. For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and

prophets, Jesus Christ Himself being the Chief Cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit."

III. In Bestowing This Fellowship God Claims for It the Whole Life of Man

A. IN THE EXERCISING OF THIS FELLOWSHIP

The life of the apostolic church is a striking exemplification of the fact that God is claiming the whole life of man for fellowship when He bestows the gift of fellowship with Himself in His Son Jesus Christ. Hardly had the day of Pentecost fully passed and the church been founded, when a very active exercise of fellowship developed within the congregation. Of the church, in the period immediately after Pentecost, we read, "And they continued steadfastly in the . . . fellowship."¹ As Acts further indicates, this exercise of fellowship, like the fellowship itself, is always mediated by Christ as He is present and active in the apostolic Word and in the sacraments (*Acts 2:42; 6:2, 4; 8:14; 9:10-19; 15:36; 20:7-12*).²

Thus the exercise of fellowship consists in an activity dominated by the Word, an activity involving the total personality. For example, the men of the first church act with and for one another in worship (*Acts 2:42*);³ in prayer and intercession (*Acts 4:24-31; 12:5; 1:12* to *14*)⁴; in rebuke and correction (*Acts 15:5, 6, 22-29; Gal. 2:11-14; 1 Cor. 5:1-5; 2 Cor. 2:5-11*)⁵; in instruction (*Acts 2:42; 5:41, 42; 18:24-26*)⁶; in social intercourse (*Acts 2:46*)⁷; in removing unfounded suspicions (*Acts 9:26, 27*)⁸; and in an economic aid which comprehends with a ready and active sympathy the needy brethren both at home and abroad (*Acts 4:32, 34-37; 6:1-6; 11:27-30*).⁹ This activity is faith acting through love (*Gal. 5:6*).¹⁰

¹ *Acts 2:42*.

² *Acts 2:42*. "And they continued stedfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers." *Acts 6:2, 4*. "Then the Twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the Word of God and serve tables. . . . But we will give ourselves continually to prayer and to the ministry of the Word." *Acts 8:14*. "Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John." *Acts 9:10-19* (Ananias of Damascus baptizes Saul of Tarsus). "But the Lord said unto him, Go thy way, for he is a chosen vessel unto Me to bear My name before the Gentiles and kings and the Children of Israel. For I will show him how great things he must suffer for My name's sake. And Ananias went his way and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight and be

filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales. And he received sight forthwith and arose and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus." Acts 15:36. "And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the Word of the Lord and see how they do." Acts 20:7-12 (Paul preaches in Troas). "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. And there were many lights in the upper chamber where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep. And as Paul was long preaching, he sunk down with sleep and fell down from the third loft and was taken up dead. And Paul went down and fell on him, and embracing him said, Trouble not yourselves, for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive and were not a little comforted."

³ Acts 2:42. (See no. 2 above)

⁴ Acts 4:24-31. "And when they heard that, they lifted up their voice to God with one accord and said, Lord, Thou art God, which hast made heaven and earth and the sea and all that in them is, who by the mouth of Thy servant David hast said, Why did the heathen rage and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together, against the Lord and against His Christ. For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done. And now, Lord, behold their threatenings, and grant unto Thy servants that with all boldness they may speak Thy Word, by stretching forth Thine hand to heal and that signs and wonders may be done by the name of Thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." Acts 12:5. "Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him." Acts 1:12-14. "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren."

⁵ Acts 15:5, 6. "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them and to command them to keep the Law of Moses. And the apostles and elders came together for to consider of this matter." Acts 15: 22-29. "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas surnamed Barsabas, and Silas, chief men among the brethren. And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the Law, to whom we gave no such commandment, it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well." Gal. 2:11-14. "But when Peter was come to Antioch, I withstood him to the face because he was to be blamed. For before that certain came from James, he did eat with the Gentiles, but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" 1 Cor. 5:1-5. "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 2 Cor. 2:5-11. "But if any have caused grief, he hath not grieved me, but in part, that I may not overcharge you all. Sufficient to such a man is this punishment which was inflicted of many, so that contrariwise ye ought rather to forgive him and comfort him lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore

I beseech you that ye would confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive anything, I forgive also; for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ, lest Satan should get an advantage of us; for we are not ignorant of his devices."

⁶ Acts 2:42. (See no. 2, p. 7.) Acts 5:41,42. "And they [the apostles] departed from the presence of the Council, rejoicing that they were counted worthy to suffer for His name. And daily in the temple and in every house they ceased not to teach and preach Jesus Christ." Acts 18:24-26. "And a certain Jew named Apollos, born in Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the Baptism of John. And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them and expounded unto him the way of God more perfectly."

⁷ Acts 2:46. "And they, continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

⁸ Acts 9:26, 27. "And when Saul was come to Jerusalem, he assayed to join himself to the disciples, but they were all afraid of him and believed not that he was a disciple. But Barnabas took him and brought him to the apostles and declared unto them how he had seen the Lord in the way and that He had spoken to him and how he had preached boldly at Damascus in the name of Jesus."

⁹ Acts 4:32, 34-37. "And the multitude of them that believed were of one heart and of one soul. Neither said any of them that ought of the things which he possessed was his own, but they had all things common. . . . Neither was there any among them that lacked. For as many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them down at the apostles' feet, and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, the son of consolation), a Levite and of the country of Cyprus, having land, sold it and brought the money and laid it at the apostles' feet." Acts 6:1-6. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration. Then the Twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry

of the Word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch; whom they set before the apostles. And when they had prayed, they laid their hands on them." Acts 11:27-30. "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout the world, which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did and sent it to the elders by the hands of Barnabas and Saul."

¹⁰ Gal. 5:6. "For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love."

B. IN EXTENDING THIS FELLOWSHIP

Believers exercising their fellowship with God and with one another, and growing strong therein, labor to extend the fellowship. This they do in accord with Christ's great missionary command (Matt. 28:19; Acts 1:8)¹ and from a powerful inner urge to share the blessings of Christian fellowship with the world, that world for which fellowship has been purchased and intended by God (Acts 4:20; 1 Cor. 19-23; 2 Cor. 4:13 to 15; 2 Cor. 5:14-21; 1 John 1:1-7).²

¹ Matt. 28:19. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Acts 1:8. "But ye shall receive power, after that the Holy Ghost is come upon you. And ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth."

² Acts 4:20. "For we cannot but speak the things which we have seen and heard." 1 Cor. 9:19-23. "For though I be free from all men, yet have I made myself servant unto all that I might gain the more. And unto the Jews I became as a Jew that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law. To them that are without Law (being not without Law to God, but under the Law to Christ) that I might gain them that are without Law. To the weak became I as weak that I might gain the weak. I am made all things to all men that I might by all means save some. And this I do for the Gospel's sake that I might be partaker thereof with you." 2 Cor. 4:13-15. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken. We also believe and therefore speak, knowing that He which raised up the Lord Jesus shall raise up us also by Jesus and shall present us with you. For all things are for your sakes that the abundant grace might through the thanksgiving of many redound to the glory of God." 2 Cor. 5:14-21. "For the love of Christ constraineth us because we thus judge, that if One died for all, then

were all dead, and that He died for all that they which live should not henceforth live unto themselves but unto Him which died for them and rose again. Wherefore henceforth know we no man after the flesh. Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore if any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the Word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." *1 John 1:1-7*. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the Life was manifested, and we have seen it and bear witness and show unto you that eternal Life which was with the Father and was manifested unto us), that which we have seen and heard declare we unto you that ye also may have fellowship with us. And truly our fellowship is with the Father and with His Son Jesus Christ. And these things write we unto you that your joy may be full. This, then, is the message which we have heard of Him and declare unto you, that God is Light and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

C. IN GUARDING THIS FELLOWSHIP

A Christian's fellowship with God in Christ as well as his fellowship with other Christians is an exceedingly great and precious possession (*1 John 3:13,14; Eph. 4:1-6*).¹ For this reason Satan constantly strives to disrupt this fellowship by every means at his disposal. Therefore it is necessary for the church to safeguard this fellowship in every way.

¹ *1 John 3:13,14*. "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." *Eph. 4:1-6*. "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one Baptism, one God and Father of all, who is above all and through all and in you all."

This the church does —

1. *By remaining steadfastly* under the power of the Gospel in Word and Sacrament (*Acts 2:42; Rom. 6:3-5; Gal. 3:26-28; 1 Cor. 12:13; 1 Cor. 10:16,17; 1 Cor. 11:26*),¹ since Christian fellowship can be nourished and sustained only by the Gospel, which created it (*John 8:31,32; Matt. 28:19,20; Acts 20:20; Acts 20:27,28; Luke 11:27,28; John 15:7-9; 1 John 2:24,25; Col. 3:14-16*).²

¹ *Acts 2:42*. "And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers." *Rom. 6:3-5*. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by Baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." *Gal. 3:26-28*. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ." *1 Cor. 12:13*. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." *1 Cor. 10:16,17*. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body, for we are all partakers of that one bread." *1 Cor. 11:26*. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

² *John 8:31,32*. "Then said Jesus to those Jews which believed on Him, If ye continue in My Word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free." *Matt. 28:19,20*. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world. Amen." *Acts 20:20*. (Paul to the elders of Ephesus) "And how I kept back nothing that was profitable unto you, but have showed you and have taught you publicly and from house to house." *Acts 20:27,28*. "For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." *Luke 11:27,28*. "And it came to pass, as He spake these things, a certain woman of the company lifted up her voice and said unto Him, Blessed is the womb that bare Thee and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the Word of God and keep it." *John 15:7-9*. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is

My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you. Continue ye in My love." *1 John* 2:24, 25. "Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father. And this is the promise that He hath promised us, even eternal life." *Col.* 3:14-16. "And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

2. *By applying the corrective measures of the Law and the healing powers of the Gospel whenever the church is invaded by errors in teaching and preaching* (*Titus* 1:9; *1:13, 14*; *1 Tim.* 1:3, 4; *1 Cor.* 1:10, 11; *3:3, 4*; *Eph.* 4:1-6; *Col.* 3:14-16; *2 Thess.* 3:14, 15),¹ by corruptions of morals (*Matt.* 18:15; *Luke* 17:3, 4; *Gal.* 6:1-2; *2 Tim.* 4:1-3),² and by schismatic and separatistic tendencies (*Titus* 3:10; *1 Cor.* 1:10, 11; *1 Cor.* 3:3, 4),³ which impede Christian fellowship. (Cp. *Acts* 15:1-29; also the manner in which St. Paul deals with erring Christians in his epistles. For the importance of correcting error see *James* 5:19, 20.)⁴

¹ *Titus* 1:9. "Holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." *Titus* 1:13, 14. "This witness is true. Wherefore rebuke them sharply that they may be sound in the faith, not giving heed to Jewish fables and commandments of men that turn from the truth." *1 Tim.* 1:3, 4. "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying, which is in faith; so do." *1 Cor.* 1:10, 11. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." *1 Cor.* 3:3, 4. "For ye are yet carnal. For whereas there is among you envying and strife and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal?" *Eph.* 4:1-6. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one Baptism, one God and Father of all, who is above all and through all

and in you all." *Col.* 3:14-16. "And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." *2 Thess.* 3:14, 15. "And if any man obey not our Word by this epistle, note that man, and have no company with him that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

² *Matt.* 18:15. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother." *Luke* 17:3, 4. "Take heed to yourselves. If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." *Gal.* 6:1, 2. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." *2 Tim.* 4:1-3. "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the Word. Be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears."

³ *Titus* 3:10. "As for a man who is factious, after admonishing him once or twice, have nothing more to do with him." (Translation according to the RSV.) *1 Cor.* 1:10, 11; *3:3, 4*. (See no. 1 above)

⁴ *James* 5:19, 20. "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

3. *By resolutely confronting, exposing, and excluding all that threatens to vitiate and destroy the fellowship* (*Matt.* 7:15, 16; *16:11, 12*; *Gal.* 5:9; *1:6-9*; *Acts* 19:8-10; *2 John* 9-11; *Rom.* 16:16-20; *1 Tim.* 1:19, 20; *1 Cor.* 5:3-6; *Matt.* 18:15-18),¹ whether it be a satanic intrusion from outside the church or a satanic perversion from within (*John* 8:44; *2 Cor.* 2:8-11; *2 Cor.* 11:2-4; *1 Tim.* 4:1, 2; *Matt.* 24:24).² (Cp. *2 Peter* 2:1-10; *2 Tim.* 3:1-9; *1 John* 2:18, 19; *Eph.* 5:6-11; *Matt.* 12:25, 30-32; *Jude* 17-23; *2 Peter* 3:1-3, 17, 18; *1 Cor.* 15:32-34; *1 Tim.* 6:3-5.)

¹ *Matt.* 7:15, 16. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?" *Matt.* 16:11, 12. "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sad-

ducees? Then understood they how that He bade them not beware of the leaven of bread but of the doctrine of the Pharisees and the Sadducees." *Gal. 5:9*. "A little leaven leaveneth the whole lump." *Gal. 1:6-9*. "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you and would pervert the Gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." *Acts 19:8-10*. "And he [Paul] went into the synagog and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years, so that all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks." *2 John 9-11*. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed. For he that biddeth him Godspeed is partaker of his evil deeds." *Rom. 16:16-20*. "Salute one another with a holy kiss. The churches of Christ salute you. Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. 18. For they that are such serve not our Lord Jesus Christ but their own belly and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf, but yet I would have you wise unto that which is good and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen." *1 Tim. 1:19, 20*. "Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck, of whom is Hymenaeus and Alexander, whom I have delivered unto Satan that they may learn not to blaspheme." *1 Cor. 5:3-6*. "For I verily, as absent in body but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?" *Matt. 18:15-18*. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more

that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

² *John 8:44*. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." *2 Cor. 2:8-11*. "Wherefore I beseech you that ye would confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive anything, I forgive also; for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ, lest Satan should get an advantage of us; for we are not ignorant of his devices." *2 Cor. 11:2-4*. "For I am jealous over you with godly jealousy; for I have espoused you to one husband that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him." *1 Tim. 4:1, 2*. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." *Matt. 24:24*. "For there shall arise false Christs and false prophets and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect."

"Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." (*Rom. 15:5, 6*)

PART TWO

The Concept and Practice of Church Fellowship as Disclosed by Church History

The teachings of Scripture concerning the fellowship of Christians with God through faith in Christ, and the fellowship with one another which inevitably follows from their mutual fellowship with God as His children, as set forth in Part I of THEOLOGY OF FELLOWSHIP, are meant to be translated into practice. A study of the history of the Christian church shows that the church has sought to do this, both in the intimate circle of the local congregation and beyond, in what has commonly been called church fellowship, or *communicatio in sacris*, terms somewhat more inclusive than the expression "pulpit and altar fellowship." Pulpit and altar fellow-

ship are, however, among the outstanding manifestations of church fellowship.

During the early centuries of her existence the Christian church sought for sound principles to guide her in the practice of church fellowship. In the following we seek to set forth the understanding and practice of church fellowship which guided the church during three periods of her history: A. during the first four centuries of the Christian era; B. during the century following the Reformation; C. during the time of the Lutheran Church in America.

A. CHURCH FELLOWSHIP DURING THE FIRST FOUR CENTURIES OF THE CHRISTIAN ERA

The first four centuries of the Christian era, extending to the time of St. Augustine, are of particular importance for an understanding of the subject of church fellowship. During these centuries which were marked by the rise of numerous heresies and schisms, the church was obliged to think earnestly about her true nature in the light of Scripture. As she did so, she developed principles to guide her in the practice of church fellowship, and fashioned the instruments which would enable her to carry the accepted principles into practice.

1. Church Fellowship During the Lifetime of the Apostles

So long as the apostles lived and personally supervised the churches, which were still few in number, the matter was relatively simple. Under the guidance of the apostles wicked persons were put out of the congregation (Acts 5:4-10; 1 Cor. 5:13); heretics were unmasked (Gal. 1:6-9; 1 Tim. 1:19, 20); and the activities of potential schismatics were restrained (1 Cor. 1:10 ff.). However, as the church grew, the best efforts of the apostles no longer sufficed to exclude all gross sinners and heretics from the churches, as St. John's letters to the seven churches of Asia Minor show (Rev. 2 and 3).

2. Church Fellowship After the Death of the Apostles

If the last decades of the apostolic age already indicate that the practice of church fellowship was beset by great difficulties from wicked men and from heretical teachers within Christian congregations, these difficulties increased greatly after the death of the apostles. The return of the Lord to judgment, which He Himself had foretold (Matt. 24:3 ff.), and which the church appears to have expected as imminent (Phil. 4:5; 2 Thess. 2:1-3), was delayed. This was used by some as an excuse for a slackening of Christian living (2 Peter 3:3, 4). Moreover, the church, even under persecution, experienced a phenomenal growth, penetrating ever more deeply into the farthest reaches of the Roman Empire and beyond. The church found it increasingly difficult to keep herself free of manifestly impenitent sinners. Also the problem of the so-called "lapsi," people who had denied their Lord during persecution but later repented and desired to be readmitted to the church, troubled the church throughout the period of the persecutions and beyond.

While the church wrestled with these problems, she was constantly engaged in the struggle against heresy and schism. Of one thing the church was certain: no heretic and no schismatic could be a member of the church.¹ However, the definition of heresy and heretic, and of schism and schismatic was not simple. So long as the heretics were men like the Gnostics, who held fanciful and often revolting concepts of God, or Docetists, who taught that the Son of God had not really come in the flesh (1 John 4:2, 3), they could easily be identified and branded heretics. When, however, more subtle errors arose, or when heretics used language which appeared to differ but little from that employed by orthodox teachers of the church, it became possible for an Arius to mislead even bishops and emperor, and it was only with the greatest difficulty that this man was finally identified as a heretic and excommunicated.

It is not possible to gain an unequivocal definition of heresy and heretic from the church fathers. The father who spoke most specifically on this question is Saint Augustine.

3. St. Augustine's Definition of Heresy and Schism

St. Augustine admitted that the definition of heresy and heretic was anything but simple. When a deacon by the name of Quodvultdeus asked him "to write a compendium of all heresies which have spawned against the teaching of the Lord our Saviour since the time of His coming," Augustine responded that two learned bishops had compiled such lists, but that one had listed 128 heresies, the other 80. He concludes:

This would surely not have happened if what appeared heresy to one of them had also appeared heresy to the other. . . . Undoubtedly, when there was a question of deciding what constitutes a heresy they did not see it in the same way. As a matter of fact, this is an extremely difficult definition to formulate, and when we try to enumerate all of them we have to be on our guard, not to pass over some which are really heresies or to include some which are not.²

Though St. Augustine admits that the definition of heresy and heretic is difficult, he clearly operates with a definition, and it is possible to show from his writings what that definition was.

Augustine recognized in heresy an *objective* element which is common to all heresy, and he also recognized in heretics a number of *subjective* elements.

a. The Objective Element of Heresy

The objective element which all heresies and heretics have in common is error in doctrine; that is, a departure from some phase of the rule of faith as it gradually took form amid the labors and struggles of the church, first in the so-called Baptismal Confession, and in time in the Apostles' Creed.³ In his interpretation of the tares among the wheat, Augustine says:

. . . it may also be said, that the children of the evil one (mali) are heretics, who, though begotten out of the same seed of the Gospel and name of Christ, have been turned to wicked opinions and false dogmas.⁴

In this understanding of the objective element of heresy Augustine is at one with the understanding of the church both before and after him.

b. The Subjective Elements of Heresy

Among the subjective elements of heresy, which are to be found in the person of the heretic, Augustine lists obstinacy, perversity, intractability, and the desire for personal gain and glory.

Writing to a friend, Honoratus, who was himself under the influence of heresy, and whom Augustine was seeking to win away from it, he writes:

A heretic, as I suppose, is one who for some temporal advantage, and chiefly for his own glory and preeminence, begets or follows new and false opinions.⁵

To the subjective characteristics of the genuine heretic, in Augustine's opinion, belongs obstinacy in defending his error.

