CONVENTION PROCEEDINGS 1967 NEW YORK



# *Proceedings*

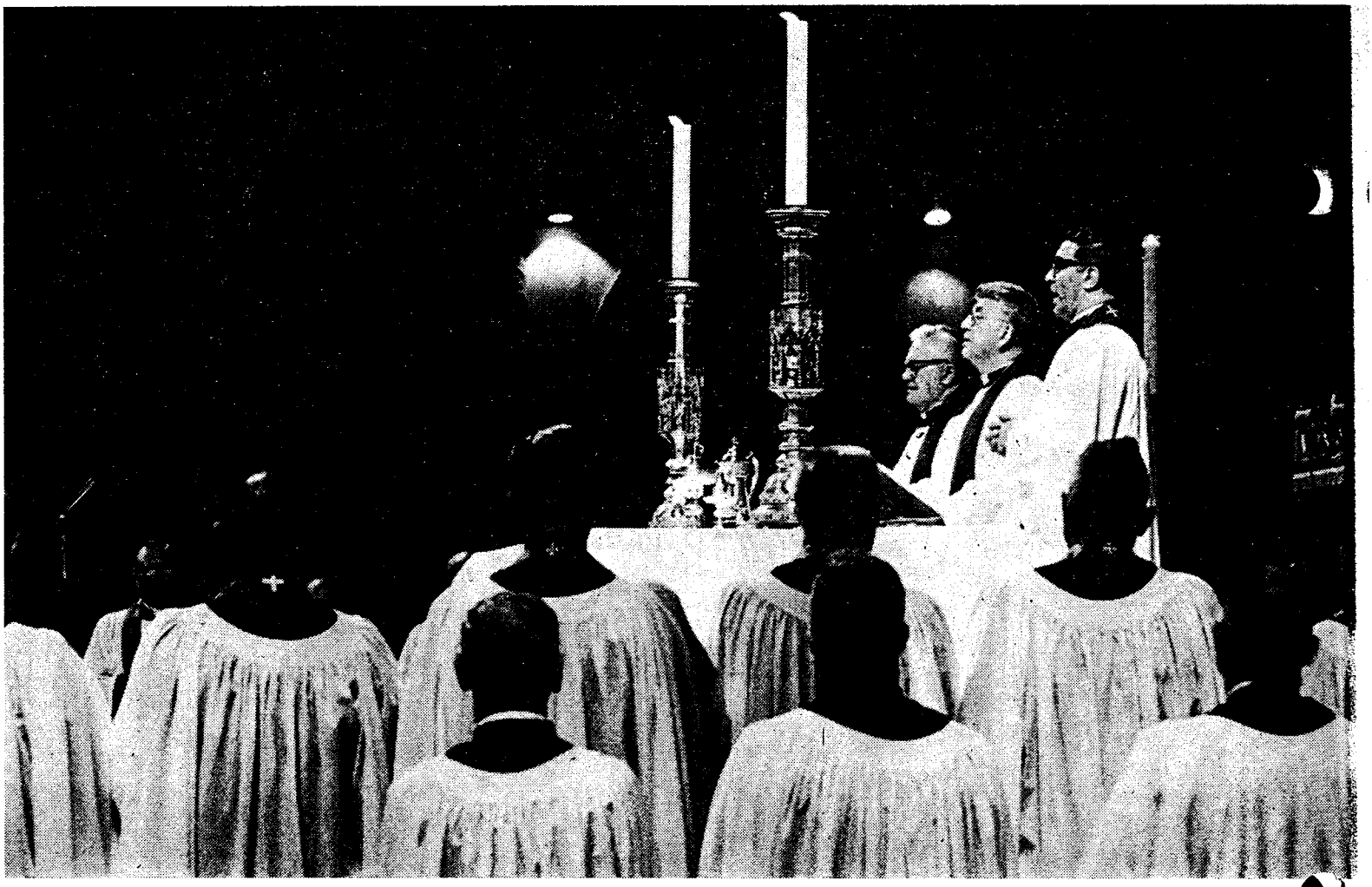
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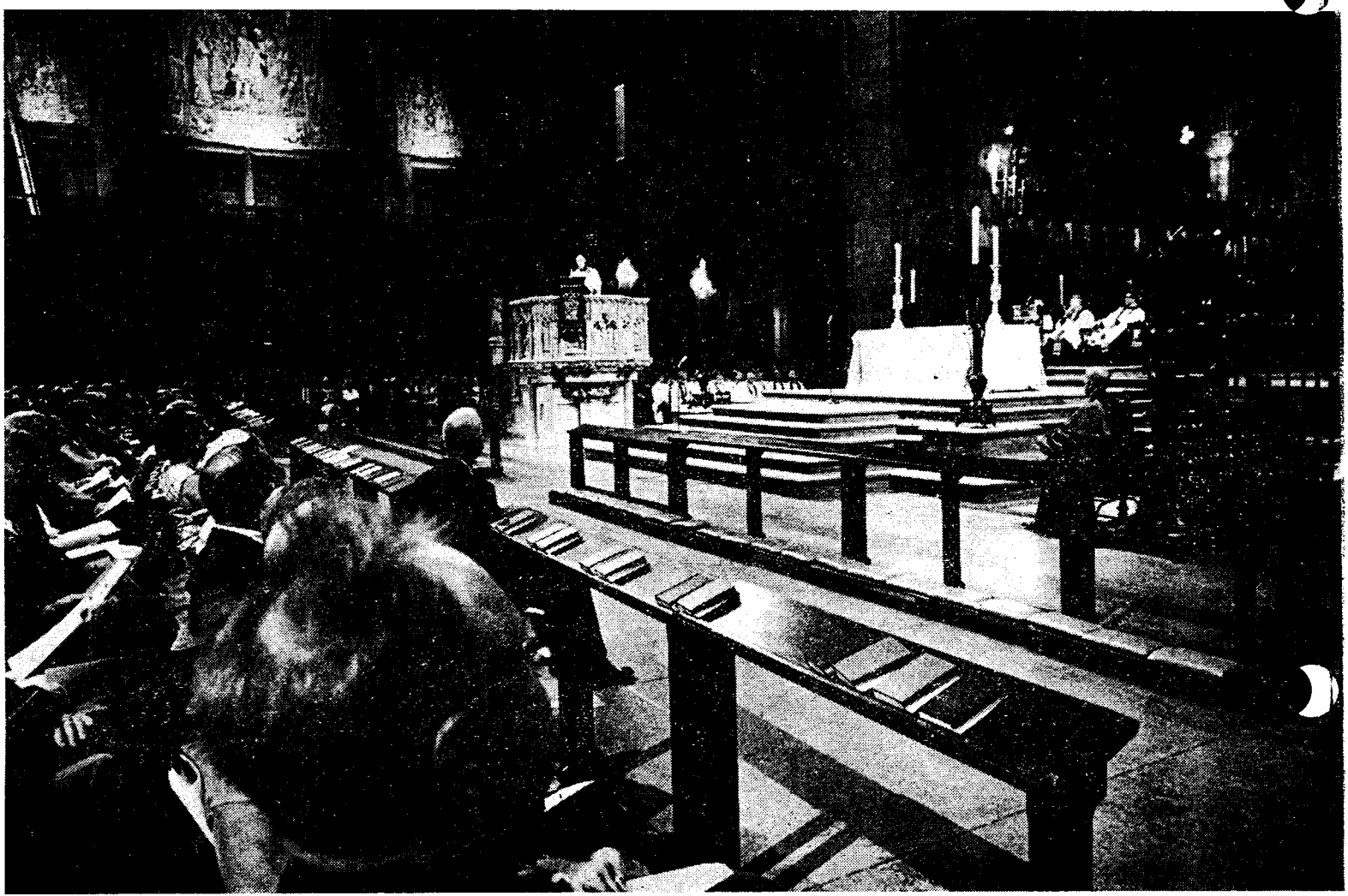
## *Forty-Seventh Regular Convention*

of

**THE LUTHERAN CHURCH—MISSOURI SYNOD**

New York, New York
July 7—14, 1967





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# After New York

The last gavel had hardly sounded when it seemed that interpretations of the 1967 Missouri Synod convention were already circulating, some of them perceptive, some quite fanciful.

This book contains the record of what was *really* said and done at the convention. It should now be possible to measure interpretations against the facts.

In addition to the many, many matters referred to in the official minutes, perhaps the following items of information should be mentioned here for the sake of the record:

— All sessions and committee meetings were held in the New York Hilton Hotel, 1335 Avenue of the Americas, New York, N. Y.

— Some convention floor committees began their work already on July 3.

— The opening service with Holy Communion was held in the Cathedral of St. John the Divine on the evening of Friday, July 7, with St. Matthew's Lutheran Congregation of New York (Dr. A. W. Trinklein, pastor) serving as host congregation. Dr. Theodore Nickel of Chicago, Second Vice-President of the Synod, was the preacher. Dr. Karl Graesser and the Rev. R. P. F. Ressmeyer officiated.

— The theme of the convention was "Justified by Grace" in recognition of the 450th anniversary of the Reformation.

— One of the "unofficial" highlights of the convention was the sacred concert on Sunday evening, July 9, at Philharmonic Hall, Lincoln Center, featuring the Heritage Singers, under the direction of Dr. Ralph C. Schultz, and Dr. Paul Manz, master of the organ.

* * *

Some, perhaps many, of the delegates must have left the Big City humming the words:

New York! New York!
It's a wonderful town!

But down to the last man they must have left with the conviction that even more wonderful had been the opportunity — in many instances a "once in a lifetime" opportunity — to have a part in a great venture for our Lord and Savior Jesus Christ.

They had participated. They had talked. They had listened. They had evaluated. They had prayed. They had sung. They had sat. They had stood. They had *voted!*

Had they always voted right? A question like that can haunt men of integrity. Whatever had been right God would bless. Of that the delegates could be certain. But even more reassuring was the conviction: Whatever had been wrong God would forgive for Jesus' sake and in His mercy turn to good account. The delegates could go on their way with this warm assurance, for they had learned once again that this too is included when God justifies a sinner by His free grace.

* * *

These PROCEEDINGS contain at least one innovation. We have added in small type to some resolutions information concerning amendments accepted or rejected, as well as other meaningful data. It is hoped that this will lead to a clearer understanding of the thinking of the convention on the points at issue and aid the interpretive process.

A word on abbreviations. *CW* is the symbol for *Convention Workbook,* the 426-page book of reports and overtures submitted to the convention. *URO* stands for *Unpublished Reports and Overtures,* a pamphlet distributed only to accredited delegates. *TB* refers to *Today's Business,* a daily mimeographed manual bringing the text of the proposed resolutions drafted by the floor committees.

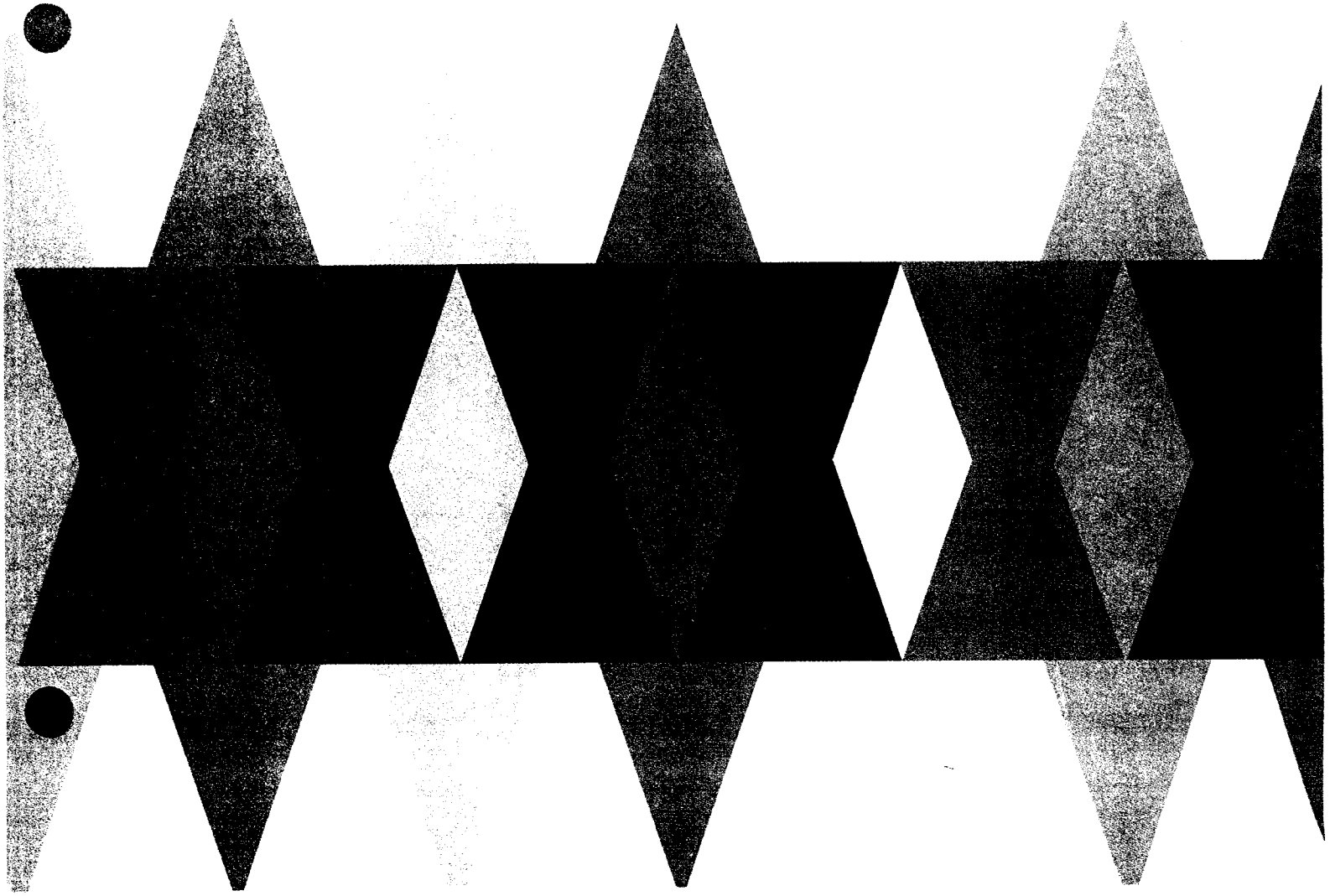
Perhaps for a change it might be permissible to refer to the many unnamed saints of God who contribute so much to the production of these pre- and post-convention volumes. We should like to mention especially Carl S. Meyer, Erich B. Allwardt, Luther Poellot, Frances Miller, Lillian Christians, and a particularly dear saint, Pat Mueller!

HERBERT MUELLER, *Secretary*

# CONVENTION PROCEEDINGS

THE LUTHERAN CHURCH–MISSOURI SYNOD

JULY 7–14, 1967



## Officers of The Lutheran Church — Missouri Synod

**President**
Rev. Oliver R. Harms, D. D., St. Louis, Mo.

**Honorary President**
Rev. John W. Behnken, D. D., Fort Wayne, Ind.

**First Vice-President**
Rev. R. P. Wiederaenders, D. D., St. Louis, Mo.

**Second Vice-President**
Rev. Theo. F. Nickel, D. D., Chicago, Ill.

**Third Vice-President**
Rev. Paul W. Streufert, D. D., Rocky River, Ohio

**Fourth Vice-President**
Rev. W. Harry Krieger, D. D., Jackson, Mich.

**Fifth Vice-President**
Rev. George W. Wittmer, D. D., St. Louis, Mo.

**Secretary**
Rev. Herbert Mueller, LL. D., Dundee, Ill.

**Treasurer**
Mr. Milton Carpenter, LL. D., St. Louis, Mo.

## 1967 Convention Arrangements Committee

Dr. Karl Graesser, *Chairman*
Rev. Arlin Maas, *Secretary*
Mr. Fred Puelle, *Treasurer*
Rev. Theodore Wittrock, *Convention Coordinator*
Mrs. Dorothy Bierman, *Hospitality*
Rev. Clarence Dohrman, *Halls and Equipment*
Mr. G. A. Killenberg, *Registration and Housing*
Mr. Melvin Luebke, *Exhibits*
Rev. Louis Meyer, *Public Relations*
Rev. Rudolph Ressmeyer, *Worship*
Dr. Robert Hopmann, *Convention Manager*

# CONVENTION ROSTER

(Absences are indicated with an *)

## A. Congregational and District Representatives

## (Voting Pastors, Voting Laymen, Advisory Delegates)

### Alberta and British Columbia District

**A. Voting Pastors**

1. Lehman, Rev. Edwin, Red Deer, Alta.
2. Ekstedt, Rev. J., Edson, Alta.
3. Guebert, Rev. Clifford C., Didsbury, Alta.
4. Krahenbil, Rev. Albert, Oliver, B. C.
5. Koehler, Rev. Wilbur, North Surrey, B. C.

**B. Voting Laymen**

1. Asmundson, Mr. Harold, Red Deer, Alta.
2. Hennig, Mr. Valentine, Wembley, Alta.
3. Schroth, Mr. George, Trochu, Alta.
4. Fuhr, Mr. Theodore, Nelson, B. C.
5. Webber, Mr. J. W., Port Alberni, B. C.

**C. Advisory Pastor**

Klein, Rev. Kurt, Vancouver, B. C.

### Atlantic District

**A. Voting Pastors**

1. Moeller, Rev. Howard, Waterville, Maine
2. Jensen, Rev. William, Marshfield, Mass.
3. Puelle, Rev. Frederick, Westfield, Mass.
4. Wild, Rev. William, New Britain, Conn.
5. Nuechterlein, Rev. Louis, Cheshire, Conn.
6. Kimpel, Rev. Julius, Bridgeport, Conn.
7. Spurgat, Rev. Otto, Scotia, N. Y.
8. Rieker, Rev. Eric, Kinderhook, N. Y.
9. Mueller, Rev. Robert G., Fishkill, N. Y.
10. Green, Rev. Thomas, Yonkers, N. Y.
11. Heinemeier, Rev. John, Brooklyn, N. Y.
12. Schmidt, Rev. Melvin, Jackson Heights, N. Y.
13. Bollow, Rev. Hans, Jamaica, L. I., N. Y.
14. Ressmeyer, Rev. Henry, Malverne, N. Y.
15. Hinsch, Rev. John, Plainview, N. Y.
16. Brusick, Rev. Edward, Islip, N. Y.*
17. Wangerin, Rev. Jack, New Milford, N. J.
18. Mueller, Rev. Arlo, North Bergen, N. J.
19. Hausmann, Rev. William, Harrison, N. J.
20. Zeile, Rev. Walter, Basking Ridge, N. J.
21. Claycombe, Rev. Howard, Trenton, N. J.

**B. Voting Laymen**

1. Gergely, Dr. John, Nahant, Mass.
2. Shepard, Mr. Benjamin, East Weymouth, Mass.
3. Christopherson, Mr. James, Windsor Locks, Conn.
4. Hartner, Mr. Carl A., West Granby, Conn.
5. Hoekman, Mr. Roland, Southington, Conn.
6. Greimann, Mr. Stanley, Guilford, Conn.
7. Smith, Mr. Edward C., Glens Falls, N. Y.
8. ———
9. Quinn, Mr. Andrew, Hawthorne, N. Y.
10. Thiel, Mr. Carl, Scarsdale, N. Y.
11. Kollmann, Mr. Herbert, New York, N. Y.
12. Tilly, Mr. Paul, Elmhurst, N. Y.
13. Jones, Mr. Steven T., Cambria Heights, N. Y.
14. Borrmann, Mr. Albert C., New Hyde Park, N. Y.
15. Buescher, Mr. Robert H., Massapequa, N. Y.
16. Cole, Mr. Geo. A., Woodhaven, N. Y.
17. Crumb, Mr. Howard, Ridgewood, N. J.
18. Holman, Mr. John, Paterson, N. J.
19. Nielsen, Mr. David, Convent Station, N. J.
20. Germer, Mr. Charles, Madison, N. J.
21. Belcher, Mr. Clarence, Bridgeton, N. J.

**C. Advisory Pastors**

Harm, Rev. Rudolph, Bogota, N. J.
Pankow, Rev. Fred, Glendale, N. Y.

**D. Advisory Teachers**

Endorf, Mr. Weldon, Hicksville, N. Y.
Frillman, Mr. Louis, Queens Village, N. Y.
Beckmann, Mr. Robert, Cranston, R. I.
Leeseberg, Mr. Norbert, Staten Island, N. Y.
Mueller, Mr. Melvin, Fords, N. J.
Werring, Mr. Kenneth, Mahwah, N. J.

### California and Nevada District

**A. Voting Pastors**

1. Janssen, Rev. Ihno, San Francisco, Calif.
2. Levenhagen, Rev. Arnold A., Oakland, Calif.
3. Visser, Rev. Robert M., Lodi, Calif.
4. Thiele, Rev. Waldemar A., Sacramento, Calif.
5. Schmitt, Rev. Arthur E., Taft, Calif.
6. Goehring, Rev. J. George, Sonoma, Calif.
7. Behrmann, Rev. Frederick W., Jr., Concord, Calif.
8. Wyneken, Rev. Martin L., South San Francisco, Calif.
9. Schmidt, Rev. Herbert F., Santa Cruz, Calif.
10. Wolfram, Rev. Marcus W., Chester, Calif.
11. Pfotenhauer, Rev. Norman, Honolulu, Hawaii
12. Berg, Rev. George K., Oroville, Calif.
13. Starck, Rev. Alvin P., Sebastopol, Calif.
14. Steffen, Rev. Carl A., Dinuba, Calif.
15. Kraemer, Rev. Walter E., Oakland, Calif.
16. Polster, Rev. Theodore W., Cupertino, Calif.

**B. Voting Laymen**

1. Bangert, Mr. Al., San Rafael, Calif.
2. Mieger, Mr. Bernard, Oakland, Calif.
3. Heil, Mr. Gerald, Merced, Calif.*
4. Lange, Mr. Belno R., Jr., Fair Oaks, Calif.
5. Olson, Mr. Floyd, Las Vegas, Nev.
6. Philbrook, Mr. Arthur, Vallejo, Calif.
7. Mahler, Mr. Bernhard, H., Concord, Calif.
8. Leveen, Mr. John E., Menlo Park, Calif.
9. Eimon, Mr. Edgar, Santa Maria, Calif.
10. Bianchi, Mr. M. W., Carson City, Nev.
11. Rodby, Mr. Leo, Jr., Wahiawa, Hawaii
12. Pemberton, Mr. Thomas A., Weed, Calif.
13. Jacobson, Mr. Donald, Eureka, Calif.
14. Tietjen, Mr. Max C., Fresno, Calif.
15. Kelly, Mr. Arthur, Berkeley, Calif.
16. Stahlke, Mr. John, Sunnyyale, Calif.

**C. Advisory Pastors**

Berner, Rev. James H., Sacramento, Calif.
Bailey, Rev. Clark, Oakland, Calif.
Theiss, Rev. Henry O., Millbrae, Calif.

**D. Advisory Teachers**

Fiedler, Mr. Ralph W., Burlingame, Calif.
Holtzen, Mr. Milton P., Redding, Calif.
Stegemann, Mr. Marvin H., Las Vegas, Nev.

### Central Illinois District

**A. Voting Pastors**

1. Heimgartner, Rev. Robert, Altamont, Ill.
2. Lieder, Rev. Walter F., Danvers, Ill.
3. Hoerle, Rev. Darrel, Tuscola, Ill.
4. Dorow, Rev. Robert L., Danville, Ill.
5. Brighton, Rev. Louis F., Decatur, Ill.
6. Wegener, Rev. Kenneth, Strasburg, Ill.
7. Welch, Rev. Roland W., Arenzville, Ill.
8. Schnelle, Rev. Elmer, Mason City, Ill.
9. Ulrich, Rev. Edward C., Peoria, Ill.
10. Hallerberg, Rev. Herbert W., Quincy, Ill.
11. Wolkenhauer, Rev. Donald N., Rock Island, Ill.
12. Sommerfeld, Rev. Martin H., Springfield, Ill.

**B. Voting Laymen**

1. Wendling, Mr. William, Altamont, Ill.
2. Heller, Mr. Paul M., El Paso, Ill.
3. Matzdorff, Mr. Richard, Champaign, Ill.
4. Schmidt, Mr. Wayne, Buckley, Ill.
5. Scheiter, Mr. Robert, Decatur, Ill.
6. Bokenkamp, Mr. Harry, Clay City, Ill.
7. Lovekamp, Mr. Earl, Bluffs, Ill.
8. Renken, Mr. John, San Jose, Ill.
9. Schilling, Mr. Herman, Pekin, Ill.
10. Hoener, Mr. Chet, Quincy, Ill.
11. Schroeder, Mr. Henry, Coal Valley, Ill.
12. Renken, Mr. Louis, Pleasant Plains, Ill.

**C. Advisory Pastor**

Borchelt, Rev. Otto A., Jacksonville, Ill.

**D. Advisory Teachers**

Kruse, Mr. Eugene, Peoria, Ill.
Senske, Mr. Lewellyn, Rock Island, Ill.
Meyer, Mr. Theodore H., Danville, Ill.

### Colorado District

**A. Voting Pastors**

1. Gutknecht, Rev. Richard J., Alamogordo, N. Mex.
2. Hiller, Rev. Harold, Colorado Springs, Colo.
3. Ahlman, Rev. Arnold, Denver, Colo.
4. Schauland, Rev. Theodore E., Amherst, Colo.
5. Rhode, Rev. Fred, Boulder, Colo.
6. Brink, Rev. Kurt, Albuquerque, N. Mex.
7. Beins, Rev. Ray H., Denver, Colo.
8. Hammell, Rev. Clayton, Salt Lake City, Utah
9. Bergmann, Rev. Elmer F., Durango, Colo.

**B. Voting Laymen**

1. Koeltzow, Mr. Paul, Clovis, N. Mex.
2. Nehring, Mr. Martin, Canon City, Colo.
3. Coulter, Mr. Lloyd, Commerce City, Colo.
4. Stults, Mr. Larry, Wray, Colo.
5. Gade, Mr. Luverne, Pine Bluffs, Wyo.
6. Heim, Mr. Clarence, Albuquerque, N. Mex.
7. Gruner, Mr. Carl, Littleton, Colo.
8. Backman, Mr. Angus A., Orem, Utah
9. Pleasant, Mr. Floyd M., Jr., Craig, Colo.

**C. Advisory Pastor**

Reetz, Rev. Duane M., Denver, Colo.

**D. Advisory Teachers**

Schmidt, Mr. Donald E., Wheat Ridge, Colo.
Brinkman, Mr. Norman, Denver, Colo.

### Eastern District

**A. Voting Pastors**

1. Schardt, Rev. Wayne, Buffalo, N. Y.
2. Wyppich, Rev. Carl, Colden, N. Y.
3. Mesenbring, Rev. Victor, Lockport, N. Y.
4. Czamanske, Rev. Paul, Tonawanda, N. Y.
5. Goltermann, Rev. Erwin H., Hamlin, N. Y.
6. Wennerstrom, Rev. Robert, Pittsburgh, Pa.
7. Glammeyer, Rev. Thomas, Pittsburgh, Pa.
8. Bornhoeft, Rev. Theodore, Pittsburgh, Pa.
9. Heilman, Rev. Mark, Paoli, Pa.
10. Mach, Rev. Emil, Scranton, Pa.
11. Neebe, Rev. Frederick L., Cortland, N. Y.
12. Gaal, Rev. Albert, Ellicottville, N. Y.
13. Buerger, Rev. Edgar, Cohocton, N. Y.

**B. Voting Laymen**

1. Shero, Mr. Harvey G., Buffalo, N. Y.
2. Pestline, Mr. Kenneth, Batavia, N. Y.
3. Smith, Mr. William, Newfane, N. Y.
4. Moon, Mr. Sam, Niagara Falls, N. Y.
5. Pedersen, Mr. Harry, Rochester, N. Y.
6. Gaston, Mr. Christian J., Punxsutawney, Pa.
7. Davis, Mr. Edmon, Jr., Pittsburgh, Pa.
8. Cook, Mr. Richard F., Pittsburgh, Pa.
9. Eichert, Mr. P. Weldon, Philadelphia, Pa.
10. Shafer, Mr. Louis, Wilkes-Barre, Pa.
11. Beck, Mr. Arnold A., Syracuse, N. Y.
12. Lehning, Mr. Fred, Sardinia, N. Y.
13. Bisson, Mr. Donald K., Auburn, N. Y.

**C. Advisory Pastor**

Schumann, Rev. Frederic E., Pittsburgh, Pa.

**D. Advisory Teachers**

Bessell, Mr. William A., Hilton, N. Y.
Helming, Mr. Warren, Tonawanda, N. Y.

### English District

**A. Voting Pastors**

1. Sorensen, Rev. John, El Cajon, Calif.
2. Scheuermann, Rev. Carl, Erie, Pa.
3. Holm, Rev. Walter, Chicago, Ill.

4. Lillie, Rev. Reynold, Chicago, Ill.
5. Hartmann, Rev. Emil, Riverside, Ill.
6. La Fontaine, Rev. Ralph, Cleveland, Ohio
7. Wismar, Rev. Adolph, Akron, Ohio
8. Stein, Rev. Fred, Detroit, Mich.
9. Halboth, Rev. Victor, Detroit, Mich.
10. Vajda, Rev. Ludovit, Griffith, Ind.
11. Janke, Rev. Roger, Hastings, Mich.
12. Hagebusch, Rev. Wilbur, Milwaukee, Wis.
13. Moellering, Rev. H. Armin, Palisades Park, N. J.
14. Shore, Rev. Samuel, Lancaster, Pa.
15. Langer, Rev. Paul, Washington, Pa.
16. Lehrke, Rev. Eugene, St. Paul, Minn.
17. Gritzke, Rev. Warren, Webster Groves, Mo.
18. Wittrock, Rev. William, Sherman Oaks, Calif.
19. Nauss, Rev. Milton, St. Louis, Mo.

**B. Voting Laymen**

1. Rader, Mr. Marc M., San Francisco, Calif.
2. Rohl, Mr. Manfred, Montreal, Que.
3. Ziebarth, Mr. Julius, Chicago, Ill.
4. Anderson, Mr. Robert, Markham, Ill.
5. Winkel, Mr. Richard, Bradley, Ill.
6. Souders, Mr. John, Cleveland, Ohio
7. Wenhart, Mr. John, Akron, Ohio
8. Couser, Mr. Thomas, Detroit, Mich.
9. Streit, Mr. John A., Detroit, Mich.
10. Bercot, Mr. W. Dean, Fort Wayne, Ind.
11. Schmeichel, Mr. Warren, Grand Rapids, Mich.
12. Kelling, Mr. Carl, Waukesha, Wis.
13. Stubing, Mr. H. D., Bellerose Village, N. Y.
14. Kramer, Mr. Fred, Maple Glen, Pa.
15. Wendt, Mr. Raymond, Woodstock, Ga.
16. Flowers, Mr. William, St. Paul, Minn.
17. Johnson, Mr. George, St. Louis, Mo.
18. Snyder, Mr. John, Los Angeles, Calif.
19. Phelps, Mr. Willard, St. Louis, Mo.

**C. Advisory Pastors**

Marty, Dr. Martin, Riverside, Ill.
Spannaus, Rev. Ruben, Elmhurst, Ill.
Hecht, Rev. Harold L., Detroit, Mich.
Woldt, Rev. Wm. E., Detroit, Mich.

**D. Advisory Teachers**

Weerts, Mr. Edward, St. Paul, Minn.
Glawe, Mr. Paul, Olmsted Falls, Ohio

## Florida-Georgia District

**A. Voting Pastors**

1. Burow, Rev. Daniel, Orlando, Fla.
2. Ellwanger, Rev. John P., Columbus, Ga.
3. Hannemann, Rev. Walter E., Jacksonville, Fla.
4. Rupprecht, Rev. Martin W., St. Petersburg, Fla.
5. Seefeldt, Rev. Eugene, Temple Terrace, Fla.
6. Abram, Rev. Henry, Orlando, Fla.
7. Kieninger, Rev. Elmer C., Pompano Beach, Fla.
8. Storm, Rev. Harold W., Miami, Fla.
9. Aho, Rev. Jonathan, Miami, Fla.

**B. Voting Laymen**

1. Vogler, Mr. Frank H., Marietta, Ga.
2. Hustad, Mr. Clayton L., Gainesville, Fla.
3. Funkhouser, Mr. Robt., Titusville, Fla.
4. Schmitt, Mr. William, Largo, Fla.
5. Senkarik, Mr. John M., Sebring, Fla.
6. Havemann, Mr. Russell V., Satellite Beach, Fla.
7. Curtis, Mr. Charles B., Boca Raton, Fla.
8. Weber, Mr. Harvey C., Hollywood, Fla.
9. Poetter, Mr. Roger C., Miami, Fla.

**C. Advisory Pastor**

Collins, Rev. Robert H., Columbus, Ga.

**D. Advisory Teacher**

Temme, Mr. Edwin, Decatur, Ga.

## Indiana District

**A. Voting Pastors**

1. Brese, Rev. Erwin A., Dyer, Ind.
2. Isenberg, Rev. Gerard E., Crown Point, Ind.
3. Koepke, Rev. Luther P., Valparaiso, Ind.
4. Kauffeld, Rev. Victor E., Mishawaka, Ind.
5. Ludwig, Rev. Richard C., Decatur, Ind.
6. Lehenbauer, Rev. Osmar O., Fort Wayne, Ind.
7. Schlutz, Rev. Carl B., Fort Wayne, Ind.
8. Sims, Rev. Timothy E., Wolcottville, Ind.
9. Skibbe, Rev. Cecil H., Indianapolis, Ind.
10. Hieber, Rev. Lester M., Indianapolis, Ind.
11. Lueker, Rev. Carl M., Alexandria, Ind.
12. Danielsen, Rev. Ralph N., Peru, Ind.
13. Schuk, Rev. Eric J., Lawrenceburg, Ind.
14. Tremain, Rev. Richard D., Columbus, Ind.
15. Mroch, Rev. Paul G., Evansville, Ind.
16. Bentrup, Rev. Rolland L., Lexington, Ky.

**B. Voting Laymen**

1. Giertz, Mr. Alfred, Hobart, Ind.
2. Scheub, Mr. Paul, Lowell, Ind.
3. Hoppe, Mr. Floyd G., San Pierre, Ind.
4. Radde, Mr. Robert E., South Bend, Ind.
5. Meyer, Mr. Raymond F., New Haven, Ind.
6. Hanke, Mr. Paul H., Fort Wayne, Ind.
7. Fuelling, Mr. Theo., Fort Wayne, Ind.
8. Guhl, Mr. Otto, Huntington, Ind.
9. Mearling, Mr. Gilbert W., Indianapolis, Ind.
10. Peck, Mr. James H., Indianapolis, Ind.
11. Ludwig, Mr. Kermit, Kokomo, Ind.
12. Ruede, Mr. Gottlieb, Rochester, Ind.
13. Wolka, Mr. Albert Daniel, Vallonia, Ind.
14. Kiel, Mr. Carl, Columbus, Ind.
15. Briel, Mr. Alfred W., Evansville, Ind.
16. Eisman, Mr. Sheldon, New Albany, Ind.

**C. Advisory Pastors**

Thomas, Rev. B. Dale, Fort Wayne, Ind.
Schlegel, Rev. Albert, New Haven, Ind.
Ludwig, Rev. Paul W., Decatur, Ind.
Kretzmann, Dr. O. P., Valparaiso, Ind.

**D. Advisory Teachers**

Albers, Mr. Oscar H., Fort Wayne, Ind.
Dierks, Mr. Werner E., Fort Wayne, Ind.
Levenhagen, Mr. William, Indianapolis, Ind.
Ernst, Mr. Herman J., Columbus, Ind.
Wessel, Mr. Victor G., Vallonia, Ind.
Baumgart, Mr. Edgar R., Louisville, Ky.
Hankel, Mr. Donald, Indianapolis, Ind.
Ruprecht, Mr. Emil, Valparaiso, Ind.
Brandt, Mr. David, Munster, Ind.
Denninger, Mr. William O., Fort Wayne, Ind.
Kamprath, Mr. Victor M., Fort Wayne, Ind.
Rogner, Mr. Floyd H., Fort Wayne, Ind.

## Iowa East District

**A. Voting Pastors**

1. Kellermann, Rev. Alvin T., Blairstown, Iowa
2. Tolson, Rev. Wenzel D., Grand Mound, Iowa
3. Bush, Rev. Gene H., Dubuque, Iowa
4. Eickelberg, Rev. Theo. J., Alden, Iowa
5. Hoenk, Rev. Paul R., Iowa City, Iowa
6. Radloff, Rev. Roy T., Ottumwa, Iowa
7. Lang, Rev. Edward M., Jr., Osage, Iowa
8. Meyer, Rev. Erwin M., Cedar Falls, Iowa
9. Croll, Rev. Edgar A., Fayette, Iowa
10. Discher, Rev. Paul K., Marengo, Iowa

**B. Voting Laymen**

1. Franzenburg, Mr. Arthur, Keystone, Iowa
2. Petersen, Mr. Edwin H., Davenport, Iowa
3. Laus, Mr. Kenneth W., Dickeyville, Wis.
4. Honeck, Mr. Russell, State Center, Iowa
5. Schmidt, Mr. Lawrence, Burlington, Iowa
6. Schiller, Mr. Jerry A., Newton, Iowa
7. Muller, Mr. Loren F., Osage, Iowa
8. Schloman, Mr. Merwin H., Cedar Falls, Iowa
9. Wehling, Mr. Erwin, Sumner, Iowa
10. Joseph, Mr. Wilbur, Williamsburg, Iowa

**C. Advisory Pastor**

Oetting, Rev. Walter D., Waterloo, Iowa

**D. Advisory Teacher**

Paul, Mr. Walter, Davenport, Iowa

## Iowa West District

**A. Voting Pastors**

1. Spicer, Rev. Rex D., Fenton, Iowa
2. Krengel, Rev. George A., Atlantic, Iowa
3. Hinz, Rev. Vern D., Perry, Iowa
4. Kieck, Rev. Harold W., Carroll, Iowa
5. Marquardt, Rev. Oscar A., Cherokee, Iowa
6. Walter, Rev. Norman E., Council Bluffs, Iowa
7. Braun, Rev. Kenneth J., Dow City, Iowa
8. Borchelt, Rev. Herbert E., Carlisle, Iowa
9. Brandt, Rev. Maynard H., Fort Dodge, Iowa
10. Pautsch, Rev. Alfred O., Ida Grove, Iowa
11. Bleeke, Rev. August O., Hartley, Iowa
12. Braeunig, Rev. Lothar, Sioux City, Iowa
13. Becker, Rev. Philip G., Hastings, Iowa
14. Wolfram, Rev. James T., Mallard, Iowa
15. Bertram, Rev. Arnold H., Storm Lake, Iowa

**B. Voting Laymen**

1. Groen, Mr. Ben, Swea City, Iowa
2. Walker, Mr. Delmer D., Adair, Iowa
3. Kokemiller, Mr. Carl F., Story City, Iowa
4. Morenz, Mr. Dwight W., Lake City, Iowa
5. Dorr, Mr. Albert H., Marcus, Iowa
6. Rodenburg, Mr. Earl E., Neola, Iowa
7. Kuhlmann, Mr. Wayne, Ricketts, Iowa *
8. Schipper, Mr. Dean, Indianola, Iowa
9. Schulze, Mr. Ewald, Clare, Iowa
10. Nun, Mr. E. Walter, Ute, Iowa
11. Groff, Mr. Albert P., May City, Iowa
12. Servis, Mr. Richard, Sioux City, Iowa
13. Jordening, Mr. Merle, Corning, Iowa
14. Arndt, Mr. Lester F., Ayrshire, Iowa
15. Schuelke, Mr. Edgar, Alta, Iowa

**C. Advisory Pastor**

Holstein, Rev. Sylvester, Denison, Iowa

**D. Advisory Teacher**

Daenzer, Mr. Albert L., Lidderdale, Iowa

## Kansas District

**A. Voting Pastors**

1. Bingenheimer, Rev. Roy, Wathena, Kans.
2. Vogel, Rev. Luther, Kansas City, Kans.
3. Naegele, Rev. Warren, Olathe, Kans.
4. Rolf, Rev. Richard, Topeka, Kans.
5. Guebert, Rev. Paul, Girard, Kans.
6. Meier, Rev. Harlan, Linn, Kans.
7. Meissner, Rev. Bruce, Council Grove, Kans.
8. Bruenjes, Rev. Irvin, Abilene, Kans.
9. Hartenberger, Rev. Martin, Wichita, Kans.
10. Lohrke, Rev. Merlyn, Nashville, Kans.
11. Peter, Rev. Edwin, Sylvan Grove, Kans.
12. Behnken, Rev. Kenneth, Great Bend, Kans.
13. Temme, Rev. Elton, Oberlin, Kans.
14. Schmidt, Rev. Walter, Garden City, Kans.

**B. Voting Laymen**

1. Kienhoff, Mr. Henry, Jr., Wathena, Kans.
2. Wind, Mr. Charles P., Lansing, Kans.
3. Thoden, Mr. Henry, Paola, Kans.
4. Wipperman, Mr. Alfred, Topeka, Kans.
5. Lucke, Mr. Leonard, Girard, Kans.
6. Kruse, Mr. Roland, Waterville, Kans.
7. Bolton, Mr. Phillip E., Council Grove, Kans.
8. Kerbs, Mr. Donald, Salina, Kans.
9. Lewis, Mr. Donald, Wichita, Kans.
10. Klusman, Mr. Lloyd, Medicine Lodge, Kans.
11. Aufdemberge, Mr. Melvin, Lincoln, Kans.
12. Walter, Mr. Iven C., Hoisington, Kans.
13. Hemman, Mr. Walter, Hoxie, Kans.
14. Kregar, Mr. Edgar E., Offerle, Kans.

**C. Advisory Pastor**

Jobst, Rev. Eugene, Wichita, Kans.

**D. Advisory Teachers**

Seboldt, Mr. Arthur W., Independence, Kans.
Steyer, Mr. Larry, Mission, Kans.
Juergensen, Mr. T. L., Topeka, Kans.

## Manitoba and Saskatchewan District

**A. Voting Pastors**

1. Ruf, Rev. Harold E., Moosomin, Sask.
2. Guebert, Rev. Lowell, Saskatoon, Sask.
3. Gruenwald, Rev. Edward, Swift Current, Sask.
4. Koehler, Rev. Luther, Portage la Prairie, Man.*

**B. Voting Laymen**

1. Jendrascheski, Mr. Carl, MacNutt, Sask.
2. Huber, Mr. Ralph, Spruce Home, Sask.
3. Schick, Mr. Charles, Moose Jaw, Sask.
4. Schendel, Mr. Wilfred, Oxbow, Sask.

## Michigan District

**A. Voting Pastors**

1. Oetting, Rev. Louis, J., Jackson, Mich.
2. Pranschke, Rev. Roy G., Detroit, Mich.
3. Eberhard, Rev. David, Detroit, Mich.
4. Bernthal, Rev. Richard H., Detroit, Mich.
5. Heumann, Rev. Alvin E., Detroit, Mich.
6. Krueger, Rev. Roy R., Detroit, Mich.

7. Ave-Lallemant, Rev. W. A., Monroe, Mich.
8. Winkler, Rev. Wilbert D., Armada, Mich.
9. May, Rev. Hubert, Oxford, Mich.
10. Jankens, Rev. Edward G. W., Troy, Mich.
11. Biesenthal, Rev. W. Leroy, Utica, Mich.
12. Zahrte, Rev. Carl E., Southgate, Mich.
13. Molzan, Rev. Harold G., Rogers City, Mich.
14. Gallert, Rev. Adolph, Bay City, Mich.
15. Huener, Rev. William C., Lansing, Mich.
16. Hauser, Rev. John A., Flint, Mich.
17. Azzam, Rev. Edward B., Fenton, Mich.
18. Newman, Rev. Leonard W., Sanford, Mich.
19. Spiekerman, Rev. Victor J., Richville, Mich.
20. Nutzmann, Rev. Lavern W., Palms, Mich.
21. Moelter, Rev. Raymond G., Prescott, Mich.
22. Weber, Rev. Robert L., Kalamazoo, Mich.
23. Meyer, Rev. Arthur W., Big Rapids, Mich.
24. Mahder, Rev. George J., Greenville, Mich.
25. Carey, Rev. Ralph W., Grandville, Mich.
26. Rauber, Rev. Roland J., Nunica, Mich.
27. Meyer, Rev. Erwin E., Coldwater, Mich.
28. Wacker, Rev. David L., Bridgman, Mich.
29. Weckwert, Rev. Karl, Leland, Mich.

**B. Voting Laymen**

1. Rainey, Mr. Robt., Onsted, Mich.
2. Betker, Mr. Ralph, Dearborn, Mich.
3. Popkey, Mr. Carl A., Windsor, Ont.
4. Ritter, Mr. Donald A., Warren, Mich.
5. Hartwig, Mr. Bernard W., Union Lake, Mich.
6. Kaiser, Mr. Frederick, W., Detroit, Mich.
7. Radtke, Mr. Fred W., Milan, Mich.
8. Rachow, Mr. Earl G., Richmond, Mich.
9. Hagen, Mr. Emil A., Drayton Plains, Mich.
10. Frincke, Mr. Theodore A., Royal Oak, Mich.
11. Nevland, Mr. Merritt, Warren, Mich.
12. Boettner, Mr. Russell C., Wyandotte, Mich.
13. Schultz, Mr. Marvin D., Herron, Mich.
14. Lutz, Mr. Norman, Bay City, Mich.
15. Brown, Mr. Carroll P., Lansing, Mich.
16. Kreuztfeldt, Mr. Henry C., Flint, Mich.
17. Jagow, Mr. Ralph, Lapeer, Mich.
18. Tomke, Mr. John A., Auburn, Mich.
19. Leitz, Mr. Elmer E., Saginaw, Mich.
20. Klaus, Mr. Richard R., Deckerville, Mich.
21. Zilda, Mr. Walter, Gladwin, Mich.*
22. Gehrman, Mr. Lloyd G., Battle Creek, Mich.
23. Edmondson, Mr. Joseph, Manistee, Mich.
24. Budde, Mr. Ralph, Rockford, Mich.
25. Owen, Mr. Melton D., Jenison, Mich.
26. Boehm, Mr. Louis, Muskegon, Mich.
27. Baumeister, Mr. John, Colon, Mich.
28. Spilger, Mr. Donald A., Coloma, Mich.
29. Clinton, Mr. Earl C., Traverse City, Mich.*

**C. Advisory Pastors**

Scheips, Rev. Alfred T., Ann Arbor, Mich.
Bremer, Rev. Robert A., Flint, Mich.
Fiege, Rev. Calvin R., Ann Arbor, Mich.
Heinecke, Rev. Paul T., Ann Arbor, Mich.

**D. Advisory Teachers**

Thomas, Mr. Hollis, Dearborn, Mich.
Timm, Mr. Donald C., New Boston, Mich.
Wenzel, Mr. Roy, Grand Rapids, Mich.
Winter, Mr. Paul G., Bridgman, Mich.
Kirchhoff, Mr. Fred A., Oak Park, Mich.
Steucher, Mr. Werner, East Detroit, Mich.
Gefeke, Mr. Lawrence, St. Clair Shores, Mich.
Schmidt, Mr. Adolph H., Centerline, Mich.
Zurstadt, Mr. Gerhardt A., Detroit, Mich.
Sommerfeld, Mr. Arthur J., Detroit, Mich.
Hopp, Mr. Marvin, Auburn, Mich.
Griebel, Mr. Paul M., Bay City, Mich.
Fechner, Mr. Erwin, Saginaw, Mich.
Roth, Mr. Edward L., Frankenmuth, Mich.
Richert, Mr. Ray D., Marysville, Mich.

## Mid-South District

**A. Voting Pastors**

1. Atsinger, Rev. Victor, Magnolia, Ark.
2. Janke, Rev. Paul B., Springdale, Ark.
3. Gassner, Rev. Martin A., Alexander, Ark.
4. Robinson, Rev. Dewitt P., Memphis, Tenn.
5. Schuler, Rev. Ross, Oak Ridge, Tenn.
6. Kerekes, Rev. Robt., Chattanooga, Tenn.

**B. Voting Laymen**

1. Poll, Mr. Henry, Gillett, Ark.
2. Piersing, Mr. Richard, Fort Smith, Ark.
3. Zeller, Mr. E. L., Hot Springs, Ark.
4. Leimer, Mr. John, Waldenberg, Ark.
5. Mertz, Mr. Ralph, Knoxville, Tenn.
6. Peavy, Mr. W. J., Chattanooga, Tenn.

**C. Advisory Pastor**

Callies, Rev. E. W., Memphis, Tenn.

**D. Advisory Teacher**

Niermann, Mr. Harold, Stuttgart, Ark.

## Minnesota North District

**A. Voting Pastors**

1. Dierks, Rev. Reinhold F., Villard, Minn.
2. Eifert, Rev. Edwin W., Ortonville, Minn.
3. Bode, Rev. Reinhold L., International Falls, Minn.
4. Krueger, Rev. Wm. A., Aitkin, Minn.
5. Hansen, Rev. Eyrich E., Crookston, Minn.
6. Sauder, Rev. Fred C., Frazee, Minn.
7. Hopmann, Rev. Roland A., Moorhead, Minn.
8. Franzmeier, Rev. Wilbur C., Hibbing, Minn.
9. Reinemann, Rev. Lewis R., Duluth, Minn.
10. Beck, Rev. Arthur E., Swanville, Minn.
11. Young, Rev. Dale G., Montevideo, Minn.
12. Beck, Rev. Einar M., Port Arthur, Ont.
13. Betow, Rev. Burton C., Braham, Minn.
14. Beltz, Rev. Walter W., St. Cloud, Minn.
15. Hellert, Rev. Arthur F., Staples, Minn.
16. Marquardt, Rev. Martin, Browns Valley, Minn.

**B. Voting Laymen**

1. Gilbertson, Mr. Glen, Hoffman, Minn.
2. Haase, Mr. Elmer, Appleton, Minn.
3. Hannemann, Mr. Walter, Park Rapids, Minn.
4. Eschenbacher, Mr. Walter, Brainerd, Minn.
5. Engelhardt, Mr. Kenneth, Ada. Minn.
6. Simons, Mr. Vernon, Pelican Rapids, Minn.
7. Koppelman, Mr. Ted, Breckenridge, Minn.
8. Syrjanen, Mr. Ray, Embarrass, Minn.
9. Tan, Mr. Richard. Esko. Minn.
10. Wurdelman, Mr. Carl, Randall, Minn.
11. Boettger, Mr. Harold, Montevideo, Minn.
12. Karjalainen, Mr. Ray, Port Arthur, Ont.
13. Genz, Mr. Leo, McGrath. Minn.
14. Young, Mr. Virgil, Albany, Minn.*
15. Dreyer, Mr. Leonard, Henning, Minn.
16. Haase, Mr. Richard, Brown's Valley, Minn.

**C. Advisory Pastor**

Ross, Rev. William A., Port Arthur, Ont.

**D. Advisory Teacher**

Brill, Mr. Paul, Sauk Rapids, Minn.

## Minnesota South District

**A. Voting Pastors**

1. Going, Rev. Roland W., Chaska, Minn.
2. Bakalyar, Rev. Donovan, Circle Pines, Minn.
3. Krueger, Rev. Arthur H., Fairmont, Minn.
4. Ehlers, Rev. Harvey I., Claremont, Minn.
5. Vogel, Rev. Leroy E., Glencoe, Minn.
6. Raedeke, Rev. Richard H., Hutchinson, Minn.
7. Schroeder, Rev. Siegfried H., Northfield, Minn.
8. Geistfeld, Rev. Emil E., Vernon Center, Minn.
9. Eberle, Rev. Rodel J., Wykoff, Minn.
10. Reimann, Rev. Albert E., Minneapolis, Minn.
11. Schramm, Rev. Norman W., Minneapolis, Minn.
12. Meyer, Rev. Merlin C., Wayzata, Minn.
13. Discher, Rev. Norman E., Elmore, Minn.
14. Kuegele, Rev. Frederick R., Pipestone, Minn.
15. Hanson, Rev. Philip W., Rushford, Minn.

**B. Voting Laymen**

1. Dreier, Mr. Ernst H. A., Norwood, Minn.
2. Tollefson, Mr. Ronald G., St. Paul, Minn.
3. Lee, Mr. Edward Henry, Sherburn, Minn.
4. Rehwaldt, Mr. Albert, Sr., Dodge Center, Minn.
5. Bentz, Mr. Jerome R., Gibbon, Minn.
6. Kuhlmann, Mr. Theo. L., Lester Prairie, Minn.
7. Iwerks, Mr. Henry F., Farmington, Minn.
8. Ibeling, Mr. Albert G., Ormsby, Minn.
9. Girton, Mr. Paul, Grand Meadow, Minn.
10. Machmeier, Mr. Roger, Minneapolis, Minn.
11. Lieb, Mr. William H., South Minneapolis, Minn.
12. Gakemeier, Mr. Norman, Minnetonka, Minn.
13. Jepsen, Mr. Melvin, Waterville, Minn.
14. Kay, Mr. Vernon, Okabena, Minn.
15. Mussell, Mr. Raymond A., Plainview, Minn.

**C. Advisory Pastors**

Panning, Rev. Paul H., Rochester, Minn.
Glade, Rev. Eugene C., Mankato, Minn.

**D. Advisory Teachers**

Oelschlaeger, Mr. Roy H., Minneapolis, Minn.
Scholz, Mr. Arnold E., Cologne, Minn.
Nitschke, Mr. Frederic, Rochester, Minn.
Krause, Mr. Edward B., St. James, Minn.

## Montana District

**A. Voting Pastors**

1. Werfelmann, Rev. Arthur O., Libby, Mont.*
2. Meyer, Rev. Henry E., Glendive, Mont.

**B. Voting Laymen**

1. Cox, Mr. Elmer N., Fort Benton, Mont.
2. Lackman, Mr. John, Laurel, Mont.

**C. Advisory Pastor**

None

**D. Advisory Teacher**

Ludwig, Mr. Wm., Kalispell, Mont.

## North Dakota District

**A. Voting Pastors**

1. Bauer, Rev. Reuben A., Rolla, N. Dak.
2. Ebke, Rev. Richard C., Grafton, N. Dak.
3. Ruthenbeck, Rev. Lornell L., Minot, N. Dak.
4. Soper, Rev. Harry, Hannover, N. Dak.
5. Krueger, Rev. John Alan, Cooperstown, N. Dak.
6. Rutter, Rev. Edward J., Wahpeton, N. Dak.

**B. Voting Laymen**

1. Gessner, Mr. Eugene, Upham, N. Dak.
2. Downs, Mr. Milton, Grand Forks, N. Dak.
3. Winterfeld, Mr. Arthur G., Anamoose, N. Dak.
4. Montz, Dr. C. R., Bismarck, N. Dak.
5. Podoll, Mr. Charles, Ellendale, N. Dak.
6. Pankow, Mr. Reuben, Hankinson, N. Dak.*

**C. Advisory Pastor**

Rubbert, Rev. Felix A., Fargo, N. Dak.

**D. Advisory Teacher**

None

## North Wisconsin District

**A. Voting Pastors**

1. Glock, Rev. Richard C., Green Bay, Wis.
2. Hilgendorf, Rev. Hilbert P., Appleton, Wis.
3. Stoehr, Rev. Adelbert F., Bowler, Wis.
4. Kuechle, Rev. Ernest, Wisconsin Rapids, Wis.
5. Schulz, Rev. Donald C., Merrill, Wis.
6. Heikkinen, Rev. Reino W., Ironwood, Mich.
7. Olson, Rev. Robert W., Thorp, Wis.
8. Grimm, Rev. A. Ira, Chippewa Falls, Wis.
9. Friedrich, Rev. Carl H., Turtle Lake, Wis.

**B. Voting Laymen**

1. Schroeder, Mr. James, Combined Locks, Wis.
2. Caskey, Dr. Harry, Clintonville, Wis.
3. Klotz, Mr. Harvey, Rhinelander, Wis.
4. Bowes, Mr. Thomas, Nekoosa, Wis.
5. Curtis, Mr. Hugh, Wausau, Wis.
6. LaPean, Mr. Gary, Ashland, Wis.
7. Leatherman, Mr. Walter, Bruce, Wis.
8. Schultz, Mr. George, Mondovi, Wis.
9. Stolper, Mr. Leon C., Barron, Wis.

**C. Advisory Pastor**

None

**D. Advisory Teachers**

Hintz, Mr. Robert E., Eau Claire, Wis.
Ehlert, Mr. Laird C., Wausau, Wis.

## Northern Illinois District

**A. Voting Pastors**

1. Manz, Rev. James G., Chicago, Ill.
2. Giese, Rev. Franklin C., Chicago, Ill.
3. Ruehrdanz, Rev. W. E., Chicago, Ill.
4. Maassel, Rev. Richard, Glenview, Ill.
5. Bartz, Rev. Robert, Arlington Heights, Ill.
6. Lazarz, Rev. Edward A., Ontarioville, Ill.
7. Koepke, Rev. LeRoy R., Elgin, Ill.
8. Krueger, Rev. Harold, Lake Zurich, Ill.
9. Harm, Rev. Frederick R., Huntley, Ill.
10. Ryding, Rev. Donald, Sycamore, Ill.
11. Bleick, Rev. Roy H., Chicago, Ill.
12. Roeder, Rev. Paul, Chicago, Ill.
13. Pittelko, Rev. E. H., Hillside, Ill.
14. Scheer, Rev. Paul H., Hinsdale, Ill.
15. Bartling, Rev. Wm. L., Melrose Park, Ill.
16. Eifrig, Rev. W. F., Wheaton, Ill.
17. Hoffmann, Rev. Donald, Winfield, Ill.
18. Wilson, Rev. Thomas, Aurora, Ill.
19. Gierke, Rev. Arnold E., Belvidere, Ill.
20. Hoffmann, Rev. Otto E., Lena, Ill.
21. Frick, Rev. Martin, Chicago, Ill.
22. Huxhold, Rev. Paul, Chicago, Ill.
23. Wessler, Rev. Ray, Calumet City, Ill.
24. Pralle, Rev. F. H., Oak Lawn, Ill.
25. Rottmann, Rev. Theo., Chicago, Ill.
26. Christiansen, Rev. D. A., Joliet, Ill.
27. Bueltmann, Rev. A. J., Mokena, Ill.
28. Staudacher, Rev. T., Thornton, Ill.
29. Russert, Rev. Luther E., Beecher, Ill.
30. Prange, Rev. B. F., Watseka, Ill.

**B. Voting Laymen**

1. Urquhart, Mr. Dinsmore, Chicago, Ill.
2. Unrath, Mr. Carl, Chicago, Ill.
3. Schiewe, Mr. Edwin, Lincolnwood, Ill.
4. Woldt, Mr. Fred, Waukegan, Ill.
5. Douglas, Mr. George C., Park Ridge, Ill.
6. Levan, Mr. Edwin, Roselle, Ill.
7. Rauschert, Mr. Paul, Dundee, Ill.
8. Neumann, Mr. Carl F., Barrington, Ill.
9. Kruckenberg, Mr. A., Harvard, Ill.
10. Werling, Mr. Wilbert, Hampshire, Ill.
11. Herrs, Mr. Walter, Chicago, Ill.
12. Voight, Mr. Elmer E., Cicero, Ill.
13. Hennessy, Mr. Frank, Brookfield, Ill.
14. Gohr, Mr. Oliver Leland, Hinsdale, Ill.
15. Hahn, Mr. Arthur H., Maywood, Ill.
16. Rabe, Mr. Walter G., Elmhurst, Ill.
17. Crome, Mr. Wilfred, Batavia, Ill.
18. Starck, Mr. Gerold Wm. E., Aurora, Ill.
19. Brauns, Mr. Herbert L., Rockford, Ill.
20. Folkers, Mr. Henry F., Morrison, Ill.
21. Lenz, Mr. Herman, Chicago, Ill.
22. Pahr, Mr. Ernst, Chicago Ridge, Ill.
23. Pepin, Mr. William, Chicago, Ill.
24. Bahr, Mr. Edward, Chicago, Ill.
25. Backstrom, Mr. Geo., Chicago, Ill.
26. Meyer, Mr. Carl, Ottawa, Ill.
27. Howe, Mr. Geo., Frankfort, Ill.
28. Schultz, Mr. Arthur C., Lansing, Ill.
29. Mussman, Mr. Harold H., Lowell, Ind.
30. Stahler, Mr. Frank, Odell, Ill.

**C. Advisory Pastors**

Martin, Rev. Leonard, Arlington Heights, Ill.
Gourlay, Rev. Donald, Forest Park, Ill.
Matranga, Rev. George, Kankakee, Ill.
Reiner, Rev. Theo., Worth, Ill.

**D. Advisory Teachers**

Ebert, Mr. Ernest, Elmgrove Park, Ill.
Kell, Mr. Donald, Dundee, Ill.
Hermann, Mr. Donald, Arlington Heights, Ill.
Becker, Mr. Gerhardt C., Forest Park, Ill.
Bouman, Mr. Paul B., Oak Park, Ill.
Schillinger, Mr. Herbert C., Elmhurst, Ill.
Schroeder, Mr. Kenneth, Chicago, Ill.
Boardman, Mr. Ralph H., Lansing, Ill.
Rose, Mr. Edward W., Tinley Park, Ill.

## Northern Nebraska District

**A. Voting Pastors**

1. Dorr, Rev. Paul H., Crookston, Nebr.
2. Eckelman, Rev. Robert D., Sheridan, Wyo.
3. Guettler, Rev. Armin H., Columbus, Nebr.
4. Hellmann, Rev. Carl, Arlington, Nebr.
5. Buss, Rev. Walter E., Pierce, Nebr.
6. Kniffel, Rev. William D., Omaha, Nebr.
7. Schuett, Rev. Howard, Bellevue, Nebr.
8. Dubs, Rev. E. R., Bloomfield, Nebr.
9. Teuscher, Rev. Richard A., Scottsbluff, Nebr.
10. Winterrowd, Rev. Donald, South Sioux City, Nebr.
11. Faszholz, Rev. Oliver W., Beemer, Nebr.
12. Schwieger, Rev. Floyd J., Lovell, Wyo.

**B. Voting Laymen**

1. Ostgren, Mr. Stanley, Jamison, Nebr.
2. Miller, Mr. Dean C., Newcastle, Wyo.
3. Arndt, Mr. Walter, Platte Center, Nebr.
4. Wehmeyer, Mr. Walter, Arlington, Nebr.
5. Hauge, Mr. J. E., Meadow Grove, Nebr.
6. Scheumann, Mr. Carl, Omaha, Nebr.
7. Kabitzke, Mr. James, Omaha, Nebr.
8. Krohn, Mr. Harold, Osmond, Nebr.
9. Legband, Mr. John, Morrill, Nebr.
10. Benson, Mr. Alfred, Wakefield, Nebr.
11. Budde, Mr. Fritz, Wisner, Nebr.
12. Wagner, Mr. Charles, Lovell, Wyo.

**C. Advisory Pastor**

Albrecht, Rev. Vern, Omaha, Nebr.

**D. Advisory Teacher**

Kollmorgen, Mr. Arthur F., Snyder, Nebr.

## Northwest District

**A. Voting Pastors**

1. Schutte, Rev. Herbert, Coos Bay, Oreg.
2. Schackel, Rev. James, Salem, Oreg.
3. Harms, Rev. Vernon, Scappoose, Oreg.
4. Teyler, Rev. Theodore, Portland, Oreg.
5. Lachmann, Rev. Harold, Boise, Idaho
6. Frese, Rev. John D., Jerome, Idaho
7. Rist, Rev. Waldo, Spokane, Wash.
8. Zintner, Rev. Reinhold, Monroe, Wash.
9. Dierks, Rev. William T., Mercer Island, Wash.
10. Wiebel, Rev. Edwin H., Seattle, Wash.

**B. Voting Laymen**

1. Schilling, Mr. Merritt, Ashland, Oreg.
2. Isaak, Mr. Harold E., Hood River, Oreg.
3. Kropp, Mr. Steward E., Portland, Oreg.
4. Wagner, Mr. Marvin, Hillsboro, Oreg.
5. Brueggemeier, Mr. Carl, Walla Walla, Wash.
6. Reinke, Mr. Richard, Ashton, Idaho
7. Mercier, Mr. Paul, Richland, Wash.
8. Brady, Mr. Thomas, Wenatchee, Wash.
9. Jacobson, Mr. S. T., Seattle, Wash.
10. Ruecker, Mr. Leonard, Aberdeen, Wash.

**C. Advisory Pastor**

Becker, Rev. Emil H., Salem, Oreg.

**D. Advisory Teachers**

Doerer, Mr. Paul E., Bellevue, Wash.
Goldgrabe, Mr. Arthur, Corvallis, Oreg.

## Ohio District

**A. Voting Pastors**

1. Meyer, Rev. David, Wooster, Ohio
2. Riedel, Rev. Hubert, Garfield Heights, Ohio
3. Kretzmann, Rev. Gerhard, Independence, Ohio
4. Jurgens, Rev. Werner H., Cleveland, Ohio
5. Henline, Rev. William, Elyria, Ohio
6. Krenz, Rev. Harold A., Cleveland, Ohio
7. Bickel, Rev. Ottomar E., Painesville, Ohio
8. Koenig, Rev. David, Defiance, Ohio
9. Boelter, Rev. Fred, Ridgeville Corners, Ohio
10. Gietz, Rev. Ervin, Elmore, Ohio
11. Tirmenstein, Rev. Louis, Hamilton, Ohio
12. Mickow, Rev. Vernon H., Granville, Ohio
13. Hahn, Rev. Arnold C., Lancaster, Ohio
14. Kuhlmann, Rev. Robert, Fairborn, Ohio

**B. Voting Laymen**

1. Walker, Mr. Charles S., Kent, Ohio
2. Yanda, Mr. George, Cleveland, Ohio
3. Kussmaul, Mr. Chas., Parma, Ohio
4. Huge, Mr. Henry M., Bay Village, Ohio
5. Cromling, Mr. William, Grafton, Ohio
6. Boles, Mr. George R., Aurora, Ohio
7. Heichel, Mr. Kenneth L., Madison, Ohio
8. Vollmer, Mr Adrian, Edgerton, Ohio
9. Zimmerman, Mr. John, Archbold, Ohio
10. Kontak, Mr. Arthur, Toledo, Ohio
11. Rost, Mr. Martin, Cincinnati, Ohio
12. Ringe, Mr. Robert C., Columbus, Ohio
13. Albrecht, Mr. Edmund H., Parkersburg, W. Va.
14. Thomas, Mr. S. Edgar, Dayton, Ohio

**C. Advisory Pastors**

Loose, Rev. F. W., Lorain, Ohio
Kirst, Rev. Donald R., Cleveland, Ohio

**D. Advisory Teachers**

Katt, Mr. John, Rocky River, Ohio
Witzke, Mr. Erwin J., Cleveland, Ohio
Obst, Mr. Walter L., Toledo, Ohio
Spletzer, Mr. Edgar, Lakewood, Ohio
Schaefer, Mr. Arthur, Garfield Heights, Ohio
Witt, Mr. Arnold, Cincinnati, Ohio

## Oklahoma District

**A. Voting Pastors**

1. Stuebe, Rev. Martin, Lone Wolf, Okla.
2. Schumacher, Rev. Fred, Oklahoma City, Okla.
3. Jeske, Rev. David, Texhoma, Okla.
4. Klawitter, Rev. Harold, Tulsa, Okla.

**B. Voting Laymen**

1. Oppel, Mr. Robert, Kingfisher, Okla.
2. Heim, Mr. Eldo, Oklahoma City, Okla.
3. Avery, Mr. Fred, Enid, Okla.
4. Street, Mr. Don, Miami, Okla.

**C. Advisory Pastor**

None

**D. Advisory Teacher**

Straub, Mr. Eugene, Ponca City, Okla.

## Ontario District

**A. Voting Pastors**

1. Pfotenhauer, Rev. Paul, Ottawa, Ont.
2. Stanfel, Rev. Albin, Kitchener, Ont.
3. Patzer, Rev. Harold, Mitchell, Ont.
4. Haenftling, Rev. James, Gowanstown, Ont.
5. Wentzlaff, Rev. Walter, Kingsville, Ont.
6. Koehler, Rev. Edward J., Hamilton, Ont.
7. Glass, Rev. Donald, Bramalea, Ont.
8. Hutchison, Rev. Robt., Thistletown, Ont.

**B. Voting Laymen**

1. Siegel, Mr. Victor, Pembroke, Ont.
2. Stieler, Mr. Howard, Kitchener, Ont.
3. Becker, Mr. Ed., Stratford, Ont.
4. McKee, Mr. C. P., Gowanstown, Ont.
5. Ridley, Mr. Lenard, London, Ont.
6. Braun, Mr. Erhard, Burlington, Ont.*
7. Trass, Mr. Reino, Toronto, Ont.*
8. Matson, Mr. Ollie, Sudbury, Ont.*

**C. Advisory Pastor**

Erdman, Rev. Horace, Waterloo, Ont.

## South Dakota District

**A. Voting Pastors**

1. Jones, Rev. Edward C., Rapid City, S. Dak.
2. Vogel, Rev. Guy, Gregory, S. Dak.
3. Mock, Rev. George, Tripp, S. Dak.
4. Utecht, Rev. Robert, Gettysburg, S. Dak.
5. Brauer, Rev. Richard H., Aberdeen, S. Dak.
6. Neumann, Rev. William F., Mitchell, S. Dak.
7. Lindner, Rev. Ernest G., Alcester, S. Dak.
8. Harms, Rev. Clemens, Sioux Falls, S. Dak.
9. Mueller, Rev. Philip, Huron, S. Dak.
10. Vogel, Rev. Theodore, Sisseton, S. Dak.

**B. Voting Laymen**

1. Backhaus, Dr. Duane, Rapid City, S. Dak.
2. Menke, Mr. Fred, Clearfield, S. Dak.
3. Martin, Mr. John, Chamberlain, S. Dak.
4. Schelske, Mr. Allen, Alpena, S. Dak.
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**C. Advisory Pastor**

Ring, Rev. George C., Sioux Falls, S. Dak.

**D. Advisory Teacher**

Bruner, Mr. Charles W., Rapid City, S. Dak.

## South Wisconsin District

**A. Voting Pastors**

1. Kohlstedt, Rev. Guido C., Milwaukee, Wis.

2. Goltermann, Rev. Elmer M., Milwaukee, Wis.
3. Boettcher, Rev. Frederick, Waukesha, Wis.
4. Wallschlaeger, Rev. David, Milwaukee, Wis.
5. Mueller, Rev. Elmer E., Milwaukee, Wis.
6. ———
7. Brueggemann, Rev. George R., Mequon, Wis.
8. Haupt, Rev. Arthur A., Campbellsport, Wis.
9. Redeker, Rev. William N., Sheboygan, Wis.
10. Wenger, Rev. Arnold E., Sheboygan, Wis.
11. Bernhardt, Rev. Robert H., Plymouth, Wis.
12. Wessel, Rev. Kenneth H., Neenah, Wis.
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14. Schmidtke, Rev. Robert W., Adams, Wis.
15. Frinke, Rev. Andrew J., La Crosse, Wis.
16. Berg, Rev. Alvin F., Madison, Wis.
17. Martens, Rev. Robert J., Beloit, Wis.
18. Martin, Rev. Gerold R., Racine, Wis.
19. Fiess, Rev. John H., Oconomowoc, Wis.
20. Broecker, Rev. Carl F., Lebanon, Wis.

**B. Voting Laymen**

1. Korth, Mr. Dale W., West Allis, Wis.
2. Mueller, Mr. Paul G., Milwaukee, Wis.
3. Cooper, Mr. Adolphe, Hartford, Wis.
4. Ambelang, Mr. Raymond, Milwaukee, Wis.
5. Woelm, Mr. Clarence, Milwaukee, Wis.
6. ———
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9. Born, Mr. Raymond, Plymouth, Wis.
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**A. Voting Pastors**

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**C. Advisory Pastors**

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**D. Advisory Teachers**

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## Southern District

**A. Voting Pastors**

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9. Gade, Rev. Dean, Pensacola, Fla.
10. Dominick, Rev. Albert, Mobile, Ala.
11. Pflieger, Rev. Richard, Auburn, Ala.
12. Press, Rev. G. G., Mississippi City, Miss.

**B. Voting Laymen**

1. Heck, Mr. Eldon C., Arabi, La.
2. Staiger, Mr. Herman, Gretna, La.
3. Schambach, Mr. Edgar, Metairie, La.
4. Delafosse, Mr. LeRoy, Elton, La.
5. Koch, Mr. Art, Lisbon, La.
6. Matson, Dr. Siegfried, Columbus, Miss.*
7. Vogel, Dr. Jack, Cullman, Ala.
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11. Knutson, Col. Jerry, Sprague, Ala.
12. Streiper, Mr. Floyd, Handsboro, Miss.*

**C. Advisory Pastors**

Ellermann, Rev. John, Scottsboro, Ala.
Meyer, Rev. Henry, Cullman, Ala.
Ulrich, Rev. Leslie, Baton Rouge, La.

**D. Advisory Teachers**

Groth, Mr. Elmer, Jr., Metairie, La.
Major, Mr. David, Harahan, La.

## Southern California District

**A. Voting Pastors**

1. Busch, Rev. Ralph, Santa Susana, Calif.
2. Quill, Rev. Grant, Burbank, Calif.
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5. Doering, Rev. Walton W., Arcadia, Calif.
6. Miller, Rev. La Mar, Bell Garden, Calif.
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8. Bauer, Rev. Benjamin T., Covina, Calif.
9. Voelzke, Rev. Paulus, Tustin, Calif.
10. Brandt, Rev. Richard M., Riverside, Calif.
11. Daum, Rev. Harold R., Yucaipa, Calif.
12. Boettcher, Rev. F. Waldo, Escondido, Calif.
13. Rusch, Rev. Gerhardt O., Imperial Beach, Calif.
14. Harting, Rev. Paul W., El Centro, Calif.

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13. Graf, Mr. Ludi, Spring Valley, Calif.
14. Walter, Mr. Ross, Blythe, Calif.

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Schmidt, Rev. Warren H., Sepulveda, Calif.
Roehrs, Rev. Gerhard A., San Gabriel, Calif.

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Eggers, Mr. Milton H., Inglewood, Calif.
Brommer, Mr. Gerald F., North Hollywood, Calif.
Meyerhoff, Mr. Herman H., Anaheim, Calif.
Uecker, Mr. Gerald P., Whittier, Calif.
Hoppe, Mr. Harold L., Redondo Beach, Calif.

## Southern Illinois District

**A. Voting Pastors**

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2. Stevenson, Rev. Duncan S., Dorsey, Ill.
3. Kollmann, Rev. Alvin, Collinsville, Ill.
4. Wenger, Rev. Wm. A., Belleville, Ill.
5. Kahre, Rev. Robert, Carlyle, Ill.
6. Biar, Rev. Henry, Sparta, Ill.
7. Welp, Rev. Harry, Campbell Hill, Ill.

**B. Voting Laymen**

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2. Kuhn, Mr. George, Golden Eagle, Ill.
3. Wernz, Mr. Gordon L., Trenton, Ill.
4. Westphal, Mr. Louis, Trenton, Ill.
5. Esch, Mr. John, Carmi, Ill.
6. Dann, Mr. Eugene, Waterloo, Ill.
7. Caupert, Mr. Oscar, Pinckneyville, Ill.

**C. Advisory Pastor**

Baerwald, Rev. Reuben C., Carbondale, Ill.

**D. Advisory Teachers**

Harms, Mr. Helmuth, Centralia, Ill.
Pohland, Mr. Paul A., Belleville, Ill.
Sieving, Mr. Cornelius B., Hoyleton, Ill.

## Southern Nebraska District

**A. Voting Pastors**

1. Kluck, Rev. H. L., Arapahoe, Nebr.
2. Griesse, Rev. A. G., Odell, Nebr.
3. Heinitz, Rev. O. R., Chester, Nebr.
4. Carlson, Rev. H. O., Falls City, Nebr.
5. Kreidt, Rev. A. H., St. Libory, Nebr.
6. Brack, Rev. V. W., Holdrege, Nebr.
7. Loock, Rev. A. W., Lexington, Nebr.
8. Koenig, Rev. W. W., Lincoln, Nebr.
9. Gehle, Rev. R. H., Wauneta, Nebr.
10. Moether, Rev. J. T., Ogallala, Nebr.
11. Klipp, Rev. W. J., Kimball, Nebr.
12. Schuelke, Rev. E. A., Hampton, Nebr.
13. Schmidt, Rev. G. Daniel, Laramie, Wyo.

**B. Voting Laymen**

1. Huneke, Mr. Roland, Oxford, Nebr.
2. Schmidt, Mr. Raymond, Fairbury, Nebr.
3. Schardt, Mr. Norris, Davenport, Nebr.
4. Wissmann, Mr. Meinert, Falls City, Nebr.
5. Cain, Mr. Donald V., Burwell, Nebr.
6. Kirchner, Mr. Kenneth, Guide Rock, Nebr.
7. Rasmussen, Mr. Donald, Pleasanton, Nebr.
8. Hass, Mr. George V., Malcolm, Nebr.
9. Gloy, Mr. Reinhold, Wauneta, Nebr.
10. Holscher, Mr. Everett, Ogallala, Nebr.
11. Lessman, Mr. Verdell, Gurley, Nebr.
12. Schmidt, Mr. Melvin, Waco, Nebr.,
13. Marty, Mr. Lawrence, Green River, Wyo.

**C. Advisory Pastor**

Ollenberg, Rev. W. C., Lincoln, Nebr.

**D. Advisory Teachers**

Sanne, Mr. Donald L., Grand Island, Nebr.
Braunschweig, Mr. O. R., Juniata, Nebr.
Schmidt, Mr. Luther D., Hastings, Nebr.

## Texas District

**A. Voting Pastors**

1. Kamrath, Rev. Robert, F., Wilson, Tex.
2. Hohle, Rev. Elmer, Odessa, Tex.
3. Otten, Rev. Phillip M., Burkburnett, Tex.
4. Bauerkemper, Rev. Elton F., Dallas, Tex.
5. Meyer, Rev. Virgil F., Richardson, Tex.
6. Koch, Rev. Marvin O., Copperas Cove, Tex.
7. Siemglusz, Rev. Jon A., Lexington, Tex.
8. Frieling, Rev. Rudolph M., La Grange, Tex.
9. Eddleman, Rev. James L., Port Arthur, Tex.
10. Heckmann, Rev. Harold A., Houston, Tex.
11. Friedrich, Rev. Martin W., Houston, Tex.
12. Schubkegel, Rev. Theodore, Austin, Tex.
13. Mickan, Rev. Eldor L., San Antonio, Tex.
14. Fehl, Rev. George H., Corpus Christi, Tex.

**B. Voting Laymen**

1. Johnson, Mr. Robert, Amarillo, Tex.
2. Adkins, Mr. Fred, Sonora, Tex.
3. Schkade, Mr. William, Albany, Tex.
4. Wilde, Mr. Wilford, Fort Worth, Tex.
5. Adickes, Mr Leon, Hemphill, Tex.
6. Symank, Mr. H. W., Malone, Tex.
7. Schulz, Mr. Leroy, Rockdale, Tex.
8. Oltmann, Mr. Wilbert, Paige, Tex.
9. Sander, Mr. A. G., Conroe, Tex.
10. McKinney, Mr. Kenneth, Galveston, Tex.

11. McKinney, Mr. Frank, Sr., Houston, Tex.*
12. Keller, Mr. Rod, Austin, Tex.
13. Jackman, Mr. K. T., Del Rio, Tex.
14. Pasenhofer, Mr. Paul, Alamo, Tex.

**C. Advisory Pastor**

Jackson, Rev. John W., Houston, Tex.

**D. Advisory Teachers**

Petersen, Mr. Fred, Pasadena, Tex.
Wegemann, Mr. E. T., Houston, Tex.
Schwark, Mr. Kenneth, Houston, Tex.
Petersen, Mr. Ray, Pasadena, Tex.
Eifert, Mr. Martin, McAllen, Tex.
Teinert, Mr. Herman, Houston, Tex.
Komarchuk, Mr. Andrew W., Houston, Tex.

### Western (Missouri) District

**A. Voting Pastors**

1. Lutz, Rev. Paul, Perryville, Mo.
2. Woltmann, Rev. F., Bunceton, Mo.
3. Rempfer, Rev. W., Illmo, Mo.
4. Vetter, Rev. Donald, Clinton, Mo.
5. Bouman, Rev. James, Arnold, Mo.
6. Sittmann, Rev. Gustav, Parkville, Mo.
7. Luke, Rev. Harold H., Kansas City, Mo.
8. Priess, Rev. Edgar, Norborne, Mo.
9. Reith, Rev. Ferdinand, La Grange, Mo.
10. Mohling, Rev. Duane, Purdy, Mo.
11. Schaefer, Rev. Henry, Bourbon, Mo.
12. Kesselmayer, Rev. Darwood, O'Fallon, Mo.
13. Hartmann, Rev. Hugo, St. Louis, Mo.
14. Schmidt, Rev. Gerhardt, St. Louis, Mo.
15. Daniel, Rev. Robert, St. Louis, Mo.
16. Hinrichs, Rev. Paul, St. Louis, Mo.
17. Peters, Rev. Clarence, St. Louis, Mo.
18. Meyer, Rev. John, St. Louis, Mo.
19. Wangerin, Rev. Arnold, Sunset Hills, Mo.
20. Warneck, Rev. Richard J., Ellisville, Mo.
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23. Werchan, Rev. Donald P., Union, Mo.

**B. Voting Laymen**

1. Burroughs, Mr. Leslie, Frohna, Mo.
2. Keitel, Mr. Fred, Jefferson City, Mo.
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12. Mueller, Mr. Erwin, St. Charles, Mo.
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14. Roth, Mr. Clarence, St. Louis, Mo.
15. Behren, Mr. Donald von, Hazelwood, Mo.
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### Brazil District

**A. Voting Pastor**

None

**B. Voting Layman**

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**Southern California District**
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**Southern Illinois District**
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**Southern Nebraska District**
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**Texas District**
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Riemer, Milton

### Concordia Collegiate Institute Bronxville, N. Y.

**Board of Control**

Guenther, Mr. Bernard W.

**Faculty**

Meyer, Pres. Albert E.
Gabbert, Paul
Miesner, Donald
Peterson, Clifford
Wentzel, Herman
Weidmann, Carl

### St. Paul's College, Concordia, Mo.

**Board of Control**

Barth, Rev. Howard G.

**Faculty**

Mehl, Pres. Lambert
Gienapp, Norman
Kurth, Woodrow

### Concordia College, Milwaukee, Wis.

**Board of Control**

Baxman, Rev. Herbert W.
Kretzschmar, Rev. Felix
Ahlbrand, Mr. Wm. P.

**Faculty**

Stuenkel, Pres. Walter W.
Gienapp, J. H.
Dietz, Paul T.
Koester, Wilbur C.

### California Concordia College Oakland, Calif.

**Board of Control**

Bredehoft, Mr. Willis W.
Huchthausen, Rev. Paul
Jacobs, Rev. Paul

**Faculty**

Eggold, Pres. Elmer F.
Du Brau, Richard

### Concordia College, Portland, Oreg.

**Board of Control**

Lien, Mr. Ken

**Faculty**

Weber, Pres. E. P.
Kramer, Frederick D.
Keller, Karl
Menzel, Robt. K.

### Alabama Lutheran Academy and College, Selma, Ala.

**Faculty**

Elbrecht, Pres. Paul G.
Bogan, Mrs. J. G.

### St. John's College, Winfield, Kans.

**Board of Control**

Wodtke, Rev. Norbert

**Faculty**

Beisel, Pres. R. C.
Buls, Harold
Saleska, John

### Concordia College Edmonton, Alta., Canada

**Board of Control**

Rode, Rev. George

**Faculty**

Frantz, Pres. Roland A.
Seehagel, Walter

### Concordia Seminary Pôrto Alegre, Brazil

**Faculty**

Kunstmann, Walter

### Pretheological School Pôrto Alegre, Brazil

**Faculty**

Moris, Carlos

### Instituto Concórdia, São Paulo, Brazil

**Faculty**

Flor, Pres. Martim W.

## ADMINISTRATIVE DIVISIONS

### Commission on Theology and Church Relations

Bohlmann, Prof. Ralph, St. Louis, Mo.
Bouman, Dr. Herbert J. A., St. Louis, Mo.
Eggold, Dr. Henry J., Springfield, Ill.
Gaertner, Dr. Carl A., Dallas, Tex.
Hohenstein, Rev. Herbert E., St. Louis, Mo.
Jungkuntz, Dr. Richard, St. Louis, Mo.
Mueller, Rev. Norbert H., Bridgeport, Mich.
Roth, Dr. Samuel, East Detroit, Mich.

### Commission on Fraternal Organizations

Lochhaas, Rev. Philip, Manchester, Mo.
Constable, Rev. John W., St. Louis, Mo.

### Commission on Worship, Liturgics, and Hymnology

Kretzmann, Dr. Adalbert R., Chicago, Ill.
Buszin, Dr. Walter E., St. Louis, Mo.
Precht, Dr. Fred L., Springfield, Ill.
Seltz, Rev. Martin, South St. Paul, Minn.
LeLaney, Rev. E. Theo., San Francisco, Calif.

### Synodical Service Commission

Wittmer, Dr. George W., St. Louis, Mo.

### Board for Convention Nominations

Brandt, Rev. Victor L., Palos Park, Ill.
Coiner, Rev. Harry G., St. Louis, Mo.
Fiess, Rev. Philip L., Oshawa, Ont.
Hartenberger, Rev. Martin, Wichita, Kans.
Hiller, Rev. Carl, San Mateo, Calif.
Horst, Dr. Arthur W., Sioux City, Iowa
Schoedel, Rev. Walter M., Fort Wayne, Ind.
Uhlig, Rev. John P., Redwood City, Calif.
Kraemer, Mr. Elmer, St. Louis, Mo.
Kroeger, Mr. G. F., Omaha, Nebr.
Krause, Mr. Wilbert E., Dallas, Tex.
Steffens, Mr. Paul F., Lincoln, Nebr.
Strieter, Mr. John, Rock Island, Ill.
Wagner, Mr. Carl F., Regina, Sask.
Wegehaupt, Mr. Martin H., Danville, Ill.

### Commission on Constitutional Matters

Mueller, Dr. Herbert A., Dundee, Ill.
Luessenhop, Rev. Elmer, Sioux Falls, S. Dak.
Sommermeyer, Rev. George H., St. Louis, Mo.
Kuenne, Mr. Herbert F., Baltimore, Md.
Jersild, Mr. Gerhardt S., Chicago, Ill.

### Board of Appeals

Wunderlich, Rev. Lorenz, St. Louis, Mo.

### Board for Missions

Brandt, Rev. Norman, Gary, Ind.
Drews, Rev. Ernest R., St. Paul, Minn.
Hartner, Rev. Harlan J., Mission, Kans.
Jesse, Rev. Richard F., Detroit, Mich.
Martens, Rev. Paul, Memphis, Tenn.
Spitz, Dr. C. Thomas, New York, N. Y.
Werning, Rev. Waldo, Milwaukee, Wis.
Dorre, Rev. Walter E., St. Louis, Mo.
Hahn, Dr. Reuben, Chicago, Ill.
Heerboth, Rev. Paul, St. Louis, Mo.
Hillmer, Dr. William H., St. Louis, Mo.
Koppelmann, Dr. Herman, St. Louis, Mo.
Kretzmann, Dr. Martin L., St. Louis, Mo.
Mayer, Rev. James, St. Louis, Mo.
Raedeke, Dr. Theodore, St. Louis, Mo.
Reinboth, Rev. O. H., St. Louis, Mo.
Reinking, Rev. William, St. Louis, Mo.
Rohe, Rev. Herbert, St. Louis, Mo.
Schmidt, Rev. Reuben, St. Louis, Mo.
Storm, Rev. Walter H., Hollywood, Fla.
Strege, Rev. Paul, St. Louis, Mo.
Melendez, Dr. Andrew A., St. Louis, Mo.
Petersen, Rev. Lorman, Springfield, Ill.
Suelflow, Rev. Roy, Milwaukee, Wis.
Pieplow, Rev. Edwin, Hales Corners, Wis.
Borgelt, Mr. Marvin, West St. Paul, Minn.
Gerdes, Mr. Paul, Colorado Springs, Colo.
Jordan, Mr. Alfred, Shawnee Mission, Kans.
Bulle, Dr. W. F., St. Louis, Mo.
Debenport, Mr. Eugene, St. Louis, Mo.
Fritz, Mr. Edgar, St. Louis, Mo.
Cross, Mr. James, St. Louis, Mo.

### Commission on Mission and Ministry in the Church

Schur, Dr. Walter R., Oxford, Mass.

### Medical Mission Council

May, Rev. Edward C., Chicago, Ill.
Theimer, Dr. Louis M., Wichita Falls, Tex.

### Armed Forces Commission

Weber, Rev. Arthur M., Cornwall-on-Hudson, N. Y.
Brose, Dr. Lambert, Washington, D. C.
Malinsky, Chap. Walter, Washington, D. C.
Ahl, Dr. Kenneth L., Washington, D. C.
Strieter, Capt. Robert M., Rockville, Md.

### Board of Stewardship, Mission Education, and Promotion

Herrmann, Rev. J. E., St. Louis, Mo.
Zill, Rev. Marcus T., St. Louis, Mo.
Soeldner, Rev. O. Arnold, St. Louis, Mo.
Koehneke, Rev. Paul, St. Joseph, Mich.
Schroeder, Mr. G. Frederick, Atherton, Calif.
Bieber, Mr. Alfred, St. Louis, Mo.

### Concordia Historical Institute

Suelflow, Rev. August R., St. Louis, Mo.

### Board for Higher Education

Heidemann, Rev. L. W., Seward, Nebr.
Huegli, Dr. Albert G., Valparaiso, Ind.
Neitzel, Rev. Elmer A., Milwaukee, Wis.
Strieter, Dr. Martin E., Rock Island, Ill.
Ahlschwede, Dr. Arthur M., St. Louis, Mo.
Goltermann, Dr. Samuel I., St. Louis, Mo.
Pflieger, Dr. Elmer F., Pleasant Ridge, Mich.
Rosenberg, Mr. Donald A., Wausau, Wis.
Schulz, Mr. Delphin L., St. Louis, Mo.
Bayer, Mr. Lester R., Austin, Tex.
Meese, Mr. Edwin, Jr., Oakland, Calif.

### Committee on Colloquies for the Pastoral Office

Wiederaenders, Dr. Roland P., St. Louis, Mo.
Fuerbringer, Dr. Alfred O., St. Louis, Mo.
Preus, Dr. J. A. O., Springfield, Ill.

### Committee on Colloquies for the Deaconess Ministry

Kristo, Rev. Arne P., Valparaiso, Ind.

### Advisory Committee for Valparaiso U.

Frerking, Rev. Leslie, Charlotte, N. C.

### Board of Parish Education

Kretzmann, Dr. Justus P., Florissant, Mo.
Ziegler, Rev. Arthur, Cleveland, Ohio
Miller, Dr. Arthur L., St. Louis, Mo.
Feucht, Dr. Oscar E., St. Louis, Mo.
Gross, Dr. Arthur W., St. Louis, Mo.
Jahsmann, Dr. Allan H., St. Louis, Mo.
Kramer, Dr. William A., St. Louis, Mo.
Pallmeyer, Rev. Paul, St. Louis, Mo.
Reichert, Rev. Charles, St. Louis, Mo.
Schulz, Rev. Delbert O., St. Louis, Mo.
Lawonn, Mr. Howard, Lakewood, Colo.

### Board for Young People's Work

Witt, Rev. Elmer N., Chicago, Ill.
Ramming, Mr. Leonard C., Fort Wayne, Ind.
Sornborger, Mr. William E., Los Angeles, Calif.

### Commission on Architecture

Ramey, Mr. Uel C., Wichita, Kans.
Guenther, Mr. Bernard W., New York, N. Y.
Sauer, Mr. David A., Bloomington, Ind.
Hoyer, Rev. George W., St. Louis, Mo.

### Board for Public Relations

Rickman, Rev. Victor C., Chicago. Ill.
Fleming, Mr. Wallace, Livonia, Mich.
Albers, Rev. Edgar, Oak Park, Ill.

### Editorial Commission for Official Publications

Wessler, Rev. William E., Valparaiso, Ind.
Hoffmeyer, Mr. John, Dallas, Tex.

### Editorial Commission for "Advance" Magazine

Stuenkel, Rev. Omar, St. Louis, Mo.

### Board for Lutheran TV Productions

Wuerffel, Dr. Leonhard C., St. Louis, Mo.
Gockel, Dr. Herman W., St. Louis, Mo.
Bertermann, Dr. Eugene R., St. Louis, Mo.
Kamprath, Rev. Robt., Collinsville, Ill.

### Radio Station KFUO

Russell, Mr. Emerson, St. Louis, Mo.

### Board of Social Welfare

Weber, Rev. Leslie F., St. Louis, Mo.
Wedel, Rev. Alton, Minneapolis, Minn.
Armstead, Mr. Alfred Y., St. Louis, Mo.

### Commission on Social Action

Manz, Rev. James G., Chicago, Ill.
Schroeter, Mr. Elmer W., Buffalo, N. Y.

### Commission for Services to the Mentally Retarded

Holderle, Mr. Karl E., Jr., St. Louis, Mo.

### Board of Managers for Concordia Plans

Gaertner, Rev. Henry E., Rochester, Minn.
Wahlers, Rev. Lorenz F., St. Louis, Mo.
Feucht, Mr. Herman F., Wheat Ridge, Colo.
Haake, Mr. Earl E., St. Louis, Mo.

### Board of World Relief

Kuntz, Rev. Werner H., Royal Oak, Mich.
Nerger, Rev. Edwin A., Fort Wayne, Ind.

### Commission on Church Literature

Fields, Dr. Wilbert J., Ames, Iowa
Reinke, Mr. Ralph L., Oak Park, Ill.

### Board of Directors of Concordia Publishing House

Hoffmann, Rev. Kenneth R., Cleveland Heights, Ohio
Leimbach, Mr. A. T., Kirkwood, Mo.
Sauer, Mr. Enno, Louisville, Ky.
Dorn, Dr. O. A., St. Louis, Mo.

### Board for Church Extension

Schindel, Mr. Fred, Boulder, Colo.
Lietz, Mr. F. E., St. Louis, Mo.
Barge, Mr. Wm. J., St. Louis, Mo.

### Board of Trustees for The Lutheran Church — Missouri Synod Foundation

Behnken, Dr. John W., Fort Wayne, Ind.*
Gallmeyer, Dr. Ernest J., Fort Wayne, Ind.
Bertermann, Dr. Eugene R., St. Louis, Mo.
Allenstein, Mr. Leslie G., Gadsden, Ala.
Gross, Mr. Walter, Flossmoor, Ill.
Peglau, Mr. Glen L., Oak Park, Ill.

### Board of Support and Pensions

Lichtsinn, Rev. Walter E., Menasha, Wis.
Knippenberg, Rev. John, St. Louis, Mo.
Moses, Mr. Clarence M., Parma, Ohio

### Board of Trustees for Trust Funds

Strieter, Mr. Martin E., Rock Island, Ill.
Wellman, Mr. Arthur T., River Forest, Ill.
Selle, Mr. Robert W., Brookline, Mass.

### President's Office

Harms, Dr. Oliver R., St. Louis, Mo.
Wessler, Rev. Arnold A., St. Louis, Mo.

### Secretary's Office

Mueller, Dr. Herbert, Dundee, Ill.
Meyer, Dr. Carl S., St. Louis, Mo.

### Treasurer's Office

Carpenter, Mr. Milton, St. Louis, Mo.
Wesche, Mr. Erwin A., St. Louis, Mo.

### Executive Director's Office

Wolbrecht, Dr. Walter F., St. Louis, Mo.
Hopmann, Dr. Robert P., St. Louis, Mo.

### Controller's Office

Rauscher, Mr. Ray C., St. Louis, Mo.
Cummings, Mr. James R., St. Louis, Mo.
Streufert, Mr. E. R., St. Louis, Mo.
Wiegman, Mr. E. R., St. Louis, Mo.

### Personnel Department

Gaertner, Rev. John F., St. Louis, Mo.

### Legal Counselor

Kuhlman, Mr. Fred, St. Louis, Mo.
Brown, Mr. James P., St. Louis, Mo.

### Ebenezer Thankoffering

Kieschnick, Mr. Melvin, North Riverside, Ill.
Stein, Rev. David, North Riverside, Ill.

### Convention Manager

Hopmann, Dr. Robt., St. Louis, Mo.

## OVERSEAS MISSIONARIES

**New Guinea**
Wagner, Rev. Merlyn
Yarroll, Mr. Donald H.
Cooke, Mr. Gary E.
Gerber, Mr. Don.

**Japan**
Schuessler, Rev. Deane
Lueders, Rev. Carl

**China-Taiwan**
Albrecht, Rev. Ardon

**Ghana**
Dreher, Rev. John L.

**Nigeria**
Bunkowske, Rev. Eugene
Volz, Rev. Paul
Malone, Rev. T. Thomas
Kennedy, Rev. Lowell

**Philippines**
Bendewald, Rev. Donald

**Korea**
Bartling, Rev. L. Paul

**India**
Pueschel, Dr. Johannes
Lutz, Rev. Arnold
Miller, Rev. R. E.

**Hong Kong**
Seltz, Rev. Eugene

**The Caribbean**
Mahler, Rev. Kenneth

# Tabular Survey

| Synodical District | Delegates Present | | | | | | | Delegates Absent | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Voting | | | Advisory | | | | Voting | | Advisory | | |
| | Pastors | Laymen | Totals | Pres. or V.-P. | Pastors | Teachers | Totals | Pastors | Laymen | Pastors | Teachers | Totals |
| Atlantic | 20 | 20 | 40 | 1 | 2 | 6 | 9 | 1 | — | — | — | 1 |
| California and Nevada | 16 | 15 | 31 | 1 | 3 | 3 | 7 | — | 1 | — | — | 1 |
| California, Southern | 14 | 14 | 28 | 1 | 3 | 7 | 11 | — | — | — | — | — |
| Colorado | 9 | 9 | 18 | 1 | 1 | 2 | 4 | — | — | — | — | — |
| Eastern | 13 | 13 | 26 | 1 | 1 | 2 | 4 | — | — | — | — | — |
| English | 19 | 19 | 38 | 1 | 4 | 2 | 7 | — | — | — | — | — |
| Florida-Georgia | 9 | 9 | 18 | 1 | 1 | 1 | 3 | — | — | — | — | — |
| Illinois, Central | 12 | 12 | 24 | 1 | 1 | 3 | 5 | — | — | — | — | — |
| Illinois, Northern | 30 | 30 | 60 | 1 | 4 | 9 | 14 | — | — | — | — | — |
| Illinois, Southern | 7 | 7 | 14 | 1 | 1 | 2 | 4 | — | — | — | — | — |
| Indiana | 16 | 16 | 32 | 1 | 4 | 12 | 17 | — | — | — | — | — |
| Iowa East | 10 | 10 | 20 | 1 | 1 | 1 | 3 | — | — | — | — | — |
| Iowa West | 15 | 14 | 29 | 1 | 1 | 1 | 3 | — | 1 | — | — | 1 |
| Kansas | 14 | 14 | 28 | 1 | 1 | 3 | 5 | — | — | — | — | — |
| Michigan | 29 | 27 | 56 | 1 | 4 | 15 | 20 | — | 2 | — | — | 2 |
| Mid-South | 6 | 6 | 12 | 1 | 1 | 1 | 3 | — | — | — | — | — |
| Minnesota North | 16 | 15 | 31 | 1 | 1 | 1 | 3 | — | 1 | — | — | 1 |
| Minnesota South | 15 | 15 | 30 | 1 | 2 | 4 | 7 | — | — | — | — | — |
| Montana | 1 | 2 | 3 | 1 | 0 | 1 | 2 | 1 | — | — | — | 1 |
| Nebraska, Northern | 12 | 12 | 24 | 1 | 1 | 1 | 3 | — | — | — | — | — |
| Nebraska, Southern | 13 | 13 | 26 | 1 | 1 | 3 | 5 | — | — | — | — | — |
| North Dakota | 6 | 5 | 11 | 1 | 1 | 0 | 2 | — | 1 | — | — | 1 |
| Northwest | 10 | 10 | 20 | 1 | 1 | 2 | 4 | — | — | — | — | — |
| Ohio | 14 | 14 | 28 | 1 | 2 | 6 | 9 | — | — | — | — | — |
| Oklahoma | 4 | 4 | 8 | 1 | 0 | 1 | 2 | — | — | — | — | — |
| South Dakota | 10 | 10 | 20 | 1 | 1 | 1 | 3 | — | — | — | — | — |
| Southeastern | 9 | 9 | 18 | 1 | 2 | 3 | 6 | — | — | — | — | — |
| Southern | 12 | 10 | 22 | 1 | 3 | 2 | 6 | — | 2 | — | — | 2 |
| Texas | 14 | 13 | 27 | 1 | 1 | 7 | 9 | — | 1 | — | — | 1 |
| Western (Missouri) | 23 | 23 | 46 | 1 | 4 | 10 | 15 | — | — | — | — | — |
| Wisconsin, North | 9 | 9 | 18 | 1 | 0 | 2 | 3 | — | — | — | — | — |
| Wisconsin, South | 19 | 19 | 38 | 1 | 2 | 9 | 12 | — | — | — | — | — |
| Alberta and British Columbia | 5 | 5 | 10 | 1 | 1 | 0 | 2 | — | — | — | — | — |
| Manitoba and Saskatchewan | 3 | 4 | 7 | 1 | 0 | 0 | 1 | 1 | — | — | — | 1 |
| Ontario | 8 | 5 | 13 | 1 | 1 | 0 | 2 | — | 3 | — | — | 3 |
| Argentina | — | — | — | — | — | — | — | — | — | — | — | — |
| Brazil | — | 1 | 1 | 1 | — | — | 1 | — | — | — | — | — |
| Boards and Committees | | | | | | | 165 | — | — | — | — | — |
| General Officials | | | | | | | 20 | — | — | 1 | — | 1 |
| Boards of Control | | | | | | | 17 | — | — | — | — | — |
| Faculty Members | | | | | | | 71 | — | — | — | — | — |
| Overseas Missionaries | | | | | | | 19 | | | | | |
| *Totals* | 442 | 433 | 875 | 36 | 57 | 123 | 508 | 3 | 12 | 1 | 0 | 16 |

Guests 2,189

# CONVENTION FLOOR COMMITTEES

The Bylaws of the Synod (*Handbook* 1.27 e) prescribe the following:

"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 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 convention. If the President deems it advisable, he may 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."

The President therefore appointed the committees listed below.

**Key to Abbreviations**

C — Chairman
P — Pastors
L — Laymen
T — Teachers
Pr — Professors

AB — Alberta-Brit. Col.
Ar — Argentine
At — Atlantic
Br — Brazil
CN — California-Nevada
CI — Central Illinois
Co — Colorado
Ea — Eastern
En — English
FG — Florida-Georgia
In — Indiana
IE — Iowa East
IW — Iowa West
Ks — Kansas
MS — Manitoba-Sask.
Mc — Michigan
MdS — Mid-South
MnN — Minnesota North
MnS — Minnesota South
Mo — Missouri
Mt — Montana
ND — North Dakota
NW — North Wisconsin
NI — Northern Illinois
NN — Northern Nebraska
Nw — Northwest
Oh — Ohio
Ok — Oklahoma
On — Ontario
SD — South Dakota
SW — South Wisconsin
SE — Southeastern
So — Southern
SC — Southern California
SI — Southern Illinois
SN — Southern Nebraska
Tx — Texas

### Committee 1 — MISSIONS

**C:** Pres. P. E. Jacobs (CN)
**P:** M. L. Wyneken (CN), K. Wegener (CI), R. H. Beins (Co), A. Bruns (Ks), W. L. Biesenthal (Mc), D. P. Robinson (MdS), E. Geistfeld (MnS), A. Wangerin (Mo), A. F. Droegemueller (Mt), L. R. Koepke (NI), F. J. Schwieger (NN), H. H. Lachmann (Nw), H. Hoyer (Oh), H. Klawitter (Ok), G. R. Brueggemann (SW), W. M. Bliese (SE), W. W. Koenig (SN), J. L. Eddleman (Tx), A. Krahenbil (AB), J. F. Haenftling (On)
**L:** C. A. Hartner (At), W. Schmitt (FG), T. Fuelling (In), J. A. Schiller (IE), R. Servis (IW), C. R. Montz (ND), A. Koch (So), E. Dann (SI)
**T:** L. Senske (CI), E. R. Weerts (En), L. Gefeke (Mc), G. F. Brommer (SC)
**Pr:** H. Otte (MnS), R. Frantz (AB)

### Committee 2

### THEOLOGICAL MATTERS

**C:** Pres. F. A. Niedner (NN)
**P:** W. Hausmann (At), W. F. Lieder (CI), F. Rhode (Co), F. Schumann (Ea), M. Heilman (Ea), A. Wismar (En), D. Burow (FG), P. G. Mroch (In), E. M. Meyer (IE), K. Behnken (Ks), C. E. Zahrte (Mc), W. C. Franzmeier (MnN), R. H. Raedeke (MnS), R. W. Heikkinen (NW), J. G. Manz (NI), C. Hellmann (NN), E. H. Wiebel (Nw), F. Schumacher (Ok), E. Goltermann (SW), E. H. Fastenau (SE), W. Schlecht (So), E. A. Schuelke (SN), L. L. Guebert (MS), E. Koehler (On), E. A. Kroeger (At)
**L:** B. Mieger (CN), R. Wendt (En), B. Groen (IW), E. A. Hagen (Mc), G. Forsbeck (Mo), W. G. Rabe (NI), H. E. Isaak (Nw), R. Troemel (SD), M. Luening (SC), W. Oltmann (Tx)
**T:** R. W. Fiedler (CN), A. L. Daenzer (IW), P. G. Nickel (Mo), M. H. Eggers (SC)
**Pr:** W. Kunstmann (Br), L. Petersen (CI), E. C. Malte (In), P. Foelber (Mc), R. Preuss (Mo), W. Th. Janzow (SN)

### Committee 3 — CHURCH RELATIONS

**C:** Pres. E. C. Rakow (In)
**P:** W. Thiele (CN), R. J. Gutknecht (Co), R. Lillie (En), E. Kieninger (FG), E. Jobst (Ks), A. T. Scheips (Mc), W. Griesse (MdS), W. L. Bartling (NI), R. Zintner (Nw), R. Kahre (SI), O. R. Heinitz (SN), V. F. Meyer (Tx), G. Rode (AB)
**L:** P. M. Heller (CI), H. Pedersen (Ea), E. W. Nun (IW), M. Zschiegner (Mo), P. Rauschert (NI), S. E. Thomas (Oh), R. A. Wendelin (SE)
**T:** G. A. Zurstadt (Mc), E. J. Werner (Mo), P. Bouman (NI)
**Pr:** C. F. Weidmann (At), A. C. Repp (Mo), W. W. Stuenkel (SW)

### Committee 4

### SYNODICAL ADMINISTRATION

**C:** Pres. P. L. Fiess (On)
**P:** E. C. Ulrich (CI), H. Frincke (Ea), V. D. Hinz (IW), E. M. Beck (MnN), P. Hinrichs (Mo), R. Maassel (NI), H. J. Maleske (SC)
**L:** C. Germer (At), A. Bangert (CN), A. A. Backman (Co), J. Snyder (En), C. P. Wind (Ks), S. E. Kropp (Nw), C. P. McKee (On)
**T:** H. Niermann (MdS)
**Pr:** D. R. Miesner (At), P. A. Zimmerman (Mc)

### Committee 5

### CONSTITUTIONAL MATTERS

**C:** Pres. L. H. Goetz (NW)
**P:** W. Schardt (Ea), E. F. Bauerkemper (Tx), L. W. Koehler (MS), F. W. Boetcher (SC)
**L:** E. Schiewe (NI), H. M. Huge (Oh), E. Heim (Ok)
**T:** P. Glawe (En), W. O. Seibel (Mo), G. C. Becker (NI)
**Pr:** A. E. Meyer (At), F. Kramer (CI), J. H. Gienapp (SW)

### Committee 6 — HIGHER EDUCATION

**C:** Pres. A. Buls (SI)
**P:** W. Hagebusch (En), M. Hartenberger (Ks), R. A. Hopmann (MnN), J. Meyer (Mo), A. Behrend (Ok), F. W. Kemper (SE), R. Becker (So)
**L:** W. Schmidt (CI), C. Gruner (Co), A. A. Beck (Ea), R. V. Havemann (FG), Alfred Briel (In), A. H. Dorr (IW), C. F. Neumann (NI), P. Mercier (Nw), E. H. Albrecht (Oh), V. Siegel (On)
**T:** N. Leeseberg (At), M. H. Stegemann (CN), W. Helming (Ea.), K. Schwark (Tx)
**Pr:** C. Peterson (At), L. C. Wuerffel (Mo), C. F. Halter (NI), E. Weber (Nw), P. G. Elbrecht (So)

### Committee 7

### PARISH EDUCATION AND SERVICES

**C:** Pres. W. H. Kohn (SE)
**P:** R. M. Visser (CN), L. C. Niemoeller (CI), H. Hiller (Co), H. Abram (FG), R. C. Ludwig (In), P. G. Becker (IW), H. Meier (Ks), E. E. Meyer (Mc), A. E. Reimann (MnS), J. Krueger (ND)
**L:** P. W. Eichert (Ea), E. H. Petersen (IE), K. Englehardt (MnN), E. Rueter (Mo), H. Caskey (NW), L. Westphal (SI)
**T:** D. E. Schmidt (Co), F. A. Kirchoff (Mc), R. E. Hintz (NW), A. F. Kollmorgen (NN), E. Straub (Ok)
**Pr:** E. F. Eggold (CN), M. L. Radke (NI), M. B. Kirch (SN)

### Committee 8

### YOUNG PEOPLE'S WORK

**C:** Pres. J. D. Fritz (ND)
**P:** H. F. Schmidt (CN), D. N. Wolkenhauer (CI), E. Nieting (IW), I. Bruenjes (Ks), R. J. Rauber (Mc), R. C. Glock (NW), P. Hunt (So)
**L:** D. A. Spilger (Mc), D. J. Houser (Mo), C. Brueggemeier (Nw), R. Walter (SC)
**T:** W. Endorf (At), J. P. Baden (SC)
**Pr:** W. G. Sohn (MnS), L. E. Zeitler (Mo), L. J. Mehl (Mo), R. Stohs (SN)

### Committee 9

### SOCIAL ACTION AND WELFARE

**C:** Pres. B. L. Frey (En)
**P:** F. Pankow (At), N. Pfotenhauer (CN), M. Marty (En), H. Hartmann (Mo), R. C. Ebke (ND), D. C. Schulz (NW), F. C. Giese (NI), A. E. Wenger (SW), E. W. Homrighausen (So), E. Reimnitz (Br)
**L:** F. M. Pleasant, Jr. (Co), E. Davis, Jr. (Ea), R. C. Boettner (Mc), K. T. Jackman (Tx)
**T:** P. E. Doerrer (Nw), E. E. Zielske (SE)
**Pr:** J. F. Johnson (CI), E. Linse (MnS)

### Committee 10

### RETIREMENT AND BENEFIT PROGRAMS

**C:** Pres. E. C. Weber (Mc)
**P:** E. G. Ripke (Mo.), C. H. Bensene (Nw), W. M. Fehner (SC)
**L:** A. Quinn (At), M. C. Tietjen (CN), H. Bokenkamp (CI), M. M. Rader (En), J. Leimer (MdS), E. Mueller (Mo), L. O. Maassel (SE)
**T:** W. H. Paul (IE), K. W. Nienow (SW)
**Pr:** H. H. Buls (Ks)

### Committee 11

### COMMUNICATIONS AND PUBLIC RELATIONS

**C:** Pres. A. Bernthal (FG)
**P:** P. Czamanske (Ea), E. M. Lang, Jr. (IE), N. E. Walter (IW), D. Vetter (Mo), W. D. Kniffel (NN), H. Baxmann (SW), E. Lehman (AB)

**L:** R. Buescher (At), B. R. Lange, Jr. (CN), M. Nehring (Co), C. L. Hustad (FG), W. Hemman (Ks), L. Lumpe (Mo)
**T:** W. O. Denninger (In)
**Pr:** J. A. O. Preus (CI), W. Kurth (Mo)

### Committee 12

### CHURCH LITERATURE AND PUBLICATIONS

**C:** Pres. F. H. Ilten (IE)

**P:** W. E. Kraemer (CN), R. L. Dorow (CI), T. H. Glammeyer (Ea), H. E. Borchelt (IW), A. C. Seltz (MnN), G. K. Schmidt (Mo), A. G. Griesse (SN)

**L:** S. T. Jones (At), D. Kerbs (Ks)

**T:** E. H. Ruprecht (In), A. H. Schmidt (Mc), F. H. Broker (MnS)

**Pr:** W. A. Poehler (En), W. Laetsch (SN), M. Riemer (Tx)

### Committee 13

### SPECIAL MINISTRIES AND SUNDRY MATTERS

**C:** Pres. C. A. Heckmann (Tx)

**P:** R. L. Weber (Mc), M. Lieske (MnS), L. Russert (NI), W. T. Dierks (Nw)

**L:** S. Greimann (At), M. Voertman (Mo), J. Schroeder (NW), D. Backhaus (SD), R. Ambelang (SW), J. Knutson (So)

**T:** O. Albers (In),

**Pr:** R. C. Beisel (Ks), M. L. Koehneke (NI)

### Committee 14

### STEWARDSHIP AND FINANCE

**C:** Pres. W. E. Meyer (Co)
**P:** E. Goltermann (Ea), R. H. Bernthal (Mc), J. Bouman (Mo), E. H. Happel (NI), A. Dominick (So), H. W. Niermann (SN)
**L:** J. Renken (CI), E. E. Rodenburg (IW), I. C. Walter (Ks), R. Piersing (MdS), A. G. Ibeling (MnS), J. Lackman (Mt), M. Downs (ND), D. C. Miller (NN), L. Ruecker (Nw), F. Avery (Ok), A. Dee (SW), C. Wichmann (SC), M. Schmidt (SN), H. Asmundson (AB)
**T:** R. Beckmann (At)
**Pr:** N. Habel (Mo), W. C. Koester (SW)

### Committee 15

### CONVENTION NOMINATIONS

(This committee, the Board for Convention Nominations, was elected at the Detroit convention.)
**C:** Rev. C. W. Hiller (CN)
**P:** V. L. Brandt (En), P. L. Fiess (On), M. J. Hartenberger (Ks), W. M. Schoedel (In), J. P. Uhlig (CN)
**L:** A. W. Horst (IW), E. Kraemer (Mo), G. F. Kroeger (NN), J. R. Strieter (CI), C. F. Wagner (MS)
**T:** W. E. Krause (Tx), P. F. Steffens (SN), M. H. Wegehaupt (CI)
**Pr:** H. G. Coiner (Mo)

### Committee 16 — ELECTIONS

**C:** C. Waldschmidt (NI)
**P:** P. C. Langer (En), J. T. Wolfram (IW), D. J. Kesselmayer (Mo), H. B. Schutte (Nw)
**L:** A. Kelly (CN), R. R. Klaus (Mc), O. Alexander (Mo), L. Luebbe (SC), E. Holscher (SN)
**T:** M. E. Eifert (Tx)
**Pr:** H. Wentzel (At)

### Committee 17

### REGISTRATION, CREDENTIALS, EXCUSES

**C:** W. Jensen (At)
**P:** L. P. Koepke (In), A. I. Grimm (NW), W. E. Ruehrdanz (NI), P. Mueller (SD), J. Fiess (SW), H. Welp (SI)
**L:** G. Johnson (En), W. J. Peavy (MdS), H. F. Iwerks (MnS), M. Rost (Oh), L. F. Ludtke (SC), L. Marty (SN)
**T:** T. L. Juergensen (Ks), H. P. Thomas (Mc), C. R. Streufert (Mo), N. J. Mattfeld (SE)

### Committee 18

### WORK PROGRAM REVIEW

**C:** Pres. H. C. Scherer (Mo)
**P:** W. L. Zeile (At), V. L. Behnken (SC), G. R. Kretzmann (Oh)
**L:** T. A. Frincke (Mc), E. Bahr (NI), K. McKinney (Tx)
**Pr:** A. O. Fuerbringer (Mo)

### Committee 19

### SPECIAL SCREENING COMMITTEE

**C:** John Gergely (At)
**P:** Luther Otto (SW)
**T:** Raymond Peterson (Tx)

# MINUTES OF THE CONVENTION

## Session 1

**July 8, Morning**

*Opening Devotion*

Dr. W. Harry Krieger served as liturgist for the opening devotion. President Oliver R. Harms based his opening address on Titus 3:4-8; he showed the implications of "Justified by Grace" for the work of the Synod.

*Organization*

Rev. William Jensen reported for the Registration Committee that 375 pastoral delegates and 349 lay delegates had registered, for a total of 724 voting members. A quorum having been established, President Oliver R. Harms declared the 47th convention of The Lutheran Church — Missouri Synod officially to be in session.

*Appointment of Assistant Secretary*

Dr. Harms announced that he had appointed as assistant secretary Dr. Carl S. Meyer.

*Opening Ceremonies*

Dr. Karl Graesser, president of the Atlantic District, welcomed the delegates to New York. Rev. Louis C. Meyer introduced Lt. Gov. Malcolm Wilson, who bade the delegates welcome. Deputy Mayor Timothy Costello was introduced by Mr. G. A. Killenberg. Dr. Costello referred to the fact that this is the first time a Missouri Synod convention has met east of Cleveland. Dr. Harms assured the welcomers that the convention appreciated their words of welcome.

Rev. Theodore Wittrock made several announcements.

The resolution was adopted to accept the agenda and time schedule as presented for the convention schedule.

Dr. Harms announced as the official editors for the reports Dr. Martin W. Mueller and Dr. Herman A. Mayer (for Dr. Otto Sohn).

The committee to review the late overtures as appointed by Dr. Harms is Dr. John Gergely, Mr. Ray Peterson, and Pastor Luther Otto.

Rev. William vonSpreckelsen and Dr. Walter F. Wolbrecht were appointed as parliamentarians. Rev. Arnold A. Wessler will serve as administrative assistant to the President also at the convention.

*Presidential Report*

Dr. Oliver Harms read the presidential report. He announced that Dr. John W. Behnken, honorary president of the Synod, regrets very much that he is not able to be present.

*Committee 4 — Synodical Administration*

Committee 4, through its chairman, Rev. Philip L. Fiess, presented a special resolution [4-01], commending the President for his work and the devotion and sacrifice of his wife. Mrs. Harms was brought to the stage to receive the applause and thanks of the convention.

Dr. W. Theophil Janzow of Concordia Teachers College, Seward, Nebr., brought the greetings of Governor Norbert Tieman of Nebraska and in his name commissioned the President of the Synod as Admiral of the Navy of the State of Nebraska.

*Committee 15 — Nominations*

Pastor Carl W. Hiller reported for Committee 15. He told of the personnel of the Board for Convention Nominations and its work. He then presented the list of nominees for the various boards and commissions of the Synod as presented in the *Convention Workbook,* pp. 356—359.

The following names were dropped as given in the *Workbook:* Richard H. Engebrecht, Board for Convention Nominations; Herbert Kaiser and Glenn Nicholson, Board of Control of St. John's Lutheran College, Winfield, Kans. The following names were added by the Board for Convention Nominations: Walter Umbach and Arthur Moeller, Board of Control of St. Paul's College, Concordia, Mo.; Ruben Becker and Norberto Ott, Board of Control of the Theological Seminary at Porto Alegre.

The following were nominated from the floor: John A. Mueller, Board of Directors of the Synod; Roy A. Suelflow, Board for Missions; John W. Ott, Board of Control of Concordia Seminary, St. Louis; Glen Peglau, Board for Missions; Paul Nickel, Board of Control of Concordia Seminary, St. Louis; Erich H. Kiehl, Board for Young People's Work; Waldo J. Werning, Board for Missions; George Beiderwieden, Jr., Board for Missions; Karl L. Barth, Board for Convention Nominations; Albert C. Burroughs, Board for Missions; John E. Lutze, Board of Control of Concordia Teachers College, River Forest; William F. Fenske, Board of Directors of the Synod; Paul J. Gerdes, Board for Missions; Lawrence R. Marquardt, Board of Control of Concordia Teachers College, River Forest; Arnold H. Bertram, Board for Missions; Alton F. Wedel, Board of Control of Concordia Seminary, St. Louis; John W. Montgomery, Commission on Theology and Church Relations; Paul G. Otke, Board of Control of Concordia College, Edmonton; Thomas W. Wilson, Board for Young People's Work; Victor Eggerding, Board of Directors of the Synod; Oswald C. J. Hoffmann, Commission on Theology and Church Relations; Vernon Bryant, Board for Missions.

The report of the nominations as amended was adopted.

Vice-President W. Harry Krieger led the convention in closing prayer.

## Session 2

**July 8, Afternoon**

*Opening*

Mr. Carl Muhlenbruch spoke the opening prayer. The minutes of the morning session were read, corrected, and adopted. The convention resolved to send greetings to Dr. John W. Behnken.

*Executive Director's Report*

Dr. Walter F. Wolbrecht, executive director of the Board of Directors, gave his report to the Synod. He told of the losses and gains in membership of the Synod, ending with a word of encouragement for the great work which the Synod has to do.

*Committee 5 — Constitutional Matters — Membership Applications*

Ten congregations, 14 pastors, and 55 teachers were admitted to the Synod and will sign the Constitution in their respective District conventions (*TB* 34—36, 5-01).

*Committee 1 — Missions*

The convention expressed thanks to God for the blessings which He brought through Dr. William H. Hillmer (*TB* 41, 1-08). Dr. Hillmer responded, pointing especially to the Detroit mission resolutions and the creation of the unified mission board. President Harms expressed his personal thanks for the services given by Dr. Hillmer.

*Dr. William H. Kohn*

Dr. William H. Kohn was installed as executive secretary of the Board for Missions by President Harms. Dr. Kohn then addressed the assembly, pointing out that God created the church and gave it the mission of bringing the message of redemption to mankind.

The chairman of the Board for Missions, Mr. Alfred Jordan, was introduced by President Harms. Mr. Jordan addressed the assembly briefly.

*Committee 1 — Missions*

The resolution was adopted to express thanks to God for His blessings on the mission fields, to extend greetings to missionaries, to demonstrate concern and support for missions, and to request the President to offer a special prayer (*TB* 40—41, 1-07).

Resolved to improve procedures for transferring members (*TB* 38, 1-03), to request District and synodical church extension departments to cooperate in promotional programs (*TB* 37, 1-01), to pursue all opportunities for cooperative endeavors in mission work without a denial of God's Word (*TB* 37—38, 1-02), and to refer the recommendations on self-financing back to the Board for Missions for further study (*TB* 38, 1-04).

Resolved to instruct designated boards and agencies to make a cooperative study of mass media (*TB* 39—40, 1-06).

A resolution for fiscal planning for missions was recommitted to the committee (*TB* 39, 1-05).

*Ebenezer Thankoffering*

Dr. Martin L. Koehneke, executive director of the Ebenezer Thankoffering, was given the floor. The assembly sang the Ebenezer hymn, "The Lord Hath Helped Me Hitherto." Dr. Koehneke emphasized the excitement of casting ourselves upon God. "To give thanks is exciting and to give is exciting," he said. "Giving is loving." There is the excitement of receiving the Gospel by men, women, and children. The assembly sang "Now Thank We All Our God." Dr. Koehneke referred the convention to the progress report to May 31, 1967. After he had gone through the report, the assembly sang "Our God, Our Help in Ages Past."

Dr. Harms led the convention in the prayer previously requested, a prayer of repentance, of thanksgiving, for Ebenezer, for our missionaries, and for our government. The assembly prayed the Lord's Prayer in unison.

*Committee 3 — Church Relations*

The convention expressed appreciation for fellowship and fraternal relations with other churches and asked that a well-planned program of contacts and conferences with these churches be maintained (*TB* 45, 3-01). It invited Lutheran churches in America not in fellowship to join in consultation with the Missouri Synod (*TB* 45, 3-02). It encouraged the sending of observers to various church bodies and participation in ecumenical dialogs for members of the Synod (*TB* 46, 3-03). It expressed appreciation for having been invited to participate in the talks with the Presbyterians and encouraged further participation (*TB* 46—47, 3-04). It commended the exchange study program (*TB* 50, 3-07). It recommitted a resolution to make additions to Chapter XVI of the synodical *Handbook* (*TB* 50—51, 3-08). It expressed confidence in our representatives to the Lutheran Council in the U. S. A. (*TB* 51—52, 3-09). It declared itself in favor of the dissolution of the Lutheran Synodical Conference (*TB* 52, 3-10). It expressed joy for unity of faith in the body of Christ and for greater evidence of unity with other Lutheran bodies; it asked for continued efforts for a fuller expression of unity and requested congregations to exercise patience before practicing selective fellowship (*TB* 52—53, 3-11).

*Committee 13 — Special Ministries and Sundry Matters*

The convention resolved to adopt the report of the Commission on Fraternal Organizations (*TB* 55, 13-01), to accept a report of The Lutheran Church — Missouri Synod Foundation (*TB* 55—56, 13-02), and to implore God's blessings on The Lutheran Church — Missouri Synod Foundation (*TB* 55—56, 13-03). It accepted the report of the Lutheran Laymen's League (*TB* 57, 13-04) and resolved to continue its support of the league, commending it for the work it has done for the past 50 years (*TB* 57—58, 13-05).

The convention commended Bible societies (*TB* 58—59, 13-06) and encouraged support of the American Bible Society (*TB* 59—60, 13-07).

It voted to encourage support of Bethesda by prayers and gifts (*TB* 60, 13-08). It accepted the report of the Council of Lutheran Ministries (*TB* 60—60a, 13-09).

It adopted the report of the Committee for the Celebration of the 450th Anniversary of the Reformation (*TB* 60a, 13-10).

*Committee 11 — Communications and Public Relations*

The convention accepted the generous offer by the Lutheran Laymen's League to participate in sponsoring the television ministry of The Lutheran Church — Missouri Synod (*TB* 61, 11-01). Mr. Robert W. Hirsch, president of the Lutheran Laymen's League, was presented to the convention. He pledged the continued cooperation of the Lutheran Laymen's League.

The convention noted with gratitude to Almighty God the 15th anniversary of "This Is the Life" (*TB* 62, 11-02). It expressed its appreciation to 380 stations carrying the church's television program series "This Is the Life," "Pattern for Living," and "The Fisher Family" (*TB* 63, 11-03). It accepted the reports of the Lutheran Television Productions Board and KFUO with thanks (*TB* 63—64, 11-04). Dr. Leonhard Wuerffel, chairman of the Lutheran Television Productions Board, introduced Dr. Martin J. Neeb, Jr., newly elected executive secretary of the board. Dr. Neeb responded briefly, pointing out the crucial nature of this specialized ministry.

The convention expressed its appreciation to Dr. Adolph F. Meyer, Dr. Norman Temme, and Miss Olinda Roettger for their services to the Synod (*TB* 64, 11-05).

It recommended the program of Religion in American Life, Inc. (*TB* 64—65, 11-06).

It did not adopt the resolution on recommendations for the official periodicals (*TB* 65, 11-07).

It accepted Section A of the report of the special committee for the review of the Synod's editorial and periodical policies and Section B with a minor change. It referred Section C back to the special committee for further study (*TB* 66, 11-08).

It adopted a resolution directing the editors of the *Lutheran Witness* and the *Lutheran Witness Reporter* to proceed in their tasks with courage and reminded the editors of the sensitive nature of their tasks (*TB* 66—67, 11-09).

*American Bible Society Report*

Dr. Norman Temme introduced Dr. Laton Holmgren. Dr. Holmgren spoke of the more than 3,000 people at work in translating the Scriptures and new formats adopted for the translations. He presented a certificate to Dr. Oscar E. Feucht as an honorary life member of the American Bible Society. Dr. Feucht replied briefly, pointing out that every renewal in Christendom has recaptured the Scriptures.

The closing prayer was spoken by Mr. Carl Muhlenbruch.

## Session 3

**July 8, Evening**

*Opening*

The opening prayer for the Saturday evening session was spoken by Rev. Edwin H. Thompson. The minutes of the Saturday afternoon session were read and adopted.

*Size of Board for Missions*

Resolved to establish the size of the Board for Missions at 13 members (*TB* 98a, 4-02).

*Committee 15 — Nominations*

Resolved to withdraw the nomination to the Commission on Theology and Church Relations of Dr. Martin E. Marty, who is ineligible because the pastor elected must be a parish pastor. Rev. Alvin E. Mueller was substituted as a nominee. Also ineligible are Drs. Oswald C. J. Hoffmann and John Warwick Montgomery (*Handbook* 2.109 a, l).

*Committee 2 — Theological Matters*

Resolved to pray God to keep us faithful to His inspired and inerrant Word "as the only rule and norm of faith and practice" and to the Lutheran Confessions. The words "and inerrant" were added to the committee's resolution by amendment from the floor (*TB* 81, 2-16).

The convention commended the committee for the study of Biblical hermeneutics of the Commission on Theology and Church Relations to the Lord's guidance (*TB* 80, 2-15).

It adopted the document "Theology of Fellowship" (*TB* 79, 2-13).

It declined to take action on the overture to prepare an additional document on selective fellowship (*TB* 80, 2-14).

Dr. Walter E. Buszin was cited for his many years of faithful service in the fields of church music, liturgics, and hymnology (*TB* 77—78, 2-12).

The convention accepted the report of the Commission on Worship, Liturgics, and Hymnology and expressed its gratitude for the formation of an inter-Lutheran Commission on Worship (*TB* 77, 2-11).

*Committee 6 — Colleges and Seminaries*

The convention expressed thanksgiving to God for His blessings to Concordia Teachers College and High School at Seward and encouraged the congregations to observe its 75th anniversary in 1969 (*TB* 86, 6-02).

It commended the donors to HUB (Help Us Build) at Seward (*TB* 86, 6-03).

It referred the overtures to establish chairs of stewardship and evangelism to the Board for Higher Education and the synodical schools for continuing attention (*TB* 87, 6-04).

It recommitted the resolution on the general planning and operating principles for the Board for Higher Education (*TB* 89, 6-08).

It dissolved the Study Commission on Lutheran Lay Higher Education and asked that a three-member study committee by presidential appointment report to the Board for Higher Education for subsequent reporting to the 1969 convention (*TB* 87, 6-05).

It encouraged Districts sponsoring colloquy students to assist them with adequate financial aid (*TB* 88, 6-06).

It asked various boards and agencies of the Synod to assess their personnel needs for a 10-year period (*TB* 88—89, 6-07).

It requested the District student aid committees to adopt uniform procedures (*TB* 91—92, 6-09).

Without debate it resolved to close the high school

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It asked various boards and agencies of the Synod to assess their personnel needs for a 10-year period (*TB* 88—89, 6-07).

It requested the District student aid committees to adopt uniform procedures (*TB* 91—92, 6-09).

Without debate it resolved to close the high school

department at Concordia Lutheran College of Texas at Austin (*TB* 92, 6-10).

It debated the resolution to urge the Board for Higher Education to review faculty salaries annually and to give high priority to salary improvements. Time expired before action could be taken on this resolution (*TB* 92—93, 6-11).

The closing devotion with the Litany for Pardon and Petition was read by Rev. Edwin H. Thompson.

## Session 4

**July 9, Afternoon**

*Opening*

The opening devotion was led by Rev. Norman G. Pfotenhauer. In the service the Litany of the Holy Trinity was used.

The minutes of the third session were approved as read.

*Committee 8 — Young People's Work*

President John D. Fritz of Committee 8 introduced Mr. Charles R. Wright, president of the Walther League. Mr. Wright reminded the assembly that, in a time of change, youth can and does contribute to the renewal of the church. Mr. Wright presented five of the seven living ex-presidents of the Walther League. Pastor Fritz presented four young ladies who personified aspects of the youth program. Dr. Elmer Witt introduced four Prince of Peace Volunteers. Their message? "POPV is people"; "everybody should get out of his ghetto"; "it's really hard"; "the church has to get involved and be aware of what is going on"; "the hardest thing in the whole world is to be a Christian."

The convention resolved to observe the 75th anniversary of the Walther League in May 1968 (*TB* 101, 8-01). It expressed gratitude to the Walther League and its executive board in facilitating the transfer of the administration of youth ministry to the Board for Young People's Work (*TB* 101—102, 8-02). It received the report of the Board for Young People's Work with commendation and encouragement (*TB* 102, 8-03).

*Committee 14 — Stewardship and Finance*

The resolution of Committee 14 that the Synod renew its commitment to Ebenezer was discussed at some length, but time ran out before action could be taken on the resolution (*TB* 107, 14-08).

*Committee 9 — Social Action and Welfare*

The convention adopted the report of the Board of Social Welfare (*TB* 111, 9-01). It resolved to support and consult with the Lutheran Human Relations Association of America (*TB* 111—112, 9-02). It adopted the report of the Commission for Services to the Mentally Retarded (*TB* 112, 9-03).

It adopted the resolution to reinstate World Relief in the synodical budget with the amendment that the allocation is for administrative expenses of the board (*TB* 113, 9-04).

It referred Overture 9-12 to the synodical Board of Directors for coordination among the institutions and Districts of the Synod (*TB* 114, 9-05). It referred Overture 9-17 to the Board of Social Welfare for study and implementation (*TB* 114—115, 9-06).

It resolved to observe the centennial of welfare work in 1968 (*TB* 115, 9-07).

*Committee 14 — Stewardship and Finance*

Since time was available, Committee 14 was granted the floor, and the discussion on Resolution 14-08 was resumed. A resolution to adopt was amended so that it included not only the renewal of the Synod's commitment to Ebenezer and the request that President Harms lead the convention in prayer but also that the delegates and visitors would kneel for the prayer (*TB* 107, 14-08). While the assembly was kneeling, President Harms prayed for forgiveness and for God's blessings on the Ebenezer endeavor.

*Committee 7 — Parish Education*

In introducing the resolutions of Committee 7, President William H. Kohn referred the convention to pp. 250 to 253 of the *Convention Workbook*. Here the report of the Board of Parish Education portrayed the need for parish renewal and the nature and scope of the educational task of the church and uttered a call to action.

The convention resolved to encourage the congregations of the Synod to examine their educational programs, instructed the Board of Parish Education to develop self-study documents, and exhorted the congregations to use these documents (*TB* 116—118, 7-01). It authorized the Board of Parish Education to appoint an editor-consultant in urban education (*TB* 119, 7-02).

The resolution to warn against prejudice (*TB* 120, 7-03) was discussed at some length; no action was taken because the discussion was not yet completed.

*Service of Dedication*

One of the high features of the convention was the service in which the *Concordia Catechism Series* was consecrated. Dr. Justus P. Kretzmann was the minister and Rev. Lewis C. Niemoeller the preacher for the service. The Children's Choir of Greater New York sang. Dr. Walter M. Wangerin presented the books on behalf of the Catechism Committee to Dr. Oliver Harms, who in turn handed them to catechumens and catechists as representatives of the church. Dr. Otto A. Dorn's services in promoting the *Concordia Catechism Series* were recognized.

## Session 5

**July 10, Morning**

*Opening*

Dr. Adolf F. Meyer served as chaplain for the opening devotion on Monday morning, speaking on the theme "God, the Creator of the Universe." The assembly joined in the Te Deum Laudamus. Dr. Harms introduced Dr.

Oswald C. J. Hoffmann, who gave the first part of his convention essay.

The reading of the minutes of Session 4 was postponed to the afternoon session.

*Committee 10 — Retirement and Benefit Programs*

The convention received with gratitude the reports of the Board of Support and Pensions (*TB* 130, 10-01) and of the Board of Managers for the Concordia Retirement Plan and the Concordia Welfare Plan (*TB* 130, 10-02).

It resolved to substitute a new *Handbook* chapter on pension and welfare (*TB* 131, 10-03). It ratified the action of the Board of Support and Pensions in the matter of annuity payments at age 72 (*TB* 131, 10-04). It revised the pension fund provision to allow the eligibility of the recipients of such funds even if under circumstances they are no longer members of The Lutheran Church — Missouri Synod (*TB* 132, 10-05).

It resolved to adjust pension plan provisions for pastors on leave after 25 years of service in the church. An amendment to cross out the words "after 25 years of service in the church" was lost (*TB* 133, 10-06).

It declined the overture to make pension fund money available to pastors and called teachers to enable them to make down payments on their own residences (*TB* 133—134, 10-07; see *TB* 136). Later on in the session the chairman stated that, since this overture had been received too late for inclusion in the *Workbook* and *Supplement,* he would give this overture to the special committee of three for screening. There were no objections to this procedure.

*Committee 2 — Theological Matters*

The convention authorized the creation of District committees on Worship (*TB* 76—77, 2-10). It changed the name of the Commission on Worship, Liturgics, and Hymnology to Commission on Worship (*TB* 76, 2-09).

It instructed the Commission on Worship to prepare a supplement to *The Lutheran Hymnal* (TB 75, 2-08) and approved the proposed rules for the Inter-Lutheran Commission on Worship (*TB* 74, 2-07).

It adopted the "Declaration on the Status and Use of Synodically Adopted Doctrinal Statements" (*TB* 70—71, 2-04).

The resolution to receive the document on "The Witness of Jesus and Old Testament Authorship" was discussed but not acted on for lack of time (see *TB* 69, 2-03 a).

*Committee 1 — Missions*

Missionary Eugene Bunkowske of Nigeria was introduced by Rev. William Reinking. Pastor Bunkowske said that the present time of upheaval is a time to reevaluate mission work and to work more earnestly for the establishment of independent Christian communities.

The convention declined Overture 1-04 since it is covered by a proposed change in the *Handbook* (*TB* 149—150, 1-16).

It resolved to give serious study and attention to the possibility of identifying and developing a lay apostolate (*TB* 147, 1-13).

It voted to provide synodical support for inner-city schools (*TB* 148, 1-14).

It authorized the study on how congregations can be helped to exercise their healing mission (*TB* 150, 1-17) and requested the Lutheran Council in the U. S. A. to initiate a study on the church's concern for the sick and suffering (*TB* 151, 1-18).

It encouraged the Board for Missions to intensify work among Spanish-Americans (*TB* 145, 1-10).

It instructed the Board for Missions and the Commission on Mission and Ministry in the Church to make materials available to congregations for study and for sharpening of congregational concerns for missions (*TB* 146, 1-11).

With penitent hearts it implored God for greater zeal in evangelism and requested every congregation of the Synod to observe the annual evangelism festival (*TB* 148—149, 1-15). In the same spirit it prayed God that the Ebenezer effort might succeed and asked His help for providing funds beyond 1969 (*TB* 146—147, 1-12).

It declined the overture to censure a Lutheran campus pastor, because the *Handbook* provides for the procedures to be followed (*TB* 145, 1-09).

*Committee 3 — Church Relations*

The convention went on record by an amended resolution to favor a fixed Sunday for Easter (*TB* 47, 3-05).

It discussed the resolution on the campus ministry together with an amendment and deferred action until the amendment could be had in mimeographed form (see *TB* 48—49, 3-06).

It changed a Whereas to read: "We recognize that many public functions involving Lutherans of other synods can be carried out in accordance with our doctrinal position on fellowship." Then it considered the observance of the 450th anniversary of the Reformation by joint witness with other Lutherans in accord with the doctrinal position and principles of the Synod (*TB* 53, 3-12). Time ran out. Vice-President Wiederaenders was in the chair for a short time.

*Induction of Staff Members of Lutheran Council in the United States of America*

Members of The Lutheran Church — Missouri Synod appointed to the staff of the Lutheran Council in the United States of America were inducted by President Oliver Harms in a specially prepared order. They were C. Thomas Spitz, Jr., Walter J. Baepler, Theodore W. Barry, Jr., Lambert F. Brose, Herbert W. David, Ralph E. Dinger, Virgil L. Fuchs, Raymond C. Hohenstein, Ronald L. Johnstone, Donald H. Larson, Dorothy E. Mundt, William J. Reiss, Victor B. Streufert, John H. Tietjen.

*Address by C. Thomas Spitz, Jr.*

The general secretary of the Lutheran Council in the United States of America made the "first formal

statement to one of the participating church bodies" of the LCUSA to the convention. He gave some of the highlights and current emphases in the program of the Lutheran Council.

After announcements Dr. Adolf F. Meyer brought the morning session to conclusion with a prayer.

## Session 6

**July 10, Afternoon**

*Opening*

Rev. Fred W. Loose offered the opening prayer for the sixth session.

The minutes of the fourth (July 9, evening) and the fifth (July 10, morning) sessions were approved as read.

*Committee 5 — Constitutional Matters*

Mr. Edwin Schiewe, a voting lay delegate from the Northern Illinois District, moved, and Pastor Werner Jurgens, a voting pastoral delegate from the Ohio District, seconded the resolution to incorporate The Lutheran Church — Missouri Synod under the General Not-for-Profit Corporation Act of the State of Missouri. The motion was adopted without a dissenting vote (*TB* 154—156, 5-02).

The convention declined Overture 5-36, proposing to poll congregations on possible changes (*TB* 157, 5-03).

The convention revised the wording of sections 2.123 —2.137 of the *Handbook,* changing certain election procedures, especially for vice-presidents (*TB* 157—159, 5-04).

It amended *Handbook* 5.37, providing the President an opportunity to mediate in appeals cases from District boards to the synodical board (*TB* 160, 5-05).

The proposed change in *Handbook* 3.61 b was referred to Committee 5 for further clarification (*TB* 161, 5-06).

*Committee 16 — Elections*

Carl L. Waldschmidt explained the election procedures to the delegates, since ballots will be counted by data-processing machines. The elections took place between 2:15 and 3:00 p. m., at which time the elections were declared closed.

*Committee 2 — Theological Matters*

The resolution that the document "The Witness of Jesus and Old Testament Authorship" be studied and discussed in pastoral conferences and that the Commission on Theology and Church Relations be encouraged to reexamine this document was amended "that the commission issue a reply to the church, which answers the questions and concerns submitted to the commission, clarifying the language and content of the document." The resolution and the amendment were adopted (*TB* 69—70, 2-03 a, 2-03 b).

The convention commended the document "A Lutheran Stance Toward Contemporary Biblical Studies" for study and declined Overture 2-07. An amendment to commend the document for study to pastoral conferences was defeated (*TB* 68—69, 2-02 a, 2-02 b).

It commended the Commission on Theology and Church Relations and encouraged it to continue its important work (*TB* 68, 2-01).

It requested the congregations of the Synod to await the study on woman suffrage (*TB* 72, 2-05).

*Committee 14 — Stewardship and Finance*

The convention urged a personal follow-up of the Ebenezer thankoffering (*TB* 107—108, 14-09) and asked the Christians of the Missouri Synod to tell others about the personal blessings they have received and about the grace of God in their lives (*TB* 108—109, 14-10). It recommitted the resolution to exhort pastors and others to full involvement in the Ebenezer endeavor to Committee 14, requesting it to take into account remarks asking for the extension of the project into 1968 and involving also the congregations directly (see *TB* 109—110, 14-11).

*Dr. John Kovac*

Dr. Karl Graesser introduced Rev. John Kovac, D. D., president of the Synod of Evangelical Lutheran Churches. Dr. Kovac said that his church cherished its fellowship with the Missouri Synod during the past 65 years; he hoped and prayed it would continue. The Synod of Evangelical Lutheran Churches will strive to increase its support of Missouri Synod overseas missions and institutions for training church workers. He warned that in a time of rapid change we must all guard against extremism.

*An Intercessory Prayer*

At the request of President Harms, Dr. Paul Streufert led the convention in a supplication for Pastor Bernard Galicher of Paris, who was stricken this day with a massive heart attack on his arrival in New York, and for Mrs. William Eifrig, of Wheaton, Ill., who also was stricken.

*Committee 13 — Special Ministries and Sundry Matters*

The convention accepted the report on the Lutheran Hour (*TB* 162, 13-13) and joined the Lutheran Laymen's League in gratitude for the Lutheran Hour, encouraging support for it (*TB* 163, 13-14).

It accepted (substituting this word for "receive") with thanks the report of the Commission on Architecture (*TB* 162, 13-11).

It adopted the report on Concordia Historical Institute (*TB* 162, 13-12).

It instructed the to-be-appointed committee for the 125th anniversary of the Synod to plan the anniversary with a "Forward Thrust" (*TB* 165, 13-16). In connection with the 125th anniversary, it empowered the committee, among other anniversary projects, to arrange for sufficient funds (approximately $500,000) to meet the expansion needs of Concordia Historical Institute (*TB* 166, 13-17).

*Committee 4 — Synodical Administration*

The convention accepted the report of the executive director of the Board of Directors (*TB* 167, 4-03). Without a negative vote it removed the mandate to provide for the distribution of a manual of synodical operations (*TB* 167, 4-04).

It accepted the report of the Synodical Service Commission (*TB* 168, 4-05).

The convention restated the property duties of the synodical Board of Directors, changing *Handbook* 2.87 by replacing it with new bylaws (*TB* 168—169, 4-06).

Sections 3.01, 3.02, 3.21 a, 3.27, 3.29, 3.31, 3.21 b of the *Handbook* were altered. The numbering of the entire section from 3.01 to 3.49 was changed. The proposed wording of these sections in the *Handbook* was adopted according to Resolution 4-07 (*TB* 170—173). An amendment to change the wording of Section 3.21 a was lost.

Rev. Fred W. Loose closed the session with a devotional exercise in which the Litany for the Church was used.

## Session 7

**July 11, Morning**

*Opening*

Rev. August F. Bobzin conducted the devotion to begin the day. The theme "God — Incarnate Son" and the Litany of the Incarnation were used.

Dr. Roland Wiederaenders, whose birthday is this day, was chairman for the first part of the morning session.

Dr. Oswald C. J. Hoffmann presented the second part of his convention essay, stressing the unity of the church.

The minutes of the sixth session were adopted as read.

*Elections*

The chairman of the Committee on Elections reported the results of the elections, after which the chairman declared the board and commission members duly elected [see "Election Results" attached to Minutes].

*Committee 6 — Colleges and Seminaries*

Discussion was resumed on the resolution to raise faculty salaries. The resolution "That the Board for Higher Education annually review faculty salary schedules" was amended by adding: "and grant at least a cost-of-living raise." The resolution as amended was adopted (*TB* 92—93, 6-11).

The convention directed the Board for Higher Education to improve and upgrade Alabama Lutheran Academy and College and to intensify the recruitment program (*TB* 194, 6-21). Rev. Paul Elbrecht, president of Alabama Lutheran Academy and College, was given special permission to address the assembly; he emphasized the immediate needs for student-aid funds.

Not acted on was a resolution to intensify the recruitment of Negro young men and women as future pastors and teachers, since time did not permit full discussion (see *TB* 248, 6-24).

*Committee 7 — Parish Education*

Discussion on the resolution to warn against prejudice was resumed, and the resolution was adopted (*TB* 120, 7-03).

President Harms returned to the chair.

The convention encouraged congregations to participate in the "Patterns of Performance" project of the Board of Parish Education (*TB* 232, 7-05).

*Dr. Franklin Clark Fry*

Dr. Karl Graesser introduced Dr. Franklin Clark Fry, president of the Lutheran Church in America, churchman, administrator, and theologian. Dr. Fry brought greetings from the Lutheran Church in America. Speaking on the basis of Ps. 118:24, he called this a great day which the Lord has made, a day on which those who rejoice together could also labor and testify together.

*Committee 8 — Young People's Work*

The committee reporting on the report of the Board for Young People's Work called attention to 10 areas of concern and offered a 10-point resolution calling for: preparation of materials for the lower teens; more information regarding the transfer of the administration of youth ministry; added opportunities for training for youth ministries; leadership training; the involvement of the youth in the affairs of the Synod and its Districts and congregations ("and congregations" was added by an amendment from the floor); encouragement of full-time District directors of youth ministry; completion of a theological statement on youth ministry; use of existing synodical publications; guidance for junior organizations; direction and materials for ministry among young adults. The resolution as amended was adopted (*TB* 219—220, 8-04). Financial support is to be given to the Board for Young People's Work to carry out its program (*TB* 221, 8-05).

*Committee 9 — Social Action and Welfare*

The resolution directing that an educational program be undertaken toward participation in open-housing programs and directing the Board of Social Welfare to advance the cause of open housing was discussed at some length. After the previous question had been moved, seconded, and adopted, the convention passed the resolution (*TB* 244—245, 9-08).

The convention then laid down guidelines for the Board of Social Welfare to implement the immediately previous resolution (*TB* 246—247, 9-10).

The session was closed with a prayer by Rev. August F. Bobzin.

## Session 8

**July 11, Afternoon**

*Opening*

Mr. William Fenske opened the eighth session with prayer.

Vice-President George Wittmer was in the chair.

The minutes of the seventh session were approved as read.

It was resolved that with the consent of those leading in prayer these prayers be published in *Today's Business.*

*Committee 12 — Church Literature and Publications*

Dr. O. A. Dorn, manager, told of the work of Concordia Publishing House, which will observe its centennial in 1969. Mr. Alfred T. Leimbach, chairman of the board, also addressed the assembly.

The convention accepted the report of the Board of Directors of Concordia Publishing House and offered its anticipatory felicitations on its centennial (*TB* 198, 12-02).

Likewise it accepted the report of the Commission on Church Literature (*TB* 198, 12-01) and the report of the Committee on Publishing Walther's Writings (*TB* 199, 12-03). It encouraged Concordia Publishing House to complete expeditiously the publication of a popular commentary on the Bible (*TB* 199, 12-04) and to continue negotiations to make William Beck's translation of the Old Testament available (*TB* 200, 12-05).

It resolved to take no further action on discontinuing the 1943 edition of the *Catechism* (*TB* 200, 12-06). It encouraged Concordia Publishing House to make an inexpensive edition of the *Book of Concord* available, if necessary in paperback sections (*TB* 201, 12-07). It directed Concordia Publishing House to implement the resolution of the Cleveland convention regarding indexing of publications (*TB* 201, 12-08). It asked President Harms to appoint a five-man committee to study the question of editing the theological journals issued by our seminaries (*TB* 202, 12-09).

*Elections*

The chairman of the Elections Committee supervised the runoff election for three members of the Synod's Board of Directors.

*Committee 10 — Retirement and Benefit Programs*

The convention declined the overture to remit to workers their own and their congregations' pension fund payments and called for a study of the problems connected with this question (*TB* 134—135, 10-08).

Committee 10 was dismissed with thanks.

*Committee 1 — Missions*

The Lutheran Braille Workers, Inc., were recognized and commended for their services (*TB* 257 1-20), and the synodical ministries to the blind were asked to coordinate their mutual efforts with the Braille Workers (*TB* 258, 1-21).

The convention declined Overtures 1-08 and 1-09 and asked the committee appointed for the purpose to bring its report to the 1969 convention (*TB* 259, 1-22).

It encouraged each congregation of the Synod to study its particular community, to examine existing structures and to modify them for outreach to specific groups, and to draw on resource persons for new approaches (*TB* 259—260, 1-23). To *TB* 260, line 10, was added by amendment: "in proclaiming the Gospel message."

President Harms returned to the chair.

Pastors and congregations were asked to exercise a ministry of concern for college students and to inform campus pastors "or the nearest Missouri Synod Lutheran pastor" (added by amendment), and the Board for Missions was instructed to assist congregations in this matter (*TB* 260—261, 1-24).

The convention called for a reexamination of the relationship of the Commission on Mission and Ministry in the Church to the Division of Missions (*TB* 257, 1-19). It commended the Commission on Mission and Ministry, asked it to seek to retain the services of Dr. Martin L. Kretzmann, and authorized it to use other staff members if necessary (*TB* 261, 1-25).

The recommitted recommendation on *TB* 39, 1-05, was reworded. The new resolution asked that planning for mission work be done, that, on the basis of forecasting, the Board for Missions be given a firm commitment, and that the board be allowed to apply special gifts (*TB* 262, 1-26). In this connection Dr. Arthur M. Ahlschwede reported that the Synod's colleges and seminaries annually raise between $65,000 and $75,000 for missions. As a symbol of the many gifts, he presented a check of $1,000 from the student body at Portland for the mission in Hong Kong.

*Dr. Fredrik A. Schiotz*

Dr. Karl Graesser introduced Dr. Fredrik A. Schiotz, president of The American Lutheran Church and of the Lutheran World Federation. Mrs. Schiotz was also recognized. Dr. Schiotz expressed gratitude that the "Joint Statement and Declaration" between The ALC and the Missouri Synod could be released on Jan. 23, 1967. The Church Council of The ALC welcomed the statement; it will recommend to its October 1968 convention that official altar and pulpit fellowship with the Missouri Synod be declared; the District conventions of The ALC will be asked to ratify this act in their conventions in the spring of 1969.

*Committee 2 — Theological Matters*

The convention declared women eligible as advisory members on synodical boards, commissions, and committees by appointment only, and "the matter of full membership of women on synodical boards, commissions, and committees" (the amended wording) will be given further study (*TB* 72—73, 2-06).

It gave an interpretation of the Mission Affirmations of the Detroit convention and asked for continued study of these affirmations by the members of the Synod (*TB* 139, 2-20).

It encouraged the Bible Versions Committee (*TB* 140—141, 2-21) and urged the Commission on Theology

and Church Relations to continue its explorations of issues relating to the authorship and inspiration of various New Testament books (*TB* 141, 2-22). It declined Overture 2-108 U regarding prayers for the souls of the dead (*TB* 141—142, 2-23).

It discussed the recommendations of the Study Committee on Censorship (*TB* 142, 2-24) [see Session 11].

*Committee 4 — Synodical Administration*

The convention removed the 7-year limitation on the Board of Directors for borrowing capital funds and authorized capital financing for a 20-year period, retaining the Detroit resolution about self-amortizing buildings. It defined by amendment capital investments as land, buildings, and facilities built therein (*TB* 174, 4-08). It requested the Board of Directors to seek a solution to the concerns regarding the "gathering account" concept (*TB* 174—175, 4-09).

It declined the overture to make the second and third vice-presidents of the Synod full-time officials (*TB* 175, 4-10) and the overture that the office of the executive director be an elective office (*TB* 175, 4-11). It clarified the duties of the controller by rewording *Handbook* 2.93 b, 2, 6, 9 (*TB* 176, 4-12). It urged the Districts to hold their conventions before the end of July (*TB* 176—177, 4-13). It encouraged District presidents to use the regional counselors of the Ephphatha Conference for the supervising of deaf work (*TB* 177, 4-14). It encouraged congregations to pay their pastors and teachers adequate salaries (*TB* 178, 4—15). It reduced the membership of the Board of Support and Pensions to five members (*TB* 178, 4-16). It declined Overture 14-05 (*TB* 179, 4-17) and resolved to mimeograph Dr. Wolbrecht's report (*TB* 182).

*Committee 5 — Constitutional Matters*

The convention adopted the amendment to *Handbook* 3.61 b relative to the change of procedure for electing counselors (*TB* 161, 5-06). It changed the method of electing District lay representatives to the Fiscal Review Commission by altering *Handbook* 9.11 (*TB* 203, 5-07).

It granted permission to Christ Lutheran Church, Waverly, Ill., to transfer from the Southern Illinois District to the Central Illinois District (*TB* 203—204, 5-08).

The eastern end of the Upper Peninsula of Michigan was transferred from the North Wisconsin District to the Michigan District (*TB* 204, 5-09).

The overture to make the Board for Higher Education and other boards elective was referred to the Council of Administrators (*TB* 205, 5-10).

The convention declined Overtures 5-32, 5-33, 5-34, and 5-35 regarding lay representatives from multiparishes in the District conventions (*TB* 237, 5-11).

The recommendations for changes in *Handbook* 2.151, introducing new procedures for nominations, were recommitted to Committee 5 (see *TB* 237—238, 5-12).

Mr. William Fenske spoke the closing prayer.

## Session 9

**July 11, Evening**

*Opening*

The prayer was offered by Rev. Alfred T. Scheips. Vice-President Theodore F. Nickel occupied the chair.

The minutes of the eighth session were adopted as corrected.

*Dr. Walter E. Buszin*

Dr. A. R. Kretzmann presented Dr. Walter E. Buszin, recognizing his many years of service to the Synod. Dr. Buszin addressed the assembly with a few words.

*Induction*

President Oliver Harms inducted into their offices Rev. E. Theodore DeLaney, Jr., executive secretary of the Commission on Worship, and Dr. Martin J. Neeb, Jr., executive secretary of the Lutheran Television Productions Board.

*Dr. Eugene R. Bertermann*

Dr. Leonhard Wuerffel presented a citation to Dr. Eugene R. Bertermann for his services to the Lutheran Television Productions Board. Dr. Bertermann expressed his gratitude.

*Committee of Three*

Dr. Gergely reported that the special committee of three had received 10 items; most of these dealt with items already before the convention; two were new items which, having been reviewed and recommended by the committee, could still be considered by the convention. The report was accepted by formal resolution.

*Committee 11 — Communications and Public Relations*

The convention accepted with gratitude the report of the Editorial Commission for Official Periodicals (*TB* 233, 11-13). Dr. Louis Lochner was presented to the convention.

It accepted with gratitude the report of the Board for Public Relations (*TB* 233, 11-14) and the report of the *Advance* editorial board and encouraged the use of the helpful suggestions in *Advance* (*TB* 206, 11-11).

By a vote of 252 to 298 it defeated the recommendation to decline Overture 11-10 (*TB* 206, 11-10) [see Session 16].

It did decline Overture 11-15 U to reorganize the editorial commission and staff, since the concerns expressed there should be taken care of through proper channels (*TB* 207, 11-12).

*Committee 13 — Special Ministries and Sundry Matters*

The convention declined Overture 13-20, which would authorize the Board of Directors to select convention sites (*TB* 241, 13-18).

The convention amended the bylaws governing the Armed Forces Commission, *Handbook* 15.21, 15.23, 15.25, 15.27, 15.29. By amendment page 243, line 14, reads: "serve as a repository for all records of pastoral acts,"

etc. Also by amendment page 242, line 3, reads: "provide a ministry for," etc. (*TB* 241—243, 13-19).

No action was taken on Resolution 13-15 (*TB* 163 to 164) for lack of time.

Dr. Harms returned to the chair.

*Resolution 10-07*

The chair raised the question whether the convention is ready to stand by its decision to adopt Resolution 10-07 (*TB* 133—134), which was improperly before the convention on Monday. By formal resolution the convention voted to do so.

*Committee 14 — Stewardship and Finance*

The convention accepted the reports of the Treasurer, the Controller, and the Board of Trustees for Trust Funds and expressed its confidence in these officers (*TB* 105, 14-05).

Mr. Milton Carpenter, Treasurer of the Synod, spoke about the budget commitments and the receipts (see *CW* 337—338).

The convention called for cooperation between synodical and District fiscal offices (*TB* 106, 14-06). It declined Overture 14-06 about investing pension fund moneys in church mortgages (*TB* 104, 14-04); likewise Overture 14-07 to include giving units in the *Statistical Yearbook* (*TB* 103, 14-02).

It asked the President of the Synod to proclaim the third Sunday in October as "Layman's Sunday" (*TB* 103, 14-01).

The devotion to close the day was led by Rev. Alfred T. Scheips and included "An Act of Praise."

## Session 10

**July 12, Morning**

*Opening*

Dr. John H. Tietjen conducted the devotion to begin the day with the theme "God, the Savior of All Men." The Litany of the Sufferings of Christ and of Men was used. A prayer was offered for the survivors of Mrs. Carl J. Sangers.

Dr. Oswald C. J. Hoffmann presented the third part of his essay. He emphasized that the church is holy; this holiness is a gift of God and has its origin in Jesus Christ. The members of the church are called saints.

The minutes of the ninth session were approved as read. The assistant secretary asked that line 13 of page 268 of *Today's Business* be changed to read: "Then it considered the observance," etc. In line 16, after the period, the sentence is to be added, "Time ran out."

*Committee 3 — Church Relations*

Committee 3 presented the resolution to authorize the declaration of altar and pulpit fellowship with The American Lutheran Church (*TB* 281—282, 3-22). It was moved and seconded to amend the last paragraph of the resolution: "*Resolved,* That the Synod gathered in covention in 1969 after The American Lutheran Church has taken favorable action on the 'Joint Statement and Declaration' officially declare whether or not there is altar and pulpit fellowship between The Lutheran Church — Missouri Synod and The American Lutheran Church." The amendment was debated until time was up at 10:30 a. m. (see *TB* 313b—313c, 3-22).

*Committee 16 — Elections*

Dr. Carl Waldschmidt announced that Mr. J. A. Mueller had been elected to the Board of Directors of the Synod by a majority of the 644 ballots cast.

A third balloting to elect two more laymen to the Board of Directors was conducted. The election closed at 10:40 a. m.

*Committee 13 — Special Ministries and Sundry Matters*

The convention accepted the report of the Armed Forces Commission (*TB* 307, 13-24). Dr. Kenneth Ahl presented Chaplain Max Wilk, U. S. Army, who was injured in a helicopter crash in Vietnam after 8 months of service. Chaplain Wilk told of his work among the soldiers.

The resolution regarding Valparaiso University was discussed. Questions were asked about the teaching of evolution at Valparaiso University. President O. P. Kretzmann and Rev. Edgar C. Rakow assured the convention that evolution is taught as a theory, not as a fact. The convention resolved that the Board for Higher Education should study the feasibility of reimbursing Valparaiso University for each Valparaiso student entering one of the Synod's approved ministries. It urged the congregations to increase their offerings for Valparaiso to a minimum of 50 cents per communicant member. It encouraged the university and assured it of the Synod's continuing support and accepted the report of Valparaiso University (*TB* 163—164, 13-15).

*Committee 7 — Parish Education*

The resolution to authorize the use of the intersynodical translation of Luther's Small Catechism with recommended changes was discussed, but no action was taken for lack of time (*TB* 121—123, 7-04).

*Committee 9 — Social Action and Welfare*

The convention created the office of Executive Secretary of the Commission on Social Action (*TB* 245, 9-09). It encouraged inter-Lutheran welfare agencies consistent with the principles of "Theology of Fellowship" (*TB* 247, 9-11).

*Canada's 100th Anniversary*

In recognition of the 100th anniversary of Canada as a nation, President Frederick A. Schole of the Lutheran Church — Canada brought greetings to the convention. He presented Dr. L. W. Koehler, Rev. Philip Fiess, and Rev. George Rode, the presidents of the three Districts in Canada. He presented to Dr. Harms the anniversary medal, mint No. 2, struck to commemorate the 100th anniversary of Canada and the 450th anniversary of the Reformation. Rev. H. Elmer Bartsch

presented Dr. Harms with commemorative coins and brought the greetings of the commissioner general of Expo '67.

Since the session adjourned at 12:00 noon, Dr. Harms announced that the afternoon session would convene at 1:45 p. m.

The session closed with prayer offered by Dr. John H. Tietjen.

## Session 11

**July 12, Afternoon**

*Opening*

Mr. Walter F. Steinberg offered the opening prayer.

The minutes of the tenth session were adopted as read.

*Committee of Three*

Dr. Gergely announced that there was a communication from the Lutheran Church of Australia and recommended that it be referred to the appropriate committee. The recommendation was adopted.

*Award to Rev. Waldemar O. Ferber*

Rev. Herbert W. Rohe presented the award, and Rev. Howard J. Schoenfeldt read the citation in awarding the John of Beverley Medal to Rev. Waldemar O. Ferber for his 44 years of service to the deaf.

*Revised Agenda*

Dr. Harms announced a revision in the agenda. Committees this afternoon will report in this order: 1, 2, 3, 14, 6, 16; this evening: 2, 3, 6. There were no objections.

*Committee 1 — Missions*

The convention endorsed the selection of several larger "community" areas as pilot projects for structuring congregations for missions in such areas (*TB* 284, 1-27). It reaffirmed the inclusion of funds for a series of Japanese telecasts (*TB* 285, 1-28).

*Committee 2 — Theological Matters*

The discussion on the report of the Study Committee on Censorship was resumed (see Session 8). After some discussion the previous question was moved and carried. The convention resolved to accept the report of the study committee and thanked the Concordia Seminary faculty for its years of service as the official censor (*TB* 142, 2-24).

It recommitted the resolution regarding accusations about false teaching (*TB* 143, 2-25). It requested the President of the Synod to remind its members of the proper procedure in matters of doctrinal discipline and exhorted all of them to follow these procedures (*TB* 143—144, 2-26). It referred the matters regarding the "Proposed Rite for Holy Baptism" to the Commission on Worship (*TB* 137, 2-17).

It declined Overtures 2-66, 2-67, and 2-68 because many of the concerns expressed there are being dealt with (*TB* 208, 2-27).

*Committee 16 — Elections*

Dr. Waldschmidt reported that no candidate for the Board of Directors of the Synod had received a majority of the 728 votes cast on the second runoff election. Four candidates were presented for the third runoff election. The election was conducted between 3:05 and 3:11 p. m.

*Introductions*

Dr. Harms recognized Drs. John W. Boehne, Herman Harms, E. J. Friedrich, and Walter Birkner.

*Committee 3 — Church Relations*

The resolution to authorize the declaration of altar and pulpit fellowship with The American Lutheran Church was recommitted to Committee 3 (*TB* 281—282, 3-22; *TB* 313b to 313c, 3-22).

The convention adopted an addition to Chapter XVI of the *Handbook,* "B. Sister Church Fellowship," paragraph 16.03 (*TB* 279—280, 3-21; recommitted *TB* 50, 3-08).

It voted that the campus ministry is the direct responsibility of the District. It adopted the "Policy Statement on Campus Ministry." The Synod is to continue in an advisory capacity for campus ministries, and the convention asked that the Lutheran Council in the U. S. A. be drawn in in a coordinative consultative function (*TB* 278—279, 3-20; recommitted *TB* 48—49, 3-06. Note that *TB* 49, lines 3 to 6, are part of Resolution 3-20).

The convention voted to postpone action on affiliation with the Lutheran World Federation until 1969. It asked that adequate consultations be arranged with the Lutheran World Federation, that information be supplied to the Synod "and all her sister churches" (added by amendment) on the consultations, and that the Commission on Theology and Church Relations provide guidelines "in preparation for the 1969 convention of the Synod" (by amendment) (*TB* 277, 3-18).

The gathering sang the Common Doxology. Vice-President Streufert took the chair.

*Committee 14 — Stewardship and Finance*

The convention voted that additional opportunities for bringing Ebenezer thankofferings be provided through the congregations (*TB* 304, 14-14). It urged every member of every congregation to become involved in the Ebenezer thankoffering and exhorted the pastors to spearhead the efforts for the offerings (*TB* 302—303, 14-13; recommitted *TB* 109, 14-11).

It resolved that the members of the Synod join together in repentance for parochialism and faithlessness, asking God for more dedicated discipleship (*TB* 106 to 106a, 14-07).

It warned congregations against overextending themselves in local welfare plans, asking them to seek the advice of the District welfare committee, the District president (substituted by amendment for "its District in convention"), and the Synod's Board of Social Welfare (*TB* 104, 14-03).



A new Admiral in the great navy of Nebraska

It accepted the report of the Board for Stewardship, Mission Education, and Promotion (*TB* 232—233, 14-12).

*Committee 6 — Colleges and Seminaries*

The reworded 19 propositions on general planning and operating principles for the Board for Higher Education were presented. The following amendments were adopted. On page 196, line 34, "Synod's" was substituted for "church's." On page 196, lines 23 to 25 were altered to read: "Those who receive this call later in life should be encouraged to follow this call and should seek competent counsel in the choice of the educational program best suited to their situation." On page 196, lines 3 and 4 were altered to read: ". . . dedicated young men and young women can begin preparation for any full-time ministry." The previous question was moved and carried. The 19 propositions as amended were adopted (*TB* 195—197, 6-22; recommitted *TB* 89—91, 6-08).

*Committee 16 — Elections*

Dr. Waldschmidt announced that Mr. R. Dunklau and Mr. M. Isern had each received a majority of the 769 ballots cast in the third runoff election for the Board of Directors of the Synod.

*Committee 6 — Colleges and Seminaries*

The convention asked the Council of Presidents to encourage continuing education, requesting cooperation of congregations in providing educational leaves for pastors and teachers (*TB* 249, 6-25). It urged various measures for recruiting for church vocations. The amendment was added on page 250, line 5: "and Lutheran parochial schools" after "Lutheran high schools" (*TB* 249—250, 6-26).

It asked parents to make use of community Lutheran high schools and the Board of Parish Education and the Board for Higher Education to study the use of community Lutheran high schools for recruiting church workers, including in the study the possibility of providing room and board for such students (*TB* 192—193, 6-18).

It thanked all donors of special gifts to the Synod's colleges and seminaries (*TB* 191, 6-16).

It resolved that faculty and staff salaries be raised to a level closer to the standards of other American church-related institutions of higher education and that financial provisions be made for advanced study and preparation of potential faculty members. After discussion, the previous question was moved and carried, and the resolution was adopted (*TB* 251, 6-28).

It affirmed that Concordia Senior College continue for the next 2 years as the only synodical senior-college-level school with a pretheological program. The planning for the proposed fifth-year programs in teacher education is to be continued and the implementation of such programs first to be approved by the Board for Higher Education; such programs are to be voluntary (*TB* 252, 6-30).

*Dr. Paul Empie*

Dr. Harms introduced Dr. Paul Empie, former executive secretary of the former National Lutheran Council.

Mr. Walter F. Steinberg offered the closing prayer.

## Session 12

**July 12, Evening**

*Opening*

Mr. J. Pfotenhauer offered the opening prayer.

The minutes of Session 11 were adopted as read.

*Committee 2 — Theological Matters*

The resolution asking congregations to refrain from using selective pulpit fellowship was discussed. A motion that it be laid on the table was lost. After more discussion, the previous question was passed; the resolution was adopted (*TB* 138, 2-18).

*Committee 3 — Church Relations*

The chairman of Committee 3 read page 313f of *Today's Business,* 3-23 (replacing *TB* 313b—313c, 3-22), to take steps toward the declaration of altar and pulpit fellowship with The American Lutheran Church. The delegates were asked to take the resolution along, think on it, and pray on it.

The convention affirmed that neither The Lutheran Church — Missouri Synod nor any of its boards are members of the National Council of the Churches of Christ in the U. S. A. and therefore declined Overtures 3-52 U, 3-53 U, and 3-54 U (*TB* 152, 3-15).

It declined Overture 3-55 U, to revise provisions for intersynodical doctrinal discussions (*TB* 153, 3-16).

It acknowledged communications from the Free Evangelical Lutheran Church of Finland and the Evangelical Lutheran Church — Synod of France and Belgium (*TB* 153, 3-17).

It asked the Commission on Theology and Church Relations to draw up study guides regarding the World Council of Churches and in time to report its own conclusions to a convention of the Synod (*TB* 54, 3-13).

It returned to the resolution about the observance of the Reformation anniversary. After a motion to recommit was lost and the previous question was moved and passed, the resolution was adopted (*TB* 53, 3-12).

The convention instructed the Commission on Worship to prepare materials for annual periods of prayer for unity (*TB* 152, 3-14).

It took no action on Overtures 3-07, 3-10, 3-50 U, and 3-51 U, as they refer to altar and pulpit fellowship with the Lutheran Church in America, and referred this matter to the Commission on Theology and Church Relations (*TB* 278, 3-19).

*Committee 4 — Synodical Administration*

The convention declined Overture 4-48 U, that all administrative positions be filled by laymen, and urged that where possible such positions be filled with laymen (*TB* 223, 4-20).

It asked the Department of Research and Statistics to study the matter of District size and boundaries and to bring recommendations to the 1969 convention (*TB* 222, 4-18).

It referred the request of the Lutheran Human Relations Association to the Board of Directors (*TB* 222, 4-19).

It granted permission to the Commission on Theology and Church Relations to rearrange its internal subcommittee structure (*TB* 223—224, 4-21).

It stipulated that cost estimates should accompany overtures and resolutions involving capital outlay or current expenditures to the extent feasible (*TB* 224, 4-22).

*Recognition*

Dr. Harms recognized Mr. Clarence Amling.

*Memorial Service*

A memorial service was conducted by Dr. Paul Streufert. He spoke on 1 Cor. 15:21. The convention choir sang an anthem. The Litany of Commemoration was used.

## Session 13

**July 13, Morning**

*Opening*

Rev. Peter R. Hunt conducted the opening devotion with the Order of Matins. The theme was "God — Risen and Ruling Lord."

Dr. Oswald C. J. Hoffmann presented the fourth part of his essay. He emphasized the catholicity of the church, the catholicity of our Lord. The continuity of the church is dependent on Christ.

The minutes of Session 12 were adopted as read.

The chairman announced a change in the agenda; committees will report in the following order: 1, 3, 4, 6, 7, 8.

*Committee 1 — Missions*

The convention placed the Board for Church Extension in the Division of Missions (*TB* 356, 1-29).

Committee 1 was dismissed with thanks.

*Committee 3 — Church Relations*

The resolution to take steps toward declaration of altar and pulpit fellowship with The American Lutheran Church was placed before the convention (*TB* 313f to 313g, 3-23). By a vote of 704 to 48 it was resolved that the debate on the resolution and amendments, if any, be limited to 2 minutes per speaker, who may speak only once. An amendment to the resolution was lost. After considerable discussion, a second amendment was defeated. After the previous question was moved and carried, the resolution was adopted (with fewer than 10 dissenting votes). After the resolution was declared adopted, President Harms asked the assembly to rise and offered a prayer.

Vice-President W. Harry Krieger took the chair at 10:45 a. m.

*Committee 4 — Synodical Administration*

The convention endorsed the principle of coordinating the auxiliaries in the Synod, asking for continued study and a report to the 1969 convention (*TB* 228 to 229, 4-29).

It accepted the report of the Synod's Board of Directors, asked it to report recommendations to the Synod in 1969 about the possible realignment of Districts, warned against significantly increasing the debt of the Synod, and concurred in the prayer for the success of the Ebenezer program (*TB* 229—230, 4-30).

It wants the study of the location of the synodical headquarters to be continued and authorized an appropriation of $25,000 therefor, requesting a report to the 1969 convention (*TB* 230—231, 4-31).

The resolution to institute changes in the administrative structure is to be studied by the Board of Directors, and recommendations are to be reported to the next convention of the Synod (*TB* 375, 4-39).

*Committee 8 — Young People's Work*

The convention declined Overture 8-02 U in regard to the Walther League structure and program (*TB* 300, 8-06) and Overture 8-03 U regarding the new publication *Arena* (*TB* 300—301, 8-07).

Committee 8 was dismissed with thanks.

*Committee 6 — Colleges and Seminaries*

Discussion was resumed on the resolution about emphasizing the recruitment of Negro teen-agers (*TB* 248, 6-24). The resolution was amended: "and be it finally *Resolved*, That this convention affirm that it recognizes the relationship between recruitment of Negro teen-agers and their employment by the church as a part of a truly integrated ministry." The resolution with the amendment was adopted.

The resolution to proceed with building the junior college at Irvine, Calif., and to retain the college at Oakland until the new school at Irvine is opened was presented. The question was divided. Time expired before discussion was completed (see *TB* 189—190, 6-12).

President Harms resumed the chair. He announced that arrangements are being made with the telephone company for a weekly 2-minute message to the congregations by the President of the Synod for a trial period of 6 months.

Rev. Peter R. Hunt offered the closing prayer.

## Session 14

**July 13, Afternoon**

*Opening*

Mr. Edwin J. Werner opened the session with prayer.

The minutes of Session 13 were adopted as read.

*Committee 9 — Social Action and Welfare*

The convention expressed concern for the international crises, offered guidance on the moral issues involved, and asked the pastors to convey the message incorporated in the resolution to their congregations. The resolution was amended in line 3, page 332, to read: "However, we believe that in its desire for peace, justice, freedom . . ." (*TB* 331—332, 9-14).

It encouraged fairness in business and employment and directed the Board of Social Ministry and District boards of social ministry to evaluate existing projects and agencies and to offer specific recommendations to the Synod's "boards, institutions, agencies" (added by amendment), congregations, and their membership (*TB* 295, 9-12).

It commended the Prince of Peace Volunteers (*TB* 295—296, 9-13).

It encouraged congregations to help the poor and to support such poverty programs as are consistent with our faith (*TB* 358, 9-15).

With this Committee 9 completed its work.

*Committee 7 — Parish Education and Services*

Discussion was resumed on *TB* 121—123, 7-04, to authorize the use of the intersynodical translation of Luther's Small Catechism with recommended changes. An amendment to add the word "true" in number 11 (*TB* 122, line 26) was defeated. With the previous question moved and passed, the resolution was adopted unanimously.

The convention assigned the education research project on parish life and parish education to the Commission on Mission and Ministry in the Church (*TB* 297, 7-06). It gave certain duties to the Board of Parish Education, asking it to seek to establish closer coordination and to render a report to the 1969 convention (*TB* 298, 7-07). It referred the authors of Overtures 7-03, 2-101 U, and 2-17 to a letter dated Feb. 20, 1967, to all pastors of the Synod and asked that the matters relating to *A Man to Follow* be closed (*TB* 299, 7-08).

It accepted the report of the Board of Parish Education and commended the staff for its fine work (*TB* 299, 7-09).

With this Committee 7 completed its work.

*Recognition*

Dr. Harms recognized Dr. Lawrence Meyer of St. Louis; Rev. Frederick W. Noack of Australia; Dr. E. George Pearce of England; Rev. Hans Lutz-Poetsch of Germany; Dr. Won Yong Ji of Korea.

*Committee 5 — Constitutional Matters*

The convention resolved to retain the present name of The Lutheran Church — Missouri Synod (*TB* 344, 5-28).

It eliminated paragraphs 6.54 e and 6.67 from the *Handbook* because they are duplications of 6.127 and 6.105 respectively (*TB* 239, 5-13).

It permitted St. Paul Lutheran Church, Columbia, Pa., to transfer from the Southeastern District to the Eastern District (*TB* 239, 5-14).

It amended *Handbook* 5.01 a to provide appointments to District boards of appeal when exceptions must be made to the rule (*TB* 240, 5-15).

It amended election procedures by changing *Handbook* 2.121 and 2.138 (*TB* 273—274, 5-16).

It changed the reading of *Handbook* 1.24 regarding orientation procedure (*TB* 274, 5-17).

It revised paragraphs 1.51, 1.53, 1.55, and 1.57 of the *Handbook,* changing the method of electing delegates to synodical conventions (*TB* 275—276, 5-18). Twenty men spoke on the resolution.

*Special Committee*

Dr. Harms reported on the disposition of overtures received after the 10-day deadline and on the disposition of one overture under the provision of Bylaw 1.27 f.

*Committee 4 — Synodical Administration*

The convention passed a resolution emphasizing the necessity of exercising economy (*TB* 365, 4-32). It asked for a continuation of the study of administrative procedures in the Synod and Districts in the interest of good stewardship and economy (*TB* 365—366, 4-33).

It adopted the report of the Committee on Colloquies for the Pastoral Office, changing paragraphs 4.51, 4.53, 4.55, 4.57, 4.59, 4.61, 4.63, 4.65, 4.67, 4.69, 4.71, and 4.73 of the *Handbook* (*TB* 366—371, 4-34).

*TB* 371, 4-35 was withdrawn.

The convention asked that synodical flags be provided to the Districts as soon as feasible (*TB* 371 to 372, 4-36).

It expressed confidence in the administration of the synodical Board of Directors and its fiscal officers (*TB* 372—373, 4-37). Applause greeted the announcement that the resolution was adopted.

The convention amended *Handbook* 2.175, revising it to grant authority to alter division groupings, added 2.175 b, and renumbered the paragraph (*TB* 373—374, 4-38).

It declined Overture 4-28 about mailing of non-synodical materials (*TB* 225, 4-23).

It accepted the report of the First Vice-President of the Synod and thanked him for his faithful services (*TB* 225, 4-24).

*Ebenezer Thankoffering*

Dr. Martin L. Koehneke introduced the members of the Ebenezer staff: the Messrs. Max Heintz, Melvin Kieschnick, Robert Hopmann, David Stein.

He asked the delegates to pray for the Ebenezer effort and to share the resolutions about Ebenezer with the leaders of their congregations. He told of the plans that had been formulated for following up the Ebenezer project and the efforts that will be made for intensifying it. The convention pledged Dr. Koehneke and his staff its support to the glory of God.

*Committee 13 — Special Ministries and Sundry Matters*

The convention resolved that the Synod continue the practice of selecting variant convention sites (*TB* 305, 13-20). It accepted the invitation to hold the 1977 convention in Los Angeles and amended this resolution by adding: "and be it further *Resolved,* That the invitation of the Missouri District to host a synodical convention in Kansas City, Mo., be accepted for the year 1979" (*TB* 305, 13-21).

It expressed the desire to resolve the causes of misunderstanding with Dr. Adolph A. Brux (*TB* 306, 13-22). The resolution was adopted by a rising vote.

It recognized the faithful services of the late Dr. Adolph Stiemke as a 44-year-long member of the synodical Commission on Architecture (*TB* 306—307, 13-23).

With this Committee 13 completed its work.

*Induction*

President Harms inducted the newly elected members of boards and commissions. He concluded the rite with prayer.

*Committee 4 — Synodical Administration*

The convention declared that the concerns of Overture 4-07 were already provided for (*TB* 226, 4-25).

It approved the sharing of information about salaries between District and synodical boards (*TB* 226, 4-26).

It received the report of the special committee on full-time District presidents and commended it to the boards of directors of the Districts (*TB* 227, 4-27).

It required a study of the restructuring of the Division of Social Action and Welfare and asked the Board of Directors to make recommendations to the 1969 convention (*TB* 227—228, 4-28).

It limited the budget allocation for the Lutheran Council in the U. S. A. and declined Overture 4-29 (*TB* 376, 4-40).

It declined Overture 3-03 and asked for formal reports of the representatives of the Synod to the Lutheran Council to each convention of the Synod (*TB* 377, 4-41).

It encouraged the Districts to consider the adoption of the procedure of appointing executives on a contractual basis (*TB* 377—378, 4-42).

It changed *Handbook* 9.71 and 9.73, regarding solicitation of funds by agencies within the Synod (*TB* 378 to 379, 4-43).

The chairman announced the agenda for this evening: Committees 4, 6, and 2; for Friday morning: 18, 14, 4, and 11.

Mr. Edward J. Werner offered the closing prayer.

## Session 15

**July 13, Evening**

*Opening*

Dr. Norman Temme offered the opening prayer.

The minutes of Session 14 were adopted as read.

*Committee 4 — Synodical Administration*

The revisions in the *Handbook* for the Board of Social Ministry, 13.05, 13.07, and 13.08, were adopted (*TB* 398e—398g, 4-44).

The proposed bylaws of the *Handbook,* 8.01, 8.03, 8.07, 8.09, 8.13, and 8.17, relating to the Board for Missions, were adopted (*TB* 398g—398i, 4-45).

The convention approved the appointment of a synodical commission and District commissions on ministerial health to deal with cases of ministerial incapacity (*TB* 398j—398k, corrected, 4-46).

The convention gratefully accepted the President's report and acknowledged his deep pastoral concern for the church. The resolution was adopted by rising vote and with applause (*TB* 398k, 4-47).

Committee 4 completed its work.

*Committee 6 — Colleges and Seminaries*

The divided Resolution 6-12 (*TB* 189—190) was again before the convention. The substitute motion was made and seconded for the first resolution (*TB* 189, lines 7-37): "*Resolved,* That the matter of a new junior college at Irvine be deferred to the 1969 Denver convention of The Lutheran Church — Missouri Synod for action, that in the interim no further action be taken by the Board for Higher Education with regard to developing the Irvine campus, and that in the interim the Board for Higher Education make a final restudy of the entire matter of higher education on the West Coast." After considerable discussion, the previous question was moved and passed. By a vote of 348 to 281 it was resolved to adopt the substitute motion for the first resolution. It was likewise resolved to postpone action indefinitely on the second resolution (*TB* 189, line 38 to *TB* 190, line 1).

*Committee 2 — Theological Matters*

The convention asked the officials of the Synod to deal decisively in love in cases of accusation of false teaching (*TB* 363, 2-37; recommitted *TB* 143, 2-25).

The resolution to reaffirm the Synod's position on creation, the fall, and related subjects was presented to the convention. The resolution was amended with the addition: "and be it finally *Resolved,* That we sincerely thank God for the precious Gospel given us in the Biblical teaching on the creation, the fall of man, and the grace of God, that we joyfully bear witness to it, and that we encourage our fellow Christians to do like-



An accessible President

wise." The amendment was adopted. An amendment to substitute "dogmatic statements" for "exegetical interpretations" in line 1, page 212, was defeated. It was resolved to limit debate to 2 minutes per speaker. The amendment was defeated: "That the Synod reaffirm that the teachers at our synodically governed schools are required to teach according to this resolution." After the previous question was moved and passed, the entire resolution with the amendment was adopted with two dissenting votes (*TB* 210—212, 2-31).

It was resolved to enter the statement by Dr. Robert Preus into the minutes (included in the minutes of the 16th session).

Dr. Norman Temme led the devotion to close the day with a Litany of Intercession.

Adjournment came at 10:10 p. m. The assembly had agreed at 9:30 that it would not adjourn until Resolution 2-31 had been disposed of.

## Session 16

*Opening* **July 14, Morning**

Rev. Martin J. Hartenberger was chaplain for the devotion to begin the day. The theme was "God — Life-giving Spirit." The sermon was based on 1 Peter 1:2. The Litany to the Holy Ghost was used.

*Dr. Oswald C. J. Hoffmann*

Dr. Hoffmann gave the fifth section of his essay on the apostolicity of the church. It is the continuity of the apostles' teachings. The church, to be truly apostolic, must believe, teach, confess, and preach Christ. The continuity of the apostolicity of the church is preserved in the Gospel, Holy Baptism, and the Lord's Supper. The church cannot forget the poor. It must proclaim and practice the Gospel. It is the faithful followers of Jesus Christ, justified by grace.