Those . . . in the Church of Christ who savor anything morbid and depraved, and, on being corrected that they may savor what is wholesome and right, contumaciously resist, and will not mend their pestiferous and deadly dogmas, but persist in defending them become heretics, and going without [scil. the Church] are to be reckoned as enemies. . . .⁶

A clear recognition of the subjective elements which characterize the genuine heretic enables St. Augustine to draw a sharp line of distinction between a heretic and an erring person who is not a heretic. Not to be classed as heretics, according to Augustine, are persons who are deceived by a heretic, and in ignorance follow him. Writing to Honoratus, who was enmeshed in the toils of the Manichaean heresy, he writes:

If I thought, Honoratus, that there was no difference between a heretic and one who follows heretics, I should judge that my tongue and my pen alike should remain quiescent in this matter. But there is a great difference. A heretic, as I suppose, is one who for some temporal advantage, and chiefly for his own glory and preeminence, begets or follows new and false opinions. He who trusts such men is deluded by some illusory appearance of truth and piety. This being so, I thought I ought not keep silent. . . .⁷

Also not an heretic, according to St. Augustine, is a person in the Catholic church, who holds an heretical opinion, however in the erroneous persuasion that it is the teaching of the church. Concerning such a person Augustine says:

I consider him as not yet a heretic unless, when the doctrine of the Catholic faith is made clear to him, he chooses to resist it, and prefers that which he already holds.⁸

According to Augustine people who inherited error are not to be accounted heretics.

. . . those who maintain their own opinion, however false and perverted, without obstinate ill will, especially those who have not originated their own error by bold presumption, but received it from parents, who had been led astray and had lapsed, those who seek truth with careful industry, ready to be corrected when they have found it, are not to be rated among heretics.⁹

Less sharp is Augustine's definition of schism and schismatic, though he is firm on the proposition that neither heretics nor schismatics are true members of the church. Concerning the difference between a heretic and a schismatic he says:

It is customary also to ask wherein schismatics differ from heretics, and to find that it is not a different faith which makes schismatics, but the fact that a group has broken fellowship.¹⁰

When Cresconius, who was in the Donatist schism, resented having Donatists called heretics, he stated the difference between heresy and schism as follows:

A heresy is a sect following different beliefs; a schism a separation following the same beliefs.

Augustine accepted this. However, he adds a bit later:

I can approve even more that distinction between schism and heresy, according to which a schism is said to be a recent dissension in the congregation from some diversity of opinion (for a schism cannot happen, unless those who make it follow something different); a heresy, however, is a schism which has become old (*inveteratum*).

He offers that if the Donatists will concede this, he will call them schismatics rather than heretics.¹¹

4. The Concept of Heresy and Heretic in Luther

We consider it useful to append to this study of the concept of heresy and schism in St. Augustine a study of the concept of heresy and heretic in Luther, who owed so much in his theology initially to Augustine.

Luther, even as Augustine, knows an *objective* and a *subjective* side in heresy and heretics. Essentially his statements agree with those of the Bishop of Hippo. On the objective side of heresy he says:

A heretic is a person who does not believe those parts [scil. of the Christian doctrine] which are necessary to believe.¹²

Tetzel had called Luther a heretic because he had written against indulgences. That, countered Luther, is not a heresy since the matter of indulgences is not an article of faith.

Commenting on Acts 24:14 Luther says:

Within Christendom all those are called heretics, who step outside the unity and common manner of the Christian faith . . . and believe in a manner peculiar to themselves, and choose ways for themselves; therefore the two words *catholicus* and *haereticus* are against each other. *Catholicus* he is called who is with the multitude and agrees wholly with the entire congregation in faith and spirit; as St. Paul says to the Ephesians, ch. 4, v. 5; one baptism, one faith, one Lord, one Spirit, etc.; but *haereticus* he is called who invents a way and party of his own. Therefore *haereticus* really means a man who has his own opinion in divine matters, a peculiar man (*ein Sonderling*) who knows something better, and chooses his own way to heaven.¹³

Commenting on Ps. 11:1, Luther writes:

The holy fathers understood this Psalm of the heretics, and rightly so; only we must understand under heretics all those who teach a different righteousness than the righteousness which avails before God like the Jews and all those who urge works, or all who trust in their works, of whom the Church today is full. . . .¹⁴

Again Luther writes:

This is a mark of all heretics, hypocrites, and enthusiasts, that they invent their own picture of God.¹⁵

Again he says:

That man is not to be called a heretic who, contrary to the commands of the Church omits ceremonies, even though he sins, because he does not keep what he promised. . . . That man must be called a heretic who errs stubbornly in an article of faith, and maintains his error.¹⁶

Similar expressions could be multiplied on the objective side of heresy.

However Luther, like Augustine, also knows a subjective side of heresy. On this subject he writes:

... They [scil. heretics] are not conquered by the power of evidence, they do not permit themselves to be led by reason, also they are not won through the reputation of others, but are proud against all these things, and keep the upper hand, until the hand of the Highest changes them.¹⁷

He stresses in particular the love of honor on the part of heretics:

Thus do commonly at all times all heretics, that they draw to themselves the honor, which is due the Church and the people of God; for each of them pretends to be closest to God.¹⁸

Again:

Heretics do not merely err, but refuse to be instructed, defend their error as being right, and fight against the truth, which they know, and against their own conscience. Concerning such St. Paul says (Titus 3:10, 11): You are to avoid a heretic, when he has been admonished once or twice and you are to know, that such a man is perverted, and sins *autocatacritos*, that is, intentionally and against better knowledge, and wants to remain in his error.¹⁹

In the course of time Luther came to the conclusion that heresy is the sin against the Holy Ghost, because he had never seen or read of a heretic being converted.

I have . . . never read, that the teachers who start heresies have been converted; they remain hardened in their opinion . . . they do not permit anyone to teach them or to hinder them. This is the sin against the Holy Ghost, for which there is no forgiveness. For it finds neither sorrow nor repentance, but defense and excuses, as though it were a holy, precious thing, and as though the true Gospel, which is against it, were wholly of the devil.²⁰

In view of this essentially Augustinian concept of heresy and heretic in Luther we are not surprised to find Luther agreeing with Augustine also in his refusal to consider erring Christians heretics.

Concerning a man who is ignorant of an article of faith he says:

That man cannot be called a heretic, who is not acquainted with an article of faith.²¹

In defense of himself against the charge that he is a heretic, he writes:

The law [canon law is to be understood] defines and describes a heretic as a man who defends his error stubbornly. This we on our part have never done, but freely showed testimony from the Word of God and Scripture, and have gladly listened to the opinion of others.²²

Strong in its insistence on the difference between an erring Christian and a heretic is particularly the following statement, in which Luther uses the example of St. Augustine himself to establish and illustrate the difference:

[The Holy Spirit] prophesies publicly and mightily that mingled among Holy Church there will be builders of wood, straw, and hay, that is, teachers who nevertheless remained on the foundation would suffer damage through fire but would nevertheless be saved. This cannot be understood of heretics. For these lay another foundation, while those remain on the foundation, that is, in faith in Christ, are saved and are called God's saints, nevertheless have some hay, straw, and wood, which must be burnt through the fire of Holy Scripture, however without harm to their salvation. As St. Augustine says of himself: "Err I may; a heretic I will not be." The reason is that heretics do not merely err, but are not

willing to be corrected, defend their error as being right, and fight against the truth which they have come to know. . . . But St. Augustine will gladly confess his error, and be instructed. Therefore he cannot be a heretic, even though he should err. All other saints do likewise, and gladly give their hay, straw, and wood to the fire, that they may remain on the foundation of salvation.²³

The similarity between the concept of heresy and heretic in Augustine and in Luther is unmistakable. There is, however, also a difference, due to Luther's clearer understanding of the doctrine of justification and of the nature of the church.

The conception of heresy and heretic here set forth from Augustine, and particularly from Luther, is traceable in the Lutheran dogmaticians of the 17th century, and is plainly evident in some of the writings of Dr. C. F. W. Walther.²⁴

5. The Concept of the One Holy Catholic and Apostolic Church

The concept of heresy and schism as set forth from the writings of Augustine was intimately linked with Augustine's concept of the church, which was generally the concept in the Western Church during the Middle Ages, except that after Augustine the primacy of the pope tended to play an increasingly important role in that concept. Nor should it be overlooked that this concept aroused strong protest from men like William of Occam, John Wyclif, and John Hus.

It has been properly said that there was no dogma²⁵ of the church before the Reformation. The doctrine had not been confessionally fixed. There were, to be sure, two creedal statements on the church. The Apostles' Creed says: "I believe in . . . the holy Christian church, the communion of saints," and the Nicene Creed: "I believe one holy catholic and apostolic church." Neither of these statements constitutes a developed doctrine of the church. Dr. Werner Elert, in his book *Abendmahl und Kirchengemeinschaft in der alten Kirche* etc., presents evidence that the expression in the Apostles' Creed, "the communion of saints" may not have been understood originally as a synonym of the holy Christian church, but may have meant "participation in sacred things," in the sense of the Sacrament of the Altar.²⁶

The words of the Nicene Creed, "I believe one holy, catholic, and apostolic church" do not define the church by a dogmatic definition. Rather, they indicate what qualities Christians at the time of the Nicene Creed and thereafter ascribed to the church. These are, indeed, genuine qualities of the church. However, these qualities were not perfectly understood and defined by Augustine and other church fathers, because the doctrine of justification, which is basic for a proper understanding of the church, was not adequately understood by them.

Augustine and other teachers before and in his day taught that the church is *one* in the sense of one visible organization. Heretics and schismatics and their adherents did not belong to this *one* church. They were considered to be without hope of salvation unless they left heresy and schism and joined the *one* church.

This one church was *holy*, not so much through the forgiveness of sins (for as has been said, the doctrine of justification was obscured even in the theology of St. Augustine and other church fathers) but because it was the one church; its unity guaranteed its holiness.

This one, holy church was *catholic*, that is, it was diffused throughout the world. In Augustine's view a sect could not possibly be the church, because it was not *catholic*, not diffused throughout the world.

Finally the church was *apostolic*, that is, linked to the apostles by the apostolic succession of bishops. In Augustine's view any church outside the apostolic succession could not be part of the true church.

This one, holy, catholic, and apostolic church was understood to be a visible, tangible body of men. It became even more visible and tangible when the bishop of Rome achieved the primacy over the other bishops.

Rome has been very slow to announce a definition of the church. Nevertheless she has operated through the centuries with a tacit definition that was understood both by herself and by her critics. Melancthon was setting forth this tacit definition fairly when he said in the Apology:

Perhaps our opponents demand some such definition of the church as the following. It is the supreme outward monarchy of the whole world in which the Roman pontiff must have unlimited power beyond question of censure. He may establish articles of faith, abolish the Scriptures by his leave, institute devotions and sacrifices, enact whatever laws he pleases, excuse and exempt men from any laws, divine, canonical, or civil, as he wishes. From him the emperor and all kings have received their power and right to rule, and this at Christ's command; for as the Father subjected everything to him, so now this right has been transferred to the pope. . . .²⁷

This is essentially the definition later set forth by Robert Cardinal Bellarmine and taught since his time to many generations of Roman Catholic priests in the dogmatics courses in their seminaries.

The church is a union of men who are united by a profession of the same Christian faith, and by participation in the same sacraments under the direction of their lawful pastors, especially of the one representative of Christ on earth, the Pope of Rome.²⁸

With such a concept of the church the doctrine of justification, which is the heart and core of New Testament teaching, had of necessity been obscured and corrupted. The church was believed to consist of those who, within the visible limits of the Roman Catholic Church, gave allegiance to the pope, and agreed with the doctrines taught by that church. Those who separated from this church, no matter how faithful they were to the teachings of Scripture, were either heretics or schismatics, and were without hope of salvation unless they returned to Mother Church.

Such was the development of the doctrine of the church, and such was the understanding of heresy and schism from the time of Augustine until the Reformation. The practice of church fellowship was determined by the understanding of the nature of the church, and of the nature of heresy and schism. Catalogs of heretics and heresies were drawn up time after time, beginning with St. Irenaeus, in order that Catholic Christians

might know what doctrines and whose fellowship to avoid. Bishops gave letters of recommendation to clerics who traveled, in order that they might be accorded the privileges of fellowship.

Being in fellowship with the one, holy, catholic, and apostolic church entitled the layman to participate in the sacraments; it enabled one cleric to officiate in the parish of another, with proper permission. But above all things, church fellowship was altar fellowship.²⁹ This understanding is still preserved centuries later by the prince of Lutheran dogmatists, John Gerhard, when he says in his *Loci*:

So there is a threefold *koinonia* (fellowship) laid down by the apostle: (1) the sacramental participation in Christ's body and blood, which takes place by way of the bread and wine that has been blessed, 1 Cor. 10:16; (2) the spiritual apprehension of the entire Christ and all His benefits, which takes place by true faith, 1 Cor. 11:26; (3) the fellowship of the church as a body (*communio corporis ecclesiae*), 1 Cor. 10:17: "We many are one bread, one body, for we all partake of the one bread." The first fellowship (*koinonia*) is the foundation of the others, because the spiritual participation in Christ and His benefits is confirmed and sealed in the believers through the sacramental fellowship (*koinonia*). The fellowship of the church as a body can, for the sake of teaching, be designated as twofold: namely, as external and as internal; the external fellowship exists among all who embrace the same doctrine and make use of the same sacraments; the internal fellowship exists among those only who truly believe, who have the Spirit of Christ. The external fellowship of the church as a body arises from the sacramental fellowship (*koinonia*); the internal, however, arises from the spiritual fellowship (*koinonia*).

(Volume V, Locus XXI, Cap. XI, ed. Preuss, p. 98)

Other phases of fellowship, however, came in for some consideration. The Council or Synod of Laodicea, of uncertain date, though falling into the latter half of the fourth century, therefore antedating St. Augustine somewhat, forbade among other things prayer with heretics and fellowship with Jews and heathen at their religious feasts.

Canon VI of this synod states:

It is not permitted to heretics to enter the house of God while they continue in heresy.

Canon IX forbids catholics to worship with heretics:

The members of the Church are not allowed to meet in the cemeteries, nor attend the so-called martyries of the heretics, for prayer service; but such as do, if they be communicants, shall be excommunicated for a time; but if they repent, and confess that they have sinned they shall be received.

Concerning prayer with heretics, Canon XXXIII says:

No one shall join in prayer with heretics or schismatics.

Canon XXXVII concerns itself with fellowship between Christians and Jews:

It is not lawful to receive portions sent from the feasts [religious feasts are meant] of the Jews or heretics, nor to feast together with them.

We note in Canon XXXVII that Jews and heretics are linked together, as being under the same condemnation. Both were outside the one, holy, catholic, and apostolic church, and therefore without hope of salvation.

Canon XXXVIII, still concerned with the Jews, says:

It is not lawful to receive unleavened bread³⁰ from the Jews, nor to be partakers of their impiety.

Finally, Canon XXXIX addresses itself to the question on religious fellowship with heathen:

It is not lawful to feast together with the heathen, and to be partakers of their godlessness.

It is evident that heretics, Jews, and heathen, were all excluded from fellowship with catholics, because all were considered outside the one, holy, catholic and apostolic church, and therefore not members of the body of Christ, outside the kingdom of God. They were darkness, while the church was light, and, as the Synod of Laodicea declares, "Light hath no communion with darkness."³¹

B. THE REFORMATION AND THE LUTHERAN CONFESSIONS IN THEIR BEARING ON THE QUESTION OF CHURCH FELLOWSHIP

The Reformation began as an attempt to reform the Roman Catholic Church, which, as pious men had complained long before Luther, was in need of a reformation in head and in members.

The attempt to reform the Roman Catholic Church as a body failed, and Luther and his adherents were excommunicated as heretics.

The Lutherans drew up the Augsburg Confession, which they believed to be wholly in harmony with the teachings of the one, holy, catholic, and apostolic church, but at variance, as they well knew, with the Church of Rome. The Augsburg Confession, and the remaining confessions which were in time drawn up to explain and to defend the Augsburg Confession, departed from Roman Catholic doctrine most visibly in this, that they set forth the Biblical doctrine of justification by grace, for Christ's sake, through faith, and declared it to be the central article of the Christian faith.

This departure from Roman Catholic doctrine was inevitably accompanied by a doctrine of the church which differed markedly from the Roman Catholic conception. Instead of stressing membership in a visible organization under the rule of the Roman Catholic hierarchy, the Lutheran Confession says:

The church is the assembly of saints in which the Gospel is taught purely and the sacraments are administered rightly.³²

Properly speaking, the church is the assembly of saints and true believers.³³

We do not concede to the papists that they are the church, for they are not. Nor shall we pay any attention to what they command or forbid in the name of the church, for, thank God, a seven-year-old child knows what the church is, namely, holy believers and sheep who hear the voice of their Shepherd.³⁴

1. The Marks of the Church (*Notae Ecclesiae*)

Of the greatest importance for the understanding of the historical Lutheran position on pulpit and altar fellowship is what the Lutheran Confessions say concerning the marks by which this church, which consists of "saints," "true believers," "the holy believers and sheep who hear the voice of their Shepherd" may be recog-

nized. These marks, or *notae ecclesiae*, are "the pure teaching of the Gospel and the administration of the sacraments in harmony with the Gospel of Christ."

The church is not merely an association of outward ties and rites like other civic governments, however, but it is mainly an association of faith and of the Holy Spirit in men's hearts. To make it recognizable, this association has outward marks, the pure teaching of the Gospel and the administration of the sacraments in harmony with the Gospel of Christ.³⁵

These marks of the church, though without this specific designation, are already referred to in Augustana, Art. VII.

It is taught also among us that one holy Christian church will be and remain forever. This is the assembly of all believers among whom the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel. For it is sufficient for the true unity of the Christian church that the Gospel be preached in conformity with a pure understanding of it and that the sacraments be administered in accordance with the divine Word.³⁶

These *notae*, or marks of the church, to be sure, describe the church of the *pure* Word, and the unadulterated sacraments. They are not, however, meant to deny that the church can exist also where the Gospel is partly obscured by error. Nevertheless they have throughout the history of orthodox Lutheranism served to establish the limits of pulpit and altar fellowship, and to distinguish the Lutheran Church from other churches.

Simultaneously with the Lutheran Church and its confessions the Reformed Church, an outgrowth of Zwingli's reformatory efforts, came into being with confessions of its own. All efforts to unite the Lutherans and the Reformed in doctrine failed.

A little later the Roman Catholic Church acquired a Roman Catholic confession in the Canons and Decrees of the Council of Trent.

The so-called left wing of the Reformation produced a number of sects which did not identify themselves with either of the three chief divisions in western Christendom.

In the Preface to the *Book of Concord* the Lutheran confessors first of all affirm their continued adherence to the Augsburg Confession, which according to their conviction presents nothing but the pure teaching of the orthodox Christian church and of the ancient ecumenical creeds:

They (the Lutherans) have held fast and loyally to the doctrine that is contained in it (the Augsburg Confession), that is based solidly on the divine Scriptures, and that is also briefly summarized in the approved ancient symbols, recognizing the doctrine as the ancient consensus which the universal and orthodox church of Christ has believed, fought for against many heresies and errors, and repeatedly affirmed.³⁷

In the Preface to the *Book of Concord* the Lutheran confessors also define their attitude toward other churches, particularly the Reformed, and toward heresy and heretics. It is evident from the following quotation that they did not hereticize whole churches in which error was taught, but only "false and seductive doctrines and their stiff-necked proponents and blasphemers."

With reference to the condemnations, censures, and rejections of false and adulterated doctrine, especially in the

article of the Lord's Supper, these have to be set forth expressly and distinctly in this explanation and thorough settlement of the controverted articles in order that everybody may know that he must guard himself against them. There are also many other reasons why condemnations cannot by any means be avoided. However, it is not our purpose and intention to mean thereby those persons who err ingenuously and who do not blaspheme the truth of the divine Word, and far less do we mean entire churches inside or outside the Holy Empire of the German Nation. On the contrary, we mean specifically to condemn only false and seductive doctrines and their stiff-necked proponents and blasphemers . . . inasmuch as such teachings are contrary to the expressed Word of God and cannot coexist with it. . . . But we have no doubt at all that one can find many pious, innocent people even in those churches which have up to now admittedly not come to agreement with us. These people go their way in the simplicity of their hearts, do not understand the issues, and take no pleasure in blasphemies against the Holy Supper as it is celebrated in our churches. . . . Consequently the responsibility devolves upon the theologians and ministers duly to remind even those who err ingenuously and ignorantly of the danger to their souls and to warn them against it, lest one blind person let himself be misled by another.³⁸

The Lutheran confessors in the same preface to the *Book of Concord* express their warm love and concern for the Reformed Christians, who were at that time undergoing persecution in some places, in the words:

For just as Christian charity causes us to have special sympathy with them, so we entertain a corresponding loathing for and a cordial disapproval of the raging of their persecutors.³⁹

In all these expressions in the Preface to the *Book of Concord* the Lutheran confessors are reaffirming the necessary distinction between heretics, who are outside the body of Christ, and erring Christians, who are and by God's grace remain children of God, even though troubled by error. They are also reaffirming their understanding of the church; "Properly speaking, the church is the assembly of saints and true believers."⁴⁰

2. Pulpit and Altar Fellowship in the Lutheran Church

The subject of pulpit and altar fellowship is not discussed *expressis verbis* in the Lutheran Confessions. However, the basis for pulpit and altar fellowship, as it has been understood in the Lutheran Church where it was loyal to its confessions, is set forth in Augustana, Art. VII:

And to the true unity of the church it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments.