Dr. Hoffmann received a standing ovation at the conclusion of his essay.

*Minutes*

On the recommendation of the secretary, Dr. Herbert Mueller, the convention resolved: (1) That Dr. Robert Preus submit his written statement to the President of the Synod; (2) That the President check the statement for accuracy in consultation with Dr. Robert Preus, Dr. Arthur Repp, and one or more of the vice-presidents of the Synod; (3) That thereupon the final statement be incorporated in the minutes at the direction of the President; (4) That this whole process be completed within the coming week (by July 21).

The statement as drafted by Dr. Preus and agreed to by Dr. Repp was later in the session directed to be placed in the minutes by President Harms. It reads: "In drafting this resolution Committee 2 sought to remain as close to the terminology of the Scriptures and the Lutheran Confessions as possible and still to speak to the issues raised by the several memorials. The committee sought to present the basic teachings of Creation, Fall, and related topics in a clear and understandable manner and to avoid doing exegesis. The committee had no intention of retarding sound and responsible exegesis. /s/ R. Preus"

Then the minutes of Session 15 were adopted as read.

The assistant secretary asked that *TB* 398b, line 3, be corrected to read "Commission on Worship" instead of "Commission on Theology and Church Relations."

Dr. Harms announced that the committees would report in the following order: 11, 3, 14, 18, 2, 6, 5, 17.

It was resolved that the total time for the discussion for each resolution be limited to 5 minutes, that each speaker be limited to one minute, and that a person may speak to a resolution only once.

*Committee 11 — Communications and Public Relations*

The convention resolved to refer the matter of the election of the editorial commission to the Council of Administrators for study, the report to be presented to the 1969 convention (*TB*, 333, 11-15).

With this Committee 11 completed its work.

*Committee 3 — Church Relations*

The convention resolved that President Harms should acknowledge with gratitude the letter from Dr. M. Lohe, president of the Lutheran Church of Australia, and expressed its willingness to have conversations with that church about entering into altar and pulpit fellowship (*TB* 402, 3-24; see *TB* 401).

With this Committee 3 completed its work.

*Committee 14 — Stewardship and Finance*

The convention adopted the resolution to include the work of the Armed Forces Commission in the annual budget of the Synod and provided that a Mother's Day offering be received for its work during the next 2 years (*TB*, 357, 14-15).

It authorized the Board of Directors to take whatever action is necessary to provide for capital funds after 1967 (*TB* 403, 14-16).

With this Committee 14 completed its work.

*New York Convention Arrangements Committee*

The members of the New York Convention Arrangements Committee were presented to the convention:

Dr. Karl Graesser, Rev. Arlin Maas, Mr. Fred Puelle, Rev. Theodore Wittrock, Mrs. Dorothy Bierman, Rev. Clarence Dohrman, Mr. G. A. Killenberg, Mr. Melvin Luebke, Rev. Louis Meyer, Rev. Rudolph Ressmeyer.

*Committee 18 — Work Program Review*

The work program for the years 1968—1969 was presented. The convention adopted Resolutions I and II. It urged all pastors and delegates to present the work program to the congregations and asked the congregations to dedicate at least 30 percent of their total offerings to the Districts and the Synod. By amendment to the resolution it was resolved: "That we ask the President and boards of the Synod to seek to encourage our members to find the joy and blessing of the example of Christian tithing" (*TB* 413—415, I-II).

With this Committee 18 completed its work.

*Committee 2 — Theological Matters*

The convention received the document of the Commission on Theology and Church Relations on "Civil Obedience and Disobedience" (*TB* 209, 2-29).

After defeating two amendments and a resolution to extend the time, the convention adopted the resolution to pledge loyalty and obedience in military service and discouraged selective conscientious objection (*TB* 313d, 2-35).

It reaffirmed the principle of "close Communion," allowing for exceptions in situations of emergency and in special cases of pastoral care (*TB* 139, 2-19).

It asked that studies on the diaconate, work and leisure, therapeutic abortion, sterilization, and euthanasia be made available to the membership of the Synod (*TB* 209, 2-28).

It reaffirmed the Synod's position on the inerrancy of the Scriptures, universal atonement, the resurrection of Christ, and the immortality of the soul. By amendment "appeased God's wrath" was changed to read "propitiated God's wrath" (*TB* 210, 2-30).

It declined Overture 2-69, which asked that River Forest seminar papers be submitted to the President of the Synod and others and referred this matter to the River Forest Board of Control (*TB* 234—235, 2-32).

It declined Overtures 2-19, 2-45, and 2-103 U, asking for the election of a Board of Inquiry (*TB* 235—236, 2-33).

By formal resolution it thanked the academic staffs of the Synod's seminaries and colleges (*TB* 283, 2-34).

It adopted the recommendation to commend "A Review of the Question 'What Is a Doctrine?'" for study and discussion and report to the 1969 convention (*TB* 313e, 2-36).

It declared capital punishment in accordance with Scripture and the Confessions (*TB* 403—404, 2-38).

It accepted the report of the Joint Commission on the Theology and Practice of Confirmation (*TB* 403, 2-39). With this Committee 2 completed its work.

Parliamentarian William vonSpreckelsen was excused at this point. Rev. Arnold Wessler took over as parliamentarian. Dr. Harms praised the convention for the attendance at the sessions, which he said was the best in many years.

*Committee 6 — Colleges and Seminaries*

The convention gave permission to the Board for Higher Education to close synodical high schools where continued existence is indefensible (*TB* 190, 6-13).

It declined to change the method of calling college and seminary presidents (*TB* 190, 6-14).

It added section 6.37 to the *Handbook* (TB 192, 6-17).

It adopted the statements on the roles of the individual schools in the Synod's system of ministerial education. The paragraph under "California Concordia, Oakland, Calif." was changed to read: "maintain present pattern of organization and offerings." In the paragraphs on the schools at River Forest and Seward the clause was eliminated: "assist the Board for Higher Education in studying the desirability of introducing the first two years of pastoral education" (*TB* 253—254, 6-31).

It declined Overture 6-73 U (*TB* 256, 6-33) and Overture 6-74 U (*TB* 287, 6-37).

It accepted the report of the Committee on Colloquies for the Pastoral Office (*TB* 191, 6-15).

The convention received the requests for college and seminary capital projects and referred the priority listing to the Board of Directors for final action on recommendation of the Board for Higher Education (*TB* 318 to 330, 6-43). This resolution was amended: "*Resolved,* That the Board of Directors and the Board for Higher Education study the possibility and feasibility of carrying out building and remodeling projects on such synodical college and seminary campuses where circumstances permit this through the use of donated volunteer help; and be it further *Resolved,* That the leadership of colleges and Districts which stand to benefit most from the construction projects strive earnestly to enlist manpower to execute such projects."

*Extension of Time*

The convention agreed by common consent at 12:00 noon to continue until the completion of the convention business.

President Harms offered a prayer for Mr. Clarence Amling, who was stricken ill last night.

*Committee 6 — Colleges and Seminaries*

The convention withheld permission to expand two junior colleges into senior colleges and asked the Board for Higher Education to continue its study of the need for additional 4-year schools (*TB* 354—355, 6-51).

It approved the expansion of the campus at Portland, Oreg. (*TB* 353—354, 6-50).

It referred the request of Concordia at Sao Paulo to the Board for Missions (*TB* 286, 6-34).

It referred the request to establish a higher education study committee to the Board for Higher Education (*TB* 287, 6-36) and asked this board to report its study on outlining procedures to the 1969 convention (*TB* 286, 6-35).

It retained the language requirements for the ministerial program (*TB* 289, 6-39), referred Overture 6-35 to the Board for Higher Education (*TB* 290, 6-40), as well as Overture 6-77 U (*TB* 290, 6-41), and Overture 6-28 (*TB* 291, 6-42).

It asked that the House of Studies concept be explored further (*TB* 193, 6-19).

It asked the seminary at Springfield to continue its efforts toward full accreditation (*TB* 193, 6-20).

It limited year-round graduate programs to St. Louis and River Forest, permitting Seward to offer graduate work during summer seasons only (*TB* 248, 6-23).

It asked the Board for Higher Education and the officials at the schools involved to study the programs of preparation for ministries other than the pastoral and teaching ministries (*TB* 250, 6-27).

It directed the Board for Higher Education to continue its planning for a junior college in the Southeast and the officials at Edmonton to continue their efforts toward affiliation with the University of Alberta (*TB* 251, 6-29).

The convention made provisions for strengthening the finances of the colleges and seminaries (*TB* 254 to 255, 6-32).

It directed that financial aid to students should be given on the basis of financial need (*TB* 350, 6-44).

The diamond anniversary of St. John's College, Winfield, is to be observed during the 1967—68 school year (*TB* 350—351, 6-45). Fees for general education students are to be set by the boards of control of the respective schools (*TB* 351, 6-46).

It referred administrative procedures relative to modified service to the Board for Higher Education for study and report to the 1969 convention (*TB* 352, 6-47).

It accepted the report of the Committee on Colloquies for the Teaching Ministry (*TB* 352, 6-48).

It declined Overtures 6-37 and 6-76 U, relative to defining requirements for church work experience (*TB* 353, 6-49).

For *TB* 405, 6-52, it resolved to substitute Overture 6-30 in the *Convention Workbook* (p. 211), relative to the transfer of students at Fort Wayne to Springfield.

It referred Overture 6-68 to the Board of Directors (*TB* 406, 6-54).

It directed the Committee on Colloquies for the Deaconess Ministry to report to the 1969 convention (*TB* 406, 6-55).

The convention accepted the report of the Board for Higher Education with thanks (*TB* 405, 6-53). It said Ebenezer for God's rich blessings on the cause of Lutheran higher education (*TB* 288—289, 6-38).

With this Committee 6 completed its work.

*Committee 5 — Constitutional Matters*

The convention declined Overtures 5-59 U, 5-60 U, 5-61 U regarding the Commission on Constitutional Matters (*TB* 345—346, 5-30). It revised *Handbook* 2.107 e and 2.107 g (*TB* 292, 5-19). It declined Overture 5-58 U (*TB* 292—293, 5-20).

It asked for a study of *Handbook* 3.73, relating to circuit counselors, with a report to the 1969 convention (*TB* 293, 5-21).

It declined to require approval of the District President in the calling of pastors, teachers, and other church workers (*TB* 294, 5-22).

It declined Overture 5-56 U, dealing with an appeal (*TB* 315, 5-23).

It reaffirmed that lay delegates to synodical conventions may succeed themselves (*TB* 315, 5-24).

It thanked the Commission on Constitutional Matters and accepted its report (*TB* 316, 5-25).

It declined to revise the Constitution as requested in Overture 5-03 (*TB* 316, 5-26).

It referred the question of staggering the elections of Vice-Presidents and of Circuit Counselors to the Council of Presidents for study and report to the next convention (substituting this for "with power to act" by amendment) (*TB* 316—317, 5-27).

It urged all congregations in the Synod not to deny congregational privileges to any person on account of race or ethnic origin and adopted the wording proposed in Overture 9-14 a and b (*TB* 344—345, 5-29).

It declined Overture 5-57 U, which asked that the Commission on Theology and Church Relations be reorganized (*TB* 346—347, 5-31). It referred Overtures 5-37 and 5-38 to the Board for Higher Education and asked for a report to the 1969 convention (*TB* 347—348, 5-32).

It referred Overtures 5-10 to 5-27 and 5-53 U, concerning the right to submit overtures, to a special committee to be appointed by the President (*TB* 349, 5-33).

Substituting *TB* 400, 5-34, for *TB* 237—238, 5-12, it declined to introduce new procedures for nomination and amended *Handbook* 2.151 a, 2.151 b, and 2.151 c.

With this Committee 5 completed its work.

*Appreciation to Dr. Harms*

On a motion that the assembly express its appreciation to the chairman with a rising ovation, the assembly spontaneously arose.

*Committee 17 — Registration, Credentials, and Excuses*

The Credentials Committee reported a total of 875 voting delegates (442 pastoral and 433 lay); 508 advisory; a total convention membership of 1,383. There were 382 other representatives present and 1,807 visitors. This is a total of 3,572. Three pastoral voting delegates were absent, two with a written excuse; 13 lay voting delegates were absent, 2 with a written excuse.

The committee paid tribute to Dr. Herbert Mueller and Mr. Gustav Killenberg.

This completed the work of Committee 17.

All of the committees were dismissed with thanks.

*Vote of Thanks*

The convention resolved that we express our sincere gratitude to:

1. God for the gifted leadership of our honorable President, Doctor Oliver R. Harms, as was evident in his keynote address and throughout the entire con-

vention; also to Doctor Herbert Mueller, Secretary, and Doctor Carl S. Meyer, Assistant Secretary, for their many splendid services; to Doctor Oswald Hoffmann, convention essayist, and all others who have served the Synod faithfully in an official capacity during the past biennium;

2. St. Matthew Lutheran Congregation and Doctor Alfred Trinklein for serving as host congregation to the convention;

3. The Atlantic District, especially the congregations of this District, 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 John Lindsay and Governor Nelson Rockefeller and their aides 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;

8. The Bishop of the New York diocese, Canon West, and his staff for making the Cathedral of St. John the Divine available and for their services.

*Vote of Thanks*

WHEREAS, The management and staff of the New York Hilton have shown exceptional consideration and hospitality in providing facilities for the efficient conduct of this convention; therefore be it

*Resolved,* That we thank Mr. William Kreek, manager of convention sales, and his staff and the service staff of the hotel by a rising vote.

Dr. William Buege was chaplain for the devotion to close the convention. The theme was "Thanksgiving." The Litany of Thanksgiving was used. Dr. Roland Wiederaenders was the speaker; he based his sermon on Luke 24:29 and the hymn "Abide, O Dearest Jesus." Dr. Harms after prayer formally closed the convention with the Closing Formulary and the Benediction.

The convention adjourned at 1:45 p. m.

CARL S. MEYER, *Assistant Secretary*

## Election Results

### Boards and Commissions

Blanket Ballot — election held July 10, 1967, 2:15 p. m.
Number of ballots cast: 833

*Board of Directors:* Pastor W. A. Buege; Messrs. C. W. Muhlenbruch, J. A. Mueller, Rupert Dunklau, Milton Isern

*Board for Missions:* Pastors P. W. F. Harms (2-year term), H. J. Hartner (2-year term), O. C. Hintze, P. R. Martens, G. Merkens (2-year term), L. M. Petersen (2-year term), W. J. Werning; Messrs. H. F. Andreas, P. F. Bente, Jr., W. Bronner, P. J. Gerdes (2-year term), A. E. Jordan (2-year term), M. B. Kirch

*Board for Stewardship, Mission Education, and Promotion:* Pastor C. A. Hiller; Mr. C. E. Bosma

*Board for Church Extension:* Pastor A. W. Born; Teacher P. H. Koschmann; Messrs. H. H. Hast, E. E. Parent

*Board of Parish Education:* Pastor R. A. Haak; Teachers W. F. Dobberfuhl, E. B. Krause; Mr. W. L. Wright

*Board for Young People's Work:* Pastor G. Oldsen; Professor K. Heinitz; Teacher L. C. Ramming; Messrs. J. Lampman, N. E. Wright

*Commission on Theology and Church Relations:* Pastors E. H. Stahlke, A. E. Wagner; Mr. R. G. Korthals

*Commission on Mission and Ministry in the Church:* Pastors W. S. Graumann, T. A. Zeile; Teacher E. A. von Fange; Messrs. V. V. Graf, Kenneth A. Roffmann

*Board of Appeals:* Pastors K. Koslowsky, E. H. Martens; Messrs. G. W. Haessler, Elmer H. Theis

*Concordia Publishing House Board of Directors* (6-year terms): Messrs. P. W. Krueger, A. T. Leimbach

*Board for Convention Nominations* (2-year terms): Pastors K. L. Barth, H. M. Hiller, W. W. Koenig, E. L. Krentz, G. H. Perlich, T. L. Ristine, A. E. Thiem; Teachers R. Garmatz, E. F. Sagehorn, M. H. Wegehaupt; Messrs. W. D. Grauer, G. R. Heine, W. W. Kayser, G. Melde, R. W. Wendell

### Boards of Control

Election held July 10, 1967, 5:30 p. m.
Total ballots cast: 66

*Concordia Seminary, St. Louis:* Pastors K. W. Biel, J. W. Ott; Teacher P. Nickel; Messrs. M. C. Bahle, E. Roschke

*Concordia Teachers College, River Forest:* Pastor J. E. Lutze; Teacher M. Duensing; Mr. L. R. Marquardt

*Concordia Lutheran College, Ann Arbor:* Pastors J. C. Streit, E. E. Weis (2-year term); Teacher W. F. Bleke; Messrs. W. C. Gast, E. C. Laetz, M. F. Rummel (2-year term), E. P. Staubitz (2-year term)

*Concordia Lutheran College of Texas, Austin:* Teacher G. S. Brinton; Messrs. B. F. Jutzi, F. J. Strieter

*Concordia Collegiate Institute, Bronxville:* Teacher F. C. Kretzmann; Messrs. B. W. Guenther, T. D. Hoffmann

*St. Paul's College, Concordia, Mo.:* Teacher A. Meyermann; Messrs. W. Brauer, J. Schaefer

*Concordia College, Edmonton:* Pastor R. K. Holm; Messrs. J. Armbruster, E. Schultz (2-year term), C. A. P. Wagner

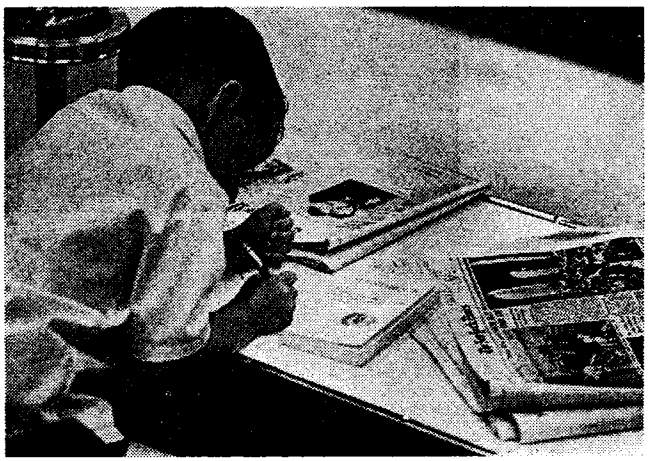
*Concordia College, Milwaukee:* Teacher R. C. Valleskey; Messrs. H. H. Kirchner, G. Metzger

*California Concordia College, Oakland:* Teacher D. G. Hingst; Messrs. H. L. Iversen, A. H. Klaustermeyer

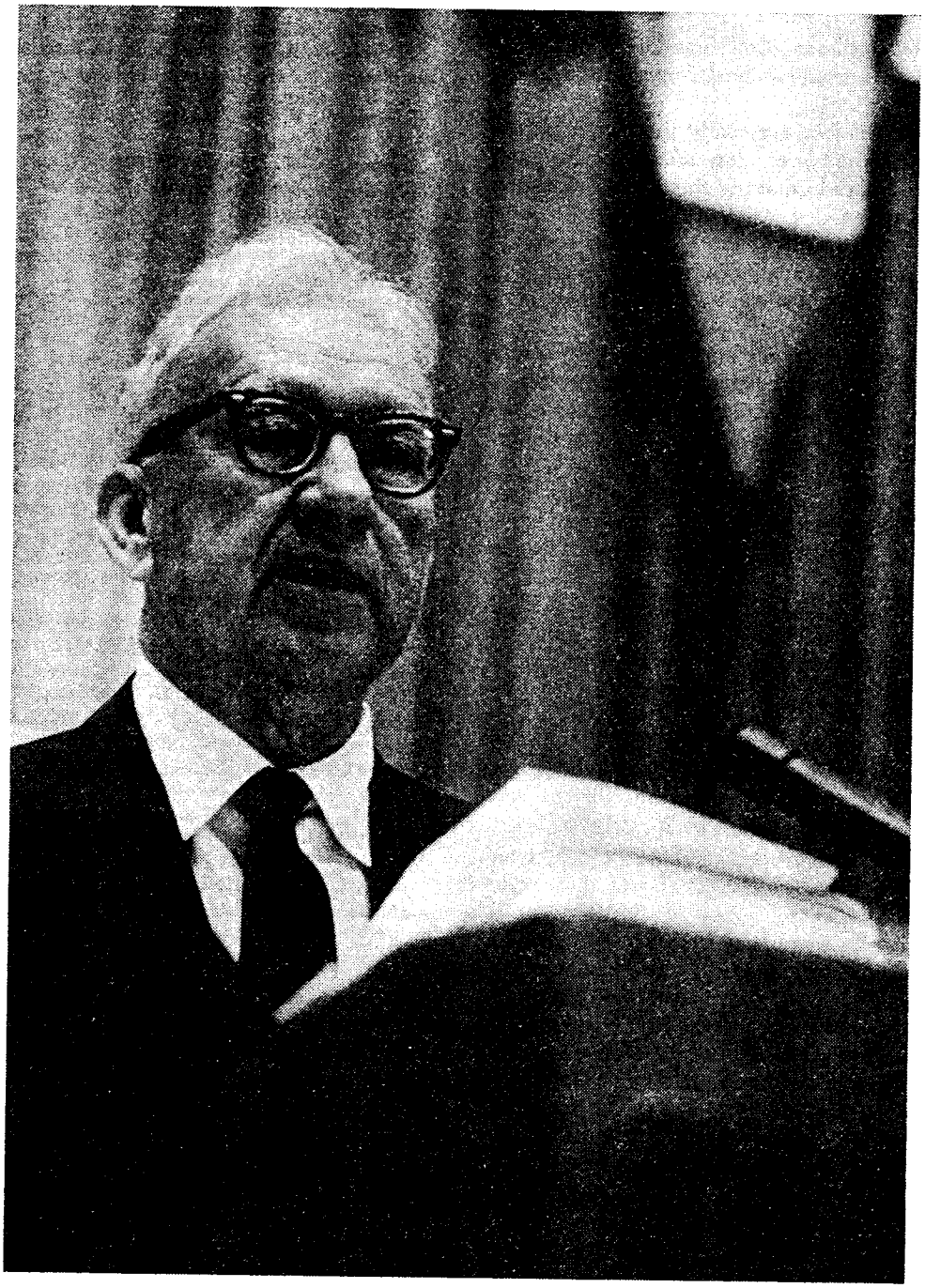
*Alabama Lutheran Academy and College, Selma:* Pastor A. Dominick (2-year term); Teacher W. H. Moeller; Messrs. G. C. Dixon (2-year term), P. Herzfeld (2-year term), D. N. Osteen, Jr.

*St. John's Lutheran College, Winfield:* Teacher L. W. Steyer; Messrs. D. Neff, W. H. Wulf

*Theological Seminary, Porto Alegre, Brazil:* Pastor R. Becker



A future Secretary of The Lutheran Church — Missouri Synod



# PRESIDENT'S ADDRESS

But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ, our Savior, that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. *Titus 3:4-8*

MY FELLOW REDEEMED, DELEGATES AND VISITORS AT THIS 47TH CONVENTION OF THE LUTHERAN CHURCH — MISSOURI SYNOD:

What is said in this address is directed not only to the delegates and visitors here but also in reality to the congregations represented here. Let us remember that the working unit is not the convention but the congregation and the people in it. This address and all the actions of this convention are to be transmitted to each member of The Lutheran Church — Missouri Synod. To the degree that members do not hear of each transaction here, to that degree we met in vain.

There is an interesting statement in the preamble to the Constitution of The Lutheran Church — Missouri Synod. It lists as the first of two reasons for forming a synodical union the "example of the apostolic church" recorded in Acts 15. The setting in which the early Christian church held that first convention was radically different from the setting in which we opened our 47th convention in the Cathedral of St. John the Divine last night. But our convention theme here in New York City in the middle of the 20th century is the same theme as that of the first convention in Jerusalem in the middle of the first century, even as it was the theme of the Lutheran Reformation in the 16th century.

What I have just said may arouse the uneasiness of certain critics who are persuaded that the church is on dead center somewhere in the distant past. It is good for us to be reminded of our constant obligation to test what we are doing and saying. In this convention we must do more than pay homage to ancient traditions. We have a higher duty than to keep alive certain slogans from the past. I can think of no better way to begin this convention than by assessing both our heritage from the past and our responsibility to the present and the future.

Before we proceed from this place, we should give answer to the question: Very precisely and most of all, what does God want us to say and do as His church in His world at this point in history?

This point in history is really not very different from those points in history during the first or the 16th century, when the affirmation "Justified by Grace" became decisive. At Luther's time, as in ours, the world was in turmoil. There was then a social ferment similar to our own, an upheaval created by developments in commerce, urbanization, class struggle, and economics. Primitive as it may have been, the scientific approach then dared to ask questions and challenge established concepts. New peoples and nations were rising to challenge the security of thrones and the balance of power in world affairs. And the church was then in the center of the storm as it is now. For all the right and all the wrong reasons, the church was enmeshed in all that was going on in the world about it. Beleaguered with problems from without, the church was plagued by its own grave difficulties from within.

Now listen to a few choice phrases from St. Paul. They are taken from the verses prior to and following the text I just read. They are the message to be conveyed by a young pastor to his young mission congregations scattered about in a hostile, critical, and changing pagan world. St. Paul advises: "Put them in mind to be subject to principalities and powers." He says, "Speak evil of no man," do not be "brawlers." He counsels to "avoid foolish questions and genealogies and contentions and striving about the Law." He describes men of that time as being "foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Either the people of the first and 16th centuries were more modern than we may have believed, or the difficulties that beset humanity now are not altogether new or different.

Two conclusions are obvious. If justification by grace was pertinent to the gravest issues of times past, then justification by grace ought to have significance for us now. If justification by grace was the good word to man in the past, then this must be God's steadfast stance toward men in all times and places. I have not come, and you would not expect me to come, with a new platform for The Lutheran Church — Missouri Synod. We have come together to take our stand where God takes His stand. We have come to set our course on the way that God has charted for His church. God gives us this position and this direction in the three words:

## Justified by Grace

### I

The phrase "justified by grace" compels us to make our beginning at God. There is no other proper place to make a beginning, simply because we are creatures and God is our Creator. It would be pure presumption for us to begin with ourselves in order that we might prescribe what kind of God we want for ourselves and the world. With the plainest language at my command I want to disassociate us from those who may talk and act as if the vital concern in our time is for men to express how they think about God and judge Him. The only concern that really counts is God's attitude and judgment toward us. Our God is a great God. We do not make Him over; we do not change His code of morals; He neither slumbers nor sleeps; certainly He isn't dead; He knows His children in America, in Vietnam, the near East — everywhere.

Unless we make our beginning in honesty and deal with facts as they are, we will inevitably end in self-deception and utter disillusionment. Holy Scriptures

remind us that "the devils also believe and tremble" (James 2:19). God knows that our acts also betray our brave words. How else can you explain that when God confronts man almost invariably God has been the first to speak and almost always His first two words have been: "Fear not"? Unless we sense the nature of our predicament as fallen creatures, we shall never be able to sense the nature of God's grace.

God came to us. In St. Paul's words: "The kindness and love of God our Savior toward man appeared." Even the notion of coming was an act of grace. The almighty Creator took the step down to meet His fallen creatures. Grace is God's idea because this is the way God is. Human religion has never known this concept, for man has never dared to propose such an extravagant idea. God was not moved by anything He saw in His creatures. God was moved to come "not by works of righteousness which we have done." St. Paul might have said much more than these words. He might have portrayed the way soldiers were casting dice for Christ's robe or the way that we grab at the goods of this world. He might have described the anxious seekers for miracles of healing in Christ's time and ours. He might have portrayed the casual disinterest or the fanatic haters of His continent or of ours. But however St. Paul might say it, he could only mean that God came for no other reason than that He loved us without a reason.

God comes with grace because grace is what the world needs. Long before 20th-century church councils decided to listen to the cries of men in need through the channels of *our* miraculous devices of communication, God's own ears had detected the same sounds through *His* network of communications. Long before prophets in 20th-century churches foolishly advocated that the world should determine the agenda for God and the church, God knew what the world was really crying about. Men needed what only God could give. Men needed grace big enough to forgive sin, sensitive enough to feed the hungry and heal the hurting and lift up the oppressed, and steadfast enough to reach out patiently to all men through the long centuries of time.

Grace is in fact the answer of God to the great social issue of all time. Our modern social sciences describe our human condition with words and phrases such as these: "personality conflict," "alienation of affection," "breakdown in communications," "credibility gaps," "social acceptance or rejection," a "sense of personal worth and well-being," and the like.

*God's* language is more blunt and more honest. He describes the condition of His fallen creatures as foreigners and strangers, prodigal sons and idolaters. In their relations with one another He describes His creatures as envious and greedy, backbiters and seducers, and murderers. Is it any wonder that there are pockets of poverty, ghettos of oppression, and protest marchers in a world where men have quickly sensed that only the evil of other men has prevented God's goodness from being distributed equally and generously to all?

Grace became the bridge by which God crossed over the gulf of sin to His creatures on the other side. Grace was designed by God to create bridges so that His forgiveness might bind together again all those cut off from one another by what they had done and said. Grace was to be God's network of communication and transportation so that all His blessings might be shared with all His creatures everywhere.

The grace of God is always God in action. Paul wrote to Titus that God's kindness and love toward man "appeared." Men were able to hear and sense and see God's grace when they saw Christ. The human flesh and blood with which Christ clothed Himself at Bethlehem marked Him as a child of man, a creature subject to hunger and pain and sorrow. The burden of sin which He assumed marked Him as the target for rejection and hate. But the significance of the story of Christ's life and death lies not in what was done to Him but in what He did. The grace of God persevered, and Jesus Christ loved us to the very end. The grace of God overcame in the great act of redemption in a way that no human being can fathom or describe.

Yet it is possible to say something about this grace of God, for it is in action now. Justification by grace is much more than an incomprehensible or indescribable creedal confession. Justification by grace is life and salvation for men all over the world in 1967. The God who did such a great thing in Christ's life and death and resurrection is still doing a great thing among men here and now.

The gracious action of God begins for a man in Baptism. It is continued by the work of the Holy Spirit. Paul says, "According to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ, our Savior." Our God is not an irresponsible or indifferent Father to His children on earth. He is neither aloof nor powerless. God is still in the front lines of the battle, where the real struggle goes on. God knows that discriminatory laws and restrictive covenants are conceived in human hearts and minds before they are written on paper. He knows that murders and wars are designed inside people before they are carried out on streets and distant jungles. We point to the scene of this struggle, and we concede to the agony of it when we confess with St. Paul: "The good that I would I do not, but the evil which I would not that I do."

But if we want to perceive God at work, then we must look in the right place. To Nicodemus and to any modern doubter our Lord points to the towering trees silhouetted against the night sky. You can hear the sound of the rustling leaves and see the waving of the swaying branches, He says, but you will never know where the wind comes from or where it goes. And St. Paul does not cease his agonizing until he has told us where to look for help: "O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ, our Lord."

The same Christ who won *His* personal battle becomes involved in *our* struggle. The Savior who became a part of our sin and weakness makes us partakers

in His victory through Baptism. There we are buried with Him into death that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Whenever and wherever God is making His grace known, whether through words of forgiveness or through acts of mercy, there God is doing something.

This is the critical point in the phrase "justified by grace." What is God really doing in our time that makes sense to modern man who wants some proof that he can see or understand? What is God doing that has any value by our present standards? To put it bluntly: what good is the grace of God doing today?

God's simple answer is that His grace is still justifying. That answer is not really mystifying or as irrelevant as it may seem. It means that God is making wrong things right again. God's grace is tackling the whole agenda of things that have gone wrong in this world and is setting them straight again. Where you have failed in any way, God wipes your failure from the record with forgiveness. Where you have failed, there God writes in to your credit the record of Christ's perfect holiness. It is as though your failure had never happened and only Christ's love took place. And then, as though this were not enough, God's grace changes you to be like God in His kindness and love.

God's grace is both a very private and a very social kind of action. Though we don't know any better than did Nicodemus where the wind comes from and where it goes, we can feel and see what it does. The preaching of the Gospel in simple words or when channeled through water in Baptism or through bread and wine in Holy Communion is doing things that can be felt and seen. You don't *see* forgiveness or grace, but sinners *know* the peace and hope that comes with pardon and being in Christ. You don't see the Holy Spirit at work, but you can see changes in families and communities and nations as swords are beaten into plowshares, the poor are fed, the dispossessed are restored, and the burdens of the handicapped are relieved.

If St. Paul were here to listen to my exposition of his letter, he might interrupt me in my remarks at this juncture. He would suggest that I take up my previous subject a little later in connection with verse 8 and that I dare not overlook the significance of verse 7 now. He breaks off as if to warn that we are always in danger of trying to list and describe all the blessings of God's grace in terms that men can enjoy here and now.

Whatever justification by grace means for you today, it means much more for the future. "Being justified by His grace," St. Paul says, "we should be made heirs according to the hope of eternal life." The same God who brought all things now present into being by His creation has announced plans for a new creation. The same God who has showered His creatures with countless blessings in this present life, intends to give blessings in the life to come which no eye has seen or ear has heard.

By His grace God completely changes our status. When He names us His children by the second birth in Baptism, He means exactly that. He surrounds us with all kinds of evidence that He is our Father and we are His sons. But we are His heirs, named to possess and enjoy forever all that He is and that He has. Mindful of the greatness of God's grace, the same man who described what it means to be justified in this present life was the one who wrote in eager hope and anticipation: "I have a desire to depart and to be with Christ, which is far better."

In case you have sensed that St. Paul is here trying to carry us away and beyond our earthbound existence, then you are absolutely right. To prevent us from being too much with this world, God has called us to gather together in His name by twos and threes, by congregations and conventions of various sizes and descriptions. He wisely committed His Word and sacraments to the care of His gathered people. Whether we call them congregations or something else, we need to come together at the place where the Holy Spirit comes to work among us with His overwhelming grace. Everything in life tends to tear us apart from one another, tends to make us something less and other than the beloved children of God. Before this convention is over, I hope earnestly that the gathering place of God's people around Word and sacrament has been restored in our view as the exalted place of God's presence and action. All of our hopes for the church of God and world of God are centered here because this is the place where God goes into action with His perfect grace.

## II

There is a natural inclination to halt at this point. It appears that God has solved all of our problems through justification by grace. Christ has provided sufficient forgiveness for all sin and enough holiness to make all wrong things right again. It might seem that the only continuing obligation a Christian has is to go to church somewhat as he might go to a bank in order to transfer assets from Christ's account to his own account, which is always running into bankruptcy. But this is a caricature of justification by grace. It reflects a total misunderstanding of what God is saying in these verses from Titus.

In a sense Paul is saying that justification by grace has as its purpose that men might be justified for grace. Grace is God's own nuclear fission which sets off a chain reaction. The grace that would not stop short of offering up the Son of God on the altar of the cross will not cease until all men have the opportunity to share in that grace. This is where the church receives her mission. This is where we get into the act.

But before we chase off into every direction being busy about many things, Paul inserts a significant transitional phrase. "This is a faithful saying," he comments. In another word, this is the sure Word. In a world of uncertainty where you can't count on what men say or do, you can count on God. Where we have failed Him, at this point God does not fail us. You can count on God most of all where you need most of all to be sure of Him.

It is here in the steadfast mercy of God in Christ that the church has her unity. Almost immediately after underscoring that the Gospel is a faithful saying, God warns that we do not become involved in foolish questions and contentions. It is as if God is warning that divisiveness and dissension is certain to arise over matters that are not a part of the Gospel. However important these points may seem to us, they are not important enough to God that He stamps them with His approval that specifies: "This is a faithful saying." That stamp He reserves for justification by grace, for His precious Gospel of Jesus Christ.

Yet we seem to ignore God's warning. Our inordinate concern for less essentials has been a disservice to the Gospel of Christ and to the unity of the church. Whatever else the uneasiness and disturbance within our own Synod mean, they say loudly and clearly that we have been diverted from the Gospel. The price of sectarianism and false unity is always the Gospel of Christ. By contrast, we confess with gratitude and joy that the oneness we have sensed increasingly with others is the blessed fruit of our devotion to the Gospel. As long as we treasure the Gospel of justification by grace as God's highest gift, so long we will enjoy not only this blessing but also the joy of true unity that accompanies it.

So many wonderful things in the Synod rarely receive mention. The ratio between problems and publicity is something like 3 to 97. That is, 3% of the areas providing problems receive about 97% of the publicity. So little is said about what is right in the Synod in regard to the doctrine of God and man, sin and grace, justification and conversion, sanctification and good works, the last things and our hope in Christ Jesus.

The cause of the Gospel is affected by the way men handle the Gospel. It is a disservice to the Gospel to employ strife as a means of reconciliation. This is a denial within itself. How can you reunite men when you cross bridges of God's grace carrying weapons of struggle rather than hands outstretched in forgiveness? How can unbelievers ever embrace this faithful saying when churchmen apply words like grace and reconciliation and redemption to something other than the great things that Christ has done? How can anyone ever conclude that God's grace is something to be trusted when our actions deny what we say with our lips? It is time for us to kneel in penitence, confessing the violence we have done to God's grace. It is time, above all, that we implore God to enable us to handle His grace with grace.

Because God has put everything at stake in the Gospel, we can dare to do the same. The Gospel means that we don't have to spend our time and effort trying to justify ourselves before God. God has made us just and right and holy in Christ. Now Christians are free for other things. Our concerns, not only the greatest concern or the nearest, not only spiritual concerns like forgiveness or future concerns like death and eternity, but every concern has been assured by the grace of God. It is this grace that enables us to say: "If God spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things?"

Even as this is true for us, it is true for everyone else. This is the faithful and trustworthy Word in which we can place our confidence also as we proclaim it to others. Justification by grace is the reliable fact which we ought, in Paul's words, "to affirm constantly." As Lutherans we have a simple and strong phrase that covers what Paul is saying. Our way of saying it is this: We believe, teach, and confess. Our teaching and confessing tells that we believe, and it is our invitation to others that they might believe. We make our invitation boldly and baldly because Christ is there to back up His claims and to make good on His promises.

But God's grace is always more than words, more than words that God speaks to men or that men speak to one another. Grace is God in action by what He does Himself and what He does through people. God wants those who believe in Him "to maintain good works." By our words and works we make the grace of God "good and profitable to all men."

"All men" embraces a great many people. It embraces at least 3.5 billion men at this moment in history alone. It includes people whom we describe as Chinese or black or rich or illiterate or evil. However we describe these men, they are part of the world God so loved that He gave His only-begotten Son. They are part of the world where you live and move and have your being because God there wants to touch someone through you.

Christian men will respond to the precious Gospel pressures. It is not possible to have faith and ignore the needy. God's Word does influence the men who hear it and accept it.

Each of us gathered here today has a place where he comes together with other children of God around the Word and sacrament. That place and those people may be very remote from your thinking at this moment. Somehow you may have even come to the conclusion that you have come to this key city of the world and to this convention for more important things. Without detracting the slightest from this convention and all the good things we hope God achieves here, I want to remind you that the place where the challenge lies is where your congregation and its members live.

We shall give more help this year than ever before in service toward the implementation of the resolutions of this convention.

Two years ago The Lutheran Church — Missouri Synod adopted its Mission Affirmations. They have stirred churchmen in many parts of the world to see and think more clearly about the church's God-given responsibility to the world. Is it embarrassing for us to be asked whether these affirmations have stirred up anything at all in our own congregations? Reports from 1966 show that our congregations now own more than $1 billion worth of real estate. What are we doing with it beyond making interest and principal payments on the quarter billion dollars we have borrowed to build it?

We expect great results from the $10 million we invest annually in support of missionary efforts here and abroad. But we ignore the fact that our congregations each year invest 20 times that much for local enterprises. Our investments here in North America showed a 1% return last year, one additional baptized member for every 100 working and witnessing baptized members. And many of the agencies we have created to help us reach out especially to those who need special ministries are now turning in desperation elsewhere for help because we are permitting them to become forgotten orphans.

God has not given us a set of standards by which we can measure the success of Kingdom work on earth. By almost every human standard on earth the church, for instance, would have been rated a dismal failure at the time when persecuted disciples gathered in catacombs to survive. But history has demonstrated that the church was then both very much alive and very relevant. Nevertheless, I confess serious misgivings about our stewardship simply because I wonder how extensively and how confidently we are using the grace of God to set wrong things right. The ministry of our Lord was eloquent testimony that God wants to be out where people are in need because things are wrong. He was there where people would know His compassion and also His abiding help. Do men know you and your congregation in this way?

The church is not a typical business institution. But this can never be an excuse for congregations not to spell out their objectives, not to establish priorities, not to change old habits and discard bad methods. Another way of saying justification by grace is to pray: "Thy kingdom come." To pray this is to ask that God make His grace do things to us. Because you are the objects of God's grace, you are also the product of God's grace. You have been justified by grace. You have been justified for grace.

In view of God's grace which appeared and is responsible for our salvation, let us repent of our sins of neglect (1) in our missionary outreach; (2) in concern for the underprivileged, the oppressed and harassed; (3) in our failure to use our wealth for God's commission; (4) in our failure to express a thank-you to God, who has helped us hitherto; (5) in our lagging in our Ebenezer; and (6) in our failure to pray for our church and our government. Then let us rejoice in the knowledge of forgiveness and sing praises to Him who was delivered for our offenses and raised again for our justification.

> The Lord hath helped me hitherto
> By His surpassing favor;
> His mercies every morn were new,
> His kindness did not waver.
> God hitherto hath been my Guide,
> Hath pleasures hitherto supplied,
> And hitherto hath helped me.

With great confidence in God's mercy I remind you once more that "the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ, our Savior, that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Amen.

OLIVER R. HARMS, *President*

# PRESIDENT'S REPORT

My Fellow Redeemed:

A few preliminary remarks need to be made before going into the body of my report to the convention.

Some portions of my official report have been prepared as appendices. I will not read these portions, but they will be published in *Today's Business* and made a part of the official record.

Resolutions referred to the President and the Board of Directors in the closing moments of the 46th regular convention in Detroit have been implemented. The index of action is appended to this report and will be found in *Today's Business* for your information.

In the materials submitted to convention committee 13 you will note reference to my personal involvement in overtures pertaining to Doctor Adolph A. Brux. I have intervened in this matter, and I ask you to join me in supporting Overture 13-22. There is a reason that prompts me to make this request: I am persuaded that the love of Christ constrains you as it does me. By this love God wants to wash all failures and sins of the past with His perfect forgiveness. By this love He wants us to live in that peace and unity which only forgiveness can create.

In the early part of my address a short while ago I quoted from the preamble of our Constitution. I begin this report by quoting from the Bylaws. They say rather simply: "The President shall then make his presidential address, submit his official report, and announce the order of business" (Bylaw 1.25). This directive seems so simple that it might be misleading, so general that it might seem to serve no specific purpose. But in the context in which it is given, this directive requires no elaboration or interpretation. It is predicated on some very simple but important assumptions.

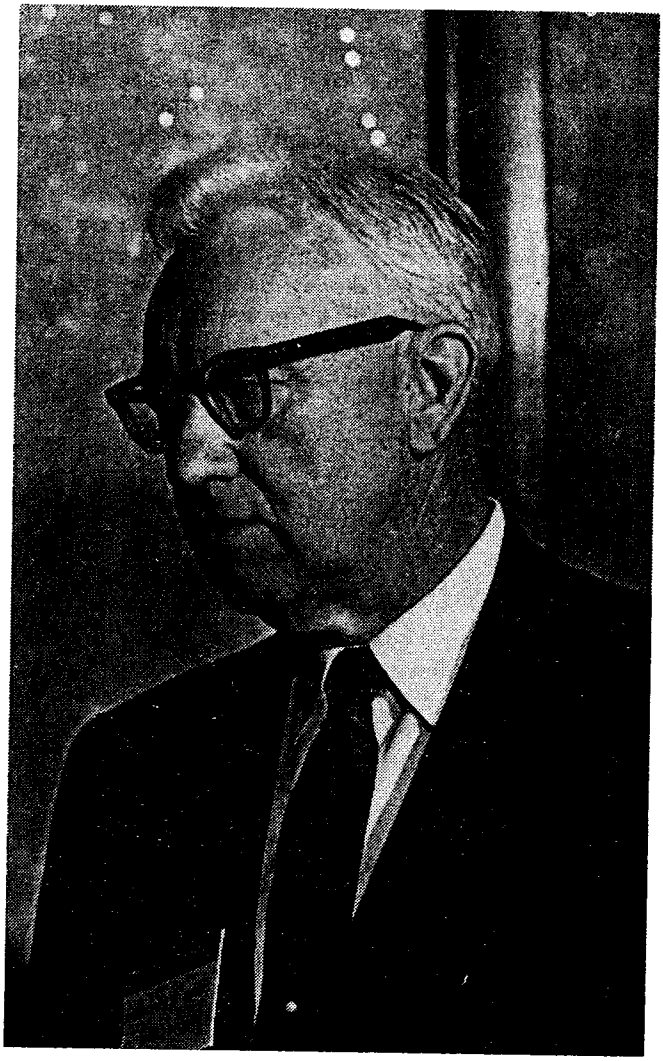
The fundamental assumption is that we are Evangelical Lutheran Christians. By saying that we are Evangelical Lutheran Christians we are in fact saying three things:

1. We affirm our complete confidence in the Gospel of Jesus Christ revealed to us in God's infallible Word;
2. We accept the blessed Gospel ministry to which we are called as people of God; and
3. We commit ourselves to an evangelical procedure in the pursuit of our calling both to faith and to service.

This report is related in a very integral and essential way to the address which I delivered only a little while ago. In that address I indicated that God has provided our church's platform for us in the Gospel of Jesus Christ. This report is designed to be an accounting of our stewardship on the basis of this platform and to offer some precise suggestions for a more faithful stewardship in the future.

At the outset I must express gratitude to you for having given me the high honor to serve as President of The Lutheran Church — Missouri Synod. Any commendation that comes to me belongs, in fact, to God and to you. Beyond what I might think or ask, God has blessed my simple faith and small service. It is an astounding thing to watch God at work among us and through us. It is a gratifying thing to see The Lutheran Church — Missouri Synod at work. The esteem and appreciation of others belong to you who make the Synod such a servant to God's purposes.

At the beginning of this term of office we undertook a careful study of the various responsibilities which the Synod has assigned to its chief servants. Each responsibility reflects a very proper concern of the Synod, yet the sum total of these responsibilities adds up to a very formidable challenge. In an effort to provide, at least to an increasing degree, the kind of leadership and management which the Synod deserves, we drew up detailed and clear job descriptions for the following offices: President, Vice-Presidents and the First Vice-President, Executive Director and the Board of Direc-



"How dare we withhold the Gospel from others while we debate matters which God Himself saw fit to leave unanswered or until we have reorganized the institutional church into the shape we like?"

tors, and the District Presidents. To expedite the business in the President's office, I secured the services of an Administrative Assistant, Rev. Arnold A. Wessler. I want to pay tribute publicly to the devotion with which he has served you and me and our Lord. With equal devotion our Lord and you and I have been served by the synodical Vice-Presidents, Drs. Roland P. Wiederaenders, Theodore F. Nickel, Paul W. Streufert, W. Harry Krieger, and George W. Wittmer, and by Dr. Walter F. Wolbrecht, Executive Director and Administrative Assistant to the President. Further, I want to acknowledge with gratitude the readiness of our Synod's honorary president, Dr. John W. Behnken, whose physical condition does not permit him to be present, to continue to render service. In addition I want to express my gratitude to the Board of Directors for coming to my assistance when my service to you called for it. The Council of Presidents also has been my strong arm in the Districts.

This report will deal with three major areas of responsibility assigned to the President's office. They are the supervision of the doctrine and life of the Synod, the communication and implementation of the will of the Synod's members as expressed in our general objectives or in our synodical resolutions, and finally our relations to other church bodies and agencies.

## I

I feel it is essential for me to insert a preface to the first portion of my report. The Lutheran Church — Missouri Synod has always placed a high priority on purity of doctrine and life. Our early history offers evidence of this fact. Our Constitution bears witness to it. The provisions of our Bylaws in many places demonstrate that we intend earnestly to carry out our commitment in this respect. Personally I announced my willingness to stand on this great tradition of our Synod in my acceptance speech in 1965. I did so by pledging myself to serve in this office as pastor and undershepherd. Whatever the official title may be, this is the way Holy Scripture describes the assignment. And I am persuaded that this view is the underlying thrust of our entire synodical structure.

Permit me to explain what I mean. We are a confessional church. It is of paramount importance to us that our statements of faith rest on the sure foundation of the Gospel of Jesus Christ, for there is salvation in no other name under heaven, and this is the foundation revealed to us in the infallible and unfailing Scriptures. We are a pastoral church. The welfare of each individual and of all people of God is of primary concern to us. What we say and do is for the world and a testimony to the grandeur of God's grace. Yet we are still the Church Militant. We struggle under our human limitations to grasp and to restate what God reveals to us. We strive against sinful passions as we seek to translate the confessions of our lips into the professions of our lives.

The struggle and strife of life is a true test of our faith in the grace of God. One test of allegiance is met by the doctrine we profess aloud and to which we affix our signatures. But our heavenly Father did not give us His Word simply to be a creed. By this Word, spoken both in judgment and in forgiveness, God is at work in human lives. The highest test of our faith is our willingness to trust God by using His Word in the most difficult circumstances of life.

This is what Christian discipline is all about. It is the body of Christ at work channeling God's power to weak members. Christian discipline is Christian brethren coming to the rescue when a brother is threatened by forces with which he can't cope alone. Christian discipline is the ready risk of one Christian who steps in because he has confidence that God has a good word to say and a good work to do. Everything about church discipline marks it as a distinctly churchly function.

What I have just said is neither new nor different. This is the heritage of our church precisely because we are evangelical in profession and practice. It is a process in which all of us participate. The office of the President, with the assistance of the Vice-Presidents and District Presidents in particular, is to supervise this process. Repeatedly my office has visited the campuses of our colleges and seminaries, especially the terminal schools, for this purpose. This subject has become a major part of my presentations especially to the presidents of Districts and institutions and to others who are to assist in this supervision of doctrine and life.

In addition, I have attempted to use other avenues to encourage everyone to be involved in this care of the brother. This has been my constant concern whether writing to all the brethren in "Memo to My Brethren" or in writing and speaking to people one at a time. Files are filled with letters encouraging disturbed, offended, and sometimes angry members to speak the truth in love for the welfare of the church.

It is not my intention to shift the burden of Christian discipline to the shoulders of others. Possibly more than I should I have become involved personally in many individual instances. There have been many private sessions with lay and clergy members, with professors and with individual congregations. Twice we were able to arrange daylong meetings with the executive board of the State of the Church. These sessions provided a special opportunity to discuss concerns and to clarify matters. Above all, it enabled my office to underscore the Scriptural and confessional bases on which the doctrine and life of our Synod are built.

There are those who contend that our efforts in supervising doctrine and life have not been very successful. I can agree with them to an extent, although I do not necessarily agree to the standards of success by which some may come to this conclusion. Since our purpose is to win the erring, to help the failing, can we measure disciplinary success by the number who are dismissed from their positions or excommunicated from membership? If God's Law and Gospel seem to fail to achieve the results we desire, should we then resort to other means? Are we compelled to examine if our desired results demand what God does not de-

mand? Whenever we prescribe the precise outcome which Christian discipline must produce, then we have only demonstrated an unholy arrogance against God's own prerogatives and exhibited an utter lack of faith in the power of God's grace.

I wish it were possible to dismiss this subject now, but it is neither possible nor right to do so. In at least a few sentences I must plead the cause of the great number of voiceless ones. They are the innocent victims for whom the heart of a pastor aches with pain. They are the targets of a barrage of propaganda often filled with accusation and slander, rumor and innuendo, half-truth and untruth. They are bombarded with the noise of self-appointed critics and prophets whose purpose is more to tear down than to build, whose private causes take precedence over our common cause.

The end result is that confidence, that fragile gift which the Holy Spirit creates and nurtures, is destroyed. The still, small voice of God is drowned by the shouting of those who hawk their own wares, ranging from unbiblical theology to pet programs for social reform.

Bewildered and disheartened, many of God's children lose hope in believing and joy in serving. The Lord's essential work remains untended. The church is discredited before those whom she ought to reach. Satan rejoices. And yet so much of this is done in the name of authority of Jesus Christ, for the sake of something called the truth, and ostensibly in the spirit of brotherly love. How long will this spectacle go on? It will go on as long as we permit it.

We are confronted with a grave situation. At a time when life seems to have lost all purpose and certainty, we act as if we have forgotten that God is utterly reliable in His Word of Christ and the promise He has entrusted to us for the world. At a time when peoples and nations are estranged from one another, we have permitted our own sacred bonds of fellowship to one another in the community of God to be strained and sundered. At a time when a hungry world is looking for help and hope, we seem preoccupied with new methods for squandering our overabundance.

I propose that we do something about this grave situation and that we begin in our congregations. I contend that we must initiate radical steps to unleash the power of God among us, beginning with our church's workers. The mantle of leadership is placed on our church's workers by God, not the synodical structure or my office.

This mantle of leadership can be worn only by those who first carry the towel and the basin as symbols of their servanthood. Our great need as disciples of the 20th century, plagued by dissension and illusions of our own greatness, is to come together in the presence of Christ, where He can do something about our filthy feet and our unclean hearts.

I have no particular program to offer. Tentative plans for something of this nature had been included in the guided study program which we were unable to launch in the last 2 years. It ought to have highest priority in the months that lie ahead. All of us constantly need assurance of forgiveness and the support that is known only in this community of servant-saints. This is the place where we can learn our place as disciples instead of masters, where frustrated church workers can unload the guilt and burden they try to hide until some psychiatrist or heart attack exposes it, where the church can learn what it really has to offer to a broken world. I have only the highest hope that when our church's workers have recovered the joy of belonging to God and to one another our congregations also will soon recapture from the church's ministry the glory of being members of the company of the redeemed.

It may seem that I have devoted a disproportionate amount of my report to this first area of concern. It is basic to everything else we do. While it is also my responsibility to see that the resolutions of the Synod are carried out, this can happen only when hearts and hands are ready, when members of the Synod sense that they are first the people of God called to serve Him by serving all men in the way He served and saved the world.

## II

Immediately after the close of the convention my office made its appropriate appointments to the following boards and commissions: Board for Higher Education, Board of Governors of Concordia Historical Institute, Commission for Services to the Mentally Retarded, Commission on Church Literature, Commission on Constitutional Matters, Commission on Fraternal Organizations, Commission on Social Action, Commission on Worship, Liturgics, and Hymnology, Synodical Service Commission, Armed Forces Commission, Editorial Commission for Official Periodicals, Commission on Theology and Church Relations, and Commission on Mission and Ministry in the Church. Further, my office appointed the membership of the three special committees created by the convention in 1965. They are as follows: Special Committee to Review the Synod's Editorial and Periodical Policies, Study Committee on Censorship, and the Committee to Study Full-time District Presidents.

Though others may also do so, it is not unduly repetitious for me to pay tribute to these men and to all others who serve the Synod through various boards, commissions, and committees. They bring a treasure of special training, broad experience, and Christian dedication to their tasks. All of us are constantly amazed at the wealth of human resources with which God has endowed our Synod. For the first time we conducted a brief orientation session to assist these persons in their understanding of synodical goals and operations as well as their specific assignments. The Secretary of the Synod referred synodical resolutions to the appropriate boards and commissions. With the assistance of the Executive Director and the Vice-Presidents I have kept in touch with the boards and commissions to insure that the will of the Synod is being carried out.

Permit me to add a footnote. By every standard our

synodical operation is huge, important, and complex. This year we are spending more than $26 million for current operations and debt service through national headquarters alone. Our Districts are spending many additional millions. More than 400 lay and clergy members serve on the boards and commissions of the Synod. Through our synodical operation we support 1,300 faculty members and other personnel on the campuses of our 16 colleges and seminaries in North America. Through our Synod we support 569 personnel overseas plus national workers, and with our Districts an additional 1,584 workers in our North American mission venture.

In one sentence of 14 words the *Handbook* says the Synod wants its President to have its resolutions carried out. Neither my office nor any of the offices I know is equipped with buttons to press for getting all this done. And all of our work is being done in a world that is undergoing changes which now can be explained only in terms of explosions and revolutions. Responsible churchmanship demands that we anticipate and gear to such changes. For instance: factors have now combined to give us long life, and yet half of our members are now under 25 years of age; the church's membership is becoming increasingly affluent, and yet those to whom we need to reach out here and abroad are increasingly the victims of poverty, ignorance, and oppression. Whether we ever did or not in the past, whether we like it or not in the present, we cannot carry on in the church as if we are unaffected by all the changes that sweep over the world.

Every effort is being made to communicate and to implement the resolutions of the Synod. Special meetings and special mailings have been added to normal channels. The Council of Administrators and the District Presidents have played increasingly significant roles in this task. Shortly after the close of this convention we will conduct a series of meetings with District leaders in the seven major regional centers of this continent. Earlier and more directly than ever before we hope that the will of the Synod, as reflected in your resolutions here, will be on their way to places where high hopes and good words are translated into action.

At other points I have indicated the tentative nature of the situation in which we are at work. The unchanging mission of the church in a changing setting calls on us to alter our strategy and techniques accordingly. Most of our members and the vast majority to whom we ought to reach out as ambassadors of Christ do not live in the relatively simple rural setting in which many of us were born. Even the best of prophets cannot predict the shape of things to come. We must be prepared to minister to all sorts and conditions of men, which is precisely the kind of ministry in which our Lord Himself was engaged.

More than ever we need to define and pursue the goals for which God has called the church into being. Two marks characterize the life of the church today, also at the congregational level. There is uncertainty and confusion about what the church ought to be doing; there is an unwillingness to be committed to or involved in doing for others.

In view of the needs that cry at us and in view of the fantastic riches of every kind with which God has blessed us for such a time as this, we are liable to the charge of misappropriating what belongs to God. The trust we hold is from God, and it is intended for the world. We have no alternative in this convention but to call our brethren to the colors. This call should be for nothing less than all and for the best from each of us, for this is precisely what God has given us first and asks in return.

Late in 1965 I convened a special meeting to help determine how we might be more effective in our ministry to minority groups, particularly the Negro Americans. Later I appointed an Advisory Council on Church and Social Change. I did so for two reasons: first, there is a need to comprehend all the dimensions of the social revolution taking place, and second, we need to discover methods for implementing the commitments which our Synod has accepted in its resolutions.

Several comments are in place at this point. I believe it is necessary to speak even at the risk of being misunderstood. In fact, even the term "misunderstand" is not completely adequate. It isn't wrong thinking so much as wrong feeling that creates the greatest difficulties in the field of human relations. Facts are of little help to those who prefer their prejudices.

But the very nature of this difficulty helps to outline our challenge. Our dilemma underscores what Scripture has always contended: that we are still sinful creatures who need God's judgment to curb our sinful passions and God's grace to evoke love from us. Because God loves us without discrimination, because He loves all men without discrimination, we have no alternative but to love as He did. As Christians we are involved in human relations just as deeply and as broadly as He was. Problems in human relations appear on the agenda of this convention because God Himself has placed them there.

God has a very precise purpose in mind when He puts these items on our agenda. The church is always to be God's workmanship, His display before the world so that men might learn to know and trust Him and His goodness. There are precious by-products, but they can never be more than the setting for the gem. If we are faithful stewards of the manifold grace of God, we would prove ourselves hypocrites and perpetrate a cruel hoax if we dared to merchandise the setting without the gem.

God is saying that we are to regard every human being as God's own, the creature of God's making and the object of His redemption. God expects much more of us to whom He has given sonship. But He has not relinquished His place to us, who are merely creatures. We betray our trust in the power of God's Law and Gospel if ever we decide we must take things into our own hands. I pledge that I will restrain myself from acting like God in my office or at this convention. I pledge also to resist every effort by anyone else to

play God for the rest of us. Each of us has only one role to play. All will go well, also in the sensitive areas of human relations, if we help one another to be obedient to Him who is Savior and Lord of us all. And this obedience will be a true joy when it is the response of children who obey because they trust their Father's goodwill.

I must report with regret that the best of our synodical intentions have been cut short at every turn during the past 2 years by a lack of financial support. This is tragic for at least two reasons. In view of the immeasurable riches with which God has blessed us, the way in which we divide and use our substance seems to tell how little we really trust God and enjoy the freedom of selfless service. We are always in danger of loving the gift more than the Giver and therefore always in danger of losing both. But our stingy investment in God's cause is at once also a poor witness and a sure way to deprive people in many places of the good things God intended them to have.

There are some serious consequences to vital work which we have already undertaken. We have not been able to put additional new workers into the mission fields here and overseas. We are losing key leadership in which we have so much at stake as teachers in our elementary and secondary Lutheran schools, in our colleges and seminaries, are almost compelled to take other positions out of economic necessity. The time will soon come when more congregations, special ministries, and mission projects come to a halt because we have not been able to expand our system to produce adequate supplies of workers. Increasingly we are already being forced to turn deaf ears to those who call for special materials and help and training to do the job they have been called to do.

All of us know some if not all the reasons given to explain the declining support. I find in all these reasons a single common denominator. Our unwillingness to give, to sacrifice, to become involved, to serve, and to witness all say only one thing: we do not sufficiently trust the grace of God to do all that God has promised. More than anything else God wants the Gospel to be put to use. "If God be for us, who can be against us?" How dare we withhold the Gospel from others while we debate matters which God Himself saw fit to leave unanswered or until we have reorganized the institutional church into the shape we like? How dare we discourage God's children from demonstrating their personal thanksgiving in this Ebenezer Year because we prefer to find fault with someone or something rather than to trust the power of God at work in them?

At various times I have debated if I should speak more extensively now about our Ebenezer Thankoffering. I have much on my heart that my lips would like to say. If I did not know the devil's influence, I would be completely mystified how this effort, intended to bring out the best in each of us, has instead brought out so little good and so much else in so many of us. I can assure you that you will hear more about the Ebenezer Thankoffering before this convention adjourns, and what happens in the last half of this Ebenezer Year depends, under God, as much on you as it does on anyone.

I propose that we make this a turning point in the life of our church, not by a resolution of this convention but by a resolution of every member of the church. This resolution might say something like this:

Because I trust the grace of God, I will let Him deal with human failure around me while I commit myself to bear my weak brother's burden.

Because I trust the grace of God, I will put myself and what I have into the service of God.

Because I trust the grace of God, I will heed the call which God gives through the church, for we are members of the same body, and He is the Head.

Because I trust the grace of God, I will live out my faith first in my congregation and community, where I can witness and share God's life with others.

Because I trust the grace of God, I can live compassionately and confidently, hopefully and victoriously in the church and in the world.

## III

This report is incomplete without some reference to a third, though less specified, area of responsibility. I refer to the relationship which our church has to other church bodies, to other agencies of the church, and to the government. In almost all instances you will receive progress reports or recommendations on these matters. Yet it is in the nature of the President's office to represent The Lutheran Church — Missouri Synod to the rest of the church and the world.

First, I can report to you that the auxiliaries of the Synod have continued their service to the church. These organizations have faced the same trying times that have caused perplexities for us all. Because these organizations are committed to serving the Synod, they are constantly reviewing the role of service which they ought to be rendering. You will find a report with proposals for change outlined in the business of this convention.

It has been our privilege to be both partner and leader in several joint ventures. Our common work on a new Lutheran hymnal and service book is now progressing. Discussions are now under way with the Synod of Evangelical Lutheran Churches, whom we invited in 1965 to make common cause with us by joining us. The Lutheran Council in the U. S. A. is now half into its first year of operations.

Obviously, item number one on our agenda in church relations is a decision regarding altar and pulpit fellowship with The American Lutheran Church. This subject has persistently remained near the top of our agenda for more than a quarter century. I do not intend now to retrace the steps that have brought us to this time of decision. I fear that memories of the past may cloud our view of the present even as dreams

for the future may color what we see now. Both prevent us from being realistic.

What we need to recognize is a desperate dependence on the Holy Spirit. Our earnest desire is not to build kingdoms but to be faithful subjects to Him who reigns from His throne of grace. While disunity among Lutherans and Christians betrays how badly God's children behave toward one another, it proclaims even more loudly how stubbornly they refuse to obey God. Convention resolutions will heal some breaches, and they will make good news in the headlines. But in this moment I pray we do not forget to resolve personally to live as brothers and sisters in Christ so the world may know we are one with God and the Gospel may give its witness unhindered in us and through us.

Through the Commission on Theology and Church Relations or through my office our Synod at its own express request has been represented at meetings or at theological discussions with the Lutheran World Federation, Consultation on Church Union, Lutheran Free Conference, National Association of Evangelicals, Roman Catholics, the National Council of Churches, the World Council of Churches. Representation at government conferences of national and international significance was provided by the President's office. The information and the insight we receive is of help to us in understanding developments in the church and in society in general. Beyond this it is our constant hope that our good words and works will be of help to others as well.

Your attention continues to be directed to the common project we have undertaken for the observance of the 450th anniversary of the Lutheran Reformation. The theme, "Life — New Life," is an eloquent witness to the fact that Luther's reformation touched the vital spiritual nerve center. Almost 500 years later his insights into God's Word and his message from God's Word are still terribly necessary and very good. We ought to thank God for sustaining us in this common cause of the Gospel and for enabling us in this historic year to pursue it with common heart and mind and strength.

One final impression ought to be recorded here. We live in a world that is complex, changing, and confused. As a church body we seem to be so few and so insignificant. Even in the confidence that God is at work mightily through others we feel overwhelmed. Yet we are not overcome. God still rules in the midst of the confusion. In fact He orders that confusion to our welfare. This then is our call to follow as His disciples. We are only clay, but we are the clay that He has brought to life by the breath of His creation and restored to second birth by the breathing of the Holy Spirit. We are the clay, the earthen vessels, through whom He would carry His grace to the world. We are comforted by the presence of a vast company gathered here, and we rejoice in the knowledge that God has His disciples in many places. But our strength and our victory are in Christ Jesus, who enables us to say: "I can do all things through Christ, who strengtheneth me."

Let us move forward in the name of Him "who was delivered for our offenses and was raised again for our justification"! Amen.

## APPENDIX A

At the time of adjournment in the closing session of the 1965 convention the delegates were confronted with 24 proposed resolutions prepared by convention committees. There was insufficient time to deliberate and act on these proposed resolutions. The delegates voted to dispose of these matters by referring these proposed resolutions to the President of the Synod. He in turn was to consult with the Board of Directors for the purpose of referring each proposed resolution to the appropriate board, commission, or official. When the Board of Directors met in August 1965, the following referrals were made:

Res. 4-31 — to the Executive Director for implementation

Res. 4-32 — to be communicated later by the President to synodical and District officers, boards, and executives

Res. 5-23 — to the First Vice-President

Res. 5-26 — to the Board of Directors

Res. 5-39 — to the President and his Vice-Presidents

Res. 5-40 — to the Board of Appeals

Res. 5-42 — no further referral necessary

Res. 7-07 — to the Commission on Constitutional Matters for implementation

Res. 7-11 — to the Board of Parish Education for implementation

Res. 7-12 — to the Board of Parish Education for implementation

Res. 7-14 — to the Board of Parish Education

Res. 7-15 — to the Board of Parish Education for implementation

Res. 7-16 — to the Commission on Constitutional Matters for implementation

Res. 7-17 — to the Board of Parish Education for study

Res. 7-18 — to the President and Vice-Presidents for study and to the Board of Parish Education for communication to the Synod at large

Res. 8-06 — to the Board for Young People's Work

Res. 8-08 — to the Board for Young People's Work for implementation

Res. 8-09 — to the Board for Young People's Work in consultation with the Commission on Theology and Church Relations

Res. 8-10 — to the Commission on Church Literature for implementation

Res. 8-11 — to the President and his Vice-Presidents

Res. 16-06 — to the Executive Director for implementation

Res. 16-07 — to the Executive Director for implementation

Res. 16-08 — to the Board of Directors for decision

Res. 16-13 — to the Secretary of the Synod for proper communication

## APPENDIX B

Four proposed resolutions were referred to the President's office. Disposition of these proposed resolutions was as follows:

### 4-32: "To Make Greater Use of Laity"

Through various channels the intent of this resolution was communicated to officials of the Synod and its controlled organizations for study and implementation. Action will likely come indirectly through proposals being offered in response to Resolution 4-32.

### 5-39: "To Broaden Scope of Activity of Commission on Fraternal Organizations"

After careful review, the Commission on Constitutional Matters is requested to amend the *Handbook* (14.03) as follows:

a. The commission shall gather and provide information, advice, and literature concerning fraternal organizations, societies, and lodges of an unchristian or anti-Christian character.

b. The commission shall seek to explain the synodical lodge policy to these fraternal organizations with a view to having them discard objectional features.

### 7-18: "To Adopt Statement on Sex Morality and the Christian"

The statement to which this proposed resolution has reference was prepared at the direction of the Board of Parish Education and its Family Life Commission.

While the Synod does not take an official position with respect to matters of morals, it does seek to offer guidance and counsel on the basis of the Word of God. The concern to which this statement is addressed has received continuing attention in regularly published materials and through special statements, such as the one prepared by the Commission on Social Action under the title "Statement to the Church Concerning the National Collapse in Sexual Morality." The statement in 7-18 is therefore added to the growing list of materials available on this subject.

### 8-11: "To Receive the Report of the Board for Young People's Work"

No particular action was called for in this proposed overture. Nevertheless, there has been closer contact on an ongoing basis between the responsible leaders of youth work in the Synod and the President or representatives of his office and the Board of Directors.

## APPENDIX C

At the 1965 convention The Lutheran Church — Missouri Synod in various resolutions directed the President of the Synod to carry out specific assignments. Such resolutions are listed herewith, together with a report of action and developments.

### 1-43: "To Authorize More Effective Administration of African Missions"

As a result of consultations with officials and mission leaders, the Synod of Evangelical Lutheran Churches now has a representative with voice and vote on the Board for Missions. The SELC has also agreed to support more generously the total worldwide mission program sponsored by The Lutheran Church — Missouri Synod.

### 3.01: "To Discontinue the Lutheran Synodical Conference and to Invite the Synod of Evangelical Lutheran Churches to Affiliate with the Missouri Synod"

Part one of the title of this overture is on its way to being accomplished. By mutual agreement, overtures are being submitted by appropriate persons both to The Lutheran Church — Missouri Synod and to the Synod of Evangelical Lutheran Churches asking that the Lutheran Synodical Conference be dissolved.

Part two of the title has been given consideration. A special committee was appointed by the Synod to consult with representatives of the SELC. This joint committee has met to explore the best method for carrying out the will of both synods in this matter. No final recommendation has been prepared at this date. Future meetings are planned.

## APPENDIX D

## Departed Workers of Past Biennium

*Former District Presidents*

Dr. Charles A. Behnke
Rev. K. William Mahler
Dr. Arthur H. Werfelmann

*Professors and Former Professors*

Rev. William O. Burhop
Prof. Vernon Koehler
Dean Henry Kumnick
Rev. Ernest C. Lewerenz
Rev. Emil W. Luecke
Rev. Wilbur H. Luecke
Dr. John T. Mueller
Dr. Carl S. Mundinger
Prof. Martin C. Pieper
Prof. Jack O. Riedel
Prof. E. G. Richard Siebert
Prof. Paul A. Tucker
Dr. Fred Wahlers
Rev. Otto W. Wismar

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

Dr. William F. Beck
Rev. William F. Bruening
Artist Charles E. Burchfield
Rev. George Kuechle
Dr. Karl Kurth
Rev. Harry E. Olsen
Dr. Theo. W. Strieter
Dr. Henry F. Wind

OLIVER R. HARMS, *President*

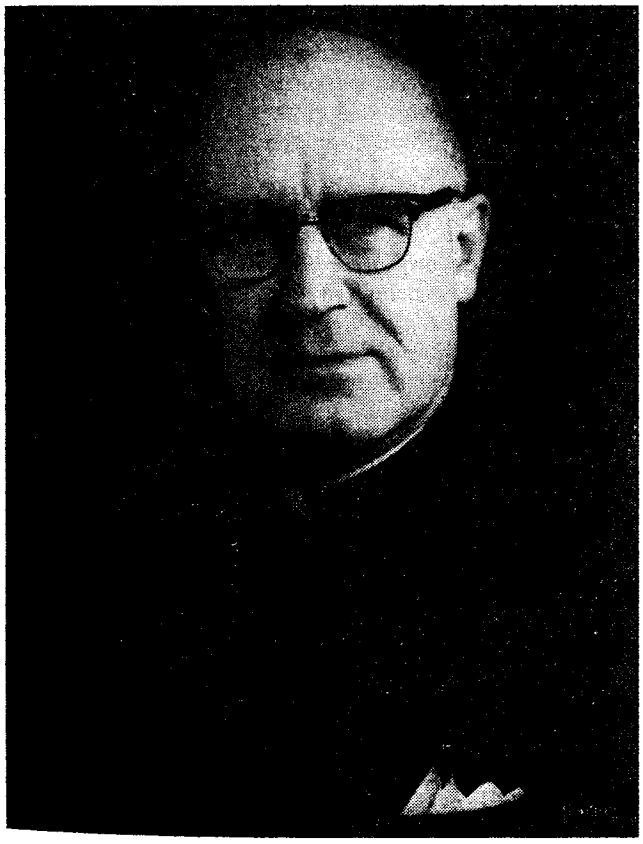
# CONVENTION SERMON

Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. *Galatians 5:13*

REVEREND FATHERS, BELOVED BRETHREN, FELLOW REDEEMED:

Several weeks ago the Secretary General of the United Nations, U Thant, issued a most solemn warning. Speaking over a national television hookup, he said that the events now taking place among the nations are so much like those which preceded World Wars I and II that in his judgment we are now definitely in the prolog of World War III. For him, World War III is inevitable and even imminent. This ominous warning, coupled with the hard fact that China now has developed the hydrogen bomb, which according to experts she will be able to deliver to Chicago and New York in 1972 or even in 1970, is a frightening prospect.

Men and brethren, what shall we do? Write? Speak up? Join peace moves? Pass antiwar resolutions? These have all been tried and have failed. But there is one thing we can do. We can turn to God. We can ask Him to forgive us our sins; for if He was willing to spare the ancient cities of Sodom and Gomorrah for the sake of only 10 righteous, He will surely hear us if we repent. If ever we needed repentance, that time is now. Never has crime been more rampant and defiance of law and of decency more flagrant. Did you hear the June report of the FBI? Crime in America increased in the first 3 months of this year by 20 percent. Did you read the report that a single printing establishment of New York City in the month of January alone sent out into our American homes five million pieces of pornographic smut? Did you read the syndicated column of Chicago's Paul Malloy? He said it made him sick when the National Broadcasting Company recently permitted sex deviates of every description to discuss openly their sex experiences over national television. These are but symptoms of what is happening all around us.



Dr. Theodore F. Nickel

And what about our churches? Pastors, appointed to preach the Gospel, arise to declare God dead and the Gospel of Jesus Christ, so far as modern man is concerned, irrelevant. Others boldly reject the bodily resurrection of our Lord and attack the Holy Scriptures.

And what about our church? Are we not torn too? Justly concerned people are expressing their fear for our future. Everywhere periodicals, magazines, and brochures of all sorts are springing up, each one seeking to help. But many of them only aggravate matters by premature judgments and by lashing out against the very ones who are doing their dead-level best to solve the situations that confront us. Commissioners appointed by the church to serve in this area find their efforts rejected in some cases before they have been read. Superficial judgments, quickly sent out, often only muddy the waters and increase the problems. Our church's Ebenezer project, which was to serve as the foundation for our greatest missionary venture of the future, seems to be falling short of its goal. Only 20 percent of our people appear to be participating. Some do not understand the program. Others just don't care. Still others simply want the project to fail. O people of the living Lord, how can we ever permit this to happen? How can we of America, who are but 6 percent of the whole world's population and have over 60 percent of all its best and finest blessings, how can we dare to let the God who gave them down? Would not the Lord God be justified if He saw fit to unleash the hell dogs of a hydrogen war upon us and so destroyed us?

Therefore, as we begin this 47th convention of our church, let us first rend our hearts before God and call upon Him to forgive us our sins; and then in order to find God's blessings for the future, let us turn to the glorious liberty of the Gospel. That is where St. Paul found hope 19 centuries ago. That is where Martin Luther found strength 450 years ago. And that is where we must find hope and strength today.

Let us then, in this 450th-anniversary year of the Reformation, look to the two letters of St. Paul, Romans and Galatians, which played so great a role in the life of Martin Luther and in the formation of the Lutheran Confessions. Let us during the days of this convention search them for instruction, inspiration, and encouragement. Dr. Hoffmann, I understand, is going to base his daily devotions on Romans. And I shall base this sermon on Galatians, which Luther called his "dear

Kathie" and Christian scholars have named "the Magna Charta" of Christian liberty. Our theme, by which we should like to strike the keynote of our convention, is:

## Called unto Liberty, Let Us Serve One Another in Love

### I

"Brethren," says the apostle, "ye have been called unto liberty." And what is this liberty of which he speaks? Luther answers, it is that "spiritual and true freedom which makes our hearts free from all sins, laws, and commands . . . and as heaven is more excellent than earth, so is this freedom more excellent than all other external liberties." "May Christ," he said, "give us this liberty both to understand and to preserve." And Christ did give us this liberty. He has told us how to preserve it when He said, "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." Free from sin, that is, for He adds: "He that commits sin is the slave of sin, and the slave abides not in the house forever, but the son abides forever. If therefore the Son shall make you free, ye shall be free indeed." And the Son *has* made us free. Lifted up on the cross, He has taken away the sins of the world, and we are free from them.

It is this liberty of which Luther spoke when he said, "He has died for me. And if He takes my sins upon Himself, then I do not have them any longer, and I am free." So his heart and pen could sing, "A Mighty Fortress is our God, A trusty Shield and Weapon; He helps us *free* from every need That hath us now o'ertaken." And this freedom is ours too by His grace through faith. For the Scripture says, "The man who is just by faith shall live."

Liberated by faith, then, let us stand fast in this liberty wherewith Christ has made us free, and let us not ever be entangled again with the yoke of bondage. Don't let men make your Gospel liberty uncertain by insisting that rituals of the Law or the commands of the church or the fruits of faith are necessary before we can be free from sin. Don't let them confuse the fruits of faith with the roots of faith — Christ. For we are justified by grace — not cheap grace but free grace. For Christ has made us *free*.

And, brethren, there is power in liberty. When a staff officer during one of the dark periods of the Revolutionary War said to George Washington, "General, we are lost; everything is lost," Washington replied, "Sir, you do not know the resources and the genius of *liberty*." When in these dark days of testing some of you lose heart and fear that the cause of our Lord's church is lost, then we say to you, "Sirs, you do not know the resources and genius of *Christian liberty*." For there is power in the freedom of God's Gospel.

Look what this freedom did for Paul! It sent him out into the world to conquer it for Christ. He braved persecution and stoning, danger and death in order that the dear Gospel might be told to all people of all nations. And see what the liberty of the Gospel did for Martin Luther! It set him free from the legalism that had encumbered the whole church. It liberated him from fear and sin, death and hell. It gave him courage to stand for God before the powerful leaders of church and state. "Here I stand, I cannot do otherwise," his liberated heart cried out to them and taught his followers to sing, "And take they our life, Goods, fame, child and wife, Let these all be gone, They yet have nothing won; The Kingdom ours remaineth." And look how the testimony of this free man of God has reached even to our generation, even into Rome so that a leading theologian of hers recently declared that he preferred the doctrine of justification as taught by Luther to that of Thomas Aquinas.

### II

Oh, there is power in this glorious liberty of the Gospel if we but *use* it. In our text St. Paul tells us *how* to use it when he says, "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another," and "they that are Christ's have crucified the flesh with its affections and lusts." And the lusts of the flesh are "adultery, fornication, uncleanness, lasciviousness, idolatry, and sorcery."

Idolatry is the sin of casting God aside. Therefore we are guilty of idolatry when we set aside Christ. For He is more than merely a Palestinian Jew of the first century. He is the Son of the living Lord and the sinless Son of Man, in whom dwells all the fullness of the Godhead bodily and whose every word is true. "God has in these last days spoken to us through His Son," and to reject the message and person of His Son is to reject God Himself. That is idolatry, the work of the flesh. And we have renounced it.

It is idolatry to pervert the Holy Gospel. St. Paul therefore warns: "If anyone, if we, if an angel from heaven proclaim any other Gospel unto you than that which we have proclaimed unto you, let him be accursed." However, the Gospel comes to us with much more than the simple letter of forgiveness. It comes to us with all its articles of faith as they are treated in the Augsburg Confession, defended in the Apology, and explained in the remaining Lutheran Confessions. These articles of faith, which deal with creation, the Fall, sin, faith, good works, the Trinity, and others, are so vitally involved in the Gospel that to err in them is to err in the Gospel. And each in turn is so founded and grounded in Holy Scripture as its source and norm that to attack the Scripture is to attack them and the Gospel itself. And it goes without saying that extrabiblical studies and the conclusions of scholars drawn from them, however valuable and informational they may be, can never supersede a single canonical word of the Holy Scriptures, for to permit that would be to permit idolatry.

Other works of the flesh listed by the apostle are "factions, splits, and divisions." Some seem to think

that we ought to let the churches stay as they are — divided. Not so our Lord. He said, "Father, I pray that they all may be one as Thou, Father, art in Me and I in Thee." Now the Father and the Son are one not only in what they *are* but also in what they *do,* working together the works of God. Even so we are to be one, not merely in what we *are,* Christians, but also in what we *do* and *confess* before men. Not divisions in the church but oneness is the ideal. St. Paul was shocked when he found contentions in Corinth. "Is Christ divided?" he asked. "Are ye not all one in Christ?" "Now I beseech you," he pleaded, "by the name of the Lord Jesus Christ that ye all speak the same thing and that there be no divisions among you." The church can therefore never settle for divisions. She must always strive to eliminate them, for they are the work of the flesh, of Satan, and of sin. Our fathers therefore made it one of their chief goals to bring about first one Lutheran Church in America and in the world and then, God willing, one true confessing Christian church. Of course, this cannot be done by compromise of the truth, for compromise of the truth is also a work of the flesh. No, factions, splits, and divisions must be eliminated, for they are the works of the flesh. And we have renounced them.

"Hatred, wrath, strife" caused by envyings and jealousies — these too are the insidious products of the flesh which are observable also in the church. For in the church good men who want to be liberals in the best sense of the term, who wish to live under the full and complete liberty of the Gospel, free from the traditions of men, are charged with wanting to be libertines, free-wheelers, and antinomians who despise God's commandments, and so they are slandered and destroyed. Other equally good men, conservatives who in wishing to honor their fathers earnestly seek to obey God's Word, which says: "Stand in the old ways . . . Ask for the old paths, where is the good way, and walk therein," are charged with being reactionaries and legalists who like the Pharisees teach for doctrines the commandments of men. And they too are misrepresented and often maliciously maligned. Still other God-fearing Christians, who read in the Scriptures: "Ye shall observe to do as the Lord your God has commanded. Ye shall not turn aside to the right hand nor to the left," and seek to be "middle-of-the-roaders" are charged with being cowards, compromisers, pussyfooters, and appeasers, who deserve only to be despised and defamed.

And the flames of bitterness and hatred are fanned by words which Christ condemns. He said, "Ye have heard that it was said by them of old time, 'Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment'; but I say unto you . . . that whosoever shall say to his brother, 'Raca' [that is, shall call him stupid], is in danger of the council; but whosoever shall say, 'Thou fool' [that is, shall destroy his honor and good name among men], shall be in danger of hellfire." And is not this the very thing which is being unleashed in the church today? Paul says, "If ye bite and devour one another, take heed that ye be not consumed one of another."

Luther once said, "The slanderer has the devil on his tongue, and the listener has him in his ear. There is little difference between them." Today we could say, "The slanderer has the devil in his pen, in his typewriter, in his printing press, and on the typed and printed page; and the reader who approves has him in his eyes and in his heart and in his mind. And there is little difference between them." For to slander and defame, to fan the fires of hate and divisions within the church — these are the works of the flesh, and they that are Christ's have crucified the flesh and renounced them. The apostle therefore says in our text, "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Let us, therefore, who have been called unto liberty so walk in the Spirit that we may bring forth the fruits thereof, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

Love — love for God who first loved us, love for His Gospel, love for His Word — these are the fruits of the Spirit. But we are to love also one another, not with the sentimental love of mere emotion but with God's kind of love, genuine, deep, and real, which can discipline, correct, scold, and yet love. Let us love all of every race and of every tongue. Let us remember that our Negro and Puerto Rican and Indian brethren are as dear to the God who made them and saved them as we are. Let us never talk down to them. Let us prove our love by actions that bespeak honor and esteem. And let us see to it that this love of God gets out to the world for which it is meant.

Let us live also in God's peace and be at peace with one another. Let us bring forth the fruit of joy. In dealing with one another let us be long-suffering like God, who bears long with our failures and weaknesses and sins. For patience and long-suffering in discipline towards those who err or seem to have erred is not a sign of weakness but of strength, since it is the fruit of God's Spirit. Let us practice also goodness and kindness. Let us keep the faith and be faithful. Let us profess Christ in meekness, always showing a good and balanced judgment in all things, for these are the fruits of the Spirit.

O dear fellow Christians, as this day we review the works of the flesh and the fruits of the Spirit, must we not confess that we have failed? Must we not acknowledge with St. Paul: "I know that in me, that is, in my flesh, dwelleth no good thing; for the good that I would I do not; but the evil which I would not, that I do"? And must we not join him in crying out: "O wretched man that I am, who shall deliver me from this body of death?" and add: "I thank God through Jesus Christ, my Lord"? For Christ Jesus has freed us from the guilt of our failures and from the fruits of our flesh. He did it on the cross when He prayed, "Father, forgive them." For to forgive is to release from sin.

Only a few moments ago, when President Graesser absolved us by saying, "I forgive you all your sins in the name of the Father and of the Son and of the Holy Ghost," the risen Christ stood in our midst to support him, for He said, "Whosesoever sins ye remit, they are remitted unto them." And even now as I speak to you, God is calling you and me to the liberty of the Gospel, to be *free* — free from sin and its power, free from the flesh and the lusts thereof, free from the Law and from its condemnation, free from death and from all that separates us from God and life. And when in a few moments from now we shall kneel at the Table of our Lord, Christ will be among us, and by means of bread and wine will place upon our lips His very body and blood. Then we shall be reminded of His words: "This is My body, which is given for you. . . . this is the blood of the New Testament, which is shed for you for the remission of sins."

From this blessed table let us rise to take up our task at this convention. With His pardon and peace upon us, let us who have renounced the works of the flesh and have been called unto liberty serve one another in His love. Let everything we say and do serve Him. Let all our thoughts and words, expressed even in the smallest "scuttlebutt sessions," be couched in love. Let every word we speak in the committees and on the floor of this convention manifest the fruits of the Spirit. And may all our resolutions, freed from every taint of legalism, be formulated in the love of God and in the liberty of His Gospel.

But let us go to work with Christ, without whom we can do nothing, for as Luther sings it, so do we:

> With might of ours can naught be done,
> Soon were our loss effected;
> But for us fights the Valiant One,
> Whom God Himself elected.
> Ask ye, Who is this?
> Jesus Christ it is,
> Of Sabaoth Lord,
> And there's none other God;
> He holds the field forever.

Therefore, with Christ at our side and God helping us, may we who by the Spirit of God are called to liberty so serve one another in love at this convention that by God's good grace showers of blessings may yet break upon our church, upon our nation, and upon the world. So be it, dear Lord, so be it! Amen.

THEODORE F. NICKEL, *Second Vice-President*

# CLOSING ADDRESS

Abide with us, for it is toward evening, and the day is far spent. *Luke 24:29*

DEAR MEMBERS OF GOD'S HOLY FAMILY:

Since the opening service of this convention a week ago Christ has been with us in a very special way and measure. Now that the time has come for us to return to our homes and the work which is waiting for us there, we ask Him, as did the Emmaus disciples:

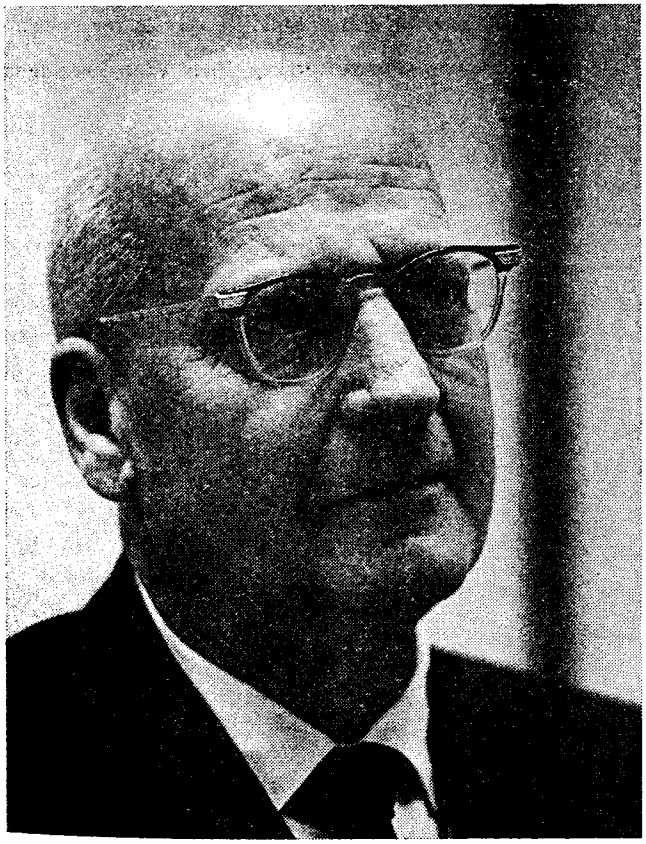
## "Abide with Us"

We frame our petition in the pattern of the familiar hymn, "Abide, O Dearest Jesus."

### I

We pray: "Abide with us, Lord Jesus, with Thy *grace.*" This convention has been a sustained tribute to divine grace. Alone by the grace of God we are what we are — redeemed by Him, reconciled to Him, sanctified through Him. His grace is our sufficiency, our strength, our life, our everything.

We may have tasted every spring of human wisdom; we may be thoroughly steeped in all philosophy; our names may be adorned with a dozen doctor titles; but without His grace we are nothing. We may be learned, clever, persuasive, and skilled in countless ways, but without His grace all of our abilities and achievements, of which we are so prone to be proud, total zero.



Dr. Roland Wiederaenders

Now if we are to be strong in the Lord and mighty to do His will as we return to our homes, our congregations, and our work, there to carry out the splendid resolutions we adopted here in convention, then we will need to be renewed and reinvigorated continually by His grace.

Therefore we pray: "Abide with us, Lord Jesus, with Thy grace."

### II

Again we pray: "Abide with us, Lord Jesus, with Thy *Word.*" During this convention much was said about the Word of God. We heard messages from the Word, discussed reports and resolutions related to the Word, even expressed differences in how to approach, interpret, and apply the Word.

But despite all that was said, may we never forget that the Word of God as we have it in Holy Scripture is bigger than all of us put together and more precious than all the treasures of the land and the sea combined. It is a sure Word. It is an authentic Word. It is an inerrant Word. It is our unfailing chart and compass. It is God's absolute, eternal truth. It is the power of God unto salvation to everyone that believeth.

Is it possible for us to lose that Word? We tremble at the thought, and yet it is possible. Many before our time and in our time have had the Word and have lost it. May God in mercy preserve us from this tragedy!

Therefore in all humility and in all fervency we pray during these closing moments of a convention which has taken us over much controversial theological terrain: "Abide with us, Lord Jesus, with Thy Word."

### III

We also pray: "Abide with us, Lord Jesus, with Thy *direction.*" We need our Savior's guidance and direction when we communicate — teach, preach, and live the Word of God. Everywhere in church circles, in all denominations of Christendom, there is a premium on communicating the Word in a manner that is meaningful to man in our day.

We too must strive for that kind of communication, but we dare not add to the Word of God by our thinking on it. We dare not empty that Word of old meanings by putting new meanings into it. We dare not get so caught up in techniques of communicating the Word of God that it loses its authority and power. For this we need direction, we need the light of Him who is the Light of the world; we need the heavenly light that shines from every hallowed page. We need to stand in this light, think in this light, talk in this light when we deal with God's Holy Word.

Therefore we pray: "Abide with us, Lord Jesus, with Thy *direction* that we may grow in grace and wisdom daily through Thy Word."

### IV

Now we add the prayer: "Abide with us, Lord Jesus, with Thy *protection.*" According to another of

our hymns, "we walk in danger all the way." The reality of that danger was brought home to us recently when wives and children of our missionaries had to be evacuated from eastern Nigeria. We sensed it further when we had to move our missionaries out of Lebanon and Jordan during the Mideast crisis. We recognize that danger by what is going on in Vietnam.

Added to this we see evidences of danger to the cause of Christ as we know it in our church life: lethargy in church attendance; apathy in giving to God in the same measure as God gives to us; indifference to the study of God's Word in Bible class and Sunday school; secularism, materialism, relativism, antiorganizationalism slowly but surely are creeping also into our congregations and our lives.

Therefore how necessary is this prayer for each one of us before we declare the convention adjourned:

Abide with Thy protection
Among us, Lord, our Strength,
Lest world and Satan fell us
And overcome at length.

## V

Finally we pray: "Abide with us, Lord Jesus, with Thy *love*."

We are living in a world which is dying for the lack of love. Though men everywhere cry, "Peace! Peace!" there is no peace. Millions are starving for the lack of food in a world of plenty. The cry goes up for social justice, but bigotry and injustice are having a field day.

May we ever remember: God is love. "God so loved the world that He gave His Son." When we have said everything we have to say about the Word, about truth and doctrine, if we do not have love and show love and live love, we are as sounding brass or a tinkling cymbal. We are fakes. We are phonies.

You and I need to love — love God, love our brethren, love all the people for whom God sent His Son to die and rise again. Men ought to say about us what they said about Christians centuries ago: "See how they love one another." And men ought to see us doing more than merely loving one another. Men ought to see us loving people of all nations, origins, and levels, especially people who are hopeless and helpless in poverty, woe, sickness, sin, and shame.

He who loves us with an everlasting love has committed to us a mission of love, has equipped us for a ministry of love like His. Ours is to share and show the love of Jesus Christ, who bled to death to free all men from the guilt and curse of sin, to make them new, to give them the abundant life here and now and the sure hope of everlasting life. This is possible only and alone through the power of His love for us.

Therefore we pray:

Abide, O faithful Savior,
Among us with Thy love;
Grant steadfastness and help us
To reach our home above.

The time to adjourn this convention has come. The time to do the work of this convention now begins. Let us do the work of this convention during the coming biennium with joy and enthusiasm, with this prayer in our hearts and on our lips: "Lord Jesus, abide with us, for it is toward evening, and the day is far spent." Amen.

ROLAND WIEDERAENDERS, *First Vice-President*

# THE DOCTRINAL ESSAY

## I Believe One Holy, Catholic, and Apostolic Church

### Prolog

"Justified by grace" —

is the motto of our meeting.

"Justified by grace" —

is the Good Word of God to a world where the news is mostly bad.

"Justified by grace" —

is Good News to all men everywhere from God, who justified the ungodly as a gift, purely out of the goodness of His own heart.

"Justified by grace" —

is the statement of God's action in Christ for all who have sinned and come short of the glory God expects of them, being justified freely by His grace through the redemption which is in Christ Jesus.

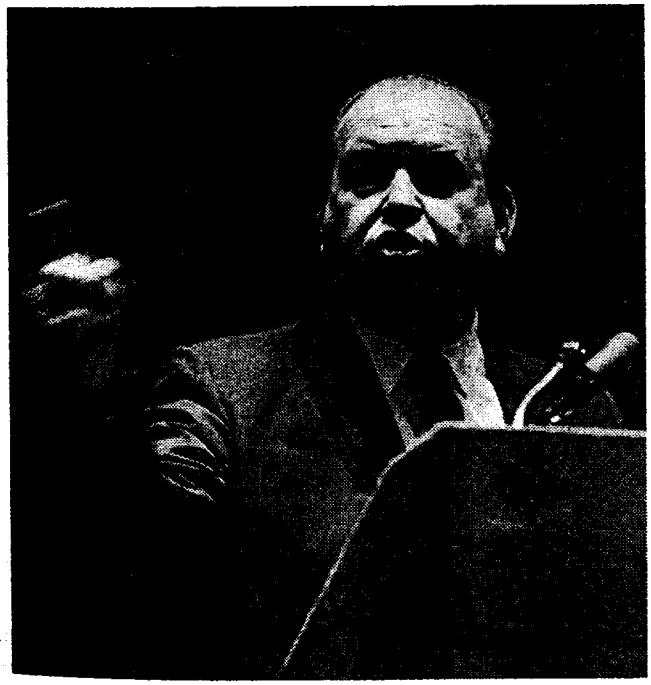
"Justified by grace" —

cost the lifeblood of the Son of God, whom God set forth to be a propitiation through faith in His blood, that God might be just and still be the Justifier of everyone who believes in Jesus.

"Justified by grace" —

is God's action in Christ by which the church is born, lives, and grows throughout the world — the church of which we say and confess in the Nicene Creed: **"I Believe One Holy, Catholic, and Apostolic Church."**

The church, one, holy, catholic, and apostolic, lives and breathes by the Gospel, summed up in this one promise with all the authority of God's own Word to authenticate and proclaim it: *"Justified by grace."*



### One

The church is one. The church of God, who is always God in Christ, is always one. There are not many churches, nor even twin churches, but one church. The church has one Shepherd, who has one fold (John 10: 16). There is "one universal Church, scattered over the whole globe, which is expressly called 'one fold,' *mia poimne* (John 10:16), and is guaranteed a sure and abiding existence to the end of time by the divine promise (Matt. 16:18; Rom. 11:2-5)." (Pieper)

The oneness of the church is not a mere academic fact, to be disregarded in the practical life of the church. Indeed, the oneness of the church has given hope to people caught in the foils of persecution in our own time, and it has built courage in hearts gone faint in the face of enormous problems faced by the church itself, both within and without.

#### Assembly of People

"Church" is an old Greek word that became a New Testament term. In apostolic use it meant the same thing to believers as it did to anybody in the Greek world of that period — an "assembly of people"; in this case an assembly of people responding to God's call to them in Jesus Christ.

Sensing correctly that Martin Luther's attack on the sale of indulgences was really directed at the hierarchical concept of the church prevalent in Rome at the time, Sylvester Prierias, Master of the Sacred Palace in Rome, responded that the church consists representatively of the cardinals and in reality of the pope himself. Martin Luther branded this a good deal worse than the things which had been said by Tetzel, the Dominican purveyor of indulgences with his vast claims regarding their validity and power. In Leipzig the next year Martin Luther drew even closer to the truth and to the nub of the controversy which has persisted over four and a half centuries, with his assertion that mistakes have been made by popes, councils, and synods. What is more, a simple layman armed with the Scriptures is mightier than the mightiest pope without the Scriptures.

#### Vatican II

It must be said that the Second Vatican Council made a concession on this point in its constitution on the nature of the church. The second chapter of "De Ecclesia" talks about the church as the assembly of the people of God, but it is still ambiguous regarding the true nature of the church, whose authority is made to rest by the Vatican document in the collegiality of bishops acting in concert on the call of the pope. If he were alive today, Martin Luther would have granted in all fairness that "De Ecclesia" represents a step in

the right direction, but he would have added that it is only a step, and a small one at that, toward understanding of the church as it is described in the New Testament and as it actually existed in apostolic times.

The church actually *consists* of the people of God, sons of God by faith in Jesus Christ. The New Testament church is the inheritor of everything that is said about the people of God in the Old Testament: "You are My sons, I have called you" (Is. 41:9). At least seven times Isaiah talks about the church as the son whom God has called — called to salvation prepared by God Himself for those who love Him. Sons are not slaves but sons, who can be expected to conduct themselves as sons in the Father's household.

### Cavalier Attitude

The word "church" does not occur in Mark, Luke, John, 2 Timothy, Titus, 1 and 2 Peter, 1 and 2 John, or Jude. This fact has led to the conclusion that the whole idea of "church" is insignificant in the New Testament scheme of things. Some regard it as justification for playing fast and loose with the whole concept of the church, making up their own definitions of what the church is and treating the practical reality of the church with indifference or even with what must be described as contempt.

Whoever derides the church and assumes the right to chip it up at will, in accordance with his own pride or prejudice, must be told that he cannot use the New Testament to justify this cavilier attitude or the wrecking techniques that it calls forth.

The church is God's own special product in the world, and He watches over it. He has founded the church, and He keeps it going. It is His seed planted in the world, and He keeps it growing. It is His doing, and no man is going to take the glory of it from Him. Justified by grace, it is the church without any ornamental epithets and with only one attribute: it is the church of God. He is the origin of the church, and He is the glory of the church.

### *Ekklesia, Ekklesiai*

In the Acts of the Apostles the congregation or assembly in a certain place or locality of Christians, of believers in Christ, of faithful followers of Christ, is the *ekklesia,* without any question of precedence over other congregations in other places or of correlation with them. Singulars and plurals are used interchangeably. Little distinction is made between church and churches. As I read the Book of Acts, *ekklesia* does not divide up into *ekklesiai,* the church into churches; nor is the sum of the *ekklesiai* looked upon as producing the *ekklesia.* The *ekklesiai* are there, and so is the *ekklesia.* The same word is used for the Jewish congregation at Jerusalem and for the Gentile congregation at Antioch (Acts 8:1; 13:1). This is the church of God as you find it in the Book of Acts.

In his epistles St. Paul does not distinguish between Jewish and Gentile Christians. Individual congregations stand alongside one another, and if necessary the plural is used (2 Cor. 11:8; 12:13; Phil. 4:15). There are congregations, and there is the congregation. Indeed, the singular and the plural are used interchangeably. Both singular and plural are used in reference to the congregation in general or to the congregation in a certain place. As small a fellowship as a house church is still *ekklesia* (Rom. 16:5). Each community, each assembly, each congregation, however small, represents the total community, the *ekklesia.* (1 Cor. 1:2; 2 Cor. 1:1)

### Unity

In St. Paul's language there is *one* church, which manifests itself in many places; indeed, in every place.

St. Paul's letters to the Ephesians and to the Colossians are notable for pictures of the unity of the church, described in Ephesians as the body of Christ, with particular emphasis upon Christ, or it is not the church. The unity is as close as that of the head to the body. The church is Christ's body. No one can take away from Paul this graphic picture. Some modern theologians have been sucked up by the theory that there is a Gnostic influence in Ephesians, but there is little evidence of any kind in the 1st century or in the pre-Christian era that there was any such concept in existence which could have influenced Paul. As far as Paul is concerned, this is the Holy Spirit's way of describing the unity of the church, which is brought into existence, nourished, and sustained by the Spirit Himself.

There are not too many other references to the church outside the Acts of the Apostles and the epistles of Paul. 3 John talks about the church with and without the article, and there seems to be no distinction between the two. James 5:4 speaks of elders of the churches.

### Christ Gives Unity

In every case, wherever the church is spoken of in the New Testament, it is thought of as an assembly or as assemblies acting in unity. It is not that there were no difficulties in that church and in those congregations. There were. Some of those difficulties were probably greater than those commonly met with today. However, it is Christ that gives the church its unity, not the people — the people who profess to follow Christ but do not always live up to that profession; the people who swear allegiance to Jesus Christ and then betray Him; the people who sin much and need to be forgiven every day; the people who walk the way by faith in Jesus Christ along a road they cannot foresee but go anyway because they depend on Him. This is His church. Christ said, "On this rock" — the rock of His incomparable Sonship with the Father, His anointed role as the Messiah, His humanity and His deity — "I will build My church, and the gates of hell shall not prevail against it."

There can be no doubt that our Lord was praying for His church in John 17:21: "That they all may be one as You, Father, are in Me and I in You, that they also may be one in Us." The people for whom Christ prays are the ones given Him by God (v. 2); they have been

separated from the world (v. 9), taken out of it; now they are distinguished from it. Indeed, it is only for them that He prays (v. 19). Nowhere in this whole chapter is there an appeal for unity on the part of those who follow Christ. They follow Christ that they may be one in distinction from all others, since they have believed the truth concerning the Lord and His work. The Lord prayed as He was about to leave the world, that His Father would keep in unity — unity that already exists — those whom the Father has given Him. Theirs is a unity comparable to the unity which exists between the Father and the Son. It is a unity between the Son and the people for whom He prayed. They obey Him. They dwell in Him. (John 14:23)

### Unity of Essence

There is a union between the believer and his Lord, between the church and its Head. There is a distinction of persons, of course, like that between the Father and the Son. But there is unity nevertheless, a unity of essence, of very being.

Those united with Christ are born again of the Spirit, partakers of Christ's own divine nature. There is no unity with Christ at all in the larger sense apart from this fundamental operation of the Holy Spirit of God, which creates within believers a new nature through acceptance of the truth about the Lord. The unity exists among those who are born again.

There is no talk in our Lord's language about someone's deciding to "go in for unity" any more than there is about someone's deciding to be born again. This unity is deeper than friendship. It is voluntary on the part of the believer, the result of being born again by the Spirit's power into the Lord's own family.

The unity of the believer and of the church with Christ is spiritual, but that does not make it any less real. It is produced by the operation of the Spirit in the act of regeneration, showing itself in a common trust in Christ and reception of the teaching regarding our Lord's person and His work.

### Life in Christ

In Eph. 4:1 St. Paul urges his people: "Walk worthy of the vocation in which you are called." You know what the doctrine is, he says; balance it with practice and conduct. As they had been showing diligence in practical works of helping one another, now they should show the same diligence when it came to their hope of the end.

Let your conversation, said St. Paul, be something that becomes Christ. Life in Christ is not separate from your belief in Christ, for belief in Christ can never be separated from the life in Christ.

Living in Christ is described by Paul in Eph. 4:4-6: "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one Baptism, one God and Father of us all, who is above all and through all and in all." What the apostle is saying is that God has adopted these people as children in Christ. Verse 11 of chapter 1 expresses the same thought. People enter into this unity by hearing the Word and following Christ: "We should be to the praise of His glory, who first trusted in Christ, in whom ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." (1:12-14)

### Who?

Who are the people that enjoy this unity? They are those who were dead in trespasses and sins but now are men of faith, quickened by the Spirit: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) and hath raised us up together and made us sit together in heavenly places in Christ Jesus that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2:4-7). These are the people justified by grace through faith, not by their own deeds: "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works lest any man should boast." (2:8)

The people of God are people of faith who *live* by faith: "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10)

The people of Christ's church must understand who they were and who they are now; what they would be without Christ and what they are with Christ. A man in Christ does not just *think* he is a Christian; he *knows* he is a Christian. A man in Christ does not suddenly *decide* to become a Christian; he is called by the Spirit of God. A man in Christ called by the Spirit of God does not go on living as if he did not know Christ, but Christ lives in him and he lives in Christ. In unity with Christ he enjoys fellowship with the Father and with all those who have that same fellowship with the Father in Jesus Christ.

### Keep the Unity

St. Paul does not stop there. He urges Christians to maintain the unity of the Spirit in the bond of peace, with all lowliness and meekness, with long-suffering, forbearing one another in love. Why should they do this? Not to produce unity, not to create unity, not to try to arrive at unity, but to "keep the unity of the Spirit."

In John 17 our Lord predicted that people would believe the message of the apostles whom He was sending out. In Paul we have an apostle writing to people who have believed. Because of that belief, that faith, that confidence in Christ, they are in that body which is the body of Christ. They are one with all others who believe the same message. St. Paul has one word for them: Keep that unity in Christ which is yours in the bond of peace.

Why does the apostle urge Christians to keep the unity created by the Spirit? Because it can be disrupted, that is why! It is disrupted by disloyalty to Christ and lack of consideration for one another; it is disrupted by intemperate reproof and lack of a forgiving spirit; it is disrupted by saints who allow their equipment to become rusty and their fellowship in the Gospel to become dusty with the grime of this age. Put on the whole armor, says the apostle, and use it. Redeem the time, for the days are evil.

### Jew and Gentile

The unity of the church is not a unity produced by men. By its very nature it is a spiritual unity that is real, brought into being as the result of the operation of the Spirit of God. The apostle rejoices at this fact because now finally it has brought Jew and Gentile together as one in Christ Jesus. They believe the same things, they trust the same Person, they know that One has saved them all in the same way. A great wall has been broken down. Two men have become one.

St. Paul had great joy in the fact that Jewish Christians no longer pride themselves on the fact that they are Jews possessing the Law. The differences have passed away, and they are united with their Gentile brothers in a common trust in the Lord, who has purchased them all with His blood. They are to maintain this unity with great diligence, to preserve and guard it, for it is the Spirit of God that put them where they are. Nobody is any longer a stranger or foreigner, but all are fellow citizens with the saints. They are 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 grows unto an holy temple in the Lord; in whom you are also builded together for an habitation of God through the Spirit.

There is *one* body and *one* Spirit, just as all are called in *one* hope that belongs to their call, *one* Lord, *one* faith, *one* Baptism, *one* God and Father of all, who is above all and through all and in all.

### Not Mere Friendliness

In the face of all that Paul has told us in Ephesians and Colossians, about how the whole church is called together in one body and translated from the kingdom of darkness into the kingdom of God's own dear Son through the shedding of His blood, it must be apparent that the unity of the church is not just a matter of friendliness; it is not a fellowship merely of goodwill; it does not just have good old community interest in doing good. Something different and greater has been born and must be maintained, not merely in terms of human fellowship or organization but in terms of the Spirit who has brought this unity into being.

St. Paul is emphatic about this: "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 . . . one hope . . . one Lord, one faith, one Baptism, one God and Father of all." Here are seven "ones" in three verses. Translators have supplied the words "there is" to make the text more understandable, but the original reads: "eager to maintain the unity of the Spirit in the bond of peace: one body and one Spirit, even as you are called in one hope of your calling, one Lord, one faith, one Baptism, one God and Father of all." The one body has been produced by the Holy Spirit. The unity already exists. The Ephesians were not being exhorted to produce or to arrive at something. They had already experienced something. Now they were to preserve it.

### Not Loose Grouping

St. Paul was fond of using the analogy of the human body in describing the unity of the church. Why? Because it emphasizes the vital and organic character of the unity of the church, which is the body of Christ. It is not a matter of loose grouping or of mechanical external attachment. The whole marvel and mystery of the human body is that, while it consists of many different parts with different functions, all of these parts belong to the one body and are bound together with the whole in a vital manner. The fingers are not just stuck on the hands, and the toes have not just been attached to the feet. They are all one, put here or there to perform a task for the good of all. The unity of the church is like that. This is a fact, whether or not we always recognize it.

The Spirit of God calls to unity. He enters into a man. *By the Spirit* that man is baptized into the body of Christ. By the Spirit he is led on. Natural man does not receive the things of the Spirit of God, which are foolishness to him. How then can he believe? 1 Cor. 12:11 tells us that the Spirit works in him. All these things are given freely by God. Unless the Spirit has worked in you, my brethren, you are not of God.

### One Hope

By the Spirit the people of God are called in one hope of their calling. All who follow Christ in faith are destined for something more than the here and now. They are strangers and pilgrims on earth. They are not to become wrapped up in this life, because they have a hope which is a part of their very calling. There is one hope, of a final culmination, which is the redemption of the body. Whoever has this hope in Christ gives evidence of the calling of the Holy Spirit.

### One Lord

"One Lord, one faith, one Baptism." First, there is one Lord. There is no other name, said St. Peter. By Him we must be saved. He is Lord of all. Paul says: "Though there are many called gods in heaven and in earth, as there are many gods and many lords, for us there is one God, the Father, by whom all things are and we in Him, and one Lord Jesus Christ, by whom all things are and we in Him." (1 Cor. 8:5-6; 1 Tim. 2:5)

There is only one faith. There are not many Gospels but only one Gospel. There are not many faiths but only one faith. The one Gospel is of Jesus Christ the Lord, and the one faith is in Jesus Christ the Lord. There are not many baptisms but only one — one Baptism in His great name, who was sent by the Father and proclaimed by the Spirit of the living God.

By this time it must be absolutely clear that the unity of the church is the unity of those who believe in that one Lord, God's messenger to this world, of life in the midst of death. The only unity known in the New Testament is the unity of those who are called, gathered, assembled around that truth which is the Lord Himself. This is the essence of their unity, that they look to the unique One. As long as the lookers keep looking, there is no real distinction, for they are all one in Him.

### One Faith

There is one Lord, and all are justified by faith in Him. All have sinned and come short of the glory of God, and all are justified freely by His grace through the redemption that is in Jesus Christ, whom God set forth to be a propitiation through *faith* in His blood. St. Paul goes on to say, faith does away with distinctions. Once a man is justified by faith without the deeds of the Law, there are no further distinctions. Is He God of the Jews only, is He not the God of the Gentiles also? Yes, of the Gentiles also, since He justifies the circumcision through faith and also the uncircumcision in the same way, through faith.

In that passage of Romans 1 which has meant so much to the Lutheran Reformation, St. Paul declares that he is not ashamed of the Gospel of Christ, for it is the power of God to salvation to *everyone who believes,* both Jew and Greek. In this the righteousness of God is revealed, for the just will live by *faith.* This is the whole argument of the Epistle to the Galatians. There is one Gospel. Simply put, the Gospel is that God justifies the ungodly through Jesus. There is one Lord, one *faith.*

### One Baptism

Just as there is one Lord and one faith, so there is one Baptism. It could not be otherwise. There is one body, gathered under one Head. All are baptized into Christ. By baptism that mystical union with Christ is established, and all are baptized into one body (1 Cor. 12:13). Although they *were* in Adam, those who are baptized *are now* in Christ. One Lord, one faith, one Baptism.

### One God and Father

There is one God and Father of all. He is the Creator of all, the One who sent Jesus. We are the children of God, and if children, then joint heirs and members of one family, children of the same Father and brothers of the one Lord in that one faith and that one Baptism.

It is a glorious unity, the unity of the people of God. In the family of God we are the sons of God by faith in Jesus Christ. We did not establish the family nor its unity, but those who follow Christ can help to keep the unity created by the Spirit in the bond of peace. We can be peaceful men and women, not indifferent and complacent, but peaceful in the one hope of our calling. We are not to be like children tossed about by all sorts of doctrine, but we are to grow up in all things together — unto Him, the Head, in whom the whole body fits jointly together, knit together by every joint which works for the good of the entire body.

### Toward Perfection

Is the unity of the church perfect? Not here. That is why it has been given apostles, prophets, evangelists, pastors, and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4:12-13)

We are all growing — growing in the faith and in the knowledge of Christ. We are growing into a certain maturity, the measure of which is the stature of the fullness of Christ. We all have some knowledge, just as we all have some faith. Some perfecting is always necessary, however, some growth. There are always some weaknesses in the body. Some are still children, swayed by the first idea that comes along or acting impulsively as children do. There are always those in the church who are not strong enough for meat and therefore have to be fed milk. But none is in a position where he can take pride in himself. Even Paul desired to know Christ more, to have a deeper knowledge of Him. Not even Paul was already perfect. Yearn for the sincere milk of the Word, said Peter, that you may grow by it.

### Only Believers

The body of Christ exists only among those who have faith in Christ. There is no fellowship among those who believe in what St. Paul describes as "not a Gospel" (Gal. 1:6). There can be no fellowship between those who believe that Jesus did not become sin for us (2 Cor. 5:21), who have no confidence that He was delivered up for us all (Rom. 8:32). They are sure that man is saved by what he is and by what he does. With them unity does not exist. But it does exist where Christ is Lord, where there is faith in His atoning sacrifice, where the Spirit of God has done His work and is at work through the Gospel.

No church body, including our own, can lay claim to being the one church of which the New Testament speaks. None is the whole body. Every church body represents a certain historical tradition, from which it cannot wholly escape. That is why the search for unity, on the denominational or organizational level, will probably never supply the answer to our Lord's prayer that they all may be one.

The search for unity is primarily a matter of repentance and faith, not a matter of organization. It is not a matter of size or number of churches but the working of the Spirit within the churches.

### Matter of Concern

One cannot say, however, that unity is not the proper concern of a denomination, both within and without. Wherever there are Christians, unity with other Christians is bound to be a matter of concern. St. Paul says so, and it must be so. If the example of the early church is any criterion, the unity of the Spirit will be kept in the bond of peace not only by talking about unity but also by learning to live together in unity.

Article VII of the Augsburg Confession set the tone for considered Lutheran action in the very complex picture of disunity presented by organizational structures of the church today. Institutions and customs established by men should not be allowed to stand in the way. The Lutheran Confessions say that the unity of the church is a unity of faith. For such unity there must be consensus regarding the doctrine of the Gospel and administration of the sacraments. Everything else, including the necessity of identical church constitutions, is secondary. When it comes to the unity of the church, unity with the Son of God, to whom all men are subject, and unity of the Holy Spirit, who creates faith in Jesus Christ, without whom there is no saint on earth, is all-important.

### Not Supermundane

What must be remembered, first of all, is that the unity of the church is a unity on earth. It does not just exist in heaven, nor is it supermundane with no meaning on earth. The unity of the church is given by God to comfort His saints here and now, not just in the world to come.

### Not Denominations

Second, it must be remembered that when St. Paul spoke about members of the body he was not speaking about various denominations, some of whom favor ecstatic experiences and some, emphasis upon social action; some of whom are liturgical and others nonliturgical; some, folk churches, and others, free churches. St. Paul knew nothing of denominations and was not speaking about denominations. He talked about people, members of Christ's body — saints who know that they are sinners saved by the grace of God in Jesus Christ. There is a oneness here which cannot be disregarded by any thinking Christian growing up into the maturity of the stature of Christ.

### Expressed in Action

Third, the oneness of the church in apostolic times and at all the best times in its history has been expressed in action. Gentile and Jewish Christians of Greece and Asia Minor felt a unity with the Jerusalem poor, who were aided with a gift during the famine of which Paul writes. Though there was a difference in leadership (Peter and Paul), though there was a crucial difference between the theologies (not the faith!) of the two communities (circumcision and uncircumcision), still all felt the unity which exists in the body of Christ and maintained it — donating to the impoverished. They maintained the unity of the Spirit in the bond of peace by extending the hand of help. In doing so, they only reflected glory on the Gospel which had brought them all to faith in Jesus Christ.

### No Superchurch

Fourth, the unity of the church is not established or maintained by monolithic institutional establishments or by the unification of church bodies in a superchurch. This superchurch is not just a bugaboo created by separatists, as the Lutheran Reformation demonstrates. Monolithic organization is generally matched by its ungainly clumsiness in approaching the problems of people who are genuinely searching for the truth.

### Practical Points

If one considers everything said about the unity of the church in the New Testament, several practical points stand out:

First there should be no needless fighting in the church. Gal. 2:9 provides us with an example of the Christian attitude which ought to be fostered in the church today. About the disagreement on a very important point, circumcision, involving a very important part of the church, the Christians at Jerusalem, which was the seat of the apostles, Paul tells us that everybody recognized the church ought not to split or fight needlessly: instead, after discussion, all the Jerusalem leaders extended the right hand of fellowship to Paul and to Barnabas; indeed, they divided the world. Paul went to the Gentiles with Barnabas while James, Peter, and John, the pillars in Jerusalem, remained to serve the Jews according to their customs. Peace prevailed. They did not divide. Unity in Christ had been so deeply impressed upon these people that they could never consider severing their fellowship with one another.

Do we reflect similar attitudes today? In our disagreements do we even bother to greet our brothers with a welcome smile and a hearty good wish in the Lord's name? Do we extend the right hand of fellowship to those with whom we differ as Paul and Peter did? How practical are we in our application of the doctrine of the church? Whether layman or clergyman, we are all equally members of the body of Christ, of the church of God. All must take an equally responsible view of the church, created by the Holy Spirit through faith in Jesus Christ. This means that any kind of action which attempts to fragment the church is certainly not in agreement with Scripture. The establishment of criteria regarding who is in the church and who is not in the church must be exercised with great care. Reconciliation must come first in all our thinking. Clergymen and laymen can work on this together. If this is true of our own church body, it is also true of others. We must be fair, we must speak the truth in love. St. Paul said this is a mark of maturity in growing up to the measure of the stature of Christ.

Second, we must pray. We must pray as our Lord prayed that the Spirit of God would help us to understand our brothers in Christ as well as the historical situations which have often brought about events in the church that disturb and cause misgiving.

Third, we must be ready to talk. People who are not ready to talk to each other are not ready to grow in Christ. Talking things over is a good cure for some of the misdirected fears which have produced lack of understanding among Christian people, some of whom should have known better.

Fourth, we must be ready to grow. The Lord reigns, and all things consist in Him. Since He rules in all, He works in Lutheran hearts too as He does in the hearts of other Christians throughout the world. His Spirit will lead us to whatever course He wants His church to take. Let us learn, pray, talk, and *grow* toward the future.

Last of all, it is important that we look forward rather than backward. Let us not forget the past with its great men, when the foundations were laid. We would do them the greatest disservice, however, if we were not to build upon that foundation for our own time and for future generations. The church must be there today, meeting the world as it exists today. It is the debt we owe to the past. There is unity in Christ. It is solidly based in Scripture, and it must be taken seriously as it was by the apostles.

### Must Be Expressed

Unity in Christ must be expressed in the life of the church. Luther said in his "Confession Concerning Christ's Supper" that he believed in one church, the community of believers or Christians in the whole world. In this Christian church is to be found forgiveness of sins, the Gospel, Baptism, the Lord's body and blood, and life eternal.

Let us remember it once and for all: there can be no Christians who are not members of the body of Christ. All are members one of another. In its unity the church speaks the truth in love, overcoming the divisiveness which is characteristic of the world rather than of the church, thus keeping the unity of the Spirit in the bond of peace.

While we cannot create church unity, we can destroy it. Men can obscure Christ. Men have obscured Christ. In repentance and in faith God's power overrules pride. We pray that He will give the church unity in the power of His Spirit working through His Word. Let the Spirit lead where He wills.

## Holy

"I believe one *holy,* catholic, and apostolic church," says the Nicene Creed, and so say we. It is our confession, as it is of many others, both East and West, for whom the three ecumenical creeds of Christendom help to form the doctrinal basis of their witness to the world.

A large part of our world is skeptical today about the claim of the church to be one, holy, catholic, and apostolic. "Where is the oneness of the church?" asks the world. The question is echoed by many within the church. "Where is the holiness of the church?" asks the world. This question of the man in the street is echoed by the man in the pew.

### Criticisms from Without

Criticisms from without, by people who have nothing to do with the church and do not want to have anything to do with the church, are coming thick and fast. Some churchmen, like Fred Weber, editor of our own South Wisconsin District's edition of the *Lutheran Witness,* have sought out modern pagans to see what they are thinking and saying. It is apparent that their criticisms are varied and manifold:

1. The church is too little concerned with the issues people have to face from day to day.

2. The church is exclusive, like a social club concerned about only its own members, isolated from the hazards and the grind of life.

3. The church is negative, critical, long-faced, continually looking backward instead of forward. The modern pagan asks the question: "Is the religion of Jesus Christ a furtive affair, prowling about in closets, prowly and owly?"

4. The constant routine of services, upon which the church appears to lay such emphasis, looks like a grinding out of religion rather than having it or living it.

5. The constant appeal of the church for funds and the hierarchical control of those funds leads to the question: What is the difference between religion by force of arms and religion by force of money?

6. The church appears to be afraid. People of the church are afraid to speak up regarding their convictions and are afraid to speak to others about them. Its members are almost afraid to speak to one another and to sit across from one another, not to speak about talking to someone outside the church or sitting across from someone who is different from the typical person usually found in the church. "If your God is strong," asks the world, "why are you afraid? If you are so sure of God, why are you so unsure of yourselves?"

7. Christians give the impression that they are always running each other down. The world comments, "We thought your sins were supposed to be forgiven, forgotten, and washed away. Doesn't the forgiveness of sins have any effect upon what you do or say?"

8. Your way of life, which you say is life eternal, appears to be largely the maintenance of a certain culture, with pet songs, pet sins, and pet phrases. "Have you the courage," asks the world, "to say what you believe in words people can understand?"

9. The teaching of the church does not appear to touch the lives of its own people, during the week, between Sundays. "Why is it," asks the world, "that the ethics of business are so often superior to the ethics you find within the church itself?"

### Criticisms from Within

Criticisms similar to those from without can be heard from within the church today. Often they come from the opposite direction:

Far from it being too little concerned with the world,

the critic from within sees the church as too much concerned with the world.

Instead of being too negative and too long-faced, as it appears to modern pagans, the church looks to the critic from within as if it were putting too much emphasis upon the positive and becoming too complacent about accommodation with the world.

Far from being afraid to talk to the world or to sit across from someone else who is different, the church should make every effort to assume the role of the fearful little flock and should look with suspicion upon anyone who is different.

Even though it is regarded by the world as hanging out its dirty wash on a public line, the church should energetically seek out the differences that exist within its midst and excoriate the people who are responsible for those differences. Some of the critics of the church appear to be ready to go as far as to say that almost any means are justifiable in order to accomplish the goal of purifying the church. Even if some of those means appear unethical to almost any thinking man, still they are worthy when employed to achieve a worthy end.

### Criticism Not Groundless

The assertion that the church is holy dare not blind anyone to the fact that at least some of the criticism directed at the church cannot be termed groundless, even though it come from sources that can properly be described as hostile to the church. In fact, a good case can be made for the fact that outright and honest hostility can be more easily dealt with by the church than studied indifference and pious perfectionism. A hostile outsider can be a Pharisee too, but the finger-pointing, holier-than-thou kind of criticism is more likely to come from within than from without. The publican, as our Lord declared, and even the prostitute are likely to enter the portals of the Kingdom before the churchly Pharisee.

We cannot play the Pharisee. There is worldliness in the church, and concession to the ethics of the world, its modes and morality. There is preoccupation with the goals of the world, which are allowed to influence the standards by which the church does its work and measures the success of its work. At the same time there is a lack of interest in the mission of the church to those without. There is too little willingness to go out beyond the gate, as our Lord did, and too little readiness to bear His disgrace out there where it counts, beyond the walls. There is hypocrisy and there is self-interest. There is professionalism on the part of both clergy and laity, instead of true Christian profession put into genuine practice to demonstrate the worth of the Christian faith for all to see. There are pride, prejudice, and passion, occasionally appearing in forms which would do credit to the world at its worst moments.

### Pride

Pride expresses itself in several ways, but most often in that critical attitude which makes some people look down their noses at others and induces them to tear down the good name of others in order to build up their own spurious reputations.

### Prejudice

There is prejudice, a fact none of us needs to be told these days. What we must be told is that it is in all of us. The danger to members of the church is that they do not recognize their prejudices for what they are: a reflection on the good name of Christ, who offered His life for all that all might have life in His name. What that barber said in *A Time for Burning* is true: "Your Jesus is contaminated by your prejudices."

### Passion

There is passion in the church, not the passion of our Lord to serve the world but unworthy passion which corrodes, corrupts, and kills. There is a lack of self-control, that permits followers of Christ to blow up minor problems into big ones and then to blow their tops. Indeed, there are other kinds of passions, resulting in a growing number of divorces within the church, and illegitimate births of children to people who have no intention of living with each other in the holy estate of matrimony. Passion has resulted in the violation of the most sacred confidences, in uncontrolled ambition, in wild and unfounded charges among brothers, and even in embezzlement of funds by officers of congregations and by officers of the church body itself.

These are facts. What, then, does Scripture mean when it calls the church "holy"? What do we mean when we confess that there is one, *holy,* catholic, and apostolic church?

### Not Perfectionism

First of all, let us say what we do not mean. We do not mean that the individual members of the church have attained a state of moral perfection. Not even the massive forces of atheism and agnosticism rampant in the world today have done as much damage to the Christian cause as the heresy of Christian perfectionism, leading people to believe that once they are in Christ they will never again have any sinful desires or engage in any sinful action. When it finally becomes apparent that this is a delusion, many good people become disillusioned. Convinced that perfectionism is an essential part of the faith, they lose the faith altogether. Many others are kept even from considering the claims of Christ upon them because they have discovered long before, through observation of their Christian neighbors, that moral perfection cannot be expected of even the best Christians.

### Gift of God

If the church is holy, as Jaroslav Pelikan has pointed out, we must look beyond sexual standards or the statistics on consumption of alcoholic beverages or the relative honesty of Christian and non-Christian public officials. The holiness of the church does not depend on issues such as these. The holiness of the church is not

a human creation. It is a gift, the creation of God Himself.

The holiness of the church does not depend upon a certain kind of church polity. It has nothing to do with apostolic succession or with the idea that the head of the church surrounded by his bishops is somehow infallible. It does not depend upon the observance of certain rights and ceremonies, however desirable they may be for the devotion of people. It does not depend upon the fulfillment of man-made requirements, however great the contributions they make to the piety of the church. The holiness of the church is a gift, the creation of God Himself, conferred upon the members of Christ's body by the Holy Spirit of God through faith in Jesus Christ.

### Communicated

The holiness of the church has its origin in Jesus Christ and is constantly focused on Jesus Christ. *Jesus Christ is holy.* His holiness is *communicated* to the world in His spotless life, His innocent death, and His glorious resurrection from the dead. In the soil of His achievement for the world, the holiness of the church takes root, grows, and matures. Christ is the Head of the Church, and He is its Glory. The church is Christ's body. All criticisms of the church finally founder here, for Jesus Christ is holy. In Him there is nothing at all that is unholy, impure, unsanctified.

The church is holy, for Jesus is Lord of the church and has sent His Holy Spirit to call, to gather, to enlighten, and to sanctify the church in His holy name. The church is holy because the Holy Spirit dwells in it and sanctifies its members.

### Work of Spirit

The work of the Holy Spirit is a churchly enterprise. Explaining the Third Article of the Apostles' Creed, the earliest Christian symbol, Luther said: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him, but the Holy Spirit has called me by the Gospel, enlightened me with His gifts, sanctified, and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies *the whole Christian church on earth* and keeps it with Jesus Christ in the one true faith; *in which Christian church* He daily and richly forgives all sins to me and all believers and will at the last day raise up me and all the dead and give unto me and all believers in Christ eternal life. This is most certainly true."

The church is holy because the Holy Spirit dwells in it and leads it into all truth. Without the labors of the Holy Spirit the church would be nothing. With the Holy Spirit there is a church — the church of God, holy, set apart, made up of people who are themselves holy through Jesus Christ, who is the Head of the body.

### Saints

Members of the church are constantly called "saints" by the apostles of Jesus Christ. The messengers of Jesus Christ never distinguish between saints and sinners, since a saint by New Testament definition is a sinner saved by the grace of God in Jesus Christ, justified by grace, declared holy by God Himself because of the merits of Jesus Christ conveyed by the Holy Spirit through faith. We often speak of saints in a different sense. Someone will say, "To live with that person you have to be a saint." By that we mean you have to be perfect or nearly perfect. In apostolic language a saint is a creation of God, set apart for God's glory, justified by God's grace through faith that is in Christ Jesus. It is just as if the sinner has been clothed upon with Christ Himself. As God looks upon Christ, so He looks upon the sinner and declares him holy, just as if he had never sinned at all.

The saints of God in Christ are God's new creation in this world of ours, destined for life rather than death. By Jesus Christ, crucified and risen again, the saints of God live. They are moved by the Spirit of God, who has lighted the fire of faith within them and fans the flame of the new man in Christ that he may be filled with all the fullness of God. Saints are elected to a life of obedience to Jesus Christ. They are elected not because of their obedience to Christ but because of the free grace of God in Jesus Christ. Their election is not due to their obedience, but their obedience is due to their election. As obedient servants, they have a vocation of obedient service. In all their imperfections they are a holy priesthood, the inheritors of every promise to the people of God in the Old Testament, the bearers of the promise to the world that now is.

### Not "Holy Joes"

The saints of God in Christ are not "holy Joes," frowning upon the simple pleasures provided by God in this world and feeding on the dry crumbs of ascetic negativism. They do not wear a mask of holiness behind which they hide their pride, prejudice, and passion. Saints are sinners forgiven by God's grace. They are driven forward by God's power to be a new breed in this old sin-soaked world of ours — impelled by the Spirit of God to bless rather than to curse, to heal rather than to hurt, to forgive rather than to condemn, to build rather than to destroy.

There is no room for pride, personal or professional, individual or denominational, among the saints of God in Christ. God the Creator is a just God and no respecter of persons; God the Redeemer is the Justifier of everyone who believes in Jesus. Where is boasting then? It is excluded. By what law? The law of works? No, the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the Law.

Being justified by faith, the saints have *peace* with God. They are not on the defensive. They are not called upon to bare their teeth in the face of peril or persecution. They take it all patiently, knowing that God Himself is the avenger of all such as are His holy ones in Christ the Lord.

### Drama of Life

Saints of God in Christ have a role to play, not merely as actors taking a part in a make-believe play

but as participants in the real drama of life. The role of the saints extends to every part of life, public and private, professional and personal, in the community and in one's own family. In the ordinary life of the saints the holy life of the church becomes discernible, as St. Paul says: "Be subject to one another out of reverence to Christ. Wives, be subject to your husbands as to the Lord. The husband is the head of the wife as Christ is the Head of the church and is Himself its Savior. As the church is subject to Christ, so let wives also be subject to their husbands. Husbands, love your wives, as Christ loved the church and gave Himself up for her, that He might sanctify her, having cleansed her by the washing of water with the Word, that the church might be presented before Him in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh but nourishes and cherishes it, as Christ does the church, *because we are members of His body.*"

The holy church of Christ lives as Christ lives in the saints by faith. The holy church of God forgives as saints forgive who are themselves forgiven. The holy church of God is the new Israel, God's own people, a priesthood set apart, bringing its own sacrifices to God holy and acceptable in Jesus Christ.

W. E. Sangster has pointed out, this is not a holiness found in retreat or in spiritual ecstatics or in hypocritical perfectionism or in the cult or holiness; rather it is a holiness found at home by the washtub as well as in the chapel, at the executive's desk as well as in the church pew, at the wheel of a car as well as in a Bible class, in community enterprises as well as at the altar.

### Repentant

The world bestows a certain grudging admiration on its adulterers and adulteresses. Not so God! God honors His saints, who live by faith in Christ and are faithful to Him despite all their desperate weaknesses. Through faith in Christ, saints of God's own making are a penitent people. Indeed, penitence is one of the outstanding marks of their holiness.

The church which cannot repent is not the church. Repentance requires a clear eye so that we do not repent of the wrong things — that we repent of our faithfulness and forget our unfaithfulness, that we repent of the forward look which takes the church down the unforeseen path with faith in God and concentrate instead on the backward look which Paul said he had put behind him that he might press forward toward the prize of the high calling of God in Jesus Christ.

Repentance is a kind of self-loathing which does not result, however, in self-contempt. That would be a dead end. The road along which God leads the church is a glory road. It is the road of faith. The church of God is never beyond hope. It is always open to reform and renewal. It looks to God for strength and power, and He looks upon it with His benign favor.

### Christ's Bride

To the Lord Jesus Christ the church looks like a bride — His bride. Brides can become adulteresses, but not this one. She is the bride of Christ, and He loves her. He gave Himself up for her that He might sanctify her, having cleansed her by the washing of water with the Word, that the church might be presented before Him in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. Again we come face to face with the great fact in the life of the church: justification of the sinner before God, complete and entire, through the blood of Christ, who made the all-sufficient sacrifice that He might present the church to His Father holy and without blemish.

The church needs the prophetic voice of protest against the evils of the world and against evils within the church itself. That voice cannot be tinged with cynicism — not in the face of what the Scriptures tell us regarding the holiness of the church. This is the community of the living disciples of Christ. It is the priestly community where the constant attitude is one of worship toward the God and Father of Jesus Christ. It is constantly engaged in prayer and intercession for all men and in works of mercy that know no boundaries. It is a joyous community, constantly declaring the wondrous works of God, who has called the saints out of darkness into the marvelous light of Jesus Christ. It is a witnessing community whose corporate testimony is at the same time the witness of every believer. It puts the Gospel to work even as it takes the Gospel out into the world. It is a loving community, bringing deliverance to the captives and to those who sit in darkness. Just think, my brethren — we are a party to this great miracle — God's handiwork in the world — the holy church of the living God.

## Catholic

In Stephen's great sermon, Acts 7, the martyr was talking about Moses, who had been declared by the angels to be both ruler and deliverer and then led Israel out after having performed wonders and signs in Egypt, at the Red Sea, and in the wilderness for forty years. "This is the Moses," said Stephen, "who said to the Israelites, 'God will raise up for you a Prophet from your brethren as He raised me up.' This is he who was in the *ekklesia* in the wilderness with the angel speaking to him on Mount Sinai and with our fathers. There he received living logia to give to us."

Acts 9:31 talks about the *ekklesia,* not only at Jerusalem but throughout all Judea and Galilee and Samaria, which, following the conversion of Paul, experienced peace and was built up, walking in the fear of the Lord and in the comfort of the Holy Spirit, and thus was multiplied.

### In Paul's Letters

In Rom. 16:5 Paul tells the Christians at Rome to greet Priscilla and Aquilla, who had risked their necks to save his life, for which all the *ekklesiai* of the Gentiles

are grateful. "Greet the *ekklesia* in their house," said Paul.

To the church at Corinth, which apparently misunderstood the fact that he served this congregation at no cost to its people, Paul said: "I have robbed other churches, other *ekklesiai,* accepting their support in order to serve you. . . . I have been a fool! You forced me to it, for I ought to have been commended by you. For I am not at all inferior to these superlative apostles, even though I am nothing. The signs of a true apostle were performed among you in all patience, with signs and wonders and mighty works. In what were you less favored than the rest of the churches, the rest of the *ekklesiai,* except in this one particular that I myself was not a burden to you? Forgive me this wrong!" (2 Cor. 11:8; 12:11-13)

To the Philippians, on the other hand, he wrote most genially: "You know, yes, you Philippians, that in the beginning of the Gospel, when I left Macedonia, no *ekklesia* entered into partnership with me in giving and receiving except you only. Why, even in Thessalonica once and then again you sent me help. Not that I seek the gift, but I seek the fruit which increases to your credit. I have received full payment and more; I am filled by having received from Epaphroditus the gifts you sent, a fragment offering, a sacrifice acceptable and pleasing to God. And my God will supply every need of yours according to His riches in glory in Christ Jesus. . . . Greet every *saint* in Christ Jesus. The *brethren* who are with me greet you; all the *saints* greet you, especially those who are of Caesar's household. The grace of the Lord Jesus Christ be with your spirit." (Phil. 4:15-19, 21-23)

### No Distinctions

Here we have the apostle talking to the church, the church catholic. No distinction is made between Jewish and Gentile Christians. No geographical distinctions exist between those of the east or the west. The churches are all part of the church, and the church is there in all of the churches. The members of the churches are the *saints* held together by their faith in Jesus Christ, by which they are *justified before God* and hallowed to His service.

The church catholic is the church of God. Paul writes to the Corinthians, with all of their sectarian and schismatic spirit: "To the *church of God* which is at Corinth, to those *sanctified* in Christ Jesus, called to be *saints* together with all those who *in every place* call on the name of our Lord Jesus Christ, *both their Lord and ours:* grace to you and peace from God our Father and from the Lord Jesus Christ." There are no geographical or racial barriers in this church. Paul is going to ask them all to give an offering for the poor at Jerusalem. They belong to the church, which is not an institutional entity but the church of God, the fellowship of those gathered around the Lord, all those who call upon the name of the Lord in every place. He is their Lord, says Paul, as well as ours.

### Consideration for All

Consideration must be shown for all in the church of God. "Whether you eat or drink or whatever you do, do all to the glory of God. Give no offense to Jews or to Greeks or to the *church of God,* just as I try to please all men in everything I do, not seeking my own advantage but that of many, that they may be saved. Be imitators of me as I am of Christ" (1 Cor. 10:31 to 11:1). Do you fail to show consideration for others who also call upon the name of the Lord? "I hear that there are divisions among you; and I partly believe it, for there must be factions among you in order that those who are genuine among you might be recognized. . . . Do you despise *the church of God* and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not." (1 Cor. 11:18-22)

Paul was not a provincial. He addressed the Corinthians as "Paul, an apostle of Christ Jesus by the will of God . . . to the *church of God* which is at Corinth, with all the saints who are in the whole of Achaia." He wishes them all grace and peace from God our Father and the Lord Jesus Christ.

### No Dead Letter

Paul knew nothing of denominationalism, of course. That is our problem today. Denominationalism is very likely quite a different problem from what either the ecumeniacs or the separatists have made it out to be. Denominationalism is neither the highest good nor the greatest evil. It is the given, the heritage from the past, with which we must deal when we say and confess that in the 20th century, no less than in the 1st century of the Christian era, the church is catholic, universal, Christian. Wherever the church of God exists on whatever scene today, the church is catholic amid all the complexities of human relationships, racial, national, social, denominational, and individual. That, too, is the given — given by God. Somehow the confession of catholicity, if we take it seriously, cannot be a dead letter in our own lives.

### Shy Away

Some people shy away from the term "catholic" today because they do not want to associate themselves in any way with the Roman Catholic church. Others react almost with revulsion to the word itself, feeling that it gives the Roman Catholic church a propaganda advantage over others. Still others campaign against the word "catholic" because they do not believe it to be true. Having no doctrine of the church themselves, they completely disregard what the Scriptures have to say about the church and do not accept the Nicene Creed.

As for us we do accept the Nicene Creed. It is our confession, one of the symbols of our faith. We believe that Christendom has conceded too much to the Roman Catholic Church, giving it almost exclusive use of the term "catholic" and only contributing to the misconception that one church body can lay full claim to being

"catholic," identifying itself with the church catholic, the church universal. We do not concede that claim to others, and we do not make it for ourselves. We believe in only one holy, catholic, and apostolic church. So says the Nicene Creed, and so say we.

The word "catholic" is not Scriptural. Neither are the words "triune" or "trinity" Scriptural. Yet we espouse the Scriptural truth embodied in all three.

### Diverse Meanings

What do we mean by the word "catholic"? The word itself has diverse meanings. It can refer to the opinions and the attitudes of those who adhere to certain positions within a divided Christendom. To the Roman Catholic the word "catholic" probably calls up the opinions and attitudes of his own church body. On the face of it this is a complete distortion of the use of the word in the Nicene Creed, and we do not accept that definition. For us the term "catholic" is directly related to the act of God in which He justifies the sinner by His grace through faith in Jesus Christ.

The word "catholic" can describe the espousal of widely accepted creedal formulations which have their basis in Christian history, like the three ecumenical creeds. "This is the catholic faith," says the Athanasian Creed, and then proceeds to describe in some detail the doctrines of the Trinity and of the person of Christ, which are still the classic formulations of our own faith.

### Amplification of Oneness

Furthermore, the term "catholic" can be regarded as an amplification of the "oneness" of the church, especially where the concept of oneness seems to lean to anything resembling an exaggerated individualism and fails to recognize the universality as well as the unity of the faith. In this case "catholic" represents recognition by the people of God of the people of God of all times and places.

We are not the first ones, and we shall not be the last, to know Jesus Christ by faith. We are not the only ones who have eternal life in the Lord. We express the reality and the hope of it all when we say by conviction: We believe in one holy, *catholic,* and apostolic church.

Catholicity is a reality because Jesus Christ is a reality. It is also a hope, since the people of God in Christ have not yet reached their golden age. In no place and in no form has catholicity reached the ultimate. The fullness of the catholicity of the church lies in the future, not in the past.

### At Augsburg

The professors of the faith at Augsburg were giving expression to the true catholicity of the church when they laid before the emperor their declaration of faith and their statement of grievances against the Roman Church, which had allowed doctrines and practices to arise that threatened to destroy the catholicity of the church. They made the same protest against those sectarians who set up artificial tests of the faith which have no real basis in Scripture, even though they assumed these attitudes and took these actions in the name of reform and renewal.

It is typical of the Reformed confessions, like the Westminster Confession, that they identify the catholic or universal church as something invisible. There is a certain validity in the distinction between the visible and the invisible church, especially when it comes to apologetics or defense of the church against the heresy that the one holy, catholic, and apostolic church must be identified with any one church body or church grouping. At the same time it must be said that the Lutherans, when they confessed the doctrine of the church at Augsburg, referred not at all to invisibility. Here is what they said: "It is taught 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. It is not necessary for the true unity of the Christian church that ceremonies, instituted by men, should be observed uniformly in all places. It is as Paul says in Ephesians 4:4, 5, 'There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism.' "

### AC VIII

The only reference to the inability of the human eye to discern false Christians and hypocrites from believers is found in Article VIII of the Augsburg Confession: "Although the Christian church, properly speaking, is nothing else than the assembly of all believers and saints, yet because in this life many false Christians, hypocrites, and even open sinners remain among the godly, the sacraments are efficacious even if the priests who administer them are wicked men, for as Christ Himself indicated, 'the Pharisees sit on Moses' seat' (Matt. 23:2)." This article then proceeds to anathematize the Donatists, who denied the validity of the ministry of those who apostatized in the 4th century because of persecution.

As Schlink has pointed out in *Theology of the Lutheran Confessions,* the universality of the church calls its unity into question, and the unity of the church calls the catholicity of the church into question. In the Large Catechism, Luther brought the two together: "I believe that there is on earth a little holy flock or community of pure saints under one head, Christ. It is called together by the Holy Spirit in one faith, mind, and understanding. It possesses a variety of gifts, yet is united in love without sect or schism." (Large Catechism II, 51)

The catholicity of the church, as the Augsburg Confession says, does not consist in the order of the church, nor is it a matter of tradition. The Apology of the

Augsburg Confession sets up as the yardstick to determine what is necessary for catholicity: what is "necessary for righteousness before God." Again we are brought face to face with the cardinal doctrine of the church: justification by grace through faith in Jesus Christ.

### Doctrine and Life

The catholicity of the church is expressed in the doctrine and life of the church. Both doctrine and life must be in conformity with the pure understanding of the Gospel; that includes the administration of the sacraments. Wherever the Gospel has been turned into a new law, promising salvation to men in conformity with certain regulations rather than by the gift of God in Christ, the catholicity of the church is immediately threatened. Whenever the sacraments become an expression of law rather than of the Gospel, the catholicity of the church has immediately been put under a cloud.

Martin Luther again confirmed the catholicity of the church with his "grace alone, faith alone, and Scripture alone." This is the teaching of the church catholic, and by it the church lives. The church catholic is made up of men and women scattered throughout the world who agree on the Gospel and have the same Christ, the same Holy Spirit, and the same sacraments. "They gather locally in large congregations, and are scattered in lonely places, in all the world, in various kingdoms, islands, lands and cities, from the rising of the sun to its setting" (Apology VII, 20, from the German). The church catholic exists.

### "Catholic" Equals "Christian"

Lutherans invested the word "catholic" with Christological content. Christ is everything. He is all in all. Therefore the Lutheran Confessions could render the word "catholic" simply with the word "Christian," which is not an institutional designation but advances the idea that the church exists wherever the Gospel is preached. Schlink says: "The catholicity of the church is the catholicity of its Lord, who is present and active wherever the Gospel is preached according to His commission and the Sacraments are administered."

What about all the false people and the false teachers in the church, the wicked and the hypocrites, who obviously do not follow Christ? It cannot be said that the presence of such people in the church did not bother the professors at Augsburg, because it *did* — but it did not shake their faith in Christ or their confident assertion of the catholicity of the church. It is the Gospel that builds the church, and it is the Gospel that determines the catholicity of the church. Though the wicked may be members of the church, they are not members of Christ. Even though they are "within the church" itself, it must be said of them that since they "belong to the kingdom of the devil, they are not the church." (Apology VII, 17)

### Not "Ecumenical"

The term "catholic" therefore, as we understand it, includes all whom God has given to Christ. We do not identify the word "catholic" with "ecumenical," which means simply "worldwide" and is limited to this earth. Indeed, the word "ecumenical" has come to have so many meanings that it might be better for us to refer to the ecumenical creeds as the catholic creeds, just as the Athanasian Creed described the faith believed and proclaimed by the catholic church as the catholic faith. In so doing we concede nothing to the Roman Catholic Church. Indeed, we deny to any church body the exclusive prerogative of calling itself, and itself alone, catholic.

The catholicity of the church exists in spite of the fragmented nature of Christendom. The fragmentation is serious. In many cases it is not just historical or traditional but has to do with the heart of the life of the church, its doctrine. No single church body and no single denomination can lay full or exclusive claim to the title or the attributes of the church of God as it is described in the New Testament. Yet the catholicity of the church remains.

### No Jigsaw Puzzle

The ecumenical movement, good as have been some of its intentions, has often been characterized by the mistaken idea that the catholicity of the church has to be restored by putting together somehow the pieces of the church as if it were a gigantic jigsaw puzzle. The trouble with this approach is that the pieces do not fit the picture of the church as it is portrayed in the New Testament. What is needed is that the ecumenical movement be infused with the spirit of true catholicity, the reality and power of which come to the church from Christ Himself, being transmitted to the church through the God-given means of grace, the Gospel and the sacraments. The activity of Christ through Word and sacrament produces the reality of catholicity by the power of the Holy Spirit. The Augsburg Confession says, echoing St. Paul: "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism."

### Foretaste

The catholicity of the church on earth is a foretaste of something greater to come. Catholicity will always be insecure in history, something never to be taken for granted. The fullness of catholicity will always remain a hope on earth to be realized in all its fullness in heaven. This is nothing new. It is characteristic of all the Christian life and includes the eternal life, to which we lay claim now but will realize in all its fullness in heaven. *What we must remember is that the people whom we shall meet in heaven are the same ones who share in the catholicity of the church here.*

Since it always remains a hope, catholicity is always a pressing forward to the historical realization, at least in part, of what will become apparent in all its fullness at the end of time.

### Church Universal

The body of Christ in all places and in all ages is the church universal. That church universal makes its presence known in the local congregation to the local

fellowship of Christians gathered for the hearing of the Word and the celebration of the sacraments according to Christ's institution. That is why we baptize into the fellowship of Christ. This is an expression of the catholicity of the church. Baptism is a bond embracing the baptized who confess Christ and are called by the Spirit to serve Him throughout the world. The Lord's Supper is an expression of the catholicity of the church, for Christ is truly present in this sacrament all over the world.

Catholicity is an inclusive term, not exclusive. Surely, some have to be excluded, but the church catholic states the fact that all who are in Christ belong to the family of God through their faith in Christ. All who call upon the name of the Lord will be saved, said the apostle.

### Return to Scripture

Is there one process by which the catholicity of the church can become more apparent to men and to us? Yes, there is. The lesson of the Lutheran Reformation is that a common return to the Scriptures as the source of all teaching and doctrine is all-important to the manifestation of the catholicity of the church. Everything else is secondary. In the Scriptures Christ is to be found; He alone gives power and validity to everything in the life of the church, including its catholicity. Return to the sacraments as the stimulaters and nourishers of the new life in Christ is all-important, for the presence of Christ invigorates the church wherever it may be and gives body to the catholicity of the church.

### A Challenge

The term "catholic" presents a challenge to all Christians and to all Christian denominations. The catholicity of the church must be taken seriously, or the confessions have to be dismissed as a mere collection of empty words.

The problem will not be solved by attaching the term "catholicity" to any one communion or to any group of denominations. Catholicity is not geographical. It is rather a quality of mind and heart fundamental to the life and witness of the church. The problem it presents to all denominations must be faced in all honesty.

The universality of the church is one with the universality of Christ. God was in Christ, reconciling the whole world unto Himself, not counting our sins against us. Christ rules, and Christ is glorified in the whole world. The work of Christ is universal, surmounting all human boundaries or barriers. Catholicity must be the characteristic of the church, or it will not really represent Christ.

### Continuity

The catholicity, or universality, of the church is inseparably connected with the continuity of the church. The continuity of the church is not dependent on some form of ordination for the clergy or on the preservation of some institutional entity. It is dependent on Christ and on the Spirit He has sent into the world to bring salvation to the world through the Good News of Christ by the means of grace, the Word and the sacraments. In the means of grace reside the forceful power of the Holy Spirit. Stability rather than stagnancy therefore is a distinctive characteristic of the church catholic. When the Word is present and the sacraments are administered in accordance with the institution of Christ, the church grows and is nourished by the very real presence of Christ Himself.

Martin Luther and his associates wanted to maintain the catholicity of the church. "Reformation" is quite different from "revolution." No new church was in the minds of the Lutheran reformers. The main emphasis was on the apostolic message, the authority of Scripture, the use of the means of grace, and genuine witness to Christ through proclamation of the Gospel — all of which give to catholicity both its form and substance.

### Christ's Work Universal

The work of Christ is universal. His work is finished and is continuing in its results. The Spirit has come and still comes. He is no respecter of persons. Here there can be no Greek or Jew, no circumcised or uncircumcised, no barbarian, slave, or free, for Christ is all and in all (Col. 3:11). All have access to the Father by Jesus Christ. "You are all one in Christ Jesus," said St. Paul (Gal. 3:28). "You have one Teacher, and you are all brothers," said Christ (Matt. 23:8). No one has preference over the other. No one can boast. No one possesses anything which has not been given to all as the gift of God's free grace.

Every Christian bears this obligation to Christ: to make more evident in his own life that he really believes and confesses one catholic church. Far from encouraging despair over the problems of Christendom, catholicity calls upon Christians to be hopeful and active, to take a new hold on Christ by personal faith, to look to the future. The more Christians do that, the more will open doors appear by the grace of God in the future, because the Gospel has not lost its power. The church catholic, as the Augsburg Confession states, will remain universal in its reach and outreach, stable and continuing in its inner life. It is His church, the church catholic.

## Apostolic

"I believe one holy, catholic, and apostolic church," says the Nicene Creed, and so say we. It is the confession of our faith, and our confession of faith.

The church is apostolic. It goes back directly to the apostles of Jesus Christ.

### Historic Continuity

There is a historic continuity to the church that goes back to the apostles. The lineage of the church is honorable, including the faithful down through the centuries who have transmitted the Good News of Christ to their children and their children's children. The lineage of the church includes not only those faithful to Christ, back to the time of the apostles, but also that cloud of witnesses in Hebrews 12 who lived by faith, put to flight alien armies, subdued kingdoms, were torn apart by ravenous beasts, and were put to

death by the sword. They inherited the promises before the apostolic age. Obviously the confessors at Nicea did not justify the existence of the church or rest its authority on the lineage of the church, honorable as it is, when they described the church as apostolic.

### Not "Historic Episcopacy"

The apostolic continuity of the church is not based on a theory or myth of apostolic succession, with claims for what is often called the "historic episcopacy," that Christ intended His authority to be transmitted and continued in a succession of bishops. If this theory were to be accepted seriously, it would mean that the dominical promise of Christ that the gates of hell would not prevail against His church would be dependent on episcopal succession. Under the theory of apostolic succession, should there ever come a time in which Christendom would crumble to the point where there was not a single lay congregation on earth, the continuity of the body of Christ would be assured by the existence of, say, three bishops and their successors. The difficulty with this notion, as several have pointed out, is that it makes the Word dependent on an office rather than the office dependent on the Word of God.

While there are many sincere proponents of apostolic succession as a necessary ingredient to the continuity of the church, there is no justification in Scripture or in history for the idea that bishops have been made custodians of the continuity of the church. Indeed, even Roman Catholic theologians have been pointing out lately that no one can take the place of Christ, who Himself promised to be with His church alway, even unto the end of the world. No one is the custodian of the Holy Spirit, who Himself will lead the church into all truth. The bearer of the truth is the church itself, the people of God, the body of Christ. Christ Himself has assured the continuity of the church, for He Himself is its Head.

A special gift of God to the church is the ministry of the Gospel. The ministry itself receives special gifts for the good of the body, for the proclamation of the Word, for the administration of the sacraments. However, all are gifts to the whole church. The ministry is not regarded in Scripture or in history as the custodian of the continuity of the church. Indeed, when the ministry comes to be looked upon as a collection of custodians rather than bearers of the Word, the church has always been weakened, and lay people have become spectators rather than participants in the life of the church.

### Apostolic Church Life

Life in the apostolic church is described pretty graphically in the account of Pentecost. Peter preached, people were baptized, some three thousand of them, and then they continued in the apostles' doctrine, fellowship, breaking of bread, and in prayers. They persisted in learning from the apostles, taking part in the fellowship of believers, sharing in the fellowship meals, and engaging not in the formalities of piety but in prayers that meant something now that Christ had authorized them to pray in His name. There was about the early Christian community not the "odor of heartiness" which Kierkegaard so much deplored in the Danish church of his day, but joyous and unostentatious fellowship and worship without exhibitionism, that have always characterized the church at its best.

First of all, the apostolic church persisted in, was devoted to, the teaching of the apostles or being taught by the apostles. The *didache* of the apostles, their teaching of Christ — the teaching they had received from Him and gave regarding Him — was the spark igniting the flame that burns brightly even today. This is what makes the church apostolic in the 20th century: that people who are alive today are warmly attached to the apostolic doctrine and are willing to be taught the teaching of the apostles. The prayer of our Lord has come true: there will always be those who believe on Him through the word of these men whom He chose to be His apostles.

The Word of the apostles is the Word of Christ Himself. "He that heareth you heareth Me," said Christ. The Word of the apostles is the Word of God to us today, coming to us with all the authority of God. The same authority that stood behind the preaching of the apostles stands behind the written Word the apostles have given us in the New Testament and the proclamation of that Word today.

### Not Their Own Word

The apostles themselves were conscious of the fact that they were bringing Christ's Word to the world, not their own word. "We preach not ourselves," said Saint Paul, "but Christ Jesus our Lord, and we ourselves your servants for Jesus' sake. For God, who first said, 'Let there be light,' has shined in our hearts to give us the light of the knowledge of His glory in the face of Jesus Christ." (2 Cor. 4:5-6)

We have God's Word for all of this in our own humble preaching: It pleased God to save the world in this way, through this Man, who humbled Himself unto death and was given a name which is above every name; it pleased God to convey to the world this saving knowledge through the foolishness of preaching and teaching. We have this treasure in earthen vessels, so to speak, that the glory might be of God.

### Same as Old Testament

The New Testament is the Word of God in the same way that the Old Testament is the Word of God. Of the Old Testament St. Paul said all Scripture is given by inspiration of God for certain profitable uses to make a man mature in the faith. The Word of the apostles, now that Christ has come, has the same authority and the same purpose. The church has been built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Keystone. The church believes not in the apostles and prophets but in Jesus Christ, in whom the whole building is fitly framed together. The authority for the message and for faith is the teaching of the apostles and the word of the prophets, inspired by God for a great purpose: that people might hear of

Christ, believe in Christ, and be saved to serve Christ.

Of the apostles Luther said: "How mightily they take hold of Scripture as if they had studied it a hundred thousand years and knew it inside out! I could not take hold of Scripture with such certainty, although I am a doctor of the Holy Scriptures. . . . Thus God, through the foolishness and ignorance of these miserable weak beggars, displays the greatest wisdom that has come into the world, so that no one can do what they did, neither Annas nor Caiaphas nor any man on earth." (St. Louis XIII, 2053—2054)

### Word of Christ

The church is apostolic as long as it has the apostolic Word of Christ. Wilhelm Loehe said in his *Drei Buecher von der Kirche:* "If it has and holds fast to the word of the apostles, the church is living and truly apostolic. If it has departed from the apostolic word, it is dead," "un-apostolic," "even if it had been founded by apostles and lived on the very graves of apostles." (Quoted by Schlink, *Theology of the Lutheran Confessions,* p. 204)

With typical exaggeration to make a point, Luther says: "Whatever does not teach Christ is not Apostolic, even though St. Peter or Paul taught it; again, what preaches Christ would be Apostolic, even though Judas, Annas, Pilate, and Herod did it." (Quoted by Pieper, *Christian Dogmatics,* Vol. I, p. 295)

### Believes, Preaches Christ

The church is apostolic when it believes in Christ and preaches Christ according to the Word of Christ, the Holy Scriptures. Merely knowing what the Word of Christ says and being able to correct the misunderstanding of others is not enough to make the church apostolic. The church must believe, teach, and confess Christ if it is to be truly apostolic. The church must grow in grace and in the knowledge of Christ if it is to be apostolic. Enjoying fellowship with Christ, the church must further fellowship with other believers in Christ if it is to be truly apostolic. The church must be given to prayer in the name of Christ if it is to be truly apostolic.

The church apostolic is like a building, founded on the teaching of the apostles, which is nothing less than the Word of God, Jesus Christ Himself being the Keystone, in whom the whole building rises up to become a mighty temple in the Lord.

### Practices Apostolically

The church is apostolic when it preaches the Word of the apostles and when it *practices* the way of the apostles. It is a pilgrim church, having here no continuing city but looking for another that is to come, whose Builder and Maker is God. It lives in tents now, looking for a permanent home. It is always waiting — waiting to be clothed upon, waiting for the redemption of the body, waiting for the Lord. In the meantime it rejoices in its sufferings, does not become disappointed at its failures, and continues to preach the Word of Christ, with confidence in the Holy Spirit that He will cause the seed of this good Word to take root and to grow, at least in the hearts of some.

### Continuity of Word

The continuity of the apostolic church is the continuity of the Word of Christ, through which the Spirit of God does His work in the hearts of men. He turns people around from the way they have been going and heads them toward God. The apostolic church preaches and practices, as Paul did, repentance toward God and faith toward the Lord Jesus Christ. When the Good News of Christ is proclaimed and faith in Christ is practiced, the Holy Spirit is doing His work.

### Continuity of Sacraments

The continuity of the apostolic church is preserved in Holy Baptism. The people came to Peter and the other apostles asking, "What shall we do, brothers?" Peter said to them: "Turn away from your sins, each one of you, and be baptized in the name of Jesus Christ that your sins may be forgiven; and you will receive God's gift, the Holy Spirit. For God's promise was made to you and to your children and to all who are far away — all whom the Lord our God calls to Himself" (Acts 2:37-39). Baptism administered in accordance with the institution of Christ is the means of God's grace in Christ. "Be baptized in the name of Jesus Christ," said Peter, "that your sins may be forgiven; and you will receive God's gift, the Holy Spirit."

In the same way the Lord's Supper, administered in accordance with the institution of Christ, conveys the grace of God in Christ. As Luther said, whoever believes these words, "Given and shed for you for the remission of your sins," *has* what the words say and express, the forgiveness of sins.

The Lutheran Church has always declared that the proclamation of the good Word of God in Christ and the administration of the sacraments in accordance with the institution of Christ are the marks of the apostolic church. They tell of the presence of Christ and of the church. Wherever the Word of Christ is proclaimed in the apostolic fashion and wherever the sacraments are administered in the apostolic way, there will be people justified by the grace of God through faith in Jesus Christ.

### Into All the World

The apostolic church carries the Good News of Christ into all the world. The apostles were sent, and they went. In faith towards Christ they went, out of love for people. The apostles had a real heart for people, like the heart of Christ. The fact that people were dead in trespasses and sins did not cause the apostles to despise them. All were redeemed by Christ, whom God set forth to be a propitiation through faith in His name. All were justified freely by God's grace in Jesus Christ, and the apostles regarded it as their business to tell people the Good News. The Good News is that the just God is also the Justifier of everyone who believes in Jesus.

The church is apostolic when it proclaims the Good

News in Christ. The Good News is proclaimed in apostolic fashion when the testimony of the lips is confirmed by the action of the heart. The apostolic church never forgets that people are *people,* bewildered, confused, lost without Christ. The apostolic church never forgets that people are people, with bodies as well as souls. Their bodies are redeemed as well as their souls. Therefore the apostolic church cannot close its eyes to the cries of poor and needy people. God the Father of our Lord Jesus Christ is also the God of the prophets, the defender of the fatherless and the widow. As St. Paul did not let the Gentiles forget the poor at Jerusalem, to alleviate their distress, so the apostolic church cannot forget the poor today anywhere in the world.

### And Lives the Gospel

It is apostolic to proclaim the Gospel and to live the Gospel. Unless the church proclaims the Good News in Christ, it will not be apostolic. Unless the church lives the life in Christ, it will not be apostolic. The church needs to proclaim the Gospel and to practice the Gospel not only to preserve its existence but its integrity as well. If you hide your light under a bushel, said Christ, the light will go out. If you put it on a candlestick and put it out there where people can see it, it will burn brightly.

### No Discrimination

In their outreach with the Gospel the apostles did not distinguish between Jews and Gentiles. Jewish people constituted a large proportion of the apostolic church. You know what difficulties occurred when the Gentiles finally began to come to the brightness of the rising of Christ. Paul helped the other apostles to an understanding of the universality of the Good News in Christ, that it includes all. It still does. The time of grace for the Gentiles is also the time of grace for Israel. The time of grace for white people is also the time of grace for black people or brown people or yellow people. St. Paul says: "God has concluded them all in unbelief that He might have mercy on all."

In the church apostolic there is no discrimination on the basis of race, color or national origin. When we assert our confidence in one holy catholic and apostolic church, we admonish one another not to become so absorbed in ourselves that we forget others, so absorbed in church work that we have no more time for the work of the church. We tell ourselves that the whole people of God are members of the body of Christ, and all must be engaged in the apostolic mission. We remind ourselves that Christ is Savior and Lord and that, following Him, we are to bear His disgrace though that mission take us "outside the walls." The mission of the apostolic church is to the whole world and not just to a select few.

### Requisites

The church is truly apostolic when evangelism becomes not just a program but a characteristic of the church; the mission of the church not merely an enterprise but the life of the church; teaching not merely a recital of facts but a transmission of the faith so that both young and old may know, believe, live the Gospel; training of pastors and teachers not merely preparation for a profession but equipping of young men and women to be Christ's men and women both personally and professionally.

Congregations in apostolic times were manageable units in a certain place or locality. They were not independent units but interdependent with others in the same locality and in other places. They were not identical copies of one another, nor did they all have the same problems, but they were faithful followers of Jesus Christ.

### Forms Differ

The pattern is apostolic, though the form may be different today. The pattern may apply to synods and church bodies as well as to congregations, but it is not the purpose of this paper to discuss church policy or polity. It is the purpose to point out what must be the business of congregations and church bodies: to get rid of the cultural rubbish that always collects around the life of the church if we are to be the church as it was meant to be — truly apostolic.

New forms may develop in the future for preaching and teaching, in congregational life and in the schools of the church, but the church must always remain apostolic. In the last analysis this means that the church must maintain its fidelity to the apostolic Word and way, the apostolic message and the apostolic mission. At the heart of it all is the apostolic Word. The church apostolic cannot lose the apostolic Word of Christ, Lord and Savior, declared by the resurrection from the dead to be the Son of God with power.

Wallace E. Fisher in his *From Tradition to Mission* describes how he set about renewing his tradition-bound parish: "Pastors and laymen must come before the tribunal of Biblical evidence and, wrestling with that evidence, allow the Holy Spirit to fashion an authentic image of ministry for them. The Word of God in its healing and offense, grace and judgment, gospel and law is the essential and informing strength and substance of authentic ministry. The particular forms which that ministry employs will vary from culture to culture, and from congregation to congregation, but the transforming power of authentic ministry resides in the Word confronting persons through persons. We concluded, therefore, that the quest must begin not with past or current practices of the 'profession' but with the Scriptures' witness to the living Word." (*From Tradition to Mission,* pp. 40—41)

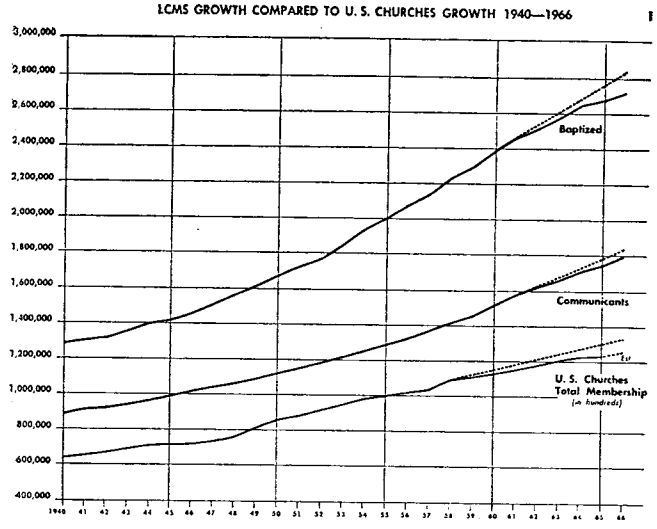
### Credo

In the Nicene Creed, the confession of our church, we say: "*I believe* in one, holy, catholic, and apostolic church." The first word, *credo,* is important — "I believe." Christ may be invisible to the world, but He is visible to faith. The church may be invisible to the world, but it is discernible to faith. The big question that faces us in the 20th century is this: Is our faith of such a nature that the oneness, holiness, catholicity, and apostolicity of the church is discernible to us?

OSWALD C. HOFFMANN

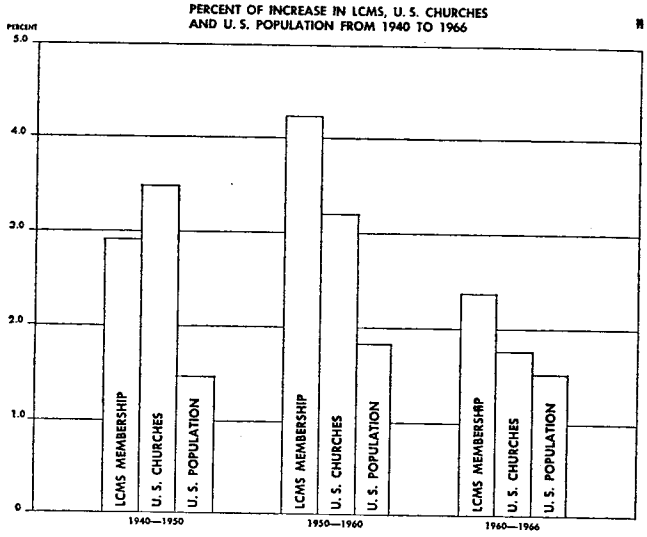
I

LCMS GROWTH COMPARED TO U. S. CHURCHES GROWTH 1940—1966



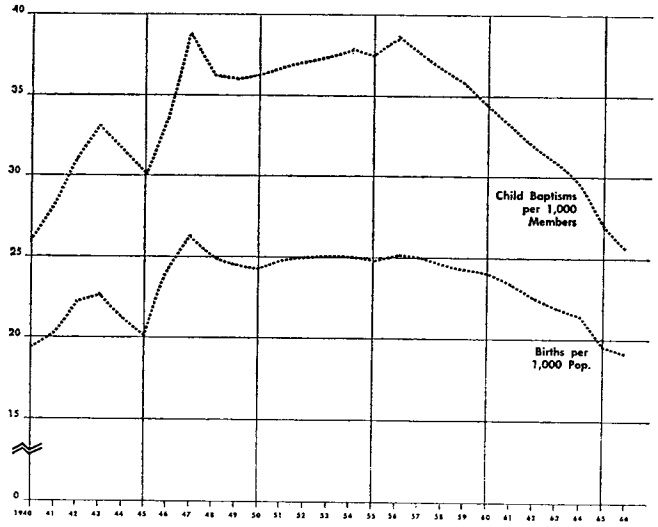

II

PERCENT OF INCREASE IN LCMS, U. S. CHURCHES AND U. S. POPULATION FROM 1940 TO 1966



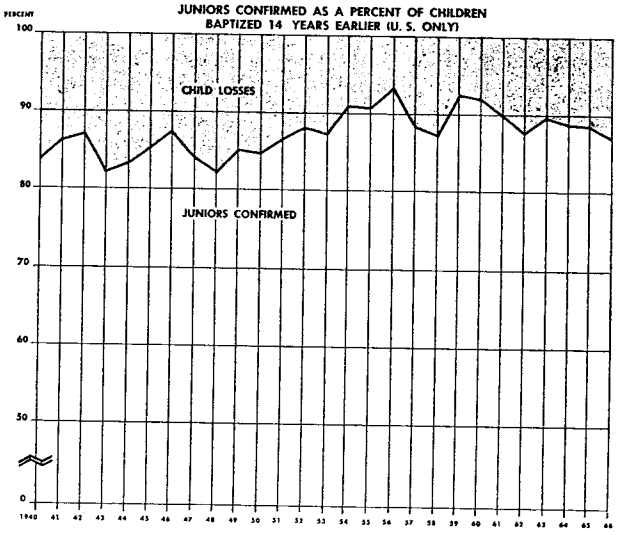

III

BAPTISMS COMPARED TO BIRTHS FROM 1940 TO 1966 (U. S. ONLY)




IV

JUNIORS CONFIRMED AS A PERCENT OF CHILDREN BAPTIZED 14 YEARS EARLIER (U. S. ONLY)



# EXECUTIVE DIRECTOR'S REPORT

## We Have a Great Work to Do

### Comments on Membership Growth of The Lutheran Church — Missouri Synod from 1940 to 1966

Church membership growth is a very complex problem and is affected by a number of factors which will cause variations in the growth trend. Many of these factors are unknown or unidentifiable, and even those which are known are frequently uncontrollable. The purpose of this report is simply to describe recent membership trends. This description can help congregations evaluate their own performance and help them estimate the task which lies before them, for synodical membership trends are nothing more than the composite of the trends of 6,000 congregations.

The report will deal primarily with the net gain in membership, i. e., the total gains less the total losses. Our growth will be determined by these two factors (total gains and total losses in relationship to each other). In most cases membership growth will be measured by the growth rate (which is the percent of net gains); for example, a growth rate of 4 percent means that for every 100 members at the beginning of the year there was a net gain of 4 additional members during the year.

**I**

Look at Chart I for the overall picture for the last quarter century. It depicts the trends of the total membership of The Lutheran Church — Missouri Synod in the U. S. A., the confirmed membership of the Missouri Synod in the U. S. A., alongside the total membership of all religious bodies in the United States. Figures will be presented only for the United States, but the general trend in both Canada and South America is very similar to that of the United States. Our overseas fields individually represent different situations.

This chart shows that the Missouri Synod experienced a rapid growth from 1940 to 1960 and that the membership growth rate began to tail off in 1960 and has continued to decrease since 1960. That is to say, prior to 1960 the growth rate was increasing at an accelerating rate whereas in the 1960s the growth has been decelerating.

It should be noted that the growth rate in the 1960s would have been even lower and more marked on the chart except for the grouped additions from the Synodical Conference missions in 1962 and the NELC congregations in 1963.

In short:

1. In 1966 the growth of 1.02 percent was the lowest since 1942, early in World War II.

2. If the decelerating trend continues unhindered at the present rate, by 1970 The Lutheran Church — Missouri Synod may be losing more members than it is gaining.

3. If the growth trend had continued during the 1960s as it had during the 1950s, we would have approximately 110,000 more baptized members today than we actually can report.

The same chart shows that the trend for communicant members, although it has decreased somewhat in the same period, is not so dramatic or drastic in its decrease. One factor which has held up is that we are still receiving as junior confirmands the almost grown-up result of the post-World War II baby boom. Likely confirmed membership will begin to decrease more sharply once we are past the baby-boom children.

The trend for all American religious bodies is basically the same as ours. Their decrease started somewhat earlier than ours but was not so drastic, just as their previous growth was not so rapid as ours.

**II**

Chart II shows about the same items as Chart I in a different form. This graph depicts the comparative growth rates of The Lutheran Church — Missouri Synod in the U. S. A., the United States population, and all religious bodies in America. It shows:

1. From 1940 to 1960 The Lutheran Church — Missouri Synod grew twice as fast as did the United States population.

2. From 1960 to 1966 The Lutheran Church — Missouri Synod grew about 1½ times as fast as the United States population.

3. The Lutheran Church — Missouri Synod has grown faster than the religious bodies in America generally except for the 1940s (which include World War II years).

4. All three groups are down so far in the 1960s in comparison with the 1950s.

How explain the decrease? It might be because there are smaller total gains, or it might be because there are more losses. Let us for the moment divide the total membership of The Lutheran Church — Missouri Synod in the United States only into children and adults, looking first at the children and then at the adults, or confirmed members.

**III**

A. *Children*

Chart III shows that the total number of children baptized year by year was down substantially in the 1960s. The annual rate of baptisms is the number of children baptized per 1,000 members and is compared with the birth rate, which is the number of children born annually per 1,000 population. Both are down in the 1960s, but the decrease from the peak in 1957 in the rate of children baptized is much more drastic.

**IV**

There is no direct statistic measuring total losses. Chart IV compares the children baptized with the number of juniors confirmed 14 years later. We could assume that if there were an increasing number of

losses in children then the proportion of the total number which would be confirmed 14 years later would be less. Chart IV shows that this is not the case; in fact, the proportion of children baptized that are confirmed 14 years later is generally up. Hence we conclude that we are not losing a greater share of those children that are baptized in our congregations.

In summary then, net gains in children are down because of the decrease in child baptisms and not because of an increase in losses of child members.

## V

B. *We turn now to the adult, or confirmed members.*

1. Total gains of confirmed members can be divided into two categories: internal gains and gains from the outside.

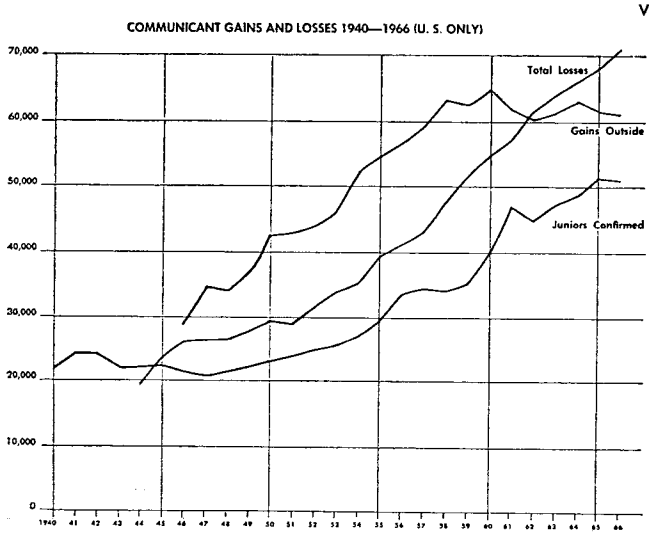
a. Total gains from the inside. This is, in effect, the number of juniors that are confirmed one or both of whose parents are already members in a synodical congregation. Chart V shows that the total number of juniors confirmed or adult members gained internally has continued to increase during the 1960s.

b. Gains from the outside. Chart V also shows that since 1960 the number of adult members gained from the outside has decreased. The gains from outside include the juniors confirmed whose parents are not members of the Missouri Synod, adults confirmed or adults baptized, adults reinstated by profession of faith, and adults received from other Lutheran bodies by transfer or profession of faith.

2. Total losses. Chart V further shows that the trend of losses of adult members has steadily increased each year from 1944 to 1966. In fact, in 1962 for the first time (!) the total loss was greater than the total number of members gained from the outside.

3. Summary. Chart V, then, shows that the decreasing rate of growth in adult members is the result of a decrease in gains from the outside, as well as of a substantial increase in the number of losses, despite the fact that there was in the same period an increase in total gains from the inside.

V




## VI

Charts VI and VII present somewhat of a summary picture of the factors determining the decreasing rate of membership growth in adults. Chart VI shows that the net gain during the 1960s was lower than that of the previous 5-year period and was also lower than the 5-year period prior to that. This chart shows that this is true despite the fact that the number of juniors confirmed in the 1960s was greater than in the 1956—61 period and was also greater than in the 1951—56 period. Part of the reason for the decrease in net gains is that gains from the outside during the 1960s are considerably lower than in both the first and second halves of the previous decade. Is this a measure of failure to sustain a missionary outreach into each congregation's community or an inability to do so, or what?

## VII

Chart VII shows that the losses have steadily increased from 1951 to the present. The number of deaths has increased very slightly. The number of transfers to other Lutheran bodies has increased somewhat more, but the greatest increase in membership losses is due to a substantial increase in the number of members who are removed from the rosters of our congregations for a variety of reasons.

## VIII

Table VIII brings a few other comparative figures over the past two decades. But overall the rate at which it is growing may be the most vital statistic of any church body, not because of any magic in the statistic as such but because each and every unit thereof stands for a child of God, old or young, male or female, weak or strong, rich or poor — but all one in Christ Jesus. Statistics reliably compiled and competently used can help as a planning resource, a working context, and a basis of evaluation for congregational or synodical leadership.

Church business is serious business, and the worst of it is, we are prone not to take the matter as seriously as we ought. Each year we tend to watch eagerly for the news about how we have fared in important or unimportant ways, but who in the church holds his breath to learn how many were added to the Lord through the ministry of the 6,000 congregations and preaching stations of the Synod during the past year? How we are doing in winning and conserving royal priests for the kingdom of our Lord is one of the ultimate tests of all that we do.

The proclamation, demonstration, and propagation of the Christian faith — that is the fundamental business of The Lutheran Church — Missouri Synod. Although a declining rate of growth and membership does not prove that our congregations and their members have been slack in proclaiming, demonstrating, and propagating the Gospel, a decline year after year should cause us to ask ourselves some serious questions. For example:

1. Have we appreciated as we should what great things God has done for us and for all men in offering us forgiveness and freedom and new life in Jesus Christ?

2. As individuals, have we set our mind above everything else on God's kingdom, on being His children and living under Him in His kingdom and being witnesses of His goodness to an increasing number of others in word and deed?

3. Has every one of our congregations put the proclamation, demonstration, and propagation of the saving Gospel above everything else, or has concern about the prestige, the organization, and the physical property of the congregation become our ruling passion?

4. Is every one of our congregations, gathered around and equipped by the Word and the sacraments, a veritable community of healing by the power and grace of the Lord our Healer and sent out, healthy and strong, to a broken and ailing world?

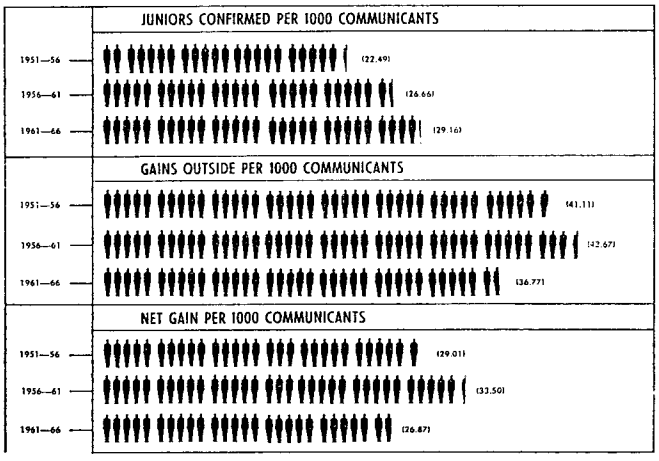
5. As a church body, have we here and there devoted more time to suspecting and finding fault with one another than to uniting in being Christ's witnesses sent into the world? Have we been willing to lose our life for Christ's sake and the sake of the Gospel?

But what of the future? God has given us a great work to do. To do it in a way that pleases Him and His good and gracious will, we must embody the great heritage of our Synod in such a way as to use it on behalf of God's tomorrow rather than as an insulation or isolation against the future and the changes it will surely bring. This is what your boards and commissions, officers and workers all try to do faithfully in your service.

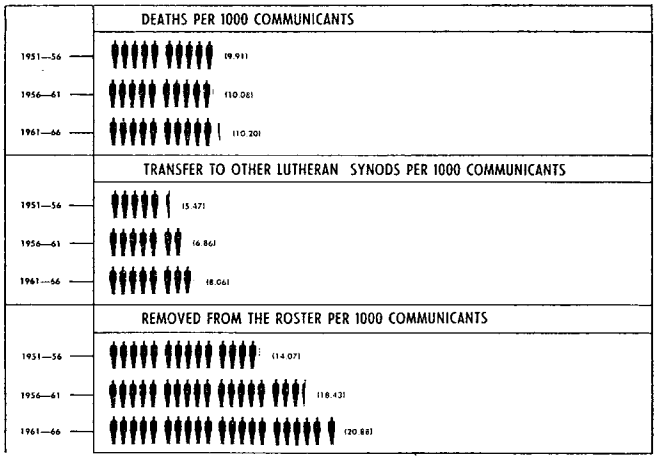
We have a great work to do. We have a good work to do on an even larger scale. May the mighty God for Jesus' sake enable us all to do it with all our might.

W. F. WOLBRECHT, *Executive Director*

COMMUNICANT GAINS 1951—1966 (U. S. ONLY) VI




COMMUNICANT LOSSES 1951—1966 (U. S. ONLY) VII



VIII

## TWO DECADES OF MISSOURI SYNOD GROWTH

| FIELD OF ACTIVITY | 1946 | 1956 | 1966 |
|---|---|---|---|
| Number of Districts (N. & S. America) | 33 | 34 | 37 |
| Number of Circuits (N. America only) | 327 | 418 | 567 |
| Number of Countries Served | 14 | 24 | 30 |
| **PASTORS (N. America Only)** | | | |
| Total number on clergy roster | 4,563 | 5,343 | 6,713 |
| Pastors, missionaries, & teachers | 3,998 | 4,685 | 5,628 |
| Serving Synod, Districts, and others | 86 | 120 | 187 |
| Entered the ministry (graduates) | 83 | 194 | 208 |
| Resigned or retired during year | 88 | 91 | 126 |
| Died during year — active | 16 | 31 | 30 |
| Died during year — inactive | 31 | 36 | 50 |
| **CONGREGATIONS (N. America Only)** | | | |
| Number of congregations | 4,324 | 5,234 | 5,979 |
| Average size in baptized members | 351 | 411 | 471 |
| Average size in communicant members | 243 | 265 | 311 |
| Number of vacant parishes | 182 | 369 | 485 |
| **MEMBERSHIP (N. America Only)** | | | |
| Baptized members | 1,517,231 | 2,152,215 | 2,816,883 |
| Increase over previous decade | 20.51% | 41.85% | 30.89% |
| Communicant members | 1,050,136 | 1,384,950 | 1,860,949 |
| Increase over previous decade | 26.47% | 31.88% | 34.37% |
| **SACRED ACTS (N. America Only)** | | | |
| Children baptized | 50,769 | 83,148 | 72,756 |
| Juniors confirmed | 26,034 | 39,844 | 59,510 |
| Adults confirmed or baptized | 19,897 | 33,864 | 30,635 |
| Total gained from outside | 29,634 | 59,780 | 63,277 |
| Marriages solemnized | 30,382 | 23,964 | 29,820 |
| Total number of burials | 14,894 | 26,181 | 27,359 |




Members of the Synod inducted as staff members of the Lutheran Council in the U. S. A. (Dr. C. Thomas Spitz at left)

# REPORT ON LUTHERAN COUNCIL IN THE U. S. A.

The Lutheran Council in the United States of America began its official function on Jan. 1, 1967. This is its first formal statement to one of the participating church bodies.