The doctrine of the Gospel is not here to be understood as one doctrine among many, or as a bare recital of John 3:16, but rather as a doctrine composed of a number of articles of faith. For the doctrine of the Gospel cannot be understood or preached without the Article of God, which the Lutheran confessors say they teach *magno consensu*, (AC, I), the Article of Original Sin, which shows man's need for the Gospel, the Article of the Son of God, who became incarnate and redeemed man. The true understanding of Article VII of the Augsburg Confession is correctly set forth by Herbert J. A. Bouman as follows:

This does not mean that the specific locus "*de justificatione*" considered by itself is all that the Lutherans consider indispensable. Rather they regard the entire

corpus doctrinae as bound up inextricably with justification. All doctrines have their place in this doctrine. All doctrines stand or fall with the doctrine of justification.⁴¹

This is also the meaning of the Formula of Concord when it says, Epitome, Art. X:

We believe, teach, and confess that no church should condemn another because it has fewer or more external ceremonies not commanded by God, as long as there is mutual agreement in [the] doctrine and in all its articles . . .⁴²

It should be noted here that doctrine is singular, but that this doctrine consists of a number of articles.

It should furthermore be noted that our Confessions use the terms *doctrina* and *evangelium* as synonyms:

. . . the assembly of saints who share the association of the same Gospel or teaching.⁴³

Though the subject of pulpit and altar fellowship is not discussed *expressis verbis* in the Lutheran Confessions, these confessions themselves became the effective limits for pulpit and altar fellowship for Lutherans. Those who subscribed to them were automatically in pulpit and altar fellowship with one another. Those who did not subscribe to them, but adhered to other confessions, were, according to the Preface to the *Book of Concord*, not condemned as heretics; the Lutherans could even "have special sympathy with them." However, church fellowship, *communicatio in sacris*, with them was impossible. This followed inevitably from the doctrine of the church as it is contained in the Lutheran Confessions, which demand for true unity of the church "that the Gospel be preached in conformity with a pure understanding of it and that the sacraments be administered in accordance with the divine Word."⁴⁴

However, while *communicatio in sacris* was impossible with men who were not considered heretics but erring Christians, the Preface to the *Book of Concord* recognizes a responsibility of Lutherans toward such erring Christians:

. . . the responsibility devolves upon the theologians and ministers to remind even those who err ingenuously and ignorantly of the danger to their souls and to warn them against it, lest one blind person be misled by another.⁴⁵

In line with this responsibility so-called colloquies (*Religionsgespräche*) were repeatedly held by Lutheran theologians with Roman Catholic and also with Reformed theologians. At the colloquy of Regensburg in 1601 neither Lutherans nor Roman Catholics appear to have considered it improper to open the colloquy and the individual sessions of the colloquy with prayer. Numerous passages in the official minutes of this colloquy state that all meetings were opened with liturgical prayers and that representatives of both sides changed off in conducting the opening devotions.⁴⁶

At the Colloquy of Thorn in 1645 where Roman Catholics, Lutherans, and Reformed met, the Lutherans asked that the same procedure be followed. When the Catholics refused, and insisted that they alone conduct the opening devotions the Lutherans refused to attend the devotions under these conditions.⁴⁷

From these cases it appears that the Lutherans, during the period of orthodoxy, did not refuse, as a matter

of principle, to pray with Reformed and even with Roman Catholics. They did refuse when they themselves were treated as heretics.

C. CHURCH FELLOWSHIP IN THE LUTHERAN CHURCH IN AMERICA

In Europe during the centuries following the doctrinal agreement established among Lutherans by the Formula of Concord, church fellowship was established by subscription to the Lutheran Confessions. Though European nations in which the Lutheran church had found a place, and particularly Germany, were divided into many relatively small principalities, each with its own territorial church, nevertheless, subscription to the Lutheran Confessions assured full church fellowship to all, and both pastors and laymen could move freely from one territory or land to another and enjoy pulpit and altar fellowship with Lutherans wherever they found them.

However, when the Lutheran Church came to America, where territorial churches were nonexistent, new units of fellowship came into existence, the so-called ministeria, and the synods. The ministerium began as an organization of ministers who generally worked in one and the same area, and who practiced pulpit and altar fellowship with one another. The synods, which were organized somewhat later, were not, as had been the synods before the Reformation, councils of clergymen called together to deal with doctrinal or practical problems but more or less permanent organizations of congregations with their pastors for the purpose of work and fellowship.

Various factors were responsible for the proliferation of synods which is observable in the Lutheran Church in America during the 19th century. The country was still relatively new; distances were great, and the means of communication and transportation were rather primitive; differences in language and customs complicated the formation of one Lutheran Church in America still further. Another very persistent obstacle was difference in doctrine. Some Lutherans in America had come out of circles which had been greatly influenced by rationalism, others bore the stamp of pietistic influence, and yet others were so-called Old Lutherans, who were very loyal to the Lutheran Confessions. Still others held mediating positions.

The question which these synods had to face was whether, in view of their doctrinal differences they could be in church fellowship with one another. The struggles of the various synods for church union, whether by merger, or at least by the establishment of pulpit and altar fellowship, were long and arduous. The meaning of subscription to the Lutheran Confessions became a matter of debate. The degree to which Lutheran pastors and Lutheran congregations were to be bound by the Lutheran Confessions was not understood in the same way by all. Moreover, individual synods tended to change their attitudes in this matter with the passage of time. Sometimes a group would grow more conser-

vative, sometimes more liberal in the understanding and application of its obligation to the Lutheran Confessions.

In every case the understanding on the part of a synod of its confessional obligation had a strong influence on its understanding and practice of church fellowship.⁴⁸

1. Confessionalism and Church Fellowship in The Lutheran Church — Missouri Synod and in the Synodical Conference

The Lutheran Church — Missouri Synod came into being as a strictly confessional Lutheran body. Its pastors subscribed to the whole *Book of Concord*, not *insofar as (quatenus)*, but *because (quia)* it is a true and unadulterated statement and exposition of the Word of God.

The Missouri Synod was not, however, separatistic, but its leaders sought to draw all Lutherans in America together on the basis of the Lutheran Confessions. They tried to achieve this in accord with the pattern of the colloquies held in Germany and other European countries during the decades following the Reformation. This was in harmony with the previously quoted statement in the Preface to the *Book of Concord* (see above, pp. 17 f.).

Dr. C. F. W. Walther and his co-workers were fully cognizant of the difference between erring Christians and erring churches on the one hand, and heretics on the other. In this they were in agreement with the understanding of heretic and heresy as previously set forth from the writings of St. Augustine and Luther.⁴⁹

Colloquies were held between members of the Missouri Synod and members of the Buffalo Synod at Buffalo, N. Y., in 1866, and between representatives of the Missouri Synod and of the Iowa Synod in Milwaukee, Wis., in 1867.

At the Milwaukee Colloquy all sessions were opened with a liturgical service.⁵⁰

Free conferences for members from all Lutheran groups who "subscribed to the Augsburg Confession without reservation" were held for the purpose of discussion of doctrine at Columbus, Ohio, in 1856; at Pittsburgh, Pa., in 1857; at Cleveland, Ohio, in 1858; and at Fort Wayne, Ind., in 1859.⁵¹

These free conferences were all opened and closed with liturgical services.⁵²

While the free Lutheran conferences among Lutherans who subscribed to the Augsburg Confession without reservation did not succeed in uniting all the synods which were represented at the free conferences, they were instrumental in bringing about the organization of the Evangelical Lutheran Synodical Conference of North America in 1872.

2. The Confessional Principle in The Lutheran Church — Missouri Synod and in the Evangelical Lutheran Synodical Conference of North America

Missouri, which had come into being as a body strictly loyal to the Lutheran Confessions, had for decades stressed:

- a. That the Confessions must be subscribed to *quia*, not *quatenus*, i. e. *because*, not merely *insofar as*, they are correct expositions of the Scripture;
- b. That all doctrines taught in the Confessions are binding;
- c. That subscription to the Confessions must be implemented by corresponding public teaching (*publica doctrina*) in pulpit, instruction room, seminary, and in the church's publications, and that all who departed from this norm were to be disciplined.

i. Evaluation of This Principle

Point a. of the above position which calls for unqualified subscription to the Lutheran Confessions, is necessary in order that a congregation may have the assurance that its pastor is really a *Lutheran* pastor, who will preach the Lutheran doctrine. The so-called *quatenus* subscription would open the floodgates to arbitrariness in doctrine.⁵³ Point b. is necessary for the same reason.

Point c. which stresses that Lutheran doctrine must not merely be subscribed to on paper, but must actually be taught in pulpit, instruction room, and in the church's seminaries and publications, is wholly in accord with the Augsburg Confession, which, according to the German version, lays the stress on *publica doctrina* when it says:

... it is sufficient for the true unity of the Christian church that the Gospel be preached in conformity with a pure understanding of it . . .⁵⁴

ii. Churchly Practice As a Criterion for Church Fellowship

Along with unqualified subscription to the Lutheran Confessions as well as public teaching in accord with the Confessions a third principle of church fellowship is stressed in the writings of the fathers of the Missouri Synod. It is this that also the churchly practice must be in harmony with the confessions.

Principles basic in the thinking of the fathers of the Synodical Conference with respect to churchly practice and its relationship to church fellowship were laid down in the 18 Theses, the first sixteen of which were discussed at the meetings of the Synodical Conference from 1873—1879.⁵⁵ The third of these theses reads:

The sole external bond of fellowship between individual Lutheran congregations among different peoples and languages is the Unaltered Augsburg Confession.

Thesis four says:

Therefore that is not an orthodox Lutheran congregation or Lutheran church body which does not accept the doctrinal and polemic words of this confession as it reads.

Thesis five says:

Also he who denies the deductions which properly follow from the words of this confession is not a true member of the Lutheran Church, even though contrary to all right, he clings to the name Lutheran.

An example of such a deduction or conclusion is given in the sixth thesis:

From the character and nature of this orthodox con-

fession it follows of necessity that churchly practice must be conformed to it. For every churchly action is either an immediate expression and actual carrying out of the confession, or at least such an activity which, even though it may lie in the area of Christian liberty, nevertheless dare not actually contradict the confession.

Because they were persuaded that churchly practice must be in conformity with the church's confession the fathers of the Synodical Conference concluded that churchly practice may become a criterion for the granting or denial of church fellowship.

Thesis 7: From this necessary connection between the confession and the church's practice it follows logically that a Lutheran Synod, in which the reigning practice is in accord with the confession, dare not unite with another Synod which calls itself Lutheran, but in which the reigning practice is contrary to the confession.

Subsequent theses show that the fathers considered the following to be practice contrary to the confession, and therefore a bar to church fellowship: toleration on the part of Lutheran pastors of pulpit and altar fellowship with non-Lutherans; lack of firm testimony against membership in secret societies; the serving of united (*unierte*: referring to the kind of 'union' of Reformed and Lutheran churches first established in Prussia in 1817) congregations by Lutheran pastors; the toleration of temporary calls for pastors; lack of earnestness in the establishing of parochial schools; lack of proper care in seeing to it that only orthodox books were used in church, school, and home; and the absence of doctrinal and church discipline.⁵⁶

Essays and articles from the pens of Professors A. L. Graebner, George Stoeckhardt, and Martin Guenther provide evidence that the importance of churchly practice in harmony with the Lutheran Confessions continued to occupy the thinking of the leading theologians in the Missouri Synod also after 1879 and that they continued to consider practice in harmony with the Confessions necessary for church fellowship.

Dr. Graebner was careful to define what he meant by churchly practice:

Churchly practice is the sum total of the formal actions (*Verrichtungen*) and institutions (*Einrichtungen*) which belong to the life of the Church as such.⁵⁷

The fathers sought to distinguish between the life of sanctification of individual Christians and churchly practice. In an article entitled "*Lutherische Praxis*" in *Der Lutheraner*, signed G (Prof. Martin Guenther) this sentence appears:

When we speak of Lutheran practice, we do not mean the personal life of the individual members of a congregation, or of a church body, but that which the congregation does as a body, or what it tolerates in its midst, its activity, its institutions, its regulations.⁵⁸

Yet the same article draws an analogy between the faith and life of the individual Christian on the one hand, and the church's confession and churchly practice on the other, and says:

Even as that man is not a Christian whose life contradicts the confession: I am a Christian, so also that is not a Lutheran congregation, not a Lutheran body, whose churchly activity (*kirchliches Tun*) contradicts the Lutheran Confession.

An essay by Dr. George Stoeckhardt, delivered in

the Central District in 1895, indicates that theologians of other Lutheran bodies often spoke critically of the confessional position and the resulting practice in the Missouri Synod. He writes:

As the doctrinal position of the Missouri Synod, so also Missourian practice has, as it were, become proverbial. Our ecclesiastical opponents understand by it a harsh, rigoristic, legalistic practice. The same accusation is also made against our doctrine. . . . This accusation does not fit. . . . Some call our practice legalistic for the very reason that it is in accord with the Word of God, in particular with the Gospel.⁵⁹

The synodical fathers who insisted that the practice of the church should flow from, and be in harmony with the church's confession, were by no means unaware of the fact that there are some matters in the area of churchly practice which are not established by the Word of God. On this point Dr. A. L. Graebner says:

Churchly practice is in part established by the norm of God's Word, in part subject to the free judgment of the Christian congregation.⁶⁰

He adds:

Insofar as churchly practice is established by the Word of God, the oneness of the norm demands unity of churchly practice as a divine command to the whole church. So far as churchly practice is subject to the free judgment of the congregation, unified churchly practice dare not be demanded as though it were a divine command.

It was only of ecclesiastical practice clearly demanded by the Word of God and by the Scriptural confession of the church that the fathers held that it was a norm for the granting or withholding of church fellowship.

iii. Evaluation of Churchly Practice As a Criterion for Church Fellowship

On the positive side it should be said that the founders of the Synodical Conference were deeply concerned to be and to remain loyal to the Scriptures and the Lutheran Confessions. They believed that this could be achieved only if churchly practice flowed from and was regulated by the church's confession. On this point G. writes in *Der Lutheraner*:

The Confession is not to be a mere empty formula, is not to remain a dead letter on the paper of the constitution, but the Confession must regulate the whole activity of a church body, its churchly actions must be in harmony with the Confession and permeated by the Confession.⁶¹

It must be said that while the fathers emphasize time and time again that what they said about churchly practice as a criterion for church fellowship concerning only practice demanded by the Word of God and the Lutheran Confession, it appears that at times they demanded for church fellowship more with respect to churchly practice than is warranted by the Scripture or the Lutheran Confessions. The following theses from the 18 theses on church fellowship, which were discussed and accepted during the early years of the Synodical Conference may serve as examples:

Thesis eleven: It is a contradiction of the Confession, when a church body is content that her pastors do not have a proper but only a temporary call from their congregations, or if the church body itself encourages this disorder through the custom of licensing.

Thesis twelve: It is a crying contradiction of the Con-

fession when a church body which calls itself Lutheran and desires to be Lutheran does not show earnest zeal, so far as it is able, to start orthodox parochial schools where these are not in existence.⁶²

Furthermore, such demands in matters of practice coupled with charges of laxity in discipline were a major factor in disturbing the relations of the synods in the Synodical Conference particularly in the decades preceding the year 1960, leading finally to the withdrawal, first of the Evangelical Lutheran Synod, and then of the Wisconsin Synod from the Synodical Conference. What appeared to some not only allowable but perhaps even necessary in the light of Scripture and the Lutheran Confessions was pronounced sinful unionism by others.

While at the organization of the Evangelical Lutheran Synodical Conference of North America in 1872 the founding fathers appear to have been able to agree on the "Theses on Church Fellowship," as time went on it became increasingly impossible for all at all times to agree on "the deductions which properly follow from the words of this confession" or on the precise churchly practice which would in a given situation conform to the confession.

ABBREVIATIONS

- BC *The Book of Concord*, trans. Theodore G. Tappert et al. Philadelphia, 1959.
- NPF *A Select Library of Nicene and Post-Nicene Fathers*, eds. Ph. Schaff and H. Wace. Buffalo and New York, 1886-1900; reprint, Grand Rapids, 1952 ff.
- PG *Patrologiae cursus completus, series Graeca*, ed. J. P. Migne. Paris, 1857-66.
- PL *Patrologiae cursus completus, series Latina*, ed. J. P. Migne. Paris, 1844-55.
- WA *D. Martin Luthers Werke*. Weimar, 1883 ff. *Tischreden* (WA TR).

FOOTNOTES

¹ Cf. Canons VI, XXXII, XXXIII of the Synod of Laodicea, and Canon VI of the Council of Constantinople (NPF, Second Series, XIV, 127, 149, 183). See also Werner Elert, *Abendmahl und Kirchengemeinschaft in der alten Kirche hauptsächlich des Ostens* (Berlin, 1954), pp. 93-96, and Tom Hardt, "Keine Kirchengemeinschaft mit Haeretikern!" *Lutherische Blaetter*, XII, 65 (July, 1960), pp. 62 ff.

² *Epist.* 222, 2 (PL 33, 999); trans. in Roy J. Deferrari, ed., *Fathers of the Church* (New York, 1956), XIII, 114 f.

³ Cf. Heinz Brunotte and Otto Weber, eds., *Evangelisches Handlexikon* (Goettingen, 1956), I, 950: "Neben der Bildung des Kanons der Hl. Schrift entstanden schon sehr frueh in den Gemeinden Glaubensbekenntnisse zum liturgischen und katechetischen Gebrauch, die allmaehlig im Apostolikum ihre eigentliche Gestalt fanden und in dieser Form zur Glaubensregel (regula fidei) wurden."

⁴ *Quaestionum Septemdecim in Matthaeum Liber Unus*, xi, 1 (PL 35, 1367). The English translation is by Fred Kramer, as also in subsequent quotations unless otherwise noted.

⁵ *De Utilitate Credendi*, 1 (PL 42, 65); trans. in J. H. S. Burleigh, ed., *Library of Christian Classics* (Philadelphia, 1953), VI, 291.

⁶ *De Civitate Dei*, xviii, 51 (PL 41, 613); translated in NPF, First Series, II, 392.

⁷ *De Utilitate Credendi*, 1. See footnote 5.

⁸ *De Baptismo Contra Donatistas*, iv, 16 (PL 43, 169); translated in NPF, First Series, IV, 457.

⁹ *Epist.* 43 (PL 33, 160); trans. in Roy J. Deferrari, ed., *Fathers of the Church* (New York, 1951), XII, 182.

¹⁰ *Quaestionum Septemdecim*, etc. See footnote 4.

¹¹ *Contra Cresconium Donatistam* (PL 43, 469 ff.).

¹² *Eine Freiheit des Sermons päpstlichen Ablass und Gnade belangend* (WA 1, 391).

¹³ *Evangelium von den zehn Aussätzigen*. 1521. (WA 8, 389).

¹⁴ *Operationes in Psalmos* (WA 5, 352).

¹⁵ *Enarratio Psalmi II*. 1532 [1546] (WA 40, II, 252).

¹⁶ *Propositiones . . . adversus totam synagogam Sathanae et universas portas inferorum* (WA 30, II, 422).

¹⁷ *Operationes in Psalmos* (WA 5, 327).

¹⁸ *Vorlesungen über I. Mose von 1535—45* (WA 43, 213).

¹⁹ *Von den Conciliis und Kirchen* (WA 50, 545).

²⁰ *Vier tröstliche Psalmen an die Königin zu Ungarn* (WA 19, 610).

²¹ *Propositiones*, etc. See footnote 16.