The opportunity of addressing this convention is special because it permits a direct report to the members of one of the church bodies. We do not have this privilege in any kind of continuing way because — contrary to various reports — the Lutheran Council in the United States of America does not have any general-circulation magazine or periodical, either official or unofficial.

Lutherans in the United States should really become better acquainted with the Lutheran Council so that they can discuss it with one another and write about it with understanding. They should acquaint themselves particularly with the dynamic within which the council lives and functions, the dynamic so succinctly stated in the Preamble to the Constitution. Here the participating church bodies have said:

> WHEREAS, in their respective constitutions, the participating Lutheran church bodies acknowledge the Holy Scriptures of the Old and New Testament 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 agency to be governed by the following constitution.

The council is a governed, common agency. It has come into existence at the will of the churches, and its function is determined by the will of the churches. It does that which the churches ask of it.

The folder which you received as an attachment to *Today's Business* gives a somewhat more comprehensive overview of the council's function and structure. But some of the highlights and current emphases in the six program divisions may be of special interest.

The Division of Educational Services has the responsibility of providing for consultation, cooperation, and sharing of plans, procedures, and program ideas in the field of church and church-related education and of campus ministry in non-Lutheran institutions of higher education. Under the auspices of this division the campus ministry staffs of the participating church bodies recently met to discuss thoroughly both their diversity and their consensus in existing goals and patterns in campus ministry. As an outcome, both groups concluded that there are many areas in which the council could move economically and effectively provide staff services now maintained by each separately.

The division will also soon undertake a faculty discovery program in the interest of Lutheran colleges and universities.

The Division of Mission Services, which assists the participating bodies by providing a means for furthering cooperation among them in their mission activities both at home and abroad, has placed particular emphasis on the regional missions planning consultations. Two specific instances of competition or duplication have been dealt with, and dozens of potential conflicts have been averted. The cooperating church bodies have also responded enthusiastically to the recruitment of specialized personnel through the World Brotherhood Exchange, and the Department of Spanish Literature has continued to serve all as a helpful instrument of support for the related churches in Latin America.

The Division of Public Relations is giving special attention to the development of future program possibilities and to working relationships with the cognate agencies of the church bodies. It is already quite clear that some of the church bodies expect much more service from the division than do others. Meanwhile the function of representation in Washington has been intensified, and a bulletin has been developed to share with the church bodies the information gained regarding significant developments affecting the life and work of the Lutheran churches of the United States.

The Division of Service to Military Personnel has undertaken extensive studies in review of its responsibilities as a division in providing for a spiritual ministry other than that of the chaplaincy to men and women in the armed forces and in military-related civilian occupations, particularly in overseas areas. Many of the special ministries which have been established by the military-related agencies in the past are now serving equally as many civilians as military persons. The division is also placing great emphasis on the development of a parish-support program by which congregations will be better equipped to maintain their own direct ministry to their members in military service.

The Division of Theological Studies is focusing its first-year attention on the development of regional conferences which will bring together a cross-section representation of the participating church bodies to discuss theology and, this year, an area of Christology. The first set of conferences will convene in September.

The newest and most rapidly growing service of the Division of Welfare Service will be that of consultation with Lutheran institutions and agencies in behalf of all of the cooperating church bodies, thus making it unnecessary for them individually to provide for consultants and consultation expense.

If you've been able to follow this rapid and sketchy review, you will have observed that much of the function assigned to the council is familiar and of long standing. It has been drawn out of separate, earlier three-body structures in which the Missouri Synod was involved and out of bilateral agreement between The Lutheran Church — Missouri Synod and the council's

predecessor agency. Now, however, that long-standing function operates in a new organization, under a new and much more public umbrella, and with a much greater visibility to its financing.

Money is one of the ways by which important parts of the story of the council can be told. Money is also a subject of particular concern to a church body with limited previous experience in conciliar organizations. Money can be an important measurement of values but needs to be used to measure only if used on the basis of great understanding and background knowledge. Otherwise it is unfair and inaccurate.

The Lutheran Council now carries on within its budget services and activities for which The Lutheran Church — Missouri Synod and its institutions and agencies budgeted more than $215,000 in 1966. It is also carrying on other services which The Lutheran Church — Missouri Synod has long enjoyed but for which it has not previously paid and in which its share could have been well in excess of an additional $50,000 per year. Such services are provided in the regional and state studies regarding health and welfare, in the development of programs in clinical pastoral education, in the occasional use of the Office of Public Affairs, and in the area of recruitment and scholarship where Missouri's substantial program was earlier funded outside the synodical budget.

In the Regional Missions Planning Consultations the Missouri Synod is now a full participant rather than merely a guest.

Through the Washington office of the council, Missouri Synod pastors and officials, Missouri Synod schools and agencies are represented on the Washington scene and kept informed about developments significant to them. This is not a new service for Missouri, but now it is provided by the Lutheran Council and paid through the council budget.

The staff which the council makes available is producing a new cohesiveness and sense of single purpose for the activities and concerns which auxiliaries and units of the Missouri Synod previously carried out through the National Lutheran Commission on Scouting and the God-Home-Country Award Program.

Lutheran Film Associates, producer of *Martin Luther, Question 7,* and *A Time for Burning,* and Lutheran Immigration Service continue as instruments of The Lutheran Church — Missouri Synod, and, as a part of the now unified office facilities and services of the council, their cost is substantially reduced.

The Lutheran Church — Missouri Synod has been part of the Lutheran Service Commission and has contributed substantially to the establishment and maintenance of service centers for military personnel since the inception of that ministry in 1951. As a part of the administrative responsibility of the Lutheran Council, this function requires today one fourth of the staff which it once employed in its separate existence.

So much for long-standing cooperative functions.

According to information available to us, the services of the Lutheran Council have also made it possible for the Missouri Synod to drop plans which it had otherwise had for additional staffing. The savings to the Synod in just those instances known to us approximates a further $80,000 a year.

And finally, there is good reason to believe that The Lutheran Church — Missouri Synod can effect still more savings after it has developed sufficient confidence in the council and in the ability of the council to serve the Synod well. At that point The Lutheran Church — Missouri Synod may decide to delegate certain functions entirely to the council without retaining duplicate staff for them. If the Synod were to transfer all those functions immediately, the additional saving might reach $100,000.

And then, of course, there is the new work, the work which has not heretofore been done. There is the theological confrontation and dialog which the Missouri Synod has so long fought for and prayed for.

There is the coordination of research and study, a monumental task truly worthy of a council. It marks an attempt to support the best in the kind of study that will not only test our past but also measure our future as Lutherans.

This new work, of which only examples can be cited, has its price. There is a cost to unity, even in its more limited expressions or, perhaps I should say, particularly in its more limited expressions, and the fact of cost should not be surprising. Mission and education too have their cost, and their cost is expected, yet they are no more part of the given of the church than is God's gift of unity.

The ultimate value of the council will be in direct proportion to the services demanded of it by the churches. The council must of course prove itself worthy of the confidence of the churches, but it will also be able to prove itself only if the churches expect much of it and invest much in it.

The existence and function of the Lutheran Council in the United States of America is a dramatic and meaningful development in American Lutheranism. But we dare not make more of it than it is. It does not answer any of the pressing questions regarding other relationships within Christendom. Nor does it even within Lutheranism provide for or acknowledge that unity which is our Lord's prayer for His church and gift to His church. We cannot permit the mere existence of the council, therefore, to camouflage our continued separation or to dull our hurt because of it.

On the other hand, within the council we dare not permit ourselves to be satisfied with anything less than the fullest promises envisioned by the planners of the council: a maximum of cooperation, a minimum of duplication and competition in financing and work, and the achievement of theological consensus in a continuing and systematic way. It is the potential for service in these areas which prompts all of us who have associated with the Lutheran Council to be grateful for our relationship to the council and to be grateful for our potential relationship in service to you.

C. THOMAS SPITZ, JR., *General Secretary*

# RESOLUTIONS

## 1. MISSIONS

### To Promote Church Extension Fund Investments

**RESOLUTION 1-01**

**Report 1-03 (*CW*, pp. 34—41)**

WHEREAS, The Church Extension Department is involved in activities and responsibilities in both the home (District) and the world mission field according to the command of our Lord Jesus Christ; and

WHEREAS, Opportunities for church expansion have exceeded the availability of funds due to decreasing investments in both District and synodical Church Extension Funds; and

WHEREAS, District and synodical Church Extension Departments have related but not identical responsibilities; therefore be it

*Resolved,* That District and synodical Church Extension Departments cooperate in a dynamic and aggressive promotional program to increase investments in Church Extension Funds.

**Action:** *Adopted.*

### To Encourage Cooperative Endeavors

**RESOLUTION 1-02**

**Report 1-01, III (*CW*, pp. 14—16)**

WHEREAS, The mission of the church in the work of spreading the message "Justified by Grace" leads to many contacts with people, Christian and non-Christian; and

WHEREAS, The Mission Affirmations of the Detroit convention (1965) have challenged our church to a more aggressive confessional ministry of grace to all; and

WHEREAS, In the area of cooperative ventures the Board for Missions and its staff have already made considerable progress in mission areas at home and abroad; and

WHEREAS, The Board for Missions and its staff have satisfactorily cooperated with the Lutheran Council in the U. S. A.; therefore be it

*Resolved,* That the Board for Missions and its staff be directed to pursue fully all opportunities for cooperative endeavors that will magnify God's name, glorify His kingdom, conserve His manpower, and wisely use His resources without denial of God's Word.

**Action:** *Adopted.*

### To Improve Transfer Procedures

**RESOLUTION 1-03**

**Overture 1-06 (*CW*, pp. 41—42)**

WHEREAS, At present there is no uniformity in the methods of transferring members; and

WHEREAS, The lack of uniformity in the Synod has frequently resulted in loss of members due to a mobile population; therefore be it

*Resolved,* That the Synod react favorably to the concern expressed in Overture 1-06 and instruct the Department of Evangelism to implement the details in consultation with the Council of Presidents.

**Action:** *Adopted.*

### To Study Further District Self-financing

**RESOLUTION 1-04**

**Report 1-01, II (*CW*, p. 12)**

**Overture 1-15 U (*URO*, p. 15)**

WHEREAS, The concept of self-financing for all Districts in the mission program needs more study; therefore be it

*Resolved,* That the Synod refer the recommendations on self-financing back to the Board for Missions for further study.

**Action:** *Adopted.*

**RESOLUTION 1-05**

*(Recommitted. See Resolution 1-26)*

### To Study Implications of Mass Media in the Mission

**RESOLUTION 1-06**

**Report 1-01, II (*CW*, pp. 12—13)**

WHEREAS, It is necessary for the church to develop a broad understanding of mass media and mass man; and

WHEREAS, It is imperative to develop a coherent focus and philosophy for communicating effectively through mass media; and

WHEREAS, The church must assume responsibility to exercise the Gospel ministry not only through mass media but also to mass media personnel; therefore be it

*Resolved,* That the Board for Missions be instructed to make a thorough study of mass media and its implications in Christ's mission in consultation with the Commission on Mission and Ministry in the Church, the Division of Communications and Public Relations, the Lutheran Laymen's League, and such other boards, agencies, or individuals as are knowledgeable in this field.

**Action:** *Adopted.*

### To Express Prayerful Concern for Missions Throughout World

**RESOLUTION 1-07**

**Report 1-01 (*CW*, pp. 5—10)**

WHEREAS, The reports from India, Japan, the Philippines, New Guinea, Hong Kong, Korea, China, Taiwan,



Dr. William H. Kohn, right, having been appointed by the Board for Missions as its executive secretary, receives the handclasp of induction from President Oliver R. Harms.



President Oliver R. Harms, at right on platform, leads in penitential prayer and petition for divine blessing on the Ebenezer Thankoffering as most of the convention delegates and guests kneel in repentance for lagging contributions to this special effort to raise capital funds for missions and education.

the Middle East, Nigeria, Ghana, Europe, and Latin America demonstrate God's mission at work in these fields in spite of budgetary cutbacks, political and economic unrest and disturbances, and the recent forced evacuation of missionary personnel from the Middle East and from Nigeria; therefore be it

*Resolved,* That the Synod —

a) express praise and thanksgiving to the Lord for His blessings on these fields;

b) commend and extend greetings to our missionary personnel and to the churches in these fields;

c) make every effort to demonstrate concern for and support of our missionaries and missions in these fields by increased offerings for missions; and

d) request the President of the Synod to offer a prayer on the floor of this convention for our missionaries and for our sister churches throughout the world.

**Action:** *Adopted.*

## To Express Gratitude for Dr. William Hillmer

### RESOLUTION 1-08

WHEREAS, Dr. William H. Hillmer has served the Synod faithfully as an executive in the area of missions for 18 years and will leave his present position as Administrative Coordinator of the Board for Missions at the close of this convention; and

WHEREAS, Through his outstanding leadership the mission program of the Synod has steadily progressed, and the unification of the Board for Missions was achieved; therefore be it

*Resolved,* That the Synod thank God for the many blessings given to the church through the dedicated labors of His servant William H. Hillmer and implore the Lord's continued blessings upon his future ministry.

**Action:** *Adopted.*

## To Decline Request to Censure Lutheran Campus Pastor

### RESOLUTION 1-09

**Overture 1-12 U (*URO*, p. 3)**

WHEREAS, Paragraph 5.31 a of the synodical *Handbook* outlines the procedures to be followed in matters such as presented in Overture 1-12 U; therefore be it

*Resolved,* That Overture 1-12 U be declined.

**Action:** *Adopted.*

## To Intensify Work Among Spanish-Americans

### RESOLUTION 1-10

**Overture 1-13 U (*URO*, p. 3)**

WHEREAS, The Spanish-Americans are the largest and fastest-growing ethnic group in the nation with a mother tongue other than English; and

WHEREAS, In most cases the Spanish-American immigrants do not have an established relationship with any Christian church; and

WHEREAS, There is a scarcity of men who can minister in the Spanish language; therefore be it

*Resolved,* That we commend those Districts and institutions of learning which are serving the Spanish-American people and encourage them to continue in this Gospel ministry; and be it further

*Resolved,* That the Board for Missions intensify its efforts to seek out and train the manpower needed for this growing area of mission opportunity.

**Action:** *Adopted.*

## To Help Structure Congregations for Mission

### RESOLUTION 1-11

**Report 1-01 (*CW*, pp. 15—16, 22—23)**

WHEREAS, The affirmations on God's mission which were adopted in Detroit speak directly to the role of the local congregation in God's mission; and

WHEREAS, We have been slow to implement the affirmations and therefore need materials to help the congregations in understanding and fulfilling their role; therefore be it

*Resolved,* That the Synod instruct the Board for Missions to make the staff study document "The Structure of a Missionary Congregation" and other study materials available to all congregations as they prepare for and engage in God's mission to the community about them; and be it further

*Resolved,* That the Synod instruct the Board for Missions and the Commission on Mission and Ministry in the Church to develop study guides which will sharpen the implications of the Mission Affirmations as they apply to the members of Christ's church.

**Action:** *Adopted.*

## To Take Steps Now to Provide for Capital Needs Beyond 1969

### RESOLUTION 1-12

**Report 1-03 (*CW*, pp. 34—41)**

WHEREAS, A lack of funds, Ebenezer notwithstanding, has forced us to delay urgently needed church extension and mission projects requiring capital funds; and

WHEREAS, We will need to abandon many more projects if the lack of funds continues; and

WHEREAS, There are as yet no provisions to meet capital needs beyond Ebenezer; therefore be it

*Resolved,* That the Synod implore the Lord for the will and power to fulfill its pledge and commitment so that the purposes and program of Ebenezer can be achieved; and be it further

*Resolved,* That the Synod seek the Lord's help and take steps now to provide for capital needs beyond 1969.

**Action:** *Adopted.*

## To Identify and Develop a Lay Apostolate

### RESOLUTION 1-13

**Overture 1-05 (*CW*, p. 41)**

WHEREAS, Most of the concerns of Overture 1-05 were resolved by the Synod in Detroit Resolution 1-33 (*Proceedings*, pp. 87—88):

*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.

and

WHEREAS, The matter of a "lay apostolate" was not specifically referred to in Detroit Resolution 1-33 but should be given serious study; therefore be it

*Resolved*, That the Board for Missions give serious attention to the implementation of Detroit Resolution 1-33 and serious study to Overture 1-05 in the next biennium.

**Action:** *Adopted.*

## To Assist in Development of Plans for Christian Education in the Inner City

### RESOLUTION 1-14

**Overture 1-07 (*CW*, p. 42)**

WHEREAS, The staffs of the Boards for Missions and of Parish Education have cooperated with several Districts in study and initiating action-research projects in the field of Christian education in the inner city, involving both the Christian day school and other part-time agencies; therefore be it

*Resolved*, That the Boards for Missions and of Parish Education of all Districts, together with the local leadership, evaluate the needs of Christian education in the inner city and enable congregations collectively to devise plans to meet these needs and exercise their creativity and freedom in the Spirit.

**Action:** *Adopted.*

## To Emphasize Evangelism in Congregations

### RESOLUTION 1-15

**Report 1-01, III (*CW*, pp. 16—17)**

WHEREAS, The vast majority of the world's people are still without Christ and without hope and need the healing effects of the Gospel; and

WHEREAS, God has graciously entrusted us with the message of salvation by His grace that we might be witnesses of His love for all people; and

WHEREAS, We must confess to a lack of concern and witness both as individuals and as congregations; and

WHEREAS, The synodical and District leaders can only provide resources to help congregations and individuals but cannot themselves program congregations or individuals for evangelism; and

WHEREAS, The Mission Affirmations of the Detroit convention, which provide direction to the church in mission, generally have not reached the congregational level in evangelical outreach; therefore be it

*Resolved*, That with penitent hearts we as individuals confess our lack of concern and courage to witness for Christ, and be it further

*Resolved*, That we earnestly implore God —

a) to create the zeal to do His will;

b) to show us the avenues for witness;

c) to bless our witness for Christ;

and be it further

*Resolved*, That every congregation be challenged to establish and maintain a working evangelism committee which together with all congregational leaders will —

a) keep before all the members of the congregation the grace of God which provides the power;

b) convey the intent of the Mission Affirmations to all people and groups within the congregation; and

c) encourage and equip the members of the congregation for witness and outreach of its members;

and be it finally

*Resolved*, That each congregation also be asked to observe the annual evangelism festival.

**Action:** *Adopted.*

## To Decline as Superfluous Overture 1-04 (Mission Training Program)

### RESOLUTION 1-16

**Overture 1-04 (*CW*, p. 41)**

WHEREAS, Overture 1-04 is adequately covered by Proposed Bylaw 8.09 i (*CW*, p. 3: "The board, in carrying out its functions, shall . . . maintain a concern for the specific training of missionaries and other workers related to the mission endeavors of the Synod and establish a continuing liaison with directors of missionary training and professors of missions in the terminal schools of the Synod"); therefore be it

*Resolved*, That Overture 1-04 be declined.

**Action:** *Adopted.*

## To Assist Congregations in Their Healing Mission

### RESOLUTION 1-17

**Overture 1-14 U (*URO*, p. 15)**

WHEREAS, The concerns expressed at the Coonoor Conference on "The Healing Mission of the Church" have implications for the entire life and witness of the church; and

WHEREAS, The Lutheran Church — Missouri Synod

sponsored the conference which addressed itself to these concerns; and

WHEREAS, The conference recognized particularly the central role of the Christian congregation as healing fellowship and community; therefore be it

*Resolved,* That the Synod authorize an ongoing study and evaluation of the means by which the congregations could be helped to understand and be aided to exercise their healing mission.

**Action:** *Adopted.*

## To Recommend Study Program on Healing to LCUSA and Other Church Bodies

### RESOLUTION 1-18

**Overture 1-14 U (*URO*, p. 15)**

WHEREAS, The participants at the Coonoor Conference recognized the Word of Christ compelling them to serve their fellowmen in sickness and suffering; and

WHEREAS, Planning for future service to the sick and suffering must be based on the critical assessment of present medical services; therefore be it

*Resolved,* That the Synod request the Lutheran Council in the U. S. A. (LCUSA) to initiate a 3—5-year study on "The Church's Concern for the Sick and Suffering: Today's Demands — Tomorrow's Challenges" and to solicit cooperation from other church bodies for such a study.

**Action:** *Adopted.*

## To Reexamine Relationship of Commission on Mission and Ministry in the Church to Division of Missions

### RESOLUTION 1-19

**Report 1-02 (*CW*, p. 32)**

WHEREAS, The Synod has assigned a very important responsibility to the Commission on Mission and Ministry in the Church; and

WHEREAS, The influence of the Commission on Mission and Ministry in the Church is limited because its relationship to other areas of the Synod's work is not clear; therefore be it

*Resolved,* That the President of the Synod and/or the Board of Directors reexamine the relationship of the Commission on Mission and Ministry in the Church to the Division of Missions and reassign it if necessary.

**Action:** *Adopted.*

## To Commend Lutheran Braille Workers, Inc.

### RESOLUTION 1-20

**Report 1-01 (*CW*, pp. 18—19)**

WHEREAS, The volunteers of the Lutheran Braille Workers, Inc., have served the visually handicapped by providing free Braille and Sight Saving materials; and

WHEREAS, They have financed their efforts without expense to the Synod; therefore be it

*Resolved,* That the Synod recognize the Lutheran Braille Workers, Inc., for the production and distribution of specialized material for the visually handicapped and commend them for their service of love in this ministry.

**Action:** *Adopted.*

## To Coordinate Work Among Visually Handicapped

### RESOLUTION 1-21

**Report 1-01 (*CW*, pp. 18—19)**

WHEREAS, The Lord of the church has blessed our work among the visually handicapped; and

WHEREAS, The Synod recognizes and commends those involved in this work through the Lutheran Braille Workers, Inc., and synodical ministries to the blind for their service of love; and

WHEREAS, The synodical ministries to the blind and the Lutheran Braille Workers, Inc., serve the visually handicapped without correlation of effort; therefore be it

*Resolved,* That the Synod direct the Board for Missions through its staff to seek coordination of the work through joint planning, sharing materials, utilization of volunteer efforts, and mutual support for an expanding ministry; and be it further

*Resolved,* That all congregations look for opportunities for sharing the message of God's grace with the visually handicapped by using the material available.

**Action:** *Adopted.*

## To Continue Present Study of Transfer of Mission to the Deaf to Districts

### RESOLUTION 1-22

**Report 1-01, IV (*CW*, p. 19)**

**Overtures 1-08, 1-09 (*CW*, pp. 42—43)**

WHEREAS, An ad hoc committee established by the Board for Missions is already in a study program regarding the transfer of deaf missions to the Districts; and

WHEREAS, The regional counselors in the Synod's deaf missions are conducting study meetings with their respective regional conferences and the District mission executives; and

WHEREAS, These meetings indicate the feasibility of greater District involvement in the administration of these missions; therefore be it

*Resolved,* That the Synod decline Overtures 1-08 and 1-09; and be it further

*Resolved,* That the ad hoc committee continue its study and report to the Synod in convention in 1969.

**Action:** *Adopted.*

## To Structure Congregations for Mission to Whole Society

### RESOLUTION 1-23

**Report 1-01 (*CW*, pp. 17—24)**

WHEREAS, It is becoming increasingly important that the church understand the whole society in which it attempts to minister, inasmuch as all the forces and values which shape man's existence in society have a bearing on the church's mission and ministry to people; and

WHEREAS, The church as faithful witness to its Lord dare not remain aloof from or indifferent to the issues that shape modern life today but must grapple with the forces of secularization, technical revolution, accelerating change, poverty, and discrimination; and

WHEREAS, The church, having received life and freedom in Christ, can truly be the people of God as it goes out into the world and offers this life and freedom to all men in every area of human life; therefore be it

*Resolved,* That all congregations of the Synod be encouraged to study the nature of the particular community into which God has placed them, as well as the nature of their mission to that community in proclaiming the Gospel message; and be it further

*Resolved,* That all congregations and various "centers of ministry" seriously examine existing structures of Christian witness and worship and modify these as necessary for more effective outreach to such as college students, young adults, the blind, the deaf, those institutionalized, the poor, the affluent, and people in the armed forces; and be it finally

*Resolved,* That all congregations be urged to draw on the resources of the Districts, area mission councils, and the Synod for the purpose of developing creative and imaginative new approaches to the kinds of ministry that are needed for this mission task.

**Action:** *Adopted as amended.*

(Amended by inserting "in proclaiming the Gospel message" at end of first Resolved.)

## To Inform Campus Pastors Concerning Students in Attendance at Colleges and Universities

### RESOLUTION 1-24

**Report 1-01 IV (*CW*, pp. 17—18)**
**Overture 1-10 (*CW*, p. 43)**

WHEREAS, The concerns about our college youth expressed in Overture 1-10 are valid; therefore be it

*Resolved,* That each pastor and congregation be encouraged to exercise a special ministry of concern for their students attending colleges and universities; and be it further

*Resolved,* That each pastor and congregation inform campus pastors or the nearest Missouri Synod Lutheran pastor and the Districts' Commissions on College and University Work or their equivalents as to their members attending college; and be it finally

*Resolved,* That the Synod instruct the Board for Missions to assist congregations and Districts in this matter.

**Action:** *Adopted as amended.*

(Amended by inserting "or the nearest Missouri Synod Lutheran pastor" in second Resolved.)

## To Continue Work of Commission on Mission and Ministry in the Church

### RESOLUTION 1-25

**Report 1-02 (*CW*, pp. 32—34)**

WHEREAS, The Commission on Mission and Ministry in the Church was charged with a large and significant task by resolutions of the Detroit convention (*Proceedings,* 1965, Resolution 1-38, p. 89) and by the newly revised synodical *Handbook* 2.111 d; and

WHEREAS, The commission has had but a short time to organize and to plan its work and to state its objectives and recommendations; therefore be it

*Resolved,* That we commend the commission for the work already done as outlined in its report in the *Convention Workbook;* and be it further

*Resolved,* That the Synod seek to retain for the commission the services of Dr. M. L. Kretzmann as a consultant; and be it finally

*Resolved,* That the commission be authorized to use the services of other staff members as necessary.

**Action:** *Adopted.*

## To Provide Money for Missions

### RESOLUTION 1-26

*(Recommitted Resolution 1-05)*

**Report 1-01 (*CW*, p. 4)**

WHEREAS, Our church is committed to the manifold and dynamic mission of God; and

WHEREAS, In this mission, money must serve an enabling role, and all synodical budgets must serve the mission of the church; and

WHEREAS, The mission of the church has repeatedly been frustrated by fiscal problems in the Synod; and

WHEREAS, Other Lutheran bodies have in this same problem found ways of making firm commitments to their mission boards as much as 7 months in advance of the year of its expenditure; therefore be it

*Resolved,* That in planning for the mission of the church —

a) the Board for Missions present its program for the ensuing biennium;

b) on the basis of careful forecasting, the Board for Missions be given a firm commitment of the amount

available for this program in advance of the year of its expenditure, subject to upward adjustment resulting from increased commitments from congregations;

c) the Board for Missions shall be permitted to apply special gifts from individuals and congregations toward their approved program in addition to the amount of the firm commitment.

**Action:** *Adopted in the form given above.*

(Before being recommitted, the second and third Resolveds had read:

b) the Fiscal Review Commission, on the basis of careful forecasting, give a firm commitment of the amount available for this program in advance of the year of its expenditure; and

c) should the Fiscal Review Commission not be able to include in the synodical budget the funds for all of the mission program which the Synod approved, the Board for Missions shall be permitted to seek additional financial support for this approved budget program from sources outside the synodical budget.)

### To Structure Congregations for Mission in Larger Areas

**RESOLUTION 1-27**

**Report 1-01 (*CW*, pp. 22—24)**

WHEREAS, The need for effective strategy and structure for mission in contemporary society is especially acute in larger "community" areas, both metropolitan and rural, at home and abroad; and

WHEREAS, It is the concern of the Board for Missions to develop such strategy and structure; therefore be it

*Resolved,* That the Board for Missions select several larger "community" areas as pilot projects on the basis of the interest and commitment of the congregations in those areas; and be it further

*Resolved,* That task-force teams of synodical and field staff initiate such projects together with District and local leadership in order to discover the most effective strategy and structure of mission in such areas; and be it finally

*Resolved,* That progress reports be made at subsequent conventions of the Synod.

**Action:** *Adopted.*

### To Utilize Television Opportunities in Japan

**RESOLUTION 1-28**

**Report 1-01 (*CW*, pp. 12—14)**

WHEREAS, The 99 million people of Japan have for the most part not been confronted with the Gospel of Jesus Christ; and

WHEREAS, The 19 million television sets in Japan present a God-given means of bringing this Gospel to these Japanese millions; and

WHEREAS, The opportunity offers itself to produce, throughout Japan, a one-year program of 52 weekly quarter-hour religious telecasts for these Christless millions; and

WHEREAS, Detroit Resolution 1-46 (cf. *Proceedings,* 1965, p. 94) recommended high priority for mass-communication media in foreign lands; therefore be it

*Resolved,* That the Synod reaffirm Detroit Resolution 1-46 (cf. *Proceedings,* 1965, p. 94) and make every effort to include funds for this series of Japanese telecasts in the budget for the coming biennium; and be it further

*Resolved,* That the Board for Missions, in consultation with the Lutheran Television Productions Board, implement this project.

**Action:** *Adopted.*

### To Place Board for Church Extension in Division of Missions

**RESOLUTION 1-29**

**Report 1-03 (*CW*, pp. 34—41)**

WHEREAS, The objectives of church extension as given in paragraph 8.105 of the synodical *Handbook* are: "Acquisition of sites and erection of facilities to aid expansion for effective programs of ministry, witness, outreach, and service"; and

WHEREAS, In order to carry out these objectives it is essential that the Board for Church Extension work closely together with the Board for Missions; therefore be it

*Resolved,* That the Synod place the Board for Church Extension in the Division of Missions.

**Action:** *Adopted.*

## 2. THEOLOGICAL MATTERS

### To Commend Commission on Theology and Church Relations

**RESOLUTION 2-01**

**Report 2-01 (*CW*, pp. 45—53)**

WHEREAS, The Commission on Theology and Church Relations, which was established by the Synod at its convention in Cleveland, 1962, has continued faithfully during the past 2 years since the Detroit convention the work assigned to it; and

WHEREAS, This commission with the assistance of its executive secretary, Dr. Richard Jungkuntz, has provided the members of the Synod with several important documents and studies dealing with theological issues referred to it by the Cleveland and Detroit conventions; therefore be it

*Resolved,* That the Commission on Theology and Church Relations be commended for its dedicated labors; and be it further

*Resolved,* That the commission be encouraged to continue its important work, supported by our prayers for the aid and guidance of the Holy Spirit.

**Action:** *Adopted.*

## To Commend "A Lutheran Stance Toward Contemporary Biblical Studies" for Study and Discussion

**RESOLUTION 2-02**

**Report 2-01, II, B, 4 (*CW*, pp. 46—47)**
**Overture 2-07 (*CW*, pp. 60—61)**

**A**

WHEREAS, The Detroit convention (Resolution 2-07, *Proceedings*, 1965, p. 95) resolved that the Commission on Theology and Church Relations conduct a comprehensive study of Biblical hermeneutics; and

WHEREAS, This assignment does not declare a moratorium on Biblical study and scholarship throughout the Synod, but on the contrary the church's scholars as well as all other members of the church are expected to continue their daily study of the Scriptures; and

WHEREAS, Questions have been raised regarding the essential elements that characterize sound Biblical studies in our time and a Lutheran stance toward such studies; and

WHEREAS, The Commission on Theology and Church Relations has provided the membership of the Synod with a document, "A Lutheran Stance Toward Contemporary Biblical Studies"; therefore be it

*Resolved*, That the document "A Lutheran Stance Toward Contemporary Biblical Studies" be commended to the Synod's membership for study and discussion.

**B**

WHEREAS, The responses which the Commission on Theology and Church Relations received from members of the Synod have been very helpful; therefore be it

*Resolved*, That we encourage those who have concerns regarding any part of the document "A Lutheran Stance Toward Contemporary Biblical Studies" to present these concerns to the Commission on Theology and Church Relations for clarification of the document; and be it further

*Resolved*, That Overture 2-07 be respectfully declined.

**Action:** *Adopted.*

(An amendment to substitute "pastoral conferences" for "the Synod's membership" in the Resolved of 2-02 A was lost.)

## To Reexamine and to Clarify "The Witness of Jesus and Old Testament Authorship"

**RESOLUTION 2-03**

**Report 2-01, II, B, 6 (*CW*, pp. 46—47)**
**Overture 2-08 (*CW*, pp. 61—62)**

**A**

WHEREAS, President Harms requested the Commission on Theology and Church Relations to begin a study dealing with the authorship of Old Testament books; and

WHEREAS, The Commission on Theology and Church Relations has provided the membership of the Synod with the document "The Witness of Jesus and Old Testament Authorship"; and

WHEREAS, The convention is appreciative of the helpful contribution made by this document toward a definitive answer to the larger question of the authorship of Old Testament books; therefore be it

*Resolved*, That "The Witness of Jesus and Old Testament Authorship" be regarded as setting forth one aspect of the larger question dealing with the authorship of Biblical books and that it be studied and discussed in pastoral conferences with a view to testing its fidelity to the Scriptures and the Lutheran Confessions.

**B**

WHEREAS, Questions and concerns have been submitted to the commission regarding the clarity of the language and the content of this document; therefore be it

*Resolved*, That, as the commission continues its work, it be encouraged to reexamine this document in the light of the responses it receives; and be it further

*Resolved*, That the commission issue a reply to the church which answers the questions and concerns submitted to the commission, clarifying the language and content of the document; and be it finally

*Resolved*, That Resolutions 1 and 3 of Overture 2-08 be respectfully declined.

**Action:** *Adopted as amended.*

(The Second Resolved of 2-03 B was inserted by amendment.)

## To Adopt "A Declaration on the Status and Use of Synodically Adopted Doctrinal Statements"

**RESOLUTION 2-04**

**Report 2-01, II, B, 7 (*CW*, pp. 46—47)**
**Overture 2-92 (*CW*, pp. 82—85)**

WHEREAS, The Cleveland convention directed the Commission on Theology and Church Relations to consider the question of the status and use of synodically adopted doctrinal statements (*Brief Statement of the Doctrinal Position of the Missouri Synod, Common Confession*, Parts I and II, and the *Doctrinal Declaration*, in which the Synod made specific responses to contemporary issues); and

WHEREAS, The confessional principle regarding doctrinal formulations is expressed in the Formula of Concord, Solid Declaration, Rule and Norm, paragraphs 9 and 10 (*Book of Concord*, ed. Theodore Tappert, pp. 505—506):

> Here he [Luther] expressly asserts by way of distinction that the Word of God is and should remain the sole rule and norm of all doctrine, and that no human being's writings dare be put on a par with it, but that everything must be subjected to it.
>
> This, of course, does not mean that other good, useful,

and pure books, such as interpretations of the Holy Scriptures, refutations of errors, and expositions of doctrinal articles, should be rejected. If [German, *wofern;* Latin, *quatenus;* insofar as] they are in accord with the aforementioned pattern of doctrine [that is, the three Ecumenical Creeds, the Augsburg Confession, the Apology, the Smalcald Articles, Luther's Large and Small Catechisms] they are to be accepted and used as helpful expositions and explanations. Our intention was only to have a single, universally accepted, certain, and common form of doctrine which all our Evangelical churches subscribe and from which and according to which, because [German, *weil;* Latin, *cum*] it is drawn from the Word of God, all other writings are to be approved and accepted, judged and regulated.

and

WHEREAS, The Commission on Theology and Church Relations has submitted a document dealing with this matter: "A Declaration on the Status and Use of Synodically Adopted Doctrinal Statements"; therefore be it

*Resolved,* That "A Declaration on the Status and Use of Synodically Adopted Doctrinal Statements" (Appendix E, *CW,* p. 51) be adopted as correctly expressing the Synod's understanding on the status and use of synodically adopted doctrinal statements.

**Action:** *Adopted.*

## To Defer to Next Convention Further Action on Woman Suffrage in the Church

### RESOLUTION 2-05

**Overtures 2-74 to 2-77 (*CW*, pp. 78—79)**

**Detroit Resolution 2-36 (*Proceedings*, 1965, p. 81)**

WHEREAS, The overtures presented to this convention addressing themselves to the issue of woman suffrage indicate that there is some disagreement as to the meaning and application of the resolution adopted by the Detroit convention on this matter; and

WHEREAS, The President of the Synod has assigned this matter to the Commission on Theology and Church Relations and has instructed it to make a detailed and exhaustive study of the entire question of woman suffrage in the church; therefore be it

*Resolved,* That this convention refrain from making any formal statement on this matter; and be it further

*Resolved,* That the next convention take up this matter on the basis of the completed study of the Commission on Theology and Church Relations to establish a policy for congregations of the Synod; and be it finally

*Resolved,* That the congregations of the Synod be requested to wait in patience for this forthcoming action.

**Action:** *Adopted.*

## To Permit Appointment of Women as Advisory Members of Synodical Boards

### RESOLUTION 2-06

**Overture 2-104 U (*URO*, p. 17)**

WHEREAS, The Detroit convention referred the question of the eligibility of women for service on synodical boards, commissions, and committees to a special committee appointed by the President of the Synod with instruction to report to the next convention of the Synod; and

WHEREAS, The Synod reiterated its understanding of the Scriptural principles regarding the place of woman in the church (Resolution 2-36, *Proceedings,* 1965, p. 103); and

WHEREAS, Proper stewardship of the gifts of the Holy Spirit to the church will utilize these gifts bestowed upon the women of the church wherever they are found; and

WHEREAS, The involvement of women who possess special gifts as members of synodical boards, commissions, and committees would offer opportunities for employing these gifts, therefore be it

*Resolved,* That we reemphasize the wisdom of using men for service on synodical boards, commissions, and committees and that we urge all men to fulfill the full stewardship of their responsibility in the church; and be it further

*Resolved,* That the Synod declare women eligible to serve as advisory members on synodical boards, commissions, and committees within the framework of Scriptural principles; and be it further

*Resolved,* That women be granted such membership on synodical boards, commissions, and committees by appointment only; and be it finally

*Resolved,* That the matter of full membership of women on synodical boards, commissions, and committees be referred to the Commission on Theology and Church Relations for further study since this involves broader issues beyond the purview of the assignment given to this committee.

**Action:** *Adopted as amended.*

**(The first line of the last Resolved had read originally: "That the matter of election of women to synodical boards. . . .")**

## To Approve Amended Rules of Organization and Procedure for Inter-Lutheran Commission on Worship

### RESOLUTION 2-07

**Report 2-02, Exhibit A-1 (*CW*, pp. 54—56)**

WHEREAS, The Synod's Resolution 13-01 (*Proceedings,* 1965, pp. 185—186) at its convention in Detroit in 1965 to "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"

was carried out by our President by inviting other Lutheran bodies to cooperate; and

WHEREAS, The American Lutheran Church, the Lu-

theran Church in America, and the Synod of Evangelical Lutheran Churches have accepted invitations and appointed commissioners for this purpose; and

WHEREAS, The commissioners of the respective synods and church bodies have organized as the Inter-Lutheran Commission on Worship and have prepared "Proposed Rules of Organization and Procedure" (*CW*, Exhibit A-1, pp. 54—56); and

WHEREAS, Our commission has unanimously recommended that these rules be adopted by the Synod; therefore be it

*Resolved,* That the Synod in convention approve the "Proposed Rules of Organization and Procedure" as printed with the suggested amendments (pp. 54—56).

**Action:** *Adopted.*

## To Publish Supplement to "The Lutheran Hymnal" for Field Testing

### RESOLUTION 2-08

**Report 2-02 (*CW*, pp. 53—54, 56—58, Exhibits B, D, E, F)**
**Overtures 2-87 to 2-91 (*CW*, pp. 81—82), 2-102 U (*URO*, p. 17)**

WHEREAS, The Detroit convention of The Lutheran Church — Missouri Synod directed the Commission on Worship, Liturgics, and Hymnology (CWLH) to work with other Lutheran bodies in the production of worship materials in common; and

WHEREAS, The CWLH has followed this directive by offering to the Inter-Lutheran Commission on Worship the results of its work done in the past 4 years; and

WHEREAS, The Inter-Lutheran Commission on Worship has encouraged the CWLH to prepare for publication a supplement to *The Lutheran Hymnal* containing both liturgical materials and hymns; and

WHEREAS, Such a publication would be designed to supplement — not to replace — both *The Lutheran Hymnal* and the *Service Book and Hymnal;* and

WHEREAS, All participating bodies could thus make use of revised, experimental, or new worship materials for field testing; therefore be it

*Resolved,* That the Commission on Worship, Liturgics, and Hymnology be instructed to prepare for publication a supplement to *The Lutheran Hymnal;* and be it further

*Resolved,* That the CWLH be instructed to give serious consideration to the concerns expressed in Overtures 2-87, 2-88, 2-90, 2-91, and 2-102 U.

**Action:** *Adopted.*

## To Change Name to "Commission on Worship"

### RESOLUTION 2-09

**Report 2-02 (*CW*, pp. 53—58)**

WHEREAS, The present title "Commission on Worship, Liturgics, and Hymnology" is redundant, the latter two terms of the title being covered by the term "worship"; therefore be it

*Resolved,* That the name of this commission be "Commission on Worship."

**Action:** *Adopted.*

## To Establish District Committees on Worship

### RESOLUTION 2-10

**Report 2-02 (*CW*, pp. 53—54)**

WHEREAS, The Commission on Worship is eager to keep District groups informed concerning materials developed by the commission and would seek District aid in helping to disseminate and arouse interest in such materials; and

WHEREAS, A District Committee on Worship, in cooperation with the Commission on Worship, would sponsor and promote seminars, workshops, and institutes on church music and other aspects of worship; therefore be it

*Resolved,* That the Synod encourage each of its Districts to establish a District Committee on Worship to work together with the Commission on Worship.

**Action:** *Adopted.*

## To Accept Report of Commission on Worship, Liturgics, and Hymnology

### RESOLUTION 2-11

**Report 2-02 (*CW*, pp. 53—58)**

*Resolved,* That the Report of the Commission on Worship, Liturgics, and Hymnology be accepted and the Synod express its gratitude for excellent work done and its confidence that such excellence shall continue; and be it further

*Resolved,* That the Synod express its gratitude to God for the progress made in the formation of an inter-Lutheran Commission on Worship.

**Action:** *Adopted.*

## To Commend Dr. Walter E. Buszin

### RESOLUTION 2-12

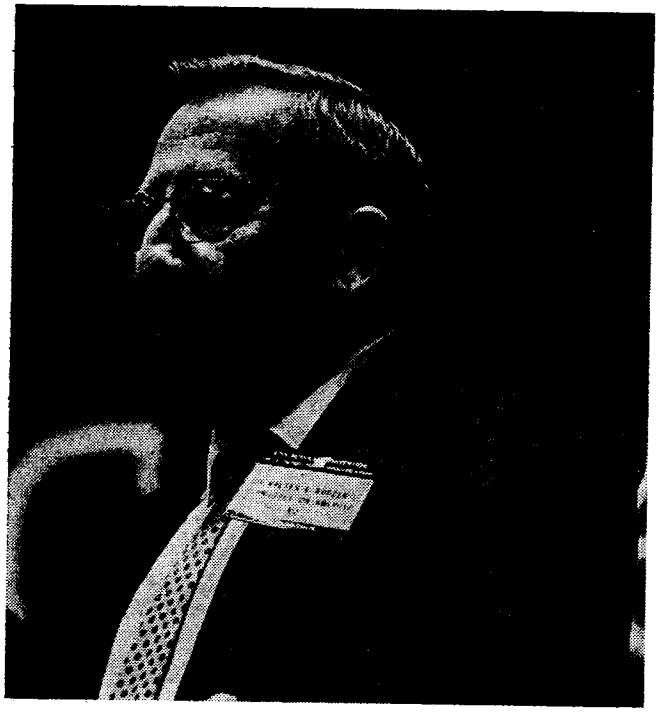
**Report 2-02 (*CW*, p. 54)**

WHEREAS, Dr. Walter E. Buszin has served the church with unstinting zeal in the fields of church music, liturgics, and hymnology; and

WHEREAS, Dr. Buszin has served the Synod for many years as chairman of its Commission on Worship, Liturgics, and Hymnology; therefore be it

*Resolved,* That the Commission on Worship, Liturgics, and Hymnology be commended for having named Dr. Buszin its honorary chairman; and be it further

*Resolved,* That the Synod in convention assembled



Dr. Walter E. Buszin

commend Dr. Buszin for his many years of faithful service and bespeak God's continued blessing on his chosen fields of endeavor.

**Action:** *Adopted.*

## To Adopt "Theology of Fellowship" for Reference and Guidance

### RESOLUTION 2-13

**Report 2-01, II, B, 2 (*CW*, pp. 46—47)**

**Overtures 2-70 (*CW*, p. 77), 2-04a (*CW*, p. 60)**

WHEREAS, Studies regarding the theology of fellowship were initiated by the St. Paul convention of 1956; and

WHEREAS, A document was produced which was received at the Cleveland convention of 1962 and assigned to the Commission on Theology and Church Relations for further study and revision; and

WHEREAS, The 1965 Detroit convention resolved that the revised document entitled "Theology of Fellowship" (Parts I, II, and III, *CW*, pp. 365—392) "be received for study and guidance and be commended for that purpose to the constituency of the Synod" and that it "be recommended to the Synod for adoption at the next convention"; and

WHEREAS, The constituency of the Synod has now had ample opportunity to study and review the document; and

WHEREAS, The document addresses itself to current questions and problems in the area of Christian fellowship; and

WHEREAS, The document is a sound presentation of the basic Biblical, theological, historical, and practical principles of Christian fellowship; and

WHEREAS, The Commission on Theology and Church Relations has again recommended adoption of "Theology of Fellowship" at this convention; therefore be it

*Resolved,* That this convention adopt "Theology of Fellowship" as a synodical document for reference and guidance; and be it further

*Resolved,* That attention be called to the six "Suggested Guidelines for the Church in the Practice of Fellowship" (*CW*, pp. 389—390); and be it further

*Resolved,* That the convention especially urge the church in its practice of Christian fellowship to avoid the twin dangers of unionism and separatism as defined in the document (*CW*, pp. 389—390); and be it finally

*Resolved,* That the Synod continue to uphold the doctrine of the Gospel and its implications as determinative in the theology and practice of Christian fellowship (*CW*, p. 380).

**Action:** *Adopted.*

## To Take No Action Regarding an Additional Document on Selective Fellowship

### RESOLUTION 2-14

**Overture 2-04b (*CW*, p. 60)**

WHEREAS, The document of the Commission on Theology and Church Relations entitled "Theology of Fellowship" sets forth the basic principles and suggested guidelines for the church in the practice of fellowship; therefore be it

*Resolved,* That no action be taken on Overture 2-04b.

**Action:** *Adopted.*

## To Invoke God's Blessing on Hermeneutics Committee

### RESOLUTION 2-15

**Report 2-01, II, Appendix D (*CW*, pp. 50—51)**

WHEREAS, The 1965 convention of The Lutheran Church — Missouri Synod instructed the Commission on Theology and Church Relations to plan and produce a comprehensive study of Biblical hermeneutics, based on the Lutheran Confessions and oriented to the church's primary task of proclamation and edification (Resolution 2-07, *Proceedings*, 1965, p. 95); and

WHEREAS, A subcommittee of eight men has been appointed by the Commission on Theology and Church Relations, which committee is working full time this summer and will regularly report to the Committee on Theology and Church Relations; therefore be it

*Resolved,* That we commend these men for their work and call upon our Lord to bless their work and give them His guidance for their future efforts.

**Action:** *Adopted.*

## To Reaffirm Position on Scriptures

### RESOLUTION 2-16

**Overtures 2-10 to 2-16 (*CW*, pp. 62—65)**

WHEREAS, God in His grace has given to us His Holy Word; and

WHEREAS, By His grace we freely subscribe to Article II of the Constitution of The Lutheran Church — Missouri Synod:

> Synod, and every member of Synod, accepts without reservation:
>
> 1. The Scriptures of the Old and 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, to wit: the three Ecumenical Creeds (the Apostles' Creed, the Nicene Creed, the Athanasian Creed), the Unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Large Catechism of Luther, the Small Catechism of Luther, and the Formula of Concord.

therefore be it

*Resolved,* That we pray in this day of theological unrest and confusion that God by His mercy keep us faithful to His inspired and inerrant Word "as the only rule and norm of faith and practice" and to the Lutheran Confessions as a true and faithful exposition of that Word.

**Action:** *Adopted as amended.*

(The words "and inerrant" were inserted by amendment. Another amendment, to quote the exact words of Article II, 1 and 2 of the Constitution after "keep us faithful to," failed to carry.)

(NOTE: After the convention it was reported that Overture 2-16 had been withdrawn since it had been forwarded by mistake. This does not, however, invalidate Resolution 2-16 given above, since the resolution still constitutes the convention's answer to Overtures 2-10 to 2-15.)

## To Refer Questions Concerning Proposed Rite for Holy Baptism

### RESOLUTION 2-17

**Overture 2-86 (*CW*, p. 81)**

WHEREAS, The Commission on Worship, Liturgics, and Hymnology approved a "Proposed Rite for Holy Baptism" and requested pastors of The Lutheran Church — Missouri Synod and the Synod of Evangelical Lutheran Churches to use this rite in an experimental way and to make comment to the Commission on Worship, Liturgics, and Hymnology; and

WHEREAS, The "Proposed Rite for Holy Baptism" included as optional the words "Go, unclean spirit, and give place to the Holy Spirit" as derived from the words "*Fahr aus, Du unreiner Geist, and gib Raum dem Heiligen Geist*" (or: "*Exi, spiritus immunde, et locum praebe spiritui sancto*") from the *Taufbüchlein* of Dr. Martin Luther's *Kleiner Katechismus* *; and

WHEREAS, The "Proposed Rite for Holy Baptism" included as optional such adiaphora as: making the sign of the cross at the time when the pastor prays: "Hallow this water by Thy Word to be a washing of regeneration and renewal in the Holy Spirit," placing a white baptismal robe upon the person baptized, and placing a lighted candle into the right hand of the person baptized; and

WHEREAS, The inclusion of the above-mentioned optional parts has been questioned; and

WHEREAS, The final text of the Rite for Holy Baptism, as part of a completed agenda, will be presented to the Synod for approval; therefore be it

*Resolved,* That the decision whether to include in the revised "Rite of Holy Baptism" the words "Go, unclean spirit, and give way to the Holy Spirit"; making the sign of the cross when the pastor prays "Hallow this water by Thy Word to be a washing of regeneration and renewal in the Holy Spirit"; placing a white baptismal robe upon the person baptized; and placing a lighted candle into the right hand of the person baptized, be referred to the Commission on Worship.

* *Die Bekenntnisschriften der evangelisch-lutherischen Kirche* (Göttingen: Vandenhoeck & Ruprecht, 1952), p. 538.

**Action:** *Adopted.*

## To Refrain from Selective Pulpit Fellowship

### RESOLUTION 2-18

**Overtures 2-05 and 2-06 (*CW*, p. 60)**

A. WHEREAS, On the one hand, the congregations and members of the Synod join in renouncing

> unionism and syncretism of every description, such as:
>
> a. Serving congregations of mixed confession, as such, by ministers of the church;
>
> b. Taking part in the services and sacramental rites of heterodox congregations or of congregations of mixed confession. (*Constitution of The Lutheran Church — Missouri Synod,* Article VI, 2, a, b)

therefore be it

*Resolved,* That we refrain from selective pulpit fellowship with "heterodox congregations or . . . congregations of mixed confession"; and

B. WHEREAS, On the other hand, all congregations and members of the Synod have voluntarily united for "the conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10) and a united defense against schism and sectarianism (Rom. 16:17)" (op. cit., Article III, 1); and

WHEREAS, Efforts are accordingly now being made within Lutheranism to enter into fellowship on the basis of Scripture and the Confessions, and this fellowship ought not be endangered by anticipating it; and

WHEREAS, The practice of selective pulpit fellowship would create problems and disharmony in the Synod; therefore be it

*Resolved,* That we respectfully urge members of the Synod to refrain from selective pulpit fellowship with Lutherans not in fellowship with us.

**Action:** *Adopted.*

(During the discussion a motion to lay this resolution on the table failed to carry.)

## To Take a Position with Reference to Communing Lutherans of Other Synods

### RESOLUTION 2-19

**Overtures 2-80, 2-81 (*CW*, pp. 79—80)**

WHEREAS, Clarification regarding the administration and reception of Holy Communion has been requested, with particular reference to Lutherans of other synods not now in fellowship with us; and

WHEREAS, The principle of "close Communion" requires that only those who are in altar fellowship celebrate and partake of the Lord's Supper with each other; and

WHEREAS, The celebration and reception of Holy Communion not only implies but is a confession of the unity of faith; therefore be it

*Resolved,* That pastors and congregations of The Lutheran Church — Missouri Synod, except in situations of emergency and in special cases of pastoral care, commune individuals of only those Lutheran synods which are now in fellowship with us.

**Action:** *Adopted.*

(A motion to refer this resolution to a proper commission for final action failed to carry.)

## To Clarify Mission Affirmations

### RESOLUTION 2-20

**Overtures 2-71, 2-72, 2-73 (*CW*, pp. 77—78)**

WHEREAS, A number of concerns have been expressed regarding improper interpretation and use of the Mission Affirmations adopted at the convention of the Synod at Detroit in 1965 (*Proceedings,* 1965, pp. 79—81); and

WHEREAS, We believe these affirmations speak with clarity and that misunderstandings and misuse will not occur when the affirmations are carefully read in context and in the light of their intent; and

WHEREAS, These affirmations have a Scriptural and evangelical message for the church today, steering us on a course which avoids both separatism and unionism on the one hand and also avoids on the other hand a social ethic without Gospel and a Gospel without social responsibility; therefore be it

*Resolved,* That the Synod hereby affirms that:

1) in declaring that the church is Christ's mission, the affirmations by no means present the mission of the church as one which confuses an ethic of love with the speaking of the Gospel (Rom. 10:17);

2) the affirmations were designed to remind us that those who proclaim the message of God's love in Christ should also witness to Christ in Christian actions (Matt. 5:16);

3) the affirmations offer no license for unionism or separatism but rather emphasize our responsibility to minister also to other Christians in the body of Christ (Eph. 4:11-12);

4) the affirmations, in emphasizing the "Church's Mission to the Whole Man," do not thereby imply any improper conclusions regarding man's state of existence between death and resurrection (an intensive study of this subject is now under consideration by the Commission on Theology and Church Relations); the affirmations rather stress that our loving concern for man be that of Christ: a love not only for a man's soul but also for his body and mind, which God has created and redeemed (Matt. 4:23); and be it further

*Resolved,* That all members of the Synod be encouraged to give these previously ratified affirmations continued study and conscientious implementation, so that the church of Christ might better serve her Lord in the world to which He came and for which He gave His life.

**Action:** *Adopted.*

## To Encourage Bible Versions Committee

### RESOLUTION 2-21

**Report 2-01, Appendix B (*CW*, p. 50)**

WHEREAS, The Bible Versions Committee, a subcommittee of the Commission on Theology and Church Relations, has surveyed and studied various matters relating to Bible translations; therefore be it

*Resolved,* That we acknowledge with thanks the work done by this committee and that we encourage the committee to remain abreast of the issues related to Bible translations.

**Action:** *Adopted.*

## To Continue Study of Issues Involving Authorship and Inspiration of Various New Testament Books

### RESOLUTION 2-22

**Overture 2-09 (*CW*, p. 62)**

WHEREAS, Overture 2-09 expresses concerns about the authorship and inspiration of various New Testament books; and

WHEREAS, These concerns were answered at the Detroit convention of 1965 (Resolution 2-25, *Proceedings,* 1965, p. 100); and

WHEREAS, The Commission on Theology and Church Relations is continuing to address itself to these concerns; therefore be it

*Resolved,* That we urge the Commission on Theology and Church Relations to continue its exploration of the issues to which this overture calls attention and to share its findings with the Synod.

**Action:** *Adopted.*

## To Decline Overture 2-108 U (Prayers for the Dead)

### RESOLUTION 2-23

**Overture 2-108 U (*URO*, p. 18)**

WHEREAS, Our Lutheran Confessions do not teach that we should pray for the benefit of the souls of the dead; and

WHEREAS, The answer to Question 210 in *A Short Explanation of Dr. Martin Luther's Small Catechism* ("... but not for the souls of the dead") reflects this position; and

WHEREAS, This Catechism has ever since its publication been acknowledged and taught throughout the Synod as being in conformity with the Scriptures and our Lutheran Confessions; therefore be it

*Resolved,* That Overture 2-108 U be respectfully declined.

**Action:** *Adopted.*

## To Adopt New Procedures for Doctrinal Censorship

### RESOLUTION 2-24

**Report 2-03 (*CW*, p. 58)**
**Overtures 2-45 (*CW*, pp. 69—70); 2-109 U, 2-110 U (*URO*, pp. 18—19)**

WHEREAS, The present procedure for doctrinal censorship of materials published by the Synod (cf. *Handbook* 6.165) places an undue burden on the faculty of Concordia Seminary, St. Louis; and

WHEREAS, A committee appointed at the instruction of the Detroit convention in 1965 has made a thorough study of synodical censorship procedures and makes recommendations designed to improve the efficiency of these procedures (cf. *CW*, pp. 58—60); therefore be it

*Resolved,* That The Lutheran Church — Missouri Synod, in convention assembled, express its appreciation to the faculty of Concordia Seminary, St. Louis, Mo., for its years of untiring service as the official censor of the Synod's publications; and be it further

*Resolved,* That the report and recommendations of the Study Committee on Censorship be adopted.

**Action:** *Adopted.*

### RESOLUTION 2-25

*(Recommitted. See Resolution 2-37)*

## To Follow Proper Procedures in Doctrinal Discipline

### RESOLUTION 2-26

**Overture 2-48 (*CW*, p. 71)**

WHEREAS, Preservation of pure doctrine should be unceasingly cultivated among the brethren in the spirit of Christian love; and

WHEREAS, The use of improper procedures often complicates the difficult task of doctrinal supervision; therefore be it

*Resolved,* That the President of the Synod be requested to use every effective means to remind the members of the Synod of proper procedures in matters of doctrinal discipline; and be it further

*Resolved,* That all members of the Synod be exhorted herewith most carefully to follow proper procedures whenever matters of doctrinal discipline are involved.

**Action:** *Adopted.*

## To Decline to Reconsider Previous Overtures on Doctrinal Matters

### RESOLUTION 2-27

**Overtures 2-66 to 2-68 (*CW*, p. 76)**

WHEREAS, No documentary evidence concerning the issues referred to in Overtures 2-66, 2-67, and 2-68 has been provided this committee; and

WHEREAS, The lack of such documentary evidence precludes any specific action on the part of the committee on these overtures; and

WHEREAS, Contrary to the implications of these overtures many issues and concerns have been and are being acted on by the duly elected Commission on Theology and Church Relations and the President of the Synod; and

WHEREAS, The multitudinous assignments given to the CTCR and the complicated issues at hand require diligent study and much time and labor; and

WHEREAS, The President of the Synod cannot act on these issues until after the completion of the studies which have been and are being made concerning the issues at hand; therefore be it

*Resolved,* That such persons as have specific concerns express and/or continue to express their concerns to the properly elected commission; and be it further

*Resolved,* That on the basis of the above-mentioned considerations we respectfully decline Overtures 2-66, 2-67, and 2-68.

**Action:** *Adopted.*

## To Refer Diaconate, Work and Leisure, Therapeutic Abortion, Sterilization, and Euthanasia for Study

### RESOLUTION 2-28

**Report 2-01, I, A; II, B, 3 (*CW*, pp. 45, 47)**
**Overtures 2-78, 2-79, 2-83, 2-84 (*CW*, pp. 79, 80)**

*Resolved,* That the President of the Synod in consultation with the Commission on Theology and Church Relations initiate a comprehensive study of the issues raised by these overtures and that such completed studies be made available to the membership of the Synod.

**Action:** *Adopted.*

## To Receive Document on "Civil Obedience and Disobedience" as Furnishing Proper Instruction and Counsel

### RESOLUTION 2-29

**Report 2-01, II, B, 5 (*CW*, p. 47)**
**Overture 9-20 U (*URO*, p. 59)**

WHEREAS, The President of the Synod has requested the Commission on Theology and Church Relations to make a study of civil obedience and disobedience; and

WHEREAS, The CTCR has completed its statement and submitted it to the Synod; and

WHEREAS, The floor committee has found this document to be Scripturally and confessionally sound; therefore be it

*Resolved,* That the document on "Civil Obedience and Disobedience" be received as furnishing instruction and counsel that is in harmony with Scripture and the Lutheran Confessions.

**Action:** *Adopted.*

## To Reaffirm Our Position on Certain Doctrines

### RESOLUTION 2-30

**Overtures 2-54 to 2-60 (*CW*, pp. 74—75)**

WHEREAS, The Synod has been asked to clarify its stand on several doctrinal issues; therefore be it

*Resolved,* That we reaffirm our position on the following matters of doctrine:

1. That the Holy Scripture is the inerrant Word of God.

2. That Christ has made atonement for the sins of the whole world and thus propitiated God's wrath against sin.

3. That Christ rose from the dead glorified in His flesh (*sarx*).

4. That the soul of man does not cease to exist after death and that only those who believe in Christ receive eternal life; and be it further

*Resolved,* That we affirm our position that those who teach otherwise are in error.

**Action:** *Adopted as amended.*

("Propitiated" was substituted for "appeased.")

## To Reaffirm Our Position on Creation, Fall, and Related Subjects

### RESOLUTION 2-31

**Overtures 2-50—2-53; 2-61—2-65; 2-54—2-60, point 5 (*CW*, pp. 73—76); 2-105 U to 2-107 U (*URO*, pp. 17—18)**

WHEREAS, Scripture teaches and the Lutheran Confessions affirm that God by the almighty power of His Word created all things in 6 days by a series of creative acts (Gen. 1; Ex. 20:11; John 1:3; Col. 1:16; Heb. 11:3; cf. Large Catechism 2, 11—16; FC Ep I, 2, 4); and

WHEREAS, Scripture teaches and the Lutheran Confessions affirm the doctrine of creation in such a way as to show us both that man is the principal creature of God (Gen. 1—2; Col. 1:16-18; cf. the citations from the Confessions above) and that the doctrine is to be used to humble and terrify us and also to lift us up and warm our hearts with gratitude to God for all His blessings (LC, Creed, I, 22—23; cf. Is. 40; Ps. 104; Job 38; cf. also FC SD, I, 34—37); and

WHEREAS, The Scriptures teach and the Lutheran Confessions affirm that Adam and Eve were real, historical human beings, the first two people in the world (Gen. 2; Rom. 5:12-21; 1 Cor. 15:45-47; 1 Tim. 2:11-15; cf. FC Ep I, 4; SD, I, 9, 27; Ap XII, 55), created in God's image with body and soul "pure, good, and holy" (FC SD, II, 27), thus possessing "the knowledge of God, fear of God, and trust in God" (Ap II, 17, 18; cf. Col. 2:10; Eph. 2:24); and

WHEREAS, The Scriptures teach and our Lutheran Confessions affirm that the fall of our first parents is a historical fact "which corrupted God's handiwork in Adam" (FC SD, I, 42; cf. FC SD, I, 7, 9, 23, 27, 42; SA, III, VIII, 5; cf. also Rom. 5:12-21; 1 Cor. 15:21-22), thus bringing sin into the world so that "since the fall of Adam all men who are propagated according to nature are born in sin" (AC, II, 1), and "we must confess what St. Paul says in Romans 5:12, namely, that sin had its origin in one man, Adam, through whose disobedience all men were made sinners and became subject to death and the devil" (SA III, I, 1); and

WHEREAS, The clear teaching of God's creation of man in His image and the teaching of man's fall into sin and the subsequent inherent corruption of all human beings are essential to the clear and pure teaching of the Gospel (SA III, I, 1—11); therefore be it

*Resolved,* That the Synod reaffirm its faith in the united testimony of Scripture and the Lutheran Confessions on the aforementioned teachings; and be it further

*Resolved,* That the Synod reject and condemn all those world views, philosophical theories, exegetical interpretations, and other hypotheses which pervert these biblical teachings and thus obscure the Gospel; and be it finally

*Resolved,* That we sincerely thank God for the precious Gospel given us in the Biblical teaching on the creation, the fall of man, and the grace of God, that we joyfully bear witness to it, and that we encourage our fellow Christians to do likewise.

**Action:** *Adopted as amended.*

(The final Resolved was inserted by amendment. Another proposed amendment, to substitute "dogmatic statements" for "exegetical interpretations," was defeated. It was resolved to incorporate in the minutes a statement by Dr. Robert Preus; see Minutes, Sessions 15 and 16. An amendment to add a final Resolved: "That the Synod reaffirm that the teachers at our synodically governed schools are required to teach according to this resolution," failed to carry.)

## To Decline to Submit River Forest Seminar Papers for Study and Recommendation and to Refer This Matter to River Forest Board of Control

### RESOLUTION 2-32

**Overture 2-69 (*CW*, pp. 76—77)**

WHEREAS, The seminar papers referred to in this overture seem to have been presented in the spirit of the procedure designated as proper at the 1965 Detroit convention (*Proceedings*, 1965, Res. 2-08, p. 96); and

WHEREAS, This procedure requires:

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;

and

WHEREAS, This overture states that "many controverted theological positions . . . have now become a closed issue for the seminar group," thus suggesting that the peer group process has been discontinued; and

WHEREAS, This overture quotes one of the River Forest professors as saying that "they [our colleagues in the Theology Division] confessed that the content of the papers was substantially reflective of classroom teaching"; and

WHEREAS, The content of these papers is not available to the convention since, at this stage, the papers have not been released by the authors; and

WHEREAS, This overture casts a shadow of doubt on our brethren in the theology division at River Forest; and

WHEREAS, It is essential, on the one hand, that the doctrine of Scripture and the Lutheran Confessions should be correctly taught in the classroom, and on the other hand, that the theological reputation of our professors should not be unjustifiably questioned; and

WHEREAS, Requiring that these papers be submitted to the President and Vice-Presidents of the Synod and the Council of Presidents would circumvent a prior responsibility of the Board of Control (synodical *Handbook* 6.39 a); therefore be it

*Resolved,* That we respectfully decline Overture 2-69; and be it further

*Resolved,* That this matter be referred to the River Forest Board of Control for action in keeping with its constitutional responsibilities.

**Action:** *Adopted.*

## To Decline to Elect Board of Inquiry or Lay Commission but to Seek Better Solutions

### RESOLUTION 2-33

**Overtures 2-19 to 2-45 (*CW*, pp. 68—70); 2-103 U (*URO*, p. 17)**

WHEREAS, Investigatory committees such as are recommended in these overtures might create new problems and add to rather than alleviate unrest in the Synod; therefore be it

*Resolved,* That we respectfully decline Overtures 2-19 to 2-45 and 2-103 U; and

WHEREAS, These overtures suggest changes in our present structure of doctrinal supervision; therefore be it

*Resolved,* That the Council of Presidents be asked to investigate carefully the question of devising an improved structure for expediting matters of doctrinal supervision and that it report its findings to the next convention; and

WHEREAS, Our synodical and District officials need the active, positive support of the entire Synod; and

WHEREAS, Some of our unrest stems from the fact that the earnest, painstaking, and time-consuming efforts of synodical and District officials toward clearing up problems in the area of doctrine and discipline are not adequately communicated to our members; and

WHEREAS, Anonymous, irresponsible, and unwarranted suggestions of infidelity on the part of officials add to the state of unrest in the church; therefore be it

*Resolved,* That we compellingly exhort all members to give active and positive support to synodical and District officials; and be it further

*Resolved,* That the Council of Presidents be urged to search for ways and means to communicate more effectively regarding the efforts they are making to clear up problems in the area of doctrine and discipline; and be it finally

*Resolved,* That writers and speakers be reminded of the nature of anonymous, irresponsible, and unwarranted suggestions of infidelity on the part of officials and be herewith exhorted to avoid them.

**Action:** *Adopted.*

## To Thank God for Teachers and Theologians

### RESOLUTION 2-34

WHEREAS, Godly and dedicated teachers and professors are at all times a gift of God in His mercy to the church; therefore be it

*Resolved,* That we thank God for the teachers and professors on the faculties of our seminaries and colleges; and be it further

*Resolved,* That we encourage them in their dedicated labors, not alone in the classroom but also in their literary work and their lecturing and speaking at conferences and other study groups, by the assurance of our prayers and confidence.

**Action:** *Adopted.*

## To Pledge Loyalty and Obedience in Military Service and to Discourage Selective Conscientious Objection

### RESOLUTION 2-35

**Overture 2-82 (*CW*, p. 80)**

WHEREAS, The Commission on Theology and Church Relations document on "Civil Obedience and Disobedience" offers guidance which is in harmony with Scripture and the Lutheran Confessions in all matters of conscience relating to obedience to the government; and

WHEREAS, This study warns clearly against the danger of subjectivity in making independent judgments regarding civil disobedience; and

WHEREAS, The complexity of international relations makes it extremely difficult to determine categorically that one's government is engaging in a war which is in itself sinful and immoral; and

WHEREAS, Selective conscientious objection to military service tends to promote chaos and anarchy in time of national emergency; therefore be it

*Resolved,* That we discourage selective conscientious objection; and be it further

*Resolved,* That we pledge ourselves as Christian citizens anew to loyalty and obedience to our government also in this matter of military service; and

WHEREAS, There could be exceptional cases in our communion in which a Christian's conscience might lead him to refuse to bear arms; therefore be it

*Resolved,* That we minister to and counsel with a member under our pastoral care who refuses to bear arms for his country.

**Action:** *Adopted.*

(The following threefold amendment failed to carry:
1. to substitute for "subjectivity" in the second Resolved: "an exaggerated individualism and anarchic spirit";
2. to delete the fourth Whereas;
3. to change the first Resolved to read: "that we urge those who would be conscientious objectors on a selective basis to proceed cautiously and only after careful consideration and discussion with their fellow believers."

Still another amendment that failed called for:
1. the deletion of the fourth Whereas, and
2. the following rewording of the final Resolved: "That we counsel with and support a member under our pastoral care who refuses to bear arms for reasons of conscience.")

## To Refer "A Review of the Question 'What Is a Doctrine?'" to 1969 Convention

### RESOLUTION 2-36

**Report 2-114 U (*URO*, p. 19)**

WHEREAS, The Commission on Theology and Church Relations has produced the document "A Review of the Question 'What Is a Doctrine?'" as a result of additional study made at the request of the Detroit convention; therefore be it

*Resolved,* That the document "A Review of the Question 'What Is a Doctrine?'" be commended to the Synod's membership for study and discussion; and be it further

*Resolved,* That the document "A Review of the Question 'What Is a Doctrine?'" be referred to the 1969 convention of the Synod for adoption.

**Action:** *Adopted.*

## To Deal Decisively in Cases of Alleged False Teaching

### RESOLUTION 2-37

*(Recommitted Resolution 2-25)*

**Overtures 2-17, 2-18, 2-46, 2-47, 2-49, 2-50 and 2-51, 2-93, 2-94 (*CW*, pp. 65—68, 70—73, 85), 2-95 U to 2-101 U (*URO*, pp. 16—17)**

WHEREAS, A number of overtures reflect concern and unrest due to alleged false teaching in the Synod; and

WHEREAS, These overtures ask that the Synod, synodical officials, and District officials deal with alleged false teaching in a manner that will satisfy concern; and

WHEREAS, Both misleading doctrinal statements and irresponsible charges of error contribute to misunderstanding and unrest in the church; therefore be it

*Resolved,* That in this situation of unrest the members and officials of the Synod deal decisively in love with both accusers and accused in all cases of alleged false teaching; and be it further

*Resolved,* That pastors, teachers, professors, and laymen be reminded of the damage that results from misleading doctrinal statements and irresponsible charges of error and be exhorted herewith to avoid them; and be it finally

*Resolved,* That the members and officials of the Synod deal decisively in love with those who ignore this exhortation, seeking to lead them to true repentance and proclaiming the grace of forgiveness.

**Action:** *Adopted.*

## To Declare Capital Punishment in Accord with Scripture and Confessions

### RESOLUTION 2-38

**Overtures 2-111 U to 2-113 U (*URO*, p. 19)**

WHEREAS, Various church bodies have condemned capital punishment in recent years; and

WHEREAS, God's Word supports capital punishment (Gen. 9:6; Lev. 24:17; Ex. 21:12; Num. 35:21; Deut. 19:11; Rom. 13:4; Acts 25:11); and

WHEREAS, The Lutheran Confessions support capital punishment:

> Therefore neither God nor the government is included in this commandment, yet their right to take human life is not abrogated. God has delegated His authority of punishing evil-doers to civil magistrates in place of parents; in early times, as we read in Moses, parents had to bring their own children to judgment and sentence them to death. Therefore what is forbidden here applies to private individuals, not to governments. (*Large Catechism* I, 180 to 181 [Tappert, p. 389])

therefore be it

*Resolved,* That The Lutheran Church—Missouri Synod declare that capital punishment is in accord with the Holy Scriptures and the Lutheran Confessions.

**Action:** *Adopted.*

(A motion to refer this resolution to the Commission on Social Action failed to carry.)

## To Accept Report of Joint Commission on the Theology and Practice of Confirmation

### RESOLUTION 2-39

**Report 2-01, Appendix C (*CW*, p. 50)**

*Resolved,* That the report of the Joint Commission on the Theology and Practice of Confirmation be accepted and the commission be encouraged to continue its work.

**Action:** *Adopted.*

# 3. CHURCH RELATIONS

## To Strengthen Relations with Sister Churches

### RESOLUTION 3-01

**Report 2-01, I B, II C, 8, 9 (*CW*, pp. 45—47)**

Be it

*Resolved,* That The Lutheran Church — Missouri Synod express its profound appreciation to the churches in fellowship with it for their continued friendship and fraternal relations; and be it further

*Resolved,* That a well-planned program of contacts and conferences with these churches be maintained and strengthened.

**Action:** *Adopted.*

## To Propose Consultations with Other Lutheran Bodies in America

### RESOLUTION 3-02

**Report 2-01, II C, Para. 14 (*CW*, p. 47)**

Be it

*Resolved,* That The Lutheran Church — Missouri Synod through its President and the Commission on Theology and Church Relations earnestly invite Lutheran churches in America with whom we are not in fellowship to join in mutual love and confidence with our church in consultation with a view to removing the causes of misunderstanding and separation.

**Action:** *Adopted.*

## To Participate in Ecumenical Dialog

### RESOLUTION 3-03

**Report 2-01 I B, 2-01 II C, Para. 19, 20 (*CW*, p. 48)**
**Overture 3-35 (*CW*, p. 97)**

Be it

*Resolved,* That members of the Synod be encouraged to continue their interest and participation in ecumenical dialog whenever the opportunity presents itself with no injury to our confessional commitment; and be it further

*Resolved,* That the President of the Synod in consultation with the Commission on Theology and Church Relations be encouraged to continue the practice of sending observers to various church assemblies.

**Action:** *Adopted.*

## To Encourage Further Discussions with Other Christian Churches

### RESOLUTION 3-04

**Report 2-01 I B, 2-01 II C, Para. 21 a, b, c, d (*CW*, p. 48)**
**Overture 3-14 (*CW*, p. 92)**

WHEREAS, The Synod accepted the invitation to participate in the Lutheran-Reformed discussions; and

WHEREAS, These conversations proved fruitful; therefore be it

*Resolved,* That we express our sincere thanks to the North American Area of the World Alliance of Reformed Churches Holding the Presbyterian Order and to the U. S. A. National Committee of the Lutheran World Federation for the opportunity to participate in the conversations, and particularly to Drs. James I. McCord and Paul C. Empie for their efficient planning and execution of the details, including the publication of the essays; and be it further

*Resolved,* That we express our gratitude to God for that measure of agreement that was manifested among the men participating in the discussions on such vital topics as "Gospel, Confession, and Scripture," "Confessional Subscription," "Christology and the Lord's Supper," "Justification and Sanctification," "Creation and Redemption," "Liturgy and Ethics"; and be it further

*Resolved,* That we express our appreciation also for the frank manner in which remaining differences were recognized and discussed; and be it finally

*Resolved,* That the convention ask the Commission on Theology and Church Relations, in cooperation with other Lutherans, to take whatever steps are necessary for participation in further discussion on the national level and for promoting conversations on the local level.

**Action:** *Adopted.*

## To Favor Fixed Date for Easter

### RESOLUTION 3-05

**Overtures 3-37 to 3-41 (*CW*, pp. 97—98)**

WHEREAS, There is worldwide discussion on having a fixed date for Easter; and

WHEREAS, There is no ecclesiastical objection to a fixed date for Easter, but rather much of value can easily be perceived; and

WHEREAS, The Roman Catholic Church, The National Council of Churches, The Anglican Communion, The Lutheran Church in America, and others have reacted favorably to the suggestion; therefore be it

*Resolved,* That The Lutheran Church — Missouri Synod go on record at its New York convention, July 7—14, 1967, as favoring a fixed Sunday for Easter; and be it further

*Resolved,* That the Synod through its President communicate the Synod's action to the Vatican, the World Council of Churches, the Lutheran World Federation, the Eastern Orthodox Church, and such other church councils as he may deem necessary, and direct participation in whatever conferences may be necessary with designated leaders of these councils, communions, and federations to achieve the objective of a fixed date for Easter among all Christians as soon as possible.

**Action:** *Adopted as amended.*

("Sunday" substituted for "date" in first Resolved.)

### RESOLUTION 3-06

*(Recommitted. See Resolution 3-20)*

## To Commend Exchange Study Program

### RESOLUTION 3-07

**Report 2-01, II, C, Appendix A (*CW*, p. 48)**

WHEREAS, We rejoice in every step that is taken to foster better understanding and greater cooperation among our fellow Lutherans, both at home and outside the United States; therefore be it

*Resolved,* That we congratulate the Exchange Study Committee and the faculties of our St. Louis and Springfield seminaries for their contribution to theological growth within other Lutheran groups, as evidenced by the enthusiastic comments of men who have participated in this program; and be it further

*Resolved,* That the congregations and people of the Synod be encouraged to remember in their prayers these important efforts toward better understanding and spiritual growth.

**Action:** *Adopted.*

### RESOLUTION 3-08

*(Recommitted. See Resolution 3-21)*

## To Express Confidence in LCUSA Representatives

### RESOLUTION 3-09

**Overture 3-04 (*CW*, p. 86)**

WHEREAS, The synodical *Handbook* (XVI, A, 16.01, p. 226) already stipulates that both the elected and the appointed representatives of the Synod to the Lutheran Council in the U. S. A. are to "report to the Synod and its President" concerning their activities; therefore be it

*Resolved,* That we express confidence in our representatives to the Lutheran Council in the U. S. A. in the discharge of their responsibilities; and be it further

*Resolved,* That we commend these men and their work to the Lord of the church in our prayers for His continued blessings upon their activities.

**Action:** *Adopted.*

## To Favor Dissolution of Lutheran Synodical Conference

### RESOLUTION 3-10

**Overture 3-02 (*CW*, p. 86)**

WHEREAS, After considerable study it appears that there is no useful purpose to be served by the continuance of the Lutheran Synodical Conference; therefore be it

*Resolved,* That The Lutheran Church — Missouri Synod declare itself in favor of the dissolution of the Lutheran Synodical Conference and request the Synod of Evangelical Lutheran Churches to concur in such dissolution; and be it further

*Resolved,* That thereupon the Board of Directors of the Synod be authorized to take such action as it considers necessary or advisable to effect such dissolution.

**Action:** *Adopted.*

## To Strive for Fuller Expression of Lutheran Unity

### RESOLUTION 3-11

**Overtures 3-12 to 3-14 (*CW*, pp. 90—92); 3-50 U and 3-51 U (*URO*, p. 33)**

WHEREAS, Christians desire to express their unity with all believers in Christ; therefore be it

*Resolved,* That we express joy and thanksgiving to our Lord and Savior for the unity of faith that we have in Him with all who confess their allegiance to the Head of the body, which is Christ; and be it further

*Resolved,* That we express our joy and thanks also for the greater evidence of true unity we have with other Lutheran bodies; and be it further

*Resolved,* That we continue our efforts under God to strive for a fuller expression of the unity we have; and be it finally

*Resolved,* That we request congregations to exercise patience and to avoid independent action by selective fellowship.

**Action:** *Adopted.*

## To Observe Reformation Anniversary

### RESOLUTION 3-12

**Overture 3-11 (*CW*, p. 90)**

WHEREAS, The 450th anniversary of the Reformation provides an opportunity for all Lutherans to thank God for a common heritage; and

WHEREAS, The Lord of the church has brought us to this milestone and has been "our Help in ages past" and will be "our Hope in years to come"; and

WHEREAS, We recognize that many public functions involving Lutherans of other synods can be carried out in accordance with our doctrinal position on fellowship; therefore be it

*Resolved,* That we recognize the value of giving joint witness with other Lutherans in those areas where observance of this blessing can be accomplished in accord with the doctrinal position and principles of The Lutheran Church — Missouri Synod.

**Action:** *Adopted as amended.*

(The third Whereas had read: "We recognize that not every public function involving Lutherans of other synods is a violation of our doctrinal position on fellowship.")

## To Study Question of Membership in World Council of Churches

### RESOLUTION 3-13

**Overture 3-36 (*CW*, p. 97)**

WHEREAS, We recognize the common unity which exists among Christians within the body of Christ; and

WHEREAS, We are living in an ecumenical climate and should be aware of ecumenical movements; and

WHEREAS, There is still much lack of understanding in

our circles regarding the purposes and standards of the World Council of Churches; therefore be it

*Resolved,* That we direct the Commission on Theology and Church Relations to draw up guidelines for study and evaluation of the World Council of Churches by circuit pastoral conferences and congregations; and be it further

*Resolved,* That as soon as possible the Commission on Theology and Church Relations report its own conclusions to a convention of the Synod.

**Action:** *Adopted.*

## To Express and Foster Unity of Christ's Body in Various Ways

### RESOLUTION 3-14

**Overture 3-14, 3d *Resolved* (*CW*, p. 92)**

WHEREAS, Other Christian bodies annually observe special periods of prayer for Christian unity, such as the Unity Octave; and

WHEREAS, It is desirable that members of The Lutheran Church — Missouri Synod also observe such special periods of prayer; therefore be it

*Resolved,* That the Synod ask the Commission on Worship to prepare suitable materials for such annual observances; and be it also

*Resolved,* That we urge our congregations to participate in such periods of prayer in a manner consistent with our synodical principles.

**Action:** *Adopted.*

## To Affirm No Ties with National Council of Churches

### RESOLUTION 3-15

**Overtures 3-52 U to 3-54 U (*URO*, pp. 33—34)**

WHEREAS, Neither The Lutheran Church —Missouri Synod nor any of its boards are members of the National Council of the Churches of Christ in the U. S. A. or any of its units; be it therefore

*Resolved,* That Overtures 3-52 U, 3-53 U, and 3-54 U be declined.

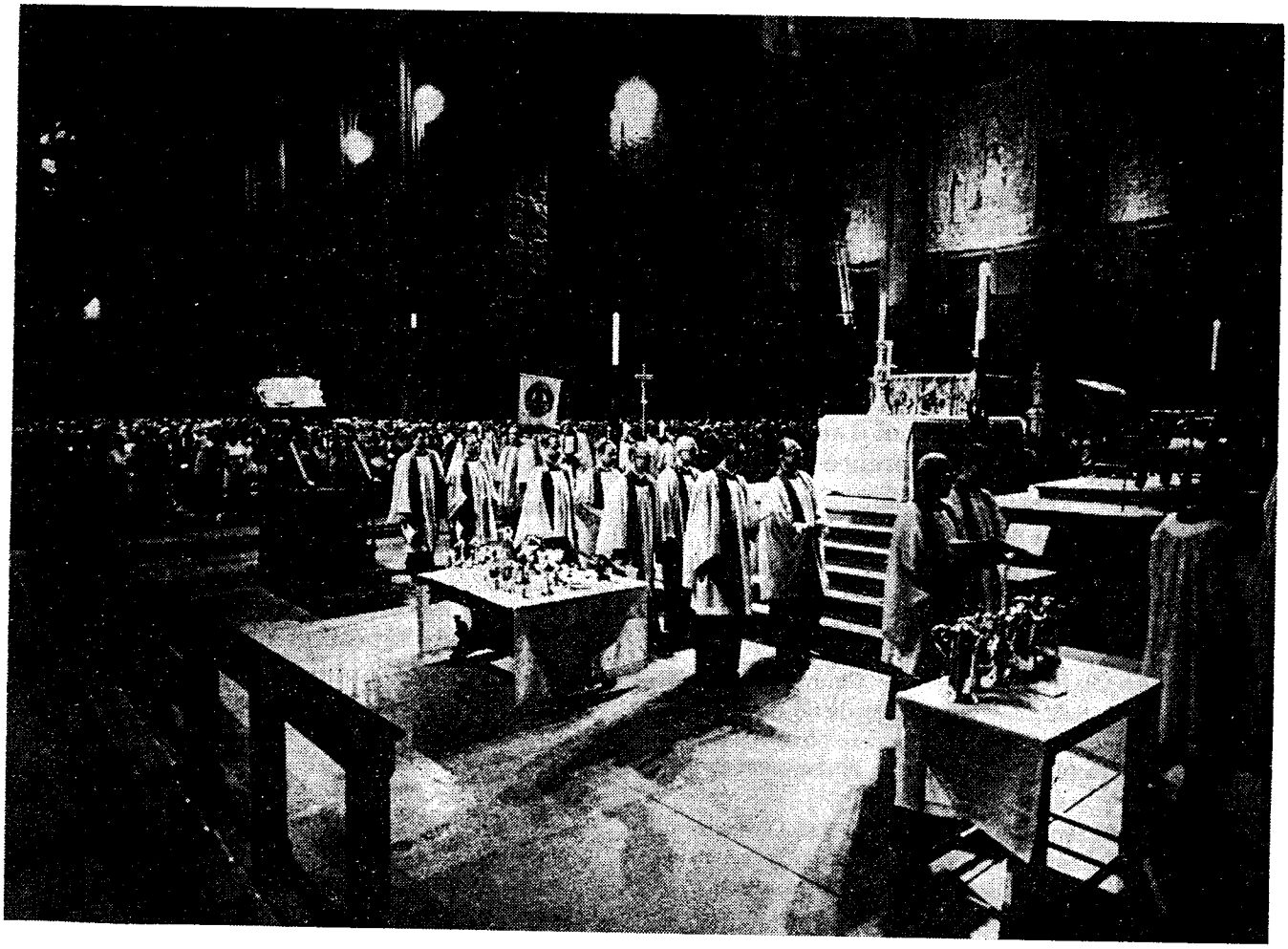
**Action:** *Adopted.*

## Not to Revise Provisions for Intersynodical Doctrinal Discussions

### RESOLUTION 3-16

**Overture 3-55 U (*URO*, p. 34)**

WHEREAS, The Synod has already provided the necessary doctrinal safeguards in the appointment of its



representatives to participate in doctrinal discussions with other religious bodies; and

WHEREAS, The goals and procedures set forth by the Synod are in accord with the Scriptures and the Lutheran Confessions; therefore be it

*Resolved,* That Overture 3-55 U be declined.

**Action:** *Adopted.*

## To Acknowledge Communications from Other Lutheran Bodies

### RESOLUTION 3-17

**Overtures 3-45 U and 3-46 U (*URO*, pp. 27—30)**

In response to the communications received from the Free Evangelical Lutheran Church of Finland and the Evangelical Lutheran Church — Synod of France and Belgium; be it

*Resolved,* That the Synod herewith acknowledge these communications and recognize the fraternal concern expressed in Communications 3-45 U and 3-46 U.

**Action:** *Adopted.*

## To Study Membership in Lutheran World Federation

### RESOLUTION 3-18

**Report 2-01 B, 2-01 C, Para. 15—18 (*CW*, pp. 46, 48)**
**Overtures 3-15 to 3-34 (*CW*, pp. 92—97)**

WHEREAS, The Commission on Theology and Church Relations has been engaged in making the exploration requested by the Synod with regard to future relations with the Lutheran World Federation but has not yet been able to complete its work; and

WHEREAS, The Lutheran World Federation has acted favorably on constitutional changes suggested by our synodical representatives; therefore be it

*Resolved,* That the Synod express its appreciation to the Lutheran World Federation for the consideration given and for the courtesies extended to the Synod; and be it further

*Resolved,* That the Synod postpone action on the matter of affiliation with the Lutheran World Federation until 1969; and be it further

*Resolved,* That in the interim between now and 1969 the efforts at understanding be intensified and that adequate consultations with the Lutheran World Federation be arranged; and be it further

*Resolved,* That the Synod and all her sister churches be kept fully informed of the findings of these consultations, so that whatever action is finally called for will be taken in mutual respect and confidence; and be it further

*Resolved,* That the Commission on Theology and Church Relations provide discussion guidelines for pastors' and teachers' conferences and congregations and encourage thorough discussions of the theological issues involved in preparation for the 1969 convention of the Synod; and be it finally

*Resolved,* That the Commission on Theology and Church Relations give information on the financial obligation involved in affiliation with the Lutheran World Federation.

**Action:** *Adopted as amended.*

(Two amendments were adopted:

1. To insert "and all her sister churches" in the fourth Resolved.
2. To insert "in preparation for the 1969 convention of the Synod" in the fifth Resolved.

Before the second amendment was adopted, the convention voted down an amendment which would have inserted an additional Resolved before the last: "That congregations, circuits, and Districts be urged to study this matter of membership with the Lutheran World Federation and so be prepared to vote on this matter at the 1969 convention.")

## To Refer Question of Altar and Pulpit Fellowship with the Lutheran Church in America (LCA) to the CTCR

### RESOLUTION 3-19

**Overtures 3-07, 3-10 (*CW*, pp. 87—89), 3-50 U and 3-51 U (*URO*, p. 33)**

WHEREAS, The Lutheran Church — Missouri Synod and the Lutheran Church in America have not held doctrinal discussions with regard to altar and pulpit fellowship; therefore be it

*Resolved,* That no action be taken on Overtures 3-07, 3-10, 3-50 U, and 3-51 U insofar as they refer to altar and pulpit fellowship with the LCA and that this matter be referred to the Commission on Theology and Church Relations.

**Action:** *Adopted.*

## To Provide for Campus Ministry

### RESOLUTION 3-20

*(Recommitted Resolution 3-06)*

**Report 2-01 II C 22; 2-01 II C Appendix F (*CW*, pp. 48, 52—53)**

**Overture 1-11 (*CW*, p. 44)**

WHEREAS, The Commission on Theology and Church Relations in its statement on campus ministries to the New York convention urges District mission boards which conduct the Synod's campus work to effect a maximum outreach and to avoid duplication and waste of resources (cf. *CW*, p. 52, App. F, 7 & 8); and

WHEREAS, The "Theology of Fellowship" document (cf. *CW*, Part III, C, 4 & 5, p. 390) encourages cooperative work where the faith and confessions of the church are not compromised; and

WHEREAS, Several synodical Districts have already formulated cooperative Lutheran campus work procedures; and

WHEREAS, The campus ministry section of the Bylaws

of the Lutheran Council in the U. S. A. provides for campus work leadership in cooperative Lutheran campus work; therefore be it

*Resolved,* That the work of the campus ministry continue to be the direct administrative responsibility of the synodical Districts; and be it further

*Resolved,* That the Synod adopt the "Policy Statement on Campus Ministry" (*CW*, Appendix F, p. 52) and synodical Districts be encouraged to develop their campus ministries in keeping with this policy statement; and be it further

*Resolved,* That the Synod through its Board for Missions and the staff office of Secretary for Campus Ministries continue to advise the Districts and their campus pastors of synodical principles for the campus ministry and also that the Synod be represented in developing campus work procedures in the Lutheran Council in the U. S. A.; and be it finally

*Resolved,* That the Synod in consultation with the National Lutheran Campus Ministry request the Lutheran Council in the U. S. A. to develop procedures toward assuming the coordinative and consultative functions of the synodical campus work as soon as practicable.

**Action:** *Adopted in the form given above.*

(Action on Resolution 3-06 was deferred to permit the printing of an amendment which had been moved and seconded. Resolution 3-20 is identical with 3-06 except that it incorporates by committee action the proposed amendment as the third Resolved. It is in this form — with four Resolveds — that the resolution was adopted.)