²² WA TR 4, No. 4637.

²³ *Von den Conciliis*, etc. (WA 50, 544 f.).

²⁴ John Gerhard discusses the question of heresy and heretics at the end of the section on "The Ecclesiastical Ministry" (*Loci Theologici*, ed. E. Preuss [Berlin, 1867] VI, 261—264). He begins with a discussion of the terms for heresy and heretic in Greek, Hebrew, and German, and shows what the concept of heresy and heretic was, first in the church fathers, then under Roman Catholicism. His discussion indicates that the definition was never fixed, and that many foolish views were expressed on the subject, particularly under the papacy. He quotes with approval statements on the subject by Augustine, and then states his own view. From his treatment of the subject, which covers six closely printed columns, we quote what amounts to his conclusion:

Not all who err with respect to the faith or the interpretation of Scripture are immediately heretics. For all heretics err with respect to the faith, but not all who err are immediately heretics, which Augustine, in the preface of the book Concerning Heresies to Quodvultdeus expresses thus: Not every error is a heresy, although no heresy, which has its foundation in corruption, could be a heresy without some error. And elsewhere he writes: Err I may, a heretic I will not be.

So certain teachers of the church, in explaining certain sayings of the Scripture, erred from the proper and genuine sense, whom nevertheless we cannot at once place in the list of heretics, since in this life we "know in part and prophesy in part," 1 Cor. 13:9.

Consider Augustine . . . where he shows that it is one thing to miss the genuine sense of some passage, and another thing to depart from the rule of faith. Moreover some, with their error, do not impinge directly on the foundation of the faith itself, but, holding fast to the foundation of the church, which is Christ in His person and office, build on this foundation hay and stubble, 1 Cor. 3:11 ff., of which kind was the error of Cyprian concerning rebaptizing those who had been baptized by heretics, and the error of Augustine that infants should be given the eucharist, etc. To consider such at once heretics is by no means proper, since heretics seek a different foundation outside of Christ, while these build on the foundation the stubble of erroneous opinions.

Some also number among the heretics those who in their faith cherish private errors, although they do not disseminate them, nor labor to draw others to their side. But although such err with great danger to their souls, nevertheless, speaking accurately and properly, they are not heretics, for these are described thus in Holy Scripture, that they come to seduce others, Matt. 7:15; that they come to the Lord's sheepfold in order to steal, to hurt, and to destroy, John 10:10; that they stir up divisions and offenses, Rom. 16:17; that not only they themselves depart from the truth, but also subvert the faith of others, 2 Tim. 3:13; that they bring in damnable sects, 2 Peter 2:1; that they are deceivers, going out into the world and bringing in strange doctrines, 2 John 7, 10.

Finally, unless there is added to error, which attacks the foundation, stubbornness it cannot yet be judged to be and to be called heresy in the proper sense. For this evil is to be sought neither wholly in the intellect, nor only in the will. For even as the true and saving faith embraces at the same time knowledge in the mind, and assent and trust in the will, so heresy embraces at the same time error in the intellect, and, in the will, stubbornness. . . . Augustine says, 1.18, *De Civitate Dei*, c. 51: "Those in the Church of Christ who savor anything morbid and depraved, and, on being corrected that they may savor what is wholesome and right, contumaciously resist, and will not mend their pestiferous and deadly dogmas, but persist in defending them, are heretics." On the other hand, as the same man writes (*Epist.* 162): "Those who maintain their own opinion, however false and perverted, without obstinate ill will, especially those who have not originated their own error by bold presumption, but received it from parents who had been led astray and had lapsed, those who seek truth with careful industry, ready to be corrected when they have found it, are by no means to be rated among heretics. . . ."

Finally Gerhard gives his own view concerning what is to be considered heresy, and who is to be called a heretic:

From all this it is possible to establish the fact that the following factors must be present if a person is properly to be called a heretic:

1. He must be a member of the visible church, received through the sacrament of baptism;

2. He must err in the faith, either that he introduces a new error, or that he embraces an error which he has accepted from another (although the former seems to fit the heresiarch, the latter the heretic) . . .

3. That the error impinge directly on the very foundation of the faith;

4. That to the error is joined malice and stubbornness, through which he, although admonished repeatedly, nevertheless defends his error obstinately;

5. That he stirs up dissensions and offenses in the church, and splits its unity.

It is to heretics thus defined that Gerhard then applies the Scripture passages which have traditionally been quoted in the Synodical Conference against every form of unionism.

It appears that Dr. C. F. W. Walther, the diligent and astute student of Gerhard's *Loci*, had such a concept of heretic in mind when in 1852 he formulated the second thesis of his book, *Die Stimme unserer Kirche in der Frage von Kirche und Amt* (Erlangen, 1875): "Zu der Kirche im eigentlichen Sinne des Wortes gehoert kein Gottloser, kein Heuchler, kein Unwiedergeborener, kein Ketzler."

²⁵ In theological parlance a dogma is a teaching established by divine revelation and formally defined by the church through a council or a pope. Cf. Marvin Halverson and Arthur A. Cohen, eds., *A Handbook of Christian Theology* (New York, 1958), pp. 80 f.

²⁶ Werner Elert, *Abendmahl und Kirchengemeinschaft in der alten Kirche hauptsachlich des Ostens* (Berlin, 1954), pp. 5—22.

²⁷ *Apology*, VII—VIII, 23.

²⁸ Robert Cardinal Bellarmine, *De ecclesia militante*, 2, quoted in Ludwig Ott, *Fundamentals of Catholic Dogma* (St. Louis, 1954), p. 269.

²⁹ Elert, *Abendmahl und Kirchengemeinschaft*, pp. 132 f.

³⁰ Unleavened bread was the bread eaten at the Jewish Passover celebration.

³¹ NPF, Second Series, XIV, 123—160.

³² Augsburg Confession, VII. This and all following citations of the Confessions are according to the translation in BC.

³³ *Ibid.*, VIII.

³⁴ Smalcald Articles, XII.

³⁵ *Apology*, VII—VIII, 5.

³⁶ Augsburg Confession, VII.

³⁷ BC, Preface, p. 3.

³⁸ *Ibid.*, p. 11 f.

³⁹ *Ibid.*, p. 12. The Latin reads: "Quemadmodum enim christiana caritate moti in societatem doloris cum eius dudum venimus. . . ."

⁴⁰ Augsburg Confession, VIII.

⁴¹ Herbert J. A. Bouman, "The Doctrine of Justification in the Lutheran Confessions," *Concordia Theological Monthly*, XXVI, 11 (Nov., 1955), 804.

⁴² Formula of Concord, Epitome, X, 7.

⁴³ *Apology*, VII—VIII, 8.

⁴⁴ Augsburg Confession, VII.

⁴⁵ BC, Preface, p. 12.

⁴⁶ Cf. Jac. Heinbronner, *Acta Colloquii Ratisbonensis* (Regensburg, 1602), pp. 25, 27, 71, 102, 131, 170, 224, 350 f. A similar occasion was the common worship at the opening of the synod of Sandomierz in 1570, in which representatives of Polish Calvinism, Polish Lutheranism, and the Unity of Bohemian Brethren participated. Cf. Jaroslav Pelikan, *Obedient Rebels* (New York, 1964), p. 147.

⁴⁷ Cf. Albert Hauck, ed., *Herzogs Realenzyklopaedie fuer protestantische Theologie und Kirche* (Leipzig, 1907), XIX, s. v., "Thorn, Religionsgesprach": "Wieder eine andere Differenz betraf die Gebete am Anfang der Sitzungen; die Katholiken beanspruchten die Abhaltung der gemeinsamen Eroeffnungsgebete fuer sich, waehrend die Lutheraner [Huelsemann and Abraham Calov were among them] verlangten, dass die Parteien darin abwechseln sollten; die Reformierten gaben den . . . Katholiken nach, die Lutheraner aber beteten vor jeder Sitzung in ihrer Stube besonders; doch muss bemerkt werden, dass die Gebetsformel der Katholiken sich in allgemein-christlichen Ausdruecken hielt und z. B. die Anrufung Marias und der Heiligen vermied."

⁴⁸ Cf. Robert H. Fischer, "The Confessionalism of Amer-

ican Lutheran Church Bodies of German Background," in Vilmos Vajta and Hans Weissgerber, *The Church and the Confessions* (Philadelphia, 1963), pp. 73-83.

⁴⁹ For statements of Walther in *Der Lutheraner* that bear this out, see the article by Erwin Lueker, "Walther and the Free Lutheran Conferences," *Concordia Theological Monthly*, XV, 8 (Aug., 1944), 537 f.

⁵⁰ Cf. J. P. Beyer, *Stenographisch Aufgezeichnetes Colloquium der Vertreter der Synode*, etc. (Chicago, 1868), p. 1: "Begonnen wurde mit einem liturgischen Gottesdienste, den Pastor F. Lochner als Pastor loci leitete, auf welche Weise auch alle folgenden Sitzungen eröffnet wurden."

⁵¹ Cf. Erwin Lueker, ed., *Lutheran Cyclopedia* (Saint Louis, 1954), s. v., "Free Conferences," p. 390.

⁵² Cf. Lueker, "Walther and the Free Lutheran Conferences," op. cit., pp. 543-559.

⁵³ C. F. W. Walther, "Warum sind die symbolischen Buecher unserer Kirche von denen, welche Diener derselben werden wollen, nicht bedingt, sondern unbedingt zu unterschreiben?" *Der Lutheraner*, XIV (1858), pp. 201 ff.

⁵⁴ Augsburg Confession, VII, 2 f.

⁵⁵ The importance of churchly practice (*kirchliche Praxis*) also for church fellowship was discussed on the basis of Eighteen Theses on Church Fellowship drawn up by Wilhelm Sihler at meetings of the Evangelical Lutheran Synodical Conference in the years 1873-77 and 1879. Sixteen of the 18 theses were discussed at length and approved almost unanimously. See *Verhandlungen der Ev.-luth. Synodal-Conferenz* (St. Louis, 1874 ff.) for the years indicated except 1873, for which see *Verhandlungen der zweiten Versammlung der Ev.-luth. Synodal-Conferenz von Nordamerika* (Columbus, 1873), pp. 5 ff.

Subsequently there was an essay by A. L. Graebner, "Die kirchliche Praxis," *Verhandlungen der sechzehnten Versammlung*, etc. (St. Louis, 1896); an article, "Lutherische Praxis," in *Der Lutheraner*, XLVII (1891), pp. 91 f., signed "G." [Martin Guenther?]; and an essay delivered by George Stoeckhardt before the Central District, "Unsere Missourisynode ist eine wahrhaft evangelisch-lutherische Gemeinschaft, denn sie schoepft alle ihre Lehren aus dem klaren Schriftwort," *Verhandlungen der dreiunddreissigsten Jahresversammlung des Mittleren Distriktes* (St. Louis, 1895), pp. 9-96.

⁵⁶ Cf. *Verhandlungen*, 1873, pp. 7 ff.; and see below, footnote 62.

⁵⁷ Graebner, "Die kirchliche Praxis," p. 5.

⁵⁸ G., "Lutherische Praxis," pp. 91 f.

⁵⁹ Stoeckhardt, "Unsere Missourisynode, etc.," p. 45.

⁶⁰ Graebner (note 55), p. 7.

⁶¹ —, p. 91.

⁶² Cf. *Verhandlungen* [Synod. Conf.] 1873, pp. 5-8:

Thesis 11

Es widerspricht ferner dem Bekenntnis, wenn die kirchliche Koerperschaft es sich gefallen laesst, dass ihre Pastoren keinen ordentlichen, sondern nur einen zeitweiligen Beruf von ihren Gemeinden haben, oder sie gar selber diese Unordnung durch das Lizenzwesen staerkt.

Thesis 12

Es ist ein schreiender Widerspruch wider das Bekenntnis, wenn eine lutherisch sich nennende und lutherisch sein wollende kirchliche Koerperschaft keinen Ernst und Eifer beweist, rechtgläubige Gemeindegemeinschaften, was an ihr liegt, in Gang zu bringen, wo sie nicht vorhanden sind.

PART THREE

Specific Questions Regarding the Practice of Fellowship

As stated in the Preamble, the document, *THEOLOGY OF FELLOWSHIP*, grew out of studies initiated by a resolution of The Lutheran Church—Missouri Synod at the St. Paul convention in 1956 requesting a restudy of

the question of "fellowship, prayer fellowship, and unionism."¹

The committee appointed to make this study searched the Scripture, particularly the New Testament, with great care to glean all passages which have a bearing on fellowship. Its findings are embodied in the *THEOLOGY OF FELLOWSHIP*, Part I. The committee found that "Fellowship, both between the believer and his God, and between the believer and his fellow believer, looms large in the Holy Scripture in both Testaments."²

The findings in Part I may be summed up briefly as follows: God created man for fellowship both with Himself and with his fellowmen. Man destroyed this fellowship by the fall into sin, by which he became an enemy of God and brought strife and enmity into the human family. However, God in His great mercy in Christ redeemed man from sin in order that He might restore him to fellowship with Himself and with his fellowmen in the Christian church.

The Scripture, particularly the New Testament, abounds in passages which extol this fellowship.³ Therefore Christians should consider fellowship, also church fellowship, the normal thing in their relations with one another. They should desire such fellowship, and should constantly be concerned to extend the blessings of this fellowship to others.

However, the New Testament also contains a number of passages which warn against persons, teachings, and actions which are injurious to Christian fellowship, and commands Christians to avoid such persons, teachings, and actions.

The committee appointed to restudy the question of "fellowship, prayer fellowship and unionism" saw as one of its tasks to study with great care the passages which command separation from or avoidance of certain persons in the interest of fellowship.

Part III of *THEOLOGY OF FELLOWSHIP* addresses itself to a study of the Scripture passages which command separation and seeks to give answers to questions concerning "fellowship, prayer fellowship, and unionism."

A. AN EXAMINATION OF THE PASSAGES WHICH COMMAND SEPARATION

The passages of Scripture which command Christians to separate themselves from certain persons, teachings, and practices are in particular the following: Matt. 7:15, 16; Gal. 1:6-9; Acts 19:8-10; 2 John 9-11; Rom. 16:17, 18; Titus 3:10; 2 Cor. 6:14-18.

These passages do not appear to have been used by Luther and his co-workers in the manner in which they have often been used in our time: to forbid all work and worship with men with whom they are not wholly in accord doctrinally; nor are they so used in the Lutheran Confessions.

John Gerhard, the great orthodox Lutheran dogmatician, whose celebrated *Loci Theologici* was first issued in 1620, makes no such use of these passages. We find him quoting Matt. 7:15; Rom. 16:17; Gal. 1:9; 1 John 4:1; and 2 John 10 to show that the church must guard

against false teachers, and that laymen are capable of judging doctrine.⁴ Beyond this he draws no deductions from these passages.

According to the evidence from the history of the Lutheran Church these passages appear to have come into prominence, and to have been used much as they have been used in the history of The Lutheran Church — Missouri Synod, about the time of the Colloquy of Thorn in Poland in 1645, when unsuccessful doctrinal discussions were conducted among Roman Catholics, Lutherans, and Reformed.⁵

It is therefore necessary that we examine, even if briefly, the chief of the passages which have since the time of the Colloquy of Thorn been quoted by some against all joint prayer with Christians of other confessions, no matter what the occasion. In the following we offer a brief examination of a number of these passages in context.

Matt. 7:15, 16

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

In this passage Jesus warns His followers to beware of false prophets. For a correct understanding of this passage it is necessary to know what a *false prophet* is. This in turn calls for a Biblical understanding of what a *prophet* is. According to Scripture not every teacher of religion, also not every faithful teacher of the Christian doctrine, is a prophet. A prophet is "one who speaks for God or a deity: a divinely inspired revealer, interpreter, or spokesman."⁶

This definition, taken from a modern dictionary, harmonizes closely with definitions of prophet and prophecy in standard lexica of the New Testament.⁷

As the term prophet in Scripture seems not to be used of teachers in general, but of divinely commissioned teachers into whose mouth God has put His Word and commanded them to proclaim it, so also the false prophet is not every teacher who either from ignorance or from malice proclaims error. Rather the false prophet (Greek: *pseudoprophētēs*) is a pseudo, a fake, who claims to be a divinely commissioned spokesman for God when in fact God has not sent him.⁸

That the false prophets against whom our Lord warns in Matt. 7:15 ff. are thought of, not merely as purveyors of lies, but as men who falsely claim to be prophets of God, is indicated also by verses 22, 23, which are part of the warning against false prophets. Here these people are quoted as saying, "Lord, Lord, have we not prophesied in Thy name? and in Thy name have we cast out devils? and in Thy name done many wonderful works?"

As genuine prophecy both in the Old and in the New Testament was often accompanied by genuine miracles, so false prophets have again and again tried to bolster their claim to be prophets by purported miracles (Deut. 13:1, 2; Rev. 16:13, 14).

According to the strict Biblical usage of the term,

therefore, not every erring teacher should at once be called a false prophet, much less erring Christians or whole churches.

This is in no wise to say that there are not real false prophets in the world today. There have been such at all times. There are such today, both pretending to be inspired spokesmen for God, and claiming to perform miracles.

Nor is this to say that the church dare ever relax her vigilance against every error in doctrine (1 Tim. 1:3, 4; Acts 20:28-30). But the church ought not to use this passage loosely, as though all erring Christians and perhaps whole erring churches were to be treated as false prophets, who are wolves in sheep's clothing. This would be a serious error against the doctrine of the church, because also *erring* Christians are *Christians*, and members of the body of Christ.

Gal. 1:6-9

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; Which is not another; but there be some that trouble you, and would pervert the Gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

Gal. 1:6-9 was written against well-known heretical teachers of apostolic times, the so-called Judaizers, who taught that Christians had to be circumcised and to keep the ceremonial law of Moses, or they could not be saved. (Cf. Acts 15:1.) St. Paul very properly recognized this as destroying the Gospel itself, and told those who accepted this teaching, "Christ is become of no effect unto you, whosoever of you are justified by the Law; ye are fallen from grace." (Cf. Gal. 5:4.)

This passage must be applied against all teachers who, after the manner of the Judaizers, teach Christians to build their hope of salvation on the works of the Law. It is a constant warning to teachers and hearers alike against moralism, synergism, and the confusion of Law and Gospel.

However, Gal. 1:6-9 must not be applied indiscriminately to every erring Christian or teacher, much less to whole churches in which the Gospel is preached, even though this preaching may be accompanied by doctrinal errors. It deals with teachers who overthrew the Gospel, the very foundation of the church's faith. Therefore St. Paul pronounces a curse upon them, a thing which would be unthinkable, if he were dealing with erring Christians.

Acts 19:8-10

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

This passage shows how St. Paul dealt with a situation when, in a synagogue in Ephesus, where he had preached the Gospel and many had been converted, some "were hardened, and believed not, but spake evil of that way [the Christian faith is meant] before the multitude."

Realizing that here he was dealing, not with weak or erring Christians, who needed to be taught, but with hardened enemies of the Christian faith, Paul "departed from them, and separated the disciples." Evidently he found a different place for his preaching, for after this he "disputed daily in the school of one Tyrannus."

2 John 7—11

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

For he that biddeth him God speed is partaker of his evil deeds.

This passage speaks of traveling teachers who came to the homes of Christians, making propaganda for their teachings or seeking free meals and lodging or both. These teachers are called "deceivers" and "antichrist," v. 7. Their error is that they "confess not that Jesus Christ is come in the flesh."

This kind of false teacher is well known from the first Epistle of John and from extra-Biblical literature. The error is that of Docetism, which held that Jesus was indeed the Son of God, but that His human nature was not real. According to these teachers, the Son of God had not really come into the flesh.

This was not an error which built on the foundation "wood, hay, stubble" (1 Cor. 3:12), but which overthrew the very foundation of the Christian faith. Therefore the apostle also says concerning such a teacher, "Receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

This passage is properly applied to all who seek to overthrow the foundation of the Christian faith, particularly those who deny the incarnation of the Son of God in the person of our Lord and Savior Jesus Christ. It strikes with full force all those who would make Jesus Christ something less than "true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary."

Rom. 16:17, 18

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

This passage, perhaps more than any other, has figured prominently in past discussions of what has come

to be called unionism. A number of widely divergent interpretations of the passage have been proposed.

A careful examination of this passage in its context reveals that it occurs in a chapter aimed by the apostle at *strengthening* the fellowship not only in the congregation at Rome, but between the Roman church and other Christian churches as well. Phoebe, a deaconess of the church at Cenchrea is commended to the church at Rome, v. 1; Aquila and Priscilla, and a host of others who were known to Paul, were to be greeted. There are in all 14 requests by the apostle to greet certain persons with whom he was acquainted, and who were then in Rome, though it appears that it had never been Paul's own good fortune to visit this great city (cf. 1:10).

After the greetings comes the request that the Christians in Rome express their fellowship with one another with an holy kiss, v. 16. This is followed by the assurance: "The churches of Christ salute you."

Into this context of fellowship in the church in Rome and with the Christian churches everywhere, a fellowship cemented by greetings and sealed with the holy kiss, comes the warning: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them; For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Paul does not name these disturbers of the peace and fellowship of the church, and it is of little use for Christians today to try to say with certainty who they were. The following facts, however, are clear from his words:

1. Christians must be on their guard against those who seek to disrupt their fellowship in Christ;
2. The men whom Paul here commands his readers to mark and avoid are not the victims of past schisms and divisions. Rather, they *cause* (Greek: *tous . . . poiountas*; RSV: those who create dissensions, etc.) divisions and offenses. Paul tries to cement the church together in love and fellowship in Christ; these men try to divide it.
3. They make these divisions and offenses "contrary to the doctrine which ye have learned." This doctrine is the Gospel, which all Christians have learned, and which alone brings the Christian church into being and preserves it.⁹
4. Because these trouble-makers are not erring Christians, who need to be taught, but people who attack the church's very foundation, namely, the Gospel, the apostle commands the Christians in Rome to avoid them, and judges: "They that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

A careful study of Romans 16:17, 18 underscores the importance of observing the distinction between erring Christians, who must be instructed, and heretics, who attack the foundation of the church, as this distinction

was set forth in THEOLOGY OF FELLOWSHIP, Part II, from writings of St. Augustine, of Luther, and from the Preface to *The Book of Concord*.

Titus 3:10, 11

A man that is an heretick after the first and second admonition reject;

Knowing that he that is such is subverted, and sinneth, being condemned of himself.

The term rendered "heretick" by the King James Version is translated in the RSV as "a man that is factious," that is, a man who creates factions or divisions.

This rendering is in accord with the original meaning of the term. Whether he makes factions by means of false doctrine, as is usually the case, or whether he divides the church by other means, does not alter the church's duty with respect to him. A man who seeks to divide the church is to be admonished once or twice, and then avoided. For it is evident that, if the church successfully avoids a man who would divide it, he cannot accomplish his aim.

The heretic or factious man, who will not yield to admonition, is judged to be a self-condemned man.

On this passage Luther says:

Heretics do not merely err, but refuse to be instructed, defend their error as being right, and fight against the truth, which they know, and against their own conscience. Concerning such St. Paul says (Titus 3:11, 12): You are to avoid a heretic, when he has been admonished once or twice, and you are to know that such a man is perverted, and sins *autocatacritos*, that is, intentionally, and against better knowledge, and wants to remain in his error.¹⁰

It should be obvious that Titus 3:10 should be applied, not to erring Christians, who can be corrected, but to stubborn errorists who refuse to be instructed.

2 Cor. 6:14-18

Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

In this passage, addressed to the Christians who lived in the heathen environment of Corinth, where both the Christian faith and Christian morality were constantly in danger, Paul warns, "Be not unequally yoked together with unbelievers."

It is clear that the people against whom the apostle warns are not erring Christians, but the unbelievers by whom they were surrounded. It is not crystal clear precisely what the apostle meant by "being unequally yoked together." The Greek word, "heterozygountes," is found only here in the New Testament, and only once in the Greek translation of the Old Testament, the Septuagint, where it is used to translate the word rendered in the King James Version as "gender with

a diverse kind" (Lev. 19:19). It has often, and with reason, been understood as forbidding Christians to marry unbelievers.¹¹

In the Lutheran Church the passage has been referred in a wider sense to fellowship. At the time of the Reformation Luther used it to warn against having anything to do with the Roman Catholic mass, which he considered idolatrous. The passage is applied a number of times against the Roman Catholic Church in the Lutheran Confessions.¹²

Our Confessions do not use the passage against the Reformed, nor against erring Lutherans. Later the passage was used by Lutherans against Reformed teachers, whom they considered stubborn heretics. Finally, in the history of the Lutheran Church in this country, some Lutherans, also in our own Synod, used the passage to forbid fellowship with other Lutherans who were considered to be in error.

It is evident that those who use the passage in this way have gone beyond the clear words of the text, which forbids being "unequally yoked together with unbelievers."

Summary Statement

Concerning all these passages it is clear that they were originally spoken or written for specific situations and apply first of all to these specific situations.

It is, however, equally true that, like all Scripture these passages too were written for our learning (Rom. 15:4), and the church must, until the end of time, study also these passages and draw from them light and instruction for her life in fellowship. She will use them properly when she is taught by them to avoid men who, either by false teaching or separatistic, schismatic, factious activities attack the Gospel and the faith of Christians. She will be misusing these passages if she uses them to hinder the church's ongoing attempts to heal the schisms in the church and to foster the unity of the Spirit in the bond of peace.

B. UNIONISM AND SEPARATISM

In the discussions of the question of church fellowship among Lutherans two terms are frequently used, *unionism* and *separatism*. Neither word has been defined either uniformly or in a manner acceptable to all. This lack of clearcut definitions has been a serious hindrance to profitable discussions and mutual understanding.

In the following we attempt to clarify these two concepts in a manner that is consonant with the teachings of Scripture and of the Lutheran Confessions.

1. Unionism

The terms *unionism* and *unionist* as ecclesiastical terms came into use in connection with the efforts of King Friedrich Wilhelm III of Prussia to effect a union of the Lutheran and of the Reformed churches in his realm in 1817, the tercentenary of the Reformation. The union was to be effected by declaring the doctrines which divided the two confessions to be differences in nonessentials.

This Prussian Union was very distasteful to loyal Lutherans, and those who favored the union were called unionists (Unionisten).¹³

The terms "unionism" and "unionist" were frequently used by the fathers of the Missouri Synod, though also the term "syncretism" (*Synkretismus*), which had been generally used prior to 1817, and "mixing of religions" (*Religionsmengerei*) were extensively employed.¹⁴

In part these terms were used, as they had been in Germany, to characterize the union of Reformed and Lutherans without removal of the doctrinal differences which divided them.

Later, however, the terms "unionism" and "unionist" were frequently applied when Lutherans who were not wholly agreed in doctrine and practice nevertheless worked and worshiped together.¹⁵

It is difficult to get a clearcut definition of unionism from the literature of The Lutheran Church—Missouri Synod. An official definition of unionism by the Missouri Synod in 1932 reads:

We repudiate unionism, that is, church fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the church, Rom. 16: 17; 2 John 9, 10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2:17-21 (*Brief Statement . . .*, Par. 28).

It should be noted that here unionism is *church fellowship* with adherents of false doctrine generally, not only with Reformed, as the word *unionism* was originally used.

Another definition, later in time than the *Brief Statement*, appears to include in the concept of unionism far more than church fellowship with adherents of false doctrine, namely also "joint work of those not united in doctrine," and "mixed (promiscuous) prayer among those who profess the truth and those who deny any part of it."

We quote the following, as embodying the essential points, from the longer statement:

Religious unionism consists in joint worship and work of those not united in doctrine. Its essence is an agreement to disagree. . . .

The statement then lists the familiar passages, a number of which have been treated exegetically above, and adds:

In the light of these texts all joint ecclesiastical efforts for religious work (missionary, educational, etc.) and particularly joint worship and mixed (promiscuous) prayer among those who profess the truth and those who deny any part of it, is sinful unionism.¹⁶

In this last definition of unionism particular stress is laid on activities which do not assume church fellowship, like praying with Christians of another confession. The last part of this definition of unionism seemed to many to make impossible even the joint prayer for the Holy Spirit's aid by Lutherans of differing synods when they met to seek to overcome their differences. It was also thought to brand participation in prayer at mixed gatherings, civic and patriotic, as sinful unionism.

2. Separatism

Like the term *unionism*, so also the term *separatism*, is not a Biblical but an ecclesiastical word. Webster's *Third New International Dictionary* defines separatism as "a disposition toward secession or schism," and a separatist as a "dissenter from an established church."

While unionism is often and variously defined in the writings of our synodical fathers, the term separatism occurs much less frequently. Eckhardt gives the following definition of separation and of separatism:

*Separation, eine Trennung auf schriftgemaesse Weise wegen falscher Lehre, und Separatismus, eine Trennung wider die Schrift aus allerlei andern Gruenden.*¹⁷

It is evident that the concepts of unionism and separatism are intimately related. Unionism is attempted union when separation is in order, and separatism is separation when union is in order.

3. Unionism and Separatism: Twin Dangers to the Church

Both unionism and separatism constitute serious dangers to the church. Unionism ignores genuine differences in doctrine, and treats them as though they were unimportant. It tends to foster laxity in doctrine, which, like the little leaven, will in time leaven the whole lump (Gal. 5:9). On the other hand, separatism, as already St. Augustine clearly stated, sins against love and divides the church, just as surely as unionism undermines it. The church must therefore, for its own safety, shun both unionism and separatism.

C. SUGGESTED GUIDELINES FOR THE CHURCH IN THE PRACTICE OF FELLOWSHIP

The task of avoiding unionism on the one hand and separatism on the other while faithfully performing the church's God-given tasks has proved difficult throughout the ages, and will continue to prove difficult until her Lord's return. Christians will at times be puzzled in specific situations, particularly when they are dealing with a church with which their own church is not in pulpit and altar fellowship.

No statement, including this *THEOLOGY OF FELLOWSHIP*, can give complete guidance for every possible case. However, the following guidelines appear Scripturally sound, and in harmony with the Lutheran Confessions:

1. Our Synod should treasure the fellowship in the Gospel and in the sacraments which it enjoys with its sister churches and which it expresses through what is usually called pulpit and altar fellowship; and it should foster this fellowship with all diligence;
2. Our Synod should work zealously for the extension of this fellowship by engaging in doctrinal discussions with other churches in the interest of achieving such fellowship where this can be done without compromising sound doctrine;
3. Our Synod should understand that, in the case of doctrinal discussions carried on with a view

to achieving doctrinal unity, Christians not only *may* but *should* join in fervent prayer that God would guide and bless the discussions, trusting in Christ's promise Matt. 18:19: "Again, I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven."¹⁸

The opening prayer on such an occasion should be suited to the specific situation. If all parties meet in an atmosphere of mutual confidence there will be no problem. In a tense or an uncertain situation it may be suggested that the conference use the great hymns and liturgical prayers of the church, as was done at the Colloquy at Ratisbon where representatives of the two sides changed off opening the sessions with the "Veni Creator Spiritus" (Come, Holy Spirit) and the "Pater noster" (Our Father);¹⁹ and as did the fathers of The Lutheran Church — Missouri Synod, when at the Milwaukee Colloquy the local pastor opened every session with a liturgical service.²⁰

4. Our Synod should clearly recognize that, in the case of necessary work on the local, national, or international level, where the faith and confession of the church are not compromised, and where it appears essential that the churches of various denominations should cooperate or at least not work at cross purposes, our churches ought to cooperate willingly to the extent that the Word of God and conscience will allow.
5. In the many cases which do not seem to fall readily under the guidelines enunciated above (e.g., prayers at all kinds of meetings), every Christian should for his own person observe the apostle's injunction, "Let every one be fully convinced in his own mind" Rom. 14:5; and his warning, "He who doubts is condemned if he eats, because he does not act from faith; for whatever does not proceed from faith is sin" (Rom. 14:23).

With respect to his brother, whose conscience may not judge in all such matters as does his own, let every Christian observe the instruction of the same apostle, "Why do you pass judgment on your brother? Or, why do you despise your brother? For we shall all stand before the judgment seat of God. . . . So each of us shall give account of himself to God" (Rom. 14:10, 12).

6. It will be remembered that THEOLOGY OF FELLOWSHIP, Part II, closes with a discussion of churchly practice as a criterion of church fellowship, and of the difficulties experienced internally by the Synodical Conference in connection with the application of this criterion.²¹

Our Synod will be well advised to retain the principle that Scriptural practice is important for church fellowship. When ecclesiastical practice is

in harmony with Scripture and the Lutheran Confessions, the church is edified. On the other hand, when ecclesiastical practice constitutes a demonstrable denial of the Gospel, the work of the church is undermined. However, Christians ought not apply this principle legalistically or employ doubtful logic and labored conclusions to prove that a certain practice is against the Gospel. In the matter of churchly practice the individual congregation should be guided by the same considerations as are set forth under point 5 above, on the basis of Rom. 14:5, 10, 12, 23.

Conclusion

The Commission on Theology and Church Relations now submits this THEOLOGY OF FELLOWSHIP, Part I, II, and III, to *The Lutheran Church — Missouri Synod* for reference and guidance.

May our Lord Jesus Christ, who loved the church, and gave Himself for it (Eph. 5:25), protect and bless His church in all the world; may He Himself guide His children everywhere into all truth, and cleanse the church of all heresy and schism. May He bless also the church as it exists in *The Lutheran Church — Missouri Synod* and in the synods in fellowship with it. May He grant us grace to proclaim His Word with boldness and with power and to exhort with all longsuffering and doctrine (2 Tim. 4:2); to love the brotherhood (1 Peter 2:17); to speak the truth in love (Eph. 4:15); to walk worthy of the vocation wherewith we have been called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace, for there is one body and one Spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all (Eph. 4:1-6).

TH. F. NICKEL, *Chairman*

HERBERT J. A. BOUMAN, *Secretary*

FOOTNOTES

¹ *Proceedings of the Forty-Third Regular Convention*, St. Paul, 1956, p. 550.

² *Theology of Fellowship*, Preamble.

³ 1 John 1:3; Gal. 3:26-29; Eph. 4:11, 12.

⁴ Gerhard, *Loci Theologici*, ed. Preuss, Berlin 1863, I, 202, 216; V, 355.

⁵ At the Colloquy at Ratisbon in 1602 Lutherans and Roman Catholics had taken turns with the opening prayers. (Cf. *Theology of Fellowship*, Part II, Footnote 46.) It appears that at Thorn the Lutheran spokesmen, among them Huelsemann and Calov, expected that the same arrangement would prevail. Upon arrival, however, they found that the Roman Catholics insisted that all opening services were to be conducted by Roman Catholics. The result was that the Lutherans refused to attend the opening services, and prayed instead in a private meeting of their own. In his *Historica Syncretistica* (1682) Abraham Calov not only gives valuable information and documents relating to the Colloquy of Thorn but also about the whole syncretistic controversy which developed in connection with the union efforts spearheaded by Georg Calixt. Calov gives among others these reasons advanced by the Lutherans why they could not yield to the Roman Catholic demands in the matter of the prayers:

1. The apostle forbids that anyone should have fellowship with darkness and the spiritual Babylon. 2 Cor. 6; Rev. 18.
2. There is nothing in the royal invitation (the colloquy had been called by the king of Poland) about joint prayers and ceremonies; rather that those who had left Roman Catholicism should be distinct and separate.
3. The royal invitation of Dec. 1, 1644, gives sacred guarantees that charity should be preserved among all. But parity is violated if we are hindered from reciting our own prayers and called, as it were, before a tribunal, with the prayers of the Roman Catholics thrust upon us.
4. The colloquy is to be charitable; but it is a contradiction of charity to forbid those who have equal rights to conduct prayers with their fellows, to take away from them the liberty to pray in public; if we were to condescend to pray with the Roman Catholic gentlemen, we should sin against charity, by which we should give offense to the weak. Rom. 16.
5. Liberty has been granted three provinces of greater Prussia in the exercise of religion, according to the teachings of Holy Scripture and the Unaltered Augsburg Confession; why should there not also be liberty of reciting prayers, as in our churches so also in a hall and in a public act of confession.
6. It militates against our protestation, in the preliminary conditions, which the Roman Catholic part has already confirmed.
7. It militates against our instructions, in which we are commanded to hold firmly and to defend the equality of our side.
8. It militates against our conscience, which forbids to harm the neighbor; our neighbor, who is related to our faith, would be harmed if we were to pray together with Roman Catholics.
9. We have been instructed to procure and do all things which could be conducive to avoiding schisms in our churches, and establish harmony instead, and to nourish harmony with the churches which are outside [our realm], with which we are joined in fellowship of faith. But agreeing to pray [jointly] in public, will give cause for schism, disturb harmony, offend the churches without, who will be surprised that we should be willing to have the liberty of praying taken away from us.
10. We confess Christ also in our prayers, therefore he who forbids us these, takes away from us the liberty of confessing Christ.
11. Our instructions prohibit us from accepting from the Roman Catholics even so much as the manner of conducting the colloquy; much less will it be right to accept from them the manner of praying.
12. A charitable colloquy ought not to have the power of a synod, or the power to compel. But to compel the party of the Augsburg Confession and to forbid them prayer in public, what, I ask, is this if not to exercise the power of a synod against it?

There follow additional reasons why the Lutherans believed they could not consent to pray with the Roman Catholic party. The Scriptures referred to are 2 Cor. 6:14-18 (Rev. 18); and Romans 16:17, 18.

In Part V of the second preliminary chapter to the same book, *Historica Syncretistica*, which he superscribes, "Wahr, Gott wohlgefälliger Kirchenfriede muss auf Gottes Wort gegründet, und der göttlichen Wahrheit in den Stücken unsers Glaubens nicht entgegen sein," (True God-pleasing peace in the church must be based on the Word of God, and dare not be contrary to the divine Word in the articles of faith). Calov quotes without exegesis the following passages: 2 John 10, 11; 2 Peter 1:1, 2; 2 Peter 3:17; Gal. 1:9; 1 Tim. 4:3-5; Rom. 16:17, 18; Titus 1:9, 10; 2 Tim. 2:25; Titus 3:10; 2 Cor. 6:14-17 and others. These, essentially, are the passages which have been quoted in the Synodical Conference against prayer with Christians of other confessions. For further information the student is directed to this work of Calov's. The text from which we quote reveals neither the name of the printer, nor the place of publication. The historical material on the whole syncretistic controversy is found in Schmid, Heinrich, *Geschichte der synkretistischen Streitigkeiten in der Zeit des Georg Calixt*, Erlangen, Verlag von Carl Heider, 1846. On the Colloquy of Thorn see also under Thorn, *Religionsgespräch*, in *Herzogs Realenzyklopaedie fuer Protestantische Theologie und Kirche*, Leipzig, 1907, Vol. XIX.

⁶ See Webster's Third New International Dictionary, G. and C. Merriam Co., 1961, under "prophet."

⁷ Bauer (Arndt-Gingrich), under *prophēteuō* (prophecy): "To proclaim a divine revelation; prophetically reveal what is hidden; foretell the future, prophesy." Thayer, under *prophēteia*: "Prophecy, that is, discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or com-

forting the afflicted, or revealing things hidden; esp. by foretelling future events."

The prophet, (*prophētēs*) is then defined as "an interpreter or spokesman for God, one through whom God speaks . . . One who speaks forth by divine inspiration. . . . In the New Testament one who moved by the Spirit of God and hence His organ or spokesman solemnly declares to men what he has received by inspiration. . . ." This is essentially also the understanding in the 82-page article on *prophētēs* and related words in Kittel, Friedrich, *Theologisches Woerterbuch zum Neuen Testament*, Vol. VI, pp. 781-863. For this understanding the article refers to Deut. 18:20; 34:10; Jer. 28:8 ff.; Amos 3:7.

⁸ This understanding of "false prophet" is widely recognized by the lexica for New Testament studies.

Bauer (Arndt-Gingrich) recognizes two meanings of *pseudoprophētēs*: "False prophet, one who falsely claims to be a prophet of God or who prophesies falsely." Thayer: *pseudoprophētēs*: "One who acting the part of a divinely inspired prophet, utters falsehoods under the name of divine prophecies."