## To Provide Addition to "Handbook" on Sister Church Fellowship

### RESOLUTION 3-21

*(Recommitted Resolution 3-08)*

**Overture 3-01 (*CW*, p. 86)**

WHEREAS, The Synod adopted a policy statement entitled "Theological Principles to Guide the Development of Missions and the Relationships Between the Synod and Various Sister Mission Churches" at the Detroit convention (*Proceedings*, 1965, pp. 104—105); and

WHEREAS, Certain existing self-governing church bodies outside the United States may seek fellowship with the Synod; and

WHEREAS, The Synod seeks to encourage its missions outside the United States to assume independent self-governing status; and

WHEREAS, It would be wise to establish a procedure to be followed when such church bodies are to be recognized in fellowship with the Synod; and

WHEREAS, The Synod's *Handbook* lacks such a procedure; therefore be it

*Resolved,* That the following paragraph be incorporated in the synodical *Handbook* as an addition to Chapter XVI, "Interchurch Relations":

**B. SISTER CHURCH FELLOWSHIP**

**16.03**

a. When a church body applies for formal recognition as a sister church, in altar and pulpit fellowship with the Synod, such recognition shall be proposed at a synodical convention only after the approval of the Commission on Theology and Church Relations.

b. When a synodical mission applies for formal recognition as a self-governing sister church, such recognition shall be proposed at a synodical convention by the Board for Missions with the approval of the Commission on Theology and Church Relations.

**Action:** *Adopted.*

(In the original Resolution 3-08 offered by the floor committee the proposed *Handbook* paragraph had read:

**16.03** Formal recognition of an association of congregations as a self-governing church body desiring to establish altar and pulpit fellowship with the Synod as a sister church shall be proposed to a synodical delegate convention by the Commission on Theology and Church Relations. In cases where the church body has been served as a synodical mission, such a proposal for sister church recognition shall also have been approved by the Board for Missions.

An amendment was moved and seconded to strike the words "church body desiring to establish altar and pulpit fellowship with the Synod as a." At this point Resolution 3-08 was recommitted to the committee, which later offered the revised resolution labeled 3-21, which in turn was adopted by the convention.)

### RESOLUTION 3-22

*(Recommitted. See Resolution 3-23)*

## To Take Steps Toward Declaration of Altar and Pulpit Fellowship with The American Lutheran Church

### RESOLUTION 3-23

*(Recommitted Resolution 3-22)*

**Report 2-01 (*CW*, pp. 45—48)**
**Overtures 3-05 to 3-09 (*CW*, pp. 87—89), 3-42 U, 3-43 U, 3-44 U, 3-47 U, 3-48 U, 3-49 U (*URO*, pp. 26—27, 30—33)**

WHEREAS, The "Joint Statement and Declaration" of the official representatives of The American Lutheran Church and The Lutheran Church — Missouri Synod and the Synod of Evangelical Lutheran Churches reveals consensus (*CW*, p. 421) in the preaching of the Gospel "in conformity with a pure understanding of it" and in the administration of the sacraments "in accordance with the divine Word" (A. C. VII); and

WHEREAS, It is incumbent upon Christians who discover a wholehearted consensus in their understanding and proclamation of the Gospel to confess their Lord with one mind and one voice and to live together in unity and mutual assistance; and

WHEREAS, Diversities of practice which do not constitute a denial or contradiction of the Gospel can be understood better, and agreement can be developed more easily toward a consistent evangelical practice for mutual edification, when Christians are united in the work of the Lord under the Word and sacraments; and

WHEREAS, The constituency of church groups intending to share altar and pulpit fellowship should be well

informed in regard to the principles and implications involved; therefore be it

*Resolved,* That The Lutheran Church — Missouri Synod in this convention herewith express thanks to God for His Spirit's guidance and blessing in the deliberations and consultations with The American Lutheran Church, which resulted in the consensus expressed in the "Joint Statement and Declaration"; and be it further

*Resolved,* That the Synod recognize that the Scriptural and confessional basis for altar and pulpit fellowship between The Lutheran Church — Missouri Synod and The American Lutheran Church exists, that the Synod proceed to take the necessary steps toward full realization of altar and pulpit fellowship with The American Lutheran Church, and that the Synod invite the Synod of Evangelical Lutheran Churches to join with us in the same; and be it further

*Resolved,* That the Synod urge all its representatives and officials to work earnestly and sincerely toward a unified evangelical position and practice in areas of church life where disturbing diversities still exist, particularly in reference to unchristian and anti-Christian societies, through continued mutual study with the officials and representatives of The American Lutheran Church on the basis of the Word of God; and be it further

*Resolved,* That the Synod direct its officials to make arrangements for promoting the widest possible mutual recognition of the doctrinal consensus and its implications for church fellowship among the entire membership of the Synod by making it a primary part of the agenda for conferences and for the 1968 District conventions and by arranging meetings between District Presidents, theological faculties, pastors, teachers, and congregations of the church bodies involved; and be it finally

*Resolved,* That the President of the Synod in conjunction with the Council of Presidents make the appropriate recommendations to the 1969 convention.

**Action:** *Adopted.*

(The original Resolution 3-22 offered by the committee was identical with the subsequent Resolution 3-23 except that the second and fifth Resolveds read as follows:

*Resolved,* That the Synod recognize that the conditions for altar and pulpit fellowship between the Synod and The American Lutheran Church have been met, and that the Synod proceed to take the necessary steps toward full realization of altar and pulpit fellowship with The American Lutheran Church, and that the Synod invite the Synod of Evangelical Lutheran Churches to join with us in the same;

*Resolved,* That the Synod authorize the President of the Synod, in consultation with the Council of Presidents, and preferably in conjunction with the President of The American Lutheran Church, after that body has taken favorable action on the "Joint Statement and Declaration," officially to declare altar and pulpit fellowship between The Lutheran Church — Missouri Synod and The American Lutheran Church.

The amendment was moved and seconded to substitute for the fifth Resolved the words: *"Resolved,* That the Synod, gathered in convention in 1969, after The American Lutheran Church has taken favorable action on the 'Joint Statement and Declaration,' officially declare whether or not there is altar and pulpit fellowship between The Lutheran Church — Missouri Synod and The American Lutheran Church."

After considerable discussion of the amendment the entire resolution together with the proposed amendment was recommitted.

The committee then offered its revised version as Resolution 3-23. Mr. Martin W. Luening of Tujunga, Calif., moved adoption. By a standing vote of 704 to 48, speaking was limited to one opportunity for each delegate to speak 2 minutes to the resolution and every amendment that might be proposed.

The amendment was lost to add "progress toward" before "consensus," before "the Scriptural and confessional basis," and before "doctrinal consensus" in the first Whereas and the second and fourth Resolveds, and to add the words "including further study of issues not yet resolved" after the second reference to the ALC in the second Resolved.

The convention also voted down a motion to amend the resolution to read "a consensus" in the first Whereas, "future altar and pulpit fellowship" in the second Resolved, and "the existing doctrinal consensus" in the fourth Resolved.

After the resolution was adopted at 10:42 a.m., July 13, President Oliver Harms led the assembly in prayer.)

### To Enter into Conversation with the Lutheran Church of Australia

**RESOLUTION 3-24**

**Delayed Report 3-56 X**

WHEREAS, The convention of The Lutheran Church — Missouri Synod here assembled has received a communication from the Rev. Dr. M. Lohe, president of the Lutheran Church of Australia, extending greetings to our Synod as it meets in convention and also expressing interest in meeting with our Lutheran Church — Missouri Synod for the purpose of establishing pulpit and altar fellowship between these two bodies; therefore be it

*Resolved,* That our Synod through its President acknowledge with gratitude this communication; and be it further

*Resolved,* That we request the President of our Synod, Dr. Oliver R. Harms, to express to Dr. Lohe our sincere interest and ready willingness to have conversation and consultation with the Lutheran Church of Australia with the object of duly establishing a proper basis on which The Lutheran Church — Missouri Synod can enter into pulpit and altar fellowship with the Lutheran Church of Australia.

**Action:** *Adopted.*

## 4. SYNODICAL ADMINISTRATION

### To Respond to Invisible Overture from the Synod

**RESOLUTION 4-01**

**Overture — by the Convention**

WHEREAS, By the grace of God the Synod has been richly blessed by the work of our beloved President, Oliver R. Harms; and

WHEREAS, Many sacrifices of time and companionship are demanded from his wife in order that he may carry out his many duties and responsibilities to the Lord and the Synod; and

WHEREAS, Mrs. Harms has lovingly, loyally, and cheerfully made these sacrifices for her Lord and the Synod; therefore be it

*Resolved,* That the Synod in convention assembled in New York publicly express its thanks to Mrs. Harms and pray that the Lord of the church will continue to richly bless our President and his beloved wife and helpmeet.

**Action:** *Adopted.*

## To Establish Size of the Board for Missions

### RESOLUTION 4-02

**Report 1-01, I (*CW*, p. 3)**

Be it

*Resolved,* That the Board for Missions shall consist of 13 members, who shall be elected by the Synod. Seven of these shall be selected from the clergy roster of the Synod. Special attention shall be given to the wide range of interests and concerns of the board.

**Action:** *Adopted.*

## To Accept Report of Executive Director

### RESOLUTION 4-03

**Report 4-04 (*CW*, pp. 103—105)**

*Resolved,* That the Synod accept the report of the Executive Director and express its gratitude to Dr. Walter F. Wolbrecht for faithful and competent service during the biennium.

**Action:** *Adopted.*

## To Remove Mandate to Provide for Distribution of a Manual of Synodical Operations

### RESOLUTION 4-04

**Report 4-04 (*CW*, p. 104)**

WHEREAS, The Council of Administrators through convention resolutions has been instructed to prepare and distribute to each congregation at synodical expense a manual of synodical operations in addition to the synodical *Handbook;* and

WHEREAS, Synodical budget income stringency has made this impractical; and

WHEREAS, The previously announced intention of reducing the size and content of the synodical *Handbook* has likewise proved impractical; therefore be it

*Resolved,* That the mandate to provide for the general distribution of a manual of synodical operations be rescinded.

**Action:** *Adopted.*

## To Accept Report of Synodical Service Commission

### RESOLUTION 4-05

**Report 4-05 (*CW*, pp. 105—106)**

*Resolved,* That the Synod accept with thanks the report of the Synodical Service Commission; and be it further

*Resolved,* That attention be called to the plea of the Synodical Service Commission that all in the church "be constantly on the alert for such as are endowed with special gifts by God to serve in one or another of the varied fields of interests in the church and to bring such names to the attention of the church's leaders, District Presidents, and Counselors, so that these might be considered as vacancies occur or new positions demand dedicated leadership for effective Kingdom work."

**Action:** *Adopted.*

## To Restate Property Duties of Board of Directors

### RESOLUTION 4-06

**Overture 4-08 (*CW*, p. 108)**

WHEREAS, The Detroit convention instructed the Board of Directors that it carry out a "comprehensive, extensive, and exhaustive study and analysis of the property duties of the Board of Directors of the Synod . . . 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" (*Proceedings,* 1965, Resolution 4-30, p. 122); and

WHEREAS, The Board of Directors has concluded that *Handbook* section 2.87 does not "adequately come to grips with basic issues, nor does it adequately delineate the basic assumptions involved in the very existence of the Synod as a corporate entity"; therefore be it

*Resolved,* That the following bylaw replace the entire section 2.87 of the *Handbook:*

**2.87 Powers and Duties with Respect to the Property of the Synod**

The Board of Directors, except as otherwise provided in these Bylaws, shall have such authority and responsibility with respect to the property of the Synod as is generally vested in and imposed upon the board of directors of a corporation. The Board of Directors (1) shall, however, delegate to District boards of directors the authority to buy, sell, and encumber real and personal property in the ordinary course of performing the functions which the District carries on for the Synod, consistent, however, with general policies (which shall be applicable to all Districts) established from time to time by the Synod in convention, and (2) may delegate to any agency engaged in furthering the objectives of the Synod powers and duties with respect to property for which such agency has direct supervisory responsibility. (Such delegation of powers and duties shall be in writing and shall be subject to change at any time by the Board of Directors.) For the purposes of this section 2.87,

a. "Synod" includes every agency engaged in furthering the objectives of the Synod;

b. "agency engaged in furthering the objectives of the Synod" is any instrumentality other than a congregation, whether or not separately incorporated, which the Synod or one of its agencies has caused to be formed to further the

Synod's objectives, and includes without limitation each board, commission, seminary, college, and District, and Concordia Publishing House, Concordia Historical Institute, and The Lutheran Church — Missouri Synod Foundation; and

c. "property of the Synod" includes all property, real or personal, tangible or intangible, and wherever situated (whether in the United States or elsewhere), and regardless of whether title to such property is held in the name of the Synod or its nominee or one of its agencies, provided, however, that property held by an agency in a fiduciary capacity (including, for purposes of example, the pension funds held by the Board of Trustees, the retirement and welfare funds administered by the Board of Managers, and certain funds held by The Lutheran Church — Missouri Synod Foundation) shall not be considered or treated as the property of the Synod.

**Action:** *Adopted.*

## To Revise "Handbook" Section on Districts

### RESOLUTION 4-07

**Overture 4-09 (*CW*, pp. 109—110)**

WHEREAS, The Commission on Constitutional Matters has been requested to clarify the *Handbook* section on synodical Districts and has proposed such wording of clarification; therefore be it

*Resolved,* That the following changes be made in the *Handbook*:

### III. SYNODICAL DISTRICTS

#### A. ORGANIZATION

**3.01 Purpose of Districts**

The Synod establishes Districts in order more effectively to achieve its objects and carry on its activities.

**3.03 Formation of Districts**

The Synod decides when and whether a District shall be formed, divided, merged with another or other Districts, or dissolved; determines the boundaries of a District; and approves the name of a District.

**3.05 Membership of Districts**

The membership of a District consists of all those members of The Lutheran Church — Missouri Synod (congregations, clergymen, and teachers) who have been received into the District at the time of joining the Synod, who have been transferred from another District, or who have been assigned to the District by the Synod. Termination of membership in the Synod terminates membership in a District.

**3.07 Relationship Between the Synod and Districts**

a. The Synod is not merely an advisory body in relation to a District. A District is the Synod itself performing the functions of the Synod. Resolutions of the Synod are binding on the Districts.

b. The Constitution of the Synod is also the constitution of each District. The Bylaws of the Synod shall be primarily the bylaws of the District. A District may adopt additional bylaws, regulations, and resolutions necessary or proper for its own administration or for effectively carrying on the work of the Synod. Such bylaws, regulations, and resolutions shall not conflict with the Constitution and Bylaws of the Synod. The bylaws and regulations of the District and any subsequent change therein shall be submitted to the Commission on Constitutional Matters of the Synod for review and approval.

c. A District may incorporate or adopt such other convenient form of association as may be permitted by the civil laws under which the District carries on its activities. The form of incorporation or association and any subsequent proposed change thereof shall be submitted to the Commission on Constitutional Matters of the Synod for review and approval before adoption by the District and before presentation to the proper civil authorities.

d. Upon dissolution of a District, all property and assets to which the District holds title or over which it has control shall be transferred forthwith to the Synod or to the Synod's nominee.

e. Jurisdiction with respect to everything which is administered by or for the entire Synod resides in the Synod itself, including but not limited to general supervision of doctrine and practice; foreign missions; synodical institutions; qualification, ordination, and installation of clergymen and teachers who apply for membership in the Synod; publication of official religious periodicals; conduct of negotiations and affiliations with other church bodies; and the like.

**3.09 Relationship Between Congregations and District**

The relationship of a congregation to the District is the same as the relationship of a congregation to the Synod as defined in Article VII of the Constitution of the Synod and Section 1.09 of the Bylaws.

#### B. DISTRICT CONVENTIONS

**3.11 Rules of Order**

(Same as present 3.03)

**3.13 Preacher at Convention Service**

(Same as present 3.05)

**3.15 President of the Synod to Report**

(Same as present 3.07)

**3.17 Accrediting of Delegates**

(Same as present 3.09)

**3.19 Attendance of Delegates**

(Same as present 3.11)

#### C. DISTRICT OFFICERS

**3.21 General Officers**

a. The following officers shall be elected from the clergy roster of the Synod by each District: a President, two or more Vice-Presidents, a Secretary, and a Circuit Counselor for each circuit established by the District.

b. Each District shall also have a Treasurer. He shall be a layman and shall be elected or appointed as the bylaws of the District may provide.

**3.23 Board of Directors**

Each District shall have a Board of Directors. The number and constituency of the board to be elected shall be determined by the bylaws of the District.

**3.25 Other Officers and Boards**

A District may provide for the election or appointment of such other officers and boards as it deems necessary.

**3.29 Qualification of Officers**

All officers and members of boards shall be members of member congregations.

**3.31 Election of President and Vice-Presidents**

Each District may adopt regulations for the nomination and election of its President, the nomination, election, and ranking of its Vice-Presidents, and the succession in case of vacancies. Nominating committees may not be employed in the election of President and Vice-Presidents.

**3.33 Majority of Votes**

(Same as present 3.35)

**3.35 Plural Offices**

(Same as present 3.33)

**3.37 Conflict of Interest**

(Same as present 3.34)

**D. DUTIES OF DISTRICT PRESIDENTS**

**3.41 Relation to President of the Synod**

(Same as present 3.23)

**3.43 Report to District Convention**

(Same as present 3.25)

**3.45 Duties as Advisers**

(Same as present 3.41)

**3.47 Official Visits and Investigations**

(Same as present 3.43)

**3.49 Official Roster of Pastors and Teachers**

(Same as present 3.45)

**Action:** *Adopted.*

(The convention rejected the motion to change 3.21 a to read: "The following officers shall be elected from the clergy roster of said District: . . .")

## To Liberalize Board of Directors Borrowing Power for Capital Investment

### RESOLUTION 4-08

**Overture 4-10 (*CW*, p. 111)**

WHEREAS, Present limitation placed on the borrowing power of the Synod's Board of Directors for purposes of capital investments are too restrictive for long-range programing, place undue pressures on the Synod's operating budget, and are incompatible with accepted and sound practices common in our day; and

WHEREAS, The Detroit convention authorized the Board of Directors 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 (*Proceedings*, 1965, Resolution 15-11, p. 191); therefore be it

*Resolved,*

1. That the previous 7-year limitation placed on the Board of Directors be removed;

2. That the Board of Directors be authorized to finance capital investments (land, buildings, and facilities built therein) over a period of time not to exceed 20 years except in the case of income-producing property, which may exceed this limitation (Detroit Resolution 15-11); and

3. That the Synod reaffirm its policy of paying off loans as quickly as possible.

**Action:** *Adopted as amended.*

(Amended by insertion of parenthetical statement in point 2.)

## To Restudy "Gathering Account" Concept

### RESOLUTION 4-09

**Overture 4-11 (*CW*, p. 111)**

*Resolved,* That the Board of Directors be requested to seek solutions to the concerns expressed in Overture 4-11.

**Action:** *Adopted.*

## Not to Make Second and Third Vice-Presidencies Full-Time Offices

### RESOLUTION 4-10

**Overture 4-16 (*CW*, p. 112)**

*Resolved,* That the overture to make the Second and Third Vice-Presidencies full-time offices be declined.

**Action:** *Adopted.*

## Not to Make Office of Executive Director Elective

### RESOLUTION 4-11

**Overture 4-17 (*CW*, p. 112)**

WHEREAS, The term of office of the Executive Director is 2 years, coincident with the election of the Board of Directors, which he serves; and

WHEREAS, The duties of the office require specific competencies; therefore be it

*Resolved,* That Overture 4-17 be declined

**Action:** *Adopted.*

## To Clarify Duties of Controller

### RESOLUTION 4-12

**Overture 4-18 (*CW*, p. 112)**

WHEREAS, Some of the language of the *Handbook* defining the duties of the Controller needs clarification; therefore be it

*Resolved,* That *Handbook* paragraphs 2.93 b, 2, 6, 9, be amended to read (changes and additions in italics):

2. 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 receive from all agencies of the Synod and all its institutions, and from all Districts, *monthly and annually* their financial statements, consolidated balance sheets, and operating statements, *and copies of the annual independent audits;*

6. *administer* the *classification and authorized disbursement* of special funds *of the Synod;*

9. prescribe and supervise appropriate procedures for the control of commitments *and the preaudit of expenditures of the Synod;*

**Action:** *Adopted in the form given above.*

## To Hold District Conventions Before End of July

### RESOLUTION 4-13

**Overture 4-25 (*CW*, p. 114)**

WHEREAS, It is apparent that there is a need for more rapid and effective communication of synodical resolutions, plans, and programs to the congregations of the Synod in and through the District conventions; and

WHEREAS, The increased number of Vice-Presidents renders possible the representation of the synodical President at District conventions at an earlier date; therefore be it

*Resolved,* That the synodical Districts be urged to hold their conventions before the end of July.

**Action:** *Adopted.*

## To Utilize More Fully Counselors Among the Deaf

### RESOLUTION 4-14

**Overture 4-26 (*CW*, pp. 114—115)**

WHEREAS, The synodical *Handbook* 3.41 requires the District President to supervise the work of pastors in his District and to check on the conditions in their congregations, also to advise in various matters, and Section 3.63 of the *Handbook* provides for assistance to the District President in carrying out these duties; and

WHEREAS, Ordinarily these officers of the Synod are unable to carry out these duties personally when working with the deaf but must make use of interpreters; and

WHEREAS, The Board for Missions to the Deaf for many years made use of regional counselors for such purposes, said counselors being capable of dealing directly with the deaf; therefore be it

*Resolved,* That the District President and/or the Circuit Counselor shall be encouraged to call upon the regional counselor of the Ephphatha Conference of Lutheran Workers Among the Deaf to function as his assistant or substitute in his official relationship to congregations of the deaf.

**Action:** *Adopted.*

## To Establish Minimum Salaries for Pastors and Teachers

### RESOLUTION 4-15

**Overtures 4-27 (*CW*, p. 115), 4-46 U (*URO*, p. 35)**

WHEREAS, The laborer in the vineyard of the Lord is worthy of his hire; and

WHEREAS, Some congregations do not provide adequate compensation for pastors and teachers; therefore be it

*Resolved,* That all congregations be encouraged to recognize their responsibility before God to provide for the welfare of the servants of God and of the congregation; and be it finally

*Resolved,* That District Presidents and Circuit Counselors be urged to remind congregations of this responsibility when this becomes necessary.

**Action:** *Adopted.*

## To Reduce Size of Board of Support and Pensions

### RESOLUTION 4-16

**Overtures 10-05 (*CW*, p. 288), 10-13 U (*URO*, p. 61)**

WHEREAS, The Board of Directors of the Synod has pointed out that the reduced duties of the Board of Support and Pensions no longer require the services of 10 men; and

WHEREAS, The present executive committee numbers five men; therefore be it

*Resolved,* That the Board of Support and Pensions be reconstituted to number two pastors, one teacher, and two laymen, effective with the 1967 convention.

**Action:** *Adopted.*

## To Decline Overture re Misuse of Contributions

### RESOLUTION 4-17

**Overture 14-05 (*CW*, p. 352)**

WHEREAS, It is the policy of the Synod to use the gifts of auxiliary organizations and individuals only for the purposes for which they have been given; therefore be it

*Resolved,* That Overture 14-05 be declined.

**Action:** *Adopted as given above.*

## To Study Concerns for New Forms of Church Government

### RESOLUTION 4-18

**Overture 4-23 (*CW*, p. 114)**

WHEREAS, The congregational form of church government does not in itself result "in abuse to the church's mission," as alleged in the overture; and

WHEREAS, Nevertheless, the complex situation obtaining in urban areas does confront the church with the necessity of reexamining its method of operation; and

WHEREAS, The Board of Directors has recommended that the matter of District size and boundaries be studied by the Synod's Department of Research and Statistics in response to Detroit Resolution 4-18; therefore be it

*Resolved,* That the concerns of Overture 4-23 be referred to the Department of Research and Statistics for study and for recommendation to the Board of Directors of the Synod, who shall report to the Synod at the 1969 convention.

**Action:** *Adopted.*

## To Refer Financial Appeal of LHRAA to Board of Directors

### RESOLUTION 4-19

**Overture 9-13 (*CW*, p. 277)**

WHEREAS, The Board of Directors of the Synod presently has the power to authorize "appeals for financial support" (*Handbook* 9.73, 9.75); therefore be it

*Resolved,* That the request of the Lutheran Human Relations Association of America be referred to the Board of Directors of the Synod.

**Action:** *Adopted.*

## To Decline to Fill All Administrative Positions with Laymen

### RESOLUTION 4-20

**Overture 4-48 U (*URO*, p. 36)**

WHEREAS, The Constitution of the Synod requires that certain administrative offices be filled by "ministers of the church"; and

WHEREAS, Certain administrative positions in the church require a theological background; and

WHEREAS, Nevertheless, dedicated laymen can fill and presently do fill many administrative positions in the Synod; and

WHEREAS, There is a shortage of ordained pastors in the Synod; therefore be it

*Resolved,* That the Synod decline the overture that all administrative positions be filled by laymen; and be it further

*Resolved,* That the Synod, its Districts, and its congregations nevertheless give attention to the employment of laymen in all positions in which they can fulfill the qualifications.

**Action:** *Adopted.*

## To Permit Flexibility in Subcommittee Structure of CTCR

### RESOLUTION 4-21

**Report 2-01 (*CW*, p. 46)**

WHEREAS, The Commission on Theology and Church Relations has found it difficult to function under the prescribed three-committee structure stipulated by the Synod; therefore be it

*Resolved,* That the Commission on Theology and Church Relations be permitted sufficient flexibility to arrange its internal subcommittee structure without defeating the constitutional purposes of this structure.

**Action:** *Adopted as given above.*

## To Require that Cost Estimates Accompany Overtures and Synodical Resolutions

### RESOLUTION 4-22

**Overture 4-50 U (*URO*, p. 42)**

WHEREAS, Overtures requiring for their implementation the expenditure of money on the part of the Synod or a District are for the most part submitted to a synodical convention without the delegates being informed of the costs which adoption will incur; therefore be it

*Resolved,* That overtures involving capital outlay or current expenditures, to the extent feasible, be accompanied by cost projections and the basis thereof; and be it further

*Resolved,* That each proposed resolution, prior to its consideration on the floor of the convention, be presented to the floor committee on stewardship and finance, which in consultation with the Controller shall attach to the recommended resolution accompanying information on estimated cost thereof on an annual basis or project basis, as the case may be; and be it finally

*Resolved,* That the Commission on Constitutional Matters be instructed to enter the substance of this resolution in the synodical *Handbook.*

**Action:** *Adopted.*

(A motion to refer the resolution to the Commission on Constitutional Matters for study and recommendation to the next convention failed to carry.)

## To Decline Overture 4-28 (Mailing Nonsynodical Materials)

### RESOLUTION 4-23

**Overture 4-28 (*CW*, p. 115)**

WHEREAS, The mailing of materials from nonsynodical sources by agencies of the Synod does not violate Article VI, 2 c, of the Constitution, as alleged; therefore be it

*Resolved,* That Overture 4-28 be declined.

**Action:** *Adopted.*

## To Accept Report of First Vice-President

### RESOLUTION 4-24

**Report 4-02 (*CW*, p. 99)**

*Resolved,* That the Synod accept the report of the First Vice-President; and be it further

*Resolved,* That the Synod express its gratitude to Dr. Wiederaenders for faithful and competent service and in particular for the orientation conferences for Circuit Counselors which he conducted in the 33 Districts of the United States and Canada.

**Action:** *Adopted.*

## To Declare that Overture 4-07 Is Already Provided For

### RESOLUTION 4-25

**Overture 4-07 (*CW*, p. 108)**

WHEREAS, All delegates to the convention are Christians, pledged to uphold the Holy Scriptures and the Confessions of the Lutheran Church; and

WHEREAS, The convention operates under the Constitution and the Bylaws of The Lutheran Church—Missouri Synod, which are likewise pledged to Holy Scriptures and the Confessions; therefore be it

*Resolved,* That the concerns of Overture 4-07 be declared to be already provided for.

**Action:** *Adopted.*

## To Exchange Information Between the Synod and District Boards

### RESOLUTION 4-26

**Overture 4-20 (*CW*, p. 113)**

WHEREAS, It is desirable that information concerning District and synodical schedules of compensation be

available to responsible synodical and District boards; therefore be it

*Resolved,* That the Board of Directors of the Synod be encouraged to continue to promote a sharing of information concerning salaries and other forms of compensation between synodical and District boards.

**Action:** *Adopted as given above.*

## To Accept, Amend, and Commend Report of Special Committee on Full-Time District Presidencies

### RESOLUTION 4-27

**Report 4-06 (*CW*, pp. 106—107)**

*Resolved,* That the report of the special committee on full-time District presidencies be received and that the committee be commended for its efforts; and be it further

*Resolved,* That the report be amended to include under "The Role and Function of District Presidents" the chief responsibility for the administration of the financial operation of the District, subject to the supervision of the Board of Directors of the District, said responsibility to be delegated by the District President to the business manager of the District or his equivalent; and be it finally

*Resolved,* That the report be commended to the Boards of Directors of all synodical Districts for study with respect to the analysis of District administrative structure.

**Action:** *Adopted.*

## To Study Restructuring Division of Social Action and Welfare

### RESOLUTION 4-28

**Overture 4-47 U (*URO*, pp. 35—36)**

WHEREAS, The effective, efficient, and economic administration of the church's social ministry requires central planning, unrestricted communication, and unlimited coordination of effort; and

WHEREAS, The fragmentation of our various social ministry concerns is due in part to the fact that responsibility for certain areas of social ministry has been assigned to different boards and commissions; and

WHEREAS, A closer relationship of such boards and commissions, most of which are currently in the Division of Social Action and Welfare, could produce greater correlation and coordination of operation; therefore be it

*Resolved,* That the boards and commissions currently in the Division of Social Action and Welfare, with the exception of the Concordia Plans but with the addition of the Board of Support and Pensions and the Armed Forces Commission, be encouraged to study mutually the possibilities of establishing within the division a single board with various subdepartments in order to carry out the Synod's program of social ministry; and be it further

*Resolved,* That this study, designed to unify the work being done through various programs, consider whether the chaplaincy and contact pastors programs in veterans hospitals ought to be included in the functions of the unified board; and be it further

*Resolved,* That the Executive Director act in the capacity of convener and establish a study committee consisting of representatives of each board or commission involved in the Synod's social ministry program; and be it finally

*Resolved,* That the said study committee shall report to the Board of Directors of the Synod, which in turn shall make recommendations to the Synod in convention in 1969.

**Action:** *Adopted.*

## To Study Further the Proposal to Create Council of Auxiliaries

### RESOLUTION 4-29

**Overture 4-51 U (*URO*, pp. 42—46)**

WHEREAS, The report of the committee on auxiliaries calls the attention of the church to the need for coordination of the efforts of the various agencies operating within the Districts and the Synod; and

WHEREAS, Time did not permit study of the report of the committee on auxiliaries by the various auxiliary agencies of the Synod; therefore be it

*Resolved,* That the Synod thank the Board of Directors and its study committee on auxiliaries for their efforts; and be it further

*Resolved,* That the Synod endorse the principle of cooperation and coordination between the Synod and its auxiliaries; and be it further

*Resolved,* That the report of the committee on auxiliaries be studied by those parties affected with the request that they report to the Board of Directors the results of such study; and be it further

*Resolved,* That the question of the relationship between the proposed Council of Auxiliaries and the Council of Lutheran Ministries be explored by the Board of Directors of the Synod; and be it finally

*Resolved,* That the results of these studies be communicated with appropriate recommendations by the Board of Directors to the Synod in convention in 1969.

**Action:** *Adopted.*

## To Accept Report of Board of Directors

### RESOLUTION 4-30

**Report 4-03 (*CW*, pp. 99—103)**

*Resolved,* That the Synod accept the report of the Board of Directors of the Synod and express its heartfelt appreciation to the board for the many hours devoted to the carrying out of their duties and for the competent manner in which they have guided the Synod in its business affairs; and be it further

*Resolved,* That the Synod accept the recommendation

of the Board of Directors that the instruction of the Detroit convention, Resolution 4-18, to study the possible realignment of Districts, be delegated to the Synod's Department of Research and Statistics, the results of which study are to be reported to the Board of Directors, which in turn shall report its recommendations to the Synod in 1969; and be it further

*Resolved,* That the Synod give serious attention to the warning of the Board of Directors concerning the significant increase in the debt of the Synod; and be it finally

*Resolved,* That the Synod concur in the prayer of the Board of Directors that the Ebenezer program will deepen within the hearts of our members a spirit of thankfulness to the God of all mercy and grace and that this in turn will have a beneficial effect on the life of the Synod, including its fiscal life.

**Action:** *Adopted.*

## To Continue Study of Location of Synodical Headquarters

### RESOLUTION 4-31

**Report 4-49 U (*URO*, pp. 36—42)**
**Overtures 4-12 to 4-15 (*CW*, pp. 111—112), 4-45 U (*URO*, p. 35)**

WHEREAS, The study committee of the Board of Directors has presented to the Synod an interim report demonstrating the acute need for the Synod to direct its attention to providing more adequate physical facilities for synodical headquarters; therefore be it

*Resolved,* That the Synod commend the Board of Directors for recognizing the problem; and be it further

*Resolved,* That the convention accept the interim report of the Board of Directors; and be it further

*Resolved,* That the Synod authorize the appropriation of the requested $25,000 (to be taken from that section of the synodical budget dealing with operations of the synodical administration) for the purpose of making financial, real estate, and architectural studies; and be it further

*Resolved,* That the Synod instruct the Board of Directors not to limit its alternatives to those listed in the recommendations of the report but to consider other possibilities if they seem practicable; and be it further

*Resolved,* That during the interim the Board of Directors be urged to take any necessary steps to provide for present needs on a temporary basis; and be it finally

*Resolved,* That the Board of Directors present a complete report with recommendations to the convention of the Synod in 1969.

**Action:** *Adopted.*

## To Exercise Economy

### RESOLUTION 4-32

**Overtures 14-11 U, 14-12 U (*URO*, p. 67)**

WHEREAS, There are those in the Synod who are concerned with such items as the cost of conventions in locations remote from the population center of the Synod, the multiplicity of printed materials produced by the Synod, possible overlapping and duplication of functions; and

WHEREAS, These and kindred items are legitimate and ongoing objects of concern of the Synod's boards, commissions, and officers; therefore be it

*Resolved,* That the necessity of exercising good stewardship of funds receive a high priority on the part of all those involved in the planning of the Synod's activities and operation.

**Action:** *Adopted.*

## To Continue to Study Administrative Procedures of the Synod and the Districts

### RESOLUTION 4-33

**Overture 4-24 (*CW*, p. 114)**

WHEREAS, The nature of changing times and the increasing complexity of the work of the church, as well as the persistent search for increased efficiency, dictate the need for continual study of administrative procedures; and

WHEREAS, The recommendations that grew out of recent studies of synodical administrative structure are presently being implemented and refined; and

WHEREAS, There is need for periodic review of administration in each of the Districts of the Synod; therefore be it

*Resolved,* That all those concerned with administration in the Synod continue to zealously search for improvements in administrative procedures; and be it finally

*Resolved,* That the Districts be instructed to conduct similar studies on their level in the interest of good stewardship and economy.

**Action:** *Adopted.*

## To Accept Report of and to Adopt New Bylaws for Committee on Colloquies for the Pastoral Office

### RESOLUTION 4-34

**Report 6-03 (*CW*, p. 164)**

WHEREAS, The God of grace has in the last biennium given 23 pastors to the church for full-time service through colloquies; therefore be it

*Resolved,* That the Synod praise and thank God for thus adding more laborers to the vineyard of the Lord; and be it further

*Resolved,* That the suggested *Handbook* changes be adopted to read as follows:

**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 Council of Presidents acting as the Board of Assignments.

**4.55 Application for Admission**

a. Applications of candidates for the pastoral ministry shall be directed to the President of the District where the application originates.

b. The District President on receipt of 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 2 recent years;

4. where applicable, testimonials witnessing to past service in the denomination where the applicant previously served as pastor, together with evidence of good standing in the ecclesiastical body from which he has severed connection or is in the process of severing connection.

c. Lutheran parochial school teachers shall in addition to the above testimonials from the District President also present a recommendation from the superintendent of the schools of the District in which they have last served as teachers.

d. The District President shall assure the Committee on Colloquies of his sponsorship of the applicant before the committee can act favorably on the application.

**4.57 Eligibility**

Only such applicants shall be considered eligible for admission to the pastoral colloquy program as are:

1. Ministers, or candidates for the ministry, who are in good standing in Christian church bodies not in fellowship with The Lutheran Church — Missouri Synod and are graduates of recognized theological seminaries;

2. Graduates of the Synod's teachers colleges who have had at least 5 years of teaching experience and are in good standing in the teaching ministry of our church.

**4.59 Program of Instruction**

a. Ministers, or candidates for the ministry, in good standing in Christian church bodies not in fellowship with The Lutheran Church — Missouri Synod shall be expected to receive one full academic year of resident training in one of our Synod's seminaries. They shall also be required to serve a vicarage.

b. Graduates of the Synod's teachers colleges who have had at least 5 years of successful teaching experience shall be required to take a minimum of 2 years of instruction at one of the Synod's theological seminaries. They shall also be required to serve in a vicarage.

c. The committee shall determine the course of study and the length of the vicarage for each applicant.

d. The courses given to colloquy applicants shall vary according to the needs and ecclesiastical background of the candidates, but they shall in general include courses in the major areas of theology. The criteria by which the committee shall judge a man's progress are:

1. Readiness for admission to the office as demonstrated according to standards established by the Committee on Colloquies by —

aa. an acceptable level of achievement in the area of general education;

bb. satisfactory completion of a well-rounded and comprehensive training in all major fields of theology;

cc. satisfactory completion of a supervised vicarage.

2. In the case of men who have been educated in foreign lands with differing educational and ecclesiastical requirements who are expected to serve ethnic and special linguistic groups in The Lutheran Church — Missouri Synod, the committee is authorized to waive or modify certain of the above-mentioned requirements in accord with the committee's good judgment.

3. Before being declared qualified for the pastoral ministry in the Synod, the applicants shall submit satisfactory theological papers and sermons and pass comprehensive written and oral examinations in the major areas of theology.

4. They shall 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.

**4.61 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 shall publish the request of the applicant in the official publications of the Synod. If no valid objection is filed within 4 weeks after the notice of the application has been published, the committee shall proceed with the colloquy program.

**4.63 Certificate of Eligibility**

Applicants who have satisfactorily passed their examination shall be given a certificate of eligibility by the Committee on Colloquies.

**4.65 Placement**

Every applicant whom the committee declares qualified for the pastoral ministry shall be assigned his first placement by the Council of Presidents acting as the Board of Assignments.

**4.67 Report to the Convention**

The Committee on Colloquies shall render a detailed report on its activities to each convention of the Synod.

**4.69 Applicants from Affiliated Church Bodies**

Applications from pastors or candidates of theology who are members of an affiliated church body and have previously given satisfactory evidence of their qualifications for the pastoral ministry may be received without examination of the applicant.

**4.71 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.

and be it finally

*Resolved*, That proposed paragraph 4.73 (*CW*, p. 165) be adopted with the provision that the words "chairman of the Committee on Colloquies" be stricken from the second last line of that paragraph and that the words "President of the Synod and the Personnel Director of

the Synod" be substituted, and that because of its thrust the paragraph be placed into the synodical *Handbook* under the general heading "D. DUTIES OF DISTRICT PRESIDENTS" and be designated as paragraph 3.47.

**Action:** *Adopted in the form given above.*

### RESOLUTION 4-35

*(Withdrawn by the floor committee, since Committee 6 had already dealt with the matter)*

## To Provide Synodical Flags to the Districts as Soon as Feasible

### RESOLUTION 4-36

**Report 4-03 (*CW*, p. 101)**

WHEREAS, The Board of Directors deemed it impractical for financial reasons to carry out the resolution of the Detroit convention (16-05) to provide a synodical flag for each District of the Synod; therefore be it

*Resolved,* That the Synod request the Board of Directors to keep the intention of the Synod in mind and to execute it as soon as it becomes financially feasible.

**Action:** *Adopted.*

## To Extend Vote of Confidence to Board of Directors and Its Fiscal Officers

### RESOLUTION 4-37

**Overtures 4-21, 4-22 (*CW*, pp. 113—114)**

WHEREAS, The booklet entitled "A Businessman Looks at His Church" by Fred C. Rutz has been rather generally disseminated throughout the Synod, said booklet alleging that the business and financial affairs of the Synod have been mismanaged and misrepresented; and

WHEREAS, The floor committee on administration has analyzed communications between Mr. Fred C. Rutz and synodical officials going back to Jan. 2, 1960, as well as other pertinent data; and

WHEREAS, The floor committee on administration can find no foundation for charges of mismanagement or misrepresentation; and

WHEREAS, Synodical officials have dealt with Mr. Fred C. Rutz in Christian love over a period of many years; and

WHEREAS, The Synod's accounts have been regularly and thoroughly audited by a competent and reputable firm of certified public accountants; therefore be it

*Resolved,* That the convention of the Synod express its confidence in the administration of the Board of Directors of the Synod and its fiscal officers; and be it finally

*Resolved,* That the President of the Synod be instructed to consider this matter closed and to publicly announce to the Synod the vote of confidence in the Board of Directors and its fiscal officers.

**Action:** *Adopted.*

## To Grant Authority to Improve Divisional Groupings

### RESOLUTION 4-38

**Report 4-04 (*CW*, pp. 103—105)**
**Overture 9-15 (*CW*, p. 277)**

WHEREAS, The synodical *Handbook* authorizes the Board of Directors to assign synodical boards and commissions to divisions (2.171); and

WHEREAS, Inadvertently, paragraph 2.175 of the synodical *Handbook* appears to make rather rigid the numbers, designations, and scope of the divisions of synodical work; and

WHEREAS, It is wise to provide for adaptation to changing circumstances of synodical programs; therefore be it

*Resolved,* That paragraph 2.175 of the synodical *Handbook* be revised to read as follows:

**2.175 Council of Administrators**

a. The Council of Administrators consists of the following synodical officers and members of the administrative staff:

1. The President of the Synod
2. The First Vice-President of the Synod
3. The Treasurer of the Synod
4. The Controller of the Synod
5. The Secretary of the Synod (when full-time), who shall (then) serve as secretary of the council
6. The Executive Director, who shall be chairman of the council
7. The Chairman of the Division of Missions
8. The Chairman of the Division of Special Ministries
9. The Chairman of the Division of Higher Education
10. The Chairman of the Division of Communications and Public Relations
11. The Chairman of the Division of Parish Education and Parish Services
12. The Chairman of the Division of Social Action and Welfare
13. The Chairman of the Division of Church Literature
14. The Chairman of the Division of Staff Services as an advisory member.

b. Any deletions or changes in the structure or designations of the divisions may be made by the Board of Directors, subject to reporting said changes to the next synodical convention (cf. 2.171).

and be it finally

*Resolved,* That the present paragraph "b. Duties" of 2.175 be designated as "c. Duties."

**Action:** *Adopted.*

## To Institute Changes in Administrative Structure

### RESOLUTION 4-39

**Report 4-52 U (*URO*, pp. 46—48)**

**Overtures 4-30 to 4-42 (*CW*, pp. 115—118), 4-43 U and 4-44 U (*URO*, p. 35)**

WHEREAS, The special stewardship study committee has indicated the desirability of establishing a Board for

Christian Growth and Stewardship and an Office for Needs and Resources; and

WHEREAS, Many have pointed out the need for a stronger emphasis on evangelism in the Synod; therefore be it

*Resolved,* That the Synod authorize the Board of Directors to implement the recommendations of the Special Stewardship Study Committee together with the necessary changes in divisional alignment, including the creation of a Division of Christian Life and Congregational Nurture and a Division for Needs and Resources; and be it further

*Resolved,* That the present Board for Stewardship, Mission Education, and Promotion be designated as the Board for Christian Growth and Stewardship with the same constituency as at present, said board to be under the Division of Christian Life and Congregational Nurture; and be it further

*Resolved,* That a Board for Evangelism be established, to consist of two pastors, two laymen, and one teacher, said board also to be under the Division of Christian Life and Congregational Nurture; and be it finally

*Resolved,* That the first Board for Evangelism be appointed by the President of the Synod and that thereafter the members of said board shall be elected by the Synod.

**Action:** *This resolution was referred to the Board of Directors for study, with recommendations to be reported to the next convention.*

## To Decline Overture 4-29 (LCUSA Budget)

### RESOLUTION 4-40

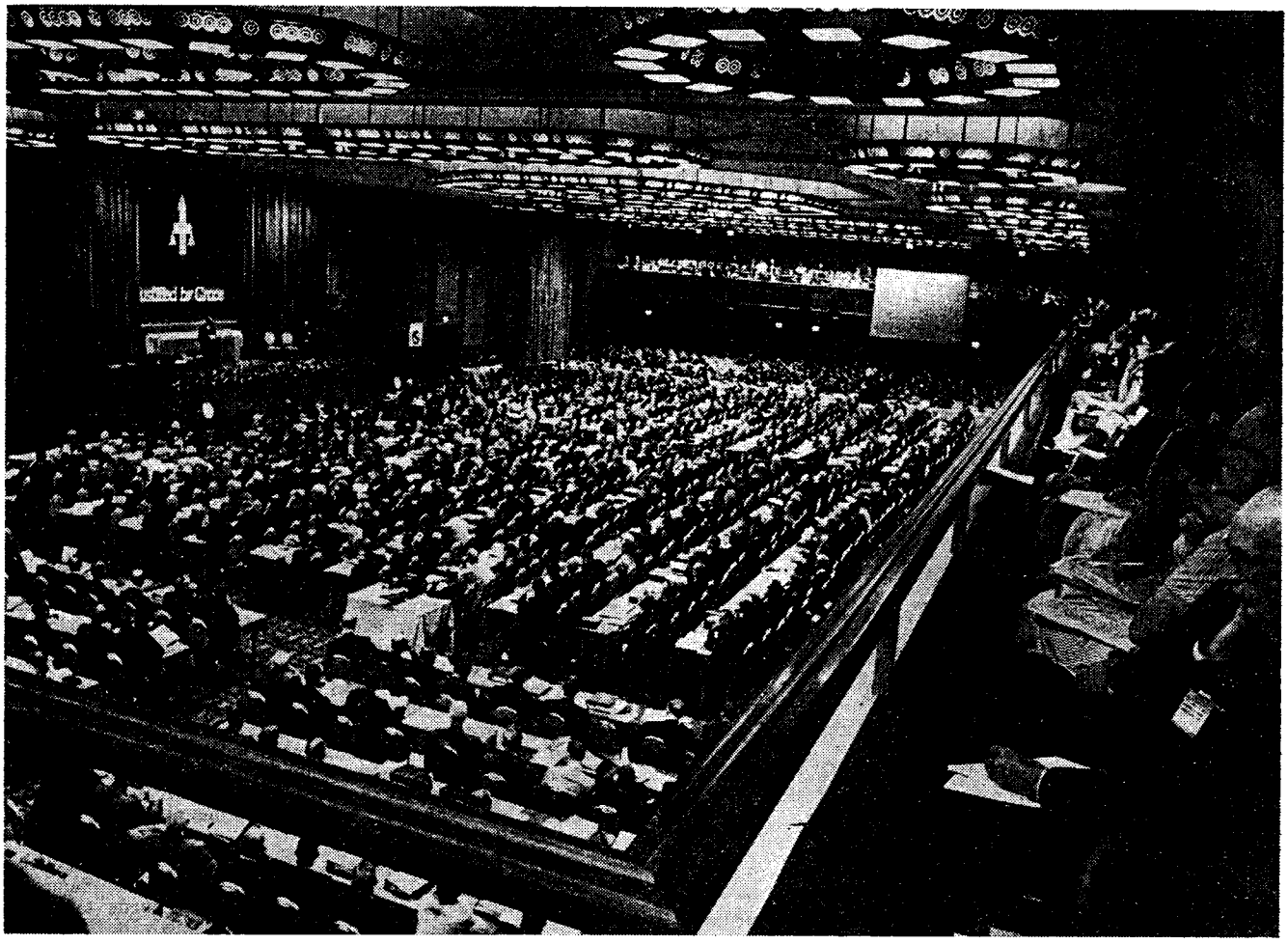
**Overture 4-29 (*CW*, p. 115)**

WHEREAS, Information provided the Detroit convention concerning the expense of participation in the Lutheran Council in the U. S. A. was necessarily in the form of an estimate and represented an addition to services now provided by LCUSA but then provided through synodical agencies; and

WHEREAS, The financial participation of the constituent synods in LCUSA is set in proportion to the membership of the participating bodies; and

WHEREAS, The executive committee of LCUSA has already adopted the regulation that the increase in the budget of 1968 over 1967 shall not exceed 2%; therefore be it

*Resolved,* That overture 4-29 be declined; and be it further



The scene

*Resolved,* That the Synod urge its representatives to attempt to hold subsequent increases in budget to a minimum figure and in no case more than 5% per annum.

**Action:** *Adopted as given above.*

## To Decline Overture 3-03 but to Require a Formal Report (LCUSA)

### RESOLUTION 4-41

**Overture 3-03 (*CW*, p. 86)**

WHEREAS, It is required that all church bodies which are in the Lutheran Council in the U. S. A. participate in the Division of Theological Studies; and

WHEREAS, In all other work of the council each participating body may determine whether to participate in a division, department, or office; and

WHEREAS, The extent of the participation of The Lutheran Church — Missouri Synod is presently determined by the President of the Synod on recommendation of the Council of Administrators of the Synod and thus reflects the opinion of the various boards of the Synod; therefore be it

*Resolved,* That Overture 3-03 be declined; and be it further

*Resolved,* That, nevertheless, the representatives of the Synod to LCUSA file a formal report with the Synod on the occasion of each convention of the Synod.

**Action:** *Adopted.*

## To Study the Possibility of Engaging Executives on Contract

### RESOLUTION 4-42

**Overture 4-19 (*CW*, pp. 112—113)**

WHEREAS, The executives of the Synod presently serve without tenure; and

WHEREAS, There appears to be merit in extending this practice to the District level; therefore be it

*Resolved,* That the Districts be encouraged to seriously study and consider for adoption the procedure of appointing executives to serve on a contractual basis.

**Action:** *Adopted.*

## To Change Method of Fund Solicitation by Agencies

### RESOLUTION 4-43

**Overture 14-09 (*CW*, pp. 352—353)**

WHEREAS, There is need to define more precisely the method of securing approval for the solicitation of funds by various agencies operating within the Synod; therefore be it

*Resolved,* That the following changes be made in Chapter IX, "Finances," Section G, "Solicitation of Funds," of the synodical *Handbook*:

**9.71 Collections Beyond Congregational Bounds**

a. The solicitation of funds for the benefit of any institution, society, or association among the congregations of the Synod must have the approval of the Board of Directors of the Synod before such solicitation may be undertaken whenever the solicitation is to be made among congregations beyond the limits of any one synodical District.

b. In cases where the solicitation is to be made among the congregations of a synodical District within which the soliciting agency is located, but beyond the number of congregations directly identified with the soliciting institution, society, or association, the approval of the Board of Directors of that synodical District shall be required before such solicitation may be undertaken.

**9.73 Collections Beyond District Bounds**

a. Approval by the Board of Directors of the Synod shall be required for each solicitation of capital funds beyond the confines of any one District by all listed in paragraph 9.71 above.

b. Approval by the Board of Directors for the solicitation of operating funds beyond the confines of any one District and an annual audited financial report to the Board of Directors shall be required by all listed in paragraph 9.71 above. Any such approval shall be reviewed at least every 6 years.

**Action:** *Adopted.*

## To Revise Duties and Functions of Board of Social Ministry (formerly Welfare)

### RESOLUTION 4-44

**Overtures 9-15 and 9-16 (*CW*, pp. 277—278)**

WHEREAS, It has been clearly established that the concern for the social needs of people is an integral part of the work of the church in serving the "whole man"; and

WHEREAS, Coordination of the various agencies of social welfare in our church is highly desirable; therefore be it

*Resolved,* That the Synod authorize the following revision of the synodical *Handbook*:

**A. BOARD OF SOCIAL MINISTRY**

**13.05 Duties and Functions**

The board shall —

a. serve as the administrative agency for social ministry interests of and within The Lutheran Church — Missouri Synod;

b. stimulate and encourage Christian social ministry within congregations and groups of congregations; establish and maintain standards of social ministry activities and promote related research; give assistance to Districts regarding the implementation of social ministry programs; conduct studies of social ministry needs prior to the establishment of health and welfare agencies so that good stewardship of the church's effort might prevail; give counsel to the Board of Directors of the Synod regarding social ministry concerns; conduct institutes and seminars in social ministry concerns nationally and regionally; participate in world relief programs; participate in social service agencies within the church and before governmental authorities on national, state, or municipal levels; maintain liaison with the Division of Welfare Services of the Lutheran Council in the U. S. A., as well as other agencies whose programs may have a bearing on our social ministry;

c. accredit health, social service, and chaplaincy agencies as an assurance that the agencies meet acceptable standards of performance in meeting demonstrated needs and that they have achieved a responsible relationship with the Synod and its jurisdictional units;

d. give guidance to and coordinate the efforts of the Districts and agencies within the Districts which plan or conduct institutional chaplaincy services in the following areas:

1. conduct studies regarding new or existing programs;

2. develop standards and procedures for institutional chaplaincy programs;

3. give counsel regarding calls, appointments, and training of institutional chaplains;

4. provide for regular liaison with institutional chaplains to maintain a responsible relationship of the chaplain with the church and of the church with the chaplain;

5. stimulate concern within congregations and Districts for increased involvement of pastors and lay people in the ministry to institutionalized people;

e. administer scholarships for social workers, administrative personnel in agencies, and institutional chaplains.

**13.07 Executive Secretary**

An Executive Secretary shall be appointed by the board subject to the approval of the President of the Synod. He shall be responsible to the board and shall perform the duties assigned to him by it.

**13.08 Professional Staff**

An adequate number of staff members shall be appointed by the board in the regular manner as prescribed by the Synod, to give leadership in fulfilling the above-mentioned functions and duties.

**Action:** *Adopted in the form given above.*

(Adoption involved also a change in name for the board.)

## To Adopt Proposed Bylaws for Board for Missions

### RESOLUTION 4-45

**Report 1-01 (*CW*, pp. 3—4)**

WHEREAS, The Board for Missions has suggested a set of proposed bylaws for the guidance of the Board for Missions and its staff; therefore be it

*Resolved*, That the synodical *Handbook* be revised to contain the following section and that the Synod's Commission on Constitutional Matters be instructed to remove from the *Handbook* all sections which these Bylaws supersede:

### VIII. MISSIONS

**8.01 Personnel and Election**

a. The Board for Missions shall consist of 13 members, who shall be elected by the Synod. Seven of these shall be selected from the clergy roster of the Synod. Special attention shall be given to the wide range of interests and concerns of the board.

b. The Synod of Evangelical Lutheran Churches shall be invited to designate one of its members as a consultant to the Board for Missions.

**8.03 Advisory Members**

a. The board may invite the full-time or part-time advisory participation of individuals related to ministries or organizations concerned with missions.

b. The director of missionary training or a professor of missions from each terminal school of the Synod shall be invited to participate in board meetings as advisory members.

**8.07 Functions of the Board**

a. The board shall formulate, recommend, review, and supervise the mission policy of the Synod, direct and adopt planning in keeping therewith, establish and supervise budgets, review organizational effectiveness, effect the correlation and coordination of the synodical mission endeavor with other boards, agencies, and auxiliaries of the Synod, and do all else necessary to provide for an aggressive and united mission effort for the Synod.

b. The board shall inform the Board of Directors as well as the President of the Synod of its program and provide each convention of the Synod with a comprehensive report of its activity.

**8.09 Duties of the Board**

The board, in carrying out its functions, shall —

a. determine and direct, within the intent and resolutions of the Synod, the mission policies, procedures, and programs enabled through the financial resources of the Synod;

b. supervise the execution of all policies and resolutions of the Synod relating to its mission endeavor;

c. advise on the objectives and means of mission work on every level of activity related to the Synod;

d. study and survey or cause to be studied and surveyed in a continuing manner with the necessary professional assistance the theological, sociological, cultural, demographic, and personal factors by which the mission effort of the Synod may be both planned and evaluated;

e. assess its need for staff, prescribe duties and functions to each position, determine the qualifications necessary to fill the respective offices, and, in keeping with the policies of the Synod, engage the necessary personnel;

f. engage such additional clerical and professional help as may be necessary and negotiate for the services of staff coopted from other departments of the Synod;

g. call, appoint, assign, withdraw, and release missionaries and other workers for the ministries and fields within its direct responsibility to the Synod, always safeguarding the rights of the churches and individuals involved;

h. advise in the calling of all workers related to the administration of the synodical mission endeavor and to the special ministries within the purview of the board's responsibilities;

i. maintain a concern for the specific training of missionaries and other workers related to the mission endeavors of the Synod and establish a continuing liaison with directors of missionary training and professors of missions in the terminal schools of the Synod;

j. counsel with the mission boards of the Districts and the churches related to the work of the board with reference to their total mission program and supervise the planning of a program which will best utilize the Synod's resources of men and money;

k. consult with all components of the synodical mission effort, including related and auxiliary agencies, and provide the information and guidance needed to evaluate all work proposed for continuation or adoption, taking into consideration available manpower, available financial resources, and a comparison with other opportunities;

l. arrange and conduct conferences which will contribute to the fulfillment of its duties;

m. publish and produce or cause to be produced and distributed the special materials and periodicals required to fulfill and interpret the mission effort of the Synod;

n. have such additional powers, duties, and jurisdiction as may from time to time be prescribed and authorized by the Synod.

**8.13 Organization of the Board**

a. The board shall organize itself at the first regular meeting following the biennial convention of the Synod. It shall elect from its voting membership a chairman, a vice-chairman, and a recording secretary.

b. The officers of the board shall serve as the executive committee of the board. The principal function of the executive committee shall be that of assisting the chairman in planning for the meetings of the board. It shall act on behalf of the board in cases of emergency, but it may not modify actions or positions of the board.

c. The board may appoint such standing committees from its own membership and such ad hoc committees, whether

composed of members or nonmembers, as it may require from time to time.

**8.17 Meetings of the Board**

a. The board shall meet in regular session at least quarterly each year.

b. The principal administrative officer of the staff of the board shall attend all meetings of the board in an advisory capacity. He shall at the board's direction ask other staff members to attend board meetings and to participate in reports and presentations.

**Action:** *Adopted.*

## To Provide Administrative Relief in Case of Ministerial Incapacity

### RESOLUTION 4-46

**Overture 4-53 U (*URO*, p. 48)**

WHEREAS, The synodical Constitution has long since included as one of its objects "the protection of pastors, teachers, and congregations in the performance of their duties and the maintenance of their rights"; and

WHEREAS, This provision has led through the decades to the development of the program of the Board of Support and Pensions and even the Board of World Relief and recently of the Concordia Plans (by these devices the Synod has indicated the desirability, if not necessity, of providing synodically for the fostering and the maintenance of positive health among professional church workers to the extent that this can be done); and

WHEREAS, There is, however, no established way in which an individual, on his own initiative, or that of his family, or that of his congregation or other ecclesiastical employer, or at the initiative of his District President, can be honorably removed and retired from ministerial authority and responsibility because of mental, emotional, or physical disability preventing the proper performance of his duties; therefore be it

*Resolved,* That this synodical convention establish a general policy, with subsequent suitable *Handbook* provisions to be inserted by the Commission on Constitutional Matters, granting authority to the synodical President and each District President to appoint a standing commission on ministerial health consisting of two pastors, one teacher, and two lay persons, at least one of whom shall be a physician or a psychiatrist; and be it further

*Resolved,* That the synodical Commission on Ministerial Health shall develop standards and procedural guidelines; and be it further

*Resolved,* That the District commission shall be charged with the responsibility of receiving, investigating, and considering petitions from or complaints concerning the alleged disability of a professional church worker; these requests may be initiated in writing by the worker, by an adult member of his family, by the board of elders or the church council of his congregation, or by the synodical or District board which is his ecclesiastical employer; and be it further

*Resolved,* That the District commission shall be authorized to use the professional consultative services needed to establish the facts in the situation; subject to prevailing legal limitations regarding the necessary consent of a party to comprehensive or special medical examinations, the commission may secure a prognosis and recommend a program of remedial or supportive care; the commission may propose vocational redirection or guidance into a more suitable work situation; and be it further

*Resolved,* That the District commission shall have the authority to recommend to the District President specific courses of action; and be it further

*Resolved,* That the Board of Managers of the Concordia Plans, the Board of Support and Pensions, and the Board of World Relief, respectively, may be asked to offer assistance and support in the care of the worker and the dependents in an individual case; and be it finally

*Resolved,* That reports on individual cases should be made annually to the synodical Personnel Director, who may also refer individual cases of appeal from the decision of a District commission to the synodical Commission on Ministerial Health similarly constituted by the synodical President.

**Action:** *Adopted in corrected form.*

## To Accept President's Report

### RESOLUTION 4-47

**Report 4-01**

*Resolved,* That the Synod gratefully accept the report of its President; and be it further

*Resolved,* That the Synod urge all its congregations to continue regularly to include President Harms, his advisers, and his aides in prayer to the God of all grace; and be it finally

*Resolved,* That the Synod by a standing vote acknowledge and commend the deep pastoral concern which Dr. Oliver R. Harms has shown for the doctrine and life of the church during the biennium.

**Action:** *Adopted.*

# 5. CONSTITUTIONAL MATTERS

## To Accept into Membership Certain Congregations, Pastors, and Teachers

### RESOLUTION 5-01

**Overture 5-63 U (*URO*, p. 53)**

WHEREAS, Certain congregations, pastors, and teachers have, in accordance with Article V of the Constitution, applied for membership in the Synod:

*Congregations*

Christ, Shakopee, Minn. (Minn. S.)
St. Mark's, Grand Rapids, Mich. (Mich.)
Church of the Savior, Kalamazoo, Mich. (Mich.)
Gloria Dei, Hudson, Ohio (Ohio)
Good Shepherd of the Deaf, Toledo, Ohio (Ohio)
Resurrection, Orlando, Fla. (Fla.-Ga.)
Holy Trinity, Walnut, Ill. (N. Ill.)

Chapel of the Cross, North Chicago, Ill. (N. Ill.)
Bethany, Eugene, Oreg. (Northwest)
Trinity, Stamford, N. Y. (Atlantic)

*Pastors*

Carl R. Lampitt (Minn. S.)
H. Karl Reko, Missionary to New Guinea (N. Ill.)
Charles Jones, Chicago, Ill. (N. Ill.)
Adam Cooper, Jr., Oak Lawn, Ill. (N. Ill.)
George J. Gude, Elmhurst, Ill. (N. Ill.)
Vernon Schindler, Missionary to Ghana (N. Ill.)
Warren Arndt, Missionary to New Guinea (N. Ill.)
Michael Drews, Franklin Park, Ill. (N. Ill.)
W. Thomas Zollman, Comstock Park, Mich. (Mich.)
Allen Kebschull, Detroit, Mich. (Mich.)
Fred Gersch, Clare, Mich. (Mich.)
Charles Gierke, Flint, Mich. (Mich.)
Paul G. Helmer, Flint, Mich. (Mich.)
Luke F. Stephan, Southgate, Mich. (Mich.)

*Teachers*

Arlin Bauer, Chebanse, Ill. (N. Ill.)
Lester Bagby, Chicago, Ill. (N. Ill.)
Wayne Behm, Aurora, Ill. (N. Ill.)
T. Michael Reimann, Lyons, Ill. (N. Ill.)
Lawrence Eichert, Melrose Park, Ill. (N. Ill.)
Lars Larsen, Chicago, Ill. (N. Ill.)
Leland Peterson, Oak Lawn, Ill. (N. Ill.)
John Fricke, Chicago, Ill. (N. Ill.)
Charles Peterman, Norwood Park, Ill. (N. Ill.)
David Tetting, Park Ridge, Ill. (N. Ill.)
David Burgdorf, Chicago, Ill. (N. Ill.)
Dave Pedersen, Mount Prospect, Ill. (N. Ill.)
Stephen Henke, Marengo, Ill. (N. Ill.)
Edgar Rehmer, West Chicago, Ill. (N. Ill.)
William A. Buege, Jr., River Forest, Ill. (N. Ill.)
Martin Bauer, River Forest, Ill. (N. Ill.)
Daniel Buck, Hinsdale, Ill. (N. Ill.)
Charles Gabler, Elgin, Ill. (N. Ill.)
Philip Giese, Bensenville, Ill. (N. Ill.)
Kenneth Klages, Chicago, Ill. (N. Ill.)
Glenn Moenning, Chicago, Ill. (N. Ill.)
R. Randolph Newmann, Chicago, Ill. (N. Ill.)
Arlon Steinbach, Chicago, Ill. (N. Ill.)
Dale Vorwerk, Chicago, Ill. (N. Ill.)
Paul Wackenhuth, Oak Lawn, Ill. (N. Ill.)
Clifford Schoepp, Elgin, Ill. (N. Ill.)
Blair Hoy, Lombard, Ill. (N. Ill.)
Dennis Schaar, Chicago, Ill. (N. Ill.)
Roy Karpinsky, Franklin Park, Ill. (N. Ill.)
Donald D. Koetke, River Forest, Ill. (N. Ill.)
Gilbert Brandt, Chicago, Ill. (N. Ill.)
Martin Lutz, Northbrook, Ill. (N. Ill.)
Howard Heinse, Chicago, Ill. (N. Ill.)
Alan L. Poegel, Blue Island, Ill. (N. Ill.)
Arlin Arbeiter, Jackson, Mich. (Mich.)
Richard Brauer, Grand Rapids, Mich. (Mich.)
Robert Collin, Muskegon, Mich. (Mich.)
James Lawer, Bay City, Mich. (Mich.)
Gerald Lindsey, Auburn, Mich. (Mich.)
Gerhart Netzer, Big Rapids, Mich. (Mich.)
Kenneth Oesterle, Pontiac, Mich. (Mich.)
Raymond Ruth, Detroit, Mich. (Mich.)
Brian Young, St. Joseph, Mich. (Mich.)
Norman Brauer, Detroit, Mich. (Mich.)
James Eggert, Detroit, Mich. (Mich.)
Phillip Kraft, Warren, Mich. (Mich.)
Robert Lindau, Richville, Mich. (Mich.)
Richard Martin, Detroit, Mich. (Mich.)
Raymond Meilander, Mt. Clemens, Mich. (Mich.)
Thomas Mueller, Detroit, Mich. (Mich.)
Kenneth Schmidt, Detroit, Mich. (Mich.)
Lawrence Uhlig, Detroit, Mich. (Mich.)
James Wanagat, Mt. Clemens, Mich. (Mich.)
Harlan Menth, Auburn, Mich. (Mich.)
Virgil Pamperin, Reese, Mich. (Mich.)

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:** *Adopted.*

## To Accept Missouri's New "General Not-for-Profit Corporation Act"

### RESOLUTION 5-02

**Overture 5-02 (*CW*, pp. 120—121)**

WHEREAS, The State of Missouri has enacted a new "General Not-for-Profit Corporation Act"; and

WHEREAS, The Board of Directors of The Lutheran Church — Missouri Synod upon consultation with legal counsel has recommended that the Synod accept the provisions of this law; therefore be it

*Resolved,* That The Lutheran Church — Missouri Synod does hereby accept all the provisions of Chapter 355 of the 1959 Missouri Revised Statutes and shall henceforth be deemed a corporation organized under the provisions of said Chapter; and be it further

*Resolved,* That the Articles of Incorporation of The Lutheran Church — Missouri Synod be amended so as to read in their entirety as follows:

**Article I Name, Duration, Registered Office, and Agent**

a. The name of this corporation shall be "The Lutheran Church — Missouri Synod."

b. The period of duration of the corporation is perpetual.

c. The address of the registered office of the corporation is 210 North Broadway, St. Louis, Missouri.

d. The name of the registered agent of the corporation is Walter F. Wolbrecht.

**Article II Objects**

The objects of this corporation shall be:

a. To unite in a corporate body the members of the Evangelical Lutheran Church who acknowledge and remain true to the *Book of Concord* of the year of our Lord 1580 as a true exhibition of sound Christian doctrine.

b. To train ministers and teachers for service in the Evangelical Lutheran Church.

c. 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.

d. To establish, build, conduct, and maintain theological seminaries, colleges, academies, schools, and other institutions of learning.

e. To assist in the establishment of Lutheran congregations and preaching stations.

f. To spread the Gospel by means of radio and television broadcasting, visual education, and all other forms of missionary endeavor throughout the world.

g. To print, publish, purchase, sell, and otherwise disseminate Bibles, books, periodicals, literature, music, and other supplies for congregations, schools, Sunday schools, preaching stations, and institutions.

h. To establish and conduct all such enterprises and endeavors and to exercise such further powers as may be necessary or expedient to carry out the objects and purposes for which this corporation is organized.

**Articles III Membership**

The power of the corporation shall be lodged with the accredited clergy and lay delegates of the congregations in actual membership with The Lutheran Church — Missouri

Synod, distributed among the constituent congregations in such number as may be determined upon from time to time by the Bylaws of The Lutheran Church — Missouri Synod, and only such delegates shall be entitled to a vote at the meetings of the corporation.

**Article IV Meetings**

This corporation shall have general synodical meetings once in every two years, or as often as may be determined by resolution of said corporation. Special meetings may be called in such manner as may be provided by the Constitution or Bylaws of The Lutheran Church — Missouri Synod.

**Article V Officers**

The officers of this corporation shall consist of a President, Vice-Presidents as specified by the Bylaws of The Lutheran Church — Missouri Synod, a Secretary, and a Treasurer.

The Board of Directors of the corporation shall be comprised of the President, the Secretary, and the Treasurer of the corporation and such additional directors as shall be elected from time to time in accordance with the Bylaws of The Lutheran Church — Missouri Synod.

The officers and members of the Board of Directors shall be elected at the general meetings of the corporation for such terms as shall be specified by the Bylaws of The Lutheran Church — Missouri Synod and shall serve until their successors are duly elected and have qualified.

**Article VI Property**

This corporation shall have power to acquire by gift, grant, demise, devise, bequest, purchase, or otherwise, property of every kind and description, real, personal, or mixed; to hold and use such property and deal with, or dispose of, any or all such property by sale, exchange, or gift, when necessary or expedient to carry out the objects and purposes of the corporation; to receive, maintain, and administer endowments, legacies, pension funds, retirement funds, and such other general or trust funds as may be necessary for the operation of said corporation or for the accomplishment of its purposes; provided that all such property shall be acquired, dealt with, or disposed of in a manner not in conflict with the laws of the State of Missouri or of the laws of any State in which said property is located.

**Article VII Bylaws**

This corporation shall have and make such Bylaws as may be necessary to accomplish its purposes and shall have power to create such offices, committees, and other subordinate bodies as may be necessary to accomplish its general and special objects.

**Article VIII Amendments**

Amendments to these Articles of Incorporation may be made at any time at a regularly called meeting of this corporation by a majority of the voting delegates present at such meeting, provided such amendments are not inconsistent with the Constitution or the laws of the United States or the State of Missouri.

**Action:** *Adopted without a dissenting vote.*

(Motion made by Mr. Edwin Schiewe of the Northern Illinois District and seconded by Pastor Werner Jurgens of the Ohio District.)

## To Decline Overture 5-36 Proposing to Poll Congregations on Proposed Major Changes Prior to Convention Action

### RESOLUTION 5-03

**Overture 5-36 (*CW*, pp. 132—133)**

WHEREAS, The proposals of Overture 5-36 are extremely cumbersome and would be costly to administer; and

WHEREAS, The Constitution and Bylaws of The Lutheran Church — Missouri Synod adequately protect the rights of the local congregation in the Synod's form of representative government; therefore be it

*Resolved,* That Overture 5-36 be declined.

**Action:** *Adopted.*

## To Change Election Procedures, Especially for Vice-Presidents

### RESOLUTION 5-04

**Overture 5-28 (*CW*, pp. 128—130)**

Pursuant to Resolution 17-01 of the Detroit convention to study improvements in the election methods and techniques of the Synod in convention, a special committee on election methods and techniques proposed to this convention a revised wording for *Handbook* sections 2.123 to 2.137.

Your floor committee presents the following resolution, which contains the essence of the proposed wording of the special committee; therefore be it

*Resolved,* That the convention amend sections 2.123—2.137 to read as follows:

**2.123 Order of Election of Executive Officers and Board of Directors**

a. The President, the First Vice-President, and the other Vice-Presidents shall be elected in that order and in the manner hereinafter provided.

b. After the election of the President and the Vice-Presidents, a ballot shall be submitted listing the candidates for Secretary, Treasurer, and the elective members of the Board of Directors. Their elections shall thereafter be conducted as hereinafter prescribed.

**2.125 Majority and Plurality of Votes**

A majority of all votes cast shall be required to elect the President, the Vice-Presidents, the Secretary, the Treasurer, and the elective members of the Board of Directors. For all other elections a plurality shall be sufficient.

**2.127 Nominations for President**

Nominations for the office of President shall be made by direct nominating ballot, which shall be taken no later than the second business session. Each voting delegate shall be entitled to make one nomination.

**2.129 Candidates for the Office of President**

a. Candidates for the office of President shall be the five persons who receive the greatest number of nominations in the nominating balloting.

b. If any one person shall be nominated by seventy-five percent or more of the nominating ballots, he shall be declared elected.

**2.131 Election of President**

Each voting delegate shall be entitled to cast a vote for one candidate. If no candidate receives a majority of the votes cast, the one receiving the smallest number of votes shall be eliminated and a further vote taken. Such procedure shall be continued until one candidate receives a majority of the votes cast.

**2.133 Nomination and Election of First Vice-President**

The First Vice-President shall be nominated and elected in the same manner as the President.

**2.134 Nominations for Other Vice-Presidents**

Nominations for other Vice-Presidents shall be by direct nominating ballot. Each voting delegate shall be entitled to place in nomination as many persons as there are other Vice-Presidents to be elected.

**2.135 Candidates for All Other Vice-Presidential Offices**

a. The persons receiving the greatest number of nominations shall be the candidates in the election for the other Vice-Presidents, the number of candidates to be three times the number of offices to be filled.

b. If any person or persons receive as many nominations as equal or exceed seventy-five percent of the delegates making nominations, he or they shall be declared elected. Whenever more than one Vice-President is elected in this manner, the order of their election shall be determined by the number of nominations each received, priority being given in each case to the candidates receiving the greatest number of nominations. No more candidates shall be elected in this manner than there are offices to be filled.

**2.136 Election of All Other Vice-Presidents**

In the election for the Vice-Presidents each voting delegate shall be entitled to vote for as many candidates as there are offices to be filled. A candidate whose total vote equals or exceeds a majority of the number of delegates voting shall be declared elected. If more candidates receive a majority than there are offices to be filled, those receiving the greatest number of votes shall be declared elected. If not all offices are filled in such voting, the candidate or candidates receiving the least number of votes shall be eliminated so that two candidates remain for each office to be filled. Another vote shall then be taken. This procedure shall be followed until all the offices have been filled.

**2.137 Ranking of Other Vice-Presidents**

The rank of the Vice-Presidents shall be determined by the order of their election, or if more than one is elected in the same voting, by the number of votes received by each.

**Action:** *Adopted.*

## To Amend Appeals Procedure

### RESOLUTION 5-05

**Overture 5-39 (*CW*, pp. 133—134)**

The Commission on Constitutional Matters in Overture 5-39 recommends that the President of the Synod have an opportunity to mediate cases of appeal from the District Board of Appeals to the synodical Board of Appeals and has proposed a new wording for *Handbook* 5.37.

Floor Committee 5 concurs in this recommendation; therefore be it

*Resolved,* That *Handbook* 5.37 be amended to read as follows:

**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 delivered to the President of the Synod by the synodical Board of Appeals. The President may then exercise the prerogative of making an effort to mediate the case before it is heard by the synodical Board of Appeals. Upon notice by the President, within 20 days after delivery of his copy, of his intention to attempt mediation, the synodical Board of Appeals shall suspend further action for no more than 90 days to permit such an attempt to be made.

**Action:** *Adopted.*

## To Change Procedure for Electing Counselors

### RESOLUTION 5-06

**Overtures 5-40 to 5-42 (*CW*, p. 134)**

WHEREAS, The election of Circuit Counselors by the District is vital to their position in the District and Circuit; and

WHEREAS, It is very difficult for a convention to vote intelligently on men for this office; and

WHEREAS, The circuits need the men most qualified and best able to function with the congregations, pastors, and teachers, especially also insofar as rapport is concerned; therefore be it

*Resolved,* That *Handbook* 3.61 b be amended to read:

b. Every voting congregation of each circuit shall nominate two pastors of voting congregations of the circuit as candidates for the office of Circuit Counselor. The nominations shall be made during the election year prior to the convention of the District and shall be submitted to the Nominating Committee of the District. The Nominating Committee shall arrange a slate containing the first choice for Circuit Counselor from each circuit, provided that man is still available, or the second choice of the circuit if he is not. The District President shall fill the slate where neither man is still available. The convention shall have the right to alter the slate by amendment. The convention shall then ratify the slate of Circuit Counselors, which ratification shall constitute election.

**Action:** *Adopted as given above.*

## To Change Method of Electing Fiscal Review Commission

### RESOLUTION 5-07

**Overture 5-45 (*CW*, pp. 135—136)**

WHEREAS, The appointment of the lay representative to the Fiscal Review Commission by the District Board of Directors provides greater opportunity than the present method to select men with particular qualifications to serve in this position; therefore be it

*Resolved,* That the District lay representative and the alternate to the Fiscal Review Commission be appointed by the Board of Directors of each synodical District, and that *Handbook* 9.11 be amended to reflect this change.

**Action:** *Adopted.*

## To Transfer Christ Lutheran Church, Waverly, Ill., to Central Illinois District

### RESOLUTION 5-08

**Overtures 5-47 to 5-49 (*CW*, pp. 136—137)**

WHEREAS, Christ Lutheran Church, Waverly, Ill., has requested transfer from the Southern Illinois District to the Central Illinois District, and both Districts in convention have concurred; therefore be it

*Resolved,* That the membership of Christ Lutheran Church, Waverly, Ill., be transferred from the Southern Illinois District to the Central Illinois District of The Lutheran Church — Missouri Synod.

**Action:** *Adopted.*

## To Transfer Eastern Part of Upper Peninsula of Michigan to Michigan District

### RESOLUTION 5-09

**Overtures 5-50, 5-51 (*CW*, p. 137)**

WHEREAS, The three congregations of The Lutheran Church — Missouri Synod in the eastern part of the Upper Peninsula of Michigan have requested that the eastern part of the Upper Peninsula be transferred from the North Wisconsin District to the Michigan District, and both Districts have concurred; therefore be it

*Resolved,* That the boundaries of the Michigan District be changed to include the Eastern part of the Upper Peninsula; this area is defined as that which lies east of a line drawn from the City of Manistique (including this city) north to the Lake Superior shoreline; and be it further

*Resolved,* That the transfer of the three congregations become effective at a time to be agreed on by the Boards of Directors of the two Districts.

**Action:** *Adopted.*

## To Refer Overture 5-31 to Council of Administrators for Study (All Boards Elective)

### RESOLUTION 5-10

**Overture 5-31 (*CW*, pp. 131—132)**

WHEREAS, The Synod in convention at Detroit resolved (Resolution 4-11, *Proceedings,* 1965, p. 114) that the Council of Administrators "draw up a statement of principle according to which a synodical board, commission, council, or committee should be made either elective or appointive"; and

WHEREAS, The Council of Administrators has not yet had opportunity to complete this assignment; therefore be it

*Resolved,* That Overture 5-31 be referred to the Council of Administrators for inclusion in its study.

**Action:** *Adopted.*

## To Decline to Permit Each Congregation in a Parish to Have a Lay Vote at District Conventions

### RESOLUTION 5-11

**Overtures 5-32 to 5-35 (*CW*, p. 132)**

WHEREAS, The overtures request that the Synod change its Constitution to permit congregations in those parishes where two or more congregations regularly share in the services of one pastor to have one lay vote each at District conventions; and

WHEREAS, The Lutheran Church — Missouri Synod has from its earliest beginnings held to the principle that there shall be a balance of votes between clergy and laity; and

WHEREAS, In accord with this principle in congregations served by more than one pastor only one pastor is permitted to vote at District conventions (Constitution, Art. XII, B, b, *Handbook,* p. 23); and

WHEREAS, The provisions of the overtures in question would change the above relation; therefore be it

*Resolved,* That Overtures 5-32, 5-33, 5-34, and 5-35 be declined.

**Action:** *Adopted.*

### RESOLUTION 5-12

*(Recommitted. See Resolution 5-34)*

## To Eliminate Duplications from "Handbook"

### RESOLUTION 5-13

**Report 5-01, VI A and B (*CW*, p. 120)**

WHEREAS, *Handbook* paragraphs 6.54 e (Staff Appointments) and 6.127 are practically identical, and likewise paragraphs 6.67 (Experience of Candidates) and 6.105 b; therefore be it

*Resolved,* That paragraphs 6.54 e and 6.67 be eliminated from the *Handbook.*

**Action:** *Adopted.*

## To Permit Transfer of St. Paul, Columbia, Pa., to Eastern District

### RESOLUTION 5-14

**Overture 5-52 (*CW*, p. 137)**

WHEREAS, St. Paul Lutheran Church of Columbia, Pa., has requested to be transferred from the Southeastern District to the Eastern District; and

WHEREAS, The Presidents of both Districts involved have given their approval to this action; therefore be it

*Resolved,* That this transfer be approved and that it become effective at a time agreeable to the Districts involved.

**Action:** *Adopted.*

## To Provide Flexibility for Boards of Appeals

### RESOLUTION 5-15

WHEREAS, The present paragraph 5.01 a of Chapter V of the *Handbook,* "Suspension, Expulsion, and Appeals," requires that a District Board of Appeals shall consist of two clergymen, one teacher, and two laymen, at least one of whom shall be a lawyer; and

WHEREAS, One of the Districts has informed the Commission on Constitutional Matters that it does not have a teacher available for membership on its District Board of Appeals and is limited in the number of lawyers; and

WHEREAS, The same condition may exist in some other Districts, and provision should be made promptly for such cases; therefore be it

*Resolved,* That Paragraph 5.01 a of Chapter V of the

*Handbook* be amended by adding the following sentence:

In any case where a teacher is not available in the District a clergyman shall be elected in place of a teacher, and where a lawyer is not available the requirement of a lawyer may be waived.

**Action:** *Adopted.*

## To Amend Election Procedures

### RESOLUTION 5-16

**Overture 5-54 U (*URO*, p. 49)**

WHEREAS, Pursuant to a resolution of the Detroit convention (17-01) the President of the Synod has appointed a committee to study improvements in election methods and techniques, and this committee has suggested changes in the *Handbook* in connection with election procedures which have been approved by the Board of Directors of the Synod by authority of the Detroit resolution and are in force for this convention; and

WHEREAS, The proposed changes will greatly improve election procedures and make possible the use of modern data-processing equipment; therefore be it

*Resolved,* That the wording of *Handbook* 2.121 and 2.138 be changed to read as follows:

**2.121 Committee on Elections**

a. Prior to the convention of the Synod the President shall appoint a Committee on Elections and designate a chairman. The Secretary of the Synod shall provide the chairman with a current manual of suggested election procedures.

b. The committee shall make the necessary arrangements for the elections, shall be responsible for the preparation and distribution of ballots, and shall supervise the elections and the tabulation of the votes. It shall be empowered to adopt procedures and methods which will insure efficiency and accuracy, including the use of mechanical, electronic, or other methods of casting, recording, or tabulating votes.

c. The committee shall report the official results of each election to the convention and shall file a written report of the tabulation of votes of each election, certified by the chairman and not less than one other member of the committee, with the convention chairman and the Secretary of the Synod.

d. All votes in each election shall be preserved by the chairman of the committee until the close of the convention and then be destroyed.

**2.138 Other Elections**

The President shall determine and announce a period of time during the convention for the election of the members of all elective boards and commissions other than boards of control.

**Action:** *Adopted.*

## To Change Orientation Procedure

### RESOLUTION 5-17

**Overture 5-62 U (*URO*, p. 52)**

WHEREAS, The *Handbook* regulations regarding preconvention briefing sessions are too restrictive for the present shortened conventions of the Synod and also limit the possibility of making a variety of patterns of schedules and arrangements; therefore be it

*Resolved,* That *Handbook* paragraph 1.24 be changed to read as follows:

The President shall arrange for suitable orientation and guidance of delegates. A convention manual or guide shall be furnished.

**Action:** *Adopted.*

## To Change Method of Electing Delegates

### RESOLUTION 5-18

**Overtures 5-07 to 5-09 (*CW*, pp. 124—126)**

WHEREAS, There exists in the Synod some confusion and dissatisfaction about the method of electing delegates to the convention of the Synod and about their accountability; and

WHEREAS, The Commission on Constitutional Matters has made a study of the problem and has recommended revisions to improve the method; and

WHEREAS, These revisions remove the confusion that resulted from having electoral circuits differing from visitation circuits and also provide for a more equal base of representation and for improvement in election procedures; therefore be it

*Resolved,* That *Handbook* sections 1.51, 1.53, 1.55, and 1.57 be revised to read as follows:

**1.51 Voting Delegates**

Voting delegates shall consist of one pastor and one layman from each electoral circuit. An electoral circuit shall consist either of one or of two adjacent visitation circuits, as shall be determined by each District, on the basis of the following requirements: each pair of delegates shall represent from 7 to 20 member congregations, involving an aggregate communicant membership ranging from 1,500 to 10,000. Exceptions to these requirements and limitations can be made only by the President of the Synod upon request of a District Board of Directors. Voting delegates shall serve a 2-year term, beginning with the convention; after the convention they shall function as resource persons in their circuit and assist in the dissemination and implementation of the synodical resolutions in their area.

**1.53 Election of Delegates**

Each electoral circuit shall meet at the call of the Counselor(s) to elect its delegates not later than 9 months prior to the opening day of the convention. The election shall be by written ballot. The privilege of voting shall be exercised by one pastor and one layman from each member congregation of the circuit. Each qualified pastor and layman shall have the privilege of listing two pastors. The pastor receiving the highest number of votes shall serve as the pastoral delegate, the pastor with the next highest as the alternate. The same procedure shall then be followed in determining which congregations are to supply the lay delegate and alternate, except that those congregations supplying the pastoral delegate and alternate shall be eliminated from consideration. The Counselor(s) shall report the results of the election to the Secretary of the District in writing immediately after said election. If neither the delegate nor the alternate (pastoral or lay) can serve, the vacancy shall be filled by the District President in consultation with the respective Circuit Counselor(s).

**1.55 Advisory Delegates**

Each District shall send one advisory delegate for approximately every 20 advisory clergymen and one advisory delegate for approximately every 20 teachers on the roster of the Synod. These selections shall be made by the respective groups meeting at the call of the District Secretary during the District convention. Fractional groupings shall be

disregarded except that each District shall be entitled to at least one advisory delegate in each category.

**1.57 Certification**

The names and addresses of all voting and advisory delegates and alternates shall be forwarded by the District Secretary before the announced registration deadline to the Secretary of the Synod on registration forms provided by the latter. This procedure shall constitute certification. In addition, every lay delegate shall present credentials supplied by the synodical Secretary and signed by the pastor and two officers of the congregation.

**1.59 Delegates Not Bound by Instructions**

Congregations shall not require their delegates to vote in accordance with specific instructions, but every delegate shall be permitted to vote according to his own conviction. Delegates are nevertheless responsible to their circuits, whom they represent, and shall attempt to discover the sentiment of the members thereof. After each convention they shall report to their circuits the action of the Synod.

**Action:** *Adopted.*

## To Clarify Functions of Commission on Constitutional Matters

### RESOLUTION 5-19

**Report 5-01, VI D (*CW*, p. 120)**

WHEREAS, The regulations of the Commission on Constitutional Matters need to be brought more into harmony with the realities of the work of the commission; therefore be it

*Resolved,* That *Handbook* paragraphs 2.107 e and 2.107 g be revised to read as follows:

e. The commission shall interpret the Synod's Constitution, Bylaws, and resolutions upon the request of a member (congregation, clergyman, or teacher), official, board, commission, or agency of the Synod. An opinion rendered by the commission shall be binding on the question decided unless and until it is overruled by a synodical convention.

g. The commission shall maintain a file of the articles of incorporation (or articles of association) and bylaws and regulations of all Districts of the Synod. It shall examine the articles of incorporation (or articles of association) and the bylaws or regulations of every District, and all proposed amendments of such documents, to ascertain whether they are in harmony with the Constitution, Bylaws, and resolutions of the Synod. A District shall make such amendments to, or changes in, these documents as may be necessary to conform.

**Action:** *Adopted.*

## To Retain Interpretation of Constitution and Bylaws

### RESOLUTION 5-20

**Overture 5-58 U (*URO*, p. 51)**

WHEREAS, There is a demonstrated need for the provisions of *Handbook* section 2.107 e requiring the Synod's Commission on Constitutional Matters to interpret the Synod's Constitution and Bylaws; and

WHEREAS, A synodical convention has the right to overrule any such interpretation as provided for in that same *Handbook* section; therefore be it

*Resolved,* That the petition of Overture 5-58 U be declined.

**Action:** *Adopted.*

## To Study in Depth Office of Circuit Counselor

### RESOLUTION 5-21

**Overture 5-43 (*CW*, pp. 134—135)**

WHEREAS, The English District of The Lutheran Church — Missouri Synod has submitted a proposed revision of *Handbook* 3.73, "Circuit Counselor and Pastor"; and

WHEREAS, It is the considered opinion of your floor committee that the entire office of Circuit Counselor should be studied in depth, and the purposes and functions of this office carefully defined; and

WHEREAS, Such a study in depth can best be made by a carefully chosen group of men; therefore be it

*Resolved,* That the President of the Synod designate either an existing body of men within the Synod or a special committee to study in depth the office of Circuit Counselor and to define the functions of this office; and be it further

*Resolved,* That Overture 5-43 be turned over to whatever group is entrusted with this study; and be it finally

*Resolved,* That this group report to the Synod at its next convention.

**Action:** *Adopted.*

## To Decline to Require Approval of District President in Calling Pastors, Teachers, etc.

### RESOLUTION 5-22

**Overture 5-46 (*CW*, p. 136)**

WHEREAS, Overture 5-46 points up the great need for the Synod to use its trained pastors and teachers in the positions in which they are best fitted to serve, but the provisions of this overture militate against the Synod's Constitution, Art. VII, "Relation of Synod to Its Members":

> In its relation to its members Synod is not an ecclesiastical government exercising legislative or coercive powers, and with respect to the individual congregation's right of self-government it is but an advisory body. (*Handbook*, p. 17)

therefore be it

*Resolved,* That the request of Overture 5-46 be declined; and be it further

*Resolved,* That the Synod urge all its member congregations and groups within the Synod which have the right to call to avail themselves fully of the advice of their District Presidents in all call matters.

**Action:** *Adopted.*

## To Decline an Appeal

### RESOLUTION 5-23

**Overture 5-56 U (*URO*, p. 50)**

WHEREAS, The Synod does not handle appeals in convention but through its Board of Appeals on the basis of procedures set forth in *Handbook*, Article V, pp. 103-110; and

WHEREAS, These procedures are available to all who believe they have just cause; therefore be it

*Resolved,* That Overture 5-56 U be declined.

**Action:** *Adopted.*

## To Reiterate Right of Lay Delegates to Succeed Themselves

### RESOLUTION 5-24

**Overture 5-55 U (*URO*, pp. 49—50)**

WHEREAS, There is nothing in the *Handbook* which prohibits a delegate from succeeding himself if his electoral circuit so chooses; therefore be it

*Resolved,* That we herewith remind delegates that this practice is permitted; and be it further

*Resolved,* That the request to refer this matter for study be declined.

**Action:** *Adopted.*

## To Thank Commission on Constitutional Matters

### RESOLUTION 5-25

**Report 5-01 (*CW*, pp. 119—120)**

WHEREAS, The Commission on Constitutional Matters has given faithful and valuable service to the Synod during the past biennium, as is evident from its report (5-01, *CW*, pp. 119—120); therefore be it

*Resolved,* That the report be accepted.

**Action:** *Adopted.*

## To Decline to Revise Constitution to Reflect New Emphases

### RESOLUTION 5-26

**Overture 5-03 (*CW*, p. 121)**

WHEREAS, The Constitution of the Synod is a document of enduring nature; and

WHEREAS, The Bylaws of the Synod are constantly being revised to meet changing conditions and emphases; and

WHEREAS, The rather general request of Overture 5-03 can be satisfied in this manner; therefore be it

*Resolved,* That Overture 5-03 be declined.

**Action:** *Adopted.*

## To Study the Staggering of the Election of Vice-Presidents and Circuit Counselors

### RESOLUTION 5-27

**Overture 5-44 (*CW*, p. 135)**

WHEREAS, The District programs are usually coordinated with the synodical program; and

WHEREAS, The staggering of the election of Vice-Presidents and of Circuit Counselors may affect such coordination adversely; therefore be it

*Resolved,* That Overture 5-44 be referred to the Council of Presidents for study and report to the next convention.