We translate the following on *pseudoprophētēs* from the lengthy article by Friedrich in the *Theologisches Woerterbuch*:

The word *pseudoprophētēs* is not employed by St. Paul. It is found eleven times in the New Testament, of these, three times in Matthew, and three times in the Apocalypse. The question whether the pseudoprophet is one who falsely claims to be a prophet of God, or whether he is thus designated because he proclaims what is false, must be answered differently in the New Testament according to the context. In most cases pseudoprophets are people who come purporting to be prophets without actually being such. According to Matt. 7:15 they act as though they were prophets, but are in essence liars. In Mark 13:22; Matt. 24:24; 1 John 4:1 (cp. 2:18) they are mentioned together with pseudo-Christ. As the pseudo-Christ is not a Christ who spreads lies, but falsely claims the title of Christ, so the pseudoprophet is first of all a person who takes to himself the title of prophet without being a prophet. 1 John 4:1-3 shows that the pseudoprophet is also a man who proclaims lies; for he is recognized as a false prophet in this that he represents a false doctrine. 2 Peter 2:1 the false prophets of the Old Testament are compared with the false teachers of the present, who bring in destructive heresies. They are therefore people who proclaim lies. But by and large the false prophet is not called a pseudoprophet because his teaching and prophesying is false, but because he makes the false claim that he is a prophet. From the fact that he is a false prophet there follows then in most cases that he also proclaims what is false, and thus spreads lies. (P. 831)

⁹ It should be noted, for a proper understanding of this passage, that the term doctrine in Scripture, when applied to the truth, is almost always in the singular. On the side of the truth Scripture knows of one doctrine, the doctrine of God or Christ. On the side of error it knows of doctrines, e. g., doctrines of devils (1 Tim. 4:1). The Formula of Concord similarly uses doctrine in the singular for Gospel (FC, Ep. V, 5; see also FC, SD, X, 31).

In later usage in the church we have become accustomed to speak of doctrines in the plural to designate what Luther and the earlier theologians of our church, and notably the Lutheran Confessions, called articles, that is, integral parts, of the one doctrine, that is, the Gospel. Thus, the article of justification is considered the chief article of the Christian doctrine. (Cf. THEOLOGY OF FELLOWSHIP, Part II, p. 19.)

¹⁰ Von den Conciliis, etc. (WA 50, 544 f.)

¹¹ The RSV renders the passage, "Do not be misled with unbelievers."

¹² Cf. *The Book of Concord* (Tappert), 328. 41; 493. 6; 611. 6; 615. 22.

¹³ Brockhaus, *Conversationslexikon*, 16. Band (Leipzig, 1887), p. 39.

¹⁴ The term *Synkretismus* was employed during the period of 17th-century orthodoxy to denote efforts to reunite Roman Catholics, Lutherans, and Reformed. These efforts are described in Abraham Calov's *Historia Syncretistica*.

¹⁵ E. Eckhardt, *Homiletisches Reallexikon* (St. Louis), has no less than 18 pages of reference to "union" and "unionism," indicating how live this subject was in the thinking of the synodical fathers.

¹⁶ Fuerbringer, L., Th. Engelder, and P. E. Kretzmann (eds.), *The Concordia Cyclopedia* (St. Louis, 1927), under Unionism.

¹⁷ *Separation*, a separation in a Scriptural manner on account of false doctrine, and *separatism*, a separation against the Scripture for all kinds of other reasons. Cf. Eckhardt, under *Spaltung*.

¹⁸ The prayer here enjoined is prayer among Christians met for a God-pleasing purpose. Joint prayer with non-Christians is to be avoided.

¹⁹ Cf. THEOLOGY OF FELLOWSHIP, Part II, p. 19.

²⁰ Ibid., p. 22. As one respected Lutheran theologian,

Dr. Hermann Sasse of the United Evangelical Lutheran Church in Australia, has urged, the least that Christians can do on such occasions is to pray together:

Lord Jesus Christ, with us abide,
For round us falls the eventide;
Let not Thy Word, that heavenly light,
For us be ever veiled in night.

(*The Lutheran Hymnal*, 292)

²¹ THEOLOGY OF FELLOWSHIP, Part II, pp. 24—29.

REVISION OF THE STUDY DOCUMENT ON REVELATION, INSPIRATION, AND INERRANCY

Introduction

When the Commission on Theology and Church Relations issued its "Study Document on Revelation, Inspiration, and Inerrancy," it proposed to deal with issues in the understanding and interpretation of the Holy Scriptures with which the Christian church as a whole is occupied in our time. For the purpose of setting forth some aspects of contemporary thinking in these areas, the study document summarized them in a so-called Position Two in contrast to more traditional views as expressed in Position One. At no time did the commission say, or intend to say, that either of these positions represented the stand of any one individual. By requesting the members of the church to give careful consideration to this material and to send their reactions to the commission, the commission clearly emphasized the preliminary character of the study document. That document has now served its purpose and is no longer before the church for action.

The commission herewith presents a partial revision, dealing with inspiration and inerrancy. It will be noted that the structure of the original study document has been superseded by a single, positive treatment of the subject. These statements on inspiration and inerrancy do not claim to be exhaustive or definitive. Special comprehensive studies in all aspects of the doctrine concerning the Scriptures and their interpretation are being undertaken and should produce results of lasting value and benefit to the church. In any event the commission is not attempting to write a dogmatic treatise but rather "to indicate the *limits* within which and the *lines* along which our *common* study of these issues should move and so give *stimulus* and *direction* to a concerted investigation of the problems on the part of all members of our Synod" (Study Document, p. 2) [Italics not in the original].

A STATEMENT ON THE INSPIRATION OF THE SCRIPTURES

A. Inspiration Is the Work of God the Holy Spirit

1. What is inspiration? The Scriptures use the word "inspired" in only one passage (2 Tim. 3:16); they do not analyze the process; they say simply that men who are inspired speak or write "*in the Spirit*" (Matt. 22:43; Rev. 1:10), as men "*filled with the Holy Spirit*" (Luke 1:67; Micah 3:8), or as men "*moved [or impelled]* by the Holy Spirit" (2 Peter 1:21). The Scriptures are speaking clearly when they speak in this way, for they are speaking to people who know (or can find out) from the rest of the Scriptures what the power, work, and blessing of the Holy Spirit is; from that knowledge they can get an idea what it means to be *in, filled with, or moved by* the Spirit. Paul uses the phrase "in Christ" and can count on being understood because his readers know the power, the work, and the blessing of Christ.

If we want to understand inspiration more fully, we therefore turn to what the Scriptures say about the power, work, and blessing of the Holy Spirit in general and apply the knowledge gained in this way to our understanding of inspiration. This is letting Scriptures interpret Scripture. The Nicene Creed is operating in this way when it places the statement on inspiration ("Who spake by the prophets") in series and in connection with its other descriptions of the power and works of the Holy Spirit.

And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshiped and glorified, *who spake by the prophets*. And I believe one holy Christian and apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the resurrection of the dead; and the life of the world to come.

B. The Holy Spirit Is the Spirit of Power

2. The Nicene Creed calls the Spirit "the Lord and Giver of Life." The Creed is thereby ascribing to the Spirit the highest power; there is no greater power than the power to create life. The Scriptures speak of the Spirit as having and exercising this creative power (Ps. 104:30; Gen. 1:2). As at the beginning of the world, so at the end of this age it is the power of the Spirit which will create the new world of God, the world to come (Is. 11:2, 6-9; 32:15; 44:3, 4). The creative power of the Spirit will restore the dead to life (Rom. 8:11; cf. Ezek. 37:1-14). The new, immortal body of the resurrected dead will be a body renewed by the Spirit (1 Cor. 15:44).

3. This creative power lived and worked in prophets and apostles. The prophet Micah says: "As for me [in contrast with false prophets], I am filled with *power*, with the *Spirit* of the Lord, and with justice, and might" (Micah 3:8); and he connects this Spirit of power directly with his word when he goes on to say: "to *declare* to Jacob his transgressions and to Israel his sin." The apostle Paul says: "My *speech* and my *message* were not in plausible words of wisdom, but in demonstration of the *Spirit* and *power*, that your faith might not rest in the wisdom of men but in the *power of God*" (1 Cor. 2:4, cp. 2:13). And again: "Christ has wrought through me . . . by Word and deed, by the power of signs and wonders, by the *power of the Holy Spirit*, so that . . . I have fully *preached* the Gospel of Christ" (Rom. 15:18, 19).

4. What does this mean for our understanding and teaching of the inspiration of the Scriptures: It means that we recognize that the Spirit of power was at work in the apostles and prophets when they wrote the words of the Holy Scriptures. We also recognize that the Spirit of power is at work in and through these words now when they are read, spoken, preached, or sung. We know that the inspired word is a divinely created word, not a word produced by men but a word given by God.

We know the inspired word as a divinely creative word, a word with a power that no merely human word has. We therefore stand in awe of this word. We know that we dare not deal with this word according to our own ideas (2 Peter 1:20), toy with it, or even resist it. If we do, we shall be destroyed by it. For those who believe it and obey it it will be "a lamp shining in a dark place" (2 Peter 1:19), the light of God's new world shining even now in this dark world of sin and death, the light of heaven on earth.

C. The Holy Spirit Is the Power in History

5. The Spirit is the "Lord and Giver of Life"; He is active and powerful in creation and re-creation. The Spirit "who proceedeth from the Father and the Son" is active also in the history that runs from creation to re-creation. In the power of the Spirit of God the great leaders of Israel do their work for God and God's people: Moses (Num. 11:25; Is. 63:10-14), Joshua (Deut. 34:9), the judges (Judg. 3:10; 6:34; 11:29; 13:25; 14:6, 19), kings (1 Sam. 10:6, 10; 11:6; 1 Sam. 16:13). The Spirit is the decisive power in the history of the people of God (Zech. 4:6; Hag. 2:5). The Spirit is the decisive power in the history of all nations; He, not the massive military power of man, has the last word and the final victory (Is. 31:3).

6. Through His prophet God promises that the Messiah shall establish His righteous reign on earth and bring back the peace of Paradise in the power of the Spirit of the Lord (Is. 11:3-10). According to the promise, the Servant of the Lord shall be "a covenant to the people, a light to the nations" in the power of the Spirit (Is. 42:1-7). As it was promised, so it came to pass. The history of Jesus the Servant Messiah is marked throughout by the presence and power of the Spirit. The Spirit's presence and power is seen in the record of Jesus' conception (Matt. 1:18; Luke 1:35), His baptism (Matt. 3:16, 17), His temptation (Matt. 4:1), His victory over demons (Matt. 12:28), His words (John 3:33, 34; 6:63; Acts 1:2), His whole Servant ministry (Matt. 12:18; Luke 4:14-21), including the cross (Heb. 9:14).

7. When Jesus returns to the Father, He continues His work in history through His apostles by the Spirit. The Spirit equips the apostles for their task of witness; the Spirit teaches and reminds them of all they have seen and heard. He witnesses to and glorifies the Christ and so leads them into all truth (John 14:26; 15:26, 27; 16:13-15). Because the Spirit speaks in the apostles, their witness to Jesus Christ is not a mere report about Him; rather, their witness confronts the world with Christ and through Him convicts the world of sin and righteousness and judgment (John 16:8-11). Their word forgives and retains sin with divine authority (John 20:21-23).

8. Working by the Word and sacraments through men in the history of this world, the Spirit produces that which is not of this world. The Spirit gathers the church. The old order, where "sin reigned in death" (Rom. 5:21), is overcome; "the law of the Spirit of life

in Christ Jesus" sets men free from the old "law of sin and death" (Rom. 8:2). "By one Spirit" all men are "baptized into one body" (the church) and all are "made to drink of one Spirit" (1 Cor. 12:13). Thus there is created the new, eternal people of God, who confess with Paul: "Through the Spirit, by faith, we wait for the hope of righteousness" (Gal. 5:5). The presence and power of the Spirit in the church now is "the guarantee of our inheritance"; His powerful presence is a foretaste and pledge of the new heavens and the new earth which we shall inherit at the end of this world (Eph. 1:13, 14; 2 Cor. 1:22; 5:5; Heb. 6:4, 5).

9. What does this mean for our understanding and teaching of the inspiration of the Scriptures? As we keep this connection between the Spirit and history firmly in mind, we see by faith that the historical character of the Scriptures is evidence of their inspiration; for the Spirit of God works in history through inspired words uttered at particular times and places for particular needs of the people of God. We see both the oneness of all the divine words, as creations of the one Spirit, and the particular quality of each word spoken in the power of the Spirit at a certain point in history. We shall therefore avoid the danger of trying to make each word say everything.

10. We see also that the divine control of the apostle or prophet is not limited to the moment of the inspired writing but involves also God's governance of the man's whole previous history. The Spirit working in and through prophet and apostle takes the whole man, with all that his history has given him and made of him, into His service and moves him to speak "from God" (2 Peter 1:21). The word of God spoken or written by inspired men at God's command has on it the impress of the personality, character, and style of the historical individual. This should put an end to all talk of mechanical inspiration.

11. We see also that the Scriptures, precisely in their historical character, are *Holy Scriptures*, since they are the product of the Spirit who produces in history that which is not of this world. We shall remember that we cannot treat an inspired document as just one more historical document, that we cannot take "laws of history" derived from documents that are wholly of this world and simply apply them to an inspired document.

D. The Holy Spirit Is the Spirit of Revelation

12. St. Paul calls the Holy Spirit the "Spirit of . . . revelation" (Eph. 1:17). "God," he says, "has revealed . . . through the Spirit" what no eye has seen, no ear has heard, and no heart of man has conceived (1 Cor. 2:9, 10). "By the Spirit" the mystery of Christ has been revealed to apostles and prophets (Eph. 3:5). St. John "was in the Spirit on the Lord's Day" when "the revelation of Jesus Christ" was made known to him (Rev. 1:10; 1:1). The Old Testament, too, connects the Spirit with the divine revelation given through the prophets. The prophet is called "a man of the Spirit" (Hos. 9:7); he is "filled . . . with the Spirit of the Lord . . . to de-

clare to Jacob his transgression" (Micah 3:8). The Spirit of the Lord falls upon the prophet and enables him to say, "Thus says the Lord" (Ezek. 11:5). When Ezra looks back over the history of God's people, he confesses: "Thou . . . didst warn them by Thy Spirit through the prophets" (Neh. 9:30; cf. 9:20, "Thou gavest Thy good Spirit to instruct them").

13. It is difficult to draw a sharp line between inspiration and revelation. The inspired prophetic and apostolic word, the Scripture inspired by God, is the word by which God's revelation reaches man, for through this word God makes known His will to man and makes His will count in the life of man. That is why this word is "profitable" (2 Tim. 3:16) as is no human word, no matter how good and wise it may be. It does for man what man cannot do for himself. It is profitable "for teaching"; it brings man into the presence of God, makes known to him the work and will of God. It is useful "for reproof"; it brings sinful man low, it makes him bow before the holy God; it works repentance. It is useful for "correction" ("restoration"); it raises man up and lets him stand before his God. It is useful for "training"; it takes the life of man in hand, lays on him the kindly yoke of the Son of God, and makes man a servant of God "equipped for every good work." It works sanctification (2 Tim. 3:16). The inspired word does what only the Spirit of God can do; it makes man "wise unto salvation" (2 Tim. 3:15).

E. The Spirit of God and the Word of God

14. The Spirit gives the revealing word, and He works through the revealing word. Inspiration is verbal inspiration. In this connection it is worth noting that many references to a word of God in the Scriptures are, at bottom, a witness to inspiration; for the Scriptures again and again say of the word of God just what they say of the Spirit of God; "word" and "Spirit" are pictured as doing the same work of God. According to the Scriptures the Spirit is active in the creation of the world; so is the word (Gen. 1:2; cf. 1:3, 6, 9, 11, etc.; Ps. 33:9; 148:5). The Spirit of God works the new creation; so does the word: When Jesus *proclaims* "the acceptable year of the Lord," the year of jubilee begins. It is there. "Today," Jesus tells His hearers, "this scripture has been fulfilled in your hearing" (Luke 4:18-21). The Spirit of God is the source of the prophet's power; so is God's word. Ezekiel, for example, says that the Spirit of the Lord "fell upon" him, and so he could say: "Thus says the Lord" (Ezek. 11:5). Jeremiah says, "The word of the Lord came to me"; thus he was enabled to say, "Thus says the Lord" (Jer. 1:1, 2). Both prophets are describing the same act of God.

So in the New Testament also. The angel Gabriel says concerning John the Baptist: "He will be filled with Holy Spirit" (Luke 1:15); St. Luke says, "The word of the Lord came to John." They are both saying: John is "the prophet of the Most High" (Luke 1:76); through John God gives "knowledge of salvation to His people in the forgiveness of their sins" (Luke 1:77). When

Paul calls his apostolic preaching the word of God (1 Thess. 2:13), he is saying the same thing as when he says that he has received the Spirit and speaks in words taught by the Spirit (1 Cor. 2:12, 13). "Word" and "Spirit" are closely linked in the thought and language of the Scriptures. The combination of "verbal" and "inspiration" is a fitting and natural one.

15. The inspired words of the Holy Scriptures are all in the service of the one Word of God, the Word that became flesh and dwelt among us; they are all refractions and reflections of the one Light of the world. The one great task of the Spirit is to glorify the Christ. By the power of the Spirit working in words we can hear the incarnate Word; we can confess and proclaim: "Jesus is Lord."

A STATEMENT ON THE INERRANCY OF THE SCRIPTURES

1. God in the Holy Scriptures speaks to us in many and various ways. His written word uses many forms of human speech, from sober straightforward narrative to the picture language of poetry and the symbolism of numbers. He speaks of the glories of the world to come in the language and images of this world, language and images that we can grasp. He graciously comes down to our level and speaks of Himself in terms of our human life and experience. In defining the inerrancy of the Scriptures we must therefore keep the definition broad enough to cover all this variety of divine speech in human form.

2. The Lutheran Symbols confess the inerrancy of the Scriptures with simple and forceful words: "They will not lie to you" (Large Catechism, V, 76, in *The Book of Concord*, ed. Tappert, p. 455; compare also the Formula of Concord, Epitome, VIII, 13, ed. Tappert, p. 483; Large Catechism, IV, Baptism, 57, ed. Tappert, p. 444). When we make that confession our own, our faith, a faith created by the Holy Spirit through the Scriptures themselves, expresses the conviction that the witness of Scripture in all its parts in their intended sense is true and wholly reliable. These words of the Scriptures are inerrant because they are inspired by God — words taught by the Holy Spirit, written by men moved by the Holy Spirit. These inspired words in all their various forms are the word of God. They are true and will not lead astray, but will accomplish the purpose for which God gave them. In them the church hears the very voice of the God of her salvation.

3. Certain aspects of inerrancy need further study. We should study the inspired, inerrant Scriptures with the question in mind: Just *how* does the Holy Spirit make use of the various forms of language and literature in order to do His work, to make men "wise unto salvation"? Further study of the inerrancy of the Scriptures should include an examination of the various forms of language and literature employed by the inspired authors. This involves a more comprehensive study of hermeneutics, or principles of interpretations. The Commission on Theology and Church Relations is proposing

such a larger study to the Detroit Convention. Cf. *Convention Workbook (Reports and Overtures)* for the 1965 Convention, pp. 35, 36, Recommendations 37 and 38.

4. Such a study should be made in the spirit of our brethren of the Evangelical Lutheran Church of Australia, who have in their "Theses on Scripture and Inspiration" (p. 22) dealt with the question of inerrancy in exemplary fashion; they *confess* the inerrancy of the Scriptures. They *believe* it as a truth which "cannot be seen with human eyes nor . . . proved to human reason."

With the whole true Church of God we confess the Bible to be the inerrant Word of God. This inerrancy of the Holy Scriptures cannot be seen with human eyes, nor can it be proved to human reason; it is an article of faith, a belief in something that is hidden and not obvious. We believe that the Scriptures are the Word of God and therefore inerrant. The term "inerrancy" has no reference to the variant readings found in the extant textual sources because of copyists' errors or deliberate alterations; neither does it imply an absolute verbal accuracy in quotations and in parallel accounts, such absolute uniformity evidently not having been part of

God's design. We believe that the holy writers, whom God used, retained the distinctive features of their personalities (language and terminology, literary methods, conditions of life, knowledge of nature and history as apart from direct revelation and prophecy). God made use of them in such a manner that even that which human reason might call a deficiency in Holy Scripture must serve the divine purpose. Furthermore, it pleased the Holy Ghost to employ authors possessing various gifts for writing on the same subject. How in such cases it is possible that differing accounts of the same event or the same saying are the true and inerrant report of one and the same fact cannot and need not always be shown by rational harmonization. We must believe it until "that which is in part shall be done away" and "that which is perfect is come" (1 Cor. 13:10). We reject the attempts of modern religious liberalism to make man the judge of the Word of God. None of the natural limitations which belong to the human mind even when under the inspiration of the Holy Ghost can impair the authority of the Bible or the inerrancy of the Word of God; for Holy Scripture is the book of divine truth which transcends everything called truth by the wise men of this world (1 Cor. 1:17 ff., 27; Col. 2:8) and is therefore able to make us "wise unto salvation." (2 Tim. 3:15)

TH. F. NICKEL, *Chairman*

HERBERT J. A. BOUMAN, *Secretary*

Recommendation Concerning the Statement on Revelation

Along with the statements on *Inspiration* and *Inerrancy* the commission had hoped to submit a statement on revelation to the convention. It has become clear, however, that this study, if it is to profit the church, must be given more time. The commission therefore

Recommends, That a thorough study of revelation be included in the comprehensive hermeneutical study which the commission is recommending to the Synod (see Convention Workbook, pp. 35, 36).

TH. F. NICKEL, *Chairman*

HERBERT J. A. BOUMAN, *Secretary*

A RESPONSE TO QUESTIONS RAISED BY MEMORIAL 331, PROPOSITIONS 1 AND 2

Introduction

The following statement is presented as a Supplement to the Progress Report on Memorials 338, 339, 340, and 331, issued in 1964 by the Commission on Theology and Church Relations. While this Supplement makes reference to Memorial 331, particularly propositions 1 and 2, it does not offer specific answers to specific questions. The Commission believes that it is not possible to give simple yes or no answers to the questions of Memorial 331 as they are worded. The Commission calls attention to the fact that comprehensive studies in the area of Biblical interpretation, with special reference to Genesis, are at present being carried on by the College of Presidents, the two theological faculties, and other committees and groups in addition to the Commission on Theology. It would seem to be the course of wisdom to await the outcome of these studies.

However, while this Supplement does not provide specific answers to specific questions, it does point to certain fundamental presuppositions which must control the treatment and ultimate disposal of such problems in Biblical interpretation as may arise in the church. The Commission recommends that the questions raised in Memorial 331, and all other questions as well, be studied by the members of our church in the Light of the approach to the Scriptures that is enunciated in the Lutheran Confessions which we all subscribe.

A. Statement of the Questions

(See Reports and Memorials, 1962, p. 161)

The pertinent portion of Memorial 331 reads as follows:

"Resolved that we earnestly petition Synod's Cleveland Convention to declare, before the close of its session, whether its pastors, teachers, and professors will be permitted to teach the following 'propositions':

1. The six days of creation described in Genesis and Exodus are not such normal periods of light and darkness as we call ordinary or calendar days.
2. It is dangerous to insist that the Genesis account of creation and the fall is literal, factual history, for this is a stratagem which the Evil One sometimes employs to lead us away from the real truth."

B. Synodical Action (See Proceedings, 1962, p. 105)

Resolution 3-16, Section B reads as follows:

"Memorial 331 presents for doctrinal judgment a number of propositions related to the nature of the Word of God and to the inspiration, inerrancy, interpretation, and clarity of Scripture. As they stand without context, these propositions do not express the consensus of our church and should not be taught as truths. However, the effective teaching of theology, especially in training of ministers of the Word, may well require the frank examination, the critical evaluation, and the firm refutation of some of the views reflected in these propositions.

Resolved, That the questions raised in Memorial No. 331 be referred to the Commission on Theology and

Church Relations, to pastoral conferences, and to congregations for study; and be it further

Resolved, That the Commission be directed to prepare a progress report within two years, and if necessary to develop a statement on the doctrine of Scripture, with consideration of its relation to the issues raised in Memorial No. 331; and be it finally

Resolved, That this progress report be distributed to the church for study, and be presented to the next synodical convention for approval."

C. Action of the Commission on Theology and Church Relations

Your Commission has issued a Progress Report on Memorials 338, 339, 340, and 331. In that Report references to Memorial 331 include the following:

"Propositions 1—5 . . . deal with the interpretation of historical and 'zoological or biological' data in the Old Testament. In addition to the basic principles given in the report on Revelation, Inspiration, Inerrancy as guidelines for seeking answers to these questions, the Commission has appointed a special committee which is making a thorough study of the subject of inerrancy. The Commission looks to this study to deal with the above-noted propositions.

"In regard to Propositions 1 and 2 the Commission has studied and discussed several essays and documents on this subject by Old Testament scholars of our church. A special committee of the Commission is preparing a statement on creation for presentation to the Commission at one of its next meetings.

"In addition, studies of the above subject are in progress by the faculties of the two theological seminaries and also by the College of Presidents . . .

"The results of these studies will be transmitted to the Synod as soon as possible."

The Commission now offers the following supplementary observations for the church's reference and guidance.

1. Proposition 1 together with its introductory clauses asks in effect for a yes or no answer to the following question: May the Synod's pastors, teachers, and professors be permitted to teach that the six days of creation described in Genesis and Exodus were not such normal periods of light and darkness as we call ordinary or calendar days?

2. Similarly, Proposition 2 asks in effect for a yes or no answer to the following question: May the Synod's pastors, teachers, and professors be permitted to teach that it is dangerous to insist that the Genesis account of creation and the fall is literal, factual history, for this is a stratagem that the Evil One sometimes employs to lead us away from the real truth?

3. A simple yes or no answer, in the judgment of the Commission, will not meet these concerns. However, in dealing with these questions we remind ourselves that our answer should be a Lutheran answer, that is, an answer that rests on Holy Scripture and the Lutheran Confessions. For the Holy Scriptures are "the only rule and norm according to which all doctrines and teachers alike must be appraised and judged" (Formula of Con-

cord, Epitome, Rule and Norm, 7). And the Lutheran Confessions claim to be the church's norm under the Holy Scripture. They say that they intend to be a

"... single, universally accepted, certain, and common form of doctrine ... from which and according to which, because it is drawn from the Word of God, all other writings are to be approved and accepted, judged and regulated."

(Formula of Concord, Solid Declaration, Rule and Norm, 10)

4. In their true and correct exposition of Holy Scripture the Lutheran Confessions recognize the article of justification by faith both as the chief article of the Christian religion and as the perspective from which all of Scripture is to be approached. This article, the Confessions maintain, "is of special service for the clear, correct understanding of the entire Holy Scriptures and alone shows the way to the unspeakable treasure and right knowledge of Christ, and alone opens the door to the entire Bible" (Apology IV, 2 [German]).

5. Furthermore, in their emphasis on justification and on the proper distinction of Law and Gospel (Apology IV, 5; Formula of Concord, Solid Declaration, V, 1) the Confessions place the opening chapters of Genesis into their proper theological context. The Formula of Concord (Solid Declaration, XI, 12. 92-93) declares:

We must oppose ... false imagining and thoughts with the following clear, certain, and unfailing foundation: All Scripture, inspired by God, should minister not to security and impenitence but "to reproof, correction, and improvement" (2 Tim. 3:16). Furthermore, everything in the Word of God is written down for us, not for the purpose of thereby driving us to despair but in order that "by steadfastness, by the encouragement of the Scriptures we might have hope" (Rom. 15:4). From this it is beyond all doubt that the true understanding or the right use of the teaching of God's eternal foreknowledge will in no way cause or support either impenitence or despair. So, too, Scripture presents this doctrine in no other way than to direct us thereby to the Word (Eph. 1:13, 14; 1 Cor. 1:21, 30, 31), to admonish us to repent (2 Tim. 3:16), to urge us to godliness (Eph. 1:15 ff.; John 15:16, 17, 3, 4, 10, 12), to strengthen our faith and to assure us of our salvation (Eph. 1:9, 13, 14; John 10:27-30; 2 Thess. 2:13-15) ...

For the apostle testified that "whatever was written in former days was written for our instruction, that by steadfastness and by encouragement of the Scriptures we might have hope" (Rom. 15:4). But it is certain that any interpretation of the Scriptures which weakens or even removes this comfort and hope is contrary to the Holy Spirit's will and intent. We shall abide by this simple, direct, and useful exposition which is permanently and well grounded in God's revealed will; we shall avoid and flee all abstruse and specious questions and disputations, and we reject and condemn all those things which are contrary to these true, simple, and useful expositions.

One should also compare the following passages from the Confessions which speak specifically of Genesis: Formula of Concord, SD, V, 23; Apology II, 46-50; XII, 53; Smalcald Articles III, i, 3.11 (see footnote).

6. Law and Gospel are factual realities. The wrath of God is a reality in the history of mankind (Rom. 1:18-32). The grace of God is a historical reality: the Gospel is news of a real event (John 1:17; Gal. 3:23-25; Titus 2:11). The Scriptures which record and present Law and Gospel are powerful and profitable (2 Tim. 3:15, 16) just because they are the infallible vehicles of these historical realities. The Lutheran emphasis on the ne-

cessity of understanding the Scriptures in their grammatical-historical sense is, in the last analysis, part and parcel of the Lutheran Law-Gospel emphasis. To interpret the Scriptures in terms of Law and Gospel, as the Lutheran Confessions do, does not mean that the interpreter is free to disregard *any* of the hard facts of the Scriptures, whether these are the creation and the fall or the cross and the resurrection. Rather, the interpreter is bound to face them squarely, to take them seriously, to let them speak to him in that form in which it has pleased God to present them. God is free to choose the form in which the Scriptures are to express the factual realities of His Law and His Gospel. The interpreter can determine what that form is only by observing it in each case in its Biblical context as it presents itself to him.

7. In order that the church may witness clearly and vigorously to the whole counsel of God with reference to the doctrines of creation, the fall, and redemption, she must continue in the fear of God to study the Scriptures according to sound principles of biblical interpretation. The CTCR is therefore urgently recommending a broadly-based and comprehensive study of these principles.

FOOTNOTE

Since the beginning of the world these two proclamations have continually been set forth side by side in the church of God with the proper distinction. The descendants of the holy patriarchs, like the patriarchs themselves, constantly reminded themselves not only how man in the beginning was created righteous and holy by God and through the deceit of the serpent transgressed God's laws, became a sinner, corrupted himself and all his descendants, and plunged them into death and eternal damnation, but also revived their courage and comforted themselves with the proclamation of the woman's Seed, who would bruise the serpent's head; likewise, of the Seed of Abraham, by whom all nations should be blessed; likewise, of David's Son, who should restore the kingdom of Israel and be a light to the nations, "who was wounded for our transgressions and bruised for our iniquities and with whose stripes we are healed." (Formula of Concord, Solid Declaration, V, 23)

Although the scholastics minimize both sin and its penalty when they teach that man can obey the commandments of God by his own powers, Genesis describes another penalty for original sin. There human nature is subjected not only to death and other physical ills, but also to the rule of the devil. For there this fearful sentence is pronounced, "I will put enmity between you and the woman, and between your seed and her seed" (Gen. 3:15). The deficiency and concupiscence are sin as well as penalty; death, other physical ills, and the tyranny of the devil are, in the precise sense, penalties. Human nature is enslaved and held prisoner by the devil, who deludes it with wicked opinions and errors and incites it to all kinds of sins. Just as the devil cannot be conquered without Christ's help, so we cannot buy our way out of the slavery by ourselves. World history itself shows the great power of the devil's rule. Blasphemy and wicked doctrines fill the world, and by these bonds the devil has enthralled those who are wise and righteous in the eyes of the world. In others, even grosser vices appear. Christ was given to us to bear both sin and penalty and to destroy the rule of the devil, sin, and death; so we cannot know His blessings unless we recognize our evil. Therefore our preachers have stressed this in their teaching. (Apology II, 46-50)

These are the two chief works of God in men, to terrify and to justify and quicken the terrified. One or the other of these works is spoken of throughout Scripture. One part is the Gospel, that is, the promise of grace granted in Christ. This promise is repeated continually throughout Scripture; first it was given to Adam, later to the patriarchs,

then illumined by the prophets, and finally proclaimed and revealed by Christ among the Jews, and spread by the apostles throughout the world. (Apology XII, 53)

This hereditary sin is so deep a corruption of nature that reason cannot understand it. It must be believed because of the revelation in the Scriptures (Ps. 51:5, Rom. 5:12 ff., Exod. 33:20, Gen. 3:6 ff.). What the scholastic theologians taught concerning this article is therefore nothing but error and stupidity. . . .

Such and many similar notions have resulted from misunderstanding and ignorance concerning sin and concerning

Christ, our Savior. They are thoroughly pagan doctrines, and we cannot tolerate them. If such teachings were true, Christ would have died in vain, for there would be no defect or sin in man for which He would have had to die, or else He would have died only for the body and not for the soul inasmuch as the soul would be sound and only the body would be subject to death. (Smalcald Articles III, i, 3. 11)

TH. F. NICKEL, *Chairman*

HERBERT J. A. BOUMAN, *Secretary*

LUTHERAN COUNCIL IN THE UNITED STATES OF AMERICA

Bylaws

SECTION I

Definitions

As used in the constitution of the council and in these bylaws the following terms are defined and are to be understood as indicated:

a. administrative responsibility — duty and authority to plan, direct, supervise, guide, and coordinate.

b. consultation — conference in which advice and counsel are sought, without responsibility to act in consonance with advice and counsel received.

c. control — exercise of directing or guiding or restraining power.

d. cooperate — act voluntarily in concert with others.

e. cooperating body — participating body of the council (see Constitution, Article II, Section 1) which has chosen to act jointly with other participating bodies in a unit of the council.

f. coordinate — require participation in common action.

g. forum — medium of open discussion.

h. liaison — channel of communication.

i. project — limited study or operational activity to be completed within a specified period of time.

j. representative — person chosen by a participating body as its agent in regular or special meetings of the council.

k. review — examine critically, with authority to approve or amend or disapprove.

l. staff member — employee elected by the Executive Committee for a specific term to perform executive or program functions.

m. supervise — oversee with authority to require or effect change.

SECTION II

Place of Business

The principal office of the Lutheran Council in the United States of America shall be in New York, N. Y. The council may from time to time establish places of business for its units in cities other than that of the council's principal office in accordance with the council's several interests and concerns.

SECTION III

Meetings

Item 1. The place of the annual meeting shall be in the city of the council's principal office, unless otherwise designated at an annual meeting or by the Executive Committee.

Item 2. The council shall convene in annual meeting on the Tuesday of the first full week in February unless otherwise specified at a previous annual meeting

or by the Executive Committee, at a time determined by the Executive Committee.

Item 3. Other regular meetings may be called by action at an annual meeting and shall be held at the time and place designated at the annual meeting or by the Executive Committee.

Item 4. Special meetings of the council may be called for specified purposes by action of the Executive Committee, and shall be called by the secretary of the council upon the written request of at least ten representatives to the previous annual meeting. The Executive Committee shall determine the time and place of a special meeting. The notice for a special meeting shall be mailed to each representative and to the president of each participating body at least fifteen days in advance of the date of the meeting and shall state specifically the business to be considered at the meeting.

Item 5. Robert's Rules of Order, latest edition, shall be the governing parliamentary law of the council except as otherwise provided in the constitution or bylaws.

SECTION IV

Representation

Item 1. The representatives of a participating body shall be selected in such manner as it shall determine, having due regard for representation of clergy and laity.

Item 2. The term of office of a representative shall begin at the first session of the meeting of the council following designation and certification by his participating body, and shall be for the term prescribed by his participating body.

Item 3. In case a representative is prevented from attending any part of a meeting of the council, his place may be filled by an alternate selected in such manner as his participating body may determine.

SECTION V

Elections

Item 1. In the election of the president, the following rules shall obtain: on the first ballot, all of the votes cast shall be necessary to elect; on the second ballot, three-fourths of the votes cast shall be necessary to elect; on the third ballot, two-thirds of the votes cast shall be necessary to elect; on the fourth ballot, the nominees shall be limited to the two receiving the highest number of votes on the third ballot, and no vote cast for any other shall be counted. On the fourth and succeeding ballots, a majority of the votes cast shall elect. No other elections shall be in order while the election of a president is pending.

Item 2. In the election of the vice-president, the secretary, and the elected members of the Executive Committee, a majority of the votes cast shall elect.

Item 3. In the event of a failure for any reason to elect any or all of the above designated officers or

members of the Executive Committee, or in case any vacancy occurs in said offices for any cause, an election may be held at any regular or special meeting of the council, a quorum being present. If in the judgment of the Executive Committee it is necessary that any such vacancy be filled before a meeting of the council, the Executive Committee may make an ad interim appointment.

SECTION VI

Officers

Item 1. The president shall preside at all meetings of the council and of the Executive Committee, appoint committees not otherwise provided for, and see that the constitution and bylaws are observed and the enactments of the council are carried out. He shall execute contracts requiring his signature and other instruments as authorized at a meeting of the council or by the Executive Committee. He shall have seat and voice in all meetings of each standing committee and of all other committees of the council.

Item 2. The vice-president shall perform the duties of the president in his absence or incapacity.

Item 3. The secretary shall record the minutes of the meetings of the council and of the Executive Committee, and transmit promptly a copy of the minutes of each meeting to the president and each representative of each participating body. He shall give notice of all meetings of the council to the president and each representative of each participating body, and of all Executive Committee meetings to the members thereof.

Item 4. The treasurer shall be the chief fiscal officer of the council. He shall receive and disburse all moneys, have responsibility for the safekeeping of the securities, insurance policies, and legal papers, keep an accurate account of all financial transactions, and report thereon to each regular meeting of the council and at such other times as may be required by the Executive Committee.

SECTION VII

Executive Committee

Item 1. The Executive Committee shall meet at least twice annually for the conduct of its business.

Item 2. A special meeting of the Executive Committee may be called by the president or by the general secretary.

Item 3. A majority of the members of the Executive Committee shall constitute a quorum.

Item 4. The Executive Committee shall have the following duties and powers:

a. be the board of directors of the corporation and exercise trusteeship responsibilities for the council;

b. supervise and coordinate the activities of the divisions, departments, commissions, offices, and committees;

c. elect staff officials other than the general secretary, each for a specified term not to exceed four years, and terminate their services;

d. provide an agenda and a program for each regular and special meeting of the council for its approval;

e. recommend annual budgets for adoption at the annual meeting of the council;

f. control the funds of the council, including those designated for divisions, departments, commissions, offices, and committees;

g. consider and act upon interim reports of the officers and the standing committees of divisions;

h. supervise the management of the real property of the council;

i. propose and make recommendations on proposals arising from other sources concerning

1) the establishment of divisions, departments, commissions, and offices other than those provided for at the time of the adoption of these bylaws, and

2) the elimination of a division, department, commission, or office;

j. empower the officers and units from time to time to take steps necessary to meet emergencies;

k. fill vacancies not otherwise provided for.

Item 5. The general secretary and the treasurer shall be consultants to the Executive Committee. Other consultants may be appointed from time to time by the Executive Committee for specified and limited service.

SECTION VIII

Divisions

Item 1. The size of the standing committee for each division shall be set from time to time by the council, with due regard to the interests and memberships of the bodies cooperating in the work of the division. The members shall be appointed upon nomination by the presidents of the bodies cooperating in the division.

Item 2. The standing committee for each division shall, at its first meeting following each annual meeting of the council, elect a chairman and a secretary. It may also elect an executive committee to act for it between its meetings within limits of previously determined policy. The chairman and the secretary of the standing committee shall not hold office for more than three one-year terms consecutively.

Item 3. The standing committee for each division shall transmit promptly a copy of the minutes of each meeting to the general secretary of the council, to the president of each participating body and to each representative in the council.

Item 4. Each division shall have an executive secretary, and may have additional staff members as the council shall from time to time determine.

Item 5. Regular meetings of the standing committee for a division shall be held at times and places as it shall determine. Special meetings may be called by the chairman of the standing committee or by its executive committee or by the Executive Committee of the council.

Item 6. Each cooperating body shall be asked to decide whether to participate in a cooperative project approved by a division, such project to be undertaken when (a) two or more cooperating bodies have indicated their intention to do so, and (b) a plan of financing is approved by the standing committee for the division.

Item 7. Each division shall submit a written report on its activities and those of its departments, commissions, and offices to the council at each annual meeting, and as determined by the Executive Committee at other meetings of the council and at meetings of the Executive Committee.

A. Division of Educational Services

Item 1. The Division of Educational Services shall provide means for consultation, cooperation, and sharing of plans, procedures, and program ideas in the fields of (a) church and church-related education, and (b) campus ministry at non-Lutheran institutions of higher education.