**Action:** *Adopted as amended.*

(Amended by substitution of "and report to the next convention" for "with power to act.")

## To Retain the Synod's Present Name

### RESOLUTION 5-28

**Overtures 5-04 to 5-06 (*CW*, pp. 121—124)**

WHEREAS, The proposed name, "Lutheran Church International," is looked upon with disfavor by many Lutheran Christians in fellowship with our Synod in other lands as suggestive of paternalism; and

WHEREAS, There appears to be no real groundswell of opinion in the Synod in favor of the proposed name; and

WHEREAS, The name "The Lutheran Church—Missouri Synod" has come to be associated with a firm confessional position in the theological world; therefore be it

*Resolved,* That the Synod retain its present name, "The Lutheran Church—Missouri Synod."

**Action:** *Adopted.*

(An amendment to strike the third Whereas and to insert "for the time being" before "retain" in the Resolved was defeated.)

## To Urge All Congregations Not to Deny Congregational Privileges to Any Person on Account of Race or Ethnic Origin

### RESOLUTION 5-29

**Overture 9-14 (*CW*, p. 277)**

WHEREAS, The Detroit convention of The Lutheran Church—Missouri Synod 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.*" (*Proceedings*, 1965, p. 171, Resolution 9-21)

and

WHEREAS, The Synod's Commission on Social Action presents the requested statement in Overture 9-14; and

WHEREAS, There may be congregations who are already members of the Synod whose constitutions and practices deny people membership and other congregational privileges on the basis of race or ethnic origin; therefore be it

*Resolved,* That the Synod urgently request any congregation in the Synod which constitutionally or otherwise limits membership or other congregational privileges on account of race or ethnic origin to change its constitution and practice; and be it further

*Resolved,* That the Synod adopt the wording proposed in Overture 9-14 a and b as follows:

> It shall be the policy of the Synod:
>
> a. To decline membership to congregations whose constitutions deny membership or other congregational privileges to any Christian because of race or ethnic origin;

b. To encourage such applying congregations to bring their constitutions and practices into harmony with the Holy Scriptures and the Confessions, so that their applications might receive favorable action.

and be it finally

*Resolved,* That the Synod's Commission on Constitutional Matters include the substance of this Resolution in suitable language in the synodical *Handbook.*

**Action:** *Adopted.*

## To Decline to Take Action on an Alleged Action of the Commission on Constitutional Matters

### RESOLUTION 5-30

**Overtures 5-59 U to 5-61 U (*URO,* pp. 51—52)**

WHEREAS, The sponsors of these overtures ask that the convention overrule a statement which they regarded as an official opinion of the Synod's Commission on Constitutional Matters; and

WHEREAS, The statement as quoted in the overtures was not an official opinion of the commission; and

WHEREAS, The official opinion is as follows:

AN OPINION OF THE COMMISSION
ON CONSTITUTIONAL MATTERS

The Commission on Constitutional Matters holds that Article XIII, 1 of the Constitution and paragraph 1.05 of the Bylaws of the Synod are binding on every member of the Synod. Refusal to comply with these provisions as well as active promotion of non-compliance constitute divisive and unbrotherly conduct which destroys the very concept of the Synod as "a walking together."

Such conduct, if persisted in despite repeated admonition, is a breach not only of synodical fellowship but of the unity which prevails between Christians and which expresses itself in love.

If all efforts at admonition fail, a member persisting in such conduct shall be subject to suspension and to eventual expulsion.

THE COMMISSION ON CONSTITUTIONAL MATTERS
HERBERT MUELLER, *Secretary*

therefore be it

*Resolved,* That Overtures 5-59 U, 5-60 U, and 5-61 U be declined.

**Action:** *Adopted.*

## To Decline to Reorganize the Commission on Theology and Church Relations

### RESOLUTION 5-31

**Overture 5-57 U (*URO,* p. 50)**

WHEREAS, This overture is concerned more with the theological position of the men who serve on the Commission on Theology and Church Relations than with its organization; and

WHEREAS, The Constitution of the Synod specifies:

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 practice;

2. All the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God. . . . (Constitution, Art. II, Confession, *Handbook,* p. 15)

therefore be it

*Resolved,* That all individuals or groups which have the responsibility of appointing members to the Synod's Commission on Theology and Church Relations, as well as those who nominate candidates for the elective memberships on the commission, constantly bear in mind the confessional paragraph of the Synod's Constitution in making appointments or nominations for the commission; and be it further

*Resolved,* That the Synod decline to reorganize the Commission on Theology and Church Relations.

**Action:** *Adopted.*

(The version given above was submitted by the floor committee to replace the garbled version in *Today's Business.)*

## To Constitutionally Clarify and Strengthen the President's Authority

### RESOLUTION 5-32

**Overtures 5-37, 5-38 (*CW,* p. 133)**

WHEREAS, The overtures request that the Synod clarify and strengthen, constitutionally, the authority of the President's office in relation to all teaching personnel in the Synod's colleges and seminaries; and

WHEREAS, The Synod at Detroit referred this question together with proposed *Handbook* changes (*Proceedings,* 1965, Resolution 5-31, pp. 133—134) to the Board for Higher Education "to be considered at its plenary sessions with recommendations to be offered to the next convention"; and

WHEREAS, The Board for Higher Education is studying this question but is not ready for a final report to the New York convention (see 6-75 U, *URO,* pp. 55—56); therefore be it

*Resolved,* That also Overtures 5-37 and 5-38 be referred to the Board for Higher Education; and be it further

*Resolved,* That the Synod instruct the Board for Higher Education to work in close consultation with the President of the Synod and with the Synod's Commission on Constitutional Matters in studying this matter; and be it finally

*Resolved,* That the Board for Higher Education is hereby asked to present a definite recommendation to the next convention of the Synod.

**Action:** *Adopted as given above.*

## To Refer to a Special Committee All Overtures Concerning the Right to Submit Overtures

### RESOLUTION 5-33

**Overtures 5-10 to 5-27 (*CW,* pp. 126—128), 5-53 U (*URO,* p. 49)**

WHEREAS, The Constitution of the Synod, Article V, *Handbook,* p. 16, specifies that "membership in Synod is

held and may be acquired by congregations, ministers of the Gospel, and teachers . . ."; and

WHEREAS, There exist questions concerning the right of submitting "reports, overtures, proposals, petitions, and other matters intended for presentation to and consideration by a delegate convention of the Synod" (By-laws, 1.27); e. g.:

a. Shall this right be restricted to members of the Synod only?

b. Shall this right be further restricted, so that overtures will be accepted from no *individual* in the Synod?

c. Shall this right be extended to include others, such as individual lay people and the governing boards of synodically recognized auxiliary organizations?

and

WHEREAS, This problem merits deliberate study and ought to be clarified for the expediting of convention business; therefore be it

*Resolved,* That the matters treated in Overtures 5-10 to 5-27 and 5-53 U be referred to the President of the Synod for assignment to a special committee with instructions to report to the 1969 convention of the Synod; and be it further

*Resolved,* That a member of the Synod's Commission on Constitutional Matters be appointed to serve this special committee in an advisory capacity.

**Action:** *Adopted as given above.*

## To Decline to Introduce New Procedures for Nominations

### RESOLUTION 5-34

*(Substitute for Resolution 5-12)*

**Overtures 5-29, 5-30 (*CW*, pp. 130—131)**

WHEREAS, Your floor committee was originally prompted to submit Resolution 5-12 (recommending omission of nominations from the floor) only because of the time requirement of data-processing methods; and

WHEREAS, The committee has now received reliable information that nominations from the floor would not be an insurmountable obstacle to the use of data-processing methods, which information has been confirmed by the experience of this convention; therefore be it

*Resolved,* That *Handbook* 2.151 be amended to read:

**2.151 Report of Board for Convention Nominations**

a. The Board for Convention Nominations shall meet at the call of the President of the Synod and name its chairman and secretary. At least 3 months prior to the convention it shall determine its complete list of candidates and alternates, obtain the consent of the persons it proposes to nominate, and transmit its final report to the Secretary of the Synod in ample time to provide for its publication in a preconvention issue of the *Lutheran Witness Reporter* and also in the official Synod convention book of reports and overtures *(Convention Workbook)*. This report shall contain pertinent information concerning each candidate, such as age, occupation or profession, District affiliation, residence, and specific experience and qualifications for the office in question.

b. The chairman of the Board for Convention Nominations shall submit the board's report in person to the convention at one of its earliest sessions, and immediately thereupon nominations may be made from the floor of the convention. Any delegate making a nomination from the floor shall have secured prior consent of the candidate whom he wishes to nominate. He shall immediately submit in writing to the chairman of the Board for Convention Nominations pertinent information concerning his nominee as detailed in *a* above. No further nominations shall thereafter be accepted, except in the event that the Synod in convention creates a new elective office, board, or commission for which no candidates have previously been nominated.

c. The chairman of the Board for Convention Nominations shall have on hand at the convention a reserve list of nominees, approved by his board, for use if required, e. g., if a new board or commission is to be elected. Whenever possible, however, the Board for Convention Nominations should be informed in advance if any new board or commission is likely to be elected at a synodical convention, so that it may have a slate of candidates in readiness.

**Action:** *Adopted.*

(The original Resolution 5-12 had had the following wording for paragraph b:

b. Voting delegates to the convention may make nominations in writing to the chairman of the Board for Convention Nominations up until 4 weeks before the opening day of the convention, or in person up until 12 hours before the time the convention is scheduled to convene. In every case assurance shall be given by the delegate that the consent of the person nominated has been obtained. No nominations shall be accepted thereafter, except in the event that the Synod in convention creates a new elective office, board, or commission for which no candidates have previously been nominated.

At an early session of the convention the chairman of the Board for Convention Nominations shall submit to the convention the board's report and the list of nominations filed with them by the voting delegates as provided in b above.

An amendment was moved and seconded to substitute for "up until 12 hours . . . convene" the words "up until 24 hours before the time of elections." A motion to recommit was lost. After still further discussion of the amendment the motion to recommit the resolution was again made and seconded, and this time it carried.

On the final day the committee offered Resolution 5-34 as its substitute for 5-12. This was adopted.)

# 6. HIGHER EDUCATION

### RESOLUTION 6-01

*(This item had been reassigned to Committee 4 and was covered by Resolution 4-34. Resolution 6-01 was therefore withdrawn.)*

## To Observe 75th Anniversary of Concordia, Seward

### RESOLUTION 6-02

**Overture 6-49 (*CW*, pp. 216—217)**

WHEREAS, Concordia Teachers College and Concordia High School, Seward, Nebr., will celebrate their diamond jubilee beginning in January 1969; and

WHEREAS, The Lord of the church has provided Concordia, Seward, and the countless souls whom it has served in the interest of Christian education a harvest of blessings during the past 75 years; therefore be it

*Resolved,* That the Synod express its thanksgiving to God for His blessings to the college and high school and to the Synod; and be it further

*Resolved,* That the Synod encourage our congregations to observe the occasion with special prayers of thanks on an appropriate date.

**Action:** *Adopted.*

## To Commend Donors for Special Support of Concordia, Seward

### RESOLUTION 6-03

**Overture 6-50 (*CW*, p. 217)**

WHEREAS, Alumni, parents, and friends of Concordia Teachers College, Seward, Nebr., especially those who live in the Concordia College Association area of Concordia, Seward, have made gifts totaling nearly $500,000 to Concordia in the past few years through its program of development known as HUB (Help Us Build); therefore be it

*Resolved,* That the Synod commend these donors for their special support of Concordia, Seward, and encourage further support and prayers in such continued efforts.

**Action:** *Adopted.*

## To Refer Question of Chairs of Stewardship and Evangelism

### RESOLUTION 6-04

**Overture 6-33 (*CW*, p. 211)**

WHEREAS, We recognize the concern of the Indiana District for establishing chairs of stewardship and evangelism; and

WHEREAS, The Christian life of stewardship and evangelism already receives recognition in the curricula and the cocurricular programs of our synodical schools; therefore be it

*Resolved,* That we refer Overture 6-33 to the Board for Higher Education and the synodical schools for continuing attention.

**Action:** *Adopted.*

## To Study Further Lutheran Lay Higher Education

### RESOLUTION 6-05

**Report 6-02 (*CW*, pp. 162—163)**

*Resolved,* That the present Study Commission on Lutheran Lay Higher Education be dissolved; and be it further

*Resolved,* That a study committee of three members be appointed by the President of the Synod to serve for the next 2 years; and be it further

*Resolved,* That this committee study the concerns of Lutheran lay higher education; and be it further

*Resolved,* That the recommendations submitted to the 1967 convention by the Study Commission on Lutheran Lay Higher Education (*CW*, p. 163, a—j) be referred to this study committee for consideration; and be it finally

*Resolved,* That this study committee report to the Board for Higher Education for subsequent reporting to the 1969 synodical convention.

**Action:** *Adopted.*

## To Ask Districts to Give Financial Aid to Applicants for the Ministry by Colloquy

### RESOLUTION 6-06

**Report 6-03 (*CW*, pp. 164—165)**

WHEREAS, Applicants by colloquy for the holy ministry of The Lutheran Church — Missouri Synod are both valid and valuable additions to the ranks of the ministry of the church; and

WHEREAS, At least one year of intensive seminary study is required of all such applicants, demanding full-time attention; therefore be it

*Resolved,* That the District sponsoring the applicant be encouraged to extend necessary financial aid for the year of seminary study.

**Action:** *Adopted.*

## To Assess Personnel Needs

### RESOLUTION 6-07

**Overture 6-38 (*CW*, p. 213)**

*Resolved,* That the various boards and agencies of the church examine their personnel needs as to numbers, types, and extent of training; and be it further

*Resolved,* That they project the needs in the various fields of service for at least a 10-year period; and be it finally

*Resolved,* That they submit their findings to the Board for Higher Education and through it to the church at large and particularly to the boards, institutions, and agencies of the Synod concerned with the recruitment and training of personnel to accomplish their objectives.

**Action:** *Adopted.*

### RESOLUTION 6-08

*(Replaced by Resolution 6-22)*

## To Adopt Uniform Procedures for Student Aid

### RESOLUTION 6-09

**Overture 6-48 (*CW*, p. 216)**

*Resolved,* That all District student aid committees make their commitment of aid to students and notify both the student and his respective synodical school of their action no later than August 15 prior to the academic year for which aid is being granted; and be it further

*Resolved,* That the possibility of establishing an earlier deadline date be referred to the Council of Presidents; and be it further

*Resolved,* That all District student aid committees adopt a uniform procedure for notifying the students and their respective synodical schools of the aid that has been awarded; and be it finally

*Resolved,* That the Synod's Board for Higher Education be instructed to prepare and make available to all District student aid committees *forms of certification* so that a uniform method of notification may be implemented.

**Action:** *Adopted.*

## To Close High School at Austin

### RESOLUTION 6-10

**Report 6-01 II, B, 1a (*CW*, p. 150)**

*Resolved,* That the high school department at Austin be closed according to the proposal of the Board of Control at Austin.

**Action:** *Adopted.*

## To Raise Faculty Salaries

### RESOLUTION 6-11

**Overtures 6-44, 6-45 (*CW*, p. 215)**

WHEREAS, Faculty salaries have fallen significantly below the level received by many parish pastors and District officials; and

WHEREAS, The synodical college and seminary faculty members receive much lower salaries than those at many other church-related and private colleges and seminaries; and

WHEREAS, The low salary scale has greatly increased the difficulty of bringing men to the campus who have had parish experience; and

WHEREAS, The national average annual income for all college-level teachers has doubled since 1950 and the Synod has not kept pace; and

WHEREAS, Concern for this matter is the responsibility of not only the Board for Higher Education but also every parish and pastor; therefore be it

*Resolved,* That constituent congregations and Districts be reminded of their stewardship privilege and responsibility in this matter; and be it further

*Resolved,* That the Board for Higher Education annually review faculty salary schedules and grant at least a cost-of-living raise; and be it finally

*Resolved,* That the Board for Higher Education and the Board of Directors give salary improvement high priority in considering Board for Higher Education budgetary requirements.

**Action:** *Adopted as amended.*

**(Amended by insertion of "and grant at least a cost-of-living raise" in second Resolved.)**

## To Reaffirm Instructions re Junior College in California

### RESOLUTION 6-12

**Report 6-01, II, B, 1, b, 3 (*CW*, p. 150)**

**Overtures 6-26, 6-60 to 6-65 (*CW*, pp. 209, 219—222), 6-72 U (*URO*, p. 54)**

WHEREAS, The Synod (already in 1962 at the Cleveland convention) specifically instructed the Board of Directors to determine the final site of a junior college in southern California and again reaffirmed this decision in 1965 at the Detroit convention; and

WHEREAS, After thorough study by the Board for Higher Education and by the Board of Directors of the Synod, the site selected and purchased for the junior college was Irvine, Calif.; and

WHEREAS, The Board for Higher Education and the Board of Directors of the Synod have intensively studied the entire situation of higher education for the West Coast since 1953; and

WHEREAS, The selected architect's proposals and complete working drawings for the Irvine, Calif., campus have been secured by the Board of Directors after extended study, and at considerable cost, under the authority given to the Board of Directors by synodical resolution; and

WHEREAS, A board of control for the Irvine school has been created and is functioning; and

WHEREAS, Statistics from California indicate that the greatest growth potential, as well as the greatest concentration of Lutheranism, is in the southern California area; and

WHEREAS, Even if the present buildings were repaired or replaced and additional perimeter land near the Oakland campus were purchased, it still would not produce a completely desirable campus; and

WHEREAS, A piecemeal construction of a replacement campus for the California Concordia College at Oakland on the Lake Chabot property could conceivably exceed the cost of a completely new junior college campus at Irvine, Calif.; therefore be it

*Resolved,* That the Synod reaffirm its instructions to the Board of Directors to proceed to build a junior college in southern California on the Irvine site as speedily as the Lord of the church opens the hearts of His people to provide the necessary funds; and be it further

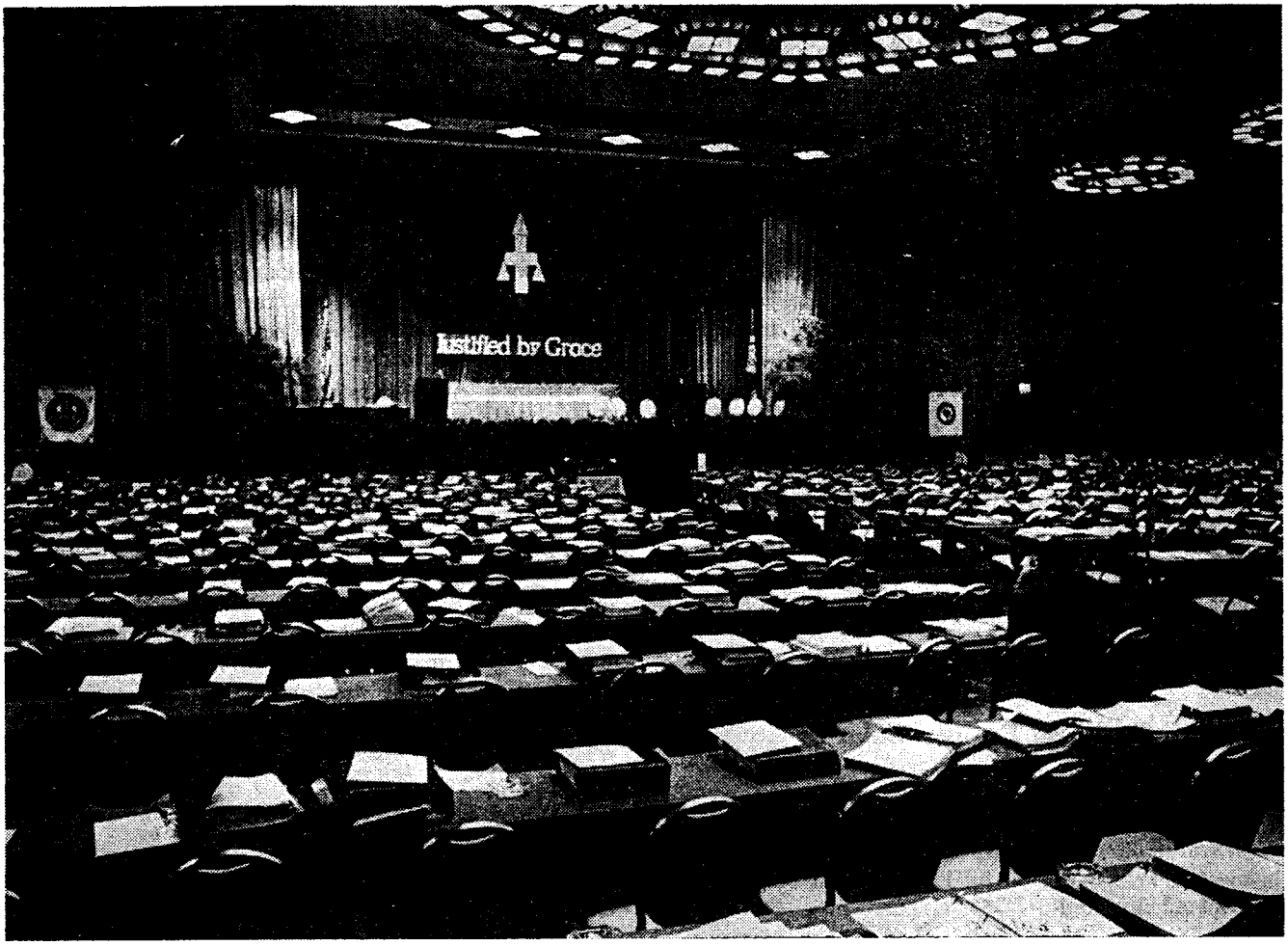
*Resolved,* That California Concordia College continue in its present concerned service to the Synod at Oakland until such time as the new campus at Irvine, Calif., is opened.

**Action:**

1. In session 13 division of the question was called for. The Chair granted the request.

2. In session 15 the convention decided to consider in place of the entire Resolution (except for the second Resolved) the following substitute motion and eventually *adopted* it by a vote of 348 to 281:

*Resolved,* That the matter of a new junior college at




An opportunity for quiet thought

Irvine be deferred to the 1969 Denver convention of The Lutheran Church — Missouri Synod for action, that in the interim no further action be taken by the Board for Higher Education with regard to developing the Irvine campus, and that in the interim the Board for Higher Education make a final restudy of the entire matter of higher education on the West Coast.

3. After refusing to consider a substitute motion (to the effect that the Synod reserve to itself in convention the right to close a school) for the second Resolved, the convention decided to *postpone indefinitely* action on the second Resolved of the original Resolution proposed by the floor committee.

## To Give Permission to Close High Schools

### RESOLUTION 6-13

**Report 6-01, II, B, 1, a (*CW*, p. 150)**

**Overtures 6-27, 6-58, 6-60, I (*CW*, pp. 210, 219); 6-72 U, second Resolved (*URO*, p. 54)**

*Resolved,* That the Board for Higher Education be given discretionary authority to discontinue the high school department at any synodical institution whenever its continued existence can no longer be defended.

**Action:** *Adopted.*

## To Decline Change in Method of Calling Presidents

### RESOLUTION 6-14

**Overtures 6-39, 6-40 (*CW*, pp. 213—214)**

WHEREAS, Present procedure has been satisfactory in electing presidents; and

WHEREAS, Practice and experience dictate that a faculty should have a voice in selecting a president; and

WHEREAS, There are in the present procedure adequate safeguards to protect the various interests of the Synod; therefore be it

*Resolved,* That the Synod decline to take action on Overtures 6-39 and 6-40.

**Action:** *Adopted.*

(It was moved and seconded to amend the Resolution by inserting as the second paragraph: "WHEREAS, The electors are not bound to the list approved by the faculty committee." The Commission on Constitutional Matters pointed out that this would be in conflict with Bylaws 6.111, 6.113, and 6.117, and that if this was indeed the will of the convention it would be necessary to amend the Resolved rather than the Whereases. The amendment as offered failed to carry. No motion was made to amend the Resolved.)

## To Adopt Report on Colloquies for the Pastoral Office

### RESOLUTION 6-15

**Report 6-03 (*CW*, p. 164)**

*Resolved,* To adopt the report of the committee listing the men admitted to the pastoral office; and be it further

*Resolved,* That the Synod encourage other qualified persons to avail themselves of this opportunity to enter the pastoral ministry.

**Action:** *Adopted.*

## To Thank Donors of Special Gifts

### RESOLUTION 6-16

**Overture 6-50 (*CW*, p. 217)**

WHEREAS, The synodical colleges and seminaries must supplement their budgets from sources outside the synodical treasury and students' fees; and

WHEREAS, The reports from the colleges and seminaries acknowledge donations from many individuals, groups, and organizations; therefore be it

*Resolved,* That the Synod commend and herewith thank each and every donor; and be it further

*Resolved,* That the Synod encourage individuals, groups, and organizations to continue to remember the colleges and seminaries with special gifts.

**Action:** *Adopted.*

## To Amend "Handbook" Section 6.37 (Board of Control Authority)

### RESOLUTION 6-17

**Overture 4-08 (*CW*, p. 108)**

WHEREAS, Floor committee 4 has referred to floor committee 6 an additional definition re the relation to the Synod and the legal capacity of the boards of control; therefore be it

*Resolved,* That the following be added to *Handbook* section 6.37:

f. The Board of Control shall have no power to close its institution or to sell all or any part of the property which constitutes the main campus of such institution, such power being reserved to the Synod itself in convention.

**Action:** *Adopted.*

## To Use Community Lutheran High Schools

### RESOLUTION 6-18

**Report 6-01, II, B, 1, a (*CW*, p. 150)**

WHEREAS, The high school years are crucial in making decisions for life vocations; and

WHEREAS, Public high schools generally do not provide an atmosphere favorable to the encouragement of church vocations; and

WHEREAS, Certain synodical high schools are being gradually eliminated; therefore be it

*Resolved,* That The Lutheran Church — Missouri Synod in convention encourage parents to make use of available community Lutheran high schools; and be it further

*Resolved,* That the Board of Parish Education and the Board for Higher Education make a thorough study of making present community Lutheran high schools more effective for the recruitment of professional church workers, including the possibilities of providing room and board facilities and grants-in-aid to professional students.

**Action:** *Adopted.*

## To Continue to Explore House of Studies Concept

### RESOLUTION 6-19

**Report 6-01, II, B, 1, c, 9 (*CW*, p. 151)**

*Resolved,* That the House of Studies concept of pretheological study continue to be explored through the next biennium, and that a detailed analysis and evaluation of this concept, with appropriate recommendations, be brought to the next convention of the Synod.

**Action:** *Adopted.*

## To Encourage Springfield Seminary

### RESOLUTION 6-20

**Report 6-01, II, B, 1, d, 11 (*CW*, p. 151)**

*Resolved,* That the Springfield seminary continue its efforts toward full accreditation and continue to tailor its offerings to meet the needs of qualified students recruited at public and private colleges and universities.

**Action:** *Adopted.*

## To Upgrade Alabama Lutheran Academy and College

### RESOLUTION 6-21

**Overture 6-70 (*CW*, p. 223)**

WHEREAS, The church is faced with a definite shortage of ministers and teachers throughout the Synod; and

WHEREAS, In the last decade the church has grown and expanded to such an extent in the southern geographical area of North America that new Districts have been formed; and

WHEREAS, The Synod's educational institution at Selma, Ala., is located in this geographical area; and

WHEREAS, The Lutheran Church — Missouri Synod has through its Board for Higher Education directed a comprehensive program of improving and upgrading the Selma institution; and

WHEREAS, It is clearly evident that this program is, under God, meeting with substantial success; and

WHEREAS, It is also clearly evident that substantial additional improvement and development are still very much indicated; and

WHEREAS, There is a clearly recognizable urgency about the many problems at the Selma school; therefore be it

*Resolved,* That the Board for Higher Education be directed to continue its program of improvement and development at Alabama Lutheran Academy and College; and be it further

*Resolved,* That the Board of Directors of The Lutheran Church — Missouri Synod make such shifts of financial priorities as seem warranted to assist the Board for Higher Education in its efforts; and be it further

*Resolved,* That the entire Synod be apprised of certain immediate and emergency needs which are ordinarily considered to be legitimate opportunities to support the general cause of higher education in the Synod, i. e., the need for student aid funds; and be it finally

*Resolved,* That an intensified recruitment program be geared to attract and encourage youth to attend Selma.

**Action:** *Adopted.*

## To Adopt General Planning and Operating Principles for the Board for Higher Education

**RESOLUTION 6-22**

*(Recommitted 6-08)*

**Report 6-01, II, A (*CW*, pp. 149—150)**
**Overture 6-41 (*CW*, p. 214)**

WHEREAS, The Board for Higher Education has in the past followed guidelines adopted by previous conventions for the effective functioning of our system of higher education and for the planning of its development and improvement; and

WHEREAS, The planning and operating propositions of the Detroit convention, with some modifications, ought to be reasserted for the continued guidance of the Board for Higher Education and its colleges and seminaries; therefore be it

*Resolved,* That the Synod adopt the following propositions as general planning and operating principles for the Board for Higher Education:

*Proposition One.* An aggressive selective enlistment program is a prerequisite for securing the number of professional workers needed by the church. At present the enlistment of pastoral students represents the most urgent need.

*Proposition Two.* The Synod should train as many men teachers as are needed and as many women teachers as its available resources will permit.

*Proposition Three.* 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 Four.* The orderly development of the individual institutions and of the entire system may make it imperative for a school at the direction of the Board for Higher Education and the Board of Directors to apply priorities, quotas, or limitations on certain types and at certain levels of enrollment. 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 and the Board of Directors.

*Proposition Five.* 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 and the Board of Directors.

*Proposition Six.* The synodical high school and the community Lutheran high schools are desirable agencies by which a significant core of able and dedicated young men and young women can begin preparation for any full-time ministry. The Synod should continue to operate those synodical high schools that are enrolling justifiable numbers of pastoral training students and should provide adequate facilities and staff to assure a quality 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 and the Board of Directors regard the cost in money, staff, or space as unjustifiable in the light of the total needs of the church, that high school should be discontinued.

*Proposition Seven.* Pastors, teachers, and laymen should encourage prospective and enlisted students to make full use of the opportunities provided by the church for spiritual, intellectual, and social growth.

*Proposition Eight.* 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 are called later in life should be encouraged to pursue this calling and should seek competent counsel in the choice of the educational program best suited to their situation.

*Proposition Nine.* The colloquy programs should continue as acceptable alternative ways of entering the professional ministries of the church. However, they should be carefully designed programs of study and experience.

*Proposition Ten.* Congregations and their organizations are urged to provide financial assistance to church work students who need it.

*Proposition Eleven.* 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 Synod's budget and capital dollar.

*Proposition Twelve.* The colleges and seminaries

should be engaged in securing 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 and the Board of Directors.

*Proposition Thirteen.* 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 Fourteen.* 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 Fifteen.* 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 Sixteen.* 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 Seventeen.* The faculty of each college and seminary is to concern itself with a continual review of course offerings and the improvement of the educational climate for teaching and learning.

*Proposition Eighteen.* In order to insure systemwide planning and coordination, the development and implementation of new educational programs and curricular modifications shall be undertaken by the synodical faculties with the approval and coordination of the Board for Higher Education.

*Proposition Nineteen.* The Board for Higher Education is to continue to study the Synod's system of professional education in the light of the growth of the Synod and the opportunities confronting it and periodically report to the Board of Directors and to the Synod in convention.

**Action:** *Adopted as amended.*

(These propositions were originally presented in Resolution 6-08, which was recommitted. The new propositions offered in Resolution 6-22 differed from the former in the following ways:

1. "Board of Directors" was inserted into Propositions 4, 5, 6, 12, 19.
2. The words "with periodic reporting required" at the end of proposition 12 were dropped.
3. A new proposition was inserted [17 above].
4. The final words of the last proposition had originally read: "and report its findings to the Synod."

The new propositions offered in Resolution 6-22 were amended in three ways:

1. The first sentence of Proposition 6 before amendment had read: ". . . dedicated young men can begin preparation for the pastoral ministry."
2. The last sentence of Proposition 8 before amendment had read: "Those who make this occupational decision later in life should seek competent counsel. . . ."
3. In Proposition 11 "church's" was changed to "Synod's.")

## To Retain Functions of Seminary and Graduate Instruction

### RESOLUTION 6-23

**Report 6-01, II, B, 1, d (*CW*, p. 151)**

*Resolved,* That Concordia Seminary, St. Louis, and Concordia Theological Seminary, Springfield, retain their present basic functions; and be it further

*Resolved,* That graduate programs continue to be limited to St. Louis and River Forest for year-round work, with Seward offering graduate-level work during summer sessions only.

**Action:** *Adopted.*

## To Emphasize Recruitment of Negro Teen-Agers

### RESOLUTION 6-24

**Overture 6-47 (*CW*, p. 216)**

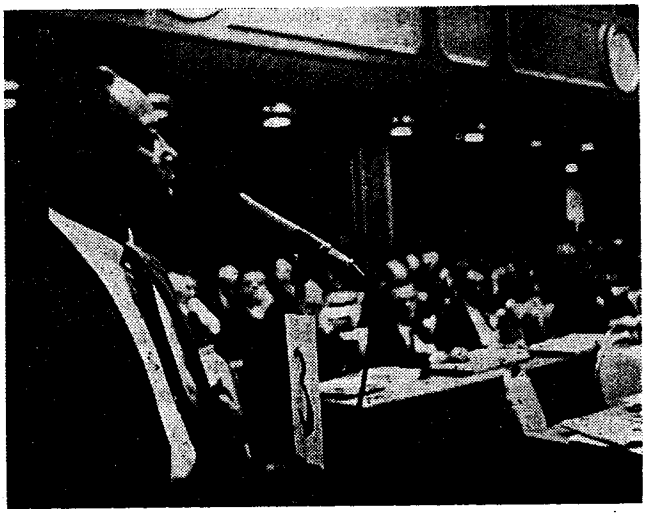
WHEREAS, The effectiveness of the church's ministry in multiracial urban areas is increased by an integrated staff that can more accurately identify with the people and the people with them; and

WHEREAS, The spirit of black nationalism is making it increasingly difficult for the church to minister to that segment of the whole society; and

WHEREAS, The white identity of many of our congregations and schools is an obstacle to the local community; and

WHEREAS, Present statistics show a paucity of Negro pastors and teachers as well as ministerial and teacher candidates, while the need for such dedicated individuals increases daily; therefore be it

*Resolved,* That in the present efforts of recruitment a proper and effective emphasis be given to the recruitment of young Negro teen-agers for the teaching and ministerial vocations, recognizing that special financial



Mr. John Simpson of Los Angeles participating in debate

needs of these students may have to be met; and be it further

*Resolved,* That this convention affirm that it recognizes the relationship between recruitment of Negro teen-agers and their employment by the church as a part of a truly integrated ministry.

**Action:** *Adopted as amended.*

(Amended by addition of second Resolved.)

## To Plan for Continuing Education

### RESOLUTION 6-25

**Report 6-01 II, B, 1, e (*CW*, p. 152)**

*Resolved,* That the responsibility for continuing education for the professional personnel of the church continue to be centered in the educational institutions of the church; and be it further

*Resolved,* That efforts be made at all of the schools to engage in this endeavor; and be it further

*Resolved,* That the emphasis be on academically respectable work with a sound theological core; and be it finally

*Resolved,* That the Council of Presidents encourage continuing education and that the congregations be asked to cooperate in developing provisions for regular educational leaves (of varying duration) for all pastors and teachers.

**Action:** *Adopted.*

## To Recruit for Church Vocations

### RESOLUTION 6-26

**Report 6-01 II, B, 1, e, 2 (*CW*, p. 152)**

*Resolved,* That the Synod urge all pastors, teachers, other church workers, congregations, and District recruitment committees to evaluate again the effectiveness of their past recruitment efforts in terms of the various ministries; and be it further

*Resolved,* That all individuals and agencies involved in recruitment be urged to assume an even more active role in the general recruitment task and to develop programs which seek, even more specifically than in the past, to recruit especially the highly talented (in the several senses of the term) and pastoral students; and be it further

*Resolved,* That increased emphasis be given to the recruitment of qualified men for training for the pastoral ministry from among the college students now attending nonsynodical schools; and be it finally

*Resolved,* That the administrators and staff members at the community Lutheran high schools and Lutheran parochial schools be encouraged to intensify efforts to recruit especially pastoral students.

**Action:** *Adopted as amended.*

(Amended by insertion of "and Lutheran parochial schools" in final Resolved.)

## To Plan Programs of Training in Synodical Schools

### RESOLUTION 6-27

**Report 6-01 II, B, 1, e, 4 (*CW*, p. 153)**
**Overture 6-59 (*CW*, p. 219)**

*Resolved,* That the programs for all church-work students at the junior college level remain oriented toward concentrating on the necessary general education courses and that consequently the differentiation of students by professional classification be minimized at these levels; and be it further

*Resolved,* That vigorous efforts be continued toward articulation in the teacher education program between the junior and senior colleges in the interest of reducing transfer problems for students to an absolute minimum; and be it finally

*Resolved,* That the programs of preparation for ministries other than the pastoral and teaching ministries (specifically the parish worker, deaconess, and Lutheran Lay Training Institute programs) be subject to a sympathetic but critical evaluation by the Board for Higher Education and the officials at the schools especially involved, and that a report and recommendation be made to the Synod at the 1969 convention.

**Action:** *Adopted.*

## To Give Financial Support to College and Seminary Faculties

### RESOLUTION 6-28

**Report 6-01 II, B, 3 (*CW*, p. 152)**

*Resolved,* That in the interest of adequate staffing and in order to maintain vital faculty morale, faculty and staff salaries be raised to a level more nearly approaching the standards of other American church-related institutions of higher education; and be it further

*Resolved,* That the provision of funds for advanced study by present faculty members and for the professional preparation of potential faculty members be considered a legitimate cost of faculty development and that adequate appropriations be made from the budget.

**Action:** *Adopted as given above.*

(An amendment to strike "a level more nearly approaching" failed to carry.)

## To Give Direction re the Southeast and Edmonton

### RESOLUTION 6-29

**Report 6-01 II, B, 1, b (*CW*, p. 150)**

*Resolved,* That the Board for Higher Education continue to plan for the eventual establishment of a junior college in the Southeast when the enrollment potential of professional students makes it feasible; and be it further

*Resolved,* That the officials of the junior college at Edmonton continue their efforts to achieve affiliation with the University of Alberta; that during the initial 5-year affiliation period careful evaluations of the potential of the school be made by the Board for Higher Education and the officials at Edmonton to determine whether the school should continue to operate.

**Action:** *Adopted.*

## To Affirm Current Senior College Programs

**RESOLUTION 6-30**

**Report 6-01 II, B, 1, c (*CW*, p. 151)**

*Resolved,* That Concordia Senior College continue to be the only synodical school offering a pretheological program at the senior college level during the next biennium; and be it further

*Resolved,* That the planning concerning the proposed 5-year programs in teacher education be continued; that implementation of any program be subject to prior approval of the Board for Higher Education; that any program initiated be voluntary for the students.

**Action:** *Adopted.*

## To Adopt Statements on Roles of Individual Schools in System of Ministerial Education

**RESOLUTION 6-31**

**Report 6-01, II, B, 6 (*CW*, p. 158)**

*Resolved,* That the Synod adopt the statements concerning the roles of the individual schools in the system of ministerial education, as follows:

*Concordia, Ann Arbor, Mich.* — maintain present pattern of organization and offerings; limit female enrollment to capacity of college-owned housing.

*Concordia, Austin, Tex.* — discontinue high school department; maintain junior college in present pattern of organization and offerings.

*Concordia, Bronxville, N. Y.* — maintain present pattern of organization and offerings in junior college department; assist Board for Higher Education in determining whether high school should be continued or discontinued.

*St. Paul's, Concordia, Mo.* — maintain present pattern of organization and offerings.

*Concordia, Edmonton, Alta.* — make changes needed to achieve affiliation with University of Alberta; assist Board for Higher Education during initial affiliation period in evaluating whether school should be continued or discontinued.

*Concordia, Fort Wayne, Ind.* — maintain present pattern of organization and offerings.

*Concordia, Milwaukee, Wis.* — maintain present pattern of organization and offerings; participate in study of future of special ministries, especially as this study relates to Lutheran Lay Training Institute.

*California Concordia, Oakland, Calif.* — maintain present pattern of organization and offerings.

*Concordia, Portland, Oreg.* — maintain present pattern of organization and offerings.

*Concordia, River Forest, Ill.* — maintain present undergraduate and graduate programs and offerings; initiate voluntary 5th-year undergraduate programs on approval of Board for Higher Education; continue to limit freshman and sophomore female enrollment so that total student population in college housing at junior college level approximates 450 (exact limitation to be determined annually by Board for Higher Education in consultation with Board of Control); intensify efforts in the recruitment of young men for the ministries served by its curriculum, particularly in the college's immediate geographical area.

*Concordia, St. Louis, Mo.* — maintain present pattern of organization and offerings.

*Concordia, St. Paul, Minn.* — maintain present pattern of organization and offerings in college department; continue negotiations with officials of St. Paul community high school for phasing out the synodical high school through a transitional joint venture.

*Alabama Lutheran, Selma, Ala.* — maintain present pattern of organization and offerings; continue efforts toward *de facto* integration of student population.

*Concordia, Seward, Nebr.* — maintain present undergraduate and graduate (summer only) programs and offerings in college department; initiate voluntary 5th-year undergraduate programs on approval of Board for Higher Education; continue to limit freshman and sophomore female enrollment so that total student population in college housing at junior college level approximates 450 (exact limitation to be determined annually by Board for Higher Education in consultation with Board of Control); intensify efforts in the recruitment of young men for the ministries served by its curriculum, particularly in the college's immediate geographical area.

*Concordia, Springfield, Ill.* — maintain present pattern of organization and offerings; increase recruitment efforts among students at public and private colleges and universities.

*St. John's, Winfield, Kans.* — maintain present pattern of organization and offerings; participate in study of future of special ministries, especially as this study relates to parish worker program; assist Board for Higher Education in determining whether high school should be continued or discontinued.

**Action:** *Adopted as given above.*

(The floor committee withdrew from the River Forest and Seward statements the clause: "assist the Board for Higher Education in studying the desirability of introducing the first 2 years of pastoral education."

It also stated that in view of the convention's action regarding Irvine and Oakland, the Oakland statement could well take the form given above. Prior to this it had read: "Discontinue junior college department when college at Irvine is opened; assist Board for Higher Education in determining whether high school should be continued or discontinued.")

## To Strengthen College and Seminary Finances

### RESOLUTION 6-32

**Report 6-01 II, B, 5 (*CW*, p. 153)**

**Overture 6-74 U (*URO*, p. 55)**

*Resolved,* That the Board for Higher Education, its staff, and the officials at our synodical schools be encouraged to continue investigating the various federal programs involving higher education and the eligibility status of the synodical schools and their students for these programs; that our synodical schools be encouraged to submit applications to the federal government and private foundations, upon approval by the Board for Higher Education, for funds from those grant and loan programs which will make only positive contributions to the schools in the fulfillment of the synodically approved objectives for the system; and be it further

*Resolved,* That college and seminary officials be asked to have the financial planning for new auxiliary buildings (housing, food service, and student activities) prepared in such a way that these buildings will be self-amortizing; that exceptions to this regulation be made upon recommendation of the Board for Higher Education and approval of the synodical Board of Directors; and be it further

*Resolved,* That all agencies and groups granting or planning to grant aid to students be urged to solicit information from and share information with the officials responsible for student aid at the respective colleges and seminaries; and be it further

*Resolved,* That each congregation be encouraged to include aid for its students at synodical schools in the regular annual congregational budget or from its auxiliaries; that funds so designated be made available to the colleges and seminaries for use in general student aid if no students from the congregation are enrolled in a given year in a synodical school; and be it finally

*Resolved,* That the procedures for the Church Work Deposit Fee paid by professional students be changed from the present pattern ($80 for those entering high school plus $40 additional upon entrance into college, or $120 for all who enter the system above the high school level) to the following plan for all students who enter the system for the first time in 1968 or thereafter:

a. All professional training students at the high school level shall be required to deposit $40 per year up to a maximum of $160 for high school attendance.

b. All professional training students at the college level shall be required to deposit $100 per year up to a maximum of $400 for college attendance.

c. No deposit payment shall be required from any students at the seminary level.

d. The total amount deposited (possible maximum of $560) shall continue to be refunded to the student at the time he is graduated and installed or inducted into office.

**Action:** *Adopted.*

## To Decline Overture re Removal from Office

### RESOLUTION 6-33

**Overture 6-73 U (*URO*, p. 54)**

WHEREAS, Paragraph 6.83 of the synodical *Handbook* outlines the procedures to be followed in matters such as presented in Overture 6-73 U of the *Unpublished Reports and Overtures;* therefore be it

*Resolved,* That Overture 6-73 U be declined

**Action:** *Adopted.*

## To Refer Request of Instituto Concordia, Sao Paulo, Brazil, to Board for Missions

### RESOLUTION 6-34

**Overtures 6-22 to 6-24 (*CW*, pp. 207—208)**

WHEREAS, The administration of Instituto Concordia, Sao Paulo, Brazil, is under the supervision of the Board for Missions; and

WHEREAS, Instituto Concordia, Sao Paulo, Brazil, is in need of additional facilities because of crowded conditions; and

WHEREAS, Inflation in Brazil has increased the financial problems of the school; therefore be it

*Resolved,* That these needs be referred to the Board for Missions.

**Action:** *Adopted.*

## To Continue Study of Removal from Office

### RESOLUTION 6-35

**Overture 6-75 U (*URO*, pp. 55—56)**

WHEREAS, Work has been initiated on outlining procedures as requested in Detroit Resolution 5-31; therefore be it

*Resolved,* That we encourage the Board for Higher Education to continue its work and report to the next synodical convention.

**Action:** *Adopted.*

## To Refer Request for a Higher Education Study Committee to the BHE

### RESOLUTION 6-36

**Overture 6-25 (*CW*, p. 209)**

WHEREAS, A special long-range planning study has just been completed by the Board for Higher Education; therefore be it

*Resolved,* To refer Overture 6-25 to the Board for Higher Education; and be it further

*Resolved,* To encourage the Board for Higher Education to continue its attention to the concerns of this overture, as they have done in the recently completed and just reported long-range planning project.

**Action:** *Adopted.*

## To Decline to Rescind Detroit Resolution 7-03 (Federal Aid)

### RESOLUTION 6-37

**Overture 6-74 U (*URO*, p. 55)**

WHEREAS, The Detroit synodical convention in 1965 deemed federal aid acceptable for children attending nonpublic schools; therefore be it

*Resolved,* That the convention decline Overture 6-74 U, which requests that we rescind the Detroit resolution.

**Action:** *Adopted.*

## To Say Ebenezer for God's Rich Blessings in the Cause of Lutheran Higher Education

### RESOLUTION 6-38

**Report 6-01 (*CW*, pp. 138—162)**

WHEREAS, God in His mercy has heaped upon our Synod numerous blessings through the system of higher education which our Spirit- and faith-filled fathers handed down to us; and

WHEREAS, Among these blessings we count especially the clergymen and teachers who through our system of schools have received careful and thorough Christ-centered academic preparation for their chosen ministries; and

WHEREAS, While there does exist within our Synod a definite shortage of pastor and teacher candidates, it is nonetheless true that our Synod's system of higher education has annually provided the Synod a bountiful harvest of qualified, consecrated, and dedicated laborers; and

WHEREAS, In this period of our history it is clearly evident that the Synod needs to act decisively in order that its system of higher education will be able to meet the educational challenges which are even now being thrust upon our changing society; and

WHEREAS, It is our responsibility under God to hand down to succeeding generations a program of higher education which will meet the demands of tomorrow; and

WHEREAS, It is already obvious that pastors and teachers in the church of tomorrow will need to be equipped with a great variety of skills and have academic as well as practical preparation in numerous fields of learning; and

WHEREAS, Our faith in the promises of the Lord Jesus Christ makes evident to us that the Synod will need to make provisions even now for the recruitment and preparation of large numbers of workers for the church of tomorrow; and

WHEREAS, To meet the needs of tomorrow, it is vital that the Synod develop sound and imaginative plans to meet the challenges which are already upon us in the field of ministerial education; and

WHEREAS, Failure on our part to meet our responsibilities and opportunities with Spirit-filled determination will doubtless lead us into grave difficulties which could hamper seriously our Synod's mission to the whole man and the whole society; and

WHEREAS, It is also evident that a faith-filled commitment to the cause of higher education will, under God, make possible an effective church in mission; therefore be it

*Resolved,* That the 47th convention of The Lutheran Church — Missouri Synod, assembled in New York, acknowledge with grateful hearts and in all humility that God has given abundant and rich, albeit undeserved, blessings to our Synod through its colleges and seminaries, for which we now say Ebenezer; and be it further

*Resolved,* That the delegates here assembled determine to speak to one another this day of God's mercies especially as these have come to us through our Synod's system of ministerial education; and be it further

*Resolved,* That the leadership of the Synod be directed to make special efforts to inform the entire constituency of the Synod regarding the manifold problems as well as the magnificent opportunities which now confront Lutheran ministerial education; and be it further

*Resolved,* That we avoid the dangerous pitfall of viewing the Ebenezer Thankoffering as a final solution to a troublesome financial shortage, but rather that we, with love, remind each other that God expects much where much is given; and be it finally

*Resolved,* That we now with firm faith in Christ our Lord make a new and bold commitment to the cause of higher education in order that God's people who follow after us might likewise find cause to say Ebenezer and to recount and acknowledge that the Lord has blessed us hitherto.

**Action:** *Adopted.*

## To Retain Language Requirements for Ministerial Training Program

### RESOLUTION 6-39

**Overtures 6-34, 6-36 (*CW*, pp. 211—212)**

WHEREAS, Ministerial professional competence demands the study of the Biblical languages; therefore be it

*Resolved,* That Overture 6-36 be respectfully declined.

**Action:** *Adopted.*

## To Refer Proposals for Ministerial Curriculum Changes to BHE

### RESOLUTION 6-40

**Overture 6-35 (*CW*, p. 212)**

WHEREAS, The synodical school faculties, with approval of the respective boards of control and under the supervision of the Board for Higher Education, continually develop and construct curricula implementing the recognized and established purposes of the institution and designed to attain the synodically approved objec-

tives of training for professional church workers (*Handbook,* 6.05 d, 6.61 b, 6.63 a, b, c); and

WHEREAS, The Board for Higher Education is in the third year of a 4-year study of the language requirements of the synodical curriculum; therefore be it

*Resolved,* That Overture 6-35 be referred to the Board for Higher Education.

**Action:** *Adopted.*

## To Study Lay Preaching Ministry

### RESOLUTION 6-41

**Overture 6-77 U (*URO,* p. 56)**

WHEREAS, Some of these suggestions are already under study; therefore be it

*Resolved,* To refer Overture 6-77 U to the Board for Higher Education.

**Action:** *Adopted.*

## To Refer Alternate Training Programs

### RESOLUTION 6-42

**Overture 6-28 (*CW,* p. 210)**

WHEREAS, Some alternate ways of training clergy are already under study; therefore be it

*Resolved,* That Overture 6-28 be referred to the Board for Higher Education.

**Action:** *Adopted.*

## To Adopt Provisionally College and Seminary Capital Project List

### RESOLUTION 6-43

**Report 6-01 (*CW,* pp. 154—158)**

**Overture 6-69 (*CW,* pp. 222—223)**

WHEREAS, Good stewardship of synodical funds demands continuous long-range 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 funds for the overall synodical program may not warrant the same; therefore be it

*Resolved,* That the Synod receive the requests for capital investments as presented to this convention by the Board for Higher Education and reviewed 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 further

*Resolved,* That the capital project list which in the present instance is expected to be funded from the Ebenezer Thankoffering be adopted as presented; and be it further

*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; and be it further

*Resolved,* That the Board of Directors and the Board for Higher Education study the possibility and feasibility of carrying out building and remodeling projects on such synodical college and seminary campuses where circumstances permit this through the use of donated labor and volunteer help; and be it finally

*Resolved,* That the leadership of colleges and Districts which stand to benefit most from the construction projects strive earnestly to enlist manpower to execute such projects.

**Action:** *Adopted as amended.*

(Amended by addition of last two Resolveds.)

**COLLEGE AND SEMINARY REQUESTS FOR CAPITAL FUNDS — 1967—1973**

| | 1 For Provision 1968—69 | 2 For Provision 1970—71 | 3 For Provision 1972—73 | 4 Syn. Bldg. and Loan Funds | 5 Local Funds |
|---|---|---|---|---|---|
| **Ann Arbor** | | | | | |
| Classroom Building | 912,000 | | | | |
| Dormitories | 1,350,000 | | | | |
| Greenhouse Biological Laboratory | 60,000 | | | | |
| Physical Education Building Addition | 75,000 | | | | |
| Walks, Parking, Utility Lines | | 47,000 | | | |
| Library Addition | | 250,000 | | | |
| Music Building Addition | | | 350,000 | | |
| Auditorium | | | 1,265,000 | | |
| **Austin** | | | | | |
| Science Building | 200,000 | | 60,000 | | |
| Library Addition | 130,000 | | 50,000 | | |
| Physical Education Building Remodeling | | 80,000 | | | |
| Landscaping | | 20,000 | 26,000 | | |
| Service Building | | | 60,000 | | |
| Kilian Dormitory Remodeling | | | | 30,000 | |
| Kitchen Addition | | | 30,000 | | |

| | 1 For Provision 1968—69 | 2 For Provision 1970—71 | 3 For Provision 1972—73 | 4 Syn. Bldg. and Loan Funds | 5 Local Funds |
|---|---|---|---|---|---|
| **Bronxville** | | | | | |
| Food Service Facilities Enlargement | 275,000 | | | | |
| Chapel-Auditorium | 390,000 | | | | |
| Organ | | | 50,000 | | |
| Additional Music Building | 310,000 | | | | |
| Library Addition | | | 350,000 | | |
| Office and Classroom Building | | | 275,000 | | |
| Men's Dormitory | | | 600,000 | | |
| Feth Administration Hall Renovation | | | 200,000 | | |
| Women's Residence | | | 600,000 | | |
| Addition to Health Center | | | 75,000 | | |
| **Concordia** | | | | | |
| Baepler Hall Administration Offices | 4,400 | | | | |
| Road Resurfacing on Faculty Lane and 4th and 5th Streets | 4,170 | | | | |
| Library Expansion | 4,400 | | | | |
| Tennis Court, Track | | | 27,500 | | |
| Clinic | 95,000 | | | | |
| Landscaping | | 3,600 | | | |
| Parking Lot | | 11,000 | | | |
| Krueger Hall Air Conditioning | | 13,000 | | | |
| Library | | 325,000 | | | |
| **Edmonton** | | | | | |
| Men's Residence Hall Renovation | 150,000 | | | | |
| Faculty Housing | | | | 80,000 | |
| **Fort Wayne** | | | | | |
| Dining Hall, Bakery, and Kitchen Expansion and Modification | | 82,000 | | | |
| Student Center Facilities | | 298,500 | | | |
| Residence Halls | 450,000 | | | | |
| All-Weather Track | | 25,000 | | | |
| Faculty Housing | | | | 215,000 | |
| **Milwaukee** | | | | | |
| Site Acquisition | 150,000 | 150,000 | 150,000 | | |
| Physical Education Building | 750,000 | | | | |
| Athletic Field Enlargement | 10,000 | | | | |
| Dining Hall Air Conditioning and Plumbing | 20,000 | | | | |
| Convert Physical Education Building to Chapel-Auditorium | | 250,000 | | | |
| Parking Space | | 50,000 | | | |
| Playing Field | | 20,000 | | | |
| President's Residence | | | | 45,000 | |
| Music and Science Classroom | | | 650,000 | | |
| Thirty-first Street Mall | | | 65,000 | | |
| Residence Hall | | | 775,000 | | |
| Campus Center | | | 750,000 | | |
| **Oakland** | | | | | |
| Building Remodeling | 12,350 | | | | |
| Building Repair and Maintenance | 24,442 | | | | |
| **Portland** | | | | | |
| Land | 485,000 | | | | |
| Property Preparation | | 450,000 | | | |
| Gymnasium and Natatorium | | 840,000 | | | |
| Heating Plant | | 150,000 | | | |
| Dormitory | | 490,000 | | | |
| Classroom Building | | 350,000 | | | |
| Dormitory | | | 507,200 | | |
| Dining Hall | | | 250,000 | | |
| Clinic | | | 125,000 | | |
| Library and Worship Center | | | 570,000 | | |
| Dormitory | | | 543,300 | | |
| Shop and Storage | | | 75,600 | | |
| **River Forest** | | | | | |
| Residence Hall | | | | | 3,025,000 |
| Tunneling | 75,000 | | | | |
| Central Stores, Garage, Athletic Storage | 50,000 | | | | |
| Parking Facilities | 100,000 | | | | |
| Chapel | 780,000 | | | | 600,000 |
| Eifrig Hall Addition | 1,300,000 | | | | |
| Community Building, Food and Health Services, College Union, Bookstore | 1,150,000 | | | | 1,150,000 |
| Kretzmann Hall Addition | 475,000 | | | | |
| Administrative Center | 400,000 | | | | |
| Convert Food Service and College Union Buildings to Residence Halls | | 750,000 | | | |
| Classroom Remodeling | | 175,000 | | | |

| | 1 For Provision 1968—69 | 2 For Provision 1970—71 | 3 For Provision 1972—73 | 4 Syn. Bldg. and Loan Funds | 5 Local Funds |
|---|---|---|---|---|---|
| **North Riverside** | | | | | |
| Residence Hall, Phase I | | | | | 2,800,000 |
| Food Service Building, Phase I | 750,000 | | | | |
| General Purpose Instructional Building | 4,200,000 | | | | |
| Outdoor Field Development | | 1,000,000 | | | |
| Residence Hall, Phase II | | | | | 2,800,000 |
| Food Service Building, Phase II | | | 750,000 | | |
| **St. Louis** | | | | | |
| Chapel | 950,000 | | | | |
| Site Acquisition on Campus Perimeter | 150,000 | 150,000 | 150,000 | | |
| Roadways, Street Lighting, Parking | 132,000 | 132,000 | 50,000 | | |
| Pieper Hall Renovation | 100,000 | | | | |
| Stoeckhardt Hall Remodeling and Renovation | 72,500 | | | | |
| Maintenance Building Addition | 75,000 | | | | |
| Faculty Housing Improvements | 42,000 | 35,000 | 24,000 | | |
| Residence for Married Students | 260,000 | 315,000 | 290,000 | | |
| Business Office Addition | | 66,000 | | | |
| Loeber Hall Enlargement and Improvement | 340,000 | | | | |
| Dormitory Improvements | 180,000 | 200,000 | 220,000 | | |
| Faculty Houses | | | | 125,000 | |
| Guenther Hall Renovation | | 125,000 | | | |
| Auditorium Remodeling and Renovation | | 130,000 | | | |
| Kitchen and Dining Hall Renovation | | | 150,000 | | |
| President's Home | | 52,500 | | | |
| Classroom Building and Missionary Training Laboratory | 750,000 | | | | |
| Swimming Pool | | | 210,000 | | |
| Athletic Playing Fields and Utility Building | | 150,000 | | | |
| Residence for Single Students | | | 275,000 | | |
| Church Music and Art Center | | | 420,000 | | |
| **St. Paul** | | | | | |
| Administration Buildings | 450,000 | | | | |
| Classroom Renovation | 160,000 | | | | |
| Music Classroom Building | 450,000 | | 90,000 | | 450,000 |
| Maintenance Building | 50,000 | | | | |
| Site Acquisition | 100,000 | | | | |
| Science Classroom Addition | | | 450,000 | | |
| Library Addition | | | 450,000 | | |
| Chapel Organ | | | 50,000 | | |
| Athletic Field Development | | | 50,000 | | |
| Residence Halls | | | 550,000 | | |
| Residence Halls | | | 1,550,000 | | |
| Landscaping and Lighting | | | 50,000 | | |
| Lutheran Memorial Center Air Conditioning | | | 35,000 | | |
| Faculty Housing | | | | 35,000 | |
| Refectory Remodeling | | | 90,000 | | |
| Walther Dormitory Remodeling | | | 25,000 | | |
| Furniture | | | 20,000 | | |
| Instructional Equipment | | | 20,000 | | |
| Parking Lots | | | 10,000 | | |
| Driveways | | | 7,500 | | |
| Fencing | | | 15,000 | | |
| Vehicles | | | 4,000 | | |
| Bookstore Remodeling | | | 15,000 | | |
| Language Laboratories | | | 8,000 | | |
| Maintenance Building | | | 75,000 | | |
| Classroom Building | | | 600,000 | | |
| Library Air Conditioning | | | 10,000 | | |
| Refectory Air Conditioning | | | 20,000 | | |
| Apartment Building | | | 225,000 | | |
| Vehicles | | | 4,000 | | |
| Greenhouse | | | 25,000 | | |
| Observatory | | | 30,000 | | |
| Instructional Equipment | | | 20,000 | | |
| Furniture | | | 20,000 | | |
| Site Acquisition | | | 100,000 | | |
| Swimming Pool | | | 500,000 | | |
| South Building Razing | | | 10,000 | | |
| Mary-Martha Connection | | | 50,000 | | |
| Student Center | | | 500,000 | | |
| Student Center Food Service | | | 500,000 | | |
| High School Classrooms | | | 600,000 | | |
| TV Equipment | | | 15,000 | | |
| FM Station Equipment | | | 5,000 | | |
| Training School Closed Circuit TV Equipment | | | 50,000 | | |
| Chapel | | | 1,000,000 | | |
| Health Center | | | 75,000 | | |
| Tunnels | | | 50,000 | | |

| | 1 For Provision 1968—69 | 2 For Provision 1970—71 | 3 For Provision 1972—73 | 4 Syn. Bldg. and Loan Funds | 5 Local Funds |
|---|---|---|---|---|---|
| Instructional Equipment | | | 40,000 | | |
| Field House | | | 600,000 | | |
| Site Acquisition | | | 100,000 | | |
| Furniture | | | 40,000 | | |
| President's Residence | | | | 55,000 | |
| Central Heating Plant | | | 450,000 | | |
| **Selma** | | | | | |
| Men's Residence Hall | | 200,000 | | | |
| Physical Education Facilities | | 75,000 | | | |
| **Seward** | | | | | |
| Men's Residence Hall | 1,050,000 | | | | |
| College Classroom Building | 850,000 | | | | |
| Library Addition | 722,400 | | | | |
| Women's Residence Hall | 600,000 | | | | |
| Faculty Housing | | | | 80,000 | |
| Maintenance Building | 50,000 | | | | |
| Utility Development, Phase I | 57,000 | | | | |
| Property Acquisition | 50,000 | | | | |
| Dining Facility | | 700,000 | | | |
| Fine Arts Center | | 854,000 | | | |
| Field House | | 520,000 | | | |
| Women's Residence Hall | | 625,000 | | | |
| Men's Residence Hall | | 350,000 | | | |
| Faculty Housing | | | | 80,000 | |
| Property Acquisition | | 50,000 | | | |
| Utility Development, Phase II | | 64,000 | | | |
| High School Classroom Building | | | 675,000 | | |
| Health Center | | | 375,000 | | |
| Women's Residence Hall | | | 350,000 | | |
| College Classroom, Phase II | | | 750,000 | | |
| Faculty Housing | | | | 80,000 | |
| Property Acquisition | | | 50,000 | | |
| **Springfield** | | | | | |
| Chapel | 400,000 | | | | 320,000 |
| Administration Building | 200,000 | | | | 175,000 |
| Parking Area | | 15,000 | | | |
| Site Acquisition | 100,000 | | | | |
| Van Horn Hall Remodeling | 37,500 | | | | |
| Instructional Equipment and Furniture | | 107,500 | | | |
| Dining Hall Renovation | | 35,000 | | | |
| **Winfield** | | | | | |
| Mundinger Hall Basement Renovation | 26,000 | | | | |
| Rehwinkel Hall Basement Renovation | 41,000 | | | | |
| Power Plant Shop and Warehouse Addition | 30,000 | | | | |
| Site Acquisition (2 Homes) | 20,000 | | | | |
| Landscaping and Outdoor Lighting | 6,000 | | | | |
| Meyer Hall-Science Area Renovation | 28,000 | | | | |
| Science Laboratory Equipment Replacement | 9,000 | | | | |
| Academy Hall Renovation | 26,000 | | | | |
| Women's Residence Hall (64 Stations) | | 275,000 | | | |
| Physical Education Facilities Expansion | | 60,000 | | | |
| Mundinger Hall Repairs | | 25,000 | | | |
| Meyer Hall Renovation, Air Conditioning | | 37,000 | | | |
| Men's Residence Hall (64 Stations) | | | 275,000 | | |
| Site Acquisition (2 Homes) | | | 30,000 | | |
| Improvement of Entrance to Campus and Landscaping | | | 45,000 | | |
| Meyer Hall Exterior Renovation | | | 20,000 | | |
| Physical Education Building Air Conditioning | | | 30,000 | | |
| Women's Residence Hall (64 Stations) | | | 275,000 | | |
| Auditorium and Fine Arts Building | | | 655,000 | | |
| Laboratory Area and Equipment | | | 9,300 | | |
| Rehwinkel Hall Renovation | | | 184,000 | | |
| Men's Residence Hall (64 Stations) | | | 275,000 | | |
| Physical Education Building Expansion | | | 320,000 | | |
| **Irvine** | | | | | |
| Campus Buildings | 6,850,000 | | | | |
| **Southeast** | | | | | |
| Site | | 600,000 | | | |
| | 29,806,162 | 12,528,100 | 24,540,400 | 795,000 | 11,350,000 |

**COLLEGE AND SEMINARY CAPITAL PROJECTS**

**Recommended Projects**

*(Adopted by the Convention)*

| | |
|---|---|
| *Ann Arbor* | |
| a) Addition to Existing Classroom Building | $ 166,100 |
| b) Additional Steam Boiler | 30,000 |
| c) Utility Lines | 45,000 |
| d) Walks, Streets, Parking | 17,000 |
| *Austin* | |
| a) Classroom Building Facilities | 200,000 |
| b) Physical Education Building Renovation | 80,000 |
| c) Library Building Alteration | 90,000 |
| *Bronxville* | |
| a) Convert Gymnasium to Chapel-Auditorium | 390,000 |
| b) Music Building Addition | 190,000 |
| *Concordia* | |
| a) Clinic | 95,000 |
| b) Classroom Renovation | 6,200 |
| *Edmonton* | |
| Men's Residence Hall Renovation | 100,000 |
| *Milwaukee* | |
| a) Site Acquisition | 100,000 |
| b) State Street Development | 20,000 |
| *Portland* | |
| a) Physical Education Building | 645,000 |
| b) Conversion of Gymnasium to Heating Plant | 346,900 |
| *River Forest* | |
| a) Eifrig Hall Addition | 399,000 |
| b) Klinck Library Addition | 700,000 |
| c) College Union and Infirmary | 350,000 |
| *St. Louis* | |
| a) Pieper and Stoeckhardt Halls Remodeling | 100,000 |
| b) Maintenance Building Addition | 75,000 |
| c) Addition to Business Office | 60,000 |
| d) Chapel | 950,000 |
| e) Roadways, Street Lighting, Parking | 100,000 |
| f) Site Acquisition on Perimeter of Campus | 100,000 |
| *St. Paul* | |
| a) Administration-Classroom Building | 425,000 |
| b) Music Classroom Addition | 450,000 |
| c) Classroom Building Renovation | 160,000 |
| d) Maintenance Building | 50,000 |
| *Selma* | |
| Physical Education Building | 75,000 |
| *Seward* | |
| a) Classroom Building | 850,000 |
| b) Site Acquisition | 20,000 |
| *Springfield* | |
| a) Chapel | 400,000 |
| b) Administration Building | 200,000 |
| c) Site Acquisition | 100,000 |
| d) Van Horn Hall Remodeling | 37,500 |
| e) Instructional Equipment and Furniture | 65,600 |
| f) Dining Hall Renovation | 35,000 |
| *Winfield* | |
| a) Power Plant and Storage | 30,000 |
| b) Site Acquisition | 20,000 |
| c) Mundinger Hall Repairs | 25,000 |
| Subtotal | $ 8,298,300 |
| *Irvine* | 6,850,000 |
| *Southeast* | |
| Site Acquisition | 600,000 |
| *General Site Acquisition* | 1,461,325 |
| *Allocations* already made from Ebenezer Thankoffering (Unaudited) | 1,390,375 |
| Grand Total | $18,600,000 |

## To Give Financial Aid on Basis of Need

**RESOLUTION 6-44**

**Overture 6-46 (*CW*, pp. 215—216)**

WHEREAS, Recruitment preference is already given to pastoral training students; and

WHEREAS, Numbers 17 to 20 of the recommendations of the Board for Higher Education (*CW*, p. 152) recognize the continuing need for students preparing for other professional ministries of the Word in addition to the need for pastoral students; and

WHEREAS, Financial aid is given on the basis of financial need; therefore be it

*Resolved*, That Overture 6-46 be declined.

**Action:** *Adopted.*

## To Observe St. John's College, Winfield, Diamond Anniversary

**RESOLUTION 6-45**

**Overture 6-78 X**

WHEREAS, St. John's College, Winfield, Kans., will observe its 75th anniversary during the 1967—68 school term; and

WHEREAS, St. John's College, Winfield, Kans., has made worthwhile contributions to the lives and education of many of our church's workers; and

WHEREAS, During the past 75 years our gracious Lord has showered innumerable blessings upon St. John's College and through it upon the church at large; therefore be it

*Resolved*, That The Lutheran Church — Missouri Synod express its thanksgiving to God for His blessings to St. John's College; and be it further

*Resolved*, That our churches be encouraged to remember St. John's College, Winfield, and all our other institutions of learning with their prayers and support.

**Action:** *Adopted.*

## To Continue Policy re General Education Students

**RESOLUTION 6-46**

**Overture 6-42 (*CW*, p. 215)**

WHEREAS, Only eight percent of the total enrollment in synodical schools is general education students, and admissions priority is given to church-work students at all institutions; and

WHEREAS, The general education students are already charged a tuition fee in addition to the fees paid by professional students; and

WHEREAS, Some of our institutions can, because of small enrollment, accept general education students without any additional costs to the Synod; and

WHEREAS, The addition of general students on certain campuses provides opportunities for more efficient utilization of faculty and facilities and development of programs; therefore be it

*Resolved,* That the present policy regarding the acceptance of students for general education be continued and that the amount of fees be set by the board of control of the respective school.

**Action:** *Adopted.*

## To Refer for Study Administrative Procedure for Modified Service

### RESOLUTION 6-47

**Overture 6-43 (*CW*, p. 215)**

WHEREAS, The subject matter covered in this overture relates to administrative procedures difficult for a committee to study and for a convention to resolve; therefore be it

*Resolved,* That Overture 6-43 be referred to the Board for Higher Education for study and be reported to the 1969 convention of the Synod.

**Action:** *Adopted.*

## To Adopt Report on Colloquies for the Teaching Ministry

### RESOLUTION 6-48

**Report 6-04 U (*URO*, p. 54)**

*Resolved,* To adopt the report of the committee listing the persons admitted to the teaching office; and be it further

*Resolved,* That the Synod encourage other qualified persons to avail themselves of this opportunity to enter this ministry of the church.

**Action:** *Adopted.*

## To Continue Present Regulations for Church Service Experience

### RESOLUTION 6-49

**Overtures 6-37 (*CW*, p. 213), 6-76 U (*URO*, p. 56)**

WHEREAS, We recognize the desirability of securing instructors, especially in the practical department, who have had more years of experience in the active ministry; and

WHEREAS, It is difficult for young men to secure advanced degrees after years in the ministry and with greater financial responsibility for a growing family; and

WHEREAS, The officials of our synodical colleges and seminaries are doing their best to comply with the present *Handbook* regulations; therefore be it

*Resolved,* That Overtures 6-37 and 6-76 U be declined.

**Action:** *Adopted.*

## To Approve Portland Campus Expansion

### RESOLUTION 6-50

**Overtures 6-66 and 6-67 (*CW*, p. 222), 6-71 U (*URO*, p. 54)**

WHEREAS, The Board of Control of Concordia College, Portland, Oreg., has after several years of extensive studies reached the firm conviction that further expansion of the 10.4-acre campus is impossible at its present location because of the exorbitant cost of land and severe zoning restrictions; and

WHEREAS, The Board of Control, assisted by professional educational consultants, has developed a geographically and economically feasible plan of campus expansion by gradual relocation during a transitional period; and

WHEREAS, A very desirable site of up to 100 acres has been located within short commuting distance from the present campus, where Concordia has already purchased 36 acres and has secured or is able to secure options on as much as 65 acres of adjoining properties toward which $125,000 is available in its Expansion Fund; and

WHEREAS, The regional accrediting association on Nov. 30, 1966, in extending accreditation for a 5-year period, insisted that "every attention should be given to bringing about . . . complete separation of the functions of the college and of the high school at once" and urges that "the administration . . . vigorously pursue solutions to the problem . . . [of] the present overcrowding of a minuscule campus"; therefore be it

*Resolved,* That the Board of Directors be empowered to purchase necessary land for educational expansion at Concordia College, Portland, upon recommendation of the Board for Higher Education, at an approximate expenditure of $550,000, of which amount $200,000 is to be supplied by Lutherans of the Northwest District of the Synod; and be it further

*Resolved,* That the Board for Higher Education and the Board of Directors be empowered to act as soon as a specific proposal of gradual relocation of Concordia College is submitted to them by the Board of Control of Concordia College, Portland, before December 1967.

**Action:** *Adopted.*

## To Withhold Expansion of Program

### RESOLUTION 6-51

**Report 6-01, II B, 1, b, 5 (*CW*, p. 150)**
**Overtures 6-51 to 6-57 (*CW*, pp. 217—218)**

WHEREAS, There is an understandable desire to expand both Bronxville and Ann Arbor junior colleges into senior colleges; and

WHEREAS, The matter of expansion has been under constant study by the Board for Higher Education and the colleges, and on the basis of the long-range planning study the Board for Higher Education has recommended that no 2-year college be expanded into a 4-year college in the next biennium (*CW*, p. 150); and

WHEREAS, Currently capital and operating funds are not available for such expansion; and

WHEREAS, The expansion of either school appears to be premature at this time in terms of faculty and facilities; therefore be it

*Resolved,* That those junior colleges seeking senior college status be commended for their research and institutional studies; and be it further

*Resolved,* That the Board for Higher Education continue to study the needs for additional 4-year schools in guiding the development of the synodical professional training program according to the long-range planning propositions; and be it finally

*Resolved,* That the Board for Higher Education continue to solicit the assistance of the various synodical schools in the development of the Synod's program for the preparation of professional church workers.

**Action:** *Adopted.*

## To Allow Fort Wayne Graduates to Enter Springfield

### RESOLUTION 6-52

**Overtures 6-29 to 6-32 (*CW*, pp. 210—211)**

WHEREAS, Planning Proposition Eight (*CW*, p. 149) has been adopted; and

WHEREAS, Under proper conditions such an orderly system of transfers already exists; therefore be it

*Resolved,* That the Synod decline to take action on Overtures 6-29, 6-30, 6-31, and 6-32.

**Action:** *In place of the foregoing the convention adopted Overture 6-30 as a substitute motion:*

WHEREAS, Our Springfield seminary now grants the Bachelor of Divinity degree; and

WHEREAS, The Springfield seminary is at the point of qualifying for accreditation in the American Association of Theological Schools; and

WHEREAS, It is desirable that the young men of our church be free to attend the seminary of their choice, as in the case of the students attending the Synod's teachers colleges; therefore be it

*Resolved,* That the Synod declare that the graduates of the Fort Wayne senior college are free and without restriction in attending either the Springfield or the St. Louis seminary.

## To Accept Reports on Higher Education

### RESOLUTION 6-53

**Reports 6-01, 6-06 to 6-24 (*CW*, pp. 138—162; 165—209)**

*Resolved,* That this convention hereby express its appreciation to the boards of control of the educational institutions of our Synod, 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 service; and be it further

*Resolved,* That this convention accept their reports with thanks.

**Action:** *Adopted as given above.*

## To Refer Overture 6-68 (St. Paul High School) to Board of Directors

### RESOLUTION 6-54

**Overture 6-68 (*CW*, p. 222)**

WHEREAS, The Board of Directors is presently considering the matter proposed in Overture 6-68 (*CW*, p. 222); therefore be it

*Resolved,* That Overture 6-68 be referred to the Board of Directors.

**Action:** *Adopted.*

## To Arrange for Report on Deaconess Colloquies

### RESOLUTION 6-55

**Report 6-05 (*CW*, p. 165)**

WHEREAS, The Committee on Colloquies for the Deaconess Ministry has not submitted a report to this convention of the Synod; and

WHEREAS, The *Handbook* requires such a report (4.98); therefore be it

*Resolved,* That the Committee on Colloquies for the Deaconess Ministry report to the next meeting of the Council of Presidents; and be it further

*Resolved,* That the Committee on Colloquies for the Deaconess Ministry report to the next convention of the Synod.

**Action:** *Adopted.*

# 7. PARISH EDUCATION AND SERVICES

## To Strive for Parish Renewal Through Education

### RESOLUTION 7-01

**Report 7-01 (*CW*, pp. 250—253)**

#### The Need

New and powerful forces affect the church as it proclaims justification by grace to modern man. A limited, basic religious training is made to seem unimportant in the face of a phenomenal expansion of knowledge and education in other fields. The tremendous benefits of science and technology have tended to augment a spirit of materialism which has led many to consider Christian teachings and practices irrelevant to their lives. The growth of the mass media has been accompanied by such a deluge of information and entertainment that the church is faced with the problem of competing for the time and interest of people — even though its educational program stresses the one thing needful. An increasing divorce rate, a growth in crime and delinquency, the widespread prevalence of immorality, an increased mobility of individuals, constant population shifts, a weakening of church traditions, and the increasing unwillingness of parents to accept responsibil-

ity for the Christian nurture of their children — all contribute to the weakening of family influences.

Added to these powerful external forces affecting Christian education and nurture in our time are distressing weaknesses within the church. Widespread Biblical illiteracy among church members is coupled with their tendency to remain "audience" or "organization" rather than to become dynamic disciples. The growth rate of our educational agencies has declined, our confirmed youth have too often become Bible class "dropouts," adult Bible class accessions have not kept pace with our growth in church membership. Many congregations not only fail to provide professional leadership for their programs of Christian education but also neglect the training of lay teachers and officers for this essential effort. A too-general failure to involve families in a program of planned Christian nurture is symptomatic of apathy toward organizing the local congregation for a comprehensive program of Christian education.

**The Nature and Scope of the Church's Educational Task**

The entire congregation is a fellowship in Christ. It is responsible for nurturing, edifying, and educating its members. Christian education is the means whereby Christians equip one another to participate in the mission of the church.

We affirm that Christian education is an essential function of the church. (Deut. 6:6; Matt. 28:19-20; Eph. 4:12; 1 Peter 2:9-10)

Christian education for discipleship involves growth in knowledge, in attitude, in conduct, and in the skills of discipleship.

We affirm that Christian teaching must provide occasions for Christians to speak of God's love to one another, to witness to their Lord by dealing with one another in love and forgiveness, and to reach out in love to others in their community. (Matt. 28:19-20; Eph. 1:16-19; 3:4-19; 4:11-16)

God's great gifts to the church are His Word and the sacraments, the means whereby the Holy Spirit nurtures the faith life of the church. The love of God in Christ is the interpreting key to the Bible.

We affirm that the church must encourage more extensive, intensive, and evangelical use of the Bible in its educational programs for the renewal of the church's life and spirit. (John 8:31-32; Col. 3:16-17; John 15:26-27; 16:13-15)

The Holy Spirit enlightens, sanctifies, and empowers God's people through the Word of God and the witness of Christians. Christian teachers need to know the Scriptures. They must also understand the interests and problems of individuals at specific age levels.

We affirm the need to train consecrated teachers who will proclaim and teach the Word. (Eph. 4:11-12)

Christian education is a lifelong process. Spiritual growth is both necessary and possible at all age levels. A formal program of Christian education provides positive influences for Christian training and learning.

We affirm that in the process of Christian education every member of the church must be both teacher and learner. (Matt. 28:19-20; 2 Peter 3:18)

Family attitudes and values profoundly affect family members. The Christian home is vital to spiritual growth, for parents exert important educative influences on their children both through example and through precept.

We affirm that the Christian family is an influential agency in Christian education and that the church must equip adults for their important Christian mission. (Deut. 6:1-9; Eph. 6:4)

Effective leadership in equipping the saints will develop plans to serve all age levels in the congregation, supervise the implementation of such plans, and appraise their effectiveness.

We affirm the need for administration and supervision to carry forward programs of Christian education.

**A Call to Action**

WHEREAS, The threats posed to the church by the contemporary world together with observed weaknesses in the life of the church make mandatory a large-scale renewal of the parish through Christian education; and

WHEREAS, The declarations on the scope and nature of the church's educational task enunciate basic principles for rethinking and renewing the goals and activities of parish education; and

WHEREAS, The Reformation doctrine of justification by grace speaks to the church of continuing renewal; therefore be it

*Resolved,* That the Synod encourage each congregation to make a searching examination of the nature, scope, and effectiveness of its educational program; and be it further

*Resolved,* That the synodical Board of Parish Education be instructed to develop self-study documents to assist congregations in this self-examination and that District Boards of Education be requested to assist congregations in this process; and be it finally

*Resolved,* That the Synod encourage each congregation to act on its findings so that it will maintain its strengths, correct its weaknesses, and provide the maximum possible program of Christian education for the sake of our church in mission.

**Action:** *Adopted.*

## To Appoint an Editor-Consultant in Urban Education

**RESOLUTION 7-02**

**Report 7-01 (*CW*, pp. 248—249)**

**Overtures 7-05, 7-06 (*CW*, pp. 256—257)**

WHEREAS, Many of our Lutheran churches and schools are located in rapidly changing urban communities and are urgently in need of help in dealing with the many unique problems which confront them in fulfilling their educational mission; and

WHEREAS, The Board for Missions and the Board of Parish Education have been working together on many projects and have accumulated experiences which could be shared and materials which could be edited and shared as resources; and

WHEREAS, There is need for special teaching materials for multiracial and cultural situations and for those handicapped educationally; and

WHEREAS, Meeting these urgent needs will require the expenditure of funds for salary, field services, and materials; therefore be it

*Resolved,* That the Synod authorize the Board of Parish Education to appoint an editor-consultant in urban education who is to prepare and edit teaching and resource materials and provide field services to the Districts and parishes; and be it finally

*Resolved,* That the Synod reassess the priorities given to the allocation of funds in order to give high priority to this concern.

**Action:** *Adopted.*

## To Warn Against Prejudice

### RESOLUTION 7-03

**Report 7-01, IV, Recommendation 3 (*CW*, p. 254)**
**Overture 7-04 (*CW*, p. 256)**

WHEREAS, Recent studies have demonstrated the presence of prejudicial attitudes and practices among Christians, including members of The Lutheran Church — Missouri Synod, toward persons of other religions, races, and ethnic groups; and

WHEREAS, Our call to follow Christ includes the commitment to love all men and in doing so to demonstrate the reality of His life in us; therefore be it

*Resolved,* That the Synod acknowledge its failure to be sensitive to the attitudes of members toward people of other religions, races, and ethnic groups and that we ask the forgiveness of those hurt or wronged by prejudicial or loveless attitudes and acts of members of the Synod; and be it further

*Resolved,* That we urge every member of the Synod to restudy the Scriptures and specially prepared study materials on the subject of prejudice in order to be renewed in understanding, love, and concern for all men of every religion, race, and ethnic group because all are loved by the Father, have been redeemed by the Son, and need the quickening power of the Holy Spirit; and be it further

*Resolved,* That the Synod call on its members to seek prayerfully to eliminate all thoughts, words, and actions which express and convey prejudicial or loveless attitudes or practices; and be it further

*Resolved,* That the boards and committees of the Synod be encouraged to examine their published materials in order to avoid and eliminate statements that might contribute to prejudice; and be it finally

*Resolved,* That educational institutions and departments of the Synod continue to provide for adequate instruction on the nature of prejudice, deliberately teaching against it and dispelling both the fear and ignorance that often breed prejudice.

**Action:** *Adopted as given above.*

## To Authorize Use of Intersynodical Translation of Luther's Small Catechism with Recommended Changes

### RESOLUTION 7-04

**Overture 7-08 U (*URO*, p. 57)**
**Report 7-01, III (*CW*, pp. 242—245)**

WHEREAS, The Intersynodical Translation of Luther's Enchiridion was developed through a long history of dedicated efforts, testing, analysis, debate, and review by the Synod as a whole as well as by the Board of Parish Education and its appointed committees; and

WHEREAS, The floor committee of the Detroit convention unanimously recommended the use of the new translation; and

WHEREAS, The Detroit convention, while requesting some revision, indicated its desire to have an intersynodical translation of the catechism; and

WHEREAS, A committee convened by the President of The Lutheran Church — Missouri Synod established a list of criticisms and suggested revisions and proposed specific changes; and

WHEREAS, Our Board of Parish Education has accepted the suggested changes of a joint revision committee; and

WHEREAS, The Boards of Education of The American Lutheran Church and the Lutheran Church in America have agreed to accept the changes proposed and recommended by the Revision Committee if these changes and the entire modified text would be authorized for use by The Lutheran Church — Missouri Synod; therefore be it

*Resolved,* That the Synod accept the changes recommended by the Revision Committee and the Board of Parish Education:

1. The rewording of the explanation of the Second Commandment as follows: "We are to fear and love God so that we do not use His name superstitiously or use it to curse, swear, lie, or deceive, but call on Him in prayer, praise, and thanksgiving."
2. The rewording of the second part of the explanation of the Second Article as follows: "At great cost He has saved and redeemed me, a lost and condemned person. He has freed me from sin, death, and the power of the devil. . . ."
3. The rewording of the explanation of the First Petition as follows: "God's name is hallowed whenever His Word is taught in its truth and purity," etc.
4. The addition of the words "This is His gracious and good will" to the end of the explanation of the Third Petition.

5. The retention of the words "we sin every day" in the explanation of the Fifth Petition.
6. The addition of "and keep us" to the words in the explanation of the Sixth Petition, as follows: ". . . we ask in this prayer that God would watch over us and keep us. . . ."
7. The substitution of the term "false belief" for "unbelief" in the explanation of the Sixth Petition.
8. The addition of the words "and are heard by Him" in the explanation of the "Amen" so that it will read: ". . . such petitions are pleasing to our Father in heaven and are heard by Him."
9. The insertion of the word "Holy" before the word "Baptism" in the section title and the omission of the words "The sacrament of" in the definition of Baptism.
10. Instead of "this Word," the substitution of "the Word of God" in the answer to the question, "How can water do such great things?" The reading then is: ". . . but with the Word of God it is a life-giving water. . . ."
11. A new wording of the definition of the Lord's Supper as follows: "Holy Communion is the body and blood of our Lord Jesus Christ given with bread and wine and instituted by Christ Himself for us to eat and drink."
12. The retention of the words "and for many" in the words of institution.
13. The substitution of the question "Where do the Scriptures say this?" in place of the question "What are the words of institution?" and the addition of the introductory response: "Matthew, Mark, Luke, and Paul say, . . ."

and be it further

*Resolved,* That the Board of Parish Education be authorized to use the revised intersynodical translation in its materials; and be it finally

*Resolved,* That the convention praise and thank God for this historic development of an intersynodical translation of Luther's Small Catechism in fresh and more contemporary English; and that this convention dedicate to God the faithful use of the new translation in the schools and homes of the Synod as a most fitting and continuing commemoration and extension of Luther's great work being observed in this 450th-anniversary year.

**Action:** *Adopted.*

**(The amendment to insert "true" before "body and blood" in point 11 failed to carry.)**

## To Encourage Participation in "Patterns of Performance" Project

### RESOLUTION 7-05

**Report 7-01, IV, Recommendation I, Part 3 (*CW*, p. 253)**

WHEREAS, The Board of Parish Education through its School Department staff has made intensive efforts to aid District boards of education, their executive secretaries, and congregations in strengthening and improving Lutheran elementary and secondary schools; and

WHEREAS, The Synod adopted a resolution on "Quality Education Through Lutheran Schools" (1965 Resolution 7-01); and

WHEREAS, In carrying out the resolution on quality education the Board of Parish Education has developed a systematic 5-year plan to aid schools in the areas of operation and instruction, titled "Patterns of Performance"; therefore be it

*Resolved,* That the Synod encourage all congregations with schools to participate in the "Patterns of Performance" project of the Board of Parish Education.

**Action:** *Adopted.*

## To Assign Educational Research Projects to Board of Parish Education

### RESOLUTION 7-06

**Report 7-01, IV, Recommendation 2 (*CW*, pp. 253—254)**
**Overtures 7-02 (*CW*, p. 255), 7-07 U (*URO*, p. 57)**

WHEREAS, The Commission on Mission and Ministry in the Church was charged with monumental tasks by resolutions at the 1965 Detroit convention (*Proceedings*, 1965, Resolution 1-38) and by the revised synodical *Handbook* 2.111 d; and

WHEREAS, The commission, because of its press of business, was unable to implement the research project on parish life and parish education referred to it by the same convention; and

WHEREAS, Research into the nature, process, and effectiveness of Christian education and nurture is a pressing need for the development of new and effective curricular materials and teaching methods in all areas of Christian education; and

WHEREAS, The synodical Board of Parish Education is blessed with a staff which is both familiar with research and has ready access to the staffs of our colleges and seminaries for acquiring additional counsel and personnel for such research; therefore be it

*Resolved,* That the Commission on Mission and Ministry in the Church —

1. Consult with the Board of Parish Education on the nature and scope of research into parish life and parish education (including elementary and secondary schools);

2. Seek funds for such research through the Synod's Board of Directors;

3. Assign funds and educational research projects to the Board of Parish Education; and

4. Amalgamate these projects into its comprehensive research program.

**Action:** *Adopted.*

### To Assign Duties of Proposed Synodical Education Commission

**RESOLUTION 7-07**

**Report 7-01, IV, Recommendation 2 (*CW*, pp. 253—254)**

WHEREAS, The Board of Parish Education has recommended the establishment of a commission on the educational task of the church; and

WHEREAS, It seems unwise to establish another commission since the Board of Parish Education could exercise leadership in establishing contact with other boards on the educational task; therefore be it

*Resolved,* That the tasks and functions of this proposed commission as outlined in Recommendation 2 (*CW*, pp. 253—254) be assigned to the Board of Parish Education; and be it further

*Resolved,* That the Board of Parish Education seek to establish closer coordination with other departments of the Synod on the educational task of the church; and be it finally

*Resolved,* That the Board of Parish Education be asked to report on this matter to the next convention of the Synod.

**Action:** *Adopted.*

### To Answer and Preclude Criticisms on "A Man to Follow"

**RESOLUTION 7-08**

**Overture 7-03 (*CW*, pp. 255—256); also related are Overtures 2-17 (*CW*, pp. 65—68) and 2-101 U (*URO*, pp. 16 and 17)**

WHEREAS, The January 1967 Bible study course for intermediate high school youth titled "A Man to Follow" has received widely circulated criticism; and

WHEREAS, The editor of this course has sent a lengthy letter of explanation (dated Feb. 20, 1967) to all pastors of our Synod; therefore be it

*Resolved,* That we direct the authors of Overtures 7-03, 2-101 U, and 2-17 to this letter; and be it further

*Resolved,* That this matter now be considered closed and that in the interest of truth as well as love further circulation of criticisms be declared to be unwarranted.

**Action:** *Adopted.*

### To Accept Report of Board of Parish Education

**RESOLUTION 7-09**

**Report 7-01 (*CW*, pp. 224—255)**

WHEREAS, The report of the Board of Parish Education reveals an acute awareness of the need for parish education; and

WHEREAS, The board and its staff have sought to confront such needs; therefore be it

*Resolved,* That we accept their report and commend the Board and staff of Parish Education for their fine work.

**Action:** *Adopted.*

## 8. YOUNG PEOPLE'S WORK

### To Observe 75th Anniversary of Walther League

**RESOLUTION 8-01**

**Report 8-01 (*CW*, p. 260)**

WHEREAS, The Walther League has been a great blessing to the church and continues to serve the Synod in its mission to the world; and

WHEREAS, On May 23, 1968, the Walther League observes the 75th year of its founding; and

WHEREAS, It is fitting and proper that we acknowledge this occasion with thanksgiving to God and renewed commitment to ministry among young people; therefore be it

*Resolved,* That we request the President of the Synod to declare Sunday, May 26, 1968, as a day for commemorating the 75th anniversary of the Walther League; and be it further

*Resolved,* That we encourage the Board for Young People's Work together with the Walther League to suggest and provide materials and programs for the observance of the same.

**Action:** *Adopted.*

### To Express Gratitude to Walther League and Its Executive Board

**RESOLUTION 8-02**

**Report 8-01 (*CW*, p. 260)**

WHEREAS, The Synod in Detroit directed the Board for Young People's Work to expand the ministry among youth and to assume responsibility for the administration of youth ministry formerly carried on by the Walther League executive board; and

WHEREAS, During the past biennium the Board for Young People's Work could not have accomplished its program without the financial support of the Walther League; and

WHEREAS, The Walther League will continue to serve the youth of the Synod in specialized areas of ministry; therefore be it

*Resolved,* That we express our gratitude to the executive board of the Walther League for its assistance, cooperation, and understanding in facilitating the transfer of the administration of youth ministry from the Walther League to the Board for Young People's Work; and be it further

*Resolved,* That we offer our thanks to the Walther League for its support of the activities and programs of the Board for Young People's Work; and be it finally

*Resolved,* That we encourage our young people to continue to express God's love in Christ and to offer their insights, service, and financial support for the ongoing program of the Walther League.

**Action:** *Adopted.*

## To Receive Report of Board for Young People's Work

### RESOLUTION 8-03

**Report 8-01 (*CW*, pp. 258—263)**

Floor Committee 8 has examined the report of the Board for Young People's Work and finds it to be consistent with the objectives for young people's work as prescribed in the synodical *Handbook* 7.61. In this Ebenezer year we are grateful to God for all that youth have done for the mission of the church in the world and for all that has been accomplished through the efforts of the Board for Young People's Work. We commend:

a. the evangelical Christ-centered approach;

b. the concern for the implementation of the Mission Affirmations;

c. the willing cooperation with other synodical agencies and boards; and

d. the wide diversity of helpful materials and programs.

We encourage them in their work and recommend that the convention receive their report.

**Action:** *Adopted.*

## To Resolve Certain Concerns re Young People's Work

### RESOLUTION 8-04

**Report 8-01 (*CW*, pp. 258—263)**

In its examination of the report of the Board for Young People's Work and through further consultation and discussion, Floor Committee 8 discovered areas of concern that must be brought to the attention of the convention. The following concerns are considered worthy of special attention:

a. reading and program material relevant to young teens;

b. information for pastors and congregations explaining fully the transfer of the administration of youth ministry from the Walther League to the Board for Young People's Work;

c. training in youth ministry for students at our teachers colleges and seminaries;

d. guidance for parents in the understanding of youth and training of lay and professional workers in the field of youth ministry;

e. youth involvement in the planning and work of congregations, circuits, Districts, and the Synod;

f. responsibility of Districts for the expansion of ministry among youth (*Handbook*, 7.83);

g. formation of a sound theological statement to serve as a means toward unity and coordination in youth ministry (*Handbook*, 7.73 b);

h. means for direct communication with youth regarding issues relevant to the Synod's doctrine and practice;

i. guidance and leadership for members of the Synod sponsoring junior organizations such as Boy Scouts, 4-H Clubs, and the like;

j. helpful and effective program materials for young adults.

In the light of these concerns, be it

*Resolved*, That —

a. the Board for Young People's Work assure the preparation of meaningful reading and program materials for the lower teens;

b. the Board for Young People's Work furnish detailed information regarding the transfer of the administration of youth ministry from the Walther League to the Board for Young People's Work to all pastors, youth societies, and congregations;

c. the Board for Young People's Work and the Board for Higher Education initiate and support as needed academic programs in youth ministry at our teachers colleges and seminaries and that the Board for Young People's Work continue to support the Youth Leadership Training Program sponsored jointly with the Walther League, Lutheran Laymen's League, and Valparaiso University on the Valparaiso campus;

d. the Board for Young People's Work and District youth boards promote lay and professional leadership training as well as furnish guidance for parents in the understanding of youth and supply programs that provide interaction between adults and young people;

e. the Synod and its Districts and congregations be encouraged to make provision for the voice and/or participation of youth in their affairs by involving them in committees as advisory members as well as in other activities;

f. Districts be reminded of their responsibility for organizing District youth boards (*Handbook* 7.81) and be encouraged to use full-time directors of youth ministry wherever possible;

g. the Board for Young People's Work complete and publish their statement of the theological basis for youth ministry as soon as possible (*Handbook* 7.73);

h. the Board for Young People's Work utilize existing synodical publications for direct communication with the youth of the Synod;

i. the Board for Young People's Work exercise guidance and leadership to members of the Synod sponsoring junior organizations such as those listed in *Handbook* 7.73 k;

j. the Board for Young People's Work provide direction and program materials for effective ministry among the young adults of the Synod.

**Action:** *Adopted as amended.*

(Amended by addition of "and congregations" in paragraph *e* of the Resolved.)

## To Support Financially the Board for Young People's Work

### RESOLUTION 8-05

**Report 8-01 (*CW*, p. 262)**

WHEREAS, The Synod in convention at Detroit (1965) has agreed to underwrite financially the activities and programs of the Board for Young People's Work; and

WHEREAS, The Synod has encouraged the Board for Young People's Work to expand its ministry among youth; and

WHEREAS, The opportunities for youth ministry have been seriously curtailed because of lack of funds; therefore be it

*Resolved,* That we encourage congregations and Districts to support financially the program of the Board for Young People's Work on parish, District, and synodical levels; and be it further

*Resolved,* That the delegates here present report to the congregations they represent the urgent need for adequate funds in the face of pressing opportunities for youth ministry; and be it finally

*Resolved,* That we request the Fiscal Review Commission of the Synod to make available such funds as will enable the Board for Young People's Work to carry out successfully its objectives and programs.

**Action:** *Adopted.*

## To Decline Overture 8-02 U in Regard to Walther League Structure and Program

### RESOLUTION 8-06

**Overture 8-02 U (*URO*, p. 58)**

WHEREAS, The Walther League continues to minister to high school youth and young adults on parish and interparish levels; and

WHEREAS, The Synod in convention at Detroit directed all synodical Districts to establish District youth boards to be responsible for the District youth program; and

WHEREAS, The District board (or committee) is to 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 within the District (*Handbook* 7.83); therefore be it

*Resolved,* That we respectfully decline Overture 8-02 U.

**Action:** *Adopted.*

## To Take a Position Regarding the New Publication "Arena"

### RESOLUTION 8-07

**Overture 8-03 U (*URO*, p. 58)**

WHEREAS, Adequate safeguards have been established to guarantee our Synod's integrity in the publication of *Arena One*; and

WHEREAS, The proposed new publication *Arena* provides for the continuation of the same editorial policy; and

WHEREAS, The Board for Young People's Work has endorsed the proposal, and the implementation of plans for such publication has already begun (*CW*, p. 262); and

WHEREAS, Lutheran youth have a common heritage in the Gospel and a common problem in applying their faith and life to the challenges of a secular age; and

WHEREAS, Through adequate safeguards this concern can be expressed in an intersynodical publication without compromising our Synod's position; and

WHEREAS, The Synod in its relationship to the Walther League works through the Board for Young People's Work; therefore be it

*Resolved,* That we request the Board for Young People's Work to give positive direction and leadership to the Walther League and its staff in establishing editorial policies for the new publication; and be it further

*Resolved,* That we request the Board for Young People's Work, through the Walther League and its representation on the editorial committee of *Arena,* to continue to provide adequate safeguards to protect the Synod's doctrine and practice; and be it finally

*Resolved,* That we respectfully decline Overture 8-03 U.

**Action:** *Adopted.*

# 9. SOCIAL ACTION AND WELFARE

## To Adopt Report of Board of Social Welfare (Ministry)

### RESOLUTION 9-01

**Report 9-02 (*CW*, p. 266)**

WHEREAS, The Board of Social Welfare acknowledges the grace and blessings of God, who loves, forgives, and justifies by grace; and

WHEREAS, The God-pleasing works which a Christian performs in the realm of social action and welfare follow in sanctification from God's justifying grace in Christ Jesus; and

WHEREAS, The Christian in love stands ready always to accept his Lord's challenge as one who has been justified by grace to serve, to heal, to plan wisely, to witness; therefore be it

*Resolved,* That the report of the Board of Social Welfare, which calls to the attention of the church and the individual Christian both the fact of justification by grace as well as the manifold opportunities of service, be received with thanks.

**Action:** *Adopted.*

## To Support and Consult with Lutheran Human Relations Association of America

### RESOLUTION 9-02

**Report 9-01 (*CW*, p. 264)**
**Overture 9-13 (*CW*, p. 277)**

WHEREAS, The Lutheran Human Relations Association of America has assisted The Lutheran Church — Missouri Synod to see, understand, and respond to the problems of human relations that confront the church, its leaders, and its members; and

WHEREAS, These problems demand the attention and response that the church is uniquely able — and assigned by her Lord — to give; therefore be it

*Resolved,* That the Synod encourage its Districts and congregations both to consult with and to utilize the services of the association's ministry so that problems in human relations receive effective attention in the name of Christ; and be it further

*Resolved,* That in keeping with the recommendation of the report of the Commission on Social Action the Synod encourage individuals, groups, and congregations to give financial and all other possible help to the Lutheran Human Relations Association of America.

**Action:** *Adopted.*

## To Adopt Report of Commission for Services to the Mentally Retarded

### RESOLUTION 9-03

**Report 9-03 (*CW*, p. 270)**

WHEREAS, The floor committee on social action and welfare rejoices with the Commission for Services to the Mentally Retarded at the announcement of the appointment of Mr. Marshall Nelson as the full-time executive secretary of the commission; therefore be it

*Resolved,* That congregations of the Synod be encouraged to avail themselves of the services of the Commission for Services to the Mentally Retarded; and be it further

*Resolved,* That the report of this commission be received with thanks.

**Action:** *Adopted.*

## To Reinstate Administrative Expenses for World Relief in Synodical Budget

### RESOLUTION 9-04

**Report 9-04 (*CW*, pp. 272—274)**

WHEREAS, The need for carrying out the directive of Christ concerning the poor, the hungry, and the homeless of our world continues great in our day; and

WHEREAS, The work that has been accomplished by the Board of World Relief in its domestic and overseas activities has been particularly blessed; and

WHEREAS, The funds that have been expended by the Board of World Relief during the past biennium have been provided largely through the generous response of individuals and congregations; and

WHEREAS, The church's concern for those in need and its awareness of what must be accomplished should be stimulated and encouraged; therefore be it

*Resolved,* That the report of the Board of World Relief be received with gratitude; and be it further

*Resolved,* That an allocation for administrative expenses of the Board of World Relief be reinstated in the budget of The Lutheran Church — Missouri Synod; and be it finally

*Resolved,* That the Board of World Relief be encouraged to continue its efforts to solicit additional, extensive, and generous support from congregations and individuals.

**Action:** *Adopted as amended.*

(Amended by addition of "administrative expenses of" in second Resolved.)

## To Refer Overture 9-12 (Coordination and Information re Federal Programs) to Board of Directors

### RESOLUTION 9-05

**Overture 9-12 (*CW*, p. 276)**

WHEREAS, The substance of Overture 9-12 has considerable merit; and

WHEREAS, The problem of coordination of study efforts and distribution of information to the Districts of the church is deserving of consideration at the highest administrative level of the church in order to eliminate duplication of efforts; and

WHEREAS, Functioning units within the church, i. e., respective synodical boards, commissions, and institutions, have already taken some of these matters under advisement; therefore be it

*Resolved,* That Overture 9-12 be referred to the Synod's Board of Directors for coordination of the efforts of the subsidiary institutions and Districts of the Synod and for the effective release to Districts and institutions of the findings of such studies.

**Action:** *Adopted.*

## To Refer Overture 9-17 (Foster Care)

### RESOLUTION 9-06

**Overture 9-17 (*CW*, p. 278)**

WHEREAS, The substance of Overture 9-17 has considerable merit; therefore be it

*Resolved,* That Overture 9-17 be referred to the Board of Social Ministry for study and implementation.

**Action:** *Adopted.*

## To Observe Centennial of Welfare Work

### RESOLUTION 9-07

**Overture 9-19 (*CW*, p. 278)**

WHEREAS, God has abundantly blessed our church as it has proclaimed the Gospel in word and demonstrated it in deeds; and

WHEREAS, The 46th regular convention of The Lutheran Church — Missouri Synod, held at Detroit in 1965, resolved that the second Sunday in Advent, 1968, be designated as an appropriate time for our congregations to recognize 100 years of God's grace and blessing in Lutheran welfare work; and

WHEREAS, An appropriate recognition of God's blessings in the past should stimulate us to greater service to people in need; therefore be it

*Resolved,* That all congregations, District social ministry and welfare committees, and agencies take steps to advance Christ's compassion through appropriate programs of social ministry in gratitude for a century of blessings in the field of Christian social welfare and through participation in centennial observances.

**Action:** *Adopted.*

## To Support Open Housing

### RESOLUTION 9-08

**Overtures 9-08, 9-09, 9-10 (*CW*, pp. 275—276)**

WHEREAS, The Lutheran Church — Missouri Synod, assembled in convention at St. Paul, Minn., in June 1956, resolved: "That since Christians are constrained to do justice and love mercy, we acknowledge our responsibility as a church to provide guidance for our members to work in the capacity of Christian citizens for the elimination of discrimination, wherever it may exist, in community, city, state, nation, and world"; and

WHEREAS, Discrimination in housing persists in many of our American communities and consigns many of our fellow citizens and brothers in Christ to life in ghettos, where their fundamental freedoms are denied and legitimate ambitions frustrated and where minority groups are isolated from an interchange which could lead to mutual love and understanding; and

WHEREAS, The Scriptures urge us to love not only in word and in speech but in deed and in truth (1 John 3:18) and promise us that as we do this to the least of Christ's own we do it to Him; and

WHEREAS, The Synod has already resolved in its 46th regular convention in Detroit to encourage the members of its congregations to assist in every appropriate way to make it possible for people to obtain a place of residence without restrictions because of race or national origin; therefore be it

*Resolved,* That in faithfulness to our Lord and in good faith with the spirit of previous conventions The Lutheran Church — Missouri Synod undertake a program of education and action that will include the following features:

a) It shall be directed to the membership of every congregation of the Synod.

b) It shall emphasize every Christian's ministry to the whole man.

c) It shall urge individuals to support and to participate in housing programs that seek to achieve equality of opportunity for every human being; and be it further

*Resolved,* That the Synod direct the Board of Social Ministry to engage immediately in planning and developing the means and procedures that contribute to the advancement of the cause of open housing consistent with the Synod's financial management policies in other matters.

**Action:** *Adopted as given above.*

## To Provide Full-Time Executive Secretary of Social Action

### RESOLUTION 9-09

**Report 9-01 (*CW*, pp. 266—267)**

WHEREAS, A full-time executive secretary would lift many burdens from the shoulders of the Commission on Social Action; and

WHEREAS, Such an executive secretary would be able to supervise, initiate, and coordinate District activities and efforts in the area of social action; and

WHEREAS, An Executive Secretary of Social Action could sharpen the church's social insights and assist the church in effecting its contribution to the social order; therefore be it

*Resolved,* That the request for a full-time executive secretary of the Commission on Social Action be acted upon favorably.

**Action:** *Adopted.*

## To Provide Guidelines for Open Housing

### RESOLUTION 9-10

**Overture 9-10 (*CW*, p. 276)**

WHEREAS, The Synod's Board of Social Ministry may well benefit from some direction in the implementation of Resolution 9-08; therefore be it

*Resolved,* That the Synod's Board of Social Ministry regard the following as a set of guidelines for this program:

**Guidelines for the Board of Social Ministry's Open Housing Program**

The Lutheran Church — Missouri Synod commends to the Board of Social Ministry the following guidelines for study and, *where feasible,* for action:

A. *Fiscal Matters*

1. The Board of Social Ministry shall be empowered to solicit and to accept gifts and grants to be used for open housing. Such funds are to be earmarked and kept separate from other synodical moneys. These funds may

be increased by special Synodwide offerings, gifts, bequests, and devises. These funds may be used currently.

2. These funds shall be administered by the Board of Social Ministry in keeping with the Synod's fiscal policies.

3. The board shall establish policies, procedures, and priorities for the making of grants, gifts, and loans.

4. The board may provide financial assistance to existing ministries of the church and to approved non-church agencies except that the board shall not take title to or manage real estate.

B. *Responsibilities of the Board re Open Housing*

1. The board shall alert the members of the Synod to the housing concerns of minority groups and individuals. In cooperation with other synodical boards the Board of Social Ministry shall encourage individuals, congregations, groups of congregations in the same area, and Districts of the Synod to carry on open-housing functions in their own localities and shall prepare guidelines for this purpose.

2. The Board of Social Ministry of each District of the Synod shall implement similar programs. District boards shall assist and advise local congregations with regard to open-housing matters. The District boards shall also administer the District's open-housing programs in conformity with policies established by the Synod's Board of Social Ministry and in accordance with District regulations.

C. *Staffing and Reporting*

1. The Board of Social Ministry shall provide an annual report and a financial statement of its activities to the Synod, based on regular reviews of its programs.

2. The Board of Social Ministry shall be empowered to delegate the administration of this program to a special committee selected by the Board.

3. The Board of Social Ministry shall provide for staff services to be purchased and paid for from earmarked funds contributed to this program in order to preclude interference with other staff duties of the Board of Social Ministry.

**Action:** *Adopted.*

(NOTE: In the editing the new name "Board of Social Ministry" was substituted for "Board of Social Welfare.")

## To Encourage Inter-Lutheran Welfare Agencies

### RESOLUTION 9-11

**Overture 9-18 (*CW*, p. 278)**

WHEREAS, Overture 9-18 has merit; therefore be it

*Resolved,* That the Synod's Board of Social Ministry implement Overture 9-18, consistent with the statement of The Lutheran Church — Missouri Synod: "Theology of Fellowship."

**Action:** *Adopted.*

## To Encourage Fairness in Business and Employment

### RESOLUTION 9-12

**Overtures 9-06, 9-07 (*CW*, pp. 274—275)**

WHEREAS, The Lutheran Church — Missouri Synod decries discrimination wherever it occurs; and

WHEREAS, The Lutheran Church — Missouri Synod needs to speak out against injustice and unfairness and needs, conversely, to support its commitment to justice and equality in business and employment practices; therefore be it

*Resolved,* That the Synod commend its officials and express confidence in them for conducting its business affairs in keeping with these principles; and be it further

*Resolved,* That the Synod encourage those with whom the Synod does business to do the same; and be it finally

*Resolved,* That the Synod direct the Board of Social Ministry and District social ministry boards to evaluate existing projects and agencies in the field of fair employment that have programs of education and action and on the basis of their findings offer specific recommendations to the Synod's boards, institutions, agencies, congregations, and their membership.

**Action:** *Adopted as amended.*

(Amended by insertion of "boards, institutions, agencies" in final Resolved.)

## To Commend and Support Those Engaged in Programs Related to Removal of Poverty

### RESOLUTION 9-13

**Overture 9-11 (*CW*, p. 276)**

WHEREAS, Individuals within The Lutheran Church — Missouri Synod, such as those who have joined the Prince of Peace Volunteers, serve God and country by their efforts in programs that support equality and improve the spiritual and economic station of the underprivileged; therefore be it

*Resolved,* That the Synod commend these individuals for their efforts and support them.

**Action:** *Adopted.*

## To Express Concern for War and International Crisis

### RESOLUTION 9-14

**Overtures 9-05 (*CW*, p. 275), 9-21 U to 9-23 U (*URO*, pp. 59—60)**

WHEREAS, This convention is meeting at a time of extraordinary international crises in Vietnam, the Middle East, and elsewhere; and

WHEREAS, It is evident that there is a desire in the church for leadership and guidance on the moral issues raised by these crises; therefore be it

*Resolved,* That we commend to the congregations of the Synod this message from the convention:

I

The dilemma of modern warfare impels us to engage in "supplications, prayers, intercessions . . . for all who are in high positions, that we may lead a quiet and peaceable life" (1 Tim. 2:1). We are to pray in love for the leaders of the nations and in concern for the men and women in the armed forces, commending them to our heavenly Father's care and protection.

We are to pray in faith for enlightenment when in our ignorance we do not know which way to turn, in repentance for our failure when we do not know how to obey, in sorrow for our bitterness when we allow our disagreements to strain our fellowship. We are to pray in confidence for God's corrective blessing in both church and nation.

We are to pray in hope for peace among nations even while we grope for a common understanding of what peace might involve, leaving to God the way in which He would fulfill our requests.

We are to pray in boldness for a mighty act of deliverance, for God to act; it is out of the depths that we cry. (1 Peter 3:11; Ps. 130:1)

II

The Christian is faced with difficult issues. Freedom of expression encourages diversity in discourse and opinion, while the complexities of modern warfare prohibit oversimplification of proposed alternatives.

The divergence of opinion should encourage us Lutherans to make responsible use of the public arena as an avenue for expression in an open society. Christians are obligated to seek information, to relate moral considerations to political concerns, to counsel with one another.

As a church body we are not a political influence group, identified with a particular program for waging and conducting war. However, we believe that in its desire for peace, justice, and freedom the church should speak in the areas of its competence, according to the measure of its knowledge.

In accordance with Scripture the church is to support government (Rom. 13:1-7; 1 Peter 2:13-14) while at the same time serving as an instrument of God's grace and healing. (Eph. 2:13-16)

III

The crises of our times present the church with an opportunity to exhibit herself in terms of her mission to the whole world and to the whole man. First of all, the church is to proclaim the Gospel of peace, in which God's saving act in Jesus Christ addresses men in every situation. The Church is also to be concerned with all who suffer from war — among them, military personnel and their families, displaced persons, refugees, prisoners of war, the injured, the alienated.

IV

Fully mindful of the demonic in history and the problems occasioned by human failure, the church will focus its hope in God "according to the working of His great might which He accomplished in Christ when He raised Him from the dead and made Him to sit at His right hand in the heavenly places, far above all rule and authority and power and dominion and above every name that is named, not only in this age but also in that which is to come; and He has put all things under His feet and has made Him the Head over all things for the church, which is His body, the fullness of Him who fills all in all." (Eph. 1:19-23)

*Resolved,* That this convention request the pastors of the Synod to communicate this message to the congregations of the Synod at a time to be designated by the President of the Synod.

**Action:** *Adopted as amended.*

(Amended by insertion of "justice and freedom" in Part II.)

### To Act in Behalf of Those Who Are Poor

**RESOLUTION 9-15**

**Overture 9-11 (*CW*, p. 276)**

WHEREAS, Our Lord has specifically enjoined us to feed the hungry, clothe the ill-clad, and share with those who are underprivileged; and

WHEREAS, The church must give relief to the deprived; therefore be it

*Resolved,* That we endeavor to change the factors which create poverty and contribute to other ills, so that suffering might be prevented; and be it further

*Resolved,* That we encourage congregations to support such poverty programs as are consistent with our faith; and be it finally

*Resolved,* That congregations seek out those who are trapped in the web of poverty and deprivation and commit themselves to sharing goods and energies and to personal involvement in the name of the living Christ.

**Action:** *Adopted.*

## 10. RETIREMENT AND BENEFIT PROGRAMS

### To Receive Report of Board of Support and Pensions

**RESOLUTION 10-01**

**Report 10-01 (*CW*, p. 279)**

WHEREAS, The report of the Board of Support and Pensions indicates clearly the faithful carrying out of the resolutions and intent of the Synod's Support and Pensions Plans; and

WHEREAS, The board and executive secretary of the board have carefully administered the plan; therefore be it

*Resolved,* That the convention receive this report and express its gratitude to the board and its executives.

**Action:** *Adopted.*

## To Receive Report of Board of Managers for Concordia Retirement Plan and Concordia Welfare Plan

### RESOLUTION 10-02

**Report 10-03 (*CW*, p. 281)**

WHEREAS, The report of the Board of Managers for Concordia Retirement Plan and Concordia Welfare Plan indicates clearly a faithful carrying out of the resolutions and intent of the Synod's Concordia Retirement Plan and Concordia Welfare Plan; and

WHEREAS, The board and executive secretary of the board have carefully administered the plans; therefore be it

*Resolved,* That the convention receive this report and express its gratitude to the board and its executive.

**Action:** *Adopted.*

## To Substitute New "Handbook" Chapter on Pensions, Support, and Welfare

### RESOLUTION 10-03

**Overture 10-04 (*CW*, p. 286)**

The committee recommends that Overture 10-04, to substitute new *Handbook* chapter on Pension and Welfare, be adopted as printed on page 286 of the Convention Workbook with the following exceptions:

1. 10.01 a and b shall read according to the decision of the convention on the recommendations of Committee 4 on Overtures 10-05 (*CW*, p. 288) and 10-13 U (*URO*, p. 61) [see Resolution 4-16];

2. Change Section 10.03 c to read as follows: "send annually. . . ."

**Action:** *Adopted.*

## To Ratify Action of Board of Support and Pensions in Matter of Annuity Payments at Age 72

### RESOLUTION 10-04

**Report 10-01 (*CW*, p. 281)**

*Resolved,* That the convention ratify the action of the Board of Support and Pensions as indicated on page 281, column 1, of *Convention Workbook* and that these provisions become part of the Synod's Pension Plan.

**Action:** *Adopted.*

## To Revise Pension Fund Provisions

### RESOLUTION 10-05

**Report 10-08 U to 10-12 U (*URO*, p. 61)**

WHEREAS, Section 10.45 h of the *Handbook* presently provides:

> If a member receiving retirement or disability annuity or a widow receiving an annuity ceases to be a member of a congregation connected with the Synodical Conference, such annuity shall be terminated as soon as the sum of all annuity payments shall equal the personal accumulation when he received his first annuity payment. The same applies to a widow who remarries.

and

WHEREAS, The Pension Plan for Pastors and Teachers should not be an economic weapon to keep workers or their widows in the fold of The Lutheran Church — Missouri Synod; now therefore be it

*Resolved,* That the Pension Plan for Pastors and Teachers be appropriately amended by the Board of Support and Pensions with the approval of the Board of Directors so that the continuation of the earned annuity being paid to a retired or disabled member or to the widow of a deceased member shall not be contingent upon the continued affiliation of such member or his widow with The Lutheran Church — Missouri Synod or a congregation connected with the Synodical Conference, but that any payments being made or to be made under Section 10.47 from the budget of the Synod in the case of such member or widow shall be discontinued if such member or widow ceases to be a member of a congregation which is a member of The Lutheran Church — Missouri Synod or of a congregation in fellowship with The Lutheran Church — Missouri Synod provided, however, that the Board of Support and Pensions shall, in its discretion, where extenuating circumstances exist, be authorized to make payments under Section 10.47 notwithstanding the existence of such a disqualifying circumstance.

**Action:** *Adopted.*

## To Adjust Pension Plan Provisions for Pastors on Leave

### RESOLUTION 10-06

**Overture 10-07 (*CW*, p. 286)**

WHEREAS, Advanced study for pastors and teachers is being encouraged; and

WHEREAS, Problems arise when a leave of absence for advanced study or work for the welfare of the church is involved; therefore be it

*Resolved,* That the Board of Support and Pensions cause the Pension Plan for Pastors and Teachers to be amended so that a suspension of contributions with respect to a pastor or teacher who after 25 years of service in the church would like to take a leave of absence for a maximum of one year for purposes of continued study or activity which would serve the benefit of the church will not result in a reduction of the amount of the subsidized benefits otherwise payable under Section 10.47 of the *Handbook.*

**Action:** *Adopted.*

(A proposed amendment to strike "after 25 years of service in the church" was lost.)

### To Decline Overture to Make Pension Fund Money Available to Pastors and Called Teachers Through Which They can Borrow Down Payment for Purchasing Their Own Residence

**RESOLUTION 10-07**

**Overture 10-14 X (Mimeographed)**

WHEREAS, In the past it has been policy not to loan money from the equity in the Pension Fund; and

WHEREAS, Such policy has been considered a good one; and

WHEREAS, There are many legal implications involved; and

WHEREAS, In many instances lending agencies will not make loans where a down payment is borrowed; and

WHEREAS, Should some catastrophe occur which would prevent payment, the pension of such a person would be jeopardized; therefore be it

*Resolved,* That the convention decline Overture 10-14 X.

**Action:** *Adopted.*

(This resolution was adopted before Overture 10-14 X, which had arrived during the restricted 10-day period before the convention, was officially before the convention. After the special screening committee [19] recommended that the convention consider Overture 10-14 X, the convention decided to stand by its earlier decision to adopt Resolution 10-07 as its answer to Overture 10-14 X.)

### To Decline Overture to Remit to Workers Their Own and Their Congregations' Pension Fund Payments

**RESOLUTION 10-08**

**Overture 10-06 (*CW*, p. 288)**

WHEREAS, The Pension Fund was established to provide an income at retirement rather than as a savings account from which funds might be withdrawn at will; and

WHEREAS, The permission to remit to workers their and their congregations' Pension Fund equities creates legal, tax, and actuarial problems; therefore be it

*Resolved,* That the convention decline the request of the Central Illinois District to remit pension funds to those requesting the same at this time; and be it further

*Resolved,* That the Board of Support and Pensions study the legal, tax, and actuarial ramifications of permitting the payment of the commuted value of annuity when requested in writing and report back to the next convention.

**Action:** *Adopted as given above.*

(An amendment exempting from the first Resolved workers whose conscience is being violated failed to carry.)

## 11. COMMUNICATIONS AND PUBLIC RELATIONS

### To Accept Offer of LLL to Participate in Sponsorship of Television Ministry

**RESOLUTION 11-01**

**Overtures 11-13, 11-14 (*CW*, pp. 304—305)**

WHEREAS, Our Synod has developed a marvelous and effective vehicle in the television medium for proclaiming the Gospel through its present television ministry; and

WHEREAS, The major technical force for its continued numerical growth and effectiveness, with hundreds of television stations throughout the nation and world providing free time, is essentially a lay form of undergirding our ministry and mission outreach; and

WHEREAS, The Lutheran Church — Missouri Synod has so many other crucial demands on its financial budget for other mission endeavors; and

WHEREAS, The Lutheran Laymen's League, in its eagerness to serve the Synod in word and deed, has graciously offered to become progressively more closely related to the present television ministry of our Synod as conducted by its Lutheran Television Productions Board; therefore be it

*Resolved,* That The Lutheran Church — Missouri Synod accept the generous offer of the 50th-anniversary convention of the Lutheran Laymen's League to sponsor jointly the present television ministry of the Synod as conducted by its Lutheran Television Productions Board; and be it further

*Resolved,* That the Synod's Board of Directors and the Board of Governors of the Lutheran Laymen's League continue to study and review said joint sponsorship association during the next biennium for purposes of evaluation and reassessment of the desirability of continuing a joint sponsorship association; and be it finally

*Resolved,* That the Lutheran Television Productions Board be expanded upon implementation of joint sponsorship association to include the members of the Lutheran Television Productions Board plus an additional four members elected by the Board of Governors of the Lutheran Laymen's League, that the increase of members in the Lutheran Television Productions Board from the Lutheran Laymen's League may provide a closer relation in the joint sponsorship and effectiveness of the Synod's present television ministry.

**Action:** *Adopted.*

### To Note 15th Anniversary of "This Is the Life"

**RESOLUTION 11-02**

**Report 11-04 (*CW*, pp. 298—299)**

**Overture 11-11 (*CW*, p. 304)**

WHEREAS, Our church's television program, "This Is

the Life," is currently observing its 15th-anniversary broadcasting season; and

WHEREAS, The Lord of the church has bestowed His rich blessing in overflowing measure upon our church's television ministry, employing its broadcast testimony to proclaim the Gospel of our Lord Jesus Christ to the salvation of preciously bought men and women; therefore be it

*Resolved,* That The Lutheran Church — Missouri Synod, assembled in 47th regular convention at New York City, New York, July 7—14, 1967, join in praising our triune God for the rich benedictions He has showered upon our church's television program, "This Is the Life," during the past decade and a half; and be it further

*Resolved,* That the synodical 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, so that multitudes throughout the world may hear the precious, saving Gospel of our Lord Jesus Christ; 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 Divine Grace to the end that the Lord of the church will use it as a mighty instrument in the building of His kingdom.

**Action:** *Adopted.*

## To Express Appreciation to Television Stations

### RESOLUTION 11-03

**Overture 11-12 (*CW*, p. 304)**

WHEREAS, 380 stations throughout the United States, Canada, and other areas of the world have extended outstanding cooperation in granting sustaining public-service time for the transmission of our church's television program series "This Is the Life," "Pattern for Living," and "The Fisher Family"; and

WHEREAS, The Lutheran Church — Missouri Synod desires to express public appreciation for this splendid cooperation and recognizes it as constituting a significant contribution to the moral and spiritual upbuilding of our nation and world; therefore be it

*Resolved,* that The Lutheran Church — Missouri Synod, assembled in its 47th regular convention at New York, N. Y., express its heartfelt thanks to the television stations for their outstanding cooperation in carrying the programs "This Is the Life," "Pattern for Living," 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:** *Adopted.*

## To Accept Reports of Lutheran Television Productions Board and KFUO

### RESOLUTION 11-04

**Reports 11-04, 11-05 (*CW*, pp. 298—300)**

*Resolved,* To accept with thanks the reports of the Lutheran Television Productions Board and KFUO and to praise God for the blessings bestowed upon these two agencies.

**Action:** *Adopted.*

## To Express Appreciation

### RESOLUTION 11-05

**Report 11-02 (*CW*, pp. 291—296)**

WHEREAS, Dr. Adolf F. Meyer, Dr. Norman Temme, and Miss Olinda Roettger have rendered valuable service to our Synod for years in the area of public relations and have now resigned or retired; therefore be it

*Resolved,* That the convention here assembled express its sincere thanks and commend each of them for their faithful service.

**Action:** *Adopted.*

## To Recommend Program Aids of Religion in American Life, Inc.

### RESOLUTION 11-06

**Overture 2-85 (*CW*, pp. 80—81)**

WHEREAS, Religion in American Life, Inc. (RIAL), makes a valuable contribution to the business community and the nation at large through its local action and its mass-media program; and

WHEREAS, More than 30 national service clubs participate in the RIAL program of promoting faith in daily living and worship attendance; and

WHEREAS, Our Synod with its parishes also benefits both directly and indirectly through this program; therefore be it

*Resolved,* That the Synod recommend the Religion in American Life, Inc., aids to its congregations for use as the congregations deem them applicable.

**Action:** *Adopted.*

## To Pursue Certain Objectives re Official Periodicals

### RESOLUTION 11-07

**Report 11-01 (*CW*, pp. 290—291)**

WHEREAS, The *Lutheraner* still satisfies a need for some 7,500 readers, and the *Lutheran Witness* and the *Lutheran Witness Reporter* reach more than 600,000 homes; and

WHEREAS, The three fulfill their function to teach, promote, and inform; therefore be it

*Resolved,* That the editorial commission continue to pursue its present publication program, seeking to make the *Lutheran Witness Reporter* a weekly publication as soon as feasible; and be it further

*Resolved,* That the 32 of the Synod's Districts now using Supplements seek to secure complete saturation coverage in their congregations, and that the remaining five Districts consider resolutions at their conventions to sanction such action.

**Action:** *Declined.*

## To Take Certain Actions on Report of Special Committee for Review of the Synod's Editorial and Periodical Policies

### RESOLUTION 11-08

**Report 11-06 (*CW*, pp. 301—302)**

*Resolved,* That we accept the report of the special committee for review of the Synod's editorial and periodical policies, Section A, entitled "Official Periodicals," and Section B, entitled "A Special Ad Hoc Committee for Review and Recommendations on General Periodicals and Their Policies in the Synod," with the exception that the word "censorship" in Section A, paragraph 4, line 3, be changed to "doctrinal review"; and be it further

*Resolved,* That Section C, entitled "Proposed Revision of *Handbook,*" be referred back to that special committee for further study; and be it finally

*Resolved,* That this special committee be instructed to report back to the Synod at its next convention.

**Action:** *Adopted.*

## To Give Direction to the "Lutheran Witness" and the "Reporter"

### RESOLUTION 11-09

**Overtures 11-07, 11-08, 11-09 (*CW*, pp. 302—303)**

WHEREAS, The *Lutheran Witness* and the *Lutheran Witness Reporter* are both official periodicals of the Synod, that is, both are owned, edited, and published by the Synod, and both are used by the Synod to carry official announcements from the Synod to the individual homes of its membership; and

WHEREAS, There is a continued need in the Synod both for factual, responsible reporting of news items of general interest to its membership and for the clear setting forth of the doctrinal position of our church; and

WHEREAS, The format and editorial policy of each of these two official periodicals lends itself to a distinctive function, and each distinctive function is valid; therefore be it

*Resolved,* That we direct the editors of the *Lutheran Witness* and the *Lutheran Witness Reporter* and the editorial commission to proceed with courage in their task of reporting the news, speaking out on issues that concern the membership of the Synod, and setting forth the doctrinal position of the Synod in a truthful and responsible way; and be it further

*Resolved,* That we respectfully remind the editors and editorial commission that since individual members of the Synod tend to identify with their official periodicals and often feel personally responsible to their neighbors for the statements that appear in official periodicals, the editors and the editorial commission are in a special way involving many individual members of the Synod in what they say in print; and be it finally

*Resolved,* That the *Lutheran Witness Reporter* continue to be published and distributed with the *Lutheran Witness.*

**Action:** *Adopted.*

## To Decline to Choose Editorial Commission for Official Periodicals by Direct Election

### RESOLUTION 11-10

**Overture 11-10 (*CW*, p. 303)**

WHEREAS, The selection of members to serve on the Editorial Commission for Official Periodicals can best be made on the basis of specialized skills and training and therefore does not readily lend itself to the election process; therefore be it

*Resolved,* That we respectfully decline Overture 11-10.

**Action:** *This resolution was defeated by a vote of 252 ayes and 298 nays.*

(The chair thereupon referred Overture 11-10 back to the committee. For the committee's subsequent recommendation see Resolution 11-15.)

## To Accept Report of "Advance" Editorial Board

### RESOLUTION 11-11

**Report 11-03 (*CW*, pp. 296—297)**

*Resolved,* To accept with thanks the report of the *Advance* Editorial Board and to bespeak the Lord's continued blessings upon this journal of ideas and resources; and be it further

*Resolved,* That all parish leaders avail themselves of the helpful suggestions offered therein for a more effective parish ministry.

**Action:** *Adopted.*

## To Decline to Reorganize Editorial Commission and Staff

### RESOLUTION 11-12

**Overture 11-15 U (*URO*, p. 62)**

*Resolved,* That Overture 11-15 U be respectfully declined.

**Action:** *Adopted.*

## To Accept Report of Editorial Commission for Official Periodicals

### RESOLUTION 11-13

**Report 11-01 (*CW*, pp. 290—291)**

*Resolved,* That this convention accept the report of the Editorial Commission for Official Periodicals and express its gratitude to the Editorial Commission.

**Action:** *Adopted as given above.*

### To Accept Report of Board for Public Relations

**RESOLUTION 11-14**

**Report 11-02 (*CW*, pp. 291—296)**

*Resolved,* That this convention accept the report of the Board for Public Relations and express its gratitude to the Board for Public Relations.

**Action:** *Adopted as given above.*

### To Refer Matter of Election of Editorial Commission to Council of Administrators for Study

**RESOLUTION 11-15**

**Overture 11-10 (*CW*, p. 303)**

WHEREAS, The *Handbook* of the Synod (2.05) authorizes the President of the Synod, after consultation with the Vice-Presidents, to appoint an Editorial Commission for Official Periodicals; and

WHEREAS, Many have expressed the conviction that electing an editorial commission would assure the membership of the Synod of direct control over the editorial policies of the official periodicals; and

WHEREAS, The Synod in convention at Detroit resolved (Resolution 4-11, *Proceedings,* 1965, p. 114) that the Council of Administrators "draw up a statement of principle according to which a synodical board, commission, council, or committee should be made either elective or appointive"; and

WHEREAS, The Council of Administrators has not yet had opportunity to complete this assignment; therefore be it

*Resolved,* That Overture 11-10 be referred to the Council of Administrators for inclusion in its study; and be it further

*Resolved,* That the report of the Council of Administrators be presented to the 1969 convention of the Synod.

**Action:** *Adopted.*

**(A previous resolution on this matter was defeated. See Resolution 11-10.)**

## 12. CHURCH LITERATURE AND PUBLICATIONS

### To Accept Report of Commission on Church Literature

**RESOLUTION 12-01**

**Report 12-01 (*CW*, pp. 306—308)**

WHEREAS, The report of the Commission on Church Literature indicates a thorough awareness of and a response to the publication needs of the church; and

WHEREAS, The report reveals a readiness to use new and more effective methods of communicating the Word; therefore be it

*Resolved,* That we accept the Report of the Commission on Church Literature with deep appreciation.

**Action:** *Adopted.*

### Report of Concordia Publishing House

**RESOLUTION 12-02**

**Report 12-02 (*CW*, pp. 308—317)**

WHEREAS, The report of Concordia Publishing House reflects continued service to the church in the publication of church literature; and

WHEREAS, Concordia Publishing House in 1969 will celebrate the 100th anniversary of its founding; therefore be it

*Resolved,* That we accept the report of Concordia Publishing House with thanks; and be it further

*Resolved,* That we bespeak God's blessings upon it in anticipation of the observance of its 100th anniversary.

**Action:** *Adopted.*

### Report of Committee on Publishing Walther's Writings

**RESOLUTION 12-03**

**Report 12-03 (*CW*, pp. 317—318)**

WHEREAS, The report of the Committee on Publishing Walther's Writings indicates substantial progress and assurance of completion in the near future; therefore be it

*Resolved,* That we accept the report with thanks.

**Action:** *Adopted.*

### To Encourage Completion of Popular Commentary on the Bible

**RESOLUTION 12-04**

**Overture 12-07 (*CW*, pp. 318—319)**

WHEREAS, Concordia Publishing House is already in the process of producing a set of commentaries designed for laymen (see Report 12-01, *CW*, pp. 306—307, and "Concordia Publishing House Biennial Report 1965—1967," page 21); therefore be it

*Resolved,* That we encourage Concordia Publishing House to complete this project as expeditiously as possible.

**Action:** *Adopted.*

### To Encourage Publication of Dr. Beck's Translation of Old Testament

**RESOLUTION 12-05**

**Overture 12-08 (*CW*, p. 319)**

WHEREAS, Concordia Publishing House is still in the process of seeking to obtain the manuscript of Dr. William Beck's translation of the Old Testament; and

WHEREAS, The manuscript is not yet ready for publication; therefore be it

*Resolved,* That we encourage Concordia Publishing House to continue its negotiations to make Dr. William Beck's translation available to the public as soon as possible.

**Action:** *Adopted.*

### To Take No Action on Continued Publication of Present Catechism

**RESOLUTION 12-06**

**Overture 12-09 (*CW*, p. 319)**

WHEREAS, According to the established policy of Concordia Publishing House, 500—1,000 copies per year sales of the 1943 edition of the catechism would assure the continued availability of the same; and

WHEREAS, Concordia Publishing House does not discontinue the publication of synodically authorized books without the approval of the synodical agencies involved; therefore be it

*Resolved,* That the Synod take no further action in this matter at the present time.

**Action:** *Adopted.*

### To Encourage CPH to Publish Paperbound Edition of "Book of Concord"

**RESOLUTION 12-07**

**Overtures 12-10 and 12-11 (*CW*, p. 319)**

WHEREAS, An inexpensive edition of the Book of Concord is desirable; therefore be it

*Resolved,* That we encourage Concordia Publishing House to make such an edition available, in paperback sections if necessary.

**Action:** *Adopted.*

### To Direct CPH to Implement Cleveland Resolution re Continuing Index

**RESOLUTION 12-08**

**Overture 12-12 (*CW*, p. 320)**

WHEREAS, Concordia Publishing House has given attention to the project suggested by this overture (*CW*, p. 311, under "Indexing"); and

WHEREAS, Concordia Publishing House hopes "that the formal process of indexing our publications can be started in the near future"; therefore be it

*Resolved,* That we direct Concordia Publishing House to implement the resolution (8-07) of the Cleveland convention of 1962.

**Action:** *Adopted.*

### To Study Editing of "Concordia Theological Monthly"

**RESOLUTION 12-09**

**Overtures 12-04, 12-05, 12-06 (*CW*, p. 318)**

WHEREAS, Overtures 12-04, 12-05, and 12-06 indicate a concern regarding the purpose, the function, and the editorship of *Concordia Theological Monthly;* therefore be it

*Resolved,* That we refer the concerns of Overtures 12-04, 12-05, and 12-06 and the entire question of the editing of theological journals issued by our seminaries to a special committee to be appointed by the President of the Synod; and be it further

*Resolved,* That the special committee be composed of five members, consisting of one member of the St. Louis seminary faculty, one member of the Springfield seminary faculty, and three parish pastors; and be it finally

*Resolved,* That this committee report its findings and bring a recommendation to the 1969 synodical convention.

**Action:** *Adopted.*

## 13. SPECIAL MINISTRIES AND SUNDRY MATTERS

### To Accept Report of Commission on Fraternal Organizations

**RESOLUTION 13-01**

**Report 13-01 (*CW*, p. 321)**

**Overture 13-26 U (*URO*, p. 65)**

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 be it further

*Resolved,* That the Synod assure the commission and its new executive secretary, Rev. Philip Lochhaas, of her prayers and support in their continuing dedicated service to their Lord and the church; and be it finally

*Resolved,* That we encourage our congregations to make full use of the resources of the synodical commission and District committees, including the various printed materials and filmstrips dealing with antichristian fraternal organizations.

**Action:** *Adopted.*

### To Accept Report of The Lutheran Church — Missouri Synod Foundation

**RESOLUTION 13-02**

**Report 13-02 (*CW*, pp. 321—324)**

WHEREAS, Our heavenly Father's blessing has richly and visibly rested upon the work of the Foundation; and

WHEREAS, The Foundation in its 8-year history has contributed $789,000 to the missionary and educational activities, and projects operating within it; and

WHEREAS, This constitutes a net contribution of $247,864 above the $541,136 of subsidy received during these formative years; and

WHEREAS, The Foundation is presently financially self-sustaining; therefore be it

*Resolved,* That the Synod in heartfelt gratitude to Almighty God accept the report of the Board of Trustees of The Lutheran Church — Missouri Synod Foundation.

**Action:** *Adopted.*

## To Implore Divine Blessing on the Foundation

### RESOLUTION 13-03

**Overture 13-10 (*CW*, p. 331)**

WHEREAS, The 1959 San Francisco synodical convention established The Lutheran Church — Missouri Synod Foundation, and the 1962 Cleveland and 1965 Detroit conventions commended the Foundation to our church's membership; and

WHEREAS, The Foundation has been established and earnestly endeavors to serve our church and its entire membership by channeling additional financial support to the missionary, educational, and other activities of our beloved Synod; therefore be it

*Resolved,* That The Lutheran Church — Missouri Synod, in convention assembled in New York City, New York, July 7—14, 1967, implore the overflowing blessing of the Lord of the church upon 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 its deep appreciation to the generous donors who have chosen to utilize the channels 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 church's work at home and abroad.

**Action:** *Adopted.*

## To Receive Report of Lutheran Laymen's League

### RESOLUTION 13-04

**Report 13-08 (*CW*, p. 330)**

*Resolved,* That we receive the report of the Lutheran Laymen's League and that we commend in particular its

- — Extension Services Program
- — Publication *The Lutheran Layman*
- — Communication in "Preaching Through the Press"
- — Leadership training for Kingdom service and effective service during the blessings of its first half-century of organizational life;

and be it further

*Resolved,* That we pray for its future continued blessings with the able and consecrated services of Dr. Eugene R. Bertermann, its newly appointed executive director.

**Action:** *Adopted.*

## To Commend the Lutheran Laymen's League

### RESOLUTION 13-05

**Report 13-08 (*CW*, p. 330)**

WHEREAS, The Lutheran Laymen's League is this year 1967 celebrating its golden anniversary; and

WHEREAS, The league was founded by stalwart, God-fearing pioneers to aid the Synod in word and deed and has for a half-century served our beloved church in multiple ways, especially through its sponsorship of the Lutheran Hour; therefore be it

*Resolved,* That The Lutheran Church — Missouri Synod, in convention assembled, July 7—14, 1967, at New York City, join the Lutheran Laymen's League in praising Almighty God for a half-century of His overflowing blessing; and be it finally

*Resolved,* That the Synod commend the league for its program of Christian service and urge its laymen to join its membership, thus taking part with 150,000 other fellow Christians in serving the Synod in word and deed through the channels of the Lutheran Laymen's League.

**Action:** *Adopted.*

## To Commend and Encourage Bible Societies in the Distribution of Modern Translations

### RESOLUTION 13-06

**Overtures 13-13 and 13-14 (*CW*, p. 332)**

WHEREAS, The Bible is the Word of God, which like a seed has the power to produce life; and

WHEREAS, Bible societies are very active and achieve a wide distribution of the Bible and portions of the Bible; and

WHEREAS, These societies usually distribute the Authorized Version of 1611, written in language increasingly difficult for people to understand today; and

WHEREAS, There are now several other acceptable translations of the Bible; therefore be it

*Resolved,* That the Secretary of the Synod write a letter of support and commendation to the United Bible Societies with headquarters in London, England; and be it finally

*Resolved,* That the Secretary of the Synod include in his letter to the United Bible Societies a statement commending whatever efforts have been made to distribute modern versions and requesting the societies to continue such work.

**Action:** *Adopted.*

## To Encourage Support of American Bible Society

### RESOLUTION 13-07

**Overture 13-15 (*CW*, pp. 332—333)**

WHEREAS, The American Bible Society with its affiliated organizations is the major source of Holy Scripture in the native tongues of the people among whom The

Lutheran Church — Missouri Synod is endeavoring to carry out the Christian world mission; and

WHEREAS, The new 5-year emphasis for the American Bible Society will be "The Book for New Readers"; and

WHEREAS, Several hundred thousand people become literate each year, and new emphasis is being placed on preparing Bible translations within the readability and maturing level of various strata of society; and

WHEREAS, Great attention will be focused on increasing the number of church people to become regular readers of the Word so that the churches may become more effectively the places from which their members are sent forth with the Word of Life; and

WHEREAS, Our Synod and its individual congregations, its missions, and its educational agencies enjoy rich blessing through the work of the American Bible Society; and

WHEREAS, The total gifts from the Synod, its congregations, and individual members in 1966 came to $102,856, with only 2,815 donors; therefore be it

*Resolved,* That the Lutheran Church — Missouri Synod wholeheartedly endorse the work of the American Bible Society also in its specific new goals and that it recommend it to its members for their prayers and their gifts; and be it further

*Resolved,* That the Missouri Synod consider favorably the urgent plea of the American Bible Society to its participating denomination churches for a higher percent of financial support toward the society's budget (the percent has decreased from 39.4 in 1949 to 19.7 in 1966); and be it finally

*Resolved,* That the Synod through its Department of Stewardship, Mission Education, and Promotion and through its Board of Parish Education call the attention of the congregations to the work of the American Bible Society with particular reference to how the services of the society benefit the mission and education program of the Synod, so that our people may be stimulated to support this worthy cause.

**Action:** *Adopted.*

## To Encourage Support of Bethesda

### RESOLUTION 13-08

**Report 13-05 (*CW*, p. 328)**

*Resolved,* That the Synod express sincere thanks for the dedicated service of Bethesda Lutheran Home to Christ and the church; and be it further

*Resolved,* That the Synod encourage the congregations to continue and to increase their support of Bethesda by their prayers and gifts.

**Action:** *Adopted.*

## To Accept Report of Council of Lutheran Ministries

### RESOLUTION 13-09

**Overture 13-06 (*CW*, pp. 328—329)**

*Resolved,* That the Synod accept the report of the Council of Lutheran Ministries with thanks; and be it further

*Resolved,* That the Synod commend the work of these ministries to our church, its congregations, and its people for their liberal and continued financial support, and also to petition the Lord that these ministries may continue to serve Him.

**Action:** *Adopted.*

## To Adopt Report of Committee for Celebration of 450th Anniversary of Reformation

### RESOLUTION 13-10

**Report 13-28 U (*URO*, pp. 65—66)**

*Resolved,* That the Synod adopt the report of the Committee for the Celebration of the 450th Anniversary of the Reformation; and be it further

*Resolved,* That the Synod commend the committee for its work; and be it finally

*Resolved,* That the Synod encourage our congregations to make use of the materials made available by the Inter-Lutheran Consultation Committee in local observances of the 450th anniversary of the Reformation.

**Action:** *Adopted.*

## To Accept Report of Commission on Architecture

### RESOLUTION 13-11

**Report 13-04 (*CW*, p. 328)**

*Resolved,* That we accept with thanks the report of the Commission on Architecture.

**Action:** *Adopted as given above.*

## To Adopt Report of Concordia Historical Institute

### RESOLUTION 13-12

**Report 13-03 (*CW*, pp. 324—328)**

*Resolved,* That the Synod adopt the report of the Concordia Historical Institute, Department of Archives and History, and commend the department for its consecration and dedicated service to our church through its activities.

**Action:** *Adopted.*

## To Accept Report on the Lutheran Hour

### RESOLUTION 13-13

**Report 13-09 (*CW*, pp. 330—331)**

*Resolved,* That we accept the report on the Lutheran Hour with grateful hearts for God's richest blessings on this effectual door in proclaiming the Gospel of our Lord.

**Action:** *Adopted as given above.*

## To Support the Lutheran Hour

### RESOLUTION 13-14

**Report 13-09 (*CW*, pp. 330—331)**

WHEREAS, The Lutheran Hour, Bringing Christ to the Nations, has for the past 34 seasons enjoyed the rich blessing of the Lord of the church and will in the fall of 1967 enter upon its 35th year; and

WHEREAS, God has granted the miracle of radio as a powerful 20th-century medium for the proclamation of Christ's saving Gospel throughout the world; and

WHEREAS, The Lutheran Hour has proved to be an important part of the total mission of the members of The Lutheran Church — Missouri Synod and those in fellowship with them throughout the world; therefore be it

*Resolved,* That The Lutheran Church — Missouri Synod, in convention assembled at New York, N. Y., July 7—14, 1967, join the Lutheran Laymen's League, the program sponsor, in heartfelt gratitude to Almighty God for His rich benediction upon The Lutheran Hour's ministry during the past three and a half decades; and be it further

*Resolved,* That the Synod, in heartfelt gratitude for the blessings of God upon The Lutheran Hour's ministry, encourage all of its congregations and members to support the radio ministry with their prayers, their fervent interest, and their generous gifts.

**Action:** *Adopted.*

## To Accept Report on and Encourage Support of Valparaiso University

### RESOLUTION 13-15

**Report 13-07 (*CW*, pp. 329—330), 13-25 U (*URO*, p. 64)**
**Overture 13-27 U (*URO*, p. 65)**

WHEREAS, Valparaiso University has for many years provided a unique Christian higher education program for the Synod; and

WHEREAS, The objective of Valparaiso University is to provide a distinctive program of university-level education that stresses academic excellence in the arts and sciences with special emphasis on the humanities and that is pursued in the context of Christian truth and Lutheran traditions as well as frankly oriented to fullest development of the whole man in Christ; and

WHEREAS, The Board of Directors of Valparaiso University has reassured the Synod of the university's loyalty to the Synod's position and the Word of God; and

WHEREAS, An increasing number of the graduates eventually enter synodically approved ministries; therefore be it

*Resolved,* That the Board for Higher Education study the feasibility of reimbursing Valparaiso University for each Valparaiso student entering one of the synodically approved ministries; and be it further

*Resolved,* That the Synod urge her congregations to increase their support of the university and suggest including in the congregational budget a commitment of at least 50 cents per communicant; and be it further

*Resolved,* That the Synod accept Valparaiso's sincere thanks for the encouragement, cooperation, and assistance of the Synod, as especially evidenced in connection with the current Ebenezer Thankoffering; and be it further

*Resolved,* That the Synod encourage the university to continue to contribute to the life, thought, and work of the church in general and to strive for even greater expression of that freedom which it has, under the Gospel, to "test all things and hold fast that which is good"; and be it further

*Resolved,* That the Synod assure the university of her continuing interest, concern, and support, expressed by her recommending of the university as a uniquely worthy place of higher education for the young people of our church and by urging members of the Synod to remember the work of the university in their prayers; and be it finally

*Resolved,* That the Synod accept with thanks the report of Valparaiso University.

**Action:** *Adopted in the form given above.*

## To Plan 125th Anniversary of the Synod with a "Forward Thrust"

### RESOLUTION 13-16

**Overture 13-12 (*CW*, p. 332)**

WHEREAS, In the year of our Lord 1972 The Lutheran Church — Missouri Synod will, under God's grace and mercy, be permitted to observe the 125th anniversary of its founding; and

WHEREAS, The Synod in convention in Detroit, June 16—25, 1965, adopted a resolution expressing itself "in favor of a fitting observance" of this anniversary "throughout the Synod and its Districts, its institutions and agencies during the calendar year 1972"; and

WHEREAS, The President of the Synod was authorized to appoint "a representative anniversary committee," and the Board of Directors was authorized to implement the work of the committee with the necessary financial support; and

WHEREAS, Past observances of synodical anniversaries have focused the attention of her people on the history of the church as sufficient and fitting reason for praise and glory to God; and

WHEREAS, The Synod's past history serves the Lord's purposes also when it is used as a "launching pad" to achieve "ever greater things" to the glory of the Lord of the church; therefore be it

*Resolved,* That The Lutheran Church — Missouri Synod, assembled for its 47th regular convention in New York City, July 7—14, 1967, ask its President to appoint the 125th Anniversary Committee immediately after the convention; and be it finally

*Resolved,* That the Synod instruct the special anniversary committee to direct its planning for the 125th-anniversary observance in such a manner as will reflect the true character of the church as a "pilgrim body" which has here "no continuing city" but marches courageously forward, ever ready, under obedient faith to her Lord, to "redeem the time," both by accepting the opportunities and by overcoming the trials of the future, until our Lord shall lead her to her final consummation of eternal glory.

**Action:** *Adopted.*

## To Provide Funds for Expansion of Concordia Historical Institute

### RESOLUTION 13-17

**Overture 13-11 (*CW*, pp. 331—332)**

WHEREAS, Concordia Historical Institute, the Department of Archives and History of The Lutheran Church — Missouri Synod, has for 40 years served the historical and archival needs of the Synod and American Lutheranism; and

WHEREAS, The present facilities of Concordia Historical Institute are overcrowded to the point where valuable items already in the collection may be damaged and others may never be given to the institute; and

WHEREAS, The 125th anniversary of The Lutheran Church — Missouri Synod will be observed in 1972, which date also marks the 125th anniversary of the establishment of the Synod's archival-historical program; and

WHEREAS, The 1965 Detroit convention has already resolved that the President of the Synod appoint a special 125th Anniversary Committee; therefore be it

*Resolved,* That the 125th Anniversary Committee be empowered, among other anniversary projects, to arrange for sufficient funds (approximately $500,000) to meet the expansion needs of Concordia Historical Institute.

**Action:** *Adopted.*

## To Decline Authorizing Board of Directors to Select Convention Sites

### RESOLUTION 13-18

**Overture 13-20 (*CW*, p. 334)**

WHEREAS, The present Bylaws of The Lutheran Church — Missouri Synod leave the selection of sites for the synodical conventions to the discretion of the convention (1.39); and

WHEREAS, According to our congregational form of church government, this right is generally considered the prerogative of the constituting assembly; therefore be it

*Resolved,* That Overture 13-20 be declined.

**Action:** *Adopted.*

## To Amend Bylaws Governing Armed Forces Commission

### RESOLUTION 13-19

**Overture 13-23 U (*URO*, p. 63)**

WHEREAS, The Bylaws of the Synod do not fully detail the work of the Armed Forces Commission; therefore be it

*Resolved,* That the following changes in the Bylaws affecting the work of the Armed Forces Commission be made:

1. In the heading the word "Commission" replaces the word "Work" and reads:

**B. ARMED FORCES COMMISSION**

2. In 15.21, "Personnel and Appointment of Commission," there is no change.

3. In 15.23 the lettering is changed to allow for an additional general duty:

**15.23 General Duties**

The commission shall —

a. provide a ministry for all of the Synod's military personnel; [*addition*]

b. function as a liaison agency between the chiefs of the armed forces and Veterans Administration and the chaplains representing the Synod;

c. endeavor to keep our Synod well represented in all branches of the armed forces by soliciting and processing applications for appointments as chaplains in the armed forces, Reserve Corps, and Veterans Administration;

d. maintain an executive office and appoint an Executive Secretary if and when necessary, subject to the approval of the President of the Synod;

e. work in close cooperation with synodical and District officials and give information to them concerning the service maintained by the commission;

f. advise and report to the Synod on all matters pertaining to military and veterans affairs. [*changed wording*]

4. In 15.25 the word "monthly" is deleted in *c*, and *f* is an addition:

**15.25 Chaplains**

The commission shall —

a. solicit and process applications for appointments as military chaplains and request the President of the District in which the chaplain resides to issue the order for the ordination and commissioning or commissioning of such chaplains.

b. give counsel to chaplains;

c. insist on regular reports to the commission from chaplains on active duty;

d. withdraw ecclesiastical endorsement from such chaplains as depart from the accepted Scriptural teachings and practices of our church body or persist in an ungodly life or when such withdrawal is demanded for the good of the armed forces;

e. provide financial support for a reasonable length of time for chaplains who have been honorably discharged from the armed forces;

f. provide chaplains with appropriate literature. [*addition*]

5. In 15.27 the lettering is changed to allow for one substitution (*d*) and for two additions (*e* and *f*):

**15.27 Active Military Personnel**

The commission shall —

a. keep an accurate record of all men and women serving in the various branches of the armed services;

b. urge the pastors of the Synod to keep the commission informed concerning the men and women of their congregations who enter the armed forces;

c. provide Christian literature for the men and women in the armed forces;

d. advise the Synod concerning the operation of Lutheran Service Centers; [*substitution*]

e. serve as a repository for all records of pastoral acts performed by chaplains or pastors serving military personnel; [*addition*]

f. undertake other responsibilities relating to the spiritual ministry to service personnel, also to their dependents, as well as to civilians overseas connected with or at military installations, as the Synod may direct. [*addition*]

6. In 15.29 the word "monthly" is deleted in *e*:

**15.29 The Military and Veterans in Hospitals**

The commission shall —

a. provide for the spiritual needs of members of our church and of such as desire its service in hospitals maintained by the armed forces and Veterans Administration;

b. endorse chaplains for Veterans Administration hospitals;

c. secure the services of civilian pastors to minister in hospitals not served by a chaplain of our church;

d. provide hospital chaplains and pastors with appropriate literature;

e. review the reports submitted by all hospital chaplains and pastors.

**Action:** *Adopted as amended.*

(Amended by insertion of "records of" in 15.27 e.)

## To Continue Variant Convention Site Selections

### RESOLUTION 13-20

**Overtures 13-19 (*CW*, pp. 333—334), 13-24 U (*URO*, pp. 63—64)**

WHEREAS, Kingdom work involves people, and God's people are stimulated by involvement in and through the sponsorship of synodical conventions; and

WHEREAS, The practice of moving convention sites from District to District has proved effective and successful; and

WHEREAS, The hosting of the convention at variant sites has had a real impact on public relations and has led to an increased evangelism effort in those areas where the convention has been held; and

WHEREAS, These benefits often outweigh the savings in travel costs; therefore be it

*Resolved,* That the Synod continue the practice of variant convention site selections.

**Action:** *Adopted.*

## To Adopt Convention Sites for 1977 and 1979

### RESOLUTION 13-21

**Overtures 13-16, 13-17, 13-18 (*CW*, p. 333)**

WHEREAS, The City of Cleveland hosted the 1962 convention; and

WHEREAS, Kansas City is near St. Louis, which has already hosted 13 conventions; therefore be it

*Resolved,* That the invitation of the Southern California District to host the 1977 synodical convention in Los Angeles be accepted; and be it further

*Resolved,* That the invitation from the Missouri District to host a synodical convention in Kansas City be accepted for the year 1979.

**Action:** *Adopted as amended.*

(Amended by addition of second Resolved.)

## To Resolve a Matter of Concern

### RESOLUTION 13-22

**Overtures 13-21, 13-22 (*CW*, p. 334), 13-29 U (*URO*, p. 66)**

WHEREAS, Dr. Adolph A. Brux, a graduate of Concordia Seminary, St. Louis (1917), served as a scholar and dedicated missionary to the Moslem world for a number of years for our beloved Synod; and

WHEREAS, A matter of long standing has resulted in severed relations between our beloved Synod and Dr. Brux, bringing deep and lasting wounds which should be healed within a Christian community; and

WHEREAS, The President of our beloved Synod, the Rev. Dr. Oliver R. Harms, has met with Dr. Brux and recognizes that agreement now exists between our Synod and Dr. Brux; therefore be it

*Resolved,* That The Lutheran Church — Missouri Synod, in convention assembled at New York City, July 7—14, 1967, endorse with hearty approval the evangelical pastoral concern exercised by our President, the Rev. Dr. Oliver R. Harms; and be it further

*Resolved,* That the Synod assure Dr. Brux that we desire to resolve the causes of misunderstanding in the spirit of Christian love; and be it finally

*Resolved,* That we implore the blessings of God upon Dr. Brux in the evening years of his life.

**Action:** *Adopted by a rising vote.*

## To Recognize Faithful Service of Rev. Adolf Stiemke

### RESOLUTION 13-23

WHEREAS, The Rev. Adolf Stiemke, D. D., faithfully served as a member of the Synod's Commission on Architecture for more than 43 years; and

WHEREAS, Rev. Stiemke gave freely and willingly of his time, his knowledge, and his treasure in the interest of more meaningful architecture for the church; and

WHEREAS, Rev. Stiemke passed away recently, survived by his widow; therefore be it

*Resolved,* That this convention, the 47th, in New York City, N. Y., recognize the faithful service of Rev. Stiemke and express its appreciation to Mrs. Stiemke by informing her of this action.

**Action:** *Adopted.*

### To Accept Report of Armed Forces Commission

**RESOLUTION 13-24**

**Report (*TB*, pp. 213—218)**

*Resolved,* That we accept the report of the Armed Forces Commission and commend them for their faithful service to our membership.

**Action:** *Adopted.*

## 14. STEWARDSHIP AND FINANCE

### To Observe Layman's Sunday Annually

**RESOLUTION 14-01**

**Overture 14-10 (*CW*, p. 354)**

WHEREAS, The stewardship of the time and talents of God's people through their daily mission and ministry calls for a greater and continuing emphasis; and

WHEREAS, Official proclamation by the Synod of a Layman's Sunday would widen the observance of this day as already encouraged by the Lutheran Laymen's League; and

WHEREAS, The third Sunday in October is recognized in Protestant circles in North America as Layman's Sunday; therefore be it

*Resolved,* That the President of the Synod be asked to proclaim annually the third Sunday in October as Layman's Sunday; and be it also

*Resolved,* That the Department of Stewardship, Mission Education, and Promotion coordinate the planning of and provide the materials for the observance of Layman's Sunday, also involving the resources of the Lutheran Laymen's League.

**Action:** *Adopted.*

(An amendment was defeated to have the first Resolved read: "That the President of the Synod be authorized by congregations in this convention to proclaim annually. . . .")

### To Decline to Include Giving Units in "Statistical Yearbook"

**RESOLUTION 14-02**

**Overture 14-07 (*CW*, p. 352)**

WHEREAS, Districts needing the information called for in Overture 14-07 can obtain it on their own; therefore be it

*Resolved,* That Overture 14-07 be declined.

**Action:** *Adopted.*

### To Warn Congregations Against Overextending Themselves in Local Welfare Programs

**RESOLUTION 14-03**

**Overture 14-08 (*CW*, p. 352)**

WHEREAS, It has been the practice in The Lutheran Church — Missouri Synod for social welfare agencies to be established and operated by congregations (either individually or in association); and

WHEREAS, Such social welfare agencies inevitably demand substantial financial support both in the initial investment and in annual operating costs; and

WHEREAS, For the protection of the congregations, the Districts of Synod, and the Synod itself, careful planning and counsel should precede the establishment of such social welfare agencies; therefore be it

*Resolved,* That The Lutheran Church — Missouri Synod request each congregation or association of individual members of congregations which is considering the establishment of a social welfare agency or institution, either individually or in cooperation with other congregations, (1) to weigh carefully the financial and legal responsibilities involved in such action and (2) initially to seek the advice and counsel of the District Welfare Committee, the District President, and the Synod's Board of Social Welfare.

**Action:** *Adopted as amended.*

(Amended by substituting "the District President" for "its District in convention.")

### To Decline Overture 14-06 (Investment of Pension Fund Moneys)

**RESOLUTION 14-04**

**Overture 14-06 (*CW*, p. 352)**

WHEREAS, The concerns expressed in Overture 14-06 are already being carried out by the Board of Trustees for Trust Funds of The Lutheran Church — Missouri Synod; therefore be it

*Resolved,* That Overture 14-06 be declined.

**Action:** *Adopted.*

### To Accept Reports of Treasurer, Controller, and Board of Trustees for Trust Funds

**RESOLUTION 14-05**

**Reports 14-01, 14-02, 14-04 (*CW*, pp. 335—346, 350—351)**

Committee 14 (Stewardship and Finance) has spent hours in careful study of the above-mentioned reports and has heard further personal reports from the officers responsible for these written reports. Your committee is completely satisfied that these reports are in order and that men of unquestionably high character and calibre are serving our Synod in its fiscal affairs. Committee 14 therefore offers the following resolution:

*Resolved,* That the 47th regular convention of The Lutheran Church — Missouri Synod accept Reports 14-01, 14-02, and 14-04 with thanks; and be it further

*Resolved,* That the Synod express its continued confidence in the Treasurer, the Controller, and the Board of Trustees for Trust Funds of the Synod.

**Action:** *Adopted.*

## To Encourage Closer Cooperation Between District and Synodical Fiscal Departments

**RESOLUTION 14-06**

**Report 14-01 (*CW*, pp. 335—336)**

WHEREAS, It is possible that economies could be effected by the close cooperation of District and synodical fiscal offices; therefore be it

*Resolved,* That, in keeping with Resolution 4-34 of the Detroit convention, Districts continue to work with the Synod in establishing uniform accounting procedures; and be it further

*Resolved,* That Districts consider where feasible making fuller use of the data-processing equipment of the Synod's fiscal department.

**Action:** *Adopted.*

## To Encourage Corporate Stewardship

**RESOLUTION 14-07**

**Report 14-03 (*CW*, pp. 347—350)**

WHEREAS, All Christians are stewards of God's blessings; and

WHEREAS, Christians gathered together in congregations have corporate stewardship responsibilities; and

WHEREAS, Congregations gathered together in Districts and Synod must also be good stewards as Christ's command to "go into all the world" is carried out; therefore be it

*Resolved,* That we, the members of the Synod, join together in repentance for the times when we have been selfishly parochial and faithless concerning God's blessings; and be it further

*Resolved,* That we call upon the Holy Spirit of God to lead us into a more dedicated discipleship; and be it finally

*Resolved,* That the congregations of the Synod be reminded that the Synod is their servant in fulfilling the mission that God has given to us all.

**Action:** *Adopted.*

## To Renew Commitment to Ebenezer

**RESOLUTION 14-08**

WHEREAS, The 46th regular convention of The Lutheran Church — Missouri Synod resolved that "out of gratitude to God for His manifold blessings, and enabled by His Holy Spirit and motivated by the love of God, we strive earnestly to bring a special thankoffering to the Lord in the amount of $40 million"; and

WHEREAS, The Board of Directors of the Synod, responsive to and responsible for carrying out the Detroit convention resolution, adopted the Ebenezer Plan for the ingathering of these gifts of gratitude; and

WHEREAS, God and God alone can give all 3,000,000 Christians in our Synod the gift of a grateful heart and the capacity to bring a thankoffering which will truly honor Him; therefore be it

*Resolved,* That this convention renew its commitment to the purposes intended by the thankoffering; and be it further

*Resolved,* That we beseech God for His grace and blessing on our efforts in the Ebenezer Thankoffering; and be it finally

*Resolved,* That this convention ask our President to lead us in such prayer now, while the delegates and visitors kneel, for His benedictions on this effort.

**Action:** *Adopted as amended.*

(Amended by insertion of "while the delegates and visitors kneel" into final Resolved.)

## To Call for Personal Ebenezer Follow-up

**RESOLUTION 14-09**

WHEREAS, The Ebenezer Plan calls upon each Christian in our Synod to respond to God's mercies in his lifetime by a thankoffering to God on his birthday; and

WHEREAS, The Ebenezer Plan asks all of us to give loved ones Ebenezer birthday gifts of money which these loved ones may add to their personal Ebenezer birthday thankofferings; therefore be it

*Resolved,* That we express our gratitude to God for those Christians who have been led by the Spirit of God to express their gratitude to God in these ways; and be it further

*Resolved,* Specifically that we ask personally those who have not responded to these appeals in the Ebenezer Thankoffering to do so for the sake of Him who loves us and for the sake of the work which He has given us to do; and be it finally

*Resolved,* That pastors and congregations assure themselves that this personal follow-up is being made.

**Action:** *Adopted.*

## To Tell Others How God Has Always Blessed Us

**RESOLUTION 14-10**

WHEREAS, The Ebenezer Plan calls upon each one of us to witness to the mercy of God in his lifetime and stresses our need to say how God has always helped us and our need to hear from our fellow Christians how God has always helped them; and

WHEREAS, God can stir our hearts to gratitude as we speak this Good News of His grace and mercy to one another; therefore be it

*Resolved,* That each of us be encouraged to tell one another how God has always helped us; and be it further

*Resolved,* That we ask our fellow Christians in our congregations to share their joys in Christ with one another in like manner; and be it finally

*Resolved,* That each delegate speak to at least one

fellow Christian each day at this convention and tell him how God has blessed him through that fellow Christian.

**Action:** *Adopted.*

**RESOLUTION 14-11**

*(Recommitted. See Resolution 14-13.)*

## To Accept Report of Board for Stewardship, Mission Education, and Promotion

**RESOLUTION 14-12**

**Report 14-03 (*CW*, pp. 347—350)**

*Resolved,* That this convention accept the report of the Board for Stewardship, Mission Education, and Promotion with gratitude and commend the members and staff of said board for their valuable service.

**Action:** *Adopted.*

## To Involve Each Member of Every Congregation in Ebenezer

**RESOLUTION 14-13**

*(Recommitted 14-11)*

WHEREAS, God has given our Synod much to do for Him, and our time allotted us is short; and

WHEREAS, The outcome of the Ebenezer Thankoffering will affect the life of each one of us and the work of every congregation in the Synod; and

WHEREAS, God alone can help us to do that which will be acceptable in His sight; therefore be it

*Resolved,* That we urge each member of every congregation to ask God to give him the grace to become personally committed to our mutual task so as to afford everyone the opportunity to bring his thankoffering to the Lord; and be it further

*Resolved,* That each delegate to this convention stress the urgency and importance of the thankoffering in his reporting to congregations; and be it further

*Resolved,* That each pastor be urged to meet with his Ebenezer congregational lay leaders to plan and under God carry out the necessary activities so that each member in the congregation is prayed for by name, is witnessed to personally, in a face-to-face situation is encouraged to bring a special Ebenezer Thankoffering, and is thanked when having done so; and be it further

*Resolved,* That each Circuit Counselor and lay circuit director be urged to mutually support and encourage each congregation in their circuit to full involvement in this endeavor to honor God; and be it further

*Resolved,* That we encourage mutual cooperation between the Ebenezer leaders and the stewardship leaders on every level, especially District and circuit, particularly in contacting congregations not participating in Ebenezer; and be it further

*Resolved,* That all principals, superintendents, and teachers of the Synod's schools and Sunday schools be urged to use the prepared material and share the story of Ebenezer with the children of the church; and be it further

*Resolved,* That we all pledge ourselves with God's help to do all in our power to bring our common effort to a conclusion pleasing to Him; and be it finally

*Resolved* That we now commit our labors to Him who is our Help in ages past, our Hope for years to come.

**Action:** *Adopted.*

(The original Resolution 14-11 was recommitted in order to incorporate certain emphases suggested from the floor. Resolution 14-13 differed from Resolution 14-11 in respect to the following:

1. The first Resolved had read in Res. 14-11: "That we urge all of our pastors, teachers, and laymen to ask God to give them the grace to become personally committed to our mutual task."

2. The fifth and sixth Resolveds of Res. 14-13 were new additions.)

## To Provide Additional Opportunities for Bringing Ebenezer Thankofferings Through the Congregations

**RESOLUTION 14-14**

WHEREAS, Receiving of thankofferings within the local congregation can provide additional opportunities for personal confrontation; and

WHEREAS, Wider opportunities for bringing Ebenezer thankofferings would be desirable; therefore be it

*Resolved,* That provisions be made for receiving Ebenezer thankofferings in the local congregations in addition to the present method of receiving the offerings; and be it further

*Resolved,* That this matter be referred to the subcommittee of the Board of Directors concerned with the Ebenezer Thankoffering for immediate implementation.

**Action:** *Adopted.*

## To Receive a Mother's Day Offering for the Work of the Armed Forces Commission During the Next 2 Years

**RESOLUTION 14-15**

WHEREAS, In the past our congregations have responded to special appeals in support of their Synod's ministry to members in military service; and

WHEREAS, The current buildup of our country's armed forces has sharply increased the demands upon this essential ministry of the church; therefore be it

*Resolved,* That we reaffirm the importance and urgency of the work of the Synod's Armed Forces Commission; and be it further

*Resolved,* That the work of the Armed Forces Commission be included in the annual budget of the Synod; and be it further

*Resolved,* That a Mother's Day offering be gathered in each of the next 2 years; and be it further

*Resolved,* That all contributions received from the

Mother's Day offering be applied to the Synod's budget account for the Armed Forces Commission; and be it finally

*Resolved,* That expenses incurred be charged against the offering.

**Action:** *Adopted.*

### To Provide Capital Funds After 1967

**RESOLUTION 14-16**

WHEREAS, There may be need for capital funds after 1967; and

WHEREAS, There may not be sufficient funds at that time for capital purposes; therefore be it

*Resolved,* That the Board of Directors be authorized to take whatever action is necessary to provide for capital funds after 1967.

**Action:** *Adopted.*

## 15. NOMINATIONS

The report of the Board for Convention Nominations (see *Workbook,* pp. 355—359) was presented to the convention and *adopted* with the following revisions:

*Deleted;*

Richard H. Engebrecht, Board for Convention Nominations

Herbert Kaiser and Glenn Nicholson, Board of Control, St. John's College, Winfield, Kans.

Martin E. Marty, Commission on Theology and Church Relations

*Added:*

Walter Umbach and Arthur Moeller, Board of Control, St. Paul's College, Concordia, Mo.

Ruben Becker and Norberto Ott, Board of Control, Seminary, Porto Alegre

Herbert W. Richter, Board for Convention Nominations

Alvin E. Mueller, Commission on Theology and Church Relations

Other names were placed in nomination from the floor. See Minutes, Sessions 1 and 3.

## 16. ELECTIONS

The complete results of the elections held during the convention are appended to the Minutes.

## 17. REGISTRATION, CREDENTIALS, AND EXCUSES

The committee is happy to report that a total of 875 voting delegates (442 pastoral and 433 lay) were present at this historic convention here in New York City. There were also 508 advisory delegates, thus making a total convention membership of 1,383.

In addition to these there were 382 other representatives in attendance and 1,807 visitors — a total attendance at the convention of 3,572.

Three pastoral voting delegates were absent, two with written excuse. Twelve lay voting delegates were not in attendance, two with written excuse. We're very sorry these men were unable to share this tremendously thrilling experience with us, especially in the light of some of the great things that God has accomplished here through those of you seated in this hall.

Our committee wishes to pay special public tribute to Dr. Herbert Mueller, the Synod's Secretary, for his kindness and technical assistance; also to Mr. Gustave Killenberg and his staff for their many long hours of hard work, for their devotion to their Lord, their helpfulness to our committee, and their graciousness to all of you.

Finally, Mr. Chairman, I know I speak for all of our committee in expressing our gratitude to the convention for this opportunity to share in its significant work.

WILLIAM J. JENSEN, *Chairman*
GEORGE C. JOHNSON, *Secretary*

**Action:** *The committee was dismissed with thanks.*

(For complete registration listings and tabulation, see first pages of the PROCEEDINGS.)

## 18. WORK PROGRAM REVIEW

### Report of Special Work Program Review Committee 18

In 1965 the Detroit convention of the Synod adopted new regulations concerning the work program and annual budget effective with this convention of 1967 (see *Handbook* 9.03, p. 165). In summary, they are as follows:

1. The biennial work program of the Synod is submitted to the Board of Directors by the Council of Administrators, made up of designated officers of the Synod plus the chairmen of the eight divisions of the administrative staff.

2. Thereupon the Board of Directors submits its recommended 2-year synodical work program for review by the special Work Program Review Committee, which reports to the convention for adoption.

3. This 2-year synodical work program is then communicated by the Board of Directors to all of the synodical Districts, which in turn communicate it to their constituent congregations.

4. After the commitments for each year have been received from all congregations through their respective Districts, the Board of Directors shall propose a tentative income-and-expenditure budget for the next fiscal year for consideration by the Fiscal Review Commission (the President, the Vice-Presidents, the Board of Directors, and the President and one lay delegate from each District), which then establishes the annual budget.

In compliance with these *Handbook* regulations, your committee has made a detailed and objective study of the synodical *Work Program Prospectus* as prepared by

the Fiscal Office and as recommended by the Board of Directors, reviewing with representatives of the eight divisions of the administrative staff their detailed and documented requests. We have also tried to establish cost estimates for the various convention resolutions (adopted up to Thursday noon) which affect the total of our work program for the next 2 years. These items are included under the division totals of the work program.

It must be understood that according to the *Handbook* regulations the 2-year work program we are recommending for adoption is not the working budget but rather a forward-looking and attainable program of work for our church which will be presented by the Board of Directors to the Districts of the Synod.

## RESOLUTIONS

### I

WHEREAS, In 1968 it will require $2,735,500 above the approved 1967 operating budget of $25,994,500 and in 1969 an additional $1,210,000 in order to maintain the present synodical program at an effective and efficient level and at the same time translate the various resolutions of this convention into dollar obligations; therefore be it

*Resolved,* That the Synod in convention adopt as its work program for the coming biennium:

$28,730,000 for the year 1968
$29,940,000 for the year 1969

as detailed in schedules A and B.

**Action:** *Adopted as given above.*

### II

WHEREAS, The adoption of this 2-year work program is meaningless unless translated into actual offerings from the 2,800,000 baptized members that compose the Synod; therefore be it

*Resolved,* That we lay upon the hearts of the responsible leaders of the Districts of the Synod to rise to the challenge of this enlarged work program by giving every consideration to acceptance of their responsible share as it will be proposed to them; and be it further

*Resolved,* That the same procedure be followed by the Districts with their congregations; and be it further

*Resolved,* That pastor and lay delegates in cooperation with their Circuit Counselors present to the congregations of the circuits they represent the increased challenge of this 2-year work program; and be it further

*Resolved,* That every congregation in the Synod be urged to dedicate at least 30% of its total offerings for the God-given mission of the congregation as carried out in its behalf through the District and the Synod; and be it finally

*Resolved,* That we ask the President and the boards of the Synod to seek to encourage our members to find the joy and blessing of the example of Christian tithing.

**Action:** *Adopted as amended.*

(Amended by addition of final Resolved.)

### SCHEDULE A

**Additions to Board of Directors-recommended Work Program**

| | 1968 | 1969 |
|---|---|---|
| **Division of Special Ministries** | | |
| Armed Forces — Reinstatement in Work Program | $ 388,000 | $ 400,000 |
| **Division of Higher Education** | | |
| Provision for Faculty Salary Increases | 450,000 | 450,000 |
| **Division of Communications** | | |
| Television — Additional Cost to Maintain Planned Programing | 475,000 | 590,000 |
| **Division of Services** | | |
| World Relief — Reinstatement in Work Program | 50,000 | 50,000 |
| TOTAL | $1,363,000 | $1,490,000 |
| LESS ESTIMATED NONBUDGET RECEIPTS | 633,000 | 850,000 |
| **NET ADDITIONS TO WORK PROGRAM** | $ 730,000 | $ 640,000 |

### SCHEDULE B

**Report of Special Work Program Review Committee 18**

| | 1967 | 1968 | | 1969 | |
|---|---|---|---|---|---|
| **Operating Divisions** | Operating Budget | Bd. Direc. Recomm. | Work Program Com. Recomm. | Bd. Direc. Recomm. | Work Program Com. Recomm. |
| Division of Missions | $ 9,312,900 | $10,619,200 | $10,619,200 | $11,150,100 | $11,150,100 |
| Division of Special Ministries | 418,750 | 441,300 | 829,300 | 463,300 | 863,300 |
| Division of Higher Education | 8,537,900 | 9,204,400 | 9,654,400 | 9,664,700 | 10,114,700 |
| Division of Communications and Public Relations | 743,000 | 680,000 | 1,155,000 | 589,000 | 1,179,000 |
| TOTAL OPERATING DIVISIONS | $19,012,550 | $20,944,900 | $22,257,900 | $21,867,100 | $23,307,100 |
| **Service Divisions** — Including Parish Education, Social Ministry, Young People's Work, World Relief | 846,500 | 957,700 | 1,007,700 | 1,003,300 | 1,053,300 |
| **Government Divisions** — Including Commission on Theology, Council of Presidents | 177,250 | 194,300 | 194,300 | 202,600 | 202,600 |
| **Administrative Divisions** | | | | | |
| General Administration | 1,275,147 | 1,247,700 | 1,247,700 | 1,400,300 | 1,400,300 |
| Pensions and Support | 2,380,000 | 2,274,300 | 2,274,300 | 2,262,400 | 2,262,400 |
| Lutheran Council in U.S.A. and Lutheran Council in Canada | 688,400 | 785,300 | 785,300 | 824,500 | 824,500 |

| | | | | | |
|---|---|---|---|---|---|
| **Debt Service** | | | | | |
| Capital Debt Amortization | 1,300,000 | 1,300,000 | 1,300,000 | 1,300,000 | 1,300,000 |
| Interest | 200,000 | 200,000 | 200,000 | 200,000 | 200,000 |
| Reserve for Unforeseen Contingencies | 114,653 | 530,800 | 530,800 | 639,800 | 639,800 |
| TOTAL | $25,994,500 | $28,435,000 | $29,798,000 | $29,700,000 | $31,190,000 |
| **Less Estimated Nonbudget Receipts** | | | | | |
| Designated Gifts | | 435,000 | 435,000 | 400,000 | 400,000 |
| LLL, Television | | — | 245,000 | — | 450,000 |
| Mother's Day Collection, Armed Forces | | — | 388,000 | — | 400,000 |
| TOTAL | | $ 435,000 | $ 1,068,000 | $ 400,000 | $ 1,250,000 |
| **WORK PROGRAM TOTALS — BUDGET INCOME** | | $28,000,000 | $28,730,000 | $29,300,000 | $29,940,000 |

## 19. SPECIAL SCREENING COMMITTEE

*Handbook* 1.27b says: ". . . All such matters [reports and overtures] 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."

Appointed to this committee were Dr. John Gergely, chairman, Teacher Raymond Peterson, and Pastor Luther Otto.

The special committee concluded that among the late submissions only the following documents expressed concerns which were not adequately covered in other documents and which seemed of sufficient importance to be added at this late date to the agenda of the convention:

Communication from the Lutheran Church of Australia (3-56 X)

Overture re Anniversary of St. John's Lutheran College, Winfield, Kans. (6-78 X)

Overture re Housing Loans from Pension Fund (10-14 X)

The report was *adopted.*

# LIST OF UNPUBLISHED REPORTS AND OVERTURES

### 1. Missions

1-12 U To Censure "Lutheran Campus Pastor" and Rev. Wayne Saffen
1-13 U To Intensify Work Among Spanish Americans
1-14 U Report of Medical Mission Council
1-15 U To Reexamine Policy on Subsidized and Selfsupporting North American Districts

### 2. Theological Matters

2-95 U To Exercise Doctrinal Discipline (Also 2-96 U to 2-101 U)
2-102 U Not to Publish Interim Hymnal
2-103 U (Similar to 2-19)
2-104 U Report of Special Committee on Eligibility of Women for Service on Synodical Boards
2-105 U (Identical with 2-53)
2-106 U To Reaffirm Historicity of Jonah Account
2-107 U To Reaffirm Historicity of Adam and Eve
2-108 U To Investigate Possible Conflicts Between Synodical Catechism and the Lutheran Confessions
2-109 U Not to Establish a Board of Doctrinal Review
2-110 U To Incorporate Fewer Structures of Censorship
2-111 U To Declare Capital Punishment in Accord with Scripture and the Confessions (Also 2-112 U and 2-113 U)
2-114 U Supplementary Report of Commission on Theology and Church Relations

### 3. Church Relations

3-42 U To Declare Pulpit and Altar Fellowship with The ALC
3-43 U To Delay Fellowship with The American Lutheran Church
3-44 U To Discontinue Efforts Toward Fellowship with ALC
3-45 U Communication from the Free Evangelical Lutheran Church of Finland
3-46 U Communication from the Evangelical Lutheran Church — Synod of France and Belgium
3-47 U Not to Establish Fellowship with The ALC Until Problems Are Resolved
3-48 U To Require for Intersynodical Fellowship a Definitive Stance Toward Membership in Fraternal Orders
3-49 U To Reject Documents Adopted by ALC and Missouri Commissioners
3-50 U To Immediately Declare Fellowship with The ALC and the LCA (Also 3-51 U)
3-52 U To Sever All Ties with the NCC (Also 3-53 U and 3-54 U)
3-55 U To Revise Provisions for Intersynodical Doctrinal Discussions

### 4. Synodical Administration

4-43 U To Establish Board of Evangelism
4-44 U (Similar to 4-36)
4-45 U To Relocate Synodical Headquarters in Chicago
4-46 U To Suggest Minimum Salaries for Pastor and Teacher Candidates
4-47 U To Study Restructuring the Division of Social Action and Welfare
4-48 U To Fill All Administrative Positions with Laymen
4-49 U Interim Report of Board of Directors Committee to Study Location of Synodical Headquarters
4-50 U To Require that Cost Estimates Accompany Overtures and Synodical Resolutions
4-51 U To Create Council of Auxiliaries
4-52 U Report of Special Stewardship Study Committee
4-53 U To Provide Administrative Relief in Case of Ministerial Incapacity

### 5. Constitutional Matters

5-53 U (Identical with 5-11)
5-54 U To Amend Election Procedures
5-55 U To Permit Lay Delegates to Succeed Themselves
5-56 U To Request Resignation of Dr. Martin Marty from *Christian Century*
5-57 U To Reorganize Commission on Theology and Church Relations
5-58 U To Eliminate Interpretation of Constitution and Bylaws
5-59 U To Take Action on an Alleged Action of Commission on Constitutional Matters (Also 5-60 U and 5-61 U)
5-62 U To Change Orientation Procedures for Convention Delegates
5-63 U Applications for Membership

### 6. Higher Education

6-04 U Report of Committee on Colloquies for the Teaching Ministry
6-71 U (Identical with 6-66)
6-72 U To Reconsider New Junior College in Southern California
6-73 U To Direct St. Louis Board of Control to Withdraw Part of a Statement and to Suspend Dr. A. Sauer
6-74 U To Refuse State Aid to Nonpublic Schools
6-75 U Report on Detroit Resolution 5-31, Removal from Office (*Handbook* Section 6.83)
6-76 U To Require 5 Years of Parish Experience for Instructional Staff
6-77 U To Study Lay Preaching Ministry

### 7. Parish Education and Services

7-07 U To Authorize Additional Studies of Elementary and Secondary Schools
7-08 U To Retain Confession-eliciting Features of Catechism

### 8. Young People's Work

8-02 U To Reinstate Walther League Structure and Program
8-03 U To Reject Merger of *Arena* with ALC and LCA Youth Magazines

### 9. Social Action and Welfare

9-20 U To Reject Civil Disobedience
9-21 U To Refrain from Giving Advice to Government on How to Conduct War in Vietnam (Also 9-22 U and 9-23 U)

### 10. Retirement and Benefit Programs

10-08 U To Revise Pension Fund Provisions (Also 10-09 U to 10-12 U)
10-13 U To Reconstitute Board of Support and Pensions

### 11. Communications and Public Relations

11-15 U To Reorganize Editorial Commission and Staff

### 13. Special Ministries and Sundry Matters

13-23 U To Amend Bylaws Governing Armed Forces Commission
13-24 U To Hold Conventions at St. Louis Seminary
13-25 U Report of Valparaiso Advisory Committee
13-26 U To Require Conformity with Position on Fraternal Organizations
13-27 U Supplementary Statement and Resolutions Submitted by Valparaiso University
13-28 U Report of Committee for Celebration of 450th Anniversary of Reformation
13-29 U To Undo a Wrong

### 14. Stewardship and Finance

14-11 U To Elect Special Committee to Effect Economy
14-12 U To Elect Economy Committee

### 15. Convention Nominations

15-02 U (A substitute nomination)

## LIST OF DOCUMENTS SUBMITTED JUST PRIOR TO CONVENTION AND ACCEPTED FOR CONSIDERATION ON RECOMMENDATION OF SCREENING COMMITTEE ("HANDBOOK" 1.27 b):

3-56 X Communication from the Lutheran Church of Australia

6-78 X To Commemorate Anniversary of St. John's College, Winfield

10-14 X To Permit Housing Loans from Pension Fund

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