Item 2. To achieve this objective, the division may:

a. In relation to church and church-related education,

1. convene from time to time meetings of persons designated by the cooperating bodies and at their expense who are engaged in (a) parish and inter-parish education, (b) college education, (c) theological seminary education, and (d) the continuing education of the laity;

2. maintain liaison with Lutheran professional and special interest organizations in the field of education;

(NOTE: Such agencies as the following are intended — National Lutheran Educational Conference, Association of Lutheran College Faculties, Conference of Lutheran Professors of Theology, and Lutheran Academy for Scholarship.)

3. undertake, upon request of two or more cooperating bodies and at their expense, projects concerned with church-related higher education,

b. In relation to campus ministry at non-Lutheran institutions of higher education,

1. upon request of cognate agencies of two or more of the cooperating bodies and at their expense

a. facilitate cooperation in such areas as the teaching of credit and noncredit courses in religion by campus pastors, and the inauguration and support of chairs of religion at non-Lutheran colleges and universities;

b. arrange for joint meetings of the cooperating bodies' agencies for college and university work and of their staff members;

c. publish materials for use in campus programs;

d. make surveys and assessments of campus conditions and needs related to the division's interest and concern;

e. hold occasional conferences for students, faculty members, and campus staff members;

2. encourage the participating bodies to cooperate in

establishing and sharing common facilities for campus programs, and in developing mutually acceptable patterns for joint campus programs;

3. cooperate with Lutheran student organizations on both campus and intercollegiate levels;

4. prepare and distribute annual comprehensive reports of campus ministry carried out by the cooperating bodies at non-Lutheran institutions of higher education.

B. Division of Mission Services

Item 1. The Division of Mission Services shall assist the participating bodies by providing a means for furthering cooperation among them in their mission activities both at home and abroad.

Item 2. To achieve this objective, the division may:

a. undertake studies of social and cultural changes having a bearing on the mission activities of the cooperating bodies and make its findings available to them, along with suggestions as to programs and procedures for mission strategy;

b. provide a forum for the exchange of information, plans, and viewpoints, and sponsor for this purpose conferences and workshops, including those for persons engaged in Lutheran world mission activities;

c. develop procedures that will assist the cooperating bodies in their planning to facilitate the maximum outreach of their ministry to all people, and enable them to enter and remain in fields at home and abroad without undue duplication, overlapping of effort, or waste of resources;

d. focus the attention of the cooperating bodies on opportunities for ministering to social, cultural, and ethnic groups not being served adequately in the Lutheran outreach, and suggest ways and means for them to proclaim the Gospel effectively to those in such groups;

e. provide special services, upon approval of the council.

(NOTE: Such fields as the following are intended — medical missions, volunteer services, Christian literature.)

Item 3. The division shall supervise the following departments:

a. Church and Community Planning — to direct studies concerning congregations in metropolitan and rural areas in relation to social and economic changes affecting them, and to aid cooperating bodies in determining the location of churches and the realignment of parishes. All services to congregations are to be provided according to procedures agreed upon by the cooperating bodies;

b. Medical Mission Services — to assist the cooperating bodies as requested in studying trends and opportunities, formulating policy recommendations, recruiting personnel, and obtaining supplies related to medical missions;

c. Spanish Publications — as desired by the cooperating bodies, to share in the preparation and publication of printed materials in the Spanish language,

and participate in conferences related to the ministry of the cooperating bodies among Spanish-speaking people.

Item 4. The division may establish an Office of World Mission Services.

C. Division of Public Relations

Item 1. The Division of Public Relations shall publicize the objectives, scope of interest, and activities of the council; supply information concerning the Christian faith and life as reflected in the Lutheran Church; and, at the request of the cooperating bodies, supplement their activities in this field and interpret their faith, objectives, and programs.

Item 2. To achieve this objective, the division shall be the recognized channel for the publication of materials interpreting the concerns and functions of the council, and shall coordinate the activities of the council's divisions, departments, commissions, and offices in fulfilling their interpretive functions; in addition, it may:

a. disseminate information about the Lutheran Church and its work to the religious and secular media of communication;

b. provide to the participating bodies opportunities for cooperation in public relations activities;

c. establish and maintain contacts for interpreting the Lutheran faith and work to governmental, international, and communications agencies;

d. afford opportunity for investigating the desirability of and, as requested by the cooperating bodies, carrying on joint radio and television activities as special projects;

e. arrange for research in radio and television activities, publicize materials and programs available in this field from the cooperating bodies, and supplement communication between the cooperating bodies and communications media as these activities may be requested by the cooperating bodies;

f. encourage and participate in public relations seminars.

Item 3. The division shall supervise the following departments and offices:

a. Department of Films — as requested by the cooperating bodies, to supervise the writing of scripts, production, distribution, and exploitation of films for use in all appropriate media;

b. Office of Information (News Bureau) — to prepare and distribute to the media of mass communication news releases concerning the interests and activities of the council and feature articles on subjects of common Lutheran interest; to stimulate the placement of feature stories in general circulation publications; and to accept specific assignments in its area of competence for which the requesting body or bodies shall reimburse the division;

c. Office of Public Affairs — to remain alert to significant developments affecting the life and work of the

Lutheran churches by attendance at Congressional hearings, by interviews with governmental personnel, and by participation with representatives of other groups in exchange of information and study of public issues; to represent Lutheran interests before governmental personnel, in meetings sponsored by governmental or international agencies, and by testimony before Congressional committees on the basis of policies adopted by the council or as authorized by the council in other instances; and to plan and conduct seminars as approved by the standing committee for the division.

D. Division of Service to Military Personnel

Item 1. The Division of Service to Military Personnel shall provide means for the participating bodies to cooperate in matters involved in the ministry of the churches to men and women related to the military.

Item 2. To achieve this objective the division may:

a. facilitate cooperation for the purpose of providing a spiritual ministry to men and women in the armed forces and in civilian occupations overseas related to military installations;

b. maintain liaison with the commissions or committees of the cooperating bodies having responsibility for service to military personnel;

c. carry on studies of the phases of the military program of the United States of America relevant to a spiritual ministry, and maintain contact with federal agencies developing and supervising this program, especially the offices of chiefs of chaplains of the Army, Navy, and Air Force;

d. allocate to the cooperating bodies the quota of chaplains to be appointed for service in the armed forces;

e. certify and transmit to the armed forces the ecclesiastical endorsement of chaplains from the cooperating bodies to serve in the Army, Navy, and Air Force;

f. give continuing study to the reserve forces program, and to the placement of an adequate proportion of Lutheran chaplains therein;

g. plan programs for the specialized preservice training of chaplains, and arrange for in-service training;

h. correspond with and receive reports from all armed forces chaplains of the cooperating bodies;

(NOTE: The process for reporting ministerial acts is to be included in the "Manual for Lutheran Chaplains in the Armed Forces.")

i. serve as a clearing house for problems referred by or concerning chaplains;

j. select and provide guidance to official representatives and standby representatives as Lutheran military contact pastors;

k. establish and maintain service centers overseas for military and military-related civilian personnel as may be authorized by the standing committee from time to time;

l. prepare and distribute printed material and other supplies.

E. Division of Theological Studies

Item 1. The Division of Theological Studies shall plan, engage in, and supervise a program of theological studies in areas which are of concern in contemporary Christendom or which are of relevance for the attainment of a Lutheran consensus in the United States of America.

Item 2. To achieve this objective, the division may:

a. undertake and sponsor theological research and at its discretion authorize the publication of results of such research;

b. sponsor theological conferences involving representatives of the participating bodies;

c. convene free theological conferences, participants in which will not speak for or bind their respective church bodies;

d. act for the council in establishing and maintaining theological contacts beyond the participating bodies.

Item 3. The division may also convene meetings of the presidents of the participating bodies or their representatives, seminary administrators and faculty members for consultation on matters relating to its studies.

Item 4. For a special study project, the division may, upon action by the council, have associated with it additional personnel in consultation with and upon nomination by the participating bodies.

Item 5. The division shall advise the general secretariat and the other divisions as to the theological implications of their plans and work.

F. Division of Welfare Services

Item 1. The Division of Welfare Services shall assist the participating bodies by providing means for research, study, planning, and development of programs related to social welfare needs of individuals and groups.

Item 2. To achieve this objective, the division may engage in the following activities:

a. study social welfare needs and opportunities of American people and the proper responsibilities of the cooperating bodies thereto, and authorize publication of results of such studies;

b. aid the cooperating bodies at their request in planning Lutheran welfare activity;

c. maintain liaison in behalf of the cooperating bodies with appropriate governmental agencies operating public institutions;

d. serve as a clearing house for certification of chaplains endorsed by the cooperating bodies for service in federally owned or operated public institutions, and designate contact pastors to minister in behalf of the cooperating bodies at such institutions not served by Lutheran chaplains;

e. develop standards and procedures for approval by the cooperating bodies in relation to certification to their theological seminaries of Lutheran supervisors and Lutheran centers for programs of clinical pastoral education;

f. assist the cooperating bodies in and prepare materials for the recruitment of personnel for Lutheran social welfare agencies and institutions, maintaining a central registry of qualified Lutheran social welfare personnel;

g. participate in the reception and resettlement of immigrants and refugees in the United States, principally those of the Lutheran confession;

h. establish mutually helpful liaison with and, upon approval by the Executive Committee of the council, provide staff service to national associations of persons engaged in social welfare work;

i. maintain, as authorized by the council, relationships with national social welfare organizations, governmental and voluntary, channeling pertinent information to the cooperating bodies;

j. serve as a forum and clearing house for views and studies on social problems, such as church-state relations, religious and civil liberties, racial and cultural relations, national and international affairs;

k. upon approval by the council, initiate studies related to specific topics of current concern.

Item 3. The division shall supervise the following departments:

a. Immigration and Refugee Services — to assist immigrants, displaced persons, and refugees, especially those of the Lutheran faith, entering the United States;

b. Institutional Chaplaincy and Clinical Pastoral Education — to assist the cooperating bodies as requested in recruiting, training, and supervising personnel for service as chaplains or contact pastors.

SECTION IX**Departments**

Item 1. Each department shall be administered by a division with the aid of a standing committee appointed annually upon nomination by the presidents of the church bodies cooperating in the department.

Item 2. The size of each such standing committee shall be set from time to time by the council, with due regard to the interests and memberships of the bodies cooperating in the work of the department.

Item 3. The standing committee of each department shall, at its first meeting following each annual meeting of the council, elect a chairman and a secretary. These officers shall not hold office for more than three one-year terms consecutively.

Item 4. The standing committee of each department shall transmit promptly a copy of the minutes of each meeting to the general secretary of the council, to the president of each participating body, to each representative in the council, and to each member of the standing committee of the division to which the department is responsible.

Item 5. Regular meetings of the standing committee of a department shall be held at times and places to be determined by that committee. Special meetings may

be called by the chairman of the department, by the standing committee of the division to which it is responsible, or by the Executive Committee of the council.

Item 6. Staff assistance for a department may be assigned by the standing committee of the division to which the department is responsible.

SECTION X

Commissions

Item 1. A commission may be established under the general secretariat or within the structure of a division by a two-thirds vote at an annual meeting or by like vote of the Executive Committee to meet emergency situations, and may be discontinued by majority vote at a meeting of the council or of the Executive Committee.

Item 2. The membership of the standing committee for each commission under the general secretariat shall normally be named at the annual meeting, and shall reflect the interests and memberships of the bodies co-operating in the work of the commission.

Item 3. The membership of the standing committee for each commission within the structure of a division shall consist in the majority of members of the standing committee for the division; additional members may be designated upon nomination by the presidents of the church bodies cooperating in the commission.

Item 4. The standing committee for each commission shall at its first meeting following appointment elect a chairman and a secretary.

Item 5. Each commission shall transmit promptly a copy of the minutes of each meeting to the general secretary of the council, to the president of each participating body and to each representative in the council. Each commission within a division shall also send a copy of the minutes of each meeting to each member of the standing committee for that division.

Item 6. Each commission under the general secretariat shall submit written reports to the regular meetings of the council and at other times as determined by the Executive Committee. Each commission within a division shall submit written reports to the regular meetings of the standing committee for that division and at other times as requested. A report of the activities of each commission within a division shall be included in that division's report to the annual meeting.

Item 7. When the emergency conditions for which a commission was created have ceased to exist, the commission shall be discontinued. If the activities of a commission become permanent in nature, the commission shall be discontinued and the work assigned to an existing or newly created division, department or office.

SECTION XI

Offices

The general secretary shall include in his report to each regular meeting of the council and at his discretion to meetings of the Executive Committee a statement

of the activities of each office under his immediate supervision.

A. Office of Research, Statistics, and Archives

The office of Research, Statistics, and Archives shall

1. gather, classify, interpret and distribute statistical and other information regarding the Lutheran churches in the United States and elsewhere in the world;

2. maintain a reference library, including biographic, photographic and reference files, and an information center for the benefit of the council and its participating bodies;

3. make available the resource material in the reference library for scholarly research;

4. serve as the official depository for the archives of the council, its affiliated agencies, and the National Lutheran Council;

5. conduct or coordinate the conduct of basic research assigned by the council or requested by its units or by two or more participating bodies. Each research project shall be undertaken only upon approval by the Executive Committee after determining that necessary financing and personnel are available.

SECTION XII

Procedure for Initiating New Work

Item 1. A proposal to undertake work not specifically provided for in the constitution or bylaws may be made at any meeting of the council by (a) one or more representatives, or (b) a division, or (c) the Executive Committee. Each such proposal, except when presented by the Executive Committee, shall be referred to the Executive Committee for its study and report, together with recommendations at that or a subsequent meeting.

Item 2. Between meetings of the council, the standing committee for a division may forward a proposal for new work to the Executive Committee which shall transmit each such proposal and its recommendations based thereon to the next meeting of the council.

Item 3. New work shall be undertaken by the council only upon (a) a two-thirds vote at a meeting of the council, (b) approval by a majority of the participating bodies of the initiation of such new work within the structure of the council, each body acting in such manner as is its custom in such matters, and (c) agreement by at least two participating bodies to cooperate in the proposed activity.

Item 4. New work authorized as prescribed in item 3 above may be assigned on an interim basis to the responsibility of an existing division or an office under the general secretariat by majority vote of the Executive Committee pending appropriate amendment of the bylaws.

SECTION XIII

Staff

Item 1. The executive secretary of a division shall be elected by the Executive Committee of the council

upon nomination by the standing committee for the division.

Item 2. Other staff members shall be elected by the Executive Committee of the council upon nomination by the standing committee for the division concerned, or in other instances upon nomination by the general secretary.

Item 3. The term of office, not to exceed four years for each staff member, except the general secretary, shall be determined by the Executive Committee at the time of his election or re-election.

Item 4. The tenure of the general secretary shall cease on December 31 of the year in which he attains the age of 68 years. The tenure of each other staff member shall cease on December 31 of the year in which he attains the age of 65 years; his continuance in the office after that date may be permitted by the Executive Committee upon recommendation by the general secretary at the request of the standing committee of the division concerned, if any, on a year by year basis until December 31 of the year in which he attains the age of 68 years.

Item 5. All staff members and all other employees shall be subject to the personnel practices approved by the Executive Committee and administered under the supervision of the Committee on Administration and Finance.

SECTION XIV

Financial Matters

Item 1. The members of the Committee on Administration and Finance shall be appointed annually by the president upon nomination by the presidents of the participating bodies in such number as to provide appropriate representation. The general secretary and the treasurer of the council and others as may be designated from time to time by the Executive Committee shall serve as consultants to the committee.

Item 2. The council shall provide a blanket fidelity bond in amounts specified by the Committee on Administration and Finance covering the officers and all employees who handle funds or securities on behalf of the council, the premium therefor to be paid by the council.

Item 3. The fiscal year and the budget year of the council shall be the calendar year.

Item 4. The action of the council adopting an annual budget constitutes authorization to incur financial obligations up to the specified amount. If it appears during the course of a year that budgeted income is not likely to be realized, the Executive Committee shall examine the council's several programs with a view to making necessary adjustments and reductions. Any borrowing for current operations shall be effected in the name of the Lutheran Council in the U. S. A. by action at a meeting of the council or at the discretion of the Executive Committee.

Item 5. After the council has approved the budget for a division, its standing committee shall be authorized to utilize the funds committed to it in ways which it

deems to be most advantageous for the furtherance of its work, provided that amounts transferred by the standing committee from one major budget section to another, with the concurrence of the general secretary, shall not exceed 20% of the section from which the transfer is made. In exceptional cases, the standing committee may transfer funds in excess of this limit only after consultation with and approval by the Committee on Administration and Finance. All revisions shall be made within the total amount approved by the council for the division.

Item 6. Each participating body shall be expected to contribute its full proportionate share of general administration and service costs of the council and of the Division of Theological Studies in the same proportion as the number of its baptized members in the United States bears to the total number of such members in all the participating bodies.

Item 7. Each participating body which cooperates in a division, department or office shall be expected to contribute its proportionate share of the operating costs of such unit, in the same proportion as the number of its baptized members in the United States bears to the total number of such members in all the bodies cooperating therein.

Item 8. Each body cooperating in a project sponsored by a division, department or office shall be expected to contribute its proportionate share, computed as specified in item 6 of this section, of the administrative cost of the division, department or office attributable to the project, and the bodies cooperating in the project shall be responsible for meeting the total cost involved.

Item 9. The activities of each commission shall be financed in such manner as shall be determined by the council.

Item 10. At each annual meeting, the council shall approve a budget of anticipated receipts and expenditures for the council and all its units and its projects for the next succeeding year, a budget proposal for the following year and a budget projection for a third year. The adopted budget, the budget proposal, and the budget projection shall specify the amounts to be requested from each participating body which amounts shall not be exceeded as the projected budget becomes the proposed budget and the proposed budget becomes the budget, except as and to the degree that (a) one or more participating bodies increase the number of divisions, departments and offices in which they cooperate, or (b) approved projects are expanded by appropriate action, or (c) new work is undertaken.

Item 11. Normally, the total amount requested from the participating bodies for the financial support of the council, and its divisions, departments and offices in a specified year shall not exceed by more than 5% the total amount requested from the participating bodies in the preceding year, except as and to the degree that (a) one or more participating bodies increase the number of divisions, departments and offices in which they

cooperate, or (b) new work is undertaken. In unusual circumstances, not including the exceptions noted above, the annual meeting may approve, a two-thirds vote being required, a recommendation of the Committee on Administration and Finance that the amount to be requested from the participating bodies in the projected budget under consideration may exceed this 5% limitation for a given year.

Item 12. In the event a participating body's annual contribution for the support of the council and the divisions, departments, offices and commissions in which it cooperates is less than the full amount expected from that body in that year, the total amount of its contribution shall be divided proportionately among the several sections and items in the council's budget which have been established on the basis of its cooperation. In each

such case, the budget of each approved project shall be reviewed by the Executive Committee.

Item 13. In the event that a capital asset acquired with funds provided by one or more of the participating bodies, is liquidated, the proceeds shall be considered the property of the participating body or bodies which provided the funds in proportion to their respective contributions, except as the contributing bodies elect to proceed otherwise.

SECTION XV

Standing Resolutions

Standing resolutions may be adopted, amended or rescinded by a two-thirds vote at any regular or special meeting of the council, provided that notice of the proposed action shall have been given at a previous day's session.

Recommendation Concerning the Lutheran Council in Canada

WHEREAS, Our brethren in the Lutheran Church—Canada have sent to the Commission on Theology and Church Relations a proposed constitution of a *Lutheran Council in Canada*, an organization in Canada closely paralleling in purpose and functions the proposed *Lutheran Council in the U. S. A.*; and

WHEREAS, A committee of the commission has carefully examined the proposed Constitution of the *Lutheran Council in Canada* and finds that it does not differ essentially from the proposed constitution of

LCUSA and is in accord with the pertinent Scriptural and confessional principles; therefore the commission

Recommends, That the convention approve also the proposed constitution of the Lutheran Council in Canada and inform the President of the Lutheran Church—Canada that, so far as The Lutheran Church—Missouri Synod is concerned, the Lutheran Church—Canada is free to join the proposed Lutheran Council in Canada.

TH. F. NICKEL, *Chairman*

HERBERT J. A. BOUMAN, *Secretary*

